

Unity

JULY



5 CENTS

Stand Clear
by Clara Palmer

Ascendance Onward
by Helen Wood

MAGAZINE DEVOTED TO CHRISTIAN HEALING

**HEALING
THOUGHT**

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:



**ETERNAL LIFE AND
STRENGTH ARE HERE,
AND I AM MADE WHOLE
THROUGH JESUS
CHRIST.**

**PROSPERITY
THOUGHT**

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

**I AM NOW CONSCIOUS
OF THE SPLENDOR OF
ETERNAL OMNIPRES-
ENT SPIRIT SUBSTANCE,
AND I SEE PROSPERITY
EVERYWHERE.**



THESE STATEMENTS ARE TO BE USED FROM

JULY 20 to AUGUST 19

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING



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STAND CLEAR

For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage . . . In me ye have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world . . . In His name, stand clear.

BY CLARA PALMER

A WEATHER-BEATEN planing mill stood out gaunt and gray above the banks of the river that skirted the small industrial town where I lived as a child. A goodly number of the men from the village worked in the mill, among them my father and brothers. Sometimes on chilly, stormy days, I would be permitted to carry a pail of soup to the shop. My father would heat it in the engine room, and then he would let me pass it around to the men in the machine room. I loved the machinery, the strength and power of it, the straightforward way in which it hummed through the task at hand, and so it was an especial privilege to be permitted to go to that room.

At daybreak this morning, as I exchanged greetings with the rising sun, and thanked God for the light that was flooding the world, I sought a message for His people everywhere.

Into the silent glory of my heart's awakening this morning, there came to me the clear call of larks. Larks! Again I saw them circling above the meadow across the river from the old mill, and in my mind I was passing a pail of steaming soup along to a group of mill workers.

I heard the flap of belts, the roar of machine power, the whizz of saws, the hum of planing knives, and felt the vibration of the old mill floor beneath my feet. Above every machine, in direct line with the worker's vision, hung

a small sign, "Stand clear of your machine." At the most formidable machine of all I beheld a small, gray-haired man, with steady hands and fearless eyes, faultlessly carrying on his work. I remembered the day the big foreman had placed a protecting hand on my shoulder and said to me, "This is no place for skirts, little girl, but you understand and love the spirit back of these machines. If you would like to watch them operate, go first to old Tim over there and ask him how to avoid accidents."

Hesitantly I approached the man who worked so capably in unison with his machine that he was known in the shop as the "iron man." Above the din and clatter the big foreman's voice boomed, "Tim, tell this girl how to play safe. She is bent on watching the machines and the men work together."

Tim reached up, pulled a lever that stopped his machine and turning to me raised one arm and pointed at the sign above. "See that sign?" he asked. "What does it say?" "Stand clear of your machine," I quavered. There was something in Tim's voice that made that sign seem very formidable, like a giant that would pounce on me if I didn't heed it. "Obey it," he commanded. "That is what I have been doing for more than thirty years, and I have never had a scratch."

■ ■ THE WORLD AS IT APPEARS today to many, many struggling people passed like a panorama before my mind: international misunderstanding, political intrigue, financial complications, mountainous debts, taxes, taxes, ever-increasing taxes. Humanity struggling in the mills of the gods of greed, graft, and artifice, drawn into the machinery of ambition, caught in the vortex of social power, enmeshed in the intricacies of economic decrees, drowning in the undertow of false stimulation and inflation.

Then came the answer, like ringing cathedral bells. "In me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world."

Humanity no longer stood helpless and hopeless in the grip of the great machine age. Humanity was embodied in the universal Christ man, evolving from mortality into immortality, rising out of weakness into strength, ascending out of error into Truth, out of chaos into peace, being transmuted from the darkness of ignorance into the light of infinite love and wisdom. The universal Christ man was embodied in humanity.

Superb, magnificent, supreme, Jesus Christ has carried on the work that the Father appointed Him to! In two thousand years He has never been defeated or drawn into the vortex of confusion that many times beset the consciousness of man. He stands free in the world, in the human heart, in the soul of humanity, directing the individual and the race in the righteous use of the power that the Father has placed at the disposal of man.

"For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." Stand free from worry, free from inharmony, liberated by the power of Jesus Christ from disease, sin, disaster, lack, released by Him from the darkness of ignorance, superstition, uncertainty, and fear. Stand clear of the great machine of strife. Let Christ in you master it through you. You do not have to be drawn into it, nor to suffer because of it. Stand clear!

■ ■ RECENTLY A WOMAN told me how she was freed from recurrent sick headaches that had just about ruined life for her. She had suffered from them for so many years that she had grown to accept the excruciating pain as inevitable, and to arrange her work so that she could seek the seclusion and gloom of a darkened room for at least a day out of every week. One seventh of her time given over to the bondage of sick headaches!

Then one day a copy of some Unity literature came to her through the mail. She has never known who sent it, but right well she knows what came of the Truth that it

opened to her. She had lifted the lid of the stove and thrown the paper in when a sentence about the freeing love of God caught her eye. She retrieved the partially burned paper, read the article, sent for more literature, studied Truth with ever-increasing interest, and applied it to her daily living.

One day the woman realized that it had been a long time since she had been shut up in a darkened room with a sick headache. Then she remembered that some time previously she had awakened with a pain in her head, but it had not seemed a part of her at all. As she expressed it, it seemed as though the pain, although it had been manifest, was outside of her body. So she had just closed the door of her consciousness to it, and it had vanished. With it had gone the bondage to travel sickness that had kept her a virtual prisoner at home because everything that moved on wheels or floated on water made her sick. She has since traveled by steamer, airplane, train, bus, and automobile without discomfort. For twenty-five years she has had no return of the trouble. In fact whenever she seems to have a physical problem to meet she stands clear of it in the consciousness of God as her perfect health, and it never fails.

■ ■ A HOME OWNER, enmeshed in debt, heard the woman's testimony and turning in all earnestness to God, stood free in His mind from the thought of debt. He stood clear of the hopeless burden of fear and confusion that had got him down. Through Christ he discovered a firm foundation of living substance, and on his foundation of faith in the limitless substance of God he built a structure of Truth thoughts and ideas that enabled him to master and pay in full the debts that had appeared altogether hopeless.

A handicapped woman past middle age had to give up her position some four years ago. She would have been completely engulfed in depression and disease appearances

had she not learned, as she says, "to stand apart with Christ and let her life and affairs be shaped according to His divine purpose." Not only have her needs been met, and those of a loved one who looks to her for support, but she is being perfectly healed in spite of a most adverse and hopeless diagnosis. She is standing free from the din of the machinery of the sense mind and giving Christ a chance to work; and day by day through her Christ gains the victory.

■ ■ A MOTHER, anguished because her lovely young daughter of sixteen was becoming fond of beer parties, chaperoned a group of youngsters to a dance at a road-house. Her daughter was in the crowd and although she danced with the boys and had a thoroughly good time, at the table she placed her hand over her glass and refused to drink.

Later, when the time was opportune, the mother asked her how she happened to do this. She knew that soon after the repeal of the Eighteenth Amendment her daughter had been very headstrong in her attitude and several times had come home unpleasantly intoxicated.

The sixteen-year-old modern sophisticate replied, "Well, Mums, I tried to drink it and like it, and then I discovered I was liking it too well and it was damaging me, my reputation, my disposition, and my studies. So I decided to keep clear of the stuff." Then curling up the corners of her eyes, as she had a way of doing, she added, "It hasn't wet-blanketed our spirits a bit. We have royal good times. Nevertheless the crowd is determined to keep control of themselves."

■ ■ STAND CLEAR of the habits that would bind you to dissipation and loss of self-control. Stand clear of every form of lust. Stand clear of the disease that would bind you to a bed of pain. Stand clear of the fear of lack and failure that would ensnare you, free from beliefs in de-

pression, injustice, and nonemployment. Forgiven and forgiving, stand clear of debt, dishonesty, grudges or smouldering bitterness.

In the name and power of the living Christ, stand clear of every inhibition, every limitation. Christ will give you grace and glory and go with you all the way. He will illumine you and heal you. He will employ you in His eternal service. He will redeem you and set you free, right now, this very moment.

"In me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world."

In His name, stand clear.

OH, LET ME REST

BY MARIE BARTON

"Thou wilt keep *him* in perfect peace,

Whose mind is stayd on thee."

Lord, grant my thoughts this glad release

From life's anxiety.

Oh, let me ever rest within

The hollow of Thy hand,

Until the heart and mind begin

To lift and understand

The all-embracing love that holds

Me close by day, by night,

In peace that like a mantle folds

Me in its warmth and light.

ASCENDANCE ONWARD

Certainly every one is given ample opportunity to prove by living the ascended life now just how lofty is his particular pinnacle . . . Forever onreaching is the soul of the universe and of man.

B Y H E L E N W O O D

THE PRESENT TREND in metaphysical thought changes the emphasis from man's involution to his evolving divinity. Incipiently Christ-conscious, man is learning to make the most of those opportunities for success which open out from the highest consciousness possible at each stage in human development.

There comes a time when, soul-stirred, the pilgrim of Christhood awakens to discern dimly a rising gradient which eventually merges into the shining way of effortless achievement. Trustingly he leaves the lowlands of life to establish a higher, surer center from which to initiate all effort. He senses that by stopping the waste of precious moments he will end the purposeless blowing about of his life's vessel by the capricious winds of the world, and with the resultant conservation of spiritual energy he finds the higher way unfolding before him out of the texture of his very self.

The soul that is positively magnetic to a spiritual universe no longer negates valuable effort intended to lift it to more sublime heights. Where before, in spiritual imbalance, heights always led to unsuspected ravines, there is now a spirit-leveled course for the enlightened ongoer to follow. If now there are slight downward gradients, places where the ongoer must stoop to lift some lesser

aspect of his being to the present level of attainment, they will be as smooth as a swallow's flight. If there are apparent rises to negotiate, they will treat the wayfarer gently. If there are moments when he must stand still and consider well the next step, they will be moments of tranquillity. But there will be no barren stretches, no periods of meaningless, unrewarded effort for the pilgrim who chooses the ascending post-Easter road, the sublime way to oneness to which the life of the Christed Jesus pointed.

For the life of the modern, spiritually oriented disciple reflects that of the Nazarene in cyclic development. As the universe generally follows definite life cycles including birth and maturity, and then either death or ascension, so in the successive experiences of Jesus we find the prototype, first, of planet life, secondly, of evolving man's life, and, thirdly, of conditioned and circumstanced life.

■ ■ THE CHRIST UNDERWENT rebirth in the form of the Babe of Bethlehem at a time when He could best be instrumental in initiating new world plans. Planet life renews itself at a period that we mark as January 1, as the individual soul takes on a body at the ideal moment to further its evolutionary unfoldment. The concept of that which is to have being as a thing or condition in the phenomenal world bounding the human self dawns immaculately in mortal mind at its proper time. In order that nature, superman, man, and thing all may follow the cosmic Christ from birth to ascension, then on to new births and ascensions, each cycle fulfills in its own way and time those conditions which best stamp the cosmos with the impress of individual being.

Man considers himself a link between lesser consciousnesses loosely grouped under the heading of nature (including elemental forces and substances) and that superconscious life beyond his ken into which Christ

Jesus ascended. Intuition confirms the doctrine that creation endowed man with the essential (soul) quality of all forms of existence, that within him is planted the germ of the cosmos. It is a moot question whether he really is such an important link in the scheme of things or whether it is simply the divine intent that on each evolving level he shall, for the sake of furthering aspiration, believe himself in the closest possible relation to unity.

