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Unity is a handbook of Christian healing and Christian living.

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

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

was 2,000 years ago.

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

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

existence.

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

Send all requests for help to Society of Silent Unity,

Tenth and Tracy, Kansas City, Mo.

BLESSED IS THE MAN.

Blessed is the man that walketh not in the counsel of the wicked,

Nor standeth in the way of sinners,

Nor sitteth in the seat of scoffers:

But his delight is in the law of Jehovah;

And on his law doth he meditate day and night.

And he shall be like a tree planted by the streams of water,

That bringeth forth its fruit in its season,

Whose leaf also doth not wither;

And whatsoever he doeth shall prosper.

-The Psalmist.



RACE THOUGHTS TO BE DENIED

CHARLES FILLMORE



IND HAS a definite object in its creations; that object is use. A creation that is not useful to the creator has no place in existence.

The object of mind working through man is to form a consciousness which will be useful in carrying out the creative plans of universal Good.

Thus it devolves upon man to form his consciousness so that it will harmonize with divine ideals. To do this he must exercise the faculty of discrimination—he must choose from the great storehouse of God those potentialities best suited to his needs.

All men at all times exercise discrimination—we are every moment choosing to do this or that, choosing to think this way or that way, and we always get results according to the wisdom with which we have chosen. To exercise choice without knowing how to choose the best, is blundering ignorance, yet men and women are not always wise in choosing those conditions which are for their highest welfare. The cry goes up continually:

For of all sad words of tongue or pen, The saddest are these: "It might have been!"

Unwise choosing always arises from lack of understanding. If men knew how to choose they would always choose well, and satisfaction would follow. Understanding is of Spirit, and only those who look to Spirit for wisdom will choose with regard to the ultimate good of themselves and the creative whole.

When man knows his place in creation and his relation to Being, he opens out his mind on a higher plane. What was the unknowable becomes the known, and what was mysterious becomes plain.



Spiritual things are spiritually discerned, and this faculty of knowing opens inward instead of outward. It is not a knowledge gained from the world, from the study of nature or of books, but all things are made plain to the one who studies in Spirit and with Spirit. Having raised himself from a contemplation of himself as flesh and blood, to a realization of his spiritual being, man cannot help seeing things spiritually, and to see them spiritually is to see them truly. To choose wisely after seeing truly, follows as a matter of course.

Those who have not learned that mind is reality, and that ideas are the generating energy back of all existence, have believed that choice could be exercised with tangible results only in the domain of things. They have thought that in order to get health, medication was necessary, or food, or water, or climate; that money could be had only by looking to money itself as the object sought; that wisdom could be acquired only from those who had wisdom; that the real things were those in sight, and that aside from these there was no source for anything.

But it has been found by students of mind that all things that appear depend for their existence on that which does not appear. The truth is that the things that are seen have no originating power in themselves. Paul states this truth: "So that what is seen hath not been made out of things which appear."

All who have thought deeply and seriously about creation have arrived at this conclusion, but only the few have discovered that it is possible for man consciously to enter that interior realm of cause and manipulate its factors. No discovery is of greater importance than this: that ideas stand as cause to all that appears, and that man can control ideas. This is the summum bonum of knowledge. When man knows this, and sets about using his knowledge, he ceases to be an ordinary man; he becomes extraordinary—he is counted as a

Christ man, because he is exercising the creative powers of Being. When man learns that he has power to change all things about him, including his body, by changing his ideas, he ceases to deal with anything less than ideas. If ideas have within them all the causing power, he knows that a quick and sure way to bring about reform in body and affairs is to cast out the old and bring in the new causing factors.

This process is so simple and so easy that the intellectually wise pass it by as foolish. Yet we are told that we must become as little children before we can enter the kingdom of heaven, and we find that we must be as simple in this practice of realizing Truth as the little child just lisping its first words. The whole secret is in denial by word, silently or aloud, of those conditions which we do not want, and in affirmation, silently or aloud, of those conditions which we do want. This is exercising discrimination in the realm of ideas, and the fruit of our choice always shows forth in the realm of effects.

We do know that God is Spirit, all-wise, all-powerful, and all-present. Knowing this, our first step in the practice of Truth is to bring ourselves into unity with this mighty presence, regardless of appearances and sense environments. There lurks in sense consciousness a subtle belief that we lack the power to do this; hence our first denial should be of this idea of powerlessness. Its negativeness will weight us down and keep us from saying the true words, unless we dissolve it and let into our consciousness the mighty power of God.

A belief in evil, whether personalized as devil or made a principle as the universal opposite of good, is almost without exception found intrenched in the minds of humanity. Nearly all fear and weakness have origin in this race belief in a power opposed to the good, a belief that this evil power in the world is more potent than God.

"God is good and God is all," is a statement that no one disputes. The narrowest, most creed-bound orthodox Christian will accede to this proposition without a moment's hesitation. It is a self-evident truth which the mind unhesitatingly accepts without question. It is one of those clear-cut propositions that admit of no argument. It has no opposite upon which to hang a thread of negation, and the mind accepts it without doubt of its truth, as it does the statement that two times two equals four. The average man of the world accepts this belief without thinking deeply about it, because he is universally taught by press, pulpit, and pedagogue that God cannot be anything but good.

He who contemplates in Spirit and looks to mind for Truth arrives at the same conclusion—God is good—and the spiritually inspired become glorified with this transcendent truth. "O my brothers, God exists. There is a soul at the center of nature and over the will of every man, so that none of us can wrong the universe." In the Hindu sacred scripture, the Bhagavad Gita, Krishna said to Arjuna: "The man whose mind is endued with devotion and looketh on all things alike, beholdeth the Supreme Soul in all things, and all things in the Supreme Soul." God constantly whispers this great truth in the inner sanctuary of every man's soul; he who listens there always hears it, and he sees no reality in evil from that time, henceforth and forever.

Yet from the sense plane of perception, appearances indicate evil as a working principle, and there inheres in the sense consciousness a conviction that evil has foundation somewhere in Being. So long as this belief holds place in the consciousness, man will look upon evil as reality and he will fear its consequences. So the wise one must deal with this belief intelligently. He must reveal to his own consciousness its unreality in principle. Evil and sin are from the same root and both are susceptible of intelligent explanation. We



count as evil that which does not bring us good results, and the word, sin, is attached to those premeditated or willfully-indulged-in acts that we have learned by experience result in discord, inharmony, and unhappiness. Evil and sin are not causes, but results; hence they cannot by any possibility be placed among principles. God is Life, Love, Substance, Spirit, in abstract perfection. Man is the instrument through which these attributes of God are made concrete. Man exercises free volition in his work. When he fails to do it intelligently he has sinned, he has fallen short. "Fallen short" is the original meaning of the Greek word from which our word, sin, is derived.

Effects may become secondary causes through the thinking faculty of man, and when the whole race comes to believe a certain thing, it generates, through that belief, the thing itself as an active force. It is the experience of people that, after violent exercise, getting in a cool draught of air will produce congestion of the fluids of the body, commonly called "a cold." This idea has become fixed in the minds of the people and they are born with the inherited belief that a cool draught of air gives them a cold, although the conditions under which this belief had its origin do not exist in their cases at all. So men have transgressed the law of their being and have received discord. This effect they have named sin and evil, and through their own formative and generative thought, they have sent it out into the world as a causing factor. Thus sin and evil have become mental burdens which the entire race carries in addition to the original effect, or falling short.

This belief has been added to, age after age, by every one who believed in it, or feared it and sought to combat it. For ages it has been personalized as the "devil." Then when the higher reason saw the inconsistency of a God only good creating a devil to oppose himself, the devil and his place of abode were annihi-

lated. But, the belief still inhering in the mind and claiming recognition, the next step was to believe that there was a great negative side to nature, or God, out of which came that condition called "evil." The majority of mentally free people have that belief today.

But spiritual discernment shows that there is not even a negative side to God, or nature—that this plane of opposites is apparent to human sense only. When man makes the at-one-ment with his higher consciousness, the Christ, he beholds the relation of principles in Truth; and as he proceeds to carry out in his thinking these right relations, nature and the whole universe of effects begin to take on an entirely different character. Where man saw discord, he now sees harmony, and where he saw evil, good comes uppermost of necessity, because conditions have been made right and only good can come.

So we find that it is not only necessary to deny the belief of sin and evil out of the consciousness, but also to put ourselves in such relation to God that only good results will flow from our thoughts and deeds.

To deny evil out of mind and affirm good is but the first step out of bondage. If we continue to do those things which brought about the belief in evil we are running in a circle. And if we continue to do certain things which bring no permanent satisfaction, it is evident that we are holding certain ideas of their legitimacy, or we should not do them.

Do not try to reform yourself without first going to the plane of causes, which is always the mind. But if you find that a so-called physical act brings weakness and discomfort, you should deal with its mental cause first; then by denial and restraint and affirmation of the opposite, the reformation is made complete.

The appetites and passions of the human family as we find them today are abnormally developed, and we never shall attain that spiritual condition to which



we aspire until they are restrained and spiritually disciplined. We eat and drink more than we require, because the idea of eating and drinking has been cultivated. By overeating we fill the system to repletion with the grosser life forces, which react upon the passions, which in their turn are allowed full sway to the end that the entire physical organism in due time is filled with discord, weariness, weakness, and finally death.

With our ideas we manage this whole machinery; but we should remember that ideas have their secondary causes—that is, ideas become incarnated, take form. The body, with all its intricate and wonderful organs, is the incarnation of a great idea somewhere in Being, that man has caught and worked out through millions of years of experience. Each organ in the body is the incarnation of an idea, and that idea incarnated in that organ is itself a thinking, generative center, under control, of course, of the self-conscious I pervading the whole.

But the great majority of people do not exercise the directive power of the free *I* with discrimination. Past ideas have become incarnated in their bodily organs and are thinking and acting after old patterns, while the free *I* is deluded with the belief that his superior will is being obeyed.

In this state of affairs, denial and affirmation should go into the very vitals of the system. If you are following your desire, so-called, and are getting poor returns, rest assured that the root of that desire may be found in some idea incarnated in your organism, an idea which is carrying out its own sweet will, regardless of the higher wisdom. But it may not be your own particular idea that has been incarnated in that organ. As a race we are one—and the belief in body is one consciousness. So we say that certain beliefs are inherited, but this inheritance can only be on the sense plane, be-

cause mind is free and independent of all such limitations. Man is given full and free dominion over all these "beasts of the field," or ideas of the human consciousness, and it is his divine office to go into that department of being and change the ideas there reigning.

We should be careful to discriminate between the fleshly organ and the idea which it represents. studying organs, doctors attempt to get at causes of The idea that is coexistent with the organ and invisible to sense makes the organ what it is. That idea can be reached only through a medium like itself, which is mind. Doctors agree that our bodies are undergoing constant change; that in less than one year's time every person has formed an entirely new body, so far as constituent elements are concerned. It is a mystery to them, in the face of these facts, that diseased organs should constantly be built up, in their abnormal condition, when new, fresh elements are given them from the great storehouse of nature. They fail to see that the idea back of the organ decides its form, and that a false idea will take the pure essences of nature and build out of them a form of discord.

All the elements of nature are pure. All the forces of existence are harmonious. But man, the supreme monarch in the realm of effects, may take those perfections of Being, and through his thinking, rake a world of sin, sickness, and death. He may so educate all his faculties that they will join in a state of consciousness in which these conditions become reality to them. The human race has so educated its faculties, and we live today in a world of so-called matter that has no reality outside of the five senses. It has come to be a fixed belief in the race mind that substance is that which can be seen and felt; that it has length and breadth and thickness, and that outside of these limited dimensions, substance does not exist. This belief must be dissolved in the consciousness before the real



substance, of which matter is but the limited perception of the senses, will be revealed. This is an individual work, because it is through the generative thought of each member of the race that this delusion is sustained. So we take it up in mind and by denial cleanse the consciousness of its limited concepts; we affirm that larger perception of substance, the fourth dimension, into which it is the privilege of man to enter.

Looking upon matter and things formed as the end and all of supply, men have sought to acquire the various forms of supply for their individual use, in the belief that it is limited as to quantity. Houses, lands, gold, silver, raiment, and the various products of nature have come to be looked upon as having value in themselves. The thought that things are valuable and that happiness accompanies their possession has become a race obsession. A great belief has formed in human consciousness that many material possessions are necessary to man's welfare; this belief is human selfishness. Not that the products of man's creative powers are evil, or that it is wrong for him to have whatever he needs, but the belief that the supply is limited has brought a new factor into the race consciousness; that new factor is greed.

Spiritual man knows that supply is absolutely without limit in the omnipotent and omniscient providence of God. Whatever things man needs are, at his intelligent word, brought into visibility under divine law. The Father withholds nothing from the Son, when he is in understanding. "If ye shall ask anything in my name, that will I do."

But when the spiritual source is lost sight of and man grovels in the darkness of sense substance, he strives to lay up in barns and storehouses the things of earth, and in so doing he is not careful to see to it that his brother man does not lack. Generations of this greed for and acquirement of the things of the world of sense have led to unequal division. Some have acquired superabundance and others have been left with nothing. Looking upon his lack, man has come to say: "There is poverty." This image of lack has been held in mind until it has generated in human consciousness a secondary causing factor, known as poverty and want. Men have come to believe that riches and plenty on one hand and poverty and lack on the other are somehow interwoven in divine providence. This belief has been taught to them by the pulpit and ground into their very lives by hard experience.

But we know that poverty is a human belief, like any other disease, and that its only permanent cure is in realization of its nothingness. When it is dissolved in consciousness and the omnipresence and abundance of God's Spirit substance are let into the mind, great and rapid transformations frequently take place in the affairs. The Spirit substance of God is a mighty magnet that draws through invisible currents those things needed by the one who gives the Spirit substance place in his mind.

Wrong thinking and unwise use of the powers of soul and body by the man ego brought discord into his members, and witnessing the effect of this discord in his body, he called it sickness and disease. Thus the idea of sickness and disease reflected into the consciousness becomes another secondary cause that has fastened itself upon the entire race.

When these disturbing factors became so violent as to disintegrate the bodily members, man looked upon the result and called it death. Thus death became another destructive mental image the generation of which in the race consciousness has slain its billions.

So in dealing with ideas we must take these secondary beliefs into consideration and, by understanding and spiritual discipline, cast them out of consciousness; this casting out is part of the great regenerative process.



DESTINY

WILLIAM S. ELDREDGE

EFINITION of destiny: "Premeditated lot; fate; predestined condition; inevitable necessity."

So long as men run from ghosts they will have ghosts to run from; but the instant they face ghosts, with understanding courage, ghosts will run from them.

In a sense the dictionary definition of destiny is true. But back of it is the greater truth that we ourselves do the premeditating and the predestinating; that any seemingly inevitable necessity is so because we alone make it so, and that when we so determine we can make other kinds of inevitable necessities and bring them to pass. "Thou shalt also decree a thing, and it shall be established unto thee."

Some one has said:

"A thought begets an act, an act begets a habit, a habit begets a character, and a character begets a destiny." Back of all is the thought.

I stand before a noble structure, in admiration of its classic lines and architectural beauty—but before a stone was laid or a spadeful of earth was removed in preparation for the foundation, that same building, in all its completed symmetry, reared itself in the mind of the architect and was transferred by him to paper. I stand before the masterpiece of some world-renowned artist—but ere the canvas was spread and ready for the brush, that same painting, in all its wonderful harmony of colorings, hung on the walls of his creative imagination.

And thus it may be said of every production—book, machine, or music: It lived and wrought and sounded in some intent mind. Before the castle graced you mountain height it was an air castle; but from the

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recess of fancy it crystallized into courses of solid masonry, portcullis and embrasure, parapet and turret.

It has been well said that those who never build air castles never build any castles; those who never dream of wondrous things never attain to them.

In fancy Columbus saw the round earth, and in face of apparently insurmountable obstacles he sailed his caravels to a new world. Destiny.

Cyrus W. Field long dreamed of conversing through the depths of the great sea, and after his idea had for forty years been called chimerical, he spanned the mighty Atlantic with an electric strand which later became the nucleus of a communication system that girdles the globe. Destiny.

Men accept misery as their lot and are poor and sick. Destiny.

Men believe in death, prepare to die, and do die. Destiny.

Many men enter business expecting to fail, and do fail. Destiny.

A man starts the day with a mind filled with confusion and grudges, and he breaks a leg. Destiny.

Some men refuse to see anything but life, expect to live, and do live. Destiny.

A poor girl enters life with a great love in her heart for everything and everybody. The sun paints roses on her cheeks and cherries on her lips that bring the admiration of men wherever she goes; but because her heart is pure no thought of evil comes to her. Because she is an evangel of love to the world, success crowns her efforts, flowers are showered upon her, jewels adorn her, noble friends surround her—her cup runs over. Destiny.

Ah, Destiny! how fickle you are! No weathervane veers to the passing breeze as you veer to the thoughts of the heart.

We recently saw a striking cartoon in which there



was a great log on which many ants were fighting as they neared the rapids ahead. The ants did not know whither they were going on that log, which was called, "Destiny," to symbolize the present condition of the race.

We are not ants.

What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands;

Thou hast put all things under his feet.

As children of the Almighty, we have been given dominion over all things, and as we exercise our divine prerogative of dominion in mind, so we mold and direct our destinies. As "eternal vigilance is the price of liberty," it is also the price of our noblest destiny; for when we allow the conscious or subconscious to supplant the superconscious as the helmsman of life, we are deflected from our true course toward God and are driven onto the rocks of hard experience.

Neither planets, names, numbers, circumstances, early environment, nor education makes destiny. That only which we accept as real becomes destiny. That which we refuse to accept as real can never become a permanent destiny.

Job refused to be influenced by his false friends or to heed the importunity of his wife that he curse God and die. Because of his unwavering faith in the irrefragable love and justice of God, he changed his destiny from distress to honor and abundance. The Nemesis of sorrow, penury, and failure seemed to follow Abraham Lincoln remorselessly during the early decades of his life. His childhood and youth were full of privation and toil. The full, deep love of his young manhood was crushed in the loss of his bride-to-be. For seventeen years he toiled uncomplainingly to pay off the

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debts incurred in business by a worthless partner. Time after time he was defeated at the polls. But, because his indomitable spirit refused to accept any disaster as final, he is accounted one of the world's foremost citizens of the nineteenth century.

Live today—control the future—direct destiny.

Trust no future, howe'er pleasant! Let the dead past bury its dead! Act—act in the living present! Heart within and God o'erhead.

Destiny lives and breeds in the thoughts and acts of today. God creates us, but man makes himself. Man is the architect and builder of his own destiny. His destiny contains no joy that was not born in his imagination and by the powers of his thought processes crystallized into outward expression in his life. Sorrow, sickness, and failure spring only from weak and negative thinking and are self-imposed—always.

Tear off the mask from any destiny, however hard the act may seem, and what do we find? Weak thoughts, fear thoughts, sickness thoughts. thoughts, poverty thoughts, unlucky thoughts, hard-fate thoughts, accident and disaster thoughts-all hunting and breeding like a pack of snarling, cowardly wolves. Where do they all come from? They come from the nowhere, from the seeming, from false appearances, from heredity, environment, race consciousness, carnal minds. They are the tares that depraved minds are forever sowing—the fears of the weak; the fiery, consuming offspring of envy, hate, lust, ignorance, selfishness. Not one among them is born of right thinking. They are the Philistines that must be conquered and driven out before we can possess the promised land. Men and nations groan under their bondage, which indeed is heavy to those who accept it.

The great Master was not gentle in handling error thoughts, for he plainly called them liars born of their



father, the devil, and he spent much time in freeing men's minds from the obsessing thoughts of evil which consumed them.

How are error thoughts to be overcome? Not by opposition, for that is the food upon which they thrive best. When in the mind we change nothing into something and then try to fight that unreality, we are as men that beat the air. Opposition to evil implies its reality, whereas evil of itself never was and never can be real.

To drive out the darkness of seeming evil it is only necessary to turn on the light of Truth; even a little light will dispel a vast amount of darkness. In Deuteronomy the ratio of the power of good over evil is placed as one to a thousand, and two to ten thousand. One strong thought of Christ love will dispel a thousand thoughts of envy and hate; one full realization of divine health is sufficient to banish decades of sick thoughts; one abiding consciousness of omnipresent Spirit substance will change bankruptcy into overflowing abundance; one thought of God life is superior to a thousand thoughts of death; one ray of reality is more enduring than all the darkness of unreality.

"The law of Jehovah is perfect," and perfectly works with us to reproduce for us that which we demand of it. If a so-called heathen or sinner sows seeds of love and faith, and a so-called saint sows seeds of fear and bigotry, we should not blame God because the destiny of the heathen or sinner is replete with peace and plenty. and the saint reaps bitterness. The divine Mind knows neither denomination nor creed, but works for all men impartially and in justice and love. There is no less justice and love in misery than there is in bliss. All come forth from the mind at our bidding, and it is through them that we learn and progress.

God's universe is a universe of law and order, from its smallest expression to the circuit of a solar system.



If it could be dissolved into its most minute particles every electron would show the stamp of divine perfection. One law of chance or confusion injected into the universe would destroy the entire mechanism of infinity.

Because man was made in the image and likeness of God, he inherently possesses very great powers which he often ignorantly uses to his own undoing. Within certain bounds he can exercise the power of choice, or free will, in his progression. But these bounds are well defined and within them he is limited to the way of divine understanding, or to the arduous paths of experimentation which eventually lead him to his ultimate destiny, God, although over roads which are exceedingly hard at times and disastrous to his present happiness.

God is law. Man neither makes nor breaks law; he works with or against it as he elects, and he reaps the pleasant or unpleasant results of his own decisions. All this is in divine order and harmony. God himself is limited in that he cannot annul the laws of his own being. Only the ignorant, or the cowardly, blame God or others for present misfortunes. In fact, present misfortunes, hard although they may seem, are not misfortunes at all; they are the sharp goads which force us into paths of light and understanding.

It is a natural corollary that since man's origin and source is God, he ultimately will triumph over all false laws of inertia and ignorance and rise to the glory and perfection of his original state. That which man calls destiny consists of the hard or happy lessons he draws to himself in his upward climb. Since God only is our destiny, we are always climbing, climbing; even when we seem to be going down into the deepest, darkest valley, we are still climbing toward the heights of our real being. Nor shall we be finally lost; just before us is the unfailing light, beckoning us onward. For God's child the star of hope never sets.



The way to exchange any seemingly hard destiny for one that is radiantly glad and good is made so plain that "the wayfaring men, yea fools, shall not err therein." "Be ye transformed by the renewing of your mind." Determinedly turn away from the shadows of the false and live only in the consciousness of life, love, peace, glad service to others, divine possession, and every just and righteous law of Jehovah will work with you to bless and exalt you.

TRUE CO-OPERATION

To look for the best in others and cooperate with it, necessarily brings peace, yet the lack of peace in the world today plainly shows that the divine law of cooperation is but little understood or practiced.

There seems to be so much more resistance, resentment, and silent criticism among people than there does appreciation, generosity, and willingness to get together.

Before outer harmony can be made manifest there must be this silent cooperation between the highest and best within us all.

Cross purposes, enmity, dissatisfaction come from mixed conceptions and it is only by steady and careful thought training that we learn to keep the peace.

"A soft answer turneth away wrath, but grievous words stir up anger." We all have the power to control our thought, but few exercise this power. Hasty thought brings angry words but the well-controlled thought speaks forth in words of harmony.

A high motive rules out no interest that is divine or that means good for humanity; it lifts all up and illumines every activity; it forms a steady center by which all interests are unified and drawn into a powerful whole. But the high motive does eliminate trifles.—Daily Studies in Divine Science.



BIRTH OF THE CHRIST IDEA



PEN your Bible at the second chapter of Luke and study with me the sweetest, most wonderful story ever told: the story of the birth of Jesus. It begins by mentioning a

decree of the Roman ruler. In the individual consciousness, rulership implies the joint activity of reason and will; therefore, "Cæsar Augustus" refers to the personal self, ruling by reason and will both mind and body, as indicated by the "world," forcing all the faculties and powers to pay tribute in lavish carnal service. This is the natural attitude of the unspiritualized or Adam consciousness. In "Cyrenius" there is also a ruling or directing idea, indicating personal self. living in intellect (Syria) and governing being from that point of view. This is the source of worldly wisdom and gives rise to materialistic thoughts and feelings and carnal conditions in general. "City" means personal consciousness, and the expression "every one into his own city" shows clearly that the writer intended this account to be understood strictly in a personal sense. He does not say that each one went to the capital city of his own province, but that each went "into his own city," that is, his own consciousness. Notice the word "into." Each went "into" his own city, which still more clearly indicates the withdrawing of the attention from the outer consciousness and centering it in the inner regions of the mind.

It would be well to notice carefully the particularizations given in verse 4. Joseph is described as having gone "up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem." Why the mention of all these names and in this particular order? "Joseph went up from Galilee unto Bethlehem," would have been sufficient to convey the meaning if the writer was narrating a mere historical

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incident, but since he particularized so carefully, we are led to believe that the words were intended to convey another and a deeper meaning. In order to determine this, let us uncover the metaphysical or spiritual signification of the words themselves. "Joseph" represents the spiritual, or real self in its masculine aspect or function, working through intuition in mind and body building processes. As a man, he was a carpenter, hence as a principle of being, he would represent that which constructs or builds in a mental sense.

"As Galilee was a despised part of Palestine, so was Nazareth a despised part of Galilee," says the Popular and Critical Bible Encyclopedia. "Galilee." then, is another name for the mortal or unregenerated human consciousness, and "Nazareth" represents a faculty or center in that consciousness. Notice that Joseph did not remain in these places—he left them and went into Judæa. The Hebrew meaning of "Judæa" (Judah) is "praise." This means that Ioseph, or self, let loose of carnal thought and rose into a purer and more spiritual or praising attitude of mind. Observe that the text says he "went up." This very pointedly indicates a rising from a lower to a higher plane of thinking and living in the process of soul unfoldment. The narrative continues by saving that he went "unto the city of David, which is called Bethlehem." The name "David," in Hebrew, means "beloved," and as "city" means consciousness, Joseph then went up from the mortal or carnal plane into spiritual or divine love consciousness. This idea should be firmly fixed in mind, because it is the essence of the whole teaching.

"Bethlehem," which is here used synonymously with "city of David," signifies "House of bread," and also "thanksgiving" or, in Hebrew, "praise for sustenance." It is clear that Joseph's going up symbolizes the ascent or increase of the soul in love consciousness, until that point is reached where one realizes and gives thanks

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for the substance of Spirit as his source of supply. Note especially that he went ("because he was of the house and lineage of David.") Why this additional and parenthetical reference, if not to impress upon the mind more vividly, that ascent, development, or attainment is possible only through the cultivation of the love nature?

"Mary his espoused wife," is descriptive of self in its feminine aspect or expression, the creative subconsciousness purified or made virgin through the influence of Spirit. That she was only his "espoused wife" shows that the objective, masculine (Joseph), and the subjective, feminine (Mary), mind powers had not vet been made one in perfect understanding. The birth of the Christ idea was required to perfect their harmonious relation. "While they were there" refers to the holding of self in the spiritual attitude of mind until the Christ spirit, or Jesus nature, is born in the heart. "She brought forth her firstborn son" is indicative of the Christ Spirit, thought, or idea, taking definite shape in consciousness. The Christ idea having been previously impressed upon the feminine subconscious mind through suggestive impregnation by the masculine element (Father Spirit-God), and having completed its prenatal subconscious development, is born into the obiective mind, that is, the individual becomes aware of the new state of mind that has been formed in him. This is indicated by a great quickening of the love nature and an ever-increasing desire for purity and general spiritual attainment.

The phrase "swaddling clothes" suggests the feeble beginning of the Christ consciousness in the individual. When the light of Spirit comes like a luminous dawn, revealing the realities of life, one becomes as a little child, and thus enters the kingdom of Spirit within oneself.

"Inn" symbolizes the intellect, the objective or outer

phase of mind, filled with impressions from the world of sense and in which there is no room for spiritual thoughts. Joseph and Mary could not have found room in the inn unless some of the guests already there had left. Likewise, before spiritual ideas and emotions can have place in the outer consciousness, some, at least, of the materialistic thoughts now there must be eliminated.

The word "shepherds" used in verse 8 describes the nature and function of certain spiritual faculties such as, veneration, the spirit of worship: consciousness, the sense of right; benevolence, the unselfish desire to help; intuition, the direct recognition and understanding of psychic impulses; friendship, the associational desire; conjugality, the love or mating emotion. Others might be mentioned, but these are sufficient to explain the existence and identity of those mental "shepherds" that are constantly watching, leading, and protecting their "flocks" of spiritual thoughts, ideas, and feelings in the "fields" of the human consciousness, during the long "night" of error, when materialism holds sway in thought and life. "The angel of the Lord" is a definite, positive, spiritual impulse direct from God to the individual, making him aware of his inherent spiritual nature and powers; and the glory of the Lord represents the illumination of soul that comes when the personal consciousness contacts I AM and is flooded with divine love. The admonition, "Fear not," calls attention to the disturbance caused in mind by the inflow of Spirit, and the phrase "good tidings of great joy" explains exactly the effect produced when the sweet harmony of love begins to pervade every atom of being. "For unto you is born" sets forth the cause of the rejoicing, the bringing forth in consciousness of the God idea. "This day" isnow-or just when, through surrender of personality, you feel the strengthening, cleansing, transforming power of Truth in you. "In the city of David" is that region



of the mind where the love forces exist and express; in other words, it is the love consciousness.

A "savior" is one who, or that which, saves from sin and all its effects, and in this connection represents Christ the Lord. Note the peculiar use of "which" in this expression. The text does not say, "a Saviour," who "is Christ the Lord," but "which is." In English, "which" is used when reference is made to principles or things, and "who" when persons are indicated. Why did the translators use "which" instead of "who"? It seems that they did not think of Christ the Lord as a person but as a spiritual principle, power, or state of consciousness in the individual. Did they not understand Christ to be an indwelling Spirit, and Jesus the perfect personal manifestation of that Spirit? As thus interpreted, the "Saviour, . . . Christ the Lord," is love, begotten by and born of Spirit, God, in the heart of man. Divine love, then, is the Savior, and when it comes into full expression through the I AM or real self, it completely saves, that is, regenerates the personal life. When one is thus converted, or born anew, love becomes the ruling principle in all the affairs of that one's life. Let it be said also that one becomes Christlike, that is, like Jesus, just to the extent that he develops his love nature. - W. I. Hoschouer.

(Scripture quotations from Authorized version.)

It matters not what you do,
Make a nation or a shoe;
For he who works an honest thing
In God's pure sight is ranked a king.

-John Parnell.

Surely happiness is reflective, like the light of heaven; and every countenance bright with smiles, and glowing with innocent enjoyment, is a mirror transmitting to others the rays of a supreme and ever-shining benevolence.—Washington Irving.



THE LORD'S PRAYER

PAUL SPIELBERGER



ESUS gave the Lord's Prayer as a model prayer, and it is accepted by all Christians as such. It is all-inclusive, the product of a God consciousness. Only he who under-

standingly can say, "I and the Father are one," can comprehend its full meaning.

In this prayer, Jesus starts with "Our Father," referring to the brotherhood of man as well as to the fatherhood of God. No one can fully realize the fatherhood of God until he realizes the brotherhood of man. God has made of one blood all the nations: the rich and the poor, the white and the black, the yellow and the red. All are the children of God; the differences which appear are in the degree of unfoldment which the race or the individual has attained.

The Father's abode is in heaven (harmony). Man must come into harmony with the Father mind. He can do this through the power of God's Spirit within.

"Hallowed be thy name."

The name of God must be kept holy, reverent, and undefiled; it must also be kept whole, and not divided. God means all-good, here and now, omnipresent; but if we say that he will be good, or that he may be good, or that he was good, we divide the Father's name.

When Moses asked God what he should give as the name of the one who had sent him to deliver Israel, God replied: "I AM THAT I AM." Every time we say, "I AM," we use the name of God. If we say, "I am weak, tired, poor, ignorant," we use the name of God in vain. If we say, "I am strong, I am wise, I am pure," we keep the name of God whole.

"Thy kingdom come."

When does the kingdom of God come? When the without is as the within and the within as the without.

FINDER

The establishment of the kingdom is the establishment of all good in the consciousness of man. Where is the kingdom of God? It is within. The world looks for its kingdom of good in things and possessions, which are transitory. The church looks for it beyond the grave—but Jesus plainly located it within: "The kingdom of God is within you." Not all discern this truth and seek the kingdom within. The Father, who has his abode in the inner chamber of the soul, openly rewards those who seek this kingdom within. The without follows the within, as surely as the day follows the night.

"Thy will be done, as in heaven, so on earth."

"Earth" here has reference to the physical—to the manifest as well as to the ideal.

What is the will of God? It is the will of God that mankind should be healthy, happy, prosperous, and wise; but man must learn to be obedient to the promptings of Spirit; he must listen to its instructions and then put them into action.

"Give us this day our daily bread."

God always gives good, but man does not always recognize the good. "This day" was further explained by Jesus when he said: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things." No sparrow shall lack his necessary good; the heavenly Father provides for the least as well as for the greatest.

"Forgive us our debts, as we also have forgiven our debtors."

Man is always a greater debtor to God than man can be to man at any time. To the extent that we forgive our debtor we are forgiven, for man is God in visibility. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me," and "Whosoever shall give to drink unto one of these little



ones a cup of cold water . . . he shall in no wise lose his reward."

"Bring us not into temptation."

The true translation is: "Lead us out of temptation." God tempts no one. We are tempted by the sense consciousness when we are about to recognize evil as good, when we judge by appearance. When we are tempted, the Spirit of God leads us out of temptation and delivers us from the consequences of evil, if we trust Spirit to care for us at all times.

"For thine is the kingdom."

All good belongs to God. Men are at best only stewards, each with the talents that God has given him. Only the one who neglects his talents or opportunities fails to receive the increase.

"And the glory."

The heavens proclaim the glory of God; marvelous is the glory of the sky. It is said that one of the greatest astronomers was so overcome by the glory of the stars that he cried out: "I thank thee, God, that I am permitted to think thy thoughts after thee." Still, there is a greater glory than the glory of the sky. When the light of true understanding is kindled by the flame of the Holy Spirit within, man passes from glory to glory, to that day in which he reaches perfection.

The word, amen, means: "Let it be so." It is a verification and an acknowledgment. When we repeat the Lord's Prayer let us speak in this consciousness:

"Our Father:" Think of all the people on earth; think of God as the Source of our existence, as our protector and provider.

"Heaven:" The stillness and the harmony of our souls, "the secret place of the Most High."

"Hallowed be thy name:" Let us say reverently: "I AM THAT I AM;" there is none beside Thee.

"Thy kingdom come. Thy will be done:" Health,

FENDERS

happiness, peace, and prosperity manifest as we realize

them in Spirit.

"Give us this day our daily bread:" Let us not be anxious, but let us have faith in Thee as our provider. Let us live not by bread alone, but also by the substance of thy word.

"Forgive us our debts, as we also have forgiven our debtors:" Let us use the talents that we have, and

extend love and mercy to our neighbor.

"And bring us not into temptation, but deliver us from the evil one:" Let us be obedient to Thy Spirit, and escape sin.

"Thine is the kingdom:" Let Thy Spirit rule upper-

most in consciousness.

"The power:" Thou art omnipotent.

"The glory:" Thou art the creator of all there is.
"Forever:" Now and forevermore, Alpha and
Omega.

"Amen:" We affirm and recognize all Truth.

AS GOD'S HAND

If a man may attain thereunto, to be unto God as his hand is to a man, let him be therewith content and not seek further. That is to say, let him strive and wrestle with all his might to obey God and his commandments so thoroughly at all times, and in all things, that in him there be nothing, spiritual or natural, which opposeth God; and that his whole soul and body, with all their members, may stand ready and willing for that to which God hath created them; as ready and willing as his hand is to a man, which is so wholly in his power that in the twinkling of an eye, he moveth and turneth it whither he will. And when we find it otherwise with us, we must give our whole diligence to amend our state.—Theologia Germanica.



METAPHYSICAL MATHEMATICS

BEATRICE H. WHIPPS



HEN YOU speak of the principles of mathematics every one knows what you mean. When you use mathematical terms people understand you. When I say that

the common denominator of life is belief in God, you understand that I mean that the point of contact between men in spiritual things is their common belief in a supreme being or power.

To some, life is God; to others, person or nature is God. But whatever their conception, all men agree that their God is the divine Principle which governs the universe. The word, principle, comes from the Latin word meaning, "beginning; fundamental truth."

There are principles of mathematics, music, and art which we understand to be the fundamental truths upon which these sciences are based. The more we use the principles of these different sciences the better we become acquainted with them, the easier they are to use. We come to depend on them as reliable, unfailing, unchangeable, and always available. But just as we do not become thoroughly proficient in their use all at once, so we find that only by recognizing and using the unchanging, ever-present principle of life, love, and intelligence, can we become more familiar with God as Principle.

When we as children started to school we were taught to count, beginning with one. We found that however large a number might be, it must always depend for its value on the fundamental "one." In Deuteronomy we read: "Hear, O Israel: Jehovah our God is one Jehovah." The Hebrew meaning of "one" is to unite; this definition gives us a key to the spiritual meaning of the oneness of God.

At the time when Moses gave out this statement,

the world was full of gods: male, female, wooden, stone, iron gods, human and animal gods. Nearly every tribe had at least 100 gods. There was a veritable army to face with the one-God idea. Moses gave to the children of Israel the delivering law of the one God. The understanding of God as principle delivers us today from scientific, religious, and psychological controversies as many and as varied as the gods that Moses discredited.

For a child, addition is the first step in mathematics, metaphysically speaking, "affirmation." Affirmations are statements of truth, which by being repeated again and again add to our consciousness of their truth. One of the basic affirmations emphasized today is, "There is but one presence and one power in the universe, the Good omnipotent"—a reiteration of Moses' statement.

The sum of all energy, all life, expressed or unexpressed, is God, the Good.

The sum of all love, joy, peace, and harmony is God.

The sum of all truth, intelligence, wisdom, is God. There could be no life, love, power, or wisdom expressed if there were not, first, principle, creative cause.

"Without him [the Word] was not anything made that hath been made." We know that there is power in our words to bring into our everyday life the additional good that we desire. But affirmations must be spoken in faith. We do not question an accepted rule in mathematics, as to whether it will bring the right result or not. We use it confidently, knowing that it will bring the right result if we use it correctly. We need to use our affirmations the same way, confident that "the Father abiding in me doeth his works." We have such a limited conception of the oneness of fundamental truth that we need to add again and again to our understanding of it as the principle underlying things.

Affirmations build up, adding strength and courage



to the weak and inefficient. "All things whatsoever ye pray and ask for, believe [affirm] that ye receive them, and ye shall have them."

When we were at school we learned our rules. We believed that they were true; we did not doubt. When we used them we found that they were true. We were working with numbers, symbols. These things that we desire, be they what they may, are also symbols of the real substance out of which all things are made.

The law of affirmation will work to add more to our understanding of good, if we practice persistently and faithfully, until "all these things shall be added."

Many systems of metaphysics require what is called denial. A good descriptive explanation of what is meant by the term, denial, is in this one word, "house-cleaning" the mind. In the terms of mathematics, the word means subtraction. Webster says that subtraction means "to take from the rest." Surely denial is a practical way of taking out of our minds the erroneous beliefs that we have; a practical way of taking the lesser, personal, and limited from the great, universal, unlimited realm of subconsciousness.

We need to realize the presence of Principle at all times, so we need frequently to deny appearances. Denial is not made with the idea of destroying the something, but of lessening our belief that the thing has power or reality. The moment our faith in the belief is shaken, its power over us is lessened.

The study of mind has proved that we can take away from our lives worrisome circumstances and wrong conditions by changing our beliefs about them. By denying our belief in the power of these conditions, eventually we destroy the belief, and then the condition itself disappears.

"Every plant which my heavenly Father planted not, shall be rooted up" is a perfect statement of the metaphysical law of subtraction. Many of us have been using the law of subtraction for years, denying our health, our ability to succeed, our power and dominion over all things. When we acknowledge and affirm that all our happiness, all our health, all our prosperity are of God, and unlimited, we withhold power from the opposite idea, and destroy it by leaving it no place in the mind. To deny, according to Webster, means "to declare not true;" also, "to withhold from." It is as true that no two thoughts can occupy the mind wholly at the same time as it is that no two bodies can occupy the same place at the same time.

Whatever we affirm as true of ourselves will in due time manifest—add itself to. Whatever we deny is taken away when the law has had time to work. We are continually made over according to the blue print pattern that we make by our thinking.

In our school days when we had mastered the rules of addition and of subtraction, we were initiated into the mysteries of the multiplication process. In metaphysics, meditation corresponds to multiplication. Meditation, according to Jesus, is prayer. "The silence" is another name used. The silence is a condition of openmindedness to the "one presence and one power in the universe."

The rule of addition plays a part in the multiplication process. So the law of affirmation plays a part in meditation. Affirmation is one means by which we are lifted into a greater realization of Truth; for example: "God is the strength of my life." God being omnipresent, this affirmation is true at every point in space. It is true in me and in you, in every creature, and in every atom of the universe. It was true yesterday; it is true today, and it will be true forever, so it is as true now as it ever was or ever will be. The realization of this truth increases and multiplies our good. That which is universally true has omnipotence as its moving force.

The definition for multiplication is: "to make greater



in number; to increase in extent and influence." Sometimes you may be dismayed at the many adverse thoughts that persist in increasing and multiplying when you meditate. Treat them as you treated your mistakes in multiplication when in school: Use the metaphysical law of subtraction. Erase them from mind by denying their power. We must do as Jesus did. Adverse thoughts are the lame, the halt, and the blind whom Jesus healed. We deny the limitations by blessing and affirming the truth about them, and they go their way filled with Spirit and life.

Ideas and mental impulses increase. Like attracts like. Affirm your power and dominion through principle, that only true ideas may accumulate and multiply.

Jesus never failed to praise and give thanks when he prayed. Always he gave thanks, turning his attention away from the limited and finite to the unlimited and infinite. By a metaphysical law, praise acts as a multiplication. Praise whatever you want increased.

Try this problem in metaphysical multiplication: "Lo, I am with you always, even unto the end of the world," is the multiplicand; praise, through you, is the multiplier, and the answer is: "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If you do not get the right answer the first time, speak words of encouragement and praise. Continue to speak them, and you will receive the bountiful blessing.

In mathematics, division is the process used to find the number of times the lesser is contained in the greater, and the rule by which it is performed is the reverse of multiplication. We find meditation to be accumulation, a state of receiving. Then distribution or giving must be the reverse working of the rule of receiving.

In the school of right living, where we all are

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children, we need to learn the law of giving as well as the law of receiving. "Our good comes to us through enriching others." "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over. . . . For with what measure ye mete it shall be measured to you again."

Under the rule of division we practice teaching and healing, giving from the heart and in love. The power that we use is the God power. It is ours to direct and employ.

We have been given two problems in metaphysical division, by the master Teacher, to work out so that we may grow more familiar with the God principle of teaching and healing and more proficient in its use.

The first problem is: "Go ye into all the world, and preach the gospel to the whole creation."

The second problem is: "Heal the sick . . . and say unto them, The kingdom of God is come nigh unto you."

The gospel which is to be preached is the glad tidings of the underlying God principle which is the common denominator of all science, all religion, all philosophy. The underlying God principle is the basis of agreement instead of the bone of contention in all systems and teachings.

Preaching the gospel is speaking a word of truth whenever that word can help some one. Speak it silently if you cannot speak it aloud. Because the principle is omnipresent as well as omniscient, even the silent word is pregnant with spirit and life. Speaking the word does not necessarily mean making audible sounds. It means to manifest consciousness of the universal principle of intelligence within. The "Father . . . doeth his works," and this is his promise: "My word shall not return unto me void, but it shall accomplish that which I please." Speaking the word every time



you can helps you to obtain the perfect answer to the first problem. "After those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord: For all shall know me, from the least to the greatest of them."

Healing the sick means more than relief from bodily disease. It means a complete harmonizing of mind, soul, and body. God is the source of the healing. "Know ye not that ye are a temple of God?" Healing is accomplished by realizing the presence of the principle of health (God) within.

Universal mind is distributed through the cells of the body as subconsciousness. We express the God principle as health by our dependence upon the responsiveness of universal mind to the spoken word. We demonstrate metaphysical division by employing this same principle of universal mind to cause response of health, harmony, and happiness in those whom we call sick, by distributing to the minds, souls, and bodies of ourselves and others a share of God principle.

Yet I know that I dwell in the midst of the roar of the Cosmic Wheel

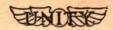
In the hot collision of forces, and the clangor of boundless strife,

Mid the sound of the speed of worlds, the rushing worlds, and the peal

Of the thunder of Life.

-William Watson.

The panacea for all inharmony is God. Find him and recognize your unity with him; then the very spirit of joy will enter into you and you will know that the king of glory has come in.—May Whitney.



SAYINGS OF PORPHYRIUS

Divinity is everywhere perfectly present; his real temple is the mind of the wise; only they who know God aright, can worship him aright.

All the good we do, is God's work; all the evil we do, is our own work; and God has no blame for it.

Ask not God for any good that thou canst not keep forever; God gives nothing that is not eternal.

No one can at once love God and the carnal appetites.

A man that is worthy of God, is himself as God. That man makes himself well pleasing to God; yea, he makes himself divine, who makes his inner self like unto the Godhead that is blessed in immortality.

God sends suffering to none, for the Deity is good; thou thyself art the source of thine own sufferings, especially when thou knowest not who God is.

God is not moved by tears and entreaties, nor honored by sacrifices, nor is his glory extolled by abundance of oblations; it is only when our inner self is filled with God that we become united with him.

In the relation to God, four main elements must be clung to: faith, truth, love, and hope. That is to say, we must have faith that salvation is only to be found in the return to God; we must strive with all our powers, as far as possible, to know the truth in respect of God; when we know him, we must love him; when we love him, we must nourish the soul with good hopes regarding the course of life.

Three kinds of laws must be distinguished: the divine law, the natural law, which relates to the transitory nature, and the civic law. If a man examines his inner self he perceives the divine law, impressed from eternity upon his soul. From this Divine



Law, the law of nature is also derived. The civic law is intended for petty folk, not to keep them from wrongdoing, but to keep them from suffering wrong.

Nothing is so needful as to know what goods we

do not need .- Selected.

KNOW THE TRUTH EDNA BUTTIMER

God is All-power; he created man. He created every living thing; he gave man dominion over all; he pronounced everything good.

All of our troubles arise from our ignorance of the laws of life. "Know the truth, and the truth shall make you free." The truth will make you free from sickness, sin, worries—all things that are not good.

As the sun never sees the darkness, so God never sees evil. The truth about life is that God is good and God is all. When we know the truth about ourselves, untrue conditions disappear. We do not attempt to cast out darkness before introducing the light. We throw on the light—and lo, darkness is not.

We live in consciousness, a world of thought. A good thought has the power of God behind it to accomplish that whereto it is sent. An evil thought is born of ignorance and can harm us only as much as we allow it to harm us. Evil thoughts can harm no one except the person who holds them, for they have no power of themselves. But our good thoughts can work miracles, for they are power.

If there is a little thought of sickness hidden in your consciousness, let in the true thought: God is my health. The little sick shadow will flee before the light of truth. Evil and good can abide together no more than failure and success, sickness and health, sorrow and joy, death and life can commingle. Only the good is true. "Know the truth, and the truth shall make you free."



DO NOT MISJUDGE THE CHILDREN

ALICE L. RUTH



RS. RIVERS was making some purchases at the grocery truck in front of her spacious farm home; her son Ralph, five years of age, stood by her side.

"Two cents due you ma'am," said the groceryman, as he passed her some change for a bill, "but I haven't any pennies left. Will you take candy for the boy?"

"I don't want it," piped Ralph.

"Why, Ralph," said his mother in surprise, "you like candy."

"If I can't have a nickel's worth I don't want any," Ralph's baby voice spoke firmly.

As I was sitting by the open window the conversation was distinctly wafted to me. Mrs. Rivers said: "Well, here are three pennies which will pay for Ralph's desired nickel's worth and square our deal." Ralph took his candy with a sweet: "Thank you, Mamma."

"Another over-indulged child whose mother is trained to obey," was my mental comment.

Ralph brought his candy in, laid it on the buffet without tasting it, and went outside.

When Ralph refused the candy, should not his mother have said, "Very well, Son, since you refuse a small amount, you certainly don't need a greater quantity," thereby teaching him to accept politely what is



offered? I thought so, but I changed my mind, and so will you when you hear the rest of this story.

When dinner was called Ralph took his candy and, dividing it into fifths, he placed a portion at each plate. I was remembered equally with his father, his mother, and his big brother.

"Plenty for you this time, Mamma," he said. Then it came out that on a previous occasion the supply of candy was less than usual and his mother insisted that she did not care for any. On that occasion Ralph had eaten his candy reluctantly, because he thought that his mother was practicing great self-denial.

So you see that Ralph was not greedy; on the contrary he was really loving and generous in his demand for more candy. He preferred to do without if there were not enough to share with all.

Then I thought: The loving way is the safe way in dealing with children. They have not learned the art of explaining their decisions; they often feel more than they can tell, and must suffer keenly when misjudged.

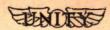
HOME

"Home" is the truest synonym for "heaven."

In the home dwell the father and the mother, whose loving wisdom guides the destinies of the children. The father and the mother provide food and shelter for the children. The home is centered in the ideas which the father and the mother express in their own lives and present to the children.

In heaven dwells the Father-Mother, whose wisdom and supply are the source of our spiritual and our physical good. Heaven is centered in the one idea of God's omnipresence.

The heaven of God's omnipresence is the basis of the true home. Those who realize the heavenly ideal within the home see that the home is an object lesson in the time life, and that it is a sacred symbol of our everlasting habitation in the divine.—Selected.



BE STILL

LAURA ADGATE MUNDY

In quietness and in confidence shall be your strength. As thy days, so shall thy strength be.



HE SCENE that presents itself most forcibly to my mind at this moment is a little home, burnished and made ready to receive with loving hospitality the coming of

a loved and honored Guest.

To the Master, the home of Martha and Mary, toward which his eager steps were hastening, was a place wherein he might for a time rest his body and be refreshed by the loving sympathy of understanding hearts. This sympathy meant rest and refreshment to his mind, an escape from misunderstanding and from the unsympathetic multitudes.

And so it was with joyful anticipation that he neared the home of Martha and Mary, trusting to find within its walls the peace and quietness which his spirit sought.

Mary and Martha had with joyful anticipation looked forward to the coming of the Master; with loving hearts and willing hands they had made all ready to receive their loved guest.

But to Martha's mistaken sense of duty, the time, so precious in the Master's eyes, was lost in an absorption in petty cares, the performance of which seemed to her so necessary to the welfare of her guest.

If, like Mary, she had stilled herself and listened to the Master's voice, peace would have fallen upon her troubled senses, thus allowing the love within her heart to be made manifest.

As love is the fulfillment of the law, let us pluck from the heart the hurried, anxious thoughts of material conditions that, like poisonous vines, weave their tendrils across every avenue of divine expression.



Let us each day have our time of quiet waiting, until in due season we shall have gathered sufficient strength to burst through the shining doorway to Truth. Henceforth we shall live, move, and have our being in the perpetual sunshine of God's love.

THINGS TO BE REMEMBERED

Remember that discipline is necessary to success.

Remember that the highest form of discipline is that which produces an orderly, healthy growth of the good that is in the thing or person under discipline. Discipline should not be a suppression but a leading forth into a larger expression.

Remember that a child who is suppressed becomes limited in his ideas. He may be trained to do things in a certain way and he may be told not to do other things. Often no reason for what he must do is given him. His resulting conduct is therefore like something plastered on his character, leaving his true self imprisoned within the walls. A child thus trained may be good to all appearances, but he is not positively good because his real goodness has not had a fair chance to grow.

Remember that every soul must be free, in order to be happy and strong. Children need training, but they need guidance more than they need repression. Show a child why he should be good; get him interested in doing his best, and lead his good out, instead of telling him that he must or must not do this thing or that.—

Lowell Fillmore.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.—Matthew.

The children are always awake to good or evil impressions. Grown folks, wake up for Wee Wisdom!



CHILDLESS HOMES

Extracts from a letter written by Silent Unity

Will you give your attitude relative to a childless home of a couple in moderate financial circumstances, in good health, and both husband and wife satisfactorily employed. This is the condition in many homes today. An article in your paper would be of interest to many, I feel sure. Will there be regret in the future? Would Unity consider one's life incomplete without children? This is really a problem to many, and as Unity has solved so many of my problems. I naturally turn to it in this case.

Whether or not life is incomplete without children. and whether or not one who has no children will regret this childless state later on, depends entirely on the individual himself. We believe that those who remain childless from selfish motives will not find satisfaction in their escape from the responsibilities and seeming sacrifices which come with children. Those who stay in the generative consciousness and who experience age with the passing years, will obtain much more joy and blessing in life if they have children than they will if they do not. It appears to us to be a mistake for people who do not enter whole-heartedly into the regenerative life and into active service in helping others into the truth that makes free, to have childless homes. If they do not have children of their own, there are always orphan children who need their love and support and training.

For the ones who see the possibility of redeeming their bodies, however, and who will to overcome all fleshly lusts and ways of living that they may be renewed continually in mind and body and so may stay young and fully alive always, for these persons, parenthood is a different matter. Regeneration necessitates the giving up of all generative thoughts and habits; those who come under the regenerative law cannot bring forth children in the flesh. They find that as their



life forces are lifted up from the generative plane, new interests come to them. They bring forth spiritual children—living ideas of truth. Through these ideas, their own daily overcoming, and their active service to God and man, they gain a satisfaction, a peace, a joy, a contentment which remains with them and sustains them. They cannot regret what they seem to have missed through giving up generation for regeneration, because of the greater blessings and the more abundant good which have come to them.

The desire for parenthood is a part of the human that has its origin in the divine, and must, therefore, be lifted up, in the overcoming life. Even deeply spiritual people who have accomplished much in the regenerating of their entire being, find this desire for children very strong in them at certain periods of their lives. They have to meet the desire definitely and to adjust it in their consciousness. It cannot be killed out; it must be lifted up and satisfied in the realization that one is a universal mother, or father, as the case may be. One learns to feel a very deep personal interest in, and love for, all children, just as though they were one's own in a fleshly way. Every child becomes especially one's own.

When we enter into the realization of our oneness with God, with Christ, and with the universe, all children are our children, all men are our brothers, and all women are our sisters, in a very real and vital way. The whole world becomes changed to us, because we view all people and all things in such a different way; there is much less of selfishness in our relations with others, and we feel a deep, strong, all-absorbing unity with all life and with all manifestations of that one life. There are many children, both small and grown up, whose lives need to be brightened by the sunshine of our love and joy and cheer, and who need our prayers and our instruction in Truth, that they may come into

FERTINE

their real birthright as sons of the living God. In ministering to them we ourselves are kept in perfect peace and satisfaction.

If we feel that we must have children in our individual homes, as we said before, there are always little, helpless ones, without parents or relatives in the flesh to care for them. We can take these children into our homes, and in being the channel through which their needs are supplied, we shall not only satisfy the longings of our own hearts, but may at the same time do a real, definite service in the world, for God and for the race.

SEEK UNDERSTANDING

My son, if thou wilt receive my words, And lay up my commandments with thee; So as to incline thine ear unto wisdom, And apply thy heart to understanding: Yea, if thou cry after discernment, And lift up thy voice for understanding; If thou seek her as silver, And search for her as for hid treasures: Then shalt thou understand the fear of Jehovah. And find the knowledge of God. For Jehovah giveth wisdom; Out of his mouth cometh knowledge and understanding: He layeth up sound wisdom for the upright; He is a shield to them that walk in integrity: That he may guard the paths of justice. And preserve the way of his saints.

-Solomon.

I seem to have been only like a boy playing on the seashore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.—Isaac Newton.



THE PRAYER OF PRAYERS

CECILIA CARDWELL

Our Father

Great and only Source! Thou art perfect, infinite and eternal!

Who art in heaven

The consciousness of thy omnipresence, is heaven (harmony) in body, mind, and affairs.

Hallowed be thy name

Be the holiness (wholeness), which thy name implies, evidenced in thy creation.

Thy kingdom come

Be thy dominion of perfectness established in all the universe.

Thy will be done

Through the will of man let thy superwill find fulfillment.

As in heaven, so on earth

In every formed thing (earth) as it is in thee (heaven).

Give us this day our daily bread

Supply now our bodies, minds, and affairs with supersubstantial nourishment.

Forgive us our debts, as we also have forgiven our debtors

Fill every lack in us, as we fill every lack in the world, by vision of thee.

And bring us not into temptation

Permit us not to be led away from thee by the allurement of the senses.

But deliver us from the evil one

From error, be our defense and our deliverer.

For thine is the kingdom, and the power, and the glory, for ever.

Of myself I can do nothing; thou in me, thou doest the works. Amen.

MOTHERHOOD DEPARTMENT

THE VIRGIN MOTHER

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel . . . God is with us."

The word translated "virgin" means concealment. The idea is this: a state of spirit or life in humanity that has long been concealed and unknown by man's intelligence.

Who and what is this concealed One who has long been reverenced in our highest art and deepest devotion as the "Madonna" or "Mother of God"? How can we find her so as to possess her in a more delightful and worshipful way than ever was known before? Many, in losing the literal sense of the Bible, imagine that they have lost their God. When we discover in our own consciousness the spiritual meaning, we find that we have, for the first time, come into real possession of these divine creations.

In the days of ignorance and superstition a vision of the Virgin Mary was regarded as a rare and exceptional favor of God to some devout soul. Such visions—in the consciousness of divine life—become everyday events. If you have the heavenly hosts as your constant companions you must enter into revelation with an understanding altogether emancipated from the historical sense.

This concealed One stands, for each and all of us, as the beginning of the life of perfection. That life that is humanly divine and divinely human is hidden within this unknown Virgin-Being, even before any man has discovered her true nature.

Back of all appearances to the contrary, there is an absolute innocency of the natural consciousness, that has been altogether undreamed of. The day shall come when there shall be such identity of spirit and body that

nature will be a perfect stranger to any sense of shame or incompleteness in what is natural. We have the sense of shame simply because the desires of the flesh and of the spirit are at war with each other. When these two act together as one, all sense of discord will disappear. The same will be true in our life of intelligence and consciousness. We have a sense of incompleteness when we say beautiful things without clearness of thought, or express our thoughts abstractedly without clothing them in beauty of speech. When we can clothe our ideas in some appropriate symbol there is no sense of shame. When our natural impulses are one with our loftiest ideals and most devoted love to God and man, they have with them no sense of wrong. When humanity reaches this state all our doctrines of depravity and natural sinfulness will fall away of themselves.—The Universal Standard.

Lawndale, Calif.—I am glad to report that I feel very much improved, a radical change having taken place. At the time of writing you for help, I was undecided as to the weaning of my baby, but shortly after your letter reached me, I was shown that it was time. I have weaned him without a great deal of difficulty; he seems not to have noticed the change.—Mrs. R. C. W.

Chester, Conn.—Our baby boy is almost three weeks of age. Everything went so easily and so absolutely as a normal case should, that both the doctor and the nurse called it a most unusual case. I find that when I take Truth as my helper it is the usual thing to have every-

thing right and normal.—Mrs. S. C. P.

San Jose, Calif.—We have a nice baby boy, and he was born with very little pain. My husband had been out of work for months, and we were expecting the baby. I asked God to send my husband to the right job and I know that He did, as my husband is doing well.—Mrs.

Gordonsville, La.—God blessed me with a baby boy. I was sick only ten or fifteen minutes. I thank you for your prayers. May God bless you, that your work may go

all over the world .- L. W.



OUR PAGE OF BLESSINGS

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

IN THANKSGIVING

Our Father who art in heaven: Thou art the source of life, Thou art the source of supply; Thy Spirit in us teaches us how to receive.

In reverence we acknowledge thee in all our ways.

Amen.

Through Jesus Christ, the atonement is made between Thee and thy children, and through Jesus Christ we appropriate the substance which builds us into newness of life. Amen.

Dear Father, thy love, so strong, so deep, so tender, surrounds us and fills us with peace divine. Accept in return the devotion of lives consecrated to thy service. Amen.

O thou ever-present Giver of good, we thank and praise thee that thy blessings attend us each day. Thou art the source of all, and in thee all our wants are satisfied. Amen.

The substance of Spirit is the essence of this food. In eating we partake of that which builds the body of the life eternal. Amen.

Dear loving Father, thou hast provided all things for our good, and we thank thee for thy loving provision for our daily need.

Dear Father, thy love for thy children is expressed in this food, which we accept with grateful hearts. Amen.

Dear Father, thou hast supplied all our needs. We bless thee for thy watchful care. 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."

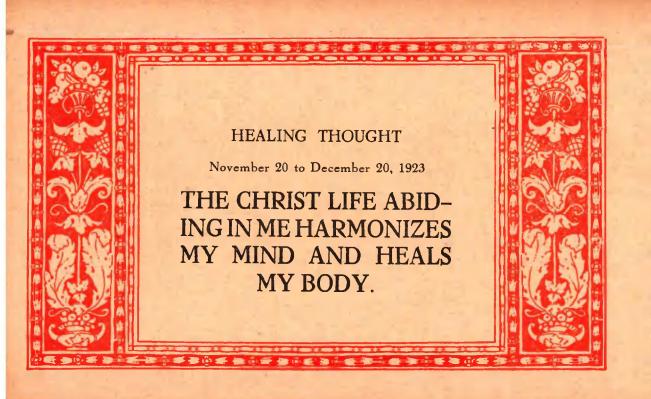
Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

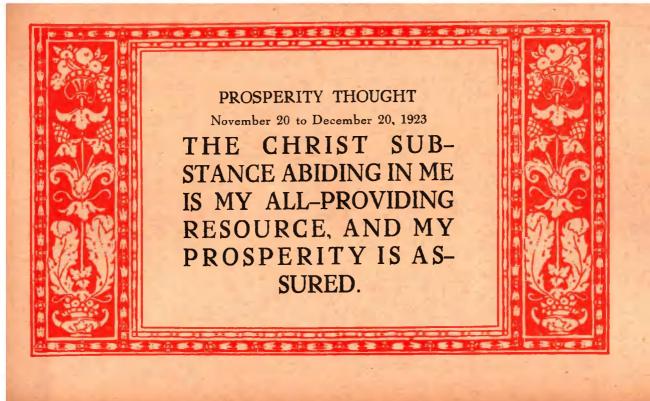
The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

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

The Christ life abiding in me harmonizes my mind and heals my body.

When God mind concludes its creative plan by idealizing man "in our image, after our likeness," all the possibilities of man are implanted in that seed idea. In the Bible this man idea is designated as Lord, Jehovah, Logos, Word, Son of God, Christ. Hindus have many names for it—the Divine Atma, the Higher Self, Krishna, and so on. It is within the reach of every growing soul and may be incorporated into consciousness by the realization that it exists as the ideal man to which we all aspire. Jesus was conscious of this Son of God when he said: "And this is life eternal, that they should know thee the only true God, and him whom thou didst send. even Iesus Christ."

PROSPERITY

The Christ substance abiding in me is my all-providing resource, and my prosperity is assured.

Christ is life; Christ is also substance. Christ becomes to us the very essense of whatever we understandingly affirm.

When we affirm that Christ abides in us as substance, the substance idea, of which the manifest substance is a very poor representative, begins to form itself in our consciousness. Spirit substance is obedient to one who is in spiritual consciousness, and it does the bidding of such a one according to his realization of its innate capacity and his faithful ability in handling it. The soul lays hold of Spirit substance and through it increases the visible substance, when we affirm Christ in us as abiding substance.

SUNDAY LESSONS

LESSON 7, NOVEMBER 18, 1923.

Unity Subject—THE MINISTRY OF THE I AM.

International Subject—OUR LORD JESUS A MIS-SIONARY.—Matt. 9:35-38; Luke 8:1-3; John 3:16, 17.

35. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a sheepherd.

37. Then saith he unto his disciples, The harvest in-

deed is plenteous, but the laborers are few.

38. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

1. And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve.

2. And certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out.

3. And Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them

of their substance.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

17. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

GOLDEN TEXT—God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3:16.

SILENT PRAYER—By my every thought, word, and



deed, I daily unify myself with the Christ, and I have passed out of death into life.

When we apply the lesson directly to ourselves we get the most good out of our study of Scripture. The life of Jesus Christ is the life of every man written large. When we read of the incidents in his life we profit in the largest degree if we take them as portrayals of the possibilities within us. What he did we can do, if we think and act from the same standpoint that he did.

Man, however, has fallen short of doing the works which Jesus Christ did, because he has not known his true self. He has not thought and acted from the Christ standpoint; he has not exercised his God-given intelligence and power for good.

To know himself, man must open up the undiscovered country within himself. He must first appreciate the largeness of his God-given identity—the I AM. This step in spiritual evolution is represented in today's lesson by Jesus' going about through all the cities and villages, teaching, preaching, and healing. These movements of Jesus represent the I AM in its universal capacity as a teacher and harmonizer of its own mental and bodily conditions. But there is yet no organized harmony—the people (thoughts) "were scattered, as sheep not having a shepherd." The I AM must have agents to instruct the great throng of thoughts that surge about the consciousness—that is, the faculties of the mind must be spiritually disciplined and their right relations established, so that it will not be necessary for one's special attention to be directed at the will and the judgment in order to have them function in spiritual ways. They must be educated, and then they will do the Master's will obediently, whether he is consciously present or not.

In his ministry, Jesus had his disciples, the twelve, with him. They represent the twelve faculties, or

powers of mind, in man, and they must be called into activity and established in the truth, before the organism can be fully redeemed from error. These powers of mind, through which the I AM instructs and heals the entire consciousness, are: Simon (faith), Andrew (strength), James (judgment), John (love), Philip (power), Bartholomew (imagination), Thomas (reason), Matthew (will), James, son of Alphæus (order), Thaddæus (elimination), Simon, the Canaanite (zeal), Judas Iscariot (appropriation).

Explanation of Luke 8:1-3: The I AM and the faculties, "the twelve," in ministering successfully to the various thought centers in the organism (cities and villages), need the sustaining assistance of the soul (the feminine, or love nature), which has first been lifted up from mortal expression to spiritual expression. This is represented by "certain women . . . who ministered unto them of their substance."

In Luke 10:1, we read of Jesus' furthering his ministry by sending out "seventy others, . . . two by two, . . . into every city and place, whither he himself was about to come." This teaches the coming of the I AM thought into the outer, or body consciousness, to establish the truth there. The seventy represent the five senses, seeing, hearing, tasting, smelling, feeling, with the two additional ones, thinking and intuitive perception. The brain is the thinking organ and the solar plexus is the perceiving organ. "Two by two" refers to the dual action of each of these senses. All the senses have to be trained in spiritual ways, and their efficiency must be multiplied. They must be freed from mortal limitations, that they may do their share in conveying the saving truth to the very cells of the body.

The last two verses of our lesson text reveal the heart of the glad tidings of Jesus Christ to mankind. In love God gave his only begotten Son, the fullness of the perfect man ideal in divine mind, the Christ, to be

the true, spiritual self of every individual. By following Jesus' example of recognizing and acknowledging the Christ in our every thought, word, and deed, thus unifying ourselves with his completeness, the outer will become as the inner; we shall be like Jesus Christ; we shall know him as he is. He who truly believes "cometh not into judgment, but hath passed out of death into life."

QUESTIONS

1. How do we get the most good out of Scripture?

2. What is represented by Jesus' going about all the cities and villages, preaching and healing?

3. What do Jesus' disciples, the twelve, represent?

4. What is taught in Luke 8:1-3 of this lesson?

5. Explain the meaning of the "seventy others" who were sent out by Jesus.

6. What do the last two verses of our lesson text reveal? Explain.

LESSON 8, NOVEMBER 25, 1923.

Unity Subject—TEACHING TRUTH TO THE ENTIRE MAN.

International Subject—CHRISTIANS CALLED TO BE MISSIONARIES.—John 17:18; Matthew 28:16-20; Acts 1:6-8.

18. As thou didst send me into the world, even so sent I them into the world.

16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17. And when they saw him, they worshipped him;

but some doubted.

18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20. Teaching them to observe all things whatsoever I



commanded you: and lo, I am with you always, even unto the end of the world.

6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7. And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own

authority.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

GOLDEN TEXT—Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

SILENT PRAYER—My every thought bears witness to this truth: The Christ kingdom is now established in me.

Christianity began with Jesus Christ, was carried on by the apostles and the seventy whom he sent out two by two, then by other persons as they came into an understanding of Truth. This process of Christianization will continue until the entire race is redeemed from error. Even so, as the faculties in us (disciples), the senses (the seventy), and our thoughts (people) are taught the truth, they in turn minister light and life to the remaining thoughts and parts of our organisms which are still in darkness. In this way, our entire man will become established in immortality—eternal life.

The first verse of today's lesson indicates that each individual whom Jesus Christ sends as a teacher of spiritual truth has at his disposal all the power, authority, and everything else necessary for the carrying on of his work, that the Master himself had. As the Father sent Jesus into the world to bring about its salvation, so have we been sent into the world fully equipped for our mission, our service to ourselves and to mankind. When missionaries to foreign lands realize this truth, they will



go forth with power to heal the sick and to do the works which Jesus Christ did. Then all nations will be Christianized quickly.

In its individual application, the foregoing paragraph teaches that the spiritual I AM in us is endowed with all the fullness of God in its ministry to the soul and to the body consciousness, and that each faculty, each sense, each thought, and each group of thoughts, as it is awakened to the truth, becomes clothed with the necessary understanding and power to minister to the other parts of our organisms that have not yet come into the light. In time we shall know that every cell in the body has in it all the characteristics of God.

Jesus Christ commissioned his followers to make disciples of all nations. This commission was given to them from a mountain in Galilee. A mountain always symbolizes a high place in consciousness, or spiritual elevation. When our spiritually awakened and spiritually taught faculties and thoughts assemble with our I AM in spiritual consciousness they are sent throughout the entire man to the very outermost parts of body consciousness.

Individuals must become Christian before the world can become Christian. The Christ spirit must enter every one. Christ is knocking at the door of every heart, and he will enter when he is invited to come in. The mind that is open toward Truth invites Christ to enter. When all men are filled with the Christ consciousness, international laws will embody the Christ standard. The Christ kingdom is a spiritual kingdom; it must be established in the minds of men before it can be reflected in the outer kingdoms.

Even the disciples of Jesus Christ failed to discern the truth of his teaching concerning the establishment of the kingdom. They showed their misunderstanding of this subject when they asked him if he expected to establish the kingdom of Israel at that particular time.



They thought that he would become an actual king, reigning over a material kingdom, as David had reigned.

He explained to them that they should not be concerned with time or season. He tried to show them that his kingdom had nothing to do with the material world. He turned their attention away from the material concept and directed it to the spiritual work which they were to do. He told them that they would receive power and that they would bear witness of him to all the world. This illustrates a point which every overcomer needs to remember: The kingdom of heaven does not come through a material rulership but through personal spiritual service. Many students of Truth are watching their material possessions, thinking that the kingdom of God will come to them through these possessions. They should think of the service which they can render to help make the spiritual kingdom manifest. The one who serves best is greatest in the kingdom of heaven.

QUESTIONS

- 1. How does our entire man become established in eternal life?
- 2. What does the first verse of today's lesson indicate?
- 3. In its individual application, what does the first verse of the lesson teach?
- 4. What kind of kingdom is the Christ kingdom, and how is it to be established?

LESSON 9, DECEMBER 2, 1923.

Unity Subject—DESCENT OF THE HOLY SPIRIT INTO CONSCIOUSNESS; ITS RESULTS.

International Subject—THE POWER OF THE EARLY CHURCH.—Acts 2:1-4, 37-42.

1. And when the day of Pentecost was now come, they were all together in one place.

FENDERS

2. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

37. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles,

Brethren, what shall we do?

38. And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our

God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added unto them in that day about three thousand souls.

42. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

GOLDEN TEXT—Whosoever shall call on the name of the Lord shall be saved.—Acts 2:21.

SILENT PRAYER—With joy I receive the baptism of the Holy Spirit, and I am unified with wisdom and power.

The "day of Pentecost" was for the Jews the great feast of the harvest or "day of first fruits." It was the day on which the devout Jew was to remember his deliverance from Egypt into the freedom of the Promised Land. To one who has come out of the ignorance of mortal thought into the understanding and freedom of Spirit, this day has special significance. It represents



that "day," or degree in the mind, in which the presence of Spirit is as substance to the consciousness.

This state of mind is brought about by meditation and a massing or concentration of the spiritual ideas. "They were all together in one place." It is really a conjunction between the thinking mind, or what we term normal consciousness, and the superconscious or spiritual mind. When this connection is made there is a descent into the body of spiritual energies which produce a great and unusual commotion. "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." This descent of the spiritual consciousness into the "house," or body, often terrifies those who do not understand its significance, but it is not to be feared when one has been sincerely asking for the presence of the Spirit of truth. Only good can come to one who. has confidence in the good. The gift of tongues is the ability to express Truth freely.

The ordinances of the orthodox Christian church are the "outward and visible sign of an inward and spiritual grace." Baptism is symbolical of that cleansing of the mind which should precede the descent of Truth into it. "Repent" means, in the original Greek, "change your mind." When we change our thoughts for something better, we are ready for the next step, which is baptism—denial of sin or error thoughts. This includes more than a resolution to be good and to believe in Jesus as our Savior. Sin covers a multitude of wrong and ignorant ways of thinking and acting. All sickness is the result of sin. It is a sin even to think sickness possible to man.

The Holy Ghost is the same as the Spirit of truth. When we have received a concept of our relation to God as spiritual beings, the old state of thought is easily dissolved and washed away by baptism, or denial. Then ideas direct from the Fountainhead come into the



mind, and we see everything in a new light. If this narrative of the early church be taken literally, there was an entire change of property relations, the result of spiritual understanding. They sold their goods and put the proceeds into a common fund to which all had access according to their needs.

This community of interests is undoubtedly an essential part of Christianity, and will finally be recognized and adopted by those who follow the teachings of Jesus. But before it can be made successful there must be a change of mind from things temporal to things spiritual. So long as we have in our minds the great importance of money, houses, lands, jewels, food, and clothing, just so long will it be unsafe to put us in a community where all things are held in common. And these things will seem of great importance to us until we get hold of that inner substance out of which all things are formed.

The "breaking of bread and the prayers" means a stirring of the inner substance into conscious action; it also means concentrating the mind upon the inner substance as the real possession. Then "they took their food with gladness and singleness of heart." All who have attained the realization of the inner life will testify to the gladness with which it is appropriated in the consciousness. All outward pleasures pale into nothingness when this inner light of the Holy Spirit begins to shed its rays in the heart. The entire consciousness is renewed, and one becomes a great power for good in the world of God and in the world of man.

QUESTIONS

- 1. What does the "day of Pentecost" represent to one who has come into the understanding of Spirit?
- 2. How is this state of mind brought about? What follows?
 - 3. Of what is baptism symbolical?



4. What does "repent" mean?

5. What is the "breaking of bread and the prayers"?

Lesson 10, December 9, 1923.

Unity Subject—A LESSON IN HOLY SPIRIT BAPTISM.

International Subject—THE OUTREACH OF THE EARLY CHURCH.—Acts 8:4-8, 14-17, 25.

4. They therefore that were scattered abroad went about preaching the word.

5. And Philip went down to the city of Samaria, and

proclaimed unto them the Christ.

- 6. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.
- 7. For from many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed.

8. And there was much joy in that city.

14. Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15. Who, when they were come down, prayed for

them, that they might receive the Holy Spirit:

16. For as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.

17. Then laid they their hands on them, and they re-

ceived the Holy Spirit.

25. They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

GOLDEN TEXT—Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.—Acts 1:8.

SILENT PRAYER—Through my steadfast vision of the Christ in me, I am illumined throughout my whole being.

Regardless of conditions and circumstances, there is some phase in every man's being in connection with which he is always unconditionally optimistic. Even in instances of deep depression, he for the most part maintains a steadfast vision of the time when more desirable conditions will prevail. This state of mind is illustrated in today's lesson, by the work of Philip in Samaria. Philip means "power," and Samaria means "watch mountain."

It is in connection with those things which are definitely identified with men's optimism that the most sweeping demonstrations of health and success are often made. One's first demonstrations of Truth may seem very wonderful to him, but they are only a prophecy of the great work to be accomplished as he becomes more and more familiar with the laws of Spirit. In this lesson, Philip is preaching Christ. This symbolizes the faculty of power operating according to its highest standard. and therefore to the most effective degree. When this highest degree of power starts upon a definite ministry in connection with ideals which have been persistently entertained in consciousness, or in connection with which man has maintained the high watch, it is capable of producing even startling results. Power is generated by action, and as it continues it increases in momentum until its efforts are felt to the uttermost ends of the earth (in every phase of man's being).

When Peter and John learned of the effect of Philip's ministry, they also journeyed to Samaria. When an ideal is successfully demonstrated in individual consciousness, it inevitably follows that there comes to its support a greater degree of faith and love. When the faculty of power is allowed to continue in its activity independent of faith and love, it becomes cold and mercenary, and the result is not always constructive. Faith and love add warmth, and with their help the ministry of power is maintained according to the Christ



standard. When these three faculties work in perfect harmony with each other, the way is opened for a great outpouring of the qualities of Being, typified in this lesson by the baptism of the Holy Spirit. This great achievement is the result of individual growth and development, and is never attained by intellectual contriving. Neither can it be purchased by material means.

QUESTIONS

- 1. In what phase of man's being are the most sweeping demonstrations of Truth made?
- 2. Explain the result of power which is applied in connection with the high watch.
- 3. What is the effect of power working independently? What more does it need to make it most effective?
- 4. What is the result of these three faculties working together under the Christ ideal?
 - 5. Can spiritual gifts be purchased? Why not?

The silence is not an end in itself—it is merely a means to an end. It is only the threshold to greater things, for beyond the silence lie all the infinite resources of God. To open the door and pass this threshold into the presence of Being, consciously living and moving and having our being in God, is our privilege. When we have once entered into the light, let us also walk in the light, that the light may become our life. —E. V. Ingraham.

THE POWER OF THE CHRIST MIND MARY S. FLINT

I am poised in the Christ mind.
I am patient in the Christ mind.
I am powerful in the Christ mind.
I am perfect in the Christ mind.
I am prayerful in the Christ mind.
I am full of praise in the Christ mind.

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

ETERNAL LIFE

"Thou shalt call his name JESUS; for it is he that shall save his people from their sins." Evidently the mission of Jesus Christ was to teach people freedom from sin and to enable them to be made free from sickness, sorrow, and death, the consequences of sin. A doctrine that teaches no salvation until after death falls far short of that taught and demonstrated by Jesus Christ. People cannot be saved simply by believing that Jesus died for them; they cannot go right on sinning, yet be saved from reaping the penalty of sin. Those who believe that they can sin with impunity are reaping the results of their shortcomings in disease, lack, and trouble of all kinds, just as do those who do not profess to be Christians.

Though one allow his body to go into the grave, he is not annihilated; a way is provided whereby he can again be given opportunity to demonstrate the abiding consciousness of life in the body, which is the will of our Father for all his children.

The life of the risen Christ cleanses us from all sin, and not the literal blood of Jesus that was shed on the cross. Jesus submitted to death by crucifixion but he rose again to demonstrate to the world his victory over death. Through overcoming death he broke up the power of the adversary, and he thus brought to light the possibility of deliverance from death. He proved that he had power to lay down his body and to take it up again. What he did, all men can do, for the Christ that was in Jesus is in every man; "we shall be like him; for we shall see him even as he is."

Without the resurrection, Jesus' death would surely have been in vain. People must trust in a living Christ instead of a dead Christ. They must see back of the outer overcoming to the inner overcoming that Jesus accomplished: the daily dying to the limitations of the human, mortal part of himself; the daily quickening into newness of life, of which the cross of Calvary and the resurrection are the symbols. In following him, we must, like Paul, "die daily" to sin and self, and each day become more and more fully "alive unto God in Christ Jesus." This is the life more abundant that Jesus Christ demonstrated. It is a life that we may lay hold of consciously and demonstrate as he did, and so keep ourselves alive and entire in spirit, soul, and body. "This is the true God, and eternal life. My little children, guard yourselves from idols."

We are not to know Jesus Christ after the flesh but after the Spirit. We are not to think so much of his literal, human, mortal blood which was shed on the cross of Calvary, but we are to acknowledge and realize the abundant, ever-present spiritual life—of which the blood was a symbol—as the vitalizing, ever-renewing life of the blood and brain and body. We are not to think of his seemingly fleshly body, but we are to realize that pure spiritual substance which his body represented and which his body became in its resurrected state, as the very essence and substance of our entire organism. This is eating the flesh of Jesus Christ and drinking his blood, which we must do in order to live forever.

MERCY

What is meant by the passage: "I will have mercy and not sacrifice"?

Man, before he comes into the Christ consciousness, is more or less cruel. He does not know how to use his forces, and therefore he overtaxes himself in many ways. Sometimes it is by work, which he imagines must be

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done; sometimes it is by pleasure. This is sacrifice. He sacrifices his strength, his health, his purity, his peace.

When he comes into the Christ consciousness, he has mercy. He learns that there need be no waste, no sacrifice, but that everything will work in peace and harmony to the glory of the Lord. It is the Christ within us that has "mercy and not sacrifice."

GOD SPEAKS TODAY

God speaks to people today as he did in Bible times, but not all persons have "ears to hear." Those who fail to hear are those who do not consciously receive God's messages.

As God is not a person he does not speak in an audible voice, except through individuals. When one is really inspired and speaks by inspiration of the Spirit, God talks through him. At such a time that individual's mouth can be said to be the mouth of God, and his voice the voice of God. But to hear voices in an occult way bespeaks a psychic experience rather than a spiritual one.

The "still, small voice" of Spirit cannot be heard by the outer ear. It is a soundless voice and it speaks to man's consciousness from within as an inspiration, an illumination, a strong impression. If, when you were deep in prayer, there came into your mind out of the stillness a revelation of Truth or a new understanding of something regarding which you had wanted a clearer comprehension, that was God speaking to you. Perhaps while you were about your work, when you were not consciously thinking of God or of spiritual things but were in a receptive attitude of mind, light has come to you regarding some passage of Scripture that had not been clear, or regarding some problem in your life that you had asked guidance in solving. That was God speaking to you.

When you go out into the fields and woods and see

evidences of life, energy, and beauty-in grass, flowers, birds, and trees—these may carry a message from the mind of God to your mind. They may inspire you to a new consciousness of the resurrection life of Christ which is lifting up and renewing your mind and your body, and causing you to radiate more perfectly the abundant health, wholeness, vitality, and joy of God life—the one and only life in the universe. In dreams, visions, and in many other ways, God talks to people and teaches them lessons. All that is needed by the individual who would communicate with God is to have the ears unstopped by removing the dense materiality of sense thought and sense belief from the mind. Then he will both see and hear the divine in every atom of creation, everywhere; he will then know without doubt that God (Spirit) is omnipresent.

No one will die poor—or die at all—if he understands and lives according to Truth. The reason why some people die poor after doing much good and giving much money to charity, is because they do not fulfill the whole law of prosperity. They believe in poverty for others, even though they have plenty for themselves. They allow themselves to be drawn by human sympathy and lack of true understanding too deeply into the seeming poverty of others, and in time they reap this condition in their own lives.

We must learn to see ourselves and all the world as God sees his creation, pure, perfect, whole, rich, and very good. When we shall thus see we shall be able to do a ministry of lasting benefit to all men by aiding in lifting them out of error beliefs and conditions into the more abundant life and substance, the true riches of the Christ mind.

Bless your body every day. Bless the parts that seem to be troubling you, and tell them that they are strong, pure, free, whole, and perfect because they are

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spiritual. The life and the love of God flow through them and abide in them and in your entire body and soul, making you harmonious and well. Give your body relief from the strain of worry and anxiety that you have put on it, by pouring into it the oil of joy and the spirit of gladness, and by clothing it with the garment of praise. It will respond, for every cell in your organism is intelligent; there is no absence anywhere of the life, substance, and intelligence of Spirit. Your body is not material; it is spiritual. Deny, therefore, your material thought concerning it, and see it as it is in truth, the manifestation of Spirit—of divine ideas.

So far as Unity is concerned, you are at liberty to study with us and receive our ministrations, and at the same time keep up your affiliation with the Christian Science church. We are perfectly willing to work in harmony with Christian Scientists, but as a rule they object to taking up cases with us, and so we do not treat one who is under the special care of a Christian Science practitioner without the consent of the practitioner.

Many persons come to us from the Christian Science church, and they invariably say that our teaching is much plainer and more easily understood than the Scientist teaching. After studying with us they say that they understand Christian Science better and see much more in it. We leave our students and our members free to read and study literature and teaching outside of that put out by our school, if they wish to do so. According to Jesus Christ, his "sheep" "shall go in and out, and shall find pasture." We believe that every one should have freedom to choose for himself what he shall read, where he shall go, and what he shall do, in religious matters as well as in his other affairs. Each and every individual must, to a great extent at least, work out his own salvation, in conjunction with his own indwelling Lord. We can at best



but point the way and help him to realize healing and deliverance from errors in his life.

Unity is often classed with New Thought, but New Thought comprises so many kinds of religious ideas that we do not call our teaching by that name. We are seeking to make practical the teaching and sayings of Jesus Christ. We do not wish to found another sect in the world, but our aim is to aid Christian people everywhere to a more spiritual and practical Christian living. This is why we call ourselves the Unity School of Practical Christianity.

AFFIRM THE TRUTH OF YOUR BEING

We gladly cooperate with you again in prayer for the removal of the inharmony of which you have written.

The apparent disfigurement on your face may have been caused or made possible by some error thought that you carried very strongly in a former incarnation, and not altogether by a desire of your mother, as you suggested. But whatever may have been the cause, the appearance can be removed; you can be restored to that perfect wholeness which you really are and have ever been, in Spirit and in Truth.

The error appearance, as well as the thought back of the appearance, must be denied and the truth of your being must be affirmed. Say often:

The ignorant belief that has caused this appearance and that is keeping it in manifestation is now removed from my consciousness and from the thoughts of those about me, by the cleansing power of the Christ mind.

I am God's perfect child, made in his image and likeness. The perfect body idea in divine mind now is brought into manifestation in my body, and all error conditions are removed.

I see God in my flesh; his harmonious life expresses in every part of my being as wholeness and perfection.



DIVINE USES

IMELDA OCTAVIA SHANKLIN

In all the ways of the outer realm we use God to serve us. This is lawful. But our consciousness of what we are doing and why we are doing may make the act unlawful.

When we unconsciously use God in the realm of the outer, we work in the dispensation of unawakened faith. When we receive his manifestations as incidental to our association with him, we work in the dispensation of an alert and eager faith. When we demonstrate supply from him through a mental manhandling of substance, we work in the realm of the purely human: We use God as a utility, think of him in the terms of the job, and fail to receive the everlasting supply—his consciousness.

I am not saying that any one who wishes to make a utility of God must not do so. Every one has the divine right of choice, and if one so chooses he may deliberately force the God substance through the mold of his personal desire for material things. He can in this way "demonstrate prosperity" for a time. But he is beggaring his soul by his practice, and sometime his power so to demonstrate will cease. Being unnatural it cannot forever operate.

To me, God is all that is. I know that his Spirit is my health; I know that out of his body comes my supply; I know that his omnipresence is my environment, but I will not look to him for a specific manifestation in any one of these ways. He is my being; he is my consciousness, and he is that which increases its own consciousness in me. He is the substance of what I eat, drink, breathe. Because I seek him I find him, and, finding him, my needs are satisfied before they develop in me to the point of awareness.

His Spirit hints to me of what I may find of un-



dreamed blessings in a closer association with him. Therefore that I may not fail of that which is my one desire, I pray to my God that he will keep me awake to the real nature of the quest. I pray that he will preserve me from looking upon him as a utility—a mental means to a human end. He is my God. I come to him that I may possess him; I yield to him that he may possess me. He is my divine means to a divine end, for by his Spirit he leads me out of that which I have called I, and into that which he calls I AM.

THE GIFT

This great gift of God, the salvation of our souls, is no other than the image of God freshly stamped on our hearts. It is a "renewal of believers in the spirit of their minds, after the likeness of Him that created them." God hath now laid "the axe unto the root of the tree, purifying their hearts by faith," and "cleansing all the thoughts of their hearts by the inspiration of His Holy Spirit." Having this hope, that they shall see God as He is, they "purify themselves even as He is pure," and are "holy, as He that hath called them is holy, in all manner of conversation." Not that they have already attained all that they shall attain, either are already in this sense perfect. But they daily "go on from strength to strength, beholding" now, "as in a glass, the glory of the Lord, they are changed into the same image, from glory to glory, by the Spirit of the Lord."- John Wesley; Christian Perfection.

All things exist in the man tinged with the manners of his soul. With what quality is in him, he infuses all nature that he can reach; nor does he tend to lose himself in vastness, but, at how long a curve soever, all his regards return into his own good at last. He animates all he can, and he sees only what he animates.—Emerson.



SILENT UNITY HEALING

"What hath God Wrought!"

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

HEALTH

Saskatoon, Sask., Can.—While living in a house with nurses I became conscious of a stinging sensation in one of my thumbs. There was no visible reason for it but one of the nurses said: "I think you have an infected thumb." I laughed. The other nurses agreed with her, and of course I made my silent denial. In the afternoon my thumb was three times its usual size and I had severe pains under my arm. A doctor was sent for. He came and said it was a case of infection and that the thumb should be lanced. He left to get his instrument case, but was hurriedly called to another patient, and fortunately he forgot all about me. I shut myself in my room with "Lessons in Truth" and several other Unity publications and spent several hours in reading and praying. Whenever I awoke during the night I affirmed the power of the Christ mind over adverse appearances. The next morning my thumb was all right.—I. H. B.

Nigeria, W. Africa.—I am very glad to let you know of a demonstration that the Spirit of truth has wrought through my realization of the ever-abiding presence of omnipotent Good. Yesternight as I was passing through our house I put my left small toe on a red hot stove. At once I shouted out: "Mercy forbid! I am pure Spirit; I do not believe in pain." I realized the same statement through the night. When the day broke I looked down on my toe, and lo! there was not even a slight mark. Now I thank God and Unity for this great salvation.—W. C. O.

Brunswick, Ga.—My hands are not paining me as they did, and the stomach trouble has completely disappeared. I am feeling better and looking better than I have for years. I thank and praise God and Unity for my improvement.—Mrs. S. S.

Lynbrook, L. I., N. Y.—I wrote you for help, as my blood seemed to be impure and my body was covered with a rash. Within a week the trouble had passed away, and it has not returned. Thanks to God and Unity.—Mrs. A. W.

Knoxville, Tenn.—Recently I wrote for prayers for my son who was suffering from an attack of appendicitis and also some trouble with his eyes; also for myself, for relief from severe pain and swelling in mouth and face. We both are healed. In holding the thought for my son's eyes I found relief from eye weakness which I had been experiencing. I thank you, not only for your help on this particular occasion, but for the consciousness of God's presence which your literature has taught me. Daily I am enabled to meet problems because I have learned about Truth—problems which formerly would have worried me very much.—Mrs. N. H. D.

St. Paul, Minn.—I have recently been reading your literature on Christian healing, and I am greatly interested in reading the healing testimonials. My niece wrote to you a short time ago for help in healing tuberculosis of the lungs. She had been in bed for six weeks. A friend brought her some of your literature; another came and talked with her concerning healing. She immediately wrote to your society and her temperature became normal. Her doctor visited her, examined her thoroughly, and declared that he could find nothing wrong with her. He visited her again today and declared her lungs perfectly sound.—Mrs. W. M. W.

Winston-Salem, N. C.—I wrote you for prayers for the healing of my little girl's tonsils and fallen palate. I received your letter and began to pray with her the prayer which you sent. She liked the little prayer so much that she learned it by heart. Her throat is now well and we have had no more trouble with the palate. It did not go back into place all at once, but gradually. Many thanks for

your help.—Mrs. G. R. P.

Buffalo, N. Y.—A little more than a year ago I wrote you for prayers for my grandchild that she might be saved from suffering. I did not think that she could live, as she was so terribly mangled; but today she is running and playing the same as the other children, and is as happy as the day is long. God bless you, my dear friends.—Mrs. L. P.

Los Angeles, Calif.—Please discontinue prayers for my husband's hand. He was able to go to work in a few days, with no pain whatever. Thanks to God and Unity.—

Mrs. M. H.

New Castle, Ind.—I asked your prayers for A. T., who had blood poison and erysipelas. You may discontinue your prayers for him. He is able to work.—A. D.

Fort Worth, Tex.—I wrote you for prayers, as the doctor told me that I had diabetes. Since I have followed your instructions, I am well. Rheumatism, from which I had suffered, does not trouble me any more. I am thanking and praising God and Unity every day for this wonderful demonstration. Since I have been studying Unity it seems that I have entered into a new life in which the Holy Spirit guides me each day in paths of righteousness and keeps evil thoughts out of my heart.—J. J. S.

E. Cleveland, Ohio—You may discontinue your prayers for my sister, for she has not only recovered but has become interested in the Unity teachings. In addition to this, all the affairs of the household, which appeared chaotic at the time I wrote, have been smoothed out in a miraculous man-

ner.-F. M. N.

Tacoma, Wash.—After I sent the last telegram my boy began to improve. He had reached the point where he could scarcely breathe; he could neither sleep nor eat, his throat was swollen, and his lips were growing dark. A few hours after I wired you he began to get relief and the soreness left his throat.—L. H. D.

Newtonville, Mass.—Last winter, when suffering from an infected throat, I wrote for your prayers. My throat was cured; it was not necessary to remove my tonsils. I cannot thank you sufficiently for all your help.—E. B.

Salida, Colo.—I have been healed of a very bad case of rheumatism from which I have been suffering a long time. I am thankful to God and Unity for this healing. I pray that God may bless you in all your work.—Mrs. J. W. C.

Chicago, Ill.—I wrote you about a month ago for prayers for the healing of my grandchild's eyes. I take great pleasure in writing you that her eyes are entirely healed. I sincerely thank God and Silent Unity.—E. G.

Compton, Calif.—I am rejoicing over the sudden change in my son. He is well. I thank God that your prayers are

answered.-M. B. I.

South Bend, Ind.—I thank God and Unity for the wonderful recovery of my son, who was bitten by a dog. Only a slight scar is noticeable.—Mrs. E. O. W.

Philadelphia, Pa.—I telegraphed you for prayers for J. B., who had concussion of the brain. He has recovered.

I am very grateful for your help.-Mrs. E. H. C.

Urbana, Ill.—My eye is healed. I am thankful to God and to Unity for the help that I have received.—Mrs. S. W.

FERTINE

Chicago, Ill.—You may discontinue prayers for my little girl. This healing has been a wonderful demonstration of faith to me, as she is completely cured of lung trouble. I praise God for this. May God graciously reward you for your good work.—Mrs. L. D.

Atlantic City, N. J.—I am thankful to God for the strength and the blessings which I have received through Unity. I had a so-called ulceration of the stomach, but now I am healed perfectly through your prayers.—Mrs.

A. P. O.

Omaha, Nebr.—You may discontinue your prayers for me. The cold is entirely healed. I praise God, who knows our need of his healing power. I thank you for your prayers. May God continue with you in your blessed work

for humanity.—Mrs. J. E. B.

Detroit, Mich.—I have received many blessings. I have overcome so-called neuritis and stomach trouble. When I entered Unity center here my condition was such that I could not sleep or eat. I am an open channel of God now, and know how to overcome difficulties. I have not taken a drop of medicine for more than a year.—H. C. H.

Little Rock, Ark.—I am now well. I felt an improvement before your letter came; after your letter came I felt uplifted and overjoyed in my soul, and well in my body.

-R. P. S. C.

Sullivan, Mo.—I wrote you asking prayers for my two children who were manifesting measles. On the day I wrote, my boy was breaking out. That same afternoon he got up, dressed, and went out to play; the measles had disappeared. How thankful I am!—M. S.

Los Angeles, Calif.—I rejoice and am glad that the pain in my shoulder and arm has left me. I give God and

Unity all the praise and glory.—M. B.

Ionia, Kan.—I asked your prayers for healing of cancer in my friend, and she is entirely cured. Praise God and Unity. The lump in my breast, which pained me so, is entirely gone. Words cannot express my gratitude for all that has been done for me and mine.—Mrs. J. O.

Cowansville, Que., Can.—I wrote you asking for prayers, as I was quite ill with goitre. I received a kind and helpful letter from you; also a beautiful prayer which I have used every day. I have recovered my health; thank God and you, the goitre has slowly disappeared and I look and feel perfectly well.—Mrs. G. N.



PROSPERITY

Swissvale, Pa.—We thank you for your prosperity treatments for us. Things have started very nicely for us. My husband is receiving all the work that he can turn out and he is being paid more promptly for his work than formerly. We cannot say enough for Unity, as we are so thankful for the new strength and the new courage that have been given us and for our improved outlook on all things. You may discontinue prayers for us.—Mrs. A. K. H.

Beaumont, Calif.—My heart is full of thanksgiving for the wonderful help received through your prayers and mine. My husband has sold a span of horses and has rented eighty acres of land to put into grain. We are thankful for the wonderful demonstrations of prosperity that have come to us through your prayers. God bless you in your great

work. - Mrs. E. M. C.

Lakewood, Ohio—I asked your prayers for my son. He had been out of work since last February. He found good prospects for work, the day after I wrote, and by the time your answer to my letter came, he was at work. I cannot express my gratitude in words. Through Unity I am nearer to God and Truth than I ever have been before. —H. H. N.

St. Petersburg, Fla.—I thank you for the help which you have given my husband and me. He has been feeling fine and has been very busy. When I wrote you I wanted a position that would not keep me away from home all day. Before I received your letter a woman came to the house and promised me a good salary for working six hours a day.—Mrs. M. T.

Helena, Mont.—I wrote for prayers for my son that he might have help in keeping his position. You may discontinue prayers for him, as he was not only kept at the end of the month of probation, but was given a raise of ten dollars a month in salary. Both he and I know that this result was due to the unfailing Source of supply. Unity has become such a part of our lives that it seems almost impossible that we could have ever lived without Truth.—

M. Z. L.

Edwardsville, Kan.—For some time I had been out of employment. Then one day in a very unexpected manner, the way opened. A fraternity asked me to spend this winter as their house mother. This is just the thing I want, as I am very fond of young people.—J. M. S.

FINDER

Indianapolis, Ind.—My husband is in the retail coal business, and on account of the weather and the lack of transportation facilities he had but little trade. He was utterly discouraged. I knew that God is my supply in every need, so I wrote for a prosperity bank. The business immediately began to improve and has been good. I know that the improvement was in answer to your prayers and mine, and I know that God is my supply. My heart is full of gratitude to you for your many kindnesses. I pray that God's blessings may be on you and your work.—M. W. B.

Pittsburg, Kan.—I thank you for your prayers for me. The results have been marvelous. I have received a promotion with two increases in salary since I wrote for my prosperity bank. I have also had two other good positions offered me, and have received countless small benefits. My faith in the divine source of constant supply is removing mountains for myself and others. Truth, faith, and earnest endeavor are making me free and bringing my own to me.

-Mrs. H. G.

Richmond Hill, L. I., N. Y.—I wrote you for prayers for the sale of our house and to help locate us in a suitable place. Things turned out wonderfully. Through Unity we sold our house at the right time. We are now settled in a place that is to our liking, and we are very happy. We are very grateful to you for your faithful ministrations. We praise God for his great goodness to us.—Mrs. G. F. R.

El Centro, Calif.—I am inclosing my renewal subscription. Since we sent in the savings from my prosperity bank my family has had a wonderful change for the better financially, and we have passed from a stage of worry and fear for the future into one of perfect hope, faith, and happiness. We thank God and Unity for our present outlook

for prosperity.—Mrs. N. and B. D.

Ft. Worth, Tex.—Our blessings have been so great and so numerous that I cannot find words to express our gratitude to God and to Unity. My husband secured the position he desired and we have had blessings from all sources. We feel that your prayers have helped us to find prosperity and happiness.—Mrs. M. F.

Marion, Ohio—I wrote you for prayers for my son, who was out of work. I am glad to say that he now has steady employment at a higher salary, with the same firm that laid him off. I give thanks to God and to Unity.—

Mrs. B. W.

Philadelphia, Pa.—Words would fail me if I undertook to express the thanksgiving I have in my heart since using the prosperity bank. Many good things that I never dreamed of have come to me. My husband's business is much better than it was and I can see prosperity on every side. While using my bank I thought always of the spiritual, and kept my mind and heart on the true Source of all things, and the blessings of God were added. Praise God for the prosperity bank. I wish that all readers of Unity would make use of it.—A. W.

Portland, Ore.—Please accept my offering in appreciation of your prayers for me during my bank drill. Unity has taught me how to pray, and I praise God for that. We are in all ways prospered, as my husband has an increase in salary. I feel that in a spiritual way there is no limit to the prosperity of mind which has come to me. Each day I praise and thank God for Unity and the way of Truth. May my offering help to show some one the right road to peace of mind and happiness.—Mrs. R. C. McM.

Minneapolis, Minn.—To say that I have been prospered and blessed is easy—but to tell you how is more difficult. Things come to me much more readily than money, things that I long for but do not make any effort to demonstrate. I feel that the Father knows my needs, and I am thankful for all that comes to me. I am able to send small love offerings, but I truly want to send in an adequate sum to help

you carry on your wonderful work.—Mrs. S. L.

Henry, S. C.—Everything that I have undertaken has seemed easy and successful, and I now have every comfort. I like to share with others. God bless the one who led me to Unity. God bless Unity for leading me to God's truth. I am inclosing \$3 that I saved in my bank. I pray that God will multiply every penny, for the benefit of others.—Mrs. B. B. C.

Glendale, Calif.—This is to thank you for the great help which you have given my family. Many blessings have come to us recently. Our business prospers and the way is open to us to buy a little home near our store. This and many other blessings have come to us. We thank God and Unity.—Mrs. H. D. M.

Grand Rapids, Mich.—I have received much good since receiving my first prosperity bank. In less than a week I had a better position with an advance in salary and with much better surroundings.—Mrs. I. B.



HELPED BY UNITY LITERATURE

Dekoven, Ky.—God bless the good people at Unity who are trying to spread this wonderful message. I have never found any other literature that has given me such physical and spiritual uplift as Unity magazine. I rest in the knowledge of the purifying power of the Christ within and realize that nothing can take this from me. May you be richly rewarded for your inspired work.—E. B.

Marysville, Kan.—I have studied Unity for almost a year. The more I read it the more I want to read it. I cannot thank God and Unity enough for the great blessings bestowed upon me. I have not tasted a drop of any kind of medicine since I asked for prayers. I never had better health in my life. I can work all day without feeling tired. I shall try to spread the good work among my

friends .- M. H.

Oilton, Calif.—I cannot thank you enough for the benefits I received daily through study of Unity and from your prayers. It is a glorious thing to know that when I go into the silence to commune with the Master, my Unity friends are making the same affirmation in the silence.—Mrs.

R. J.

Chicago, Ill.—I thank you and praise God that through you I now appreciate and know how to eliminate the inharmonies in my life. The little book, "Words of Truth," has brought to me understanding, and through understanding, all conditions that make for unhappines are disappearing.—

Mrs. D. C. A.

Cincinnati, Ohio—I am being greatly helped by Unity. Truth, love, and right thinking, with the help of God within, are making my life a happy and prosperous one. I enjoy Weekly Unity and the many booklets and affirmations obtained through you. The friend who put me into touch with Unity is a real friend.—R. T.

FREEDOM

Albion, Calif.—Last fall I wrote you for help to overcome the tobacco habit. For several months I have had no desire for tobacco in any form. Thanks to God and Unity prayers.—F. C. D.

Chicago, Ill.—We thank God and Silent Unity for the good which we have received from them. Mr. A. has guit smoking and drinking and is interested in Weekly

Unity, which I sent to him. -Mrs. S. K.

FINITES

CORRESPONDENCE SCHOOL

Oklahoma City, Okla.—One unacquainted with the Correspondence Course cannot realize how much it helps us students toward gaining a consciousness of Truth when its teachings are studied and applied. Although I had studied Unity literature for some time, it remained for these lessons to give me Truth in the most simple way. If every person who wants to know Truth and every one who wants his prayers answered would study the Correspondence Course and apply its teachings, all that they hoped to demonstrate would be manifest. I am very thankful for the Course, because I know how to apply Truth better than I did before.—L. W.

Jackson, Mich.—I have received the certificate which you sent me for completing the Unity Correspondence Course and I am very much pleased with it. I often think how splendid the lessons are and how they would help business men and practical people who want just what you can give them. The lessons helped me in many ways and gave me a more direct understanding of God. The love offering which I send to your department is blessed and charged with good wishes and thankfulness.—E. A.

Jackson, Mich.—The Unity Correspondence Course has done a great deal for me. I have been rapidly advanced in my position, due to the fact that you have shown me the way to a deeper consciousness of the universal law. The inclosed offering is a part of the money I set aside as the Lord's portion.—E. P. A.

TITHING

Wollaston, Mass.—Inclosed you will find our offering for the month. With it come our love and thanks for the good you have shown us. The past year has brought us much happiness, because through you we have learned to see our supply in a new way. For a year we have tithed, and it is impossible to tell you what a source of pleasure and comfort the tithing has been to us. It is a wonderful privilege to be able to return to God a portion of that which he has given us. For many years we have wished that we could do for others as we have done this year, and as our supply increases we shall be grateful that our tithe will increase also.—Mrs. T. E. R.

New Orleans, La.—Since I began to tithe I make more money. My tithe is larger every week.—Miss I. D.



BE YE TRANSFORMED

Villa Park, Ill.—Your work is far-reaching and of more rapid growth than you perhaps realize. One meets Unity people everywhere. The benefits which I have received are countless. I have been able to make some wonderful demonstrations: one, a few weeks ago, over the loss of some money which it seemed impossible for me to recover; over burns and falls, and in my daily work. I work from 5:30 a. m. until midnight, nearly every day. With God's support, I retain my health and strength. I work hard for ten hours a day, walk home, and keep house for myself and son, besides cutivating a half acre garden. I am fifty-three years of age. Four years ago I was a physical wreck. I have good cause to be grateful. I inclose a love offering.—C. M. D.

Lynn, Mass.—The change in my home is wonderful. I leave everything in God's hands every day and many blessings come to me. I am more contented than ever before. I read every word of the dear paper and the books that you send. I am a different woman and my husband is a changed man. I shall ever bless Unity for what it has

done for us. -Mrs. W. C.

Houston, Tex.—Words are inadequate to express my gratitude to you for your prayers. When I wrote you I could see nothing but failure; now I am thankful and happy to say that it seems that a new day has dawned for me.—
I. B. H.

CONTROL OF ELEMENTS

Bucoda, Wash.—I wrote to you asking for prayers that rains might discontinue, as the showers kept the ground so wet that we could not sow our crops. The rain was coming down in torrents while I was writing the letter, and our neighbor predicted that it would rain until the moon changed, ten days later. Before my letter left the office the weather began to clear up. We got our seeding all done, thanks to God and to Unity.—Mrs. C. B.

Rosebud, Tex.—The farmers in this vicinity were complaining about the lack of rain. In the high noon silence I asked for a good rain. I then praised God for the immediate fulfillment of my prayer. Within six hours the rain came, exactly the sort of rain I asked for. I received no personal benefit from this rain, only the joy

of receiving an answer to prayer.—E. C. S.



FROM CHILDREN

Chicago, Ill.—I wrote you about a month ago for prayers to help me in my music and schoolwork. I am pleased to say that I received a great deal of benefit in my studies; also I am feeling much better physically. I am fourteen years of age and have taken Wee Wisdom for more than eight years. Wee Wisdom teaches us to be unselfish, thoughtful, kind-hearted, and true to others.—N. S.

N. Poultney, Vt.—I thank you very much for your prayers for me. I have been wonderfully helped. I am fourteen years of age and have graduated this year from the ninth grade in school. At the beginning of the year I had been backward in my studies, though I studied hard. When we took our final examinations, I passed them all with very high marks. I am very grateful to you.—E. W.

Milwaukee, Wis.—You asked me to tell how much love I have been able to express to others and how much they have given me. Every one to whom I have talked was so lovable that I have been returning love all the time. The people for whom I work have been very nice to me.—
R. M.

Toledo, Ohio—I am glad to say that with God's help and yours I passed all my examinations with good marks. I am improving in all ways.—B. S.

MISCELLANEOUS

Wilbur Springs, Calif.—I thank you heartily for the help you have given me and the young girl here. She improved from the day you began treating her, and it was the talk of the day here at the hotel. The first Sunday after you took up her case she walked out of her room, although she had been helpless for months. I asked for your help to control the rain, as the mud in the roads was very deep and rain was pouring every day. As soon as you received our letter, it cleared up, and we had a month of good weather.—

Mrs. S. N.

Rocky Mount, N. C.—I am very grateful to you for the many blessings and demonstrations which I have had through your wonderful prayers. The turmoil of our home has become calm. May God bless you and continue your good work throughout the world.—L. E. B.

Detroit, Mich.—I am very grateful for your help and have come into an abiding faith; I know that God is my unfailing supply.—Mrs. B. F. H.





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	
The Christian Business Man one year	00
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.

FORESIGHT RECOMMENDED

Perhaps you think that this is too early to bother with a holiday reminder. But to paraphrase an old saying: A bother in time saves nine. By heeding the timely suggestion offered in these few lines you can set your mind at rest once and for all about this whole holiday question.

Your desire is, of course, to remember those near to you and your friends with the most serviceable and suitable gifts—gifts that will leave a life-long impression. You also want to use your money to the best advantage. In other words, you desire to fulfill the obligations of the holiday season with ease, dispatch, propriety, good will, and blessing.

Let us offer you the way. Our shelves are stacked with books and booklets containing the very marrow of Truth—the rejuvenating, regenerating words of life.

These words of life are what your relatives and friends crave in their souls, though some of them may not be conscious of the hunger. You are the logical one to satisfy it—to bring joy, peace, health, happiness, and prosperity to many a hearthstone.

Turn to page 495 of this issue, check the books and the booklets wanted for friends, send us the order, and we will do the rest. We will mail the holiday bedecked packages, with Christmas greeting cards attached, just in time to reach the happy recipients at Christmas.

UNITY SCHOOL OF CHRISTIANITY

Tenth and Tracy, Kansas City, Mo.



PUBLISHERS' NOTES

The new Sunday school leaflets are illustrated with pictures especially drawn for them by the Unity artists. Full and clear directions for coloring these pictures are printed below the pictures. As older persons well know, there is no more fascinating work for children than that of tinting pictures. As they put the colors in the picture, "The Children of Israel Crossing the Jordan," for instance, the historic fact is being impressed for all time.

The Sunday school leaflets are 2 cents each. A

month's supply is sent at once. \$1 a year.

A Cady Calendar will grace the walls of Unity households, offices, and shops, during 1924. The sentiments for the different months are taken from H. Emilie Cady's writings. The designing and coloring are the work of Rickert Fillmore, the Unity artist. Miss Cady's thoughts, Rickert Fillmore's art—an irresistible appeal to the spiritual and to the æsthetic. The calendar is priced at 50 cents, in order that every home in the Unity family may be blessed with its constant presence during 1924.

A little "Sunday School Helper," consisting of ten valuable points for children, is now being published. Where there is no Unity Sunday school close by, mothers can avail themselves of these "Helpers" and the "Sunday School Leaflets" to have a little Sunday school of their own. The neighbors' children may be invited in, and mother can develop herself while doing the Lord's work with the little ones.

"Sunday School Helper," 25 cents a copy.

The column, "Where Unity Publications are Sold," is reserved for those who handle a representative line of the Unity publications. If you are interested in being listed in this column, please communicate with the Sales department.

A glad and a joyous refrain—sing it over and over again—"Wee Wisdom subscriptions are going up in numbers!" Will tell you later how much. \$1 a year.

You can subscribe for any one of the Unity periodicals or for all of them by the Unity Prosperity Bank Plan. Read page 496 of this issue.



A GREAT AWAKENING

A brief account of a transformation wrought by the use of the Unity Prosperity Bank plan:

"I was reared in an atmosphere of poverty. We never had quite enough. My mother always pronounced us 'poor folks.' Since we always lacked necessities, it never entered our heads that we could indulge in the least luxury. From earliest childhood I was taught that God loved the poor—that a certain mystic virtue attached itself to a clean, patched, faded garment. I grew to womanhood under the yoke of lack, always fearing to enjoy the fruits of even a penny.

"Recently I got hold of some Unity magazines. After reading about the Prosperity Bank, and studying the testimonials sent to you by the fortunate people who had been prospered, I thought: 'Here is a new angle on the money question. I'll send for one of those banks and try to grasp the ideas of the plan.' Well, at first it was like pulling teeth to let go of the nickels and the dimes that I put into the bank. Gradually, though, as I repeated the statement and restudied the instructions, it became easier, until now I get much enjoyment in depositing the coins, because this simple practice and drill has freed me from the 'pinching' habit. Now I love to spend money; and it seems that the more free I am in expenditures, the more money I have. Like everything else, prosperity is all in the mind. Unity has liberated me from the prison house of fear, and I constantly thank God for my emancipation."

Thousands of persons write to Unity in the above strain each week. God will continue to prosper them because they have become awakened to his law of increase. Are you thus awakened? The procession is moving. The sooner you fall in line, the nearer your days of liberation.

Send for a Unity Prosperity Bank today, and you will ever after thank us for this suggestion.



OUR COURSE IS THE ESSENCE

of all advanced teachings in religion, metaphysics, Christian psychology, and modern healing philosophies. The Unity teachings are the composite of the good found in all religions. They are founded upon the philosophy of Jesus Christ. Surrounded by the comforts of your own home, you may have these lessons under supervision from Unity headquarters with the same advantages that you would have if you were in Kansas City. The Unity books and magazines should be studied for some time, and a thorough understanding of the principles taught in "Lessons in Truth" should be gained, before one applies for this personal instruction. If interested, write to the Correspondence School department.

UNITY GOOD WORDS CLUB

"By thy words thou shalt be justified, and by thy words thou shalt be condemned," said Jesus Christ. Twenty-eight thousand Good Words Club members are proving this law. Offerings help to defray 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.

I agree to guard my conversations against all words of gossip,

I agree to guard my conversations against all words of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name	
Address	
	State

This blank must be signed personally by the one joining.

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

(Clip and return this pledge for enrollment.)

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:

Brandsburg, Mont.—Thank you very much for the nice supply of literature for distribution. I have eight parcels of Unity literature ready for this mail. I send The Christian Business Man to men's clubs, Wee Wisdom to mothers, other literature to church workers, libraries, and so forth. I shall have some ready for the next mail, and can use more if you will kindly send it to me. I have begun to keep a record of where I send the literature. Have sent considerable to preachers, but they are silent. I hope it has set them to thinking. Thank you for your blessing. I bless you and all Unity teachers, for you have shown me the way to life.—R. T., S-70 No. AT-8.

Ameki, W. Africa—I am glad to let you know what a great thing the Lord has done for me, through my observing Truth as taught by Unity. Last night I touched my foot against a red-hot stove. Immediately I declared aloud: "I am pure Spirit; I do not believe in pain." By morning there was no sign to indicate that my foot had been burned. I thank God and Unity because of this great demonstration.—W. C. Onwuchekwa, S-70 No. BQ-60.

Penitentiary—I have received your letter offering to send us some literature. I shall be glad to distribute it, as I do other literature, always hoping that it may do some good. It is not easy to say at any moment what does or does not accomplish the purpose intended, but we can sow, in the hope that God will give the increase.—Chaplain.

Aurora, Ill.—Surely it is true that God's word returns not to him void. Everywhere the literature is received with interest; every one to whom I have made mention of Truth has asked for more literature, so that my way has indeed been an easy one in which to plant the seed. I thank you for your blessing. The Spirit of God has truly arisen within me, so that my light shines forth as the morning. It is blessed to be of use in His service.—H. S. H., S-70 No. CW-58.



TO EVERY CORRESPONDENT OF UNITY

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

Here is an illustration of what a change in signature means: We receive a letter, signed Mrs. John Doe. card bearing this name and the address given, is made out for our files. Later, we receive a letter, signed Mary Doe, same address as Mrs. John Doe. But there is nothing in the second letter to identify the writer as Mrs. John Doe. Another card must be made out for our files. Then we may receive letters from the same address, signed Mrs. M. Doe, or Mrs. J. Doe. This means two more cards. avoid mistakes, separate records are made for each signature. This means extra time in making out and handling cards: extra time in searching out former correspondence; increased liability to mistakes. In reality the four letters were written by Mrs. John Doe; but we could not be certain of this fact. All this will be avoided if you sign your communications in the same way each time, and give plain directions whenever there is need for a change of any kind.

We know that you will gladly comply with these sug-

gestions. Thank you.

The Unity School uses the revised version of the Bible because of its greater authenticity. This beautiful teachers' edition of the American standard version of the Nelson Bible will be sent to any address for \$4.50.

FOR FOREIGN SUBSCRIBERS

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

HEALING THOUGHT Held daily at 9 p. m. December 20, 1923, to January 20, 1924

Abiding in the Christ Word I am restored and healed.

PROSPERITY THOUGHT

Held daily at 12 m.

December 20, 1923, to January 20, 1924

The Christ Word quickens and prospers me.

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

WHERE UNITY PUBLICATIONS ARE SOLD

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

ARK., Hot Springs-Steigler Brothers, 520 Central.

LITTLE ROCK-Pfeifer Brothers.

CALIF., ALAMEDA-Home of Truth, cor. Grand and Alameda ave.;

ALIF., ALAMEDA—Home of Truth, cor. Grand and Alameda ave.; Unity Truth Center, 2157 San Jose ave.

ALHAMBRA—Unity Truth Center, 2061/2 W. Main st.

BERKELEY—Home of Truth, 1743 Oxford st.

FRESNO—Unity Truth Center, 122 N. Van Ness ave.

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

LAMANDA PARK—Unity Truth Center, 65 S. Roosevelt st.

LONG BEACH—Home of Truth, 1140 B st.; Hewitt's Bookstore, 117 Pine st.; Unity Studie Library, 121 Chestnut ave.

Los Angeles—Mrs. Cella B. Slocum, 1656 Winfield st.; Unity Center, 2120 S. Union ave.: Unity Truth Center, 233 S. Broads. Center, 2120 S. Union ave.; Unity Truth Center, 233 S. Broadway, rms. 405-406; Unity Fellowship, 908 S. Grand ave.; Home of Truth, 1975 W. Washington st.; Unity Library, 233 S. Broadway, rm. 342; Betty Crittenden, 4312 Rosewood ave.; Bullock's. OAKLAND—Andrew J. Bloom, 643 16th st.; Fruitvale Truth Cen-

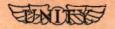
ter, 1621 Fruitvale ave.

ONTARIO-Ontario Upland Truth Center, 1141/2 N. Euclid ave. ORANGE COVE-Peace Center, box 97.

PALO ALTO—N. T. Truth Center, 565 Hamilton ave. PASADENA—Unity Society, 482 El Dorado st.; Brown's Bookstore, 190 E. Colorado st.

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

SAN DIEGO-George P. Sikes, 1367 5th st.; Home of Truth, 1515 Front st.; House of Blessing, 2109 2nd st.



SAN FRANCISCO—Unity Center, rm. 316, 165 Post st.: Metaphysical Library, 3rd floor, 165 Post st.; Home of Truth, 1919 Sacramento st., near Gough; California Truth Center, 68 Post st.; Mission Unity Center, American hall, cor. 20th and Capp sts.; San Francisco Truth Center, 358 Sutter st.; Downtown Truth Center, rms. 1019-20 Shreve bldg., 210 Post st.; The Emporium.

SAN JOSE—Christian Assembly, 72 N. 5th st.; Metaphysical Center, 31-32 Porter bldg.

SANTA BARBARA-Truth Center, rm. 39, 17 E. Carrillo st. SANTA MONICA-Unity Truth Center, 538 Arizona ave. SEBASTOPOL-Truth Center, Palmknolla, Petaluma ave.

COLO., COLORADO SPRINGS-Maude B. Clarke, 1091/2 N. Tejon st.,

rm. 10; Grimwood's, 20 N. Tejon st.

DENVER—Unity Truth School, rm. 318, 429 16th st.; College of Divine Science, 1819 E. 14th ave.; Power Publishing Co., 4235 32nd ave.

PUEBLO-Unity Truth Center, 124 W. 13th st.

D. C., WASHINGTON-Unity Society, 1326 Eye st., n. w.; Woodward and Lothrop, 10th and 11th, F and G sts.; Metaphysical Library, 1627 K st., n. w.

FLA., JACKSONVILLE—Unity, 302 Clark bldg. GA., 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, rm. 1008, 410 S. Michigan ave.; Mrs. Alice R. Ritchie, rm. 1010, 8 S. Dearborn st.

IND., INDIANAPOLIS-Unity Truth Center, 1114 Odd Fellow bldg.; Unity Practical Christianity, rm. 135 Dennison hotel.

Koкoмo-Mrs. Norman Simpson, 523 S. Washington st. WABASH-Mrs. Alice M. Depuy, 75 W. Maple st.

IOWA, 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. 4th st.

LA., NEW ORLEANS-P. L. Brothers, sr., 1207 Constantinople st. MAINE, NORTH WINDHAM-The World Helpers of Humanity.

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.

MICH., BATTLE CREEK-Golden Rule Study Class, 255 N. Wash-

ington ave.; Unity Study Class, 90 Highway st.

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

GRAND RAPIDS-Ida M. Bailey, Coit road, North park, R. R. 9; Herpolsheimer Co.

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

MINN., DULUTH-Duluth Unity Study Class, 124 E. 3rd st. MINNEAPOLIS-Unity Society, Nicollet at W. 15th; Unity Truth Center, 6 S. 8th st., rm. 7.

St. Paul-Metaphysical Library, 99 Garfield st.; Society of Truth 446-A Wabasha st., rm. 3.

MO., KANSAS CITY—Unity Library, 913 Tracy ave.; Unity Reading

TIMINE

Rm., 1107 Waldheim bldg.; Unity Study Class (colored), 2319 Michigan ave.; Emery Bird Thayer, 11th and Walnut.

St. Joseph—Practical Christianity, rm. 22, Ballinger bldg.
St. Louis—H. H. Schroeder, 3537 Crittenden st.; 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.

N. J., ATLANTIC CITY—The Traymore Book Shop, 1709 Boardwalk; Blue and White Bookstore and Library, 122 S. South Carolina ave. MONTCLAIR—Mrs. M. Elizabeth Blackmore, 303 Claremont ave. PATERSON-Unity Truth Center, 991 East 19th st.

N. M., RATON-May Schleifer, 321 N. 4th st.

N. Y., BUFFALO—Buffalo Unity Society, 180 Mariner st., Mariner hall; League for the Larger Life, 152 Elmwood ave.; Aries Book Shop, 116 Delaware ave.

CHAUTAUQUA—The Chautauqua Bookstore.

NEW YORK-Unity Society, 250 W. 57th st.; Brentano's, 5th ave. and 27th st.; Goodyear Metaphysical Book Shop, Inc., 25 W. 42nd st.; Book Corner Shop, 222 W. 72nd st.; Center Publishing Co., 828 7th ave.; Divine Science Publishing Co., 113 W. 87th st. ROCHESTER-Unity Society, Fine Arts bldg.; Scrantom's, Powers

SCHENECTADY-Unity Center, Marcellene Webb Burbridge, 125

Park ave.

SYRACUSE—Katherine H. Carter, 155 E. Onondaga st. OHIO, AKRON—Home of Truth, 713 E. Market st.

CANTON-Ralph Young, 139 Cleveland ave., s. w. CINCINNATI-Divine Science Library and Reading Rm., 9-11 W. 4th st., rm. 57; New Thought Temple Library, 1216 Mercantile Library bldg.; Unity Center, parlor floor, Burnet house, 3rd and Vine.

CLEVELAND-Cleveland Truth Center, 725 Hickox bldg.; Mrs. Frank Ohlman, 11322 Ohlman ave.; Unity Library, 139 Colonial Arcade, Euclid ave.; Tucker School of Expression, 5012 Euclid ave. COLUMBUS—New Thought Unity Temple, 151/2 E. Rich st.; Mc-

Clelland Bookstore, High st. Hamilton—New Thought Unity Temple, 7th near High.

TOLEDO-Unity Study Class, 656 Pleasant pl.

OKLA, ANADARKO-Mrs. Nettie Melton, 216 W. Oklahoma ave.

MUSKOCEE—Unity Truth Center, 133 East Side blvd.
OKLAHOMA CITY—First Divine Science Church, 1313 N. Hudson;
Unity Center, 305 W. 1st st.; Wiggner Book Co., 128 W. Main st. Tulsa-Unity Study Class, 233 Atco bldg.; Tulsa Bookstore, 19 W. 3rd.

ORE., PARK PLACE-Mrs. Clara H. Rosebraugh.

PORTLAND—The Metaphysical Circulating Library, 312 Central bldg.: The Realization League, 727-28 Corbett bldg.

PA., 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., rm. 307. TENN., KNOXVILLE—Frank J. Frye, 400 McKee st.

NASHVILLE-Divine Science Center, Commercial Club bldg., rm. 307; Unity Truth Center, 150 5th ave., n., Psychology Club bldg. TEX., Austin-Griegs, 910 Congress ave.



Dallas-Unity Self-Help Circle, 1631 Pine st.; Unity Society, 13011/2 Elm st.

Ft. Worth-Unity Truth Center, 505-513 Worth bldg., Main st.

GALVESTON—Purdy's Bookstore, 2217 Market st. HOUSTON—Unity Metaphysical Center, 1 and 2 New Majestic bldg. SAN ANTONIO-Unity Center, Nueces hotel, 511 St. Mary's st.

UTAH, SALT LAKE CITY-Horton Bookstore, 27 E. Broadway. VA., NORFOLK—Unity Center, 2817 Villa Circle; Freeman's Bookstore, 243 Gramby st.; Norfolk Truth Center, 119 Tazewell st. WASH., CHEHALIS—Mrs. Alice L. Ruth, 986 Washington st.

EVERETT-The Booknook, 2722 Colby st.

SEATTLE-S. Louise Foulks, 1217 7th ave.; Raymer's Old Bookstore, 1330 1st ave.; The Bookmart, 622 Pike st.; Center of Christian Philosophy, 502-503 Waldorf hotel.

SPOKANE—Spokane Book and Stationery Co., 903 Riverside ave.;

The Church of Truth, cor. 6th ave. and Jefferson st.

TACOMA-Metaphysical Center, 719 S. E st.; Raymer's Old Bookstore, 1317 Pacific ave.

WIS., MILWAUKEE—First Unity Center, 130 Oneida, rm. 6. 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 & Sons, 180 Murray st. SYDNEY, N. S. WALES-Truth Center, Cole's arcade, 346 George st.

CAN., SASK., Moose JAW—Unity Center, 214 Hammond bldg.
TORONTO, ONT.—Toronto Unity Truth Center, 53 College st.
VANCOUVER, B. C.—Vancouver Truth Center, 18 Fairfield bldg. Granville 81.

VICTORIA, B. C.—Unity Center, 600 Campbell bldg.

ENG., LIVERPOOL-Miss Annie Fairbank, 136 Granby st., Princes

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

S. AFRICA, JOHANNESBURG-True Self Realization Service, P. O. B. 3491.

PRACTICAL AND DURABLE

pocket khaki editions of "Lessons in Truth" and "Christian Healing," printed on very thin bond paper in large easy-to-

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The price of these serviceable and attractive books is

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FOREWORD IN THE NEW UNITY INN COOK BOOK

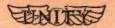
The Unity Inn, Ninth and Tracy, Kansas City, Mo., is owned and operated by the Unity School of Christianity. It is a distinct department of our service to humanity, and teaches, by actual demonstration, the practical value of a meatless diet. Unity Inn is not operated as a commercial venture, but as an educational movement to convince the public that a diet of fruits, nuts, and vegetables is really better suited to man's system than is a diet of meat.

The Inn includes one of the largest vegetarian cafeterias in the world, accommodating two hundred guests. As many as ten thousand meals have been served at our cafeteria in one week. The pergola dining room, on the second floor, is equipped for banquets and entertainments, and will seat about one hundred and fifty guests.

The food served at Unity Inn is becoming famous, and the chef is constantly receiving requests for receipts for the splendid dishes he prepares. The receipts in The Unity Inn Cook Book have been compiled in the hope that they may assist materially in reëducating the general public in the important matter of diet.

This book is not designed to be comprehensive or exhaustive, nor is it meant to be a general guide to housewives. It has been compiled with one purpose in view—to offer a collection of receipts which will be of service in arranging a vegetarian menu for each meal in the day. These receipts do not include those for common dishes, well known to every housewife. On the contrary, new ways of preparing old, familiar dishes are shown, in order that the daily menus may be varied as much as possible.

It long has been the custom to consider meat as the central feature of the meal, and it may seem difficult at first to arrange meatless menus. These receipts will



be found helpful in overcoming the difficulty. Many meat substitutes have been included, and in time it will become easy to plan a well-balanced meal without the use of meat in any form.

Those who are working out the vegetarian idea in their homes—and those who are not—cannot fail to profit in many ways by observing Unity principles in feeding the triune man.

Unity Inn Cook Book in washable keratol binding, \$2.

THE LORD'S ACCOUNT BOOK

has been published and prepared for circulation by the Unity School of Christianity, of Kansas City, Mo. This little book has ruled pages, so that the tither may keep an accurate record of his account with the Lord.

In each copy of "The Lord's Account Book" are printed suggestions and directions for using this book. An interesting description is also given of the origin of tithing and the reason for its certain success in expanding a business or increasing one's income.

"The Lord's Account Book" may be used for recording your tithe to any church or society. These new books will be sent free upon your application for them, and any reasonable quantity will be supplied gratis for careful dis-

tribution to your study class, or to your friends.

A HOME SUNDAY SCHOOL COMBINATION

We suggest the following aids to conducting little home Sunday schools:

Wee Wisdom (monthly magazine for children), \$1 a year. Sunday School Leaflets, 2 cents each, \$1 a year.

Sunday School Helper, 25 cents each.

Children's books and booklets (marked with a star (*) on page 495 of this issue).

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

The convenient magazine holders are just what you need to keep Unity young and fresh-looking during the whole month. \$1 each.



ADDITIONAL PERIODICALS

WEE WISDOM

The November number of Wee Wisdom is rich in just such material as most delights the children: A poem by Imelda Octavia Shanklin, illustrated in two colors, and entitled: "Town of Thank-You-Please." A poem by Alice Day Baker, "Winter Clothes," also illustrated in two colors. "Peter and The Chameleon," another of the delightful stories by Agnes Deering Moore; the concluding chapter of the Bernard Sexton serial: "The Old Guide and Margot Discover Valma Village."

Thanksgiving features afford especial pleasure and interest. The Busy Sunbeams will learn how to make Christ-

mas presents by working in yarns. \$1 a year.

WEEKLY UNITY

We often call Weekly Unity our contact periodical, because its newsy items keep us in close touch with our readers. Articles of high merit come out in each issue, as the following titles, which recently appeared, bear witness: "The Crucifixion Explained," by Theodosia DeWitt Schobert; "Judgment and Justice," by Eleanor M. Pierce; "The Reed of Gold," by William S. Eldredge; "Faith," by Clara Palmer. Good Words Club articles, by Imelda Octavia Shanklin, alternate with instructions and receipts for the vegetarian diet, by Dr. C. A. Newcomb.

This page could be filled with an outline of the contents of Weekly Unity, and then the half would not be told.

Subscription price, \$1 a year.

THE CHRISTIAN BUSINESS MAN

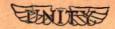
Henry Ford, The Nash Clothing company, the Statler hotels, standing at the head in their respective enterprises, base their success on principles such as are taught in The Christian Business Man. They built a foundation of industry and honesty, and reared their structures on Christian cooperative principles.

The will of God and the welfare of mankind—these are the walls of strength against which waves of adversity beat in vain. Unity's publication for business people serves as an intrenchment and a fortification against the vicissitudes of fortune and as a magnet for business success. \$1 a year.



UNITY BOOKS AND BOOKLETS

Book of Silent Prayerpaper, 75¢; keratol,	\$2.00
Christian Healing	\$3.00
Study Helps and Questions for Christian Healing	356
Cook Book, Unity Innwashable cover.	\$2.00
Cook Dook, Chiny Inn	#2.00
Lessons in Truth	\$5.00
Lessons in Truth, French or Italian	75¢
Question Helps for Lessons in Truth	35¢
Miscellaneous Writingspaper, 75¢; cloth, *The Garden, the Gate, and the Key	\$1.50
*The Carlan the Cata and the Van	¢1 50
The Garden, the Gate, and the Ney	00.10
*Treasure Box	
Truth in Song	50¢
*Wee Wisdom's Waypaper, 75¢; de luxe, *Wee Wisdom Picture Book Vol. I	\$1.50
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†All Sufficiency in All Things	25¢
Beaux Arts Series (6 booklets marked †)	\$1.50
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+Diaming for Designation	254
†Directions for Beginners	25¢
Directions for Beginners (German)	25¢
Faith that Removes Mountains	25¢
Finding God	254
†Finding the Christpaper, 25¢; keratol,	\$1.00
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†God's Hand and Loose Him and Let Him Go	25¢
&Good Words	35¢
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THE UNITY PROSPERITY BANK

Have you availed yourself of this little helper along life's highway? Others have done so, and have made glowing reports of success. They write that as they use the Bank and follow the simple instructions, results that seem almost supernatural ensue.

Of course it is only natural that affairs in the outer should adjust themselves satisfactorily when one learns the law whereby he can tap the inner realm, where a superabundance of riches awaits expression.

Just as a composer can form musical melodies ad infinitum without subtracting one iota from the universal harmonies, so can you draw on the infinite Resource without depleting it one particle. The Unity Prosperity Bank plan teaches the way.

A little booklet of simple instructions, so easy to follow that any child can use them, is sent with the bank. The drill which accompanies the bank gives daily satisfaction.

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.

Name	
City	State

Write the names and addresses of the three persons to whom you are sending subscriptions, on a sheet of paper and inclose with blank.

11-23