

A monthly magazine issued the first of the month by UNITY SCHOOL OF CHRISTIANITY, (Inc.) Tenth and Tracy, Kansas City, Mo.

CHARLES FILLMORE AND MYRTLE FILLMORE, Editors

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

Vol. 59 KANSAS CITY, MO., AUGUST, 1923

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 your case may be, the Society of Silent

Unity will take it.

As we believe 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.

LOVE IS BEST OF ALL

Work is good, and righteousness is good, and knowledge is good, but best of all is love. And all the other rooms in the soul are gathered under love. Be sure he will not fail in sacrifice who loves the Lord; his conscience will be tender that is bathed in love, and no one can know deep mysteries who does not love. Love is Jesus' chosen guest-chamber, and he that has Jesus for a guest has power, and goodness, and truth, and God.—John Watson.



THE TWINS—EATING AND DRINKING

CHARLES FILLMORE



OOD reasons for a vegetarian diet are many, and those who look into the matter have abundance of logic and sound sense arguments to sustain them in advocating

the total exclusion of animal products as food.

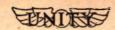
In discussing this question the humanitarian consideration should have first place, because it is farthest removed from selfishness; then follows the moral effect upon those who do the killing of animals; next the consideration of the various diseases that even doctors admit are caused by meat-eating.

But there is a further consideration of meat-eating that does not receive the attention which it deserves from either temperance advocates or vegetarians, and that is the relation which flesh-eating has to strong drink.

The assertion has been made, and we have not heard it disproved, that there never has been a vegetarian drunkard. Vegetarianism, then, is a remedy for intemperance far more effective than all the drug cures that men take.

That the discontinuance of flesh-eating will remove the craving for strong drinks, any one can test for himself. Stop eating meat for even one month and that unnatural thirst which accompanies and follows a diet of flesh will disappear. There is a physiological reason for this. Meat is always in some degree of putrefaction, and the decay is increased when the meat is introduced into the stomach. The decaying mass in the body gives off animal heat—a sort of fever is set up in the stomach, which the man or the woman tries to cool with copious draughts of water, tea, coffee, beer, or whisky.

Some food faddists preach the flooding of the stom-



ach with many quarts of water daily, claiming that the system requires this large quantity of moisture to keep it cleansed. But the facts are that those who eat meat are already burdened with an excess of fluids. They drink at meals many times what the system requires and then follow this with frequent potations between meals.

Experience proves that fruits and vegetables in their natural state contain all the fluids necessary to the needs of the system; those who have adopted a strictly rawfood diet never drink at meals, because they have no desire and no need to do so.

From these facts, which are being demonstrated by food reformers in all parts of the world, it is evident that the temperance societies are ignoring a most essential factor in their work. They are trying to legislate liquor out of existence and at the same time they are, by the eating of flesh, cultivating an appetite for strong drink.

Mothers and fathers everywhere need education in dietetics. They should be told plainly that they are creating, in feeding their sons meat, an appetite that is at any time likely to break forth into drunkenness.

The juicy steak over which lovers of flesh smack their lips, is saturated with salty urea, which in the stomach calls for liquid. Physiologists say that this juice in the steak is the urine of the animal arrested on its way to the kidneys. In eating this mess man not only makes his system a sewer for the corrupting animal flesh, but he also puts into his stomach an irritant that demands a cooling solvent at once.

Meat digests quickly and throws off an animal energy that must be used in brain or muscular activity very soon after eating. If it is not so used it stimulates the passions or fills the joints with uric crystals, causing them to stiffen and eventually to ossify. Swollen, stiffened joints are the result of flesh-eating accompanied

by sedentary habits and worry. The only people who can eat flesh with any safety whatever are those who exercise vigorously in the open air, and they are often hard drinkers. Hence the reformed drunkard who continues to eat meat is likely to fall at any time into his old drinking habit, because he is keeping alive the fire in his stomach that calls constantly for stimulants.

Paul says: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore."

The eating of flesh does cause your brother to stumble. To meet the demand of the flesh-eater's ferocious appetite thousands of men are steeped in blood daily. These men are made to cultivate the cruel side of their natures in slaying defenseless animals in horribly inhuman ways. No man or woman "liveth to himself" alone, and you are responsible for this stumbling of your brother in the slaughterhouses.

Here again is proved in these slaughterhouses the close relation between meat-eating and drunkenness. In the vicinity of packinghouses the liquor traffic thrived immensely. The "wettest block" in Kansas City was at the very door of its largest packinghouse. Here were twenty-one saloons in one block. At the dinner hour men stood in long lines at the entrances of these saloons, waiting to have their pails filled with beer.

What creates this insatiable thirst? Flesh eating. These men live on bread and meat—no vegetables as a rule. A woman from this district told that she had not cooked a vegetable in her house for seven years. She said the men wanted nothing but bread and meat and beer. She was yellow as saffron and wanted help for her liver. Did she eat meat and bread? Yes; but she volunteered that she drank no beer. When asked what she did drink, she said, "a little coffee." Further questioning revealed that she had three cups

of coffee at breakfast, three at noon and three at night—nine every day! Yet she did not think there was any relation between her yellow skin, shaky nerves, and the meat and coffee she consumed.

Daniel and his companions in Babylon could give us lessons in eating and drinking as aids to health. Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank. He said to the prince of the Eunuchs: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink." And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's meat.

It is not climate that makes the sallow, muddy complexion, but material thinking, flesh-eating, and hard drinking, whether the drink be wine, beer, whisky, tea, or coffee. The mother who gives her children meat is paving the way for their intemperance. The wife who feeds her husband flesh is tempting him to drink.

Stop the eating of flesh and men soon will become temperate without the enactment of a single law. No one who eats the food that nature prepares will have any desire for strong drink, not even tea or coffee. Cereals, nuts, and oils have all the elements necessary to the body's sustenance.

Try this remedy for even ten days, and you will find, as did Daniel, that your countenance will be fairer and you will be fatter in flesh.

Whatsoever we fully commit to the Father to do, and affirm is done, we shall see accomplished.—H. Emilie Cady.

Great thoughts, like great deeds, need no trumpet.

—Bailey.



OUR RESPONSIBILITY IN THINKING

WILLIAM S. ELDREDGE

(Bible quotations from A. V.)



BRAHAM Lincoln was once asked what was the most profound thought that ever came to him. After a little meditation he replied:

"My personal responsibility to Almighty God."

In that answer he reveals the inspiration of his great character, for he clearly understood that responsibility to God includes responsibility to self, family, friends, business associates, the nation, and the world, and that that responsibility never can be delegated to others.

Personal responsibility enters into the most intimate details of our lives: our pleasures, our hopes, even the most secret and sacred meditations of the heart; for "None of us liveth to himself." All thoughts that are generated in the mind, also the thoughts that we consciously or unconsciously accept or reject from others, have their binding or loosing power upon the whole world. Our silent meditations are the leaven for joy or sorrow, for life or death, to all mankind. Realizing this, the Psalmist prayed: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Throughout the ages the wise have known that the secret springs of life are in the mind; that according to their thinking the nations reap harvests of peace and endurance, or tribulation and disaster. Thus, in Jeremiah, Spirit speaks through the prophet: "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts."

The hope of man does not lie in conferences, laws, systems of philosophy, or in governments; but rather in man's willingness, individually and collectively, to

recognize and to accept the responsibility entailed upon him by his power to think; a power which is both the supreme gift of God, our Father, to the race, and the ultimate responsibility of the race. Progress in civilization is a growth in right thinking.

Since consciousness is the state of mind which controls the individual at any given time, race consciousness is the state of mind which controls the majority of individuals at any given time. It is a more commanding force than is generally supposed; it is changed as individuals develop the ability to do independent thinking and decline to allow their minds to run in channels of thought which are dictated by others. Each person is a unit of power. It is idle to think that sluggish minds are harmless. Separately they seem to be innocuous, but their aggregate force is tremendous and is nearly always allied to false consciousness, for only living, dauntless thought stands for Truth.

The writer once heard a man testify that, when a boy, he determined to become a druggist and to manufacture remedies for certain diseases. Upon reaching manhood he became a very successful manufacturer of well-known remedies, with traveling salesmen in every state in the union. His name is blown in the glass on bottles in every drug store in the land. At that time he knew little of the power of suggestion, aside from the fact that advertising pays, and he said that he never could quite understand why, when an advertising campaign was being carried on in any given section, people fell sick of the diseases he described and then took his remedies for their recovery. He himself fell sick. After trying the most approved material remedies to no avail. he sold his business. He turned to Spirit and was straightway healed. A more manly testimony to the unqualified power of Truth, the writer never has heard.

We well may inquire: In what does our responsibility consist? Many of us have long held that we



have the right to think as we please. But the great truth concerning mind is that we should think as God would have us think; or, more scientifically, we should let God think through us.

Paul, when he was in captivity and chained to a Roman soldier, gave to the world one verse which, if followed fully by all for one year, would transform the earth from a planet of confusion and death into one of endless glory and life:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Most of us long have sinned against the spirit of that verse; we have missed the mark. We have been so enamored of the verse's high spiritual values and beauty of diction that we have failed to place the emphasis where it belongs—on the word "think." We should think—think—and continue to think until the mind feels the freedom of conscious strength. As physical force may be developed and conserved by proper application, so also may mental force; but the one has its limits while the other knows no bounds.

Thinking is hard work, the hardest work we have to do. It is so hard that relatively few engage in it, preferring blindly to follow others who in some measure have developed that power. It was decreed from the beginning that our advancement should be in the development of our divine mind powers. "In the sweat of thy face shalt thou eat bread," means that through the right exercise of mind all good comes to us, and not, as we have been taught, that through the mistake of some unknown ancestor in the dim and misty past the race must be chained for all time to a treadmill of toil and suffering. In the greatest sermon that ever was preached, the Redeemer especially emphasized this:

Consider the lilies of the field, how they grow; they toil not, neither do they spin: . . . Wherefore, if God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith? Therefore take no thought [be not anxious] saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) [Those who are living in the consciousness of toil, privation, suffering, death] for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Since God is Mind, the kingdom of God is the kingdom of right thinking, and entrance into that kingdom is over the straight and narrow way of right thinking. Righteousness is superlatively right thinking, from which follow right speaking, right doing, right adjustment to God, to our fellows, and to our affairs. But, mark you, right thought is the spring from which all these desirable conditions flow.

If we could see the full scoreboards of our lives we should be astonished at their lack of condemnation for willful sins. But we should also be astonished at the vast desert places, fields grown up to weeds, because of disuse; the wreckage of golden opportunities to bless others, not necessarily because we did not love them or were intentionally indifferent to their needs but because we were too slothful to be impressed by them, or too indolent to teach them how to think for themselves. Our sins of omission are far more grievous than are our sins of commission. Jesus brought this out strongly in the parable of the sheep and the goats.

Mere passivity, negative goodness (a misleading term, for goodness is never negative) is more disastrous to the individual and to the race than is positive wrong-doing. Mental dry rot is the most insidious and devastating disease known to man, and the only high barrier to his progress. We never shall be saved by the good-



ness or the sacrifice of another, for each must work out his own salvation. The visible universe is the ensouled thought of God. God's thoughts-universal divine ideas—are ensouled in every production of man. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Our real substance is divine ideas, and when we do not feed on them we are, indeed, "wretched, and miserable, and poor, and blind, and naked." This is a universe of mind and it responds only to mind. The inspired writer of the book of Revelation exhausted his vocabulary of precious stones, to show by symbology (the expression "precious stones" means "precious truths") that heaven is a state of glorious thought substance. In the mind of man are jewels and gold more precious than any found in the earth, and they may be had for the digging; but dig we must, and each one for himself.

Inert minds mainly are receiving and transmitting stations for the thoughts of others. We live in a sea of thoughts, good, bad, and indifferent, and unless we allow God to think through us positively, lovingly, constructively, the mighty tides of thought about us are forever ebbing and flowing in our minds. We drift like jellyfish, without aim or direction, in currents of sorrow; we are blown about by winds of passion.

Poverty in mind or body, joy, or circumstances, always follows poverty in thought. "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat." In man are all possibilities for good. Emerson truly says: "Man is an inlet to God, and to all of God." Jesus said: "Call no man your father upon the earth: for one is your Father, which is in heaven;" and again: "It is your Father's good pleasure to give you the kingdom." The transcendent fields of peace, love, joy, abundance, and unbroken life, await our mental-spiritual plowing, sowing, and cultivating to bring forth harvests.

INDIVIDUAL DISARMAMENT

FRANCIS J. GABLE

"... they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah,

as the waters cover the sea."



HOPEFUL sign of spiritual awakening is seen in the interest that has been taken in the past two years in the matter of national disarmament. So important a step

as disarming or the reducing of armament is not taken merely for the sake of disarming; the reason for reducing armies and navies is to get away from the things that armies and navies stand for—war and conflict and destruction.

A nation has a consciousness. A national consciousness is an intangible thing, yet it is living and vital. It displays itself in the outward acts of a nation; it dictates the great constructive policies of a nation. Every reform that has swept through the national fabric and which has been incorporated into national law is the result of the operation of a national consciousness.

The consciousness of a nation is developed in very much the same manner as that by which the consciousness of an individual is built, that is, by a process of directing the thought into one channel until that accumulated thought becomes the actuating force in the nation or in the individual. An individual has many thoughts; many of his thoughts are related. The related thoughts attract each other and group themselves; they suggest others of their kind, and thus they grow in quantity and in force. When a particular thought group has become strong enough to dominate the general trend of thought in an individual, we say that that



trend of thought has become the consciousness of the individual. So long as that consciousness holds dominion the general conduct of the individual corresponds to it and is, in fact, molded by it.

A similar process takes place in the development of a national consciousness. There are many citizens in a nation; among these citizens exist varying states of consciousness. People living in widely scattered localities may develop similar ideas at the same time, each knowing nothing of the others. Each of these individuals becomes a radiating center for such ideas and helps to plant them in the minds of others. When the influence of corresponding ideas has permeated the people to the extent that its aggregate force has become dominant, the thing represented by these ideas becomes the consciousness of the nation. That consciousness may be expressed in the form of prevailing custom or as legislative enactments, or it may take the form of a constitutional amendment.

If such a process of growth in consciousness did not take place, there could be no enforcement of law. No state or national constabulary is powerful enough to coerce the citizens of a country into obedience to law until the individual consciousness—and by means of it, the national consciousness—corresponds to the nature or principle of a law that is put upon the statute books. After the passage of every measure that is of widespread significance, there is a period of apparent discontent. This period sometimes continues several years. This unrest indicates that the act of passing the law tends to crystallize the sentiment or consciousness which made the passage of the law possible.

When we observe the process of development of a national consciousness and the expression of that consciousness in a nation's laws and policies, we are impressed with the importance of controlling and molding individual thought. A country can be at peace only so long as the aggregate individual consciousness of its citizens is of a peaceful nature.

Wars among nations are quarrels magnified to enormous proportions. In order to engage in a quarrel, men must have quarrelsome thoughts; an angry thought underlies an angry word; a thought of violence is the cause back of every blow. Hence limiting or abolishing the implements of war will not in itself make war extinct. It is an outer step in the right direction, but it does not strike at the root of war, which is thought. The minds of the people of the earth must be disarmed of the thoughts which produce war, if we are to have universal peace. Such thoughts must be weeded out of the mentality, one by one, and their places must be filled with new, divine ideas.

Among the primary causes of the greatest wars in history, is greed. Greed is not a national fault except as it is built in the minds of individuals. If we would strike at this outstanding cause of war, we must disarm the individual mind of every vestige of cupidity and greed.

Cleansing the mind of greed is not a passive process; it is not alone a denial of greedy ideas. It is an active development of a consciousness of opulence, founded on an understanding of God and of our relationship to him. One who has a realization of God as infinite supply knows no greed, does not covet. If every individual in the world today were to attain to this realization, a war of greed and conquest would be impossible. On the contrary, if the minds of the people of the world harbor thoughts of covetousness, war is certain to result, though all the destructive forces which are used in war apparently are abolished.

Wars have been caused by envy. A nation can become envious only as its citizens individually permit thoughts of envy to rankle in their hearts, at the sight of another nation forging ahead to commercial suprem-



acy or territorial expansion. A nation cannot disarm the minds of its citizens of thoughts of envy; the cleansing can come only by the efforts of the individuals. Instead of the negative thought of envy or jealousy, there must be established in each mind positive rejoicing in the success of other people and of other nations. The universal establishment of the idea that the success of one does not detract from the welfare of others, that the prosperity and the achievement of each individual or of each nation adds to the sum total of the world's prosperity and achievement, will obliterate one of the chief causes of war.

Intolerance often has disturbed the peace of men, of societies, and of nations. Intolerance of religious creeds and beliefs, of political policies, of commercial institutions, has contributed to the destruction caused by riot and war. Yet intolerance is not a national evil; it is a thought in the minds of individuals, a thought that results from misapprehension. Every war, civil or foreign, that has been waged because of intolerance has had its conception and its growth in individual minds. Scrapping battleships and cannon or reducing armed forces will not prevent or mitigate the horrors of war, unless the human heart first be freed from the limitations which intolerance imposes. The attitude of mind which breeds intolerance must be transmuted into a spirit of liberality and charity. We must cultivate the mental habit of according to others the same freedom of thought, equal rights of belief and worship and manner of living, which we demand for ourselves. Neither those who give nor those who enjoy such freedom plan or wage war; their hearts are disarmed and cleansed of the causes of war.

All the primal causes which have been named—greed, envy, intolerance—are forerunners of hate, the thing which makes war possible and which increases the frightfulness of war. We have heard of nations'

building a consciousness of hate, of training their citizens to sing songs of hate. These instances in themselves bear testimony that governments recognize the necessity of building a thought in individual minds before that thought will express in group or national activity. Whether or not an idea of hate will take root in the minds of a people depends on the people. No government, however despotic its nature may be, ever tries to thrust a made-to-order consciousness upon its citizens; such an attempt would be foredoomed to failure from the beginning. But, recognizing the manner in which a consciousness must be developed, those in authority in governments have worked upon the individual minds by subtle suggestion and other propagandist means, until a whole nation has flamed with wrath and hatred.

Disarming a nation of hate must be effected by filling the minds of its citizens with thoughts of love. Where love is supreme in individual minds, peace holds its beneficent sway in a nation.

Just as surely as greed, envy, and intolerance breed a spirit of hate, they may be traced to one inevitable source in the minds of the people. That source is the idea of separateness—separateness from God and from God's creation. Man cannot quarrel with man when each recognizes his actual oneness with the other; nation cannot war against nation, when every citizen in a nation has attained a realization of oneness by eliminating from his mind the sense of separation. Individual consciousness of perfect oneness can result only in universal brotherhood.

Such are the processes by which some of the primal causes of war may be eliminated from individual thought and war itself be banished from the earth. In addition to the primal causes, a host of contributing causes may be found in the human mind. They too must be rooted out, and new constructive thoughts must be planted and nourished in their stead.

Some of the contributing causes of war are found in apparently harmless, vagrant thoughts, which may be expressed in idle, careless words. When Jesus spoke of "wars and rumors of wars," it was in recognition of the fact that strife is the product of thought and that rumors of wars are the first outward expression of the thought of war. Expressing a thought by giving it word form tends to crystallize the thought so expressed and to impress it more deeply on the mind of him who expresses it, as well as on other minds. Rumors of wars are peculiarly of individual origin; they can become prevalent only as one individual gives utterance to them in the presence of another individual.

Every advocate of peace should recognize his personal responsibility, and should build his thought structure—his consciousness—upon that foundation. He should know that a nation can rise no higher in its ideals and in its practices than its citizens make possible by their individual thought. No peace congress, no concerted action by the nations can bring tranquillity to the world as a whole, until the peace that passes understanding has become enshrined in the hearts of men. There can be no universal peace until every person has established within himself a consciousness of individual peace. No national disarmament can be permanently effective until each of God's children shall have accomplished individual disarmament.

O Truth, who art eternity! And love who art Truth! And eternity who art love! Thou art my God; to thee do I sigh night and day. When I first knew thee, thou liftedst me up, that I might see there was somewhat for me to see, and that I was not yet such as to see. And thou streaming forth thy beams of light upon me most strongly didst beat back the weakness of my sight, and I trembled with love and awe.—

St. Augustine.



THE LORD'S SHARE

THEODOSIA DE WITT SCHOBERT



ET THOSE of us who already are tithers, and the ones who are considering tithing, examine ourselves as to why we tithe or wish to tithe. What is our object? Is it

for financial prosperity only, or do we wish to enter into partnership with God and become in reality stewards of that portion of his resources which he has intrusted to us? Do we understand that "the earth is the Lord's, and the fulness thereof," and that a share of our gains should be returned as our honest debt to the Lord to be used for furthering the cause of his kingdom upon earth? Or do we bargain with the Lord by promising to give him a tenth if he will prosper us sufficiently? How should we feel if some one who owed us money should say to us: "I will pay my debt to you on condition that you will see that I get plenty of business this year and that all my creditors pay me promptly"? Yet some of us seek to make just such an agreement with God; and the great Principle of All-good, All-love, meets us more than half way, notwithstanding our ignorance, and blesses us far above that which we had asked or thought.

The following extracts are taken from a little book, "Adventures in Stewardship," by Ralph S. Cushman, D. D., and Martha F. Bellinger. The material in these extracts will help us in answering the foregoing questions, and will give insight into the many ways, both spiritual and so-called material, in which the tither is blessed:

A pastor wrote to the department of stewardship for information and help, saying that he had been giving the subject of tithing considerable thought and prayer for years. He told how, years ago, he ran a special train because he wanted his congregation to take a trip to an institution of



higher learning, so that they might be influenced to give much more liberally for its maintenance. He endeavored to get cheap rates on the railroad, but failed; then he tried to get some of his friends to go with him and charter a train, but they in turn all failed him. Finally he promised the Lord that if he would protect him against a loss of more than \$25 and would help him raise the money, he would run a train himself, and further, that if he made anything above expenses, he would give one tenth of the profit to the Lord. As a result of this adventure \$77.70 was cleared and the brother in question turned over for specific Kingdom purposes, \$7.77. He wished to know whether this were a case of tithing stewardship.

This is apparently a clear case of a bargain, not much unlike the bargain Jacob made with the Lord when he woke from his vision and built an altar. But bargain as it was, it worked. A letter was sent to the brother in the South, in which it was pointed out that the train project was one step

along the pathway of tithing stewardship.

This matter of bargaining is one of the chief stumblingblocks to many people, in the question of tithing. "If God prospers me in this business, then I'll give him a tenth," sounds like bidding for prosperity; and in a sense it is. Testimonials to the effect, "I began to tithe a month ago and, praise the Lord, last week I had my salary raised," are among the most frequent illustrations that come into the office.

But honest-minded people often feel that behind this bargain is self-interest and perhaps hypocrisy. One pastor confessed, in the privacy of his own office, that he had been taught to tithe when he was a boy, but that he had abandoned the habit years ago, and that during the defaulting years his salary had been raised several times. "What do

you say to that?" he said.

All this, if it prove anything, proves that tithing has to do with prosperity or nonprosperity only as it is a part of stewardship. Stewardship teaches that it is the Christian's business to acknowledge God's ownership, no matter whether or not Wall street is in a panic, or whether one's own private financial ship seems to be going on the rocks. The overwhelming testimony bears out the belief that prosperity and peace of mind follow the practice of Christian stewardship.

The bargain—if it be a bargain—is only the first step in a much larger business, a business which works profound

changes in the heart and mind as well as in the cash account. Christian stewards do prosper, but so do many other kinds of people. The difference is that the steward gets also a good many other things besides his prosperity.

The following account of one minister's acceptance and proof of the value of tithing in its full significance, is re-

printed by courtesy of the Christian Advocate:

"During the first few years of my ministry I did not set apart any definite proportion of my income for the Lord's work. I gave 'what I could,' as did the majority of my members; that is, I gave what I thought I could spare, after I had first planned and provided for my own family needs. Without realizing it I put God's claim second, and my own first, family and personal needs always constituting a prior claim. I was not consciously disobedient to the heavenly

vision; I simply did not at that time have the vision.

"But it came later. A brother-in-law repeatedly set forth to me the fact that God's claim was first; that the tithe was his, and that much, at least, should be set aside before anything was used for family or self. This argument came at a time when it was exceedingly hard to see how I could pay even a tithe to the Lord's work, let alone larger sums. My total estimated salary was only \$700, and a third of that apparently was lost that year for the reason that my own ill health had compelled me to relinquish one of my two preaching points. It seemed impossible to pay all of my bills from the income in sight, let alone taking a whole tenth for the Lord's cause. But after much prayer and family discussion, I ventured out on faith and promised the Lord that the first tenth should be his from that time forth, whatever happened. We took a little barrel, which I labeled 'The Lord's Treasury,' and in that religiously placed at least a tenth of every dollar received on salary.

"Several results followed: In the first place, it was astonishing how much money the Lord always had in his treasury, and how much more we had to give than before. The barrel was never quite empty, although the demands upon it were frequent and imperative. Like the widow's cruse of oil it wasted not, as constant replenishment kept the

bottom from being reached.

"In the second place, I seemed to have a new intimacy with God. I was somehow in partnership with him. That being true, my finances were of as much moment to God as to myself. And it was as much to his interest to help me to a good income and to the proper spending and saving of



that income, as it was to mine. As the payments from the barrel went out in one direction or another, my heart interests widened, and somehow I could take daily journeys over the world with God to see how our joint investments were progressing. The annual missionary reports were to me like the bulletins from an investment company giving the size

of the dividends declared.

"In the third place, money began to come in from hitherto unknown sources. I found it to be true that he who obeys God, and pays to his cause at least a tithe, has the tithe somehow given back to him, good measure, pressed down, shaken together, running over, and in kind, as well as in spiritual enlargement. I came out better that year than ever before; . . . all bills were paid, and better prospects loomed ahead. I had tried God, and God not only had been as good as his word, but had blessed me abundantly above what I had dared to ask or think.

"Once when an unusually large amount of money came to me at one time, the temptation came to set aside less than a tithe, as the tithe seemed so large an amount to pay into the Lord's treasury at one time. Suddenly I saw how contemptible such an attitude really was, as God had honored me by giving me more than usual, and the least that I could do in return was to pay back a proportionate amount. My obligations were really larger, rather than smaller, and I put the temptation from me, and deposited the tenth to the credit

of the Lord."

REJOICE

The Lord hath done great things for thee!
All through the fleeted days
Jehovah hath dealt wondrously;
Lift up thy heart and praise!
For greater things thine eyes shall see,
Child of his loving choice!
The Lord will do great things for thee;
Fear not, be glad, rejoice!

-Havergal.

Serve Jehovah with gladness: . . . Enter into his gates with thanksgiving, And into his courts with praise: Give thanks unto him, and bless his name. For Jehovah is good.—Psalms.



THE STRAIGHT LINE CO-OPERATION COMPANY

AMY L. MOFFETT



HE STRAIGHT Line Cooperation Company is the originating point of supply and demand. At this point of supply and demand the company is "the Word" whose

"Let there be" is supply and demand in one. And forever after the mystical beginning of "Let there be," the place of business, the policy, and the firm name have remained the same and unchanged.

Radiating from the point of origin are light and love, peace and opulence. In this invisible but tangible zone of harmony or heaven, is found the home office of the company as well as the haven of the Originator and Senior Partner.

The straight line is the character of the concern's policy, which provides for the needs of the many as the one. By straight line methods anything can be accomplished, according to specifications furnished by the individual. No one need delay, divert, or intercept the activities of another, for the direct line operations assure each and every one perfect satisfaction.

The ordinary routine of the modern business man is far too cumbersome to bring out the highest efficiency. The Straight Line Company never has established branch offices, never has created positions of varying importance, and never has called board meetings. Furthermore, this company has no long pay roll of high-salaried men, or wageworkers at varying rates of pay; therefore it never requires the services of a certified accountant. Because of this business policy, the company has a unique history. It records no failures and, since is provokes no competition, its rating can be found neither in Dunn nor in Bradstreet.

The Straight Line Coöperation Company is the Father and the Son. These two comprise the firm. They are One in will and One in action, and they know no clash of wills; through harmony come purpose and achievement. This union of wills is the secret of the firm's success.

In the words of the Senior Member of the firm, "This is my beloved Son, in whom I am well pleased," are set forth the conditions of membership in this company. Whoever would become a member must apply to the Son, whose commissions are given over to the Father for execution. For this reason the pressure of business is constant and heavy and the Senior Partner cannot grant personal interviews, whatever the urgency of the matter to be considered. But whoever becomes a member of the Straight Line Coöperation Company becomes a son, and therefore the company can confer favors without partiality on all its members.

It was in the home office that the Junior Partner discovered the secret of straight line operations: "Of myself I can do nothing." This discovery secured for him the great commission to go to a far country. His happiness knew no bounds when he realized the assurance of a life of active service in the company's interests. He gladly withdrew from the harmony of the home office to go to those men in the far country, that he might introduce, explain, and demonstrate the company's possibilities to them.

That far country is the world. It lies, shrouded in darkness, just beyond the zone of harmony, for its people are without understanding of straight line operations. Because the world and its inhabitants were from the beginning destined to great things, the world must come into its own and its people must learn that zooperation is the great business of life.

Without the light, the world is the countinghouse of the universe, and people therein are in bondage to

strange gods which keep them busily engaged in counting themselves rich or poor according to the number of their possessions. Merrily, wearily, greedily, but withal blindly, the counting and the recounting of the many, many things go on. It is the play of a tired child.

Above this din, the Argus-eyed gods, "Hath" and "Hath Not," sit in state. These strange gods are the appearances of much or little; they silently watch the people of shifting allegiance gather together and then scatter. Neither god envies or gloats over the other. Both have heard it prophesied of old that One shall come, despoil their sway, and find in their following the beloved.

* Finally the time of the beloved is come. The child, now grown tall, puts away the childish things of self-seeking and counts as a man in unselfish service to his neighbor. In this service the man becomes a candidate for sonship, the office which lifts all men above the earth, and through all men, the world comes into its own.

When the Junior Partner came into the world of men to introduce, explain, and demonstrate straight line operations, he found the inhabitants like, yet strangely unlike, himself. They wore the habiliments of flesh and so did he; their flesh hid the light, his revealed it. They too used the alphabet, I AM. He spoke the Word with authority, and water became wine, the coin came from the fish's mouth, and seven loaves and a few fishes fed the multitude.

Men spoke in the broken dialects of their chosen provincial gods: "I can't do it," or "I can and I will;" but together they pondered the Word which was supply and demand in one.

And so, with the people in bondage to appearances, it is easy to recognize the representatives of "Hath" among all nations. They are the children of darkness who are wise in their day and generation; they are the possessors. Some are born to possessions. Some



achieve possessions, and some have possessions thrust upon them.

But the mart of men is the field of achievers, and throughout the wide domain of earth is heard the modest and the loquacious emphasis of "I," when men give details and local color to the oft-repeated story: "I'm a self-made man." And it was after these achievers came to consult the Junior Partner about the Father's business that a delegation of "Haths" (they that control the larger proportion of the earth's output) sat in council over the Straight Line prospectus.

The Influential One: Capitalization, "All the Father hath." Assets, "Ask whatsoever ye will in my name." Liabilities, "Except ye believe I AM."

The Wit (dryly): In the language of the street, that's a tall order!

The Influential One (hurriedly): This company never owned a square foot of ground on this globe.

A Certain Hath (quietly): "My kingdom is not of this world," is its claim.

The Listener: So it seems.

The Influential One (much excited): It consists of a Father and a Son. No one except the Son knows or has ever seen the Father. He comes to obtain memberships, but turns over all the actual business to the Father for execution. Can't you see what this means to us? Receiving membership in this company amounts to giving up personal rights of every known description, even to one's family name, and all on a promise, too. I tell you it's beyond all reason.

A Certain Hath (impressively): It is. But surely you see that "the Word" is better than a bond. It can, it does, accomplish whatever it is sent to do, and that makes all investments safe and sure without anxiety, worry, or fear of shortage.

The One of Casual Remarks, to A Certain Hath: You speak in riddles—you who recently salted down seven millions for self and family in annuities and who now boost an enterprise which gives no controlling shareholding interests but puts Mr. Never-Had and Mr. Longs-To-Have in on the ground floor with you, share and share alike.

A Certain Hath: Wait until after the conclusion of the coming interview with the Junior Partner, and I'll discuss the matter with you.

The Influential One (laughingly): Sighing for more

worlds to conquer?

One of Casual Remarks (significantly): Married to money that dies with you, this world becomes a squeezed lemon, eh, so you're negotiating a stake on the next? It can't be done, my high and mighty one.

A Certain Hath (greatly embarrassed): But you'll

sit in the conference?

The Influential One (quickly): No, thanks; I'm closing up a very important land deal this evening, and I can't be with you.

One of Casual Remarks (apologetically): It is inconvenient for me, too, as my son is to be married in a few days, and we have a farewell family dinner tonight.

* * * * * * * *

A Certain Hath went in alone, in great expectation. He found the Way and was enlightened. He saw the Light, but came away sorrowful, with this bill of sale: "Sell that which thou hast, and give it to the poor, and thou shalt have treasure in heaven."

In a casual way all Haths gave the Junior Partner a hearing. And to those "born to the silver spoon" he gave the company's saving clause: "Lay not up treasure on earth." And he admonished all achievers: "Labor not for the meat which perisheth." He said to those to whom purple and fine linen had come: "It is easier for a camel to go through a needle's eye, than for a rich man to enter the Kingdom of God." Those "that have eyes and see not: that have ears and hear not," are



the children of Hath Not! The Junior Partner came to these, bringing solace, assurance, and comfort.

* * * * * * * *

Tillers of the Soil: Crops are poor, the poorest we have had in years. The weather is too hot and too dry; everything is burned up.

The Junior Partner: Consider the lilies of the field, how they grow: they toil not, neither do they spin.

The Bread Winners and Fathers: We don't see how we are going to get along this winter. Coal and rent are 50% higher, our children all are needing shoes, and we have been without work for the past five months.

The Junior Partner: Take no anxious thought for the morrow.

The Stricken Ones: "If we had money we could do a lot of good in this world. If we had your opportunities we'd be successful, too. But for sickness and big doctor bills we would have had splendid bank accounts by this time.

The Junior Partner: He that hath not, from him shall be taken away even that which he hath.

The Chorus of Discontents: We can't afford such luxuries. We are lucky to get even a few necessities. Some people have everything, but they go in debt for all that they have. We can't do that. We pay as we go, so we are without many things such as our neighbors are enjoying.

The Junior Partner: Judge not, that ye be not judged.

The World Adjusters: The world's wealth is unequally divided. The unscrupulous seem to prosper and the honest often do not. There is no justice anywhere. We'd be perfectly happy with half as much as our brothers have, and you would never hear us complain as they do.

The Junior Partner: Your Father knoweth what things ye have need of, before ye ask him. Long be-

fore you realize your need he has provided for it with a lavish hand, but you work for that which should be freely received by you. Things are not to be worked for or sought; they are to be added.

The Earnest Ones: We have sought the Father.

The Junior Partner: In whose name? "Hitherto you have asked nothing in my name: Ask, and ye shall receive."

* * * * * * * *

Wherever he met the noble, the idle, the worthy, and the poverty-stricken rich, the Junior Partner explained: By your word you are justified: by your word you are condemned.

And in his various meetings with the envious, thrifty, prosperous, and extravagant poor, he instructed: "Your word is your only burden.

And that the world too might come into its own, he extended the company's invitation: Come unto me, all ye that labor and are heavy laden, and I will give you rest.

The full day drew to its close, and the Junior Partner climbed to the hillside for rest, silence, and solitude. While he meditated, with the pale stars faintly shining above him and the city in the valley beneath him, his overflowing heart spoke:

The Junior Partner: My beloved, my beloved, how often would I have gathered you together, even as a hen gathereth her chickens under her wings, and ye would not!

The great calm comes; the storm is stilled as the emotion of unrequited love spends itself. As He lifts his head, his clear, untroubled eyes behold the beseeching faces of Hath and Hath Not, each of whom would be "lord of lords." With his all-commanding, "Get thee behind me," He points to the East, and together they behold, in the open heaven, the past disclosed and the future revealed. Mighty nations live again in all

their splendor, and pass on. Unborn events of which the world has not yet begun to dream, pass in review with the people traveling and toiling in bondage to their self-imposed gods. Slowly the pageant moves on; finally the great Necessity appears on the horizon. The gods shrink back and scowl, but the One with eyes lifted heavenward, speaks aloud.

The Junior Partner: I have finished the work which thou gavest me to do. I have given unto them the words which thou gavest me, and they have received them. They know they did not choose me, but I chose them and appointed them to represent the Straight Line Coöperation Company. They know that they should go and bear fruit, and that their fruit should abide. And, now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

"It is so."

* * * * * * * *

The Land of Beginning Again is the golden mean between heaven and earth, and the great Necessity of which poets and prophets have told. To reach its friendly shores, sons and daughters of all nations have sailed the broad ocean. And from their offspring, in whose veins shall commingle the blood of the world's inhabitants, shall come a "peculiar people," the beloved.

And this "peculiar people" shall bear fruit, the fruit of greater things. Their fruit shall abide in the restoration of the earth to universal coöperation; in the overthrow of Hath and Hath Not, in the establishment of the multiplying power of love, and in the increase of the Father's business, until none need ask of another concerning straight line activities, for all shall know from the least to the greatest: "Of myself I can do nothing." "It is not I, but the Father within, He doeth the works."

(All quotations from Cross-Reference Bible.)

THE THIRD PERSON IN THE TRINITY

J. C. SINNIGEN



HE IDEA of trinity has dominated not only the religious thought of the Christian world, but that of the Chinese, the Hindu, the Babylonian, the Egyptian, and the

Greek. It has been acknowledged in every age. We all, from earliest childhood, have heard of the Father, the Son, and the Holy Spirit. What is meant by this triune divinity? What, especially, are the exact nature and functions of the Holy Spirit?

Let us call vividly to mind the vital force, the live idea, residing in the words, Holy Spirit. And let us each one seek out for himself the special value and significance of the Holy Spirit, the Third Person, the least generally understood yet tremendously essential person of the trinity.

The Father may be called the Self-Existent Lord, the Root of all, or Divine Power and Divine Will. Without the will and the power to manifest, there would be no impulse for future unfoldment.

"In the beginning God created the heavens and the earth." Creation is the work of the Father—the will and the power of the trinity; it denotes the marking out of the material from whence is to be formed the manifest universe. It is the initial movement in mind, before manifestation takes place.

The Son, dual in nature, is wisdom manifested as pure reason in conjunction with love. Pure reason is pure knowing, and must not be confused with the process of reasoning. As pure reason, the Son is the organizing life of the universe; as love, he is the principle of attraction which holds the worlds in perfect balance and order. As pure reason, he is spirit; as love, he is substance, matter. Thus is he the mediator, the savior.

"And the earth was waste and void; and darkness



was upon the face of the deep: and the Spirit of God moved upon the face of the waters." Here is outpictured the beginning of the manifest creation; here is delineated the work of the Holy Spirit, the Third Person. He is the creative Intelligence; divine mind in action—that is the crux of the matter—divine mind in action. In the verse just quoted, the "earth was waste and void;" that is, it was unformed. "Darkness was upon the face of the deep"—the universal consciousness was in a state of flux. "The Spirit of God moved upon the face of the waters;" here the manifest creation comes into being. Spirit is the ideal, the plan, the intent, coming into objective idea, acting upon the unformed matter and ex-pressing, or pressing out into form, the divine plan.

Let us digress for a while to ponder the relation of the three persons of the Trinity to each other. They are three aspects of the one mind, and are inseparable, indivisible, each necessary to the others. Wisdom and creative intelligence also are present in power, but power is predominant. In wisdom, power and creative action are present, but wisdom is the predominant person or aspect; and in creative action, will and wisdom are present, but they are subordinate to creative action.

We have noticed that the first action in the creative process is by the Third Person of the Trinity. By the action of the Third Person upon divine substance birth is given to form. Through this form is revealed the Son, the Second Person, in whom are combined wisdom and love, Spirit and substance. Is this not symbolized by the descent of the Holy Spirit on Mary, the mother of Jesus? Does it not clarify his office as mediator, as savior? For it is only through the Second Person that the First Person is revealed. "No one cometh unto the Father, but by me," said Jesus Christ.

What applies to the creation of the universe likewise applies in every particular to the creation of this planet of ours—to the processes which produce the geological structure, the fauna, and the flora of the earth. All things are images of the same immutable cosmic law. The history of mankind portrays the same process: first, quiescent power, then the action of the creative intelligence proceeds—form following form, from the most ethereal to the densest; from the spiritual to the animal planes. Speaking of the stories of Abraham and Sarah and Isaac, St. Paul says, "which things contain an allegory." Everywhere, in every outward happening, Paul sees an inner meaning, a spiritual verity, the operation of divine law. Egypt, to the metaphysician, means darkness, ignorance; Israel means the light of spiritual consciousness.

This interpretation of the significance of a nation's history also comes about through the creative process that we have just observed. An ideal first appears in the mind and heart of this and of that individual; these individuals communicate the ideal in speech, in words; so spreading, the idea is acted out in the life of the nation until the entire nation becomes a symbol, so to speak, of whatever the pattern or ideal has been. In other words, the nation assumes whatever form creative intelligence has been given to shape itself upon or to pour itself into.

All human history is replete with spiritual significance. In spiritual consciousness, what does the fall of the Roman Empire signify to you? Esoterically, what is the meaning of the Middle Ages? the French Revolution? Napoleon? Splendid, from a material standpoint, as is the story of the discovery of America and of the birth and development of our United States, this aspect of the story pales into insignificance when we understand these outward events with appreciation of their inner and spiritual significance. In fact, the material history of each nation is so strongly infused with



Spirit that throughout it there are outcroppings of the spiritual truths hidden within.

We have compared the entire cosmic creation with human history for the purpose of linking the whole into one infinitely coördinated process, which it is. Through all the history of the race we observe the active principle of Being, the Holy Spirit, that which precipitates action of the law. You and I are inseparably linked in the process. Whether we shall be linked with it in orderliness or not, is for us to decide.

The word "precipitate" is used with regard to the action of the law, because it so clearly illustrates our point, metaphysically as well as chemically. In chemistry precipitation is the name given to the law by which the particles of suspended matter which have been in solution and formless, are crystallized and solidified. Through this process different combinations of substance coagulate in crystals of different form and nature, although primarily all spring from the same pure, original substance. We can well and truly say that the primal substance pours itself into or adapts itself to whatever model, ideal, or pattern is provided. In other words, it shapes in accordance with the name which we give it.

As the whole ocean is perfectly typified in a single drop of water, so the cosmic creative process is duplicated in the creation of our own individual world. Each one of us is the center of the universe. The central point of our consciousness is, for us, the central point of the universe. And when we name ourselves, as we are constantly doing, by saying "I am" this, or that, we, even as God, are saying, "Let there be"—and whatever we name in completing the command comes into being. Until the qualifying word of the "I am" statement is uttered, our creation, our universe, like the chemical compound in solution, is in a state of suspended animation, and literally "hangs on our next word." The

word which follows "I am," is filled with tremendous possibilities. Being part of the whole, it reverberates eternally, if it rings with Truth. And if it does not ring with Truth, or ring true, it (in colloquial language) drops a monkey wrench into the machinery. What great power we have! And if, in appreciation of that power, we would build on the rock and not on the sands, we must model our pattern after the Holy Spirit. We must become acquainted with the qualities of the Holy Spirit by knowing what the divine pattern for us is. What shall we expect from the Holy Spirit?

In Isaiah 11:2 we find these words:

"And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah."

These are the fundamental gifts of Spirit, the Holy Spirit. Note that five of the six gifts of Spirit originate

in reason. Note also how they are paired:

Wisdom, the moral intellectual quality, with understanding, the perceptive, selective quality; counsel, the right-directing quality, with might, power, force—the First Person of the Trinity. And finally, knowledge, the "to know" quality—to know is to know the Truth; to know the Truth is to know God; and to know God is to reverence and worship—is paired with "fear of Jehovah," which in a modern sense is reverence.

Taken by themselves, there is nothing distinctively Christian about wisdom, understanding, counsel, might, knowledge, and reverence, or Godliness. Probably many a worthy Stoic was endowed with these qualities. Marcus Aurelius, the great Roman Emperor, was not a Christian, yet he undoubtedly had all of these six qualities—as had many another devout pagan.

We must look farther for the gifts of the Holy Spirit which Jesus Christ brings to us. Yet let us not underrate these six; they are essential; we must have



them. They are the very foundation upon which is built the especially Christlike character.

These are the roots from which grow the beautiful fruit of Spirit. Writing to the Galatians, St. Paul says: "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control."

There is, in William James' writings, a splendid analysis of these qualities. Professor James says:

There is a certain composite photograph of universal saintliness, . . . of which the features easily can be traced.

They are these:

1. A feeling of being in a wider life than that of this world's selfish little interests; and a conviction, not merely intellectual, but as it were, sensible of the existence of an ideal power.

Is this not the love of which St. Paul speaks and writes? Professor James proceeds:

2. A sense of the friendly continuity of the ideal power with our own life, and a willing self-surrender to its control. Is this not the peace of St. Paul?

3. An immense elation and freedom, as the outlines of the confining selfhood melt down.

What is this but the joy of St. Paul's list?

4. A shifting of the emotional center toward loving and harmonious affections, toward "yes," "yes," and away from "no," where the claims of the non-ego are concerned.

This is but another way to point out the six qualities of longsuffering, kindness, goodness, faithfulness, meekness, and self-control.

We all love these qualities; we all desire these qualities in ourselves. How can we attain them? They are attained now, in each one of us. We have but to let them manifest. We have but to let God act through us. And how? By what mental process? By prayer; by continuing steadfastly in prayer. This does not mean that we are to learn a great many set prayers to repeat at frequent intervals, neither does it mean that we should burden the sweet air of high heaven with endless en-



treaty. It means that our whole mental attitude is to come into line with the divine mind, in order that God may be active and freely operative through us as his perfect agents.

TO BEGIN THE DAY

This is a lesson for woman as well as man. The management of a home is as surely business as the direction of an industrial enterprise; not only that, but every phase of industrial management must be met by the housewife, from the economical purchase of the raw material to its economical distribution as a finished product.

The many vexations of each hour call for an abiding faith in the omnipresence of God. I propose to begin this day by realizing that God is my unseen guest. The wisdom that is his is at my command. His insight is my guide. There is no problem that cannot be correctly solved if, in the silence, I take it to this source of

knowledge.

I will see God in my business associates, in my neighbors, in my children. I will have patience in the place of confusion and will steadfastly demonstrate order. I will bless the work of my hands and the fruit of my thoughts. This day, glorified by the realization of God's presence, will find its closing hours blessed in work well done and in hearts made glad.—Daily Studies In Divine Science.

The kingdom of heaven is within, not without; never for us in another's mind, never to be seen through another's vision. The utmost that sage or scer can do is to lead us to ourselves; to be the clear pool wherein we shall behold our own true image, that seeing we may go on our way rejoicing, henceforth to see with our own eyes and to walk with our own feet.—Stanton Davis Kirkham.



MIND AND BODY IN THE ABSOLUTE



HE curse of man is his knowledge of good and evil; of the true and the false; of the real and the unreal; of the spiritual and the natural. In the absolute there is only

the good, the true, the real, the spiritual. "A double-minded man [is] unstable in all his ways." He cannot demonstrate Truth, because demonstration depends upon the clear concept of the absolute which gives unwavering faith. The way out of doublemindedness is to identify oneself with the absolute.

It does not appear that there is a natural or carnal mind, and a spiritual mind; a natural body and a spiritual body. Paul says that there is a natural body and a spiritual body. He does not speak from the absolute, but from the relative, from the plane of growth.

In divine mind there is one body idea—that is, the spiritual. The divine idea of man is perfection, completeness—spiritual mind and spiritual body. Anything less than this falls short of the absolute.

Man makes his body with his mind, and the body is like the mind in character. The natural mind makes a natural body; the spiritual mind makes a spiritual body. When man is doubleminded, when he works in the divided, confused state—which results from seeing good and evil, natural and spiritual, or anything but the absolute—his creations are inharmonious and imperfect.

"Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual," says Paul. They do not come together, but one at a time. There can be in the absolute but one, and that the perfect; so that which first appears is not the real. Man finds himself with a natural body, the result of an unregenerate mind. By the renewing of the mind, the natural body is transformed into its true character,

the spiritual; the mortal is changed into the immortal; the corruptible into the incorruptible. "This corruptible must put on incorruption, and this mortal must put on immortality." This is accomplished by holding both the mind and the body in the absolute. That divided state of mind which says, "I have a spiritual body within my natural body," is not in the absolute. In a sense this statement is true, because the process of renewing the mind and transforming the body is a matter of growth; but the growth depends upon the faithfulness with which we hold to the absolute and affirm it. The one who drops his standard from the absolute, retards his growth and gets himself entangled in a web of contradictions. The truth about man's mind is that it is spiritual; the truth about man's body is that it is spiritual. The closer one abides in this truth, the easier will his transformation experiences be.

When man reaches the place in his spiritual development where he can see that in Truth his mind and body are spiritual, he should never again speak of having a carnal mind or a natural body. To do so is to place himself in bondage to the material. To declare that the body is material makes it hard and unyielding and resistant to the word of Truth. This is why spiritual treatment does not readily reach one who holds his mind or body in bondage to the thought of materiality. When one affirms that his body is spiritual, and stays with his affirmation regardless of anything that appears, the body obediently responds to the word of Truth.

The thought of the body as adverse to divine mind establishes a belief in separation, and it is only a question of time when that thought of separation will work itself out and dissolution and decay will come to the body. Instead of putting on incorruption, it will put on corruption. "When this corruptible shall have put on incorruption, and this mortal shall have put on



immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

In every cell of the organism we shall see the life and intelligence of Spirit, and consciously know that the body is not material, but pure spiritual substance. The body should be freed from belief in age, and from every ignorant mortal thought which limits and interferes with its perfect expression of life and intelligence. The idea of a fountain of perpetual youth is not an idle dream, but an evidence of the possibility of complete salvation for man, and a prophecy of the fulfillment of that possibility. Some have said that they do not wish immortal youth if they must live under the old conditions. Such people need not fear. The old conditions are made by ignorance and error, and these will never result in immortality. The new life which is eternally young, produces peace, harmony, righteousness, and joy, and no one objects to these conditions. Time is an idea belonging to the relative. It has no place in the absolute, and therefore age in the absolute is unknown. Eternity is here and now, as much as it can ever be, because it is without beginning or ending. We enter into the consciousness of eternity when we enter into the realization of the absolute. and we thus bring both mind and body into the consciousness of eternal life, unfailing strength, and all the divine attributes which make perfect, joyous, harmonious, everlasting living,

Man's poverty is abysmal, his wants are endless till he becomes truly conscious of his soul. Till then, the world to him is in a state of continual flux—a phantasm that is and is not. For a man who has realized his soul there is a determinate center of the universe around which all else can find its proper place, and from thence only can he draw and enjoy the blessedness of a harmonious life. —Tagore.



MAKE THE CHILDREN'S BEDTIME HAPPY

ALICE L. RUTH



INIFRED Churchell loved to spend weekends at Mrs. Lester's. "Her children are so interesting," she said, "and Mrs. Lester is an ideal mother. All through the winter

months her four little ones go to bed at 7:30, and bedtime is the happiest event of the day for them. Their mother is exclusively theirs for half an hour and she tells them such sweet stories and sings such soft lullabies that they are usually asleep before she leaves them—indeed, they try to be, for they do not want to be awake when she leaves."

Some years later, in her own home, Winifred told bedtime stories and sang her own two little ones to sleep. Saturday nights the rule was broken, because there were so many things to be done at the end of the week. Five-year-old Justine had to go to bed alone, after his bath, and when little Sister had had her bath and had been tucked in her little bed, Mother hastened away to put things in order.

Then the trouble started. "Mamma, I want a drink." This announcement came from Justine, who wanted his mother and thought of a good excuse to bring her. Mamma dropped some soiled clothing in a hamper and brought the drink. When she tried to resume her work, the demands kept coming: "Mamma, please bring my doll; not that one, the rubber doll."



"Mamma, please, can't I have my stuffed cat?" The repeated admonition, "You mustn't call Mother again," was unheeded until Mother's patience gave out; then the children were punished and cried themselves to sleep.

On Sunday mornings, Mother longed for an extra nap, but the children awoke cross and noisy; the home atmosphere was tempestuous. "Saturday night and Sunday morning are the bane of my life," Winifred declared to her husband. Then she began to analyze the situation.

Winifred knew nothing of metaphysical law at that time, but she wanted a peaceful home; she desired her children to grow up unselfish and lovable. They were peaceful and happy when put to bed with song and story; the Saturday night exception caused the inharmony. Then she remembered Mrs. Lester's habitually sunny-tempered children and felt sure that she had found the secret she sought. If children always awake in pleasant mood after going to sleep happily, she would be glad to govern her conduct accordingly. The next Saturday night Winifred's children rejoiced in having their mother's companionship and stories.

Later, Winifred became an earnest student of Truth and saw how the law had worked for her even when she had ignorantly used it. To use thoughts and words in righteousness and faith, became her great purpose. Her neighbors felt the strength of her individuality and brought their troubles to her. One neighbor, whose little girl often waked crying and fretful after her nap, came for advice. "Let go all care and worry, yourself," said Winifred, "then sing your baby to sleep with loving caresses; invoke divine love and wisdom to do their perfect work in her mind and body while she sleeps."

We mothers are learning these truths that mean so much to the children. Let us use them.

LET SPIRIT DISCIPLINE

IDA M. PALMER

Parents, teachers—even healers—should never try to usurp the will of another, should never try to control another. Such a course is wrong. Each person is God individualized, and each one should be allowed to grow and unfold according to the divine plan. To lead our loved ones to God, we have only to live the God life. This rule applies particularly to the training of children.

We can force the child's physical body, if we are strong enough, but we cannot control the mind or the rebellious thoughts that we, by acts of tyranny, engender in the child's mind.

Sometime the little one, grown up, will do the thing that we, by force, kept him from doing as a child. Coercion does not inspire in him the desire to do great things; it only makes him rebellious; it makes him determined that when he becomes free he will do the thing which has been forbidden without reason or explanation.

The child can be reasoned with, can understand enough to enable us to win his willing obedience in cases in which an act is prohibited. The preparation for his obedience comes in us. Jesus Christ said: "I, if I be lifted up, will draw all unto me." If we let the Christ draw us into the spiritual consciousness of obedience, through us our children will become obedient. The little ones who are placed in our charge are God's children. They must be disciplined, they must be trained. But correct training does not come through the clashing of personal wills. It comes by leading the children into the obedience of the Christ.

Not because the child is doing something that annoys me may I force him to do something else. I must pray for inspiration to know what the child should do. I must pray for self-control; I must pray for wisdom; I



must pray that I may be a guiding light of Spirit to lead this young life into paths of righteousness, into ways of peace and plenty.

Do our children ask us why it is that when we are cross we are nervous, and when the child is cross he is bad? We cannot deceive the children; they read us. They feel, they know when we are right; they look through excuses and see causes. Let us be honest with ourselves; then we shall be honest with the child and shall be able to guide him truly.

A woman was trying to sympathize with a girl who had a stepmother. The girl had a violent temper; she had been rebellious, and had expressed her opinion. After the stepmother had withdrawn from the scene, the other woman said: "I can sympathize with you, because I had a stepmother." The girl, who knew right from wrong, just as every child knows right from wrong, said—not in very elegant language: "Will you keep still? I know that my mother is right. I just do not want to obey; but don't you ever say anything against her to me again."

Children know right. They may be rebellious—because we have taught them to be—but there is that within each child which knows the right, and if we appeal to the knowing power within, it will respond. We cannot make children respect us as parents simply because children should respect their parents. There must be a foundation for respect; we must be respectable.

"The absolute freedom of the individual must be maintained at all hazards." We must study the child; we must see the thought back of the action. We must train the mind to think correctly, to do a thing not because we say that it must be done, but because it is right. This is training children in freedom; it is not breaking or coercing the young will. When we try to break or coerce a child's will we succeed only in bending the will or making a deformity of it.

GOD IS THE TEACHER

Each soul must come to a time when it no longer is satisfied with or seeks external helps—when it knows that the inner revelation of "my Lord and my God" to its consciousness can come to it only through an indwelling Power, which has been there all the time, waiting with an infinite longing, but an infinite patience, to reveal the Father to the child.

This revelation will never come through the intellect of man to the consciousness, but must ever come through the intuitional to the intellect as a manifestation of Spirit to the soul. "The natural man receiveth not [nor can it impart them] the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," and they must be

spiritually imparted.

In our eagerness we have waited upon every source we could reach or hear, for the light that we wanted. Because we have not known how to wait upon the Spirit within us for the desired revelation, we have run to and fro. Let not one misunderstand me in what I say about withdrawing oneself from teachers. Teachers are good and are necessary, up to a certain point. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Books and lectures are good; teachers are good, until you learn by the hearing of the ear that Christ, the Son of God, lives in you, that he within you is your light and life and all. When you have grasped this beyond a doubt with the intellect, you are forever through with external teachers; and every day you look to them after this you put off the day of revelation for yourself. That Christ lives in you, Spirit itself must make real to you.



Teachers talk about the light, but the light itself must flash into the darkness before you can see the light.

Had the master remained with the disciples, I doubt if they ever would have gotten beyond hanging on his words, and following in the footsteps of his personality. With the knowledge and power he possessed he might have spoken at any time the word which would have opened the eyes of their understanding; but he did not.

Jesus knew that his treatments for spiritual illumination, given to his disciples from his recognition of truth, would act in them as a seed thought, but he also knew that each man for himself must wait upon God for the inner illumination which should be lasting and real. God alone can whisper the secret to each one separately.—H. Emilie Cady; Lessons in Truth.

UNWEAPONED PEACE

There is a story told In eastern tents, when autumn nights grow cold, And round the fire the Mongol shepherds sit, With grave responses, listening unto it: Once, on the errands of his mercy bent, Buddha, the holy and benevolent, Met a fell monster, huge and fierce of look. Whose awful voice the hills and forests shook. "O Son of peace!" the giant cried, "thy fate Is sealed at last, and love shall yield to hate." The unarmed Buddha, looking, with no trace Of fear or anger, in the monster's face. In pity said: "Poor friend, even thee I love." Lo! as he spake, the sky-tall terror sank To handbreadth size; the huge abhorrence shrank Into the form and fashion of a dove; And where the thunder of its rage was heard, Circling above him sweetly sang the bird: "Hate hath no harm for love"—so rang the song: "And peace unweaponed conquers every wrong."

—Selected.



MOTHERHOOD DEPARTMENT

MARY THE MOTHER

In Matthew, the worshipers at the cradle are wise men who have seen His star in the east, while in Luke, they are the shepherds who have kept watch over their flocks by night until the bright heavens open above them. These things are impossible and utterly contradictory from the literal standpoint. In the spiritual sense they are full of delightful meanings. The Wise Men of the East are the great spiritual states of law, truth, and love. These bring the gold of revelation, the frankincense or sweetness of eternal truth, and the myrrh of wholesome suffering for love's sake.

The star seen in the east is the influence of the west in the east. The coming of the Wise Men is the entrance of the spiritual law, truth, and love into the material life of the west, or body.

Those who keep watch over their flocks by night are those who have learned to sleep and to wake, or to be conscious in dream and vision and at the same time

intelligently observant of the inward sense.

Mary, the undivided consciousness, receives and ponders all these things. In the consciousness of the body this great conception is announced by Gabriel to Mary. Gabriel (strength of God) is the Holy Spirit. This Spirit is a perfect oneness of intelligence and consciousness. Such a state proclaims the coming of a perfect life of identity between nature and spirit. In Spirit this conception has no preannouncement. That which is discovered first in Spirit proclaims its later realization in body. As surely as we find body in Spirit, so surely shall we discover Spirit in body.

The Christ Child is born in Bethlehem (place of food). The place of food is the laid-up treasure of the spiritual sense beneath the outward appearance of revelation. After the Child has been taken to Egypt (the



south land) Mary and Joseph settle in Nazareth (separated). This perfect life grows up separated from all the organized and recognized systems of religion. It is absolutely individual. This is a knowledge each must gain for himself in his own inward life.—The Universal Standard.

Detroit, Mich.—The benefit I have received during pregnancy, confinement, and breast trouble, has been great. Friends call my baby a Unity baby, and the doctors marvel at her growth and development. Nothing in the nature of medicine has ever passed into her body.—Mrs. J. D. J.

Lanigau, Sask., Can.—I should have written sooner to tell you of the darling baby God has sent us. He is a perfect baby in every way. I was not sick at all. I am truly thankful for your prayers and I know that God gave me an easy confinement.—Mrs. B. F.

THY KINGDOM COME

Those who have entered the Son of God consciousness know that such consciousness will be manifest as a new creature, and that man, as we know him today, is only a partial unfoldment of the divine idea, but that through regeneration he will experience bodily perfection. Man in this expression will make the fifth kingdom upon the earth-mineral, vegetable, animal, and man being now manifest. The fifth will be the kingdom of God. All creation is pressing into it, and when it is expressed the God idea planted as a seed in the soul of man at the beginning of the world. will have brought forth complete expression, or blossomed as God manifest—the very "image of God." This is the kingdom of God, and when this is accomplished we shall reign as kings and priests upon the earth, having complete dominion in earth, for we shall give expression only to the Spirit of God, God alone being our ruler and our king. All shall know God within, and see the body as the holy temple—the pure. true manifestation of perfect Spirit.—The Comforter.



OUR PAGE OF BLESSINGS

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

APPRECIATION

Father of heaven and earth, in whom there is no variableness, neither shadow of turning, we are grateful for life everlasting. We are conscious of the availability of thy all-supply, and through the strength that thou givest us we will intelligently seek and use the substance which thou hast provided. Through thy love we will conquer self, ever keeping our vision on the goal of the perfect expression of the Christ within.—L. H. D.

A HARVEST PRAYER

Dear Father, again the harvest time is here and we thank Thee for the ripened fruits and grains. As they are ingathered, may there be a renewed feeling of gratitude to thee for all thy bounty and watchful care. In the name of Jesus Christ. Amen.—M. S. F.

Father, I thank thee for thy love,
And for thy healing power,
That makes my soul a winged dove,
My body a fair flower.

-L. H.

Dear loving Father, we thank thee for this glorious day and for the fresh opportunity which it gives to serve thee gladly and well. Bless us during all its hours; may we feel thy presence all the day. Amen.

Our Father, we are grateful for thy love which surrounds us and which sends us blessings without number. May we give thee in return, songs of joy and thanksgiving from grateful hearts. Amen.



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 to 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."

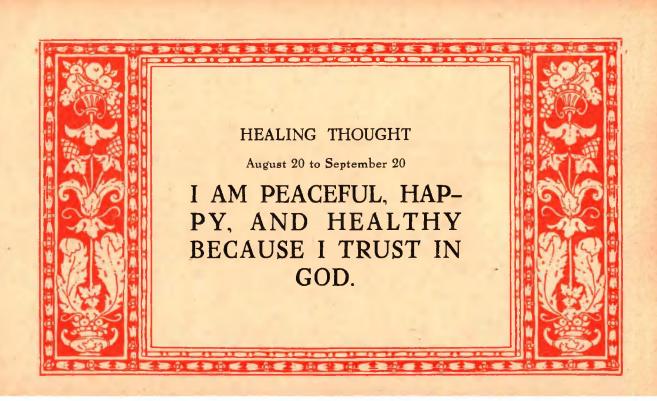
Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

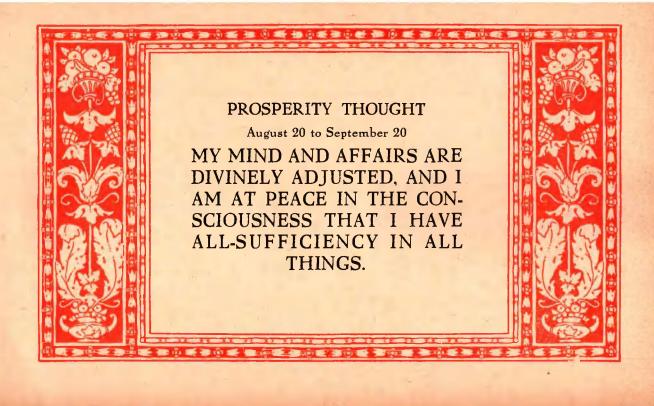
The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

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

I am peaceful, happy, and healthy because I trust in God.

Great peace have they who trust in Thee. Every day the press recounts that some man or woman has lived more than a hundred years. When asked the rule of living that has made possible such long life, the essence of the answer is: "Peace of mind, plain diet, and trust in God." Trust in God follows faith in God, and faith in God leads on to understanding of God. Wise teachers, like Jesus, open the understanding of the faithful. Seek the God of Jesus, who is Spirit, and whose kingdom is within you. "Peace be to this house."

PROSPERITY

My mind and affairs are divinely adjusted, and I am at peace in the consciousness that I have all-sufficiency in all things.

God mind is composed of absolute ideas in perfect relation one with another. If there were conflict in the ideas of divine mind, chaos would follow. To realize divine mind, your mind must be at peace. "Be still, and know that I am God." You can get still by affirming that your mind and affairs are adjusted to divine mind. As you repeat the "prosperity thought," both silently and aloud, you will notice a quietness stealing over you. When you have reached a certain point in this stillness, it will produce not only a peaceful mind, but a peaceful body. This is the "peace of God, which passeth all understanding." Then rest and know that God is your "all-sufficiency in all things."



SUNDAY LESSONS

LESSON 9, AUGUST 26, 1923.

Unity Subject—IMAGINATION IN ACTIVE EXPRESSION IN MAN.

International Subject—BARNABAS THE GREAT-HEARTED.—Acts 4:36, 37; 11:19-30.

36. And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race,

37. Having a field, sold it, and brought the money

and laid it at the apostles' feet.

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews.

20. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto

the Greeks also, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a

great number that believed turned unto the Lord.

22. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

23. Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with pur-

pose of heart they would cleave unto the Lord:

24. For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

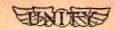
25. And he went forth to Tarsus to seek for Saul;

26. And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27. Now in these days there came down prophets from

Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great fam-



ine over all the world: which came to pass in the days of Claudius.

29. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa:

30. Which also they did, sending it to the elders by

the hand of Barnabas and Saul.

GOLDEN TEXT—He was a good man, and full of the Holy Spirit and of faith.—Acts. 11:24

SILENT PRAYER—Imagination in me, allied with wisdom, enables me to express Truth fully and freely throughout my entire being.

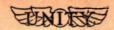
In this lesson Joseph represents the imagination brought into expression through association with the word, Paul. The apostles renamed him Barnabas, which they interpret in the text to mean "Son of Exhortation." As the imagination is the molder of the flexible substance of mind, so we have in the beginning of the Bible history of Barnabas, symbols that relate him to substance in its various forms. He was a Levite; the Levites had charge of the offerings. He had a field, sold it, and brought the money and laid it at the apostles' feet. The "field," the "money," the "feet," all refer to the substance side of Being.

Barnabas was a native of Cyprus, a large island in the northeastern portion of the Mediterranean. Cyprus means "Fairland," and in the individual consciousness it is in close touch with intellectual reasonings (the Greeks) and formulated theology (Antioch). The faculty of imagination is located in the front brain. It must become allied to wisdom, to fair, honest logic and reasoning, in order to become the son of exhortation. Barnabas "was a good man, and full of the Holy Spirit and of faith." We find Barnabas always broadminded, big of heart, and generous of soul. He was the right companion for Paul, who represents the word of the Spirit of truth. Barnabas believed in Paul and

persuaded the apostles at Jerusalem that his change of heart was sincere. Spiritual imagination and fairness of mind cause us to realize and acknowledge the changes which take place in our thoughts as we turn from the fighting, resisting attitude to one of receptivity to Truth. Paul (formerly Saul, the will) converted, becomes, by the power of the word, the most active thought in the establishment of good throughout our being.

"They therefore that were scattered abroad upon the tribulation that arose about Stephen traveled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews." Up to that time the apostles had stayed in Jerusalem and had confined their teaching to that locality. But the persecution which resulted in Stephen's martyrdom brought about good, in that it forced out to other parts of the country those who believed in Christ. A parallel experience takes place in the individual overcomer. When the word of Truth is confined too much to one part of the organism a congestion is brought about which necessitates the transferring of the word to other parts. Then the life flow is equalized and wholeness is established throughout the entire system.

As yet the apostles had no thought of salvation to any but the Jews (the religious nature of man). A separation in mind was made between the soul and the body. It was not yet known that the body was to be included in the salvation that was brought to light by Jesus Christ. But in verse 20 of our lesson, we see the light dawning. In this case the Greeks symbolize the old intellectual reasonings. Truth regarding the new teaching is beginning to reach the reasonings of the intellect, and the wall of old ideas is being broken down. This change opens the way for the ministry of Paul to the Gentiles (the entire body consciousness), for the



intellect must accept Truth before Truth can become life and redemption for our bodies.

The church in Jerusalem heard that the Greeks were turning to Christianity, and it sent Barnabas to Antioch to investigate. Barnabas, when he saw the "grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord." Spiritual imagination and foresight are always glad to see and to acknowledge the light reaching out to every avenue of man's being; they ever encourage the individual to adhere to the Lord, to hold fast to the good.

Then Barnabas "went forth to Tarsus to seek for Saul." Truth must be made practical to the entire man, and Paul, the apostle to the Gentiles, is needed for this work.

Paul and Barnabas taught together in Antioch for one year. Here the disciples were first called Christians. Antioch (formulated theology) must be thoroughly Christianized; our ideas of God and of man's relation to God must undergo a great change before we can enter into the lifting up and unifying of the whole man—spirit, soul, and body—in life.

After the individual perceives the possibility of the spiritualizing of the body, he is for a time less inclined to religious fervor, and he becomes more interested in the logic and reasonableness of Truth, dwelling in the head rather than in the heart. In his search for poise and calmness, he is in danger of repressing his deeper spiritual nature instead of learning to give righteous expression to all his faculties and feelings. This state causes a dearth or famine throughout the organism; this condition is signified to the disciples at Antioch by Agabus (meaning to love, prophetic message). Then the disciples (leading spiritual thoughts and power in man) see the need and send relief to the brethren in Judea. A union is made between the soul and the



body (feeling and reason), and substance sufficient to all is renewed in consciousness.

QUESTIONS

1. What does Joseph Barnabas represent in this lesson?

2. How did the persecution of the Christians in

Jerusalem bring about good?

3. Explain how a process similar to the scattering of the Christians takes place in the individual overcomer.

4. What is symbolized in the preaching of Jesus Christ's message to the Greeks at Antioch? For what does this open the way?

5. Explain metaphysically the "great famine" and its "relief," mentioned in verses 28 and 29 of our lesson.

LESSON 10, SEPTEMBER 2, 1923.

Unity Subject—CONVERSION OF THE WILL; ITS CONSECRATION AND SERVICE.

International Subject—PAUL THE APOSTLE.—Acts 22:3, 6-10; Phil. 3:7-14.

3. I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:

6. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there

shone from heaven a great light round about me.

7. And I fell unto the ground, and heard a voice

saying unto me, Saul, Saul, why persecutest thou me?

8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9. And they that were with me beheld indeed the light,

but they heard not the voice of him that spake to me.

10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

7. Howbeit what things were gain to me, these have

I counted loss for Christ.

8. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

9. And be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from

God by faith:

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

11. If by any means I may attain unto the resurrec-

tion from the dead.

12. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

13. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before,

14. I press on toward the goal unto the prize of the

high calling of God in Christ Jesus.

GOLDEN TEXT—I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

SILENT PRAYER—Quickened by understanding and impelled by love, I will to do the will of God.

The will must be dealt with in every movement, because it is the very essence of self-consciousness. The story of the conversion and work of Saul of Tarsus fills a large place in Biblical history. In this symbology Saul represents the human will. In all permanent character building, the action of the will is based upon understanding. Will and understanding go hand in hand. They are the Ephraim and Manasseh of Scripture, whose allotment in the Promised Land was in joint ownership.

The conversion of Saul was preceded by a great light of spiritual understanding. The word Saul means



"commander," which typifies the will in its personal dominance. After the discovery that there is a wisdom greater than the personal will, the name is changed to Paul, which means "little," and its character is converted from that of the violent and oppressive persecutor of things spiritual to the devout and obedient champion of the humble Christ.

It should not be inferred that the will is weakened by conversion. It is made stronger in every respect. Acting in harmony with divine law, its work is silent, and to the superficial onlooker the will seems "little." Saul was a prominent figure in suppressing the early Christians; he carried the authority of the mighty Sanhedrin with a zealous and cruel hand, because of lack of real spiritual understanding. But when conversion came he went forth with one companion, and with a price upon his head. He was a very small figure in that day. It has taken the centuries to prove how great was that quiet but steady and persistent planting of the Gospel among the Gentiles.

The quiet, silent work that you are now doing on the inner planes of consciousness may seem quite insignificant, but do not be deceived; "Whatsoever a man soweth, that shall he also reap." In the second part of our lesson we are given a picture of the deep consecration and the one aim of the enlightened, converted will. In its response to God's love, the converted will produces a harmonious, accordant movement of all the faculties of the mind toward a central idea—unselfish service to the Lord.

Material possessions are transient. They come and go according to the nature of the thought held back of them. To gain the "excellency of the knowledge of Christ Jesus," means to gain the mastery of the principle, to use it constructively in order to bring about the ideal end.

In verse 9 of that part of our lesson taken from

Philippians, the thought of true righteousness is given as a part of the aim of the spiritually enlightened will. Manmade or personal righteousness comes from the restricted, unenlightened race standards. The Christ righteousness is from God. It is grounded in abiding principle; it is right incarnated in active faith. Spiritual righteousness, quickened in consciousness, breaks down the walls of doubt and fear; it transmutes into pure essence all that does not coincide with its purity and wholeness. Thus it is active in enabling the individual to realize in himself the power of the Christ resurrection.

The "goal," "the prize of the high calling," spoken of by Paul in our lesson, is the completion of the work which each individual has to do in carrying out God's wondrous plan. In all his overcoming and service, the exercise of the principle of divine love should predominate in man's mind, because it predominates in God's mind. It is the power which dissolves that which is untrue, which gives substance, strength, and beauty to that which is true. Not only the will but also the other faculties of mind work constructively and harmoniously in the individual for his highest good, when they work through love, "unto the resurrection of the dead."

To the overcomer through Christ, the "resurrection of the dead" means the raising of the dead thoughts and dead cells that infest the body until they become rejuvenated with perpetual life. This is the spiritual meaning of the command of Jesus to his disciples, "go forth, preach the gospel, heal the sick, raise the dead."

QUESTIONS

1. In this lesson, what does Saul represent?

2. What does the word Paul mean? Explain something of the conversion in character when Saul is changed to Paul.

3. Is the will weakened by conversion? Explain.

4. What does spiritual righteousness, quickened in man, aid in enabling him to realize?



5. What is the "goal," the "prize," spoken of by Paul in this lesson?

LESSON 11, SEPTEMBER 9, 1923.

Unity Subject—MAKING GOOD.

International Subject—JOHN MARK.—Acts 12:12, 25—13:5; 15:36-40; 2 Tim. 4:11.

12. And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying.

25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them

John whose surname was Mark.

1. Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for

the work whereunto I have called them.

3. Then, when they had fasted and prayed and laid

their hands on them, they sent them away.

4. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

5. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they

had also John as their attendant.

36. And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare.

37. And Barnabas was minded to take with them

John also, who was called Mark.

38. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work.

39. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark

with him, and sailed away unto Cyprus:

40. But Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord.

11. Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.

GOLDEN TEXT—Whatsoever thy hand findeth to do, do it with thy might.—Eccl. 9:10.

SILENT PRAYER—Through Christ I rise triumphantly to accomplish my appointed service in life.

The Bible tells us little about John Mark. In one part of our lesson for today, we find him to have been the cause of such a sharp contention between Barnabas and Paul that they parted company and went separate ways to their ministry. Paul took Silas with him and Barnabas took Mark. Paul did not like the idea of John's going with them again, because John, on a former trip, had withdrawn from them at Pamphylia (mixture of nations).

John means "God's gift." The name is also interpreted metaphysically as meaning "grace" or "mercy of the Lord," "love working by faith." Mark means "polite, shining." John Mark had two natures: one, a polite and brilliant exterior that was affected by the people of the mixed state at Pamphylia; the other, a deep spiritual nature, which was called out and developed by the confidence which Barnabas placed in him. John's worth was proved in his subsequent ministry with Barnabas, who represents tolerance, forgiveness, kindness, and intuition.

Paul was rather intolerant and unforgiving, but Barnabas recognized in John a gift of God, even though John seemed to have failed in a former work.

There is in us a tendency to do things in a strenuous way. When we yield to this tendency we have no tolerance for qualities which are in process of development, and we often mistake green fruit for bad fruit. We all have wonderful spiritual possibilities, but they must be brought out and made strong by prayer and use.

We must have patience, even though we seem to



fail. If we continue to develop our "gift of God," we shall find our spiritual work. Let us therefore hold fast to our faith in God and in our own ability and steadfastness through the power of Christ in us, and rise above every error into the Christ consciousness which knows no defeat.

Mark's mother was one of those Marys of the Bible who belong to the devotional, substance, and serving side of the soul. Mark was one of Peter's converts, though he no doubt followed Jesus personally. Some authorities believe that his Gospel was written under Peter's direction. In I Peter 5:13, Peter refers to him as "my son." Born of Mary, the child of love, and begotten again into spiritual birth by the word of faith (Peter), the spiritual side of the quality which John Mark represents in us has a work to do which cannot be accomplished by any other. When it comes to Perga (meaning "very earthy"), in Pamphylia, for the first time, it feels that it cannot bear the materiality of the outer consciousness, and so returns to Jerusalem, its home, the heart or peace center; but as faith becomes more firmly established in us and as our love for the entire consciousness develops, a deep yearning to be of service in redeeming the organism inspires this quality again to activity. With the aid of tolerance and kindly. patient admonition (which Barnabas represents in this lesson), together with the spurring on by Paul, the zealous will, the necessary strength and courage are imparted to this spiritual quality in us to enable it to carry on its specific ministry boldly and successfully.

Mark served those whom he accompanied. He looked after the supplying of their daily needs while they preached and taught the people. Thus he also represents the substance idea in the overcomer, and is very useful in many ways in ministering to our spiritual faculties in their redeeming work throughout our being. This Mark quality in us inspires us to obey the injunction

of our golden text, both inwardly and outwardly: "Whatsoever thy hand findeth to do, do it with thy might."

OUESTIONS

- 1. What lesson does the life of Mark teach us?
- 2. What is the metaphysical meaning of John Mark?
 - 3. What does he represent in us?
- 4. How are our spiritual possibilities brought out and made realities?
 - 5. How shall we find our spiritual work.

LESSON 12, SEPTEMBER 16, 1923.

Unity Subject-MAN'S HEALING INTELLI-GENCE.

International Subject-LUKE, THE BELOVED PHYSICIAN.—Luke 1:1-4; Acts 1:1; 16:9-15: Col. 4:14: 2 Tim. 4:11.

1. Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us.

2. Even as they delivered them unto us, who from the

beginning were eyewitnesses and ministers of the word,

3. It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus;

4. That thou mightest know the certainty concerning

the things wherein thou wast instructed.

1. The former treatise I made, O Theophilus, con-

cerning all that Jesus began both to do and to teach,

9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had

called us to preach the gospel unto them.

11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis:

12. And from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and

we were in this city tarrying certain days.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto

the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

14. Luke, the beloved physician, and Demas salute

you.

11. Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.

GOLDEN TEXT—A friend loveth at all times; And a brother is born for adversity.—Prov. 17:17.

SILENT PRAYER—Christ is my physician; the word of health in me is quick and powerful.

Luke, who has been chosen as the subject for this lesson because he is one of the great men of the New Testament, was great, not because he was a physician, but because he became an ardent and faithful exponent of the Christ teachings. His writings exalt the one true

Physician, Jesus Christ.

Luke was associated with Paul in his ministry. This was not because Paul lacked faith in the healing power of God through Jesus Christ. Those who believe that Paul took Luke with him in a professional capacity lack faith and understanding regarding the real import and far-reaching power of the healing truths which Jesus taught and practiced. Because of this lack of faith and understanding today, modern missionaries who are sent to foreign lands rely upon medicine and surgery for healing, instead of demonstrating the saving power



of Jesus Christ. But the original apostles healed as their Exemplar healed—by the Spirit of God.

Paul refers to Luke as "the beloved physician." Metaphysically this would indicate that Luke belongs especially to that phase of the intelligence which has to do with keeping the body well; as a missionary, Luke carries the healing message to all parts of the body. Paul and Luke working together symbolize the converted will and spiritual illumination united in presenting the healing ministry of Jesus Christ to the entire being.

The special journey of Paul and Luke into Macedonia, as told in a part of our lesson for today, is symbolical of the opening up in consciousness of the word of truth where it has never before been realized. The body is pervaded by a life and an intelligence which have formed a little world of their own. The body has no knowledge of the higher life of the Spirit. It must be regenerated—born from above—through the power of the quickening, redeeming Word. Healing thoughts and healing words taken to every part of the body awaken it to the understanding and manifestation of true health.

Any one can prove the therapeutic power of a spiritual thought by mentally affirming day after day—say for thirty days—that he is filled with divine life and divine energy. At the end of that time he will have the evidence of the truth of the idea in a stronger life-flow in his organism. Thus the observance of true religion and an extension of its truths into the conscious, everyday thought, will eventually be recognized by man as the one and only source of his health. All healing methods that do not take the spiritual man into consideration are temporal and transitory. There is but one way to attain wholeness, and that is the way of the spiritual man, mystically called Jesus Christ. Luke, the illumined healing intelligence in us, is ever seeking to



impress this truth more and more deeply into the very cells of our bodies and throughout our entire being.

QUESTIONS

- 1. Why was Luke a great man?
- 2. What does the word Luke mean, and where is Luke's place in consciousness?
- 3. What does the reference to Luke as "the beloved physician" indicate?
- 4. Of what is the journey of Paul and Luke into Macedonia symbolical?
- 5. How can one prove the therapeutic power of a healing thought?

BIBLE SELF-INTERPRETIVE IMELDA OCTAVIA SHANKLIN

I do not know why the Bible is written in symbolisms which mystify the casual reader and befog the literal mind. But two things I do know about its text: The book was written out of the mind of God; he who asks the mind of God to think in him will come to know what the book means.

However obscure to the common use may be its language; however amazing to the three-plane consciousness may be its association of events; however contradictory to our interpretation of causes may be its unequivocal assertions, all difficulties yield when we approach it through the mind out of which it came. To those who come with minds dulled by opinions, it is a cryptic oracle, unintelligible, disappointing. To those whose spiritual thirst has been perverted by creeds, it is a sealed fount from which no life-reviving tide can pour. But in those who apply to it as a written message from the mind of God, the book actually thinks its own meaning. While they thus read, it is not the human mind seeking to know; it is God's mind knowing itself.



SOCIETY OF SIEENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

OVERCOMING DEATH

The redemption of the body is the central theme of our doctrine; it is the goal set before the believer; it is the "prize of the high calling of God in Christ Jesus."

Death is not overcome "when it is no longer necessary to reincarnate," if by these words you mean that man will keep on submitting to the "grave" experience until he evolves to a plane upon which he will not need to take on a physical body again. The truth of the matter is exactly the opposite. Man overcomes death by so lifting up, spiritualizing, and unifying his entire being, spirit, soul, and body, that he need not give his body over to the grave any more. Man has no need of reincarnation when he takes advantage of the redeeming, regenerating life of Jesus Christ, and quits dying. Reincarnation simply gives man added opportunities to learn how to live; it should not be given undue importance, for it is merely a temporary remedy. The whole man, spirit, soul, and body, must be lifted up into the Christ consciousness of life and perfection.

We do not believe that man can progress, to any extent at least, apart from his body. When he loses it through death, he loses his vehicle of expression, and although there is a psychic or thought body through which the soul expresses for a time imperfectly, it soon passes into a sleeping state until the next incarnation, when the individual again actively takes up his lessons of life. He should learn these lessons properly and should stay alive in his body; he should give his whole thought to this; he should, through right believing, think-



ing, understanding, talking, and living, bring his body into that perfect manifestation of spiritual life and substance which Jesus Christ demonstrated in his body.

We do not believe that those who have let go of their bodies have any real living message of truth for us. The Holy Spirit was given to guide us into all truth. and Jesus Christ said: "Lo, I am with you always." These two are the only spiritual teachers that we acknowledge or with whom we seek to get into touch. Why should we dishonor them by appealing to lesser possible channels of spiritual information? Christ and the Holy Spirit are ever present, and they always are ready and fully able to meet all our needs. The Holy Spirit is the only spirit that we acknowledge, so when we speak of Spirit we mean that which pertains to God. or the Holy Spirit. If you will bear this in mind when you read our literature, you will get a clearer idea of our teaching. We think that the practice called dving is quite unnecessary: that it is not at all conducive to the attainment of that life which Jesus Christ came to bring to light, the life which he demonstrated as our pattern and example. He did not allow his body to go to corruption. He valued it enough to lift it up in the resurrection, to become one with it, and to take it with him into the glorified state.

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

RELAXATION IN THE SILENCE

Too great relaxation, without a sufficient laying hold of the sustaining power and presence of God, might result in a sensation of weakness.

Never make a denial of error without following it by some affirmation of Truth. Always see that your periods of relaxation are accompanied or followed by the affirmation of some Truth statement. If you do not

FEDERAL

wish to form words, let the thought of resting in God and being poised and centered in the Christ within, be with you. Never let yourself drift aimlessly while in the silence.

In releasing an error from the consciousness through denial, and then neglecting to put true, spiritual thoughts in its place, an opening is made for the return of the same or some other error. Jesus taught this truth in the parable of the unclean spirit's return with seven other spirits more evil than himself. If the man in this parable had, by positive affirmations of Truth, filled his consciousness (house) with a realization of the presence and power of God, there would have been no room for the evil spirits (error thoughts). Always follow your denials of error by declarations of the good that you wish to express and manifest.

Relaxation is a form of denial; it prepares you for an inflow of life, health, and truth into mind and body. For this reason, if you would attain the greatest good, you should not leave yourself in a negative state after relaxing, but you should hold some positive, constructive thought. In true relaxation there is a letting go of the personal "holding on" attitude of mind; this relaxation releases tension in the body. Next enter into the realization of God—Spirit—as the fulfillment of that good you desire. Affirm and meditate on the truth statement which you take with you into the silence. If you should experience a weakness after relaxing, be sure to fill your mind with the thought of strength and abiding, enduring life. Say:

God is the strength of my life. In him is no weakness at all. In him I am eternally strong.

SOME SCRIPTURE INTERPRETED

In the Lord's Prayer, "Our Father" indicates first of all the universal brotherhood of man and the fatherhood of God. In saying "our" instead of "my" or



"your," Jesus made himself one with those who heard him, one with all men. When we pray, "Our Father," we acknowledge that all the people on the earth are one family, with one true origin—God, the Father of all.

Concerning the words, "which art in heaven," the American standard version of the Bible gives the pronoun "who" instead of "which." In reading the Bible we find that sometimes one form of the pronoun is used and sometimes the other. Our Father, God, is not a personality, but is the great Principle back of all manifestation. "In heaven" means in the higher or spiritual planes of consciousness in man. Heaven always indicates the place of the higher ruling power. It is a condition of perfect harmony.

It is said that "lead us not into temptation" should be interpreted "forsake us not in trial," since "God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed." It is a fact, however, that with a greater consciousness of power, which comes through spiritual quickening, the danger of using power in a wrong way is increased. This was symbolized by Jesus' temptation in the wilderness of his untrained thoughts, when, after his baptism and realization of sonship, he was tempted by the adversary, personality, to use his power for material gain and sustenance to turn stones into bread. Then he was tempted by ambition to use his wonderful God-given knowledge to gain fame and worldly rulership. But he met all temptations in the right way; he applied his consciousness of his oneness with God, to the furtherance of Truth for the eternal good of all men.

We too should learn the lesson that all power is of God and should be used constructively; that it should be used to promote spiritual growth and for service to God and Truth, to the end that all men may be blessed.

SILENT UNITY HEALING

"What hath God wrought!"

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

HEALTH

Englewood, Colo.—I wrote you requesting prayers for the recovery of my little boy. Scarcely had my letter reached you when I noticed a marked improvement in his condition. His appetite suddenly improved and the color came back into his cheeks. It was only a short time until the large knots on his neck had disappeared and now he seems to be feeling entirely normal. He is only three and a half years of age, but he knows how to pray for what he wants. Sometimes his requests are very quaint, but God always hears and answers them. You may discontinue your prayers, as he is well.—Mrs. R. S.

Raleigh, W. Va.—I am thankful to you for your prayers. My eyes are improving every day. I was totally blind in one eye and the other was afflicted when I wrote you, but now I can see objects out of the eye that was blind and the other eye is well. All this improvement came

after I stopped using medicine.—Mrs. E. A. H.

Kansas City, Mo.—You may discontinue your prayers for my little niece. Although physicians had given up all hopes of her recovery, I am glad to say that she is well. I am sure that she was saved by the ministration of Spirit through you. You have my deepest thanks. I inclose a love offering.—H. J.

Norton, Mass.—Please discontinue prayers for my little daughter, who was suffering from abscess of the ear. She is well and happy, and we are thankful to God and Unity for the blessings which we have received through

your prayers.—Mrs. A. O.

Los Angeles, Calif.—I wrote you that my son could not hear very well, because he had abscesses in his ears, and I asked you to offer prayer for him. Now he is free from this trouble; he can hear perfectly. I thank God and Silent Unity.—Mrs. K. A.

Temple, Tex.—I wish to acknowledge to you and to the many Unity readers that you have wonderfully helped us. My father and my sister are almost well. I shall not

forget Silent Unity.—Mrs. M. M. G.

Bergenfield, N. J .- I had been troubled for more than eighteen years by hay fever. It came periodically from August to November. During the last period of illness I was incapacitated for all activities. Doctors could do nothing for me. Asthma also was in the program. In 1921, after coming to understand the cause and effect of all complaints, I was determined to fight for health. The hay fever came on that year, with bronchitis. My daughters wanted to call in a doctor but I refused to surrender. For about a month I thought and spoke with determination: "I am healthy and strong." One night I was in a very bad state. I appealed to my only helper, Christ Jesus. I received ease and went to sleep. I awoke healed and free from the disease, and was healthy through the winter and the next season. When the hay fever period came last year I had only a slight symptom of the trouble. Now I am able to work. I am in my seventy-eighth year, but I pass for not more than sixty .-- I. W. L.

Portland, Ore.—I thank you for your prayers to heal my husband of cold and cough. He is entirely healed. By clinging steadfastly to healing thought and by having absolute faith, I was cured of two boils on my neck. I was healed without asking you for help.—E. F. E.

Rock Island, Ill.—I wrote you for prayers for health. At that time I had what the doctors would call indigestion. I thank God and Unity that I am again in good health. You may discontinue prayers. I inclose a love offering.—

C. S. L.

Rye, N. Y.—I wrote you for prayers for the cure of bronchial trouble. Two days after I sent my letter I began breathing easily. I could lie down with comfort and I went into a refreshing sleep. I woke next morning feeling like a new person and am all right now. Thanks to the Father and to you.—G. E.

Wheeling, W. Va.—About two weeks ago I wrote you asking prayers for healing my feet and legs. They are all right now, although the doctor had said that I would always have the trouble. I thank God and Unity for the

perfect cure.—F. W.

Rockford, Ill.—Some time ago I wired you about an infection in my eye. My eye is all right now. I thank

God and Unity.-Mrs. J. A. P.

San Francisco, Calif.—I wrote you asking your prayers to heal cancer in both my breasts. I am entirely cured. I thank you for your interest in me.—Mrs. M. B.

Newport Beach, Calif.—I want to tell you of the wonderful healing of my sister. For ten months she could move neither arms nor limbs. The doctors called the trouble inflammatory rheumatism. Her husband did everything to help her that could be thought of or suggested. Finally the doctors said that they could do nothing for her. They decided that the trouble was nerve shock, from which she might recover after a long time. I asked the prayers of Unity in her behalf and did my bit to the best of my understanding. Today she is up, doing her own work and gaining in health every day, and is well except for attacks of nervousness and hysteria. These are rapidly leaving her. Thank God for his boundless blessings in healing, and Unity as his wonderful instrument.—Mrs. I. A. W.

Kansas City, Mo.—I write you to express my appreciation and thanks to God and to Silent Unity for the help given D. M. We held and declared the Truth, in the very presence of the destroying angel, and the Truth set her free. The appearance of death was there, but we Truth students knew that in reality the presence of life was there. We held to this healing prayer: "The pure substance and life of Spirit are now cleansing and renewing soul and body, and you are healed." No medicine was used. The victory is due to God's Truth. May God bless Silent Unity.—L. F.

Whitney, Fla.—I am inclosing a love offering for your prayers for my sister, who has been ill. The cancer has disappeared. You may discontinue prayers. We thank you in the name of Jesus Christ who taught us to say, "Our Father." May the good work ever prosper.—Mrs.

W. M. D.

Oregon City, Ore.—I wired you regarding my nephew, who was suffering excruciating pain from a rupture. The evening before I wired, he rolled, tossed, and cried aloud, yet I affirmed God's power. The next morning I wired you, and at noon he was free from pain and walked to his work. Praise and thanks to God and to you.—Mrs. Conrad Thomas, 508 15th st.

Wellington, Ohio—C. K. has a brother whose finger had been poisoned and was to be amputated. Knowing what you had done for my daughter, she wired you, and the doctors postponed the operation. Now the finger is healing. The family thinks the cure a wonderful work.—

I. K. P.

W. Toledo, Ohio—I was hit by an automobile and an awful gash was cut in my head. When I regained consciousness I asked my husband to send you a telegram for prayers. I prayed and held a healing thought and was healed before morning. The doctor said that he had intended sewing the wound up next morning, but said that he never before had seen a wound close up like that one did; that it would not need sewing. He said that it was a wonderful cure. I give God and Unity the praise. You may publish this and use my name if you wish.——Mrs. D. A. Hendricks.

Anville, Pa.—When I wrote you, the trouble in my legs was so severe that I could scarcely bear to have my stockings on. The limbs were inflamed and swollen and covered with hard lumps. At first it was difficult to picture them normal again, but now they are in a state of health and you may discontinue prayers. No doctoring or dieting accomplished the result, but only faith in God's power through your prayers. God bless you for your teachings.

I inclose a thank offering .- Mrs. A. B.

Concordia, Entre Lios, Argentina—I recently had a wonderful manifestation of spiritual healing. My husband observed a growth in one of his eyes and we started using an eyewash, but my faith was not in the manmade remedy; it was in omnipresent spiritual substance. Each time I attended to the eye I offered a silent prayer. One day I asked God for a visible manifestation of healing in the eye. The next morning the growth was gone.—R. A. E.

Springfield, Mass.—At about 9 p. m., I sent you a telegram asking you to treat me for healing of an ulcerated tooth. The pain began to subside at 11 p. m., so that I slept some during the night. In the morning the pain was entirely gone, for which I give thanks and praise to God and Unity. Please accept the inclosed check as a slight token of appreciation.—A. A. R.

Harrisburg, Ore.—I am sending a love offering. We have been wonderfully blessed through Unity prayers for the healing of rheumatism. After two years of suffering and of paying doctor bills, I have been healed through

Unity.-Mrs. A. W. T.

Chicago, Ill.—I wrote you for prayers for my grand-daughter, who was suffering from tuberculosis. I am glad to tell you that she has recovered from the sickness and is the picture of health. The cough is entirely gone.—
M. A. B.



PROSPERITY

Chelsea, Mass.—It makes me very happy to inclose a love offering and to state that we have made wonderful strides this month. I know and am glad that the material evidences of prosperity which I have experienced were so slow in manifesting themselves, because I knew, believed, and proclaimed the Truth in that seemingly dark and nonproductive period. Were it not for that experience perhaps the seed might not have found fertile soil in me. My husband has had good business. We have paid off almost all of our bills, some of which have been hanging over us for years.—Mrs. P. F. M.

Oakland, Calif.—During the prosperity bank saving period, I received money from unexpected sources, and bills of long standing were paid to me. I certainly am grateful to Unity for such wonderful help. I pray God to bless your every effort in the interest of humanity.—D. E. S.

Detroit, Mich.—I want another prosperity bank; I do not want to be without one. The bank surely has helped us in many ways, as my husband has a good position, with increased pay, and my son also has a good place to work. I used to worry about expenses, but now I do not.—Mrs. W. M.

Cleveland, Ohio—I am inclosing a check for the magazines I ordered through the prosperity bank. We thank you for your care in helping us to attain prosperity. We are gradually getting out of debt. I want the prayers continued, as they give us such a spiritual uplift.—Mrs. D. H.

Prosser, Wash.—Since I sent for a prosperity bank work has been more plentiful. A truck which we needed very much, but which we seemed unable to buy, was obtained from an unexpected source on easy payments; relief was found from what seemed to be an insurmountable difficulty, and our prosperity increased in every way.— E. M. H.

Oklahoma, Okla.—I thank you for the many blessings which have come to us since we wrote for your prayers. My husband obtained an excellent position at a good salary; I am much improved in health. Everything is so different that our home life seems like heaven on earth.—Mrs. E. C. H.

Chicago, Ill.—I wrote to you asking help for my husband in finding a paying position. He found a position paying about \$100 a month more than he had received before. I thank you for your help.—Mrs. J. W. H.



Los Angeles, Calif.—With thanks to God and to my friends in Unity, I write to tell you that I have an excellent position in the most pleasant office in which I have ever been employed. The salary is good and the prospects are most encouraging—all of this after three years of idleness, and in spite of the firm's idea that they wanted a stenographer for the position. I am not even a typist. I inclose a love offering.—H. G. C.

Big Pine, Calif.—Please send me another bank, as we cannot afford to be without one. I cannot begin to tell you of the many things that have come to us through the prosperity bank plan. It is really marvelous. May God bless

you in the good work.—Mrs. 1. F. F.

Whittier, Calif.—Please send me another bank. Results have been wonderful. I was getting only \$50 a month, and less than two weeks after I started the drill I was offered a position at \$28 a week. This was increased the second week to \$35 a week.—Mrs. J. C. M.

Oakland, Calif.—I wrote to you for help in financial difficulties, and the next day my husband received a check for \$300 which we had given up hope of receiving. It came just in time to pay some of our bills.—Mrs. L. R. P.

Ocean Park, Calif.—I have no lack of spiritual and material things. Never before have I had so clear and beautiful an unfolding of the Word and all that it implies as I have realized since reading Unity magazine for Au-

gust.—Mrs. W. S. F.

Arcata, Calif.—I assure you that the prosperity bank has brought me prosperity, if only in a small way. I had a ten-dollar increase in salary last month. The bank has helped me to eliminate the idea of lack and I seem to have established a habit of knowing that I shall always have

plenty.—A. B. M.

Sacramento, Calif.—I am very grateful for your prayers. Both my husband and myself have found that your prosperity bank plan is an inspiration and we feel that we have been prospered ever since we were interested in Unity and its teachings. We rented our home without having to put it in agents' hands. We got suitable tenants. I had faith that we would have no difficulty. God surely is good to us.—Mrs. R. E. F.

Los Angeles, Calif.—Your letter and the prosperity bank came with just the right message. At the same time another letter came with a most encouraging message, and the next day my husband was offered a position.—A. M. C.

Roselle Park, N. J.—I want to express my gratitude to you for the wonderful help I have received through your prayers. At the end of August all my bills were paid and there were a few dollars left over. I was surprised, when I laid aside the money for each bill, to find there was more than enough. When I read the wonderful statement you sent me last month, I realized that I had built up the walls of financial limitation by worry and fear thoughts. I know now that there was never anything to worry about. My supply was always there.—Mrs. M. B.

Eagle, Colo.—I have been using the prosperity bank system, and the results have been wonderful. Every atom of the coins has been saturated with God's blessings. I am learning more and more of the teachings of Truth through the principles of using the bank. In fact it seems to me that the bank drill teaches the fundamentals of faith. I am thankful to God. He made the opportunity for me to come into touch with you, the ones who are helping to

blaze the read to Truth.-Mrs. M. S. G.

Peoria, Ill.—We wrote asking your assistance in selling a lot. I am happy to tell you that the lot has been sold for the price we asked. Realizing the power of the word spoken in faith and trust by Silent Unity, we rejoice and give thanks with you that God hears and answers prayer. We bless you with our love and prayers. Find a love offering inclosed.—J. M.

Brooklyn, N. Y.—I am writing to ask you to discontinue prayers for my nephew. He has secured a very fine business opening, by far the best he ever has had. God does provide abundantly, more than we can ask or think. I rejoice that things have happened as they have, because I had a very wonderful experience in realizing God's care.

I thank you heartily for your efforts.—E. L. P.

Seattle, Wash.—When I last reported to you, it seemed that I was having a hard time to keep my head above water. Now, instead of my husband working in another town, away from me, he is here with me at better wages, and he has received another raise in pay. We are more than

delighted with Unity .-- I. M.

Detroit, Mich.—Some time ago I asked your aid and prayers in my behalf. At that time I was uncertain as to employment, and had no funds. Since then I have obtained steady employment and have received a cash present. I thank you for the help you have given me. I am sending you an offering.—W. E. M.



CORRESPONDENCE SCHOOL

Sacaton, Ariz.—Words seem inadequate to express the benefits which I am realizing from studying the Unity Correspondence Course. I have been busy with the state convention of the Christian Endeavor. The Unity juniors carried off all the prizes. One child received a C. E. pin given in a contest in finding Bible references. Another, five years old, received the pin as the youngest to know the books of the Bible in order, and for the first year memory work. Still another received a pin as a prize for memory work. Not a note of discord was sounded during the convention. We praise God for the understanding which Unity has brought us.—Mrs. F. W. A.

Eureka, Calif.—The Unity Correspondence Course has cleared up in my mind many obscure passages in the Bible. It has made the way to our highest good plain and easy, and the outer manifestation is becoming evident in a greater degree of happiness and harmony in the home. Financial difficulties are being settled and great responsibility has rolled from our shoulders; now we feel that we are absolutely free and full of joyous trust and confi-

dence in God .- Mrs. A. M. P.

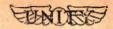
Columbus, Miss.—I know that you understand my appreciation of the Correspondence Course and that you feel the love that comes to you for the personal instruction you are giving in these lessons. I want to be a blessing to humanity and I expect soon to have some friends meet with me for the study of Truth. I know that all my affairs are in God's hands and I thank you dear people.—Mrs.

1. H. R.

Cedar Springs, Mich.—The first six lessons of the Correspondence Course have given me a great deal of help. Your teachings in regard to heaven, hell, salvation, death, and personal devils, have cleared my understanding and now I see the truth. My husband began to tithe last year and I see the good results. I feel that you are doing a great work in spreading the Truth and I pass on your principles as I understand them. I know that God is my health and supply. Your letters always set me right.—M. J.

Piedmont, Calif.—I am sending to you my answers on the sixth lesson of the Correspondence Course. This lesson has afforded an immeasurable amount of instruction, pleasure, and good. The study of Unity is inspiring to me. New ideas are presented as fast as I can assimilate them.—

M. E. V.



BE YE TRANSFORMED

Lansing, Mich.—Your little prayer is very comprehensive. I walk a mile and a half to work every morning and noon, and I repeat the prayer while walking. It has been of inestimable value to me. You are doing a wonderful work. A friend told me that she had never seen such a change in any one as the last six weeks had shown in me.—E. C.

Minneapolis, Minn.—From the time I mailed my last letter to you, good things have been pouring in. The understanding of Truth is what I wanted most, and it surely has been made plain to me. I have forgotten all about wanting any certain item, such as prosperity, for every little cell in my being is His to do with as he wills.—Mrs. W. D. R.

Eastland, Tex.—I wish to tell you how thankful I am that I learned of Silent Unity. Unity has been the greatest blessing in my life. It taught me the way of Truth and how to realize my oneness with the Lord.—Mrs. D. D.

Omaha, Nebr.—I had used tobacco for years. I decided that the habit was wrong. I took my tobacco out, said that by the grace of God I would never taste it again, and threw it away. Since that moment I have had no desire for the weed.—J. F. D.

FREEDOM

Seattle, Wash.—Yesterday I had a letter from my brother—for whom I asked your prayers a year ago—saying that he had quit bad habits, and is perfectly happy. I thank you.—Mrs. C. T. D.

Chicago, Ill.—I believe I have just awakened to the truth of God Almighty within myself. A friend sent me some of your books on divine healing, which I read and enjoyed. I wrote you for prayers. In about three days I lost all desire for coffee, meat, and candy. I knew that these things were not good for me but I could not give them up. God answered your prayers to give me health. I am very grateful for what I have received.—Mrs. B.

Pelly, Tex.—Some time ago I wrote you for prayers for B. S., that he might be cured of the drink habit. Thank God, the healing has been accomplished.—E. L.

Amsterdam, N. Y.—I asked for prayers that my husband might be freed from the drink habit. He has been healed and I cannot tell you how thankful I am. He does not seem to have any desire for drink any more.—Mrs. J. P.



HELPED BY UNITY LITERATURE

San Leandro, Calif.—One evening after I went to bed I seemed to have a high fever and sore throat; in fact I was feeling wretched. After getting quiet I read one of your booklets, "The Faith that Removes Mountains," and after declaring the Truth of being, I soon felt better. Every time I awakened during the night I spoke the word of Truth regarding myself, and the next morning I felt all right and went to work as usual. I give thanks for this demonstration of Truth, as it strengthens my faith.—C. H.

East Lansing, Mich.—I am a reader of Unity magazine and am happy to say that I have been able to overcome all hate toward every one and everything. Love has found its way into my heart, and I am radiantly happy. I give thanks to God and to Unity and its dear people. May God bless you always.—Mrs. A. S.

Cairo, Ill.—Nothing else that has come to me in all my life has brought such joy, such peace, such perfect satisfaction, as the study of Unity. I am glad of the simple method which the bank plan provides for passing the good

news on to others. - Mrs. W. H. F.

Dear Editor—I am a grown-up Wee and according to the calendar I have been grown up for quite a while, but there is not a little Wee in all your family that enjoys the magazine more than I do. I read it from cover to cover.

—Mrs. K. K. G.

CONTROL OF ELEMENTS

Simler, Calif.—The rain came bountifully and renewed the earth, as you will see by the inclosed clippings from newspapers. The rain was of great benefit to the people of the state. We praise Unity and give God the thanks.—M. L. M.

Jamaica, B. W. I.—I wrote you a few days ago for help to get much needed rain. The very next day a shower fell and we have had showers every day since. God bless

you for the good work.—M. A. L.

Cherokee, Okla.—I wrote several days ago asking you to unite with us in praying for rain. Today I write to acknowledge the answer to our prayers. I thank you.—
D. B.

Zanesville, Ohio—We had heavy rains after writing you for prayers. I thank you for all that you have done to

show us the right way.—Mrs. H. M.

FROM CHILDREN

Venice, Calif.—I am feeling fine and am in the best of health. So are the other members of the family. We have prospered since I wrote you. I am doing a good deed every week now. I shall attempt to do one every day. Wee Wisdom has helped me greatly. I have learned The Prayer of Faith by heart, and I say it every night before I go to bed. My brother says it too. Mamma is taking Unity magazine and she appreciates it.—M. I.

St. Paul, Minn.—The Prayer of Faith has helped me. I wrote to you, asking for your prayers to cure a wart; now the wart is completely gone. I am well and happy, so you

may discontinue prayers.—D. G.

Bellingham, Wash.—I thank you very much for your prayers and help in my case; also for the help in my father's case. Today I gave the oral book report that I told you about, and to my great delight, I gave it with such ease and self-confidence that I was surprised. I am thankful to the Lord and to you.—L. S.

Montreal, Que., Can.—We all have gained in health by your prayers. Mother reads Unity magazine and finds it very helpful. Please accept this love offering.—E. L.

Belleville, N. J .- Your prayers have helped me won-

derfully in my studies. - G. S.

Arvada, Colo.—My sister was troubled by eczema, but she was healed by prayer. We all have been healed of colds.—H. G.

MISCELLANEOUS

Warren, Ariz.—You may discontinue prayers for me, as the healing is complete. Prosperity has come to me, since I sent for the prosperity bank. My salary has been raised, and I have less work to do. I am grateful to God

and to Unity.-E. K.

Atascadero, Calif.—I am delighted to tell of the success which has come to me since I began taking Unity magazine and Weekly Unity. My demonstrations in different things are wonderful. My health is perfect, and my eyesight is greatly improved. I can thread a needle, which I had not been able to do for two years. My troubles are all gone.—E. G. M.

Atlanta, Ca.—I never can be thankful enough to you and to God for help which your prayers and realization gave my son. All seemed wrong with him, but now all is work-

ing well, and he is happy.—A. E.





SUBSCRIPTIONS PAYABLE IN ADVANCE

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

Unity magazine one year\$1	.00
Weekly Unity one year	.00
The Christian Business Man one year	
Wee Wisdom one year	.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.

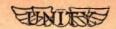
Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly ap-

preciated.

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

PUBLICATION OF MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff.



WHAT YOU ARE DOING THROUGH YOUR SUPPORT?

By a Unity Worker

Could you, our students and friends in the field, read some of the letters which come to headquarters, you would feel yourselves to be more closely unified with us in the great work of spreading Truth. Thousands of people in isolated communities look to Unity to show them the way to peace and happiness. Many of them have no other religious or spiritual influence in their lives. If you were of this type when Unity came to you, we know that you have never ceased to be grateful to the good Samaritan who made it possible to give this ministry to you.

Inquiries about Truth come from people who have found copies of Unity in most unexpected places. A man in adversity writes that he found two or three leaves from a Unity magazine in an old cabin, miles and miles in the forest. Within those pages he found practical Christianity and learned of the school which is dedicated to it.

Probably you have not considered the part which you play in this work, and your relation to the work. Your faithful prayers for the ideals and purposes of the Unity School mean a great deal. It makes our hearts glad to find in your letters some little message like this: "Every day I remember you at headquarters and pray that your good work may be extended, according to your vision."

In order to give the best possible service to our correspondents, workers at headquarters are proving Truth by demonstrating it in their work. Affirmations for service, efficiency, and coöperation are held every day. We are bringing up our standard so that those who write for our healing ministry or who send in sub-



scriptions may be taken care of in the most efficient manner. The vast volume of letters and orders now coming to us makes efficiency imperative.

That our rates may not be prohibitive to any one, the prices of our publications have been kept down. During the time when many publishers were lamenting the high cost of paper and increasing the rates of subscriptions to their periodicals, we made no increase in prices. In fact, the subscription price of Unity to foreign subscribers (\$1.24) has been reduced to \$1.00. Foreign readers formerly paid \$1.52 for Weekly Unity; the present price to them is \$1.00.

Virtually all the money received from publications is expended upon their production. Very little of it finds its way into the funds which may be used for extending the work. The new buildings at headquarters and the extension of our service are more or less dependent upon the love offerings for healing and other goodwill offerings. All money sent to headquarters, aside from that used for actual running expenses, is used in furthering and extending the Unity ministry. The work has been carried on for more than a quarter of a century, free from commercialism and thought of personal gain.

We believe that this more intimate statement of how our work is being carried forward will enable you to see what has been accomplished by your prayers and support, added to the efforts of our staff of workers here. Many of you who send in love offerings regularly have found the Spirit increasing your own finances every month; particularly has this been noticeable to those who are following the tithing plan. The following extract from a letter will be of interest:

"In sending in this \$20 as a love offering toward the Unity Correspondence Course lessons, I feel that I must tell you how I prospered after deciding to use the tithing plan. Let me call attention to my tithes for the last

FINITES

year: Feb., \$5.50; March, \$5.50; April, \$8.90; May, \$7:00; June, \$12.83; July, \$14.50; Aug., \$14.50; Sept., \$14.50; Oct., \$14.50; Nov., \$14.50; Dec., \$20.00; Jan., \$19.20; Feb., \$17.75; March, \$20.00. You will see that through my tithing, my offerings have increased perceptibly from the start. I certainly think that tithing is the only satisfactory plan for curing financial troubles. I shall remember you often and shall send in my lesson as soon as it is prepared."

What has been accomplished in new buildings is almost unbelievable to some of the visitors who come here, since they know that the work has been carried on entirely by voluntary offerings. We have never followed the system of making public appeals for money. Occasionally, however, we find it well to let those who do not visit headquarters share in our vision of the development of the movement.

The volume of our work seems to keep ahead of the space available for handling it. Even with the new addition, which was recently completed, all available space in the buildings is filled. By the time the addition now under contemplation is completed, it will be filled with workers. This new \$150,000 addition which you are helping us to erect will be a great mosaic of the prayers, blessings, and thank offerings of people all over the world who have received the light of Truth from this place. Every love gift which is received is being blessed, and we know that your prosperity will be increased bountifully for all that you do.

The picture of the next building extension, which was printed in the April Unity magazine, shows how the building will look when completed. As soon as actual work is begun upon it, we shall begin printing photographs, to keep you informed of the progress of the work. We thank you for all that you are doing through your support.



PUBLISHERS' NOTES

The little people are hungering for Wee Wisdom, as is evidenced by the way they grasp at new copies, and the eagerness with which they look forward to the next number of this interesting and beautiful little magazine. Do your children enjoy this benefit and pleasure? Do your neighbors' children? Do the children of your relatives and friends? If so, you have done a large duty for the coming race of men and women. If not, we are assured that you will fulfill this duty promptly. The small amount of \$1 will free your conscience of a real obligation, and will bless some little soul with the wherewithal for finding health, joy, and success in schoolwork, and for the overcoming of undesirable traits of character.

"Happiness and prosperity dwell here. You showed me a wonderful way. 'Lessons in Truth' woke me up. 'Christian Healing' taught me how to heal myself and others. My life is different in every way. I am born anew."

This statement of soul experience is characteristic, in substance, of the Unity correspondence. Much as we should like to publish the fervent outpourings of grateful hearts, it is usually possible to find space for only the shorter, concise expressions of appreciation found in Unity letters.

A page on the subject of foods in relation to health is being run every other week in Weekly Unity. This work is in the hands of Dr. C. A. Newcomb, formerly a surgeon, later a dietitian and health specialist, and now a student of metaphysics at Unity. Readers are promised practical and sane suggestions and instructions on the care of the body temple.

Charles Fillmore announces that "The Second Coming of Jesus Christ" is to be the predominant theme in Unity during the year. The healing note will also be sounded loud, often, and long.

A new booklet on "Tithing" is meeting with favor among those who desire to fulfill the whole law. Detailed information on this open avenue to prosperity is found in the booklet. Price, 25 cents.

"As an evidence of my good will, I declare that Unity has given me more spiritual benefit than I have received from any other source. I am 79 years of age, hale, and hearty. Until a short time ago, I held down, or up, an arduous job, for several years, the pay for which was \$16,500 annually. I voluntarily quit, desiring to grow spiritually as I think I have mentally. I have been an omnivorous reader nearly all my life. However, much of what I read didn't stick. I have read Fridon, Fielding, Henry Wood, Robinson, and others on the subjects of psychology and the God within, but I have received more faith, light, hope, and understanding from Charles Fillmore than from any other writer."

There is a department in Wee Wisdom for the tiny readers, called "Home Tots," written in words of one or two syllables. Older children are treated monthly to stories and poems which are within their mental scope. Grown people write that they got their fundamentals in Truth from the pages of this comprehensive little periodical.

Then Wee Wisdom for the tiny tots! Wee Wisdom for the young readers! Wee Wisdom for the mature readers! The beautiful pictures for everybody!

The subscription price remains at \$1 a year.

Articles on the following subjects are promised for The Christian Business Man in the near future: "The Christian Executive;" "Man's Opportunity;" "Harmonizing a Factory;" "The Day of Judgment for Salesmen." Stories of other practical experiences in using Christian principles in business, are coming soon.

Any person engaged in any capacity in commercial life will get invaluable ideas from this monthly periodical for business people. Subscription price, \$1 a year.

The card file of the publishing department reveals that more than 5,200 Smiths correspond with us; 3,120 Browns; 1,760 Millers; 3,440 Johnsons, and 2,720 Jones.

This speaks for itself. Correspondents cannot be too careful in writing names and addresses clearly and correctly.

Your German friends will appreciate the new German translation of the booklet, "Directions for Beginners." Price, 25 cents.



THE UNITY PROSPERITY BANK

Has Been Pronounced

A Money Saver

A Prosperity Builder

A Mind Trainer

A Care Destroyer

A Character Former

A Teacher of Concentration

A Worker for Truth

A Reliever of Fear

A Denier of Appearances

A Coworker with Silent Unity

A Preparation for Independence

A Plan for Success

A Sower and a Reaper

A Channel for Opulence A Mantle of Protection

A Good Provider

A Business Getter

A Worker with the Law

A Result Producer

A Faith Stimulator

A Mine of Possibilities

A Zealous Operator for Good

A Device for Demonstration

A Cheerful Giver

A Repository of Hope and Cheer

A Changer of Conditions

A Harbinger of Abundance

A Highway to Freedom

A Quickener of Realization

A Workable Proposition

The above pronouncements are a composite, so to speak, of the general feeling expressed toward the Prosperity Bank by Unity correspondents. Page 196 of this issue gives some particulars regarding the bank plan. Full directions and instructions are sent with the bank.

UNITY TRACTS RECENTLY PRINTED

Safety in Eating, 1c. Maternity Treatments, 5c. Letters to Students, 5c. The Great Prayer, 3c. Concerning Spiritualism, 2c. The Truth About Selling, 2c. Bible Interpretations, 5c.

Arguments for Flesh-eating Refuted by Modern Science, 2c.

Instructions for Junior Dept., gratis.

Organization of Men's Clubs, gratis. Remaking Our Worlds, 2c.



WE HAVE PERSONAL INSTRUCTION TO GIVE YOU

so that you may better understand and more efficiently apply the teachings of Truth and principles of Christian healing, about which you have been reading in Unity literature. Many experienced healers, writers, and teachers say that this personal instruction made them demonstrators of Truth. Will you accept this personal instruction from us? This blank may be used.

UNITY SCHOOL OF CHRISTIANITY, Correspondence School Dept., KANSAS CITY, MO.

I have been reading Unity magazines and books for one year and have made a careful study of "Lessons in Truth." Kindly explain to me your plan for giving me personal instruction in my home.

UNITY GOOD WORDS CLUB

"I am purposed that my mouth shall not transgress." Twenty-five thousand seven hundred Good Words Club members have adopted this Scriptural standard. Offerings help in the expense of the club. The pledge:

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

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 goodwill. I will also abide by the rules of the Club.

11 013	c, Juy	allu	goodwii	 WIII	arso	anide	БУ	me	rules	01	me	Club.	
Vam	e			 								*	
						-							
_			1										

This blank must be signed personally by the one joining.

The club pin (gold), and a motto pledge card, are helpful reminders. The pin costs \$1.50; the card, 25 cents.



THE SILENT-70

This is the department of Unity 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 to us for information.

We give the following testimonials:

Washington, D. C.—Some time ago I wrote for and received literature from you for distribution. I am now writing to tell you how wonderfully myself and others have been blessed by this literature. Not in a single instance have I had to mention the fact that I had this literature for distribution. Persons whom I had no idea were interested have mentioned that they would like to read more about Unity's teachings. I am so thankful to God and to you to be able to give them something that shows them the way to happiness.—Mrs. B. C. T., S-70 No. BI-34.

Alaska—Inclosed is an offering to Silent-70 for literature for prison work. The testimonials from prisoners show clearly that Unity is doing a splendid work in many prisons through the medium of its literature; that it is, without doubt, a means of reconstruction and a help to the reëstablishment of the people as good members of society. I wish to help with this work.—Mrs. C. M. J., S-70 No. BZ-29.

A Jail—I received those beautiful little books containing the word of God, and I am more than glad to get them. They have brought much sunshine into my life. I am also thankful for my unknown friends who have taken an interest in my welfare. I thank you one and all. May God bless each one of his messengers. A friend in need is a friend indeed.—L. S.

Chinde, P. E. Africa—I have received your helpful letter, for which I thank you. I am glad to learn that my name has been entered as a member of the Silent-70. The tracts for distribution have arrived. I had no idea in the beginning that so rich a reward could come into my possession. Not only myself, but others, are thankful for this literature, which sheds the true light. We have perfect confidence that the Spirit will lead you in your good work in Africa.—I. M. L., S-70 No. CO-40.



WEEKLY UNITY

A digest of Unity teachings, containing a variety of features especially interesting to adherents of our thought. Short, pithy articles, paragraphs, and meditations for busy people. \$1 a year.

A UNITY SONGBOOK

Centers requiring music will find satisfactory arrangements for choir work, and for solos and quartets, in "Our Songs." Price, 50 cents.

If you wish to have your name withheld when you send subscriptions to friends by the Prosperity Bank plan, please make a request to that effect. Otherwise your name will be on the gift cards sent to the friends.

STUDENTS RECEIVE CERTIFICATES

The following named students of the Unity Correspondence Course have been given certificates:

Edith P. Austin Elizabeth T. Bellinger Minnie Brunnemeyer Arthur P. Buck Mary Alice Cox Frances W. Foulks

Bertha M. Hazen Clara Kellogg Eleanor Pierce Vesta Proctor Mary Soper Scott Louisa M. Switzer

FOR FOREIGN SUBSCRIBERS

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

> HEALING THOUGHT Held daily at 9 p. m. September 20 to October 20, 1923

I willingly and gladly give up the limitations of personality, and enter into the unbounded health and perfection of the Holy Spirit.

PROSPERITY THOUGHT Held daily at 12 m. September 20 to October 20, 1923 I am free from financial fears. My affairs are in the keeping of the Holy Spirit, and all is well.



IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity magazine, please renew at once. When a blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of September to avoid missing the next number. Use money order, check, or bank draft. If currency is sent, please register letter.

UNITY PUBLICATIONS ARE WHERE 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.

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.
Alhambra—Unity Truth Center, 2061/2 West Main st.
Berkeley—The Berkeley Home of Truth, 1743 Oxford st.

Fresno-Unity Truth Center, 1034 Divisadero.

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 Studio Library, Gertrude White, 121 Chestnut 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.; 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-Andrew J. Bloom, 643 Sixteenth st.; Fruitvale Truth Center, 1621 Fruitvale 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

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

San Diego-Metaphysical Library, 1023 Seventh st.; George P. Sikes, 1367 Fifth st.; Home of Truth, 1140 B 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, General Delivery.

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

Santa Monica—Metaphysical Library, 1431 Third st.; Unity Truth

Center, 538 Arizona ave. Sebastopol-Truth Center, Palmknolla, Petaluma ave.

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

Denver—Unity Truth School, 318 McMann Bldg., 429 Sixteenth
st.; College of Divine Science, 1819 E. Fourteenth ave.; Universal Truth Center, 422 Colorado Theater bldg.; Power Publishing Co., 4235 Thirty-second 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. Ca., Atlanta-Miller's Bookstore, 64 Broad st.

Savannah—Adler's Department Store.

Idaho, Boise—Arch, Cunningham & 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.

Unity Practical Christianity, room 135, Denison hotel.

Wabash—Mrs. Alice M. Depuy, 75 W. Maple st.

lowa, 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, 177 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., Battle Creek-Unity Study Class, 90 Highway st.

Detroit-Unity Center, Arcadia, 3513 Woodward ave.; The Higher Thought Assembly, 1432 Farmer st.; John V. Sheehan & Co., 1550 Woodward ave.

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

heimer Co.

Ionia-Mrs. Benj. J. Vosper, 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, 6 S. 8th st., room 7.

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

Mo., Kansas City—Unity Library, 913 Tracy ave.; Unity Reading Room, 1107 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. Shroeder, 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, 122 S. South Carolina ave.

Hackensack—Truth Center, 360 State st.
Montclair—Mrs. M. Elizabeth Blackmore, 303 Claremont ave.

No. Mex., Raton—May Schleifer, 321 N. Fourth 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. Chautauqua—The Chautauqua Bookstore; Mrs. Ella F. Richards,

box 483. New York-Unity Society, 250 W. 57th st.; Brentano's, Fifth ave. and Twenty-seventh st.; Goodyear Metaphysical Book Shop, Inc., 25 W. 42nd 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; Scrantom, Wetmore & Co., Powers bldg.

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

Suracuse-Katherine H. Carter, 155 E. Onondaga st. Utica-Home of Truth, 5 Hobart st.

Ohio, Akron-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, 11322 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.; McClelland Bookstore, High st.; The Nookery, 327 E. State st.;

Medical Arts bldg.

Hamilton-New Thought Unity Temple, Seventh near High.

Toledo-Unity Study Class, 656 Pleasant pl. Warren-Harry R. Marlow & Co., 311/2 Main st.

Okla., Muskogee-Unity Truth Center, 133 East Side blvd. Oklahoma City-First Divine Science Church, 1313 N. Hudson; Unity Center, 305 West 1st st.; Wiggner Book Co., 128 W. Main st.

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

Ore., Park Place-Mrs. Clara H. Rosebraugh, Box 74.

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,

13011/2 Elm st.

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

Ft. Worth-Unity Truth Center, 1004 Jefferson ave., phone Rose-

dale 1851.

Houston-Mrs. Edith V. Michaux, No. 1 and No. 2, Majestic bldg. San Antonio-Unity Center, Emma V. Harrison, Nueces hotel, 511 St. Mary's st. Galveston-Purdy's Bookstore, 2217 Market st.

Utah, Salt Lake City—Horton Bookstore, 27 E. Broadway.

Va., Norfolk—Unity Center, 2817 Villa Circle; Freeman's Book Store, 243 Gramby st.

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.

Wis., Milwauhee—First Unity Center, 130 Oneida, room 6, Cary bldg.

Wyo., Casper—Unity Truth Center, 215 Midwest bldg.

Australia, Melbourne-Anna Hudson, 145 Collins st.; New Thought Book Shop, 229 Collins st.

Perth, Western Australia-Albert and Sons, 180 Murray st.

Sydney, N. S. Wales—Truth Center, Cole's arcade, 346 George st. Mt. Victoria, N. S. Wales, Blue Mountains—Truth Center. Can., Sask., Moose Jaw—Edna T. Bowyer, 214 Hammond bldg.

Toronto, Ont.—Unity Truth Center, 57 Wheeler ave.

Vancouver, B. C.—Vancouver New Thought Center, 553 Granville

st.; Vancouver Truth Center, 1035 Broadway, west. Victoria, B. C.—Unity Study Class, 600 Campbell bldg.

England, Liverpool-Miss Annie Fairbank, 136 Granby st., Princes Park.

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

Mexico, Mexico City-Libreria Orientalista, 53 Tacuba st.



UNITY BOOKS AND BOOKLETS

BIBLE—Teachers' edition of the American standard version of the Nelson Bible, combining beauty and service. \$4.50.

BOOK OF SILENT PRAYER—Consists of a selection of inspired prayers and devotional poems. Paper, 75 cents; keratol, \$2.00.

CHRISTIAN HEALING—Book by Charles Fillmore. Paper, large, \$1; paper, pocket size, \$1; cloth, \$2; keratol de luxe, \$3.

UNITY INN COOK BOOK—Vegetarian receipts; balanced menus for all seasons. Nutrition, variety, palatableness. \$1.50, \$2.00.

THE GARDEN, THE GATE, AND THE KEY—Storybook for children, illustrated with eight full-page pictures in color. \$1.50.

LESSONS IN TRUTH—Textbook for beginners. Paper, 75 cents; paper, pocket size, 75 cents; cloth, \$1.50; keratol, \$3.00.

MISCELLANEOUS WRITINGS—Eleven short articles by H. Emilie Cady. Tremendously worth while. Paper, 75 cents; cloth, \$1.50.

TREASURE BOX—A quaint story for girls, beguiling in interest, and valuable for moral precept. Price, 50 cents.

WEE WISDOM PICTURE BOOK, Vol. I—Made up of pictures, poems, and stories of intense interest to children. Price, \$1.00

WEE WISDOM PICTURE BOOK, Vol. II—Several poems and nearly one hundred colored pictures form the contents. Price, \$1.00.

WEE WISDOM'S WAY—Never before were Truth teachings clothed in such attractive garb. Suited to every age. 75 cents; \$1.50.

ALL SUFFICIENCY—The booklet is written in that manner which is Miss Cady's own—simple, cheering, exalting. Price, 25 cents.



BEAUX ARTS SERIES—Six booklets comprise this convenient tabloid Truth library. A most popular series. Price, \$1.50.

BIBLE AND ETERNAL PUNISHMENT—There still is a demand for this explanation, which is furnished for 15 cents.

CONSECRATION OF THE ROOM—Twelve statements bound in a dainty booklet, tied with a white silk cord. Price, 25 cents.

DIRECTIONS FOR BEGINNERS—By Charles Fillmore, including a six days' course of treatment. Price, 25 cents.

FAITH THAT REMOVES MOUNTAINS—Stimulates the faith faculty, and adds definiteness to prosperity aspirations. Price, 25 cents.

FINDING GOD—Just how to unlock the door leading to the great Presence, is taught in these pages. Price, 25 cents.

FINDING THE CHRIST—Teaches you how to contact the power of the indwelling Presence. Paper, 25 cents; keratol, \$2.00.

GIVING AND RECEIVING—Educative on the subject of equilibrium or balance in finances. Price, 25 cents.

GOD'S HAND and LOOSE HIM AND LET HIM GO—Every member of the body is acting under the agency of God. Price, 25 cents.

GOOD WORDS—A help in curbing the tongue and in lifting the language to a higher plane. Price, 35 cents.

HOLY SPIRIT—It only will be a lamp for our footsteps, a stay and comfort in times of stress. Price, 25 cents.

IN CHRIST'S GARDEN—Blends the revelations of the spirit with nature's beauties. Price, 50 cents.

INSPIRATIONAL SERIES—Practical lessons for daily living, in business and social relations. Three booklets, \$1.00.

INVISIBLE RESOURCE—If you are capable of conceiving a desire for a thing, that thing is already yours. Price, 25 cents.

JOY AND THE WAY OF ATTAINMENT—Joy is a pronounced harmony builder. This little booklet is priced at 25 cents.

LORD'S PRAYER—A series of meditations on the different



statements in the Prayer of prayers. Prices, 50 cents, and \$2.00.

LOVE: THE SUPREME GIFT—An analysis of Paul's matchless chapter of I Corinthians. Price, 50 cents.

LOVE'S ROSES—Appeals particularly to the æsthetic fancy of the growing girl. Price, 25 cents.

MORNING MEDITATIONS—The primary impulses of a day determine the happiness and success of that day. Price, 35 cents.

ONENESS WITH GOD—For those who are seeking at-one-ment with the great Soul of the universe. Price, 25 cents.

PRACTICE OF THE PRESENCE—The greatest success comes by living as though there were only yourself and God. 25 cents.

PROSPERITY AND SUCCESS—The laws of mind which operate toward prosperity are taught in this booklet. 25 cents.

PURE REASON AND HONEST LOGIC—A deduction from the premises on which Practical Christianity is founded. Price, 25 cents.

THE SILENCE—Instructions by a teacher who has specialized with classes of Truth students. Paper, 50 cents; keratol, \$2.00.

THE SPIRITUAL LAW IN BUSINESS—This booklet shows the way to adjust business problems. Price, 35 cents.

TALKS TO MEN—A clean, frank, straightforward discussion—vital to the human race today. Price, 25 cents.

TITHING—Information valuable to those who desire to be "square" with the Lord, and consequently, successful. 25 cents.

TRUSTING AND RESTING—Allow God to fight your battles for you. You can learn how in this booklet. Price, 25 cents.

TRUTH STUDENT WITH SOLDIERS—Shows how the law works under adverse conditions. Price, \$1.00.

WEALTH AND WISDOM—The best is here for us now to be realized by expectation and demand. Price, 25 cents.



"Material Prosperity?" Yes; but an Expression of the Outpouring of God's Love!

"I followed the Unity Prosperity Bank instructions, with the following results: I secured another position at a salary just double what I was getting when I wrote you. I am doing the kind of work for which I am qualified, and I am working under the most pleasant conditions. In fact,

my dream has come true.

"And this is not all: My father owns part of a tract of land in Long Beach, Calif. On this tract an oil well has been drilled, which is now flowing 2,500 barrels every twenty-four hours. There are only three of us children, and father says that we are to have our good of this wealth right along, so that he may see us enjoy it.

"It is impossible for me to express in words the thankfulness I feel; but as I have received, I will give to others. Through me many shall read your Unity publications."

The friend who pours out her gratitude in this strain has been using the Unity Prosperity Bank for only a short time. Don't you want to emulate her example?

The Prosperity Bank plan gives you the opportunity to send Unity magazine to three friends. It also includes prayers for your success offered by Silent Unity.

Fill out the application blank below:

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

Please give me special prayers for increased prosperity, and send me a Prosperity Bank. I will save \$3, the amount necessary to pay for subscriptions to Unity magazine for three persons, whose names and addresses are inclosed with this blank.

Vame	
Address	
Yuuress	Stole

Write the names and addresses of the three persons to whom you are sending subscriptions, on the wrapper which came around this magazine, or on a sheet of paper. Please write plainly, and inclose with blank.