Whatever the answer, the evolutionary impulse proceeding from this belief, is the strongest urge known. But as man develops, his concept of the Christ of the living God becomes a composite of all his own higher selves on the various levels of being. There is a tendency to evaluate the present human level less highly in terms of the total scheme of things. Those who come closest to the topmost mortal round have been those least apt to boast of their attainments. Certainly every one is given ample opportunity to prove by living the ascended life now just how lofty is his particular pinnacle.

■ ■ SINCE IN THE SCHEME of the universe all things are related in a unit plan, the one starting along a path to specific attainment will not overlook the hints of impersonal aspects in the world of nature, nor fail to measure individual desire by the greater plan for the cosmos. Jesus of Nazareth was as impersonal as the stars, yet lovingly so. A specific way may be appraised correctly only in universal terms—until man reaches a point where intuition is so highly developed that he doubtless will have passed out of this life plane.

Reading the lesson of the purposeful seasons, the wayfarer is likely to wonder why the hiatus between Easter and another Christmas is such an unproductive period to man. Immediately he takes steps to remove this negative fallow stretch between two inspirational seasons—a time when a crazy quilt of existence is too often fashioned out of scattered and errant thoughts.

He weaves therein a tapestry of hours well spent, of moments dedicated to the highest purposes, all held together by the woof of the self serving the godhood at the altar of its own evolving divinity and likewise doing service at the neighbor's shrine, as it converts the time into a period of active worship.

Nature prepares the individual for post-Easter on-going. The soul descends out of heaven endowed with a quickened, "holy-day" spirit. The first surroundings of man as the Christ child are rich with a consciousness of gifts and glorious futures. Some of the season's inspirational quality remains until spring confirms his hopes with evidences of new growth. And the days preceding Easter instill courage to meet crucifixions as the soul unfolds. For crucial moments there are for all wayfarers. Before greater expression is possible, there is always a trying time when the disciple, in bringing spiritual realizations out from the realm of the ideal into that of the manifest, goes through agonies that seem sometimes about to slay.

■ ■ NEW VISIONS MEAN new adjustments; new adjustments spell crucifixion of the old, whether it be of a friendship, a possession, or a faculty. The old does not die; it is not lost. It is transmuted into an essential quality fit to make the ascension, and reappears at the first opportunity on a higher level of expression. All that man means ascends when from crucifixion he picks himself up and says, "I will arise and go to my Father." And supermanifestation begins in that moment.

Easter in its esoteric sense is then a supertide carrying humanity over crucifixion, on through ascension. To every thinking, spiritually ambitious mind it posits the question, Beyond the ascension, what? Surely not dull negation after such heights! Surely from ascension a divine scheme of things would not indicate descent! By positing this question the life that leads on, preced-

ing further revelations, prepares receptive ground into which the seed of the next ascension may fall. Forever onreaching is the soul of the universe and of man.

Let us suppose that ascension has brought the aspirant after a fuller life into a new zone of living. With each rise to new levels of consciousness through "demonstration" or "problems" or whatever one calls the human steps in ongoing, man projects himself into unknown space for a time, enters an element foreign to anything he has previously known. The ascension is made first in consciousness. New ideals must be registered upon the ethers before the body and circumstantial world find the way prepared for higher expression. The soul makes the next adjustment. Then body follows. Last of all, world conditions are reshaped to meet the changed background of "a new heaven and a new earth."

■ ■ INITIAL EXISTENCE is always a matter of spiritual consciousness. Substance is visible only to spiritual sight at this stage; its outer form evolves later. But for him who has learned well his cosmic lesson, all that is formal will express itself easily. During the ascension he will have received a new plan by which to chart his onward course. A new purpose, increased will and power to do have become his: the word "will" here having reference to a something more than mind pressure in a definite direction, namely a dedication of the sum total of powers to a general end. It is more nearly an outbreathing of self in terms of essential qualities and conditions than a mental operation. Likewise the "power" referred to is velvety, effortless omnipotence, rather than force.

It is to the one traveling the post-Easter way that the precept was given "Pray as though you have already received." This traveler knows the Truth. He is prepared to free it into expression. Perhaps the one reason why this period from Easter to Christmas is a time of hidden purposes is that the more highly expressive soul

may find its own light, its own way therein, unhindered by suggestion. It is a time of unfolding individual divinity.

Dispassion, self-forgetfulness, and complete absorption in the next higher step logically follow man's arising. Increased recognition of the holiness of others is man's spiritual baptism at the first conscious ascension. At this point he begins to share his godhood with his neighbor; he drinks deep of his fellow man's wisdom, first making sure that it is wisdom. He enjoys his first real giving and receiving.

■ ■ EACH ASCENSION is relatively permanent, lasting until the next higher level aspired to is reached. But an important point in securing the foothold by which to make the next ascent is a mental outlook poised between that expansive consciousness which embraces the universe and an intensely refined realization of oneness with atomic minuteness. Man must acquire a divinely balanced spiritual perspective, one with microscopic as well as telescopic vision.

The godhood in science inspires us through the telescope, which relates the individual possibilities latent in the expansive consciousness to the immensities of interstellar space—the closest man can come to symbolized realization of the cosmos as an entirety or absolute. It relates them in order that oneness may hint to diversity of reunion. The ability of this inanimate object to reach into space and bring within human vision miracles that are millions of miles away suggests what man's onreaching mental powers may eventually accomplish when he brings himself to have as much faith in his own powers as he has in the lens through which he looks. When inner vision can grasp universal magnitudes, outer faculties and even formal development will coincide, and spiritual planes will be readily accessible.

At first the "worm-of-the-dust" side of man's nature is so overawed by universal immensities and by the unfamiliarity of cosmic vistas that it shrinks from their import, turning instinctively to the "hidden dwarf" of antiquity, the divine ego within, for comfort. To facilitate realization of the omnipresent deity a wise Providence has given us microscopic introspection of wondrous clarity into the godhood implanted within.

■ ■ RESEARCH is of an intensely personal nature now. Man discovers the constant radiation of self into world, the answering reflection of world conditions into mind, body, and affairs. In a never-ceasing process of radiation, reflection, higher radiation, vaster reflection, on and on—each operation on a higher plane, each effort extending the self and its world—the ego is eventually brought, through understandingly activating the cosmic Christ principle latent in itself, to embrace the Christhood essential in the whole universe. Only then does man, first physical reflection of the godhood, perceive the divine image and merge with its source.

The soul must feel its own existence as a spiritual entity—an I AM among I AM's in the heart of the Over-soul—before it can rise to any great height. Man therefore visits often his inner sanctuary and keeps it refreshed in silence and mindful of its divinity.

Emotional stability must become a firmly established quality of the self before greater ascensions are possible. It has been said: "Before the eyes can see, they must be incapable of tears." Nothing in the universe has power to stir the poised soul. Such a soul understands that eyes blinded by weeping are incapable of correct vision. It knows that nothing spiritual would stoop to bring tears to its eyes; and it is sublimely indifferent to anything less than the spiritual. The price of tears is too great for it to pay. For the ascended life is on a plane above the personal. It is lived under eternal law. Its disciples, sea-

soned by strength derived from above and about them to withstand the buffetings of lower forces, leave behind them personal reactions as so much excess baggage. This often means that the choicest friendships must be set aside if they spell hindrance or delay.

■ ■ THE LOVE THAT keeps the universe in order is a love world-wide and utterly divorced from selfish considerations. It is much too wise, cherishes its objects too consistently to allow one of them to attain personal privileges out of Christhood. Under its law he who tries to use developed spiritual powers for purely selfish ends finds himself bumping his head against a stone wall. The rare metaphysician whose foremost desire is to subjugate the wealth of the world "in His name" soon becomes ambition's victim. Only that much of the universe is his which he so idealizes as to establish contact with it in universal love and wisdom. Conversely, the wealth of the universe is his by law when he becomes consciously a universal unit.

The perfect genesis of true wealth and success is in the Bethlehem consciousness, that uncontaminated spirituality in which the universe took ideal form in the mind of God. Here man was born out of the parent concept; here every spiritual manifestation is conceived. The birth of any divine idea is in manger humility and is attended by co-forces and coagents (angels) pledged to work with the infant being in its progress. Wise Men of the East (the wisdom to bring about development) are attendant on each concept. But it takes a Mary (one with trained and disciplined powers) to know and be possessed by a Christ child (to accept a strongly divine impulse to fulfillment), just as it takes a sublimated Jesus to perceive the correlated divinity of the universe of which He is a part. The keynote of the moment is faith in the future. Then as the sun at Christmas begins its ascent, believing and unhindered, the newborn finds the way opening to it, a way pre-

pared for higher activity on an increasingly ascending scale by the word "Let there be light."

■ ■ THE ONGOER is as sure to arise from each crucifixion and start his ascent as he is of meeting frequent adjustments. Even though the path of ascension leads through the great unknown that lies between one's receiving ascension's impulse to higher life and its fulfillment in outer form; even though it is timed at the zero hour between doing all possible and awaiting a more sublime outer manifestation. Two important attributes will offer him safe-conduct. The first is spiritual nonresistance, plasticity to the absolute; for the soul passive to the inflow of divine will partakes of absolute power, strength, and wisdom. The second salutary quality is the ability to make use of the intelligence infused with active ideas that he has received. Only the man sufficiently purified to fulfill the cosmic will, the man strengthened to give life to divine purposes, can go forward from here.

The way of such a man is a humble way. Even his thanksgiving must be impersonally overshadowed by light shed from the next onward step. His rejoicing in fulfillment must be dedicated to the universal. Personal joy delays and hinders. It is of no consequence whatever that Tom Jones, the man, has ascended; but it is of supreme importance that Tom Jones, the universal unit, has fulfilled his cosmic purpose.

The one who reaches this point ceases to "demonstrate." The loaves and fishes no longer engross him. Knowing that in it he has all, the free-flowing Spirit is his one concern. Likewise, by developing his faculties and talents spiritually, he finds that they attract their own opportunities.

These and similar pledges are the only proof man can offer of his fitness for more sublime heights.

■ ■ THE NOW SURE-FOOTED wayfarer recalls the words

of a wise one "Live neither in the present nor in the future but in the eternal." This is the absolute-time concept that is valid even beyond the comparatively relative "now." The now is a very important point to the sense-bound personality, and future nows cause him great concern. But eternity is a quality of this very moment, as of all future moments. The supply of now's will never fail. It is only by allowing one's life to stream along, it is only by riding abreast of the law, conscious of moment blending purely into moment smoothly and without break, that universal vision comes, the vision that fits one individual to bring into expression greater things than lie within the conception of lesser thinkers. What the increasingly enlightened pilgrim in Christhood will eventually accomplish through eternal consciousness is a most intriguing prospect.

Even now man's path is a path of progressive ascendance provided he remembers always that the individual is his own way, his own Truth, his own light only so long as his comparatively little individuality is so merged in the one real self (with its infinitely greater way and truth and light) that he forgets himself as a human entity. He therefore willingly sacrifices some part of the lesser self on each cross to the end that at Easter he may arise and start his way towards a more sublime Christmas than he has heretofore known.

PRAYER

I do not ask for earthly good,
Fine raiment, fame, or dainty food;
I only ask for inward light
That I may always see aright!

—*Anna M. Wirth*

SPIRITUAL FREEDOM

A deep and abiding consciousness of the goodness and bounteousness of God is the way of escape for those tortured souls who are reaching for the straws of narcotics and liquor upon which to lean.

BY ELEANOR CLOUD

THERE IS A DEEP and fundamental reason for the widespread use of narcotics and liquor in the world today. That reason may be found by probing into the minds of those who rely upon these false stays in time of stress, and it always bears the name fear.

A deep and abiding consciousness of the goodness and bounteousness of God is the way of escape for those tortured souls who are reaching for the straws of narcotics and liquor upon which to lean. Those already afflicted may find their release through a deeper, clearer understanding that God is the supply as well as the supplier, that God is love, manifest as peace and plenty and security. If this is understood, those who are tottering on the brink of the abyss of despair may find courage, confidence, and strength enough in God to carry them through emergencies without any aid from liquor or drugs, on past the dark paths, up into the bright road, leading to freedom and joy.

Not long ago an article written by a doctor was published in *UNITY*, which advocated patience and tolerance toward sufferers from addictions of this kind, the author pleading that these persons were not capable of the highest degree of self-control.

Yes, we must have patience unending, patience to see the perfection of the enslaved one, instead of the weakness and vacillation that leads him to give in to false desire. We must see him as perfectly poised and balanced

and free. We must have tolerance, yes, but we must know, when we are dealing with the problem, that the real reason for the condition is the lack of faith and the presence of fear: fear that he cannot stand the strain of another's suffering perhaps, fear that he cannot bear his own burdens or another's, fear that something dreaded is about to occur—always fear, the lack of faith in God as the guider of destinies, the saver of men, the great and loving Father.

When we know that there is nothing to fear, when we know that even death is but an awakening into a new life, a passing through the small door into the realm of new experiences, there are no more reasons for stupefying our senses with drugs or potions, dulling our sensibilities, drugging ourselves into mere animalism, for we know that there is nothing but good in the whole world.

■ ■ A TRUTH STUDENT had occasion to observe those addicted to the use of narcotics for a number of years, during a term of government service. Most of the people who came to her attention were highly sensitive, deeply imaginative, and a surprising number were of creative temperament and ability, writers, musicians, dancers, some of whom had achieved a degree of success; but now all helpless, enchained by the thing they had believed would give them freedom.

One girl told of her worry over her mother's illness. She couldn't bear to see her mother suffer. She commenced taking drugs in order to lose consciousness and induce an unnatural sleep. Her mother had been given the strength to overcome her illness, and the thing that she dreaded above everything, death, did not occur; but the girl became a drug addict, and she had visited numerous hospitals for a cure.

Another girl, who believed her niece to be suffering from cancer, could not sleep or eat for several weeks. She resorted to the use of morphine in order to be delivered

for a few hours at a time from the fear that seemed to be destroying her mind and body. After examination by a specialist it was determined that the niece was not suffering from cancer, a few applications of simple bread and milk poultice removed the trouble, but the aunt was bound for a number of years by the habit contracted in this time of despair.

Medicines, cures, material things cannot change the condition that holds the victim of drugs in bondage, for primarily it is not a physical weakness but a spiritual lack. Their use is an acknowledgment that the mortal is not able to stand the tests that it has to meet, it is a way of escape from sorrows and burdens that seem too heavy to bear. The person resorting to material means has not learned to know that God stands the tests for us, that God releases us from sorrows and burdens when there seems no release, that God is in reality our Father.

■ ■ NOW COMES THE TIME for patience, for tolerance, for the pouring out of divine love and wisdom in the handling of this condition. Now is the time for steadfastness on the part of the one who desires to help. No matter what the seeming helplessness of the human soul that we are endeavoring to lift, let us know in our own heart the greatness and goodness of God, know that He is the cure, know that He is at this very moment freeing and releasing, satisfying and making whole the one who is in need. Our patience must be with ourselves as much as our patient, a truth we may seem very slow in grasping. Our tolerance must be as wide and as deep as the sea.

There is only one cure for liquor or drug addiction, only one answer to the question how to overcome it. That answer is to let more of God into our heart, to know that there is no darkness so dark but that the Father can see us through, that there is no need so urgent that divine love cannot supply it, that there is no problem so complicated that infinite wisdom cannot solve it for us.

The expectation, the crossing of the bridge before we come to it, is always much more dreadful than the event itself, for if sorrow comes to us or our loved ones, God invariably supplies the love within our heart to heal it. If hunger comes He supplies the bread. When every human thing upon which we have leaned is taken from us, He is still there, all that we need and more, sustaining us, carrying us through our darkest hour to the break of the new day.

When we become conscious of this abiding love of God, when it becomes a part of our innermost being and the foundation upon which we build our life, we do not have false desires or false appetites to conquer. We do not have to exercise self-control, for there is no longer any "self" to control, just the I AM, the free, perfect, joyous child of God, walking the path of Truth, illumined, enlightened, triumphant!

GIVER OF ALL

O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Giver of all?

The golden sunshine, vernal air,
Sweet flowers and fruits Thy love declare;
Where harvests ripen, Thou art there,
Giver of All!

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Giver of all!

—*Christopher Wordsworth*

INEXHAUSTIBLE SUBSTANCE WE CANNOT HOARD SUBSTANCE

According to our consciousness substance is continuously and actively being given expression through us in visible manifestation . . . Activity in every direction even to the point of lively enjoyment is in accord with the nature of God substance . . . If we would have an idea attain expression for us, we must use it.

BY GENEVIEVE COURTNEY MAURER

IF EVER THERE WAS a divine joke played upon him, surely it is found in the fact that man has been given access to all the spiritual substance there is—plenty to make a universe if he desires—and yet when he would amass a supply of it, he finds that it is absolutely impossible for him to segregate off for himself any more of this real wealth than he can keep in active circulation.

Or perhaps man is just trying to have a little fun with the cosmic scheme of things. By seeking to tuck away some of this inexhaustible substance in a place where no one but himself can reach it and no one but himself and his own can use it, man may just think he is playing a joke on the power that created him and made him heir to the universal substance!

But whoever the jokester is, the joke is still on man, because the substance of God never can be hoarded. Inner activity, circulation, life, a continual free-flowingness is inherent in substance. There is lavish abundance of substance, and man may use as much as he wants; but every particle of it is circulating always, whether in the invisible

state of being or in those objects that appear to be solidified.

As spiritual beings, made out of the God substance and forever completely filled with it, manifestly we desire to make intelligent use of our inexhaustible resource. When we work with electricity, for example, we consider the characteristics of that power and adjust our behavior to them. Every perfect demonstration of it proves that the principles of electricity have been accurately applied. Similarly dealing with substance, we recognize its nature and conform to its principles. Because substance is the foundation and structure of all things and because activity, circulation, or life is an inseparable characteristic of substance, we know that it is impossible to stop the free flowing of substance into and through any domains or forms that are themselves made of this selfsame spiritual material.

■ ■ THE VISIBLE EXPRESSION of divine substance that is nearest in appearance to its inner aspect is that luminous light from within which we notice as radiance of countenance in a spiritual person.

Let us suppose that upon noting how unfailingly that radiance gives true beauty to the plainest of physical features, some manufacturer of beauty products should determine to get some of that luminous substance, bottle it up, take it to his chemical laboratory, discover its formula, and then manufacture it for the beauticians to use and sell.

"Such an absurd idea!" you exclaim. "For that light or, as it is called in the Bible, that 'beauty of holiness' is a very real part of the man. That radiant light is a spiritual emanation that is inseparably his. Why, can't you see, what he is brings forth that beauty!"

Everything that we find in our world is just as much an emanation from us as is that radiant light. According to our consciousness substance is continuously and actively being given expression through us in visible manifestation.

We are substance-filled radiating centers of all the substance that surrounds us.

"Besides," you continue to reason about the radiance, "how could any one capture it? Any one can see that it comes from within him. But somewhere within him, he must have an exhaustless supply of this light, for his face is more luminous every time I see him. In fact, I have actually seen the light of his countenance increase in brilliance."

All of us who are spiritual in thought have noted the activity, the "pouring out" that is characteristic of the effulgent, outer appearance of persons in conscious and steadfast association with God. The one who has this radiance shining forth could not keep it to himself if he would.

■ ■ SUCH DIFFERENCES in outward appearance and habit are the result of different states of consciousness. So completely is circulation an attribute of substance that we recognize it not as a quality of its inner nature alone but as thoroughly characteristic of every outer expression also. The man of holiness who lives the spiritual life cannot conceal what he is any more than can the criminal who has organized his life substance into thoughts and ways that veil the good. The selfsame substance flows through and in all. What is outpictured in manifestation depends upon the use that man makes of this substance.

But man's inability to hoard substance may be seen more readily in the commonplaces of our daily life. We set aside food, thinking we shall save it. Immediately the form begins to change, though the real substance within it does not, for all the attributes of God are changeless in their nature. The change in form continues to manifest itself until the food, once so palatable, becomes displeasing to our taste because the form is no longer what we desire. Yet fresh food made of the same substance will satisfy and please us, since it is in accord with the mental

form that we consider good.

To be sure, all forms filled with substance do not show such rapid changes in form as food does, yet every form that is hoarded, from knowledge to any of the diverse forms of wealth, like the food goes through similar changes at least in its idea form and eventually loses its power to yield enjoyment and satisfaction, because any stoppage whatsoever is contrary to the innate free-flowing nature of the inner substance.

■ ■ A MOST NOTABLE instance of man's inability to hoard God substance is given in the Bible in the account of the attempt made by the Children of Israel to gather and lay up more manna than they needed for the day at hand (Exod. 16). Those who did not obey the directions of God as interpreted by Moses, and who gathered up more baskets of manna than they could consume, found on the following day that they could not use it, because "it bred worms and became foul." Through this experience, furthermore, they made a much more important discovery, namely that they did not need to lay any food aside for the future, because God's substance was there in abundance for them to use every day.

"But people do hoard," you declare. Remember that we are speaking of God substance, not the outer evidences of that substance that are fashioned by the individual consciousness. Most people still regard that which is visible as the only substance, since they do not understand about the existence of this universal substance that is the basis and framework of everything. However ignorance or knowledge of the principle of continuing circulation does not affect its universal activity, therefore every one who violates it by attempting to bring about stagnation in substance experiences a similar stagnation in health of body, mind, or affairs.

The instances are legion of people who have hoarded money in some form, only to find after they have accumu-

lated a great deal of it that life has become a burden because of it, or that impaired health or infirmity has prevented them from enjoying it.

■ ■ ACTIVITY IN EVERY direction even to the point of lively enjoyment is in accord with the nature of God substance. Because of the unity of substance every attempt at repression or stagnation brings its reflected outer result in kind. When the form of some good that we are attempting to hoard changes into a form that is no longer satisfying, we are not being punished for the violation of the principle of circulation, nor is there any need for pardon. We are simply experiencing the universality of this attribute of substance. We are in substance and all is freely filled with it. Substance is continually and completely filling every idea that is placed in it with its scintillating light; therefore when a hoarding idea is placed in it, that hoarding idea is objectified in every department of our living. Conversely, when a liberating idea is placed in substance—such as the feeling of joy followed by the joyous outpouring of thanks, or the whole-souled expression of divine love expressed through service and a love offering—we find that it has a free-flowing expression in our body, mind, and affairs.

The evidences of the hoarding attitude are very noticeable in bodily conditions. To metaphysicians, stoppage and selfishness are practically synonymous. Selfishness in any form tends to show up in body and affairs as tension and solidification. In the body we thus find hoarding desires being outpictured in forms of congestion and hardening. Love, harmony, joy, and freedom, followed by the active exercise of these attributes in all one's thoughts and contacts, will put one in harmony with the perpetual free-flowingness of good.

■ ■ HOWEVER, MONEY and material possessions are not the only forms of substance that people try to hoard.

Many keep within their hearts the accumulated wounds of the spirit, the apparent slights to proffered love, the troubles, the discontents, the griefs of a lifetime, the parching inferiority beliefs, and the unsatisfied longings of the soul. These hoarded forms of thought that have bred the worms of sorrow and dissatisfaction should never have been entertained, but should have been permitted free sweepage out of the mind by that free-flowing tide of good that is universal in its presence and action.

Not long ago a woman was telling me in detail of an incident that occurred when she and her husband were in Chicago. Her husband went to call on two old school friends who had married and were living there, but he had been so thoughtless and inconsiderate as to say nothing about the call to his wife until after he had made it and had evidently enjoyed it. For these and other reasons her feelings were hurt. So realistic was her recital that she actually shed a few tears.

Thinking a change of subject might clear the atmosphere, I inquired, "How did you enjoy the fair?"

She looked at me in surprise, then remarked mournfully, "Why, we didn't go. We never went to Chicago but that one time—thirty years ago."

■ ■ IN ORDER THAT those who would hoard darkness in the presence of eternal light should be able to sustain old ideas that hurt in the mind, it has been necessary for them to build and rebuild these forms again and again according to the same or a worse mental pattern. The original things that caused the hurt feelings have long ago been swept away in the free-flowing flood of light that is constantly lighting the darkness, but the hurts are cherished. Sick and poverty-stricken people are devotedly nursing the same old ideas of disease and lack, hence substance continues to be manifest for them according to their measure of adversity. Why not "let the dead past bury its dead"? Those things which we do not desire to sus-

tain, let us let go of them, and they will go back to the formlessness out of which they came.

This formlessness which is characteristic of it also accounts for our inability to hoard the one universal substance.

We get ideas; they are our mental and spiritual food. Can we save them in the exact form in which they came into consciousness any more easily than we can perishable food? No, the principle of free-flowingness within them saturates and constantly pours through them, and continually the form or idea changes so that one of two things happen to it. Either our substance-filled idea dissolves into formlessness, the original state of substance, or it grows larger as we sustain it in consciousness, build upon it, expand it, combine it with other ideas. Therefore it follows that if we would have an idea attain expression for us, we must use it.

■ ■ SEVERAL YEARS AGO a man working in my garden told me that he had the idea of an arrangement whereby the soil might be heated electrically. As we lived in a mountainous region where the growing season is very short and as we had an abundant supply of cost-free electricity, I urged him to go to work upon it. But beyond getting the idea and recounting it to me, I am sure he did nothing more with it. When last I heard of the man he was having a most difficult time financially.

As one of the striking coincidences of life, I recall that the very day that I last heard news of my old friend I read in a city daily a full-page account of successful experimentation in soil-warming by electricity. The discoverer of the process had installed his simple device in the gardens of practically every large truck grower and commercial florist in one of the larger States of the Union.

Through disuse many fine creative ideas that would help us and the world immeasurably are dissolved back into formless substance. But when we begin to use an

idea, we co-operate in the free-flowing activity of substance. The more we use it the more it expands, and the more freely is our supply of good manifested through us.

When an idea of good comes, many people discard it because they cannot see the way to its fulfillment. Rarely do we see anything in its entirety when we first consider it. But all creative thought works in a free-flowing way, for all ideas are substance filled and therefore contain within them "the divine content" that makes expansion and fulfillment possible.

■ ■ AUTHOR, ARTIST, architect, musician, engineer, parent, business or professional man, teacher—any one—may use the ideas, which are constantly welling up from deep within him, or he may toy with them in futile but pleasant daydreams accompanied by the lament that his life is of little value to himself or others. If he uses the ideas, he will realize that every thought that comes out of the heart is substance-filled; therefore it contains as its center and essence all the wealth of the universe. Because the universal substance fills it, it contains all that is needed for its completion. Because he has correctly apprehended the free-flowing nature of substance and is consciously aware that the substance of God is seeking expression through him, he will find that the command "Freely ye received, freely give" is revealed to him with new meaning in the expanded light of Truth. When he freely co-operates with the Truth that is revealed, conceives and cherishes new measures of good, his problems of health and supply will dissolve into formlessness as the active good becomes manifest.

Let us make bold application of this idea of circulation and consciously expand the thought as we notice it in manifestation around us. Nature does not hoard, but produces in a most prodigal manner. Water that does not flow becomes impure, air without circulation becomes foul, money without circulation causes depressions, the body without circulation disintegrates.

■ ■ IN CO-OPERATING with this principle of circulation, let us remain aware that an inner realization of this free-flowing light of substance that clears the darkness should unfailingly precede mental or physical activity. Substance seeks expression from within outward, and as spiritual beings we comply with Principle.

The Truth thoughts that are revealed to us are for our use, although by neglecting them many of us let them return to formlessness, while still others use them only as the stuff of their daydreams. Consequently neither group manifests in expression any more pleasing aspects of God substance than if it had never encountered Truth.

All of us who desire with sincere consecration to be "a good that is good for something" consciously and freely co-operate in the activity in substance. We encourage the coming of the inspirational idea by meditating on God, and we allow it free circulation through consciousness, and follow up its realization with joyful practice. Since hoarding, stoppage, repression, stagnation are contrary to the nature of God substance, we express freely, gladly, actively, continuously, the fine inspirations of God that are constantly flowing through everything, pouring through as a strong, steady stream of dazzling light. Therefore we can and we do have not merely life, but life that in manifestation is wholly Truth, that is pure God substance beautifully revealed as God's own good.

EDITOR'S NOTE—This is the third of eight articles by Genevieve Courtney Maurer. The fourth will appear in August Unity.

EMERSON SAID: *Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, He lived in it, and had His being there. Alone in all history He estimated the greatness of man. One man was true to what is in you and me*

TODAY

By Grace Noll Crowell

*I heard God's voice upon the wind today,
I heard Him speaking through the song of birds;
And clearly, plainly, through the silver rain,
I heard His words.*

*I saw God's face upon a flower today,
I saw Him moving on the hills, and oh,
He walked upon the water of the stream—
I know! I know!*

*I heard God's voice, I saw His shining face;
He spoke to me; He moved along the land.
I reached through all the beauty of the day,
And touched His hand.*

THE MAKING OF OUR BIBLE

Through the new discoveries of light, of the cosmic ray, of atomic energy, of television God speaks to us today just as He spoke to Adam, Abraham, and Noah in terms that they understood . . . Man's spiritual development as measured by his attitude toward both God and man has been toward a higher degree of divine insight.

BY ELLEN A. REYNOLDS

PUBLISHERS AND BOOKSELLERS continue to announce each year that the Bible is the "best seller." Those people who regard the Book as merely an interesting collection of historical episodes, myths, and beautiful but archaic poetry do not understand this continued popularity, because many other old literary collections have been entirely forgotten or are merely preserved as relics in museums.

To those of us, however, who have found in the Bible a way of life the great implication back of its supreme value and use is plain. In its pages we find a continuous record of man's search for God over thousands of years and the miraculous evidence of His care and guidance during this long journey of spiritual attainment. This guidance assumes various forms and is differently interpreted at different levels of civilization and spiritual development. This adaptability of the Scriptures to all times and to all conditions is one of the proofs of the inspiration of its pages.

Many people believe that the Bible has always existed in its present form. They believe in its verbal in-

spiration just as it is found in the Authorized (King James) Version and state that the final revelation has already been made. By thus ignoring the progressive illumination brought to us from many widely divergent quarters, the pathway may perhaps be made simpler, but in this blind acceptance we do not so actively participate in the great spiritual ongoing of the race. For man's growing comprehension of the Bible, as well as the content of the Book itself, is the result of prolonged evolutionary processes. Every discovery in the field of science, literature, or art has given us new knowledge and new techniques that have not only enhanced our physical welfare, but have also extended our spiritual understanding.

Among the great sources from which our deeper comprehension of the Bible has developed are, first, the papyri or codices. These are long-buried manuscripts that have been found to contain fragments of the Old and New Testaments and unpublished gospels, together with letters, household accounts, and commercial papers that have thrown light on the language and customs of Biblical times. The information in these historical papers has been one of the means by which the date of writing of the various books of the Bible has been determined. Some of these ancient manuscripts contain sayings of Jesus that have not been known before but that can easily be ascribed to Him on account of their spiritual quality. Thus in "The Lost Sayings of Jesus" we find statements like this: "Wherever there are two, they are not without God, and wherever there is one alone, I say I am with him. Raise the stone and there thou shalt find Me; cleave the rock and there I am."

■ ■ ANOTHER IMPORTANT SOURCE of a better understanding of the Bible is the improved scholarship of our time. Investigators in many languages have analyzed and compared these ancient Biblical fragments one with another and found that they contain material variations from

the existing translations that we call our Bible. These critical studies and investigations have revealed errors in the derivation of words, in meanings, in choice of synonyms, in punctuation and versification owing to repeated transcriptions and mistranslations. In the newer versions of the Bible such as those of Moffatt, Weymouth, and Goodspeed, and in the America Revised Version, many of these textual errors have been corrected. The fact, however, that these translators do not entirely agree upon the rendition of some of the passages in dispute indicates the need for still more accurate research in order that the exact meaning of some of the teachings may be understood. The wonder of it consists not merely in the newer knowledge that has been brought to us, but in the fact that during the long centuries in which the Bible was growing under the vicissitudes of changing civilization and the passage of time, the important truth of man's spiritual freedom by unity with God remained unchanged. The teaching of oneness with a great power permeating the universe has continually developed a dynamic force that has been manifest in man's dominion over external affairs regardless of the age or condition.

■ ■ THE IDEA OF GOD'S protecting care, for example, is not affected by the new rendition of the word "ravens" in the story of Elijah recorded in I Kings 17:4. In the original Hebrew the word translated ravens is the same as the word for Arabs, who were men, natives of a city in Judah. These men, not the birds, fed Elijah. The spiritual power of the Lord's prayer is only emphasized by the new translation of the passage "Give us this day our daily bread" into "Give us today our to-morrow's bread," which is a more accurate rendition of the original.

The motion picture "The Human Adventure," made by Dr. James Breasted, shows in a spectacular way the tireless work of archeologists and other scientists in restoring long-buried cities and in revealing to us something of

their nature and of the art and customs of the people. The work of Dr. Breasted in Egypt and Palestine, that directed by Dr. Carter in the tomb of Tutankhamen, the uncovering by Professor Wooley of the ancient city Ur of the Chaldees are only a few of the wonderful enterprises that have thrown new light on the people and scenes of Biblical times. We have learned the location of ancient Capernaum and other cities in Palestine, Egypt, and Mesopotamia, and have a fairly accurate picture of the life of the people who occupied these places.

These great scientific undertakings have done more than merely reveal lost cities. Their work has increased our faith in the Bible, tending to substantiate its portrayal of the age-long struggle of the Hebrews through an era of gross materialism, in which their manlike God ruled, to the conception of that the Master gave us when He said, "God is Spirit."

■ ■ MANY HISTORICAL EPISODES recorded in the Bible have been corroborated. For example, in the alluvial soil of the Tigris and Euphrates valleys expeditions from the University of Pennsylvania have found relics of a civilization before the time of Abraham. The evidence is plain in this locality that this early civilization was overwhelmed by a flood, because only by water could there have been deposited a layer of clay that separates the remains of two civilizations. The story of the Deluge in the Bible is therefore not a legend but a fact in history, notwithstanding the skepticism induced by the discovery in 1853 near the site of ancient Nineveh of several inscribed clay tablets which contained Babylonian myths resembling the Biblical stories of the creation and the Deluge.

Such discoveries when studied by superficial scholars have led to the placing of the early Biblical stories in the same category as that of the folklore that all primitive peoples have employed as a background for their culture.

The resemblance however between certain parts of

these pagan myths and the Biblical stories only indicates a remote starting point common to both. They both portray the urge to perpetuate vital episodes in man's ongoing. The Scriptural stories spiritualize these accounts and conceive of the power operating through them as one God, who always utilizes the existing elements in man's environment to promote his spiritual unfoldment. Through the new discoveries of light, of the cosmic ray, of atomic energy, of television He speaks to us today just as He spoke to Adam, Abraham, and Noah in terms that they understood.

■ ■ AS A RESULT OF THIS combined work of the scholar, the scientist, the archæologist, and the explorer, we are beginning to realize something of the remarkable growth of the Bible. The Old Testament alone was over two thousand years in the making, for it grew out of the oral Bible made up of stories, tales, and historical episodes passed around by word of mouth on the part of rabbis, prophets, elders, and teachers. These oral accounts were later taken down in ancient Hebrew by scribes who wrote on skin or papyrus. The scribes made mistakes as do our secretaries of today, but on the whole they probably wrote the stories mainly as we have them because they were vitally ingrained in the rites and ceremonies of their time. The early translations of these first written Scriptures gave rise to the Syriac versions, the Egyptian, Gothic, and other versions. In 1525 Tyndale brought out the first English printed New Testament, and after this many translations were made before the Authorized Version of King James appeared in 1611.

One of the results of the historical and literary study of ancient documents is the establishment of a new chronology for the books of the Bible. Thus Dr. Edgar Goodspeed and other scholars state that the Book of Amos was the first of the Old Testament books to be written and Genesis the seventeenth in order of the written books.

The first written book of the New Testament, according to the new chronology, was composed of the letters to the Thessalonians, which were written by Paul about the middle of the first century. With these letters, according to Goodspeed, Paul began Christian literature, and these with his other letters constitute about one fifth of all the New Testament writings.

The first Gospel to be written was Mark's gospel. He was Peter's interpreter and had memorized many of the oral sayings of Jesus with which Peter had aroused the early Christians. These statements were written down by Mark about 70 A. D. and became the basis of the other Gospels with their more detailed accounts of the life of Jesus.

The last of the new Testament books to be organized in written form were the letters of Timothy and Titus. The Book of Revelations was written about 64 A. D., some years before the letter to the Hebrews, the letters of Peter and James, and the Gospel of John.

■ ■ WHEN WE SAY THAT the Bible reveals an evolutionary development of ideals, of ethics, of religion from the earliest experience through those recorded in the New Testament, we do not mean that this curve has always been upward. On the contrary, we realize when we read the Old Testament, with its primitive episodes and its materialistic conception of God, that there were many irregularities and many deep valleys of degradation. But there were also unexpected mounts of high spiritual vision. Jesus and the writers of the New Testament did not discard the Old Testament, though the law of the new dispensation of love was constantly emphasized by the Master.

On the whole, however, man's spiritual development as measured by his attitude toward both God and his brother has been toward a higher degree of divine insight. Inner motives are being emphasized and less emphasis is being placed on externalities and mere form. A universal

God of love has been recognized and attempts made to embody His law, as taught by Jesus, in everyday living. A great depression in the curve of man's spiritual ongoing was made by the World War. Let us expect also, as in the past, an equally great rise of spiritual vision.

When all that the scientists and scholars have discovered about the Bible is assembled, we have learned a great deal. Yet all this work has only skimmed the surface. The incomparable value of the Bible depends upon its appropriation by each of us in a way peculiar to himself. It satisfies the deep longings of our spiritual nature. It inspires us to transcend our own limitations and releases sources of power that we did not before suspect.

■ ■ THE VAST SYMBOLISM utilized by the older writers and employed by Jesus, master of the parable, opens up a field for continued study and revelation. In this most recent field of spiritual investigation we are encouraged by one of the sayings of Jesus found in one of the later codices, "Jesus saith: Let not him who seeks cease seeking until he find, and when he finds, he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall find rest."

It is this attitude of anticipation that produces spiritual growth. By the expectancy of increasingly greater illumination we are beginning to dissipate the clouds of materialism and glimpse the great source of light more and more clearly.

HENRY DRUMMOND SAID: *Nor is Paul alone in singling out love as the supreme good. The three masters of Christianity are agreed about it. Peter says, "Above all things, have fervent love among yourselves." Above all things. And John goes further, "God is love"*

THE FREEING POWER

There is a spiritual action and reaction between man and his Creator that is both the cause and effect of everything that touches the life of man . . . Thought is the essence, the impulse, and the energy that externalizes all form . . . Divine love is the most powerful force in the universe, and dissolves everything that is not of itself.

BY OLIVIA WHITMORE

IN THE "FATHER'S HOUSE" are health and happiness, riches and power. Many of us continue to struggle alone, wasting our energies, contending with debt, lack, and limitation, when we might claim our inheritance and have peace and plenty. This is not fantasy. It is a fact that countless numbers of men and women everywhere are proving daily.

There is a spiritual action and reaction between man and his Creator that is both the cause and effect of everything that touches the life of man. This creative action is continually finding expression in the condition of our health, our finances, and our environment. Though we may not realize it, every conscious thought is a creation.

Physical scientists are recognizing the fact that there is but one source of energy. A young scientist of England recently acquired fame when he stated his new atomic theory. He set down the idea that "there is only one fundamental kind of particle in nature."

He might well have gone a step further and recognized this fundamental particle as the condensation of

primal energy into substance (known in physical science as the electron) out of which all form is externalized. This eternal energy fills all space at all times. It is all-powerful, and through the great loving law of attraction is ever responsive to thought for every creative purpose.

"Principle" is perhaps a more inclusive term for the absolute than is God. However, they are synonymous. The scientific definition of Principle is "that which creates, governs, constitutes, sustains, and contains all." These five words aptly apply to Principle, because out of it flows naturally all the lesser principles and laws governing all life and creation.

We send our children to school and to institutions of higher learning to educate the mind. There is however little or nothing in the curriculum of any of these institutions that touches upon Principle, the universal creative life Principle. Because Principle is the source of all inspiration and all true learning it is the open door to successful living. Is it any wonder, then, that thousands of college graduates are having great difficulty in adjusting their lives to conditions as they find them in the world today?

If these boys and girls had been taught that the power of the living Spirit, almighty, lives in each one of them; that it is their Father's good pleasure to give them the kingdom; that the universal creative life Principle attains expression of its personal qualities through the fulfillment of their desires and ambitions, and is ever responsive to the directing power of their thoughts, then these young people would go out equipped for the victorious life.

■ ■ IS IT REASONABLE to suppose that God would create man in His image and likeness only to abandon him to the chance of circumstance? No. God's work is complete and perfect. Every son of God has the same rich heritage. Implanted in every human being is this

creative power that is the Father in him. It is his means of contact with the universal creative life Spirit that is the source and substance of all creation for all time.

Man's thought life is reflected in all his experiences. Whatever his conception of God is, that God becomes to him. The Bible tells us that God is good, and that God is life. We should therefore feel with all the force of our being that life is essentially good. God being almighty, it follows that all might and power is on the side of good.

Life yields us returns in proportion to what we put into it. Because life is Spirit, this "putting" is done through our thought processes. All activity and increase must come from within. It must be born in our thought before it can find expression in our experience.

If life is not yielding us richly of all its good gifts, we should go to the seat of the trouble. There we should uproot and cast out every fearful, anxious thought, every thought of lack and limitation, as well as all thoughts of malice. For these are the thoughts that impoverish our life, suppress inspiration, and kill our best efforts, thereby greatly lessening our chances for advancement. These are the thoughts that bring unhappy and undesirable conditions into our life. When we learn to use the creative power of our thoughts to good purpose, we can experience only desirable things.

■ ■ SPIRIT IS LIFE. Nothing ever came into manifestation prior to the thought of it. Thought is the essence, the impulse, and the energy that externalizes all form. When we grasp this great fundamental truth and begin to act upon it, we shall find freedom from the bondage of lack and limitation.

The ordinary material things in this busy world are not sufficient to meet the needs of mankind. It was never intended that man should live by the sweat of his brow, striving against almost hopeless odds, and chained

to an endless routine from which there might seem no release. This is the Adam man.

The man who is aware of his divinity turns for inspiration to the God power within himself, the living Spirit almighty. Through affirmative prayer and faith, he draws upon this inherent creative power for the fulfillment of his desires.

This may sound very simple. It is. It is so simple, in fact, that many miss the point by striving too hard. All we need to do is to "be still, and know"; to know that before we call we are answered. Jesus' admonition is "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Again, Jesus said, "The kingdom of God is within you." Where shall we seek the kingdom but within? We should try to realize in ourselves the life essence that is the quickening power that externalizes every thing and condition that has to do with our life. We should remember that it is our Father's good pleasure to give us the kingdom. How else could He give the kingdom to every one except by making each of us the energizing center of our own universe? We become such a center through the inherent creative power of our thought, for thought cannot be divorced from its creative power.

■ ■ ALL OUR LIMITATIONS can be traced to the reflex action of the law of Spirit when through ignorance or indifference we put ourselves in opposition to it. Therefore if we would avoid the pitfalls of this greatest of all gifts to mankind, we should control our thoughts.

If to think is to create, nothing but our own thoughts can hold us in bondage to undesirable conditions and circumstances. The much quoted "As he thinketh in his heart, so *is* he" is the most comprehensive statement of the true status of man that can be given. It covers every phase of his experience and characterizes the man himself.

You will note that it is "as he thinketh in his heart" that makes him what he is. Bound up in these immortal words is the secret of successful demonstration. It is not the forced, superficial thought, determinedly held in the hope of creating better conditions that does the work. Thought is Spirit, and it must be whole; it must spring from the heart or center of our being, which is the creative power in us. That chaotic, undesirable conditions find expression in our experience is largely due to the depressing effect of worried and anxious thinking. In other words, it is the way we feel about what we think that colors the manifestation, because creative power is subjective power, subject to the feeling thought of man.

We know that wrong conditions are but the effects produced by our wrong attitude of mind, and that by changing our conscious thinking we can change these conditions. We know also that man is greater than any thing or condition. In the knowledge that they have no permanency, but will "disappear into outer darkness from whence they came," we should then be able to deny the reality of wrong conditions. This transcendent thought gives us mastery over things and conditions.

■ ■ THE MASTER SAID, "I came that they may have life, and may have *it* abundantly." Spirit is life. If we would have more abundant life we should enter into the spirit of life, by thinking life, health, happiness, prosperity, and harmony. We should think of the desirable things that make life more worth while, and think life into them. By the operation of the law of attraction these things will enter into our experience as living forces that make for more abundant life.

We should always remember that the Spirit of life is in us, is us, and is a wellspring of life awaiting our thought to call it into action. The joy of living is to feel the thrill of the living Spirit within that says, "With

God all things are possible" and "I and the Father are one." The man who does this is learning to look beyond appearances into the realm of reality where his purpose merges with the purpose of universal life Spirit, and where his ideals and ambitions are brought to fruition.

No man can fail who has a vital realization of his sonship; who relies upon his inherent God power to make the way. His present employment or occupation becomes a pleasure when he knows it to be a stepping-stone to the realization of his ambitions; when he is assured that by putting his best efforts into this work he will speed the progress to his goal. Asking the Father within for inspiration and guidance, he will find himself moving in the direction of accomplishment, if movement on his part is necessary.

■ ■ WE NEED NOT WAIT until our faith or understanding is more perfect, because it is only by using the knowledge we now possess that we unfold a greater knowledge and power for further use. "Not that we are sufficient for ourselves, to account anything as from ourselves; but our sufficiency is from God." "The Father abiding in me doeth his works."

The power to remake our life is in the word or thought, but no one can do this for us. Each of us must work out his own salvation. Therefore we should stop resisting; cease our struggles against conditions and things; loose them and let them go; then proceed to co-operate with Spirit by letting our good thoughts go out, alive with feeling, to create new and better conditions. When our thoughts and desires are in harmony with the lifeward tendency of the creative spirit, we afford it a center of operation through which it finds expression of its personal qualities in the expansion and betterment of our environment.

We must let the joyous feeling of being truly prosperous flood our consciousness, withdrawing our thought

as much as is possible from the negative side of present circumstances, while we live in the spirit of prosperity. This expansion from the center of our being, where circumstances are made, will in harmony with the law of growth becomes manifest through us in vastly improved conditions.

■ ■ WE MUST LET our expectant attitude find expression in "*Father, I thank Thee that I am filled with plenty.*" Each of us is a son and our expectancy is in the Father, whose rightful heir we are. Let us learn to think of the Father as a living presence to whom we may talk in the following manner: "Father, I thank Thee that I am succeeding in this business, this undertaking, that all of my affairs are prospering. I see activity and prosperity everywhere."

Every time old anxious thoughts try to gain entrance, let us return to our affirmations, and talk to the Father until peace and confidence are restored. It is in this silent communion with the Father that we grow in consciousness of our oneness with Him, and our faith in ourselves is strengthened because of our faith in God. It matters not how hopeless the present outlook may appear to be, we are no longer bound by appearances, for in the transcendancy of our thoughts we are creating a new environment. Ours is the "liberty of the glory of the children of God."

The Spirit within is our life and the life of all that pertains to us, through the creative power inherent in thought. Realizing this, we readily see that this is the way in which "God . . . giveth the increase." "Success and prosperity come not to us, but through us." They must be nurtured in our thought if ever we are to experience these desirable conditions.

■ ■ "LOVE WORKETH no ill to his neighbor: love therefore is the fulfillment of the law." In our conscious use

of the creative power we must observe this one condition that we work no ill to our neighbor. Our cause must be for the good of all, because it is through the great law of attraction that our desires find fulfillment; and love is attraction. Love is that infinite power which has no equal. It is the Christ principle within each individual. To realize the freeing power of divine love in our own life, let us affirm with our last waking thoughts, "*Divine love now dissolves and dissipates every wrong condition in my mind, body, and affairs. Divine love is the most powerful force in the universe, and dissolves everything that is not of itself!*"

Let any man set up the kingdom of God in his own consciousness and he becomes the master of his own life. All things are possible to him who takes the Father as his silent partner.

WOMAN'S WORK

Bending down low over soft sleeping faces;
Washing and kissing and loving them all;
Teaching them fine little courteous graces;
Building up memories for them to recall;
Making them laugh at the end of each tumble;
Giving them rest, thus preserving their poise;
Helping them never to fret or to grumble;
Keeping up spirits while toning down noise;
Soothing hurt feelings, yet fixing no blame;
Planning a pleasure where duty must lurk;
Making them sportsmen in life's every game;
Forming true humans—and that's woman's work.

—*Louise Comes Reeve*

THIS IS ENOUGH

By Jewell Hollis

It is enough that I have seen the sun

*Slip down behind the hills, a golden ball,
To rise in splendor each succeeding day:
I need no other proof if this were all.*

*Enough for me that I have watched the moon,
The stars, the seasons as they come and go,
The day for work, the night for restful sleep;
Who but a loving God could plan things so?*

*This is enough, the miracle of birth,
The growing seeds that push up through the sod,
The inner voice that stills cold reason's doubts:
I need no other proof there is a God.*

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. We believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, and is used by permission.

Lesson 1 **UNITY SUBJECT—***The Evolutionary Law.*
July 7, 1935 **INTERNATIONAL SUBJECT—***Moses, Leader*
+ + *and Lawgiver.—Exod. 24:3-8, 12-18.*

3. And Moses came and told the people all the words of Jehovah, and all the ordinances: and all the people answered with one voice, and said, All the words which Jehovah hath spoken will we do.

4. And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel.

5. And he sent young men of the children of Israel, who offered burnt-offerings, and sacrificed peace-offerings of oxen unto Jehovah.

6. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

7. And he took the book of the covenant, and read in the audience of the people: and they said, All that Jehovah hath spoken will we do, and be obedient.

8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words.

12. And Jehovah said unto Moses, Come up to me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them.

13. And Moses rose up, and Joshua his minister: and Moses went up into the mount of God.

14. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you; whosoever hath a cause, let him come near unto them.

15. And Moses went up into the mount, and the cloud covered the mount.

16. And the glory of Jehovah abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17. And the appearance of the glory of Jehovah was like devouring fire on the top of the mount in the eyes of the children of Israel.

18. And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights.

GOLDEN TEXT—*Blessed is the nation whose God is Jehovah.*—Psalms 33:12a.

SILENT PRAYER—*I bless my thoughts by keeping them in harmony with the divine law.*

The name Moses means "drawing forth" or "extracting" from the water. It symbolizes the progressive "drawing-out" process that works from within outward. This process brings into evidence the evolutionary law, the upward trend of all things.

The work of Moses is a symbol of man's evolution from the natural mind to the spiritual mind. The training of the natural mind is begun in infancy. A cry—symbol of negation, of something wrong—brings immediate attention, hence the child learns to cry in order to get its desires satisfied. The growing youth learns to help himself to what he wants, and as he does so the habit of crying is dropped and forgotten. He no longer depends upon the sympathy and compassion of his elders in order to gain his way. His way, unless his training has been wise and thorough and has been begun early, is that of the natural man. His aim is his own pleasure and profit, which he calls living his own life. The focal point of all his aspirations is the self.

The natural man is ignorant of the spiritual law, but he can be enlightened in this regard. He can be lifted out of the negation of the self into the domain of cre-

ative thinking and living. Moses, the progressive process of mind, lifts up a standard for all who submit themselves to his guidance, so that those who were once captives to sense (slaves in Egypt) are led out into a larger conception of life. "And Moses came and told the people all the words of Jehovah, and all the ordinances."

The first requirement for the orientation of the life from the chaos of the natural or outer mind to the orderly state of the inner or spiritual mind is a willingness to accept and follow the latter in all one's ways. These ways are not mental habits only, for since the mind controls the body and affairs of man, the rule of the higher law must extend to them also. Mind, soul, body, and affairs, all must come into obedience to the progressive ideal. "All the people answered with one voice, and said, All the words which Jehovah hath spoken will we do."

Organic evolution is studied today by observing existent forms, noting their reaction to environment, and comparing them with the fossilized forms of previous ages of the earth's history. Biologists have found that complete absence of light results not only in the blindness of animals but in the absence of eyes, and that although the young of blind fish and certain crustaceans have eyes, by maturity these organs have entirely disappeared. Reasoning by analogy, it is evident that by virtue of his divine origin man is an individual endowed with the gift of discernment and understanding, and that unless he chooses to turn toward the Christ light shining at the center of his being, he may remain incapable of seeing with the clear vision of Divine Mind. But when he turns his attention to the light his vision begins at once to evolve, and he writes the heading of a new chapter in his development. "And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars." The evolution of man's twelve faculties is written in his mental and spiritual growth down the centuries, as his racial

history is written in the buried bones and potsherds of other ages.

The "altar under the mount" is man's deepening sense of reverence for the Infinite that comes as his understanding of life and the universe broadens and enlarges. He builds this altar anew in every age after the pattern of his ideal of the Highest. Metaphysically the altar also represents the place in consciousness where man is willing to give up the lower for the higher, the personal for the impersonal, the animal for the spiritual. The Children of Israel symbolize the religious thoughts of man, and the "young men" his dawning conceptions of a clearer grasp of Truth.

The refining process that is constantly going on in physical nature is evident on other planes also. This process is pictured dimly by the offering of sacrifices to Jehovah. The burnt offerings and peace offerings of oxen typify the sense perceptions that are surrendered at the call of Truth. The blood sprinkled half on the altar and half on the people expresses a spiritual principle, the covenant of Jehovah with His people, or the promise of redemption, provided that principle is recognized and acted upon.

The trend of physical evolution is from the simple form to the complex. Spiritual evolution reveals a parallel movement in that it bears man up from primary faith in God as an exalted personality to the understanding of Him as Spirit, and of man as his spiritual image and likeness. To become grounded in the divine law and able to teach its principles to others, man must realize God consciousness. "Come up to me into the mount, and be there." To abide consciously in the Spirit of truth is to make the divine law one's own. Merely to be in the mount (the place or state of high aspiration toward the things of Spirit) is to gain sure understanding of higher Truth than one has yet known. "And I will give thee the tables of stone, and the law and the command-

ment, which I have written, that thou mayest teach them."

The process of spiritual evolution is perfected through the agency of the I AM. "And Moses rose up, and Joshua his minister." The word Joshua means "Jah is savior," or "I AM," and the fact that Moses took Joshua with him up the mount shows that the exaltation of the I AM is necessary to man's spiritual development. In the growth of physical organisms diet is a deciding factor. Bee larvae that are given a special diet of bee milk containing a high percentage of nitrogen develop into queen bees, whereas the larvae that receive less nitrogen develop into workers. Man's mind also shows a spiritual or a material bent according to what it feeds upon. The spiritual-mindedness that is life and peace comes from thinking spiritual thoughts and living up to them in active life. This it is to follow the path of spiritual evolution.

QUESTIONS

1. What does the name Moses symbolize?
2. Describe the significance of Moses' work with the Children of Israel.
3. Explain the part played by obedience in spiritual evolution.
4. Give the symbolism of the blood sprinkled on the altar and on the people.

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Lesson 2 **UNITY SUBJECT—***The Healing Power of July 14, 1935 Love.*

+ + **INTERNATIONAL SUBJECT—***Naomi, a Woman of Faith and Courage.—Ruth 1:14:22; 4:14-17.*

14. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law.

16. And Ruth said, Entreat me not to leave thee, and to return from following after thee, for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

17. Where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.

18. And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

19. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and *the women* said, Is this Naomi?

20. And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me.

21. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?

22. So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

14. And the women said unto Naomi, Blessed be Jehovah, who hath not left thee this day without a near kinsman; and let his name be famous in Israel.

15. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him.

16. And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

GOLDEN TEXT—*A woman that feareth Jehovah, she shall be praised.*—Prov. 31:30.

SILENT PRAYER—*Divine love, now active in me, touches with living power every experience that comes to me.*

Two soul qualities are considered in the lesson for today. Naomi (the winsome one) represents the soul that in the face of apparent lack experiences hardship as the result of turning to the resources of sense rather than to God. Ruth (rose of Moab) is a symbol of the love of the natural soul for the things of God.

When famine began in and around Bethlehem, Naomi with her family emigrated to a foreign land, where she remained until her husband and both sons died. Moab,

Some texted in 8-45-7 Sunday Lesson

the country in which she lived during the famine in Canaan, signifies the body and the most external conditions of life. When the soul turns to these and tries to sustain itself by them, it loses all it has held most dear. Love alone remains to it, because love is of the very essence of the soul's nature, and cannot be separated from it.

When youthful freshness (Orpah) is gone, the soul expects love to follow. But the love of the natural soul for God and the things of Spirit (Ruth) is not dependent upon mere physical youth and beauty. It has a deeper experience of beauty, namely the beauty that springs from loyalty and devotion.

"And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

The soul attributes of faith and courage reach their hardest growth in the atmosphere of love. He in whom the love of God and the things of God is well developed comes sooner or later to the abiding place of substance (Bethlehem). He may have allowed his experiences to embitter him to such a degree that he cannot possess himself of substance immediately. Naomi asked her old neighbors to call her Mara, because she felt that her lot in life had been unusually bitter. The untutored soul looks to God as the author of all that comes upon it, evil as well as good, and Naomi did not consider that she had departed from God in going to live in a heathen country but that God had dealt harshly with her.

"I went out full, and Jehovah hath brought me home again empty . . . Jehovah hath testified against me, and the Almighty hath afflicted me." The old conviction that troubles and afflictions are judgments of God is here plainly put. In Truth the cause of the afflictions becomes plain, for they are seen in their right relation as the effect of past thoughts or actions that were not in harmony with divine law.

Even when it is weighed down by the conviction that it is under a judgment of God, the courageous soul nevertheless goes forward to find Him. The love of the natural soul for God will not allow it to rest permanently in the realm of sense. "So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab." Courage stirs the faith of the soul so that in the one substance it can be reunited permanently with Spirit. "And they came to Bethlehem in the beginning of barley harvest." The barley harvest was in April, when plants and animals alike experience renewal, and the beginning of barley harvest therefore symbolizes a reunion of the soul and body with true substance.

Love is obedient to faith and courage, and through its steadfastness the soul is able to forget all the bitterness of negative experiences in the past and take on a new lease on life. Unspoiled soul qualities (the Israelitish women) see in all blessings the generous Spirit of God. "And the women said unto Naomi, Blessed be Jehovah, who hath not left thee this day without a near kinsman." Under the Jewish law the newborn son of Ruth was Naomi's grandson, since Boaz filled the place of Chilion and kept the latter's name alive.

By removing the bitterness of grief and disappointment, love restores to life its accustomed zest. Ruth, the loving daughter-in-law, by giving her son into the care of Naomi, revived the latter's interest in life and helped her forget the trials and losses she had undergone. The touch of true love is far superior to any sense attachment or all sense attachments combined. "Thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him."

The appeal of the faithful, courageous soul is clearly shown in the narrative of Naomi and Ruth. The birth of a babe, then as now, was a matter of general interest, but it is significant that the child in this case was named

by the neighbors of Naomi. "There is a son born to Naomi; and they called his name Obed." This name means "working, making, serving, worshiping," and metaphorically it signifies the presence in the spiritual consciousness of man of an active thought pertaining to service and worship. Since they that worship God must worship Him in spirit and truth, and since God is mind, they that worship must do so through the mind, or with their thoughts. They worship by learning to think in accordance with Truth and by living up to their thoughts in daily action. In its highest aspect mind is synonymous with Spirit.

QUESTIONS

1. What soul qualities are represented in this lesson?
2. Why does not love cease when youth and beauty are gone? What represents the latter?
3. On her return from Moab to Bethlehem why did Naomi wish to change her name?
4. What betokens the courageous soul?
5. Give your opinion of the reason for the prevalence of suicide today. What kind of courage is needed to enable us to live valiantly?



Lesson 3 **UNITY SUBJECT—***The Magnanimity of July 21, 1935 Love.*

+ + **INTERNATIONAL SUBJECT—***David, the Greathearted.*—I Sam. 26:5-12; II Sam. 1:23-27.

5. And David arose, and came to the place where Saul had encamped; and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay within the place of the wagons, and the people were encamped round about him.

6. Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head; and Abner and the

people lay round about him.

8. Then said Abishai to David, God hath delivered up thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I will not smite him the second time.

9. And David said to Abishai, Destroy him not; for who can put forth his hand against Jehovah's anointed, and be guiltless?

10. And David said, As Jehovah liveth, Jehovah will smite him; or his day shall come to die; or he shall go down into battle, and perish.

11. Jehovah forbid that I should put forth my hand against Jehovah's anointed: but now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go.

12. So David took the spear and the cruse of water from Saul's head; and they gat them away: and no man saw it, nor knew it, neither did any awake; for they were all asleep, because a deep sleep from Jehovah was fallen upon them.

23. Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:

They were swifter than eagles,

They were stronger than lions.

24. Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.

25. How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.

26. I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:

Thy love to me was wonderful,

Passing the love of women.

27. How are the mighty fallen,
And the weapons of war perished!

GOLDEN TEXT—*Not looking each of you to his own things, but each of you also to the things of others.*
—Phil. 2:4.

SILENT PRAYER—*I love my neighbor as myself.*

The struggle between Saul and David pictures to us the war for control in man between the head and the heart, personal will and divine love. Both qualities, will

(Saul) and love (David), are anointed—that is, divine in origin—and both should be exercised in harmony with the law. The will develops first, and when it asserts its initiative without regard to divine inspiration or guidance, it thereby defeats its own leadership.

The will and the love nature of man should harmonize perfectly. Love has power to bring into concord the jangling strife set in motion by personal willfulness. Yet because willfulness is strong in the personal man, when he begins to set his life in order he subjects the love of his heart to the willfulness of personality. Only after prolonged tests does love gain strength to assert its freedom. "Love suffereth long." During the years immediately following his anointing by Samuel, David seemed to be in Saul's power and at the mercy of his insane outbursts of hatred. But the younger man did not despair or fear. "There is no fear in love."

The first statement in today's lesson shows the fearlessness of love. "And David arose, and came to the place where Saul had encamped." Love penetrates to the very stronghold of the will, and takes note of its strength and its defenses. The heart can survey the head and evaluate it. "And David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host." Abner here signifies illumined reasoning, or some enlightenment received by the intellect from Spirit. By the aid of this reasoning man undertakes to fight his battles, to win his way through without the conscious exercise of love, by virtue of what he calls forcefulness of character.

"Saul lay within the place of the wagons." The will is intrenched behind various instruments of aggression. Wagons here have the obsolete meaning of chariots, two-wheeled vehicles used for war. When aggressiveness is allowed to become the keynote of life, all the thoughts take on a hostile tone ("the people were encamped round about" Saul).

A nature bristling with hostility would seem to be

impervious to love, but love steals upon man unawares and finds its way to the very center of his defenses. "Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp?" Love appeals to the high ideal of the intellectual consciousness (Ahimelech) that ministers to the religious thoughts of man (Israelites), and to the inherited law of destruction to the enemies of the natural man (Abishai). This law of destruction unites with love to ferret out personal willfulness. "And Abishai said, I will go down with thee." Love destroys willfulness merely by being itself, true greatness of heart.

Man cannot rule love out of his life altogether, for this quality is an essential part of his nature. In the moment when his personal will is stilled and his hostile thoughts are at rest, love enters unexpectedly, just as David and Abishai came to the people by night and found Saul sleeping within the place of the wagons.

We sometimes feel that we could almost do violence to our own natures in order to rid ourselves once for all of our willfulness, our habit of entertaining hard, bitter thoughts. This however is not the way of love. The king of man's qualities is disarming in its nature. It renders the personal will helpless and harmless by removing its chief weapon of attack, the hostile word. When love is in his heart, man cannot speak words that wound or destroy another's peace of mind. The spear and the "arrow that flieth by day" are ruled out and disappear. Even negative thinking (the cruse of water) is missing where love has been. Faultfinding and retaliation for injuries cease, and in their place we find the magnanimous spirit that refuses to judge another, and returns good for evil even when the other is in its power.

Paul said, "I judge not mine own self." When the love that is grounded in Spirit becomes active in man, he no longer condemns himself for willfulness or other

shortcomings of personality. He knows that self-condemnation serves to fix in the subconsciousness the trait that he wishes to overcome. Therefore he removes the spear and the cruse of water (the barbed thrust of the tongue and the habit of denying all good in himself), leaving his subconscious will power and the entire field of his subconscious thought life free to develop in harmony with the divine law. ("And they gat them away: and no man saw it, nor knew it, neither did any awake.")

The subconscious life forces are under the spell of "a deep sleep from Jehovah," and we do not know the extent of our powers until the moving spirit of love in our heart awakens them to action. The sequel of this exploit of David's shows him hailing Saul and Abner across the valley and calling the latter to account for his negligence in sleeping at his post, and so failing to protect the king. The illumined intellect (Abner) does not stand guard over the undeveloped will (Saul) until the day when it is absorbed by the all-knowing Mind.

The latter part of the lesson text for today contains David's lament over the deaths of Saul and Jonathan. Here again the magnanimity of love is in evidence as well as the constructive spirit that remembers and commemorates the good, and passes over the evil or the untrue, leaving them to disappear of themselves. A study of this lament shows how well David understood the principle that only the good is true. The closing lines,

"How are the mighty fallen,
And the weapons of war perished!"

embody an ideal the realization of which will usher in universal peace as an actual state.

QUESTIONS

1. Of what is the struggle between Saul and David a symbol?
2. Why is love ever at the mercy of willfulness?
3. What does Abner the son of Ner signify?
4. Explain the symbolism of the spear at Saul's head and of the cruse of water.

Lesson 4 **UNITY SUBJECT—***Prophetic Vision Follows Understanding of the Law.*
July 28, 1935

+ + **INTERNATIONAL SUBJECT—***Amos, Prophet of Social Justice.*—Amos 7:7-17.

7. Thus he showed me: and, behold, the Lord stood beside a wall made by a plumb-line, with a plumb-line in his hand.

8. And Jehovah said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more;

9. And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10. Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land.

12. Also Amaziah said unto Amos, O thou seer, go, flee thou away into the land of Judah, and there eat bread, and prophesy there:

13. But prophesy not again any more at Beth-el; for it is the king's sanctuary, and it is a royal house.

14. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycomore-trees:

15. And Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel.

16. Now therefore hear thou the word of Jehovah: Thou sayest, Prophesy not against Israel, and drop not *thy word* against the house of Isaac;

17. Therefore thus saith Jehovah: Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou thyself shalt die in a land that is unclean, and Israel shall surely be led away captive out of his land.

GOLDEN TEXT—*Let justice roll down as waters, and righteousness as a mighty stream.*—Amos 5:24.

SILENT PRAYER—*I discern that righteousness and integrity express the principle of Being.*

That which is perpendicular is a true upright. The plumb line has at one end a weight that causes it to fall straight, thereby making it a true test of verticality. In the world of moral values the vertical line symbolizes uprightness or integrity, and the plumb line that measures these is the divine law. Amos (burden, load) represents the conscience, which sees the divine law and understands its operation in the mind and heart of man.

"My people Israel" are the higher religious thoughts of man that are capable of understanding the law. Therefore they are responsible for the integrity of man's conduct, which they are to preserve through heeding the voice of conscience. There is no excuse for us when we do not live up to our highest vision. When we desire insight into Truth and look to our indwelling Lord, the source of all our illumination, for light on our problems, our conscience is quickened to spiritual understanding. This quickening is symbolized by the call of Amos from tending the sheep to the work of prophesying against Jeroboam.

The "house of Jeroboam" is a symbol of the stronghold of the intellect or the objective consciousness, which has been separated from the subjective (or Rehoboam) consciousness. Conscience cuts through the plausible reasonings of intellect and reveals their superficial foundation.

If conscience, upon examining our uprightness, finds it out of plumb, self-condemnation follows and we lose the joy of life (the high places of Isaac) for the time being. If we find that we have not faithfully followed our religious leadings ("the sanctuaries of Israel"), the temptation may come to us to discard them as of no practical value to us since they have not kept us in line with the divine law. The fault is not in our beliefs but in our

failure to live by them. Amaziah (strength of Jehovah), a type of the overcoming strength of the will when it is established in Spirit, may, and does in this lesson, represent the will biased by belief in strength and power as physical instead of spiritual. The will thus vitiated is subject to the intellect (Jeroboam) instead of the voice of conscience (Amos), which it openly defies and seeks to do away with. "Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel." Conscience arises out of our religious convictions, and takes no account of the adverse thoughts of the intellect. On the contrary, it sees that "Jeroboam shall die by the sword" or that the adverse consciousness must disappear, and that the sword to this end is the spiritual power of the word of Truth to pierce the veil of sense and arouse perceptive action in the mind.

Understanding of the law of cause and effect is the key to prophetic vision. To see a cause in action is to foresee the resultant effect. To see the intellect arrayed in opposition to one's inspirational powers is to know in advance that if such a state is allowed to continue those higher powers will become subject to the lower, and that the head will lead the heart ("Israel shall surely be led away captive out of his land").

The will that would have man attribute his strength and power to a material origin also ascribes a self-centered bent to conscience. Amaziah accused Amos of prophesying for the sake of gain. "O thou seer, go, flee thou away into the land of Judah, and there eat bread, and prophesy there." The willful materialist would have conscience deal only with pleasant topics (Judah means "praise Jehovah"), and considers mercenary motives and self-interest to underlie all true thinking and speaking. The prophetic vision that comes from understanding of the divine law is not founded on desire for material gain. Amos reminded the priest of Beth-el (the perverter of

the true substance of Being) that he was following prophecy not as a business, but in obedience to a distinct call from the I AM. "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycamore-trees: and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel."

Sheep represent the pure natural life of the body as well as thoughts that are obedient to the natural law. These thoughts are right in their sphere, but there comes a time in the life of every one when his conscience penetrates to greater depths of life and experience than he has before known, and when this occurs he aspires to think through to a spiritual basis.

Conscience, when it is not allowed to act constructively, finds expression through destructive channels. The one who is hedged about and prevented by apparent obstacles from setting his higher thoughts (Israel) in order and so establishing himself in the joy of life (the house of Isaac), tries instead to uproot the will that is centered in materiality. When Amos turned his attention from prophecy concerning Israel to a forecasting of the sequel of Amaziah's behavior, he made a clean sweep of the priest and his family. Belief in the physical basis of life must be uprooted at all cost.

QUESTIONS

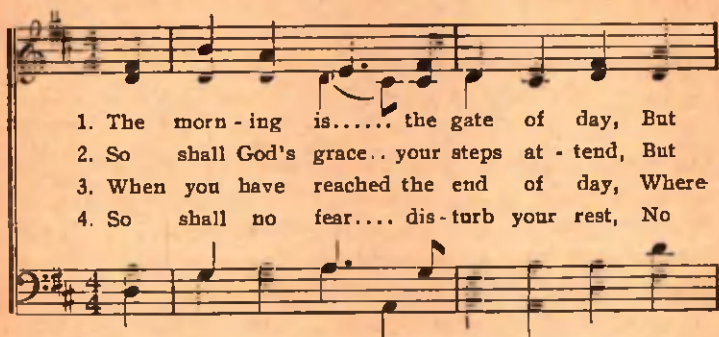
1. What does the plumb line that Amos saw represent? Of what is Amos a symbol?
2. What quickens the conscience to discern spiritual truth?
3. Explain the metaphysical meaning of Jeroboam and Amaziah.
4. Is there a key to prophetic insight? If so, what is it?
5. Why was Amos justified in changing his occupation?

He that loveth not knoweth not God; for God is love.

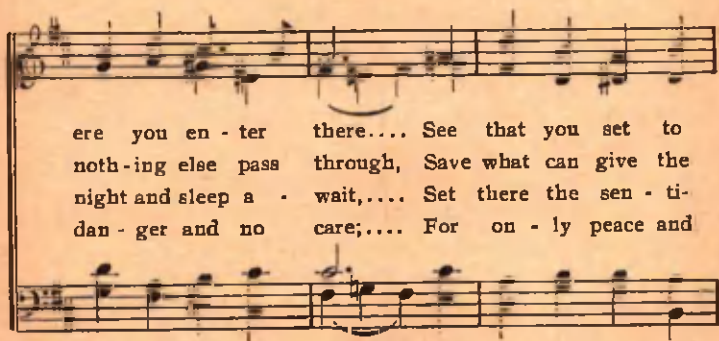
—I JOHN

THE GATE OF PRAYER

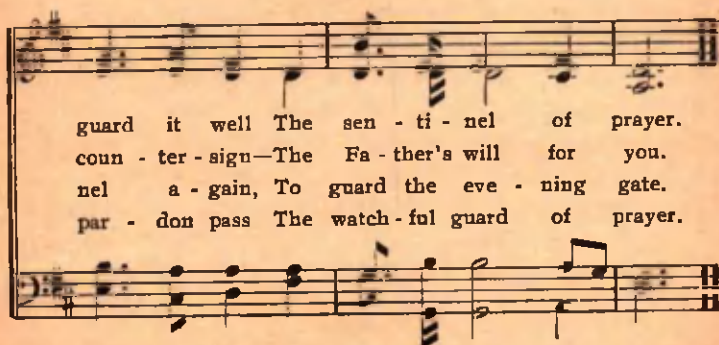
Music by
HERBERT WRIGHTSON



1. The morn - ing is..... the gate of day, But
2. So shall God's grace.. your steps at - tend, But
3. When you have reached the end of day, Where
4. So shall no fear.... dis - turb your rest, No



ere you en - ter there.... See that you set to
noth - ing else pass through, Save what can give the
night and sleep a - wait,.... Set there the sen - ti -
dan - ger and no care;.... For on - ly peace and



guard it well The sen - ti - nel of prayer.
coun - ter - sign—The Fa - ther's will for you.
nel a - gain, To guard the eve - ning gate.
par - don pass The watch - ful guard of prayer.

PRAYER OF THANKFULNESS

By a housewife

Today I am thankful for:

Awakening to the song of a mocking bird.

The soft rustle of the golden poplar leaves outside my window.

A jeweled spider web fligreed with diamond drops upon my screen.

A lingering amethyst morning glory on the vine.

The cheery whistle of my small son as he dresses.

The snatch of a song from the shower where my husband bathes.

An unrushed breakfast hour.

The strength to do my work—when my helper sends word that she is unable to come.

The wagging tail of the friendly puppy across the way as he prances after my broom while I sweep the garden walk.

The box of bulbs that my good friend the innkeeper sent from my old home town.

A letter from Mother telling of the happy family doings. (No, it doesn't make me homesick—just grateful that they are brought so near by that tiny stamp messenger.)

The rainbow in the spray as I shift the garden hose.

The smile of a curly-headed child as she sails past on her tricycle.

The lacy shadows of the pines along the walk.

The crunchy feel of the sycamore leaves under foot.

The crisp autumn air and the blue haze on the mountains as I lift my eyes.

The cheery telephone call of an old friend.

The feel of the earth as I plant my winter sweet peas.

A gleam of gold in the darkest corner of my living room, where marigolds lift their heads from a copper bowl.

The dish of warm apple sauce that my neighbor hands over the back-yard fence.

The snapping pine cones in the dying embers of the fire.

Dear Lord, I thank Thee for this peaceful day;

Your nearness and Your blessings all the way.

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

THE ETERNAL LIGHT OF SPIRIT
SHINES INTO MY CONSCIOUSNESS
AND DIRECTS MY VISION GODWARD

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY, MO.

CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

AMONG THE SEVEN sacred names given to Jehovah by the Hebrew priesthood is "Jehovah-shammah," meaning "Jehovah is there." Jehovah is the name of the ever-living I AM. When the mystic desired to commune with the omnipresent life he did not speak the name aloud but silently intoned, "Jehovah-shammah!" This concentration of his I AM with the ever-living I AM harmonized the spiritual man with his source and the individual was merged into the universal.

A certain mystery has always accompanied the use of the sacred name, and the priesthood gained their ascendancy over the people by performing marvelous works through the silent and audible intoning of words charged with thoughts of spiritual power.

However, a priest must undergo discipline to acquire mastery of the elemental entities that function in mind and body. A cursory reading of Exodus conveys the idea that Moses was for forty years a shepherd, tending the flocks of his father-in-law Jethro, priest of Midian. But his mastery of nature, as evidenced by his works in Egypt, plainly shows that he understood the control of matter by mind better than did the magicians of Egypt.

The followers of Jesus did marvelous works in His name, but that name was also used by those who were not His immediate disciples, and they suc-

ceeded in casting out demons so well that John complained about it. Jesus said, "Forbid him not . . . he that is not against us is for us." So we find that a person's name identifies him with his character. If that character is mighty in spirituality and power, he who invokes it in his prayers is automatically raised into a like sphere of power, and what he says comes to pass. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Salvation through Jesus Christ is not accomplished by looking forward to freedom but by realizing that we are now free through His freeing power, which we are using to cut the bonds by which our thoughts have bound us. Then we have only to establish ourselves in real life and strength by understanding that these attributes of Being are omnipresent and that our affirmations of that presence, in the name of one who has demonstrated it, will cause us to become conscious that we do live, move, and have our being in eternal life and strength.

Professor Whitney, head of the research department of the General Electric Company, was recently asked, "What is electricity?" He replied that electricity, in its free field of action, exhibits characteristics which identify it with what in Christianity is called faith. This was a most surprising concession to religion by a scientist of the highest standing in the electrical world.

Yet in the face of the recent discoveries of science there can be no other conclusion concerning the source of matter. Science states that the proton and

electrons of the atom are points of light in the ether and that they project the cell, the builder of all material things. Reading in Hebrews the definition of faith as "the substance of things hoped for," we see that it is virtually identical with that of Professor Whitney. Then all we need do in order to produce substance and cause it to manifest itself in all its splendor in our affairs, is to direct our mind toward, and command in faith, the trillions of atoms that enmesh us in body and omnipresent ether, thus fulfilling the word of Jesus "Whosoever . . . shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it."

HEALING THOUGHT

*Eternal life and strength are
here, and I am made whole
through Jesus Christ.*

★ ★ ★

PROSPERITY THOUGHT

*I am now conscious of the
splendor of eternal omni-
present Spirit substance, and
I see prosperity everywhere.*

USE FROM JULY 20 TO AUGUST 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ I WROTE YOU for prayers to heal my eyes, as they were swollen and red and ached a great deal. I am happy to tell you that they are healed, and I want to thank you for your ever-loving help through prayer. Praise God with whom all things are possible.—Mrs. G. C. U., Boise, Idaho.

■ ■ I AM WRITING to thank you in the name of God for your prayers for my little girl. My whole heart is filled with such love and gratitude that I cannot express myself. My daughter, who is three years of age, had pneumonia, but I didn't realize her condition until I carried her to a doctor's office. He told me to take her home at once and said she was too sick to be out. I took her home, put her to bed, and wrote at once to Silent Unity for help. Her temperature was then 105. The next morning when the doctor came, he was amazed at the change in so short a time. Now she is up and playing about as usual. I am more grateful for this healing than I can ever say.—S. C., Philadelphia, Pa.

■ ■ I AM WRITING to thank you for your prayers and for the healing of my grandson R—— W——. He is now completely cured, and the doctors say it is a miracle. R—— was stricken some months ago, his entire left side being paralyzed. After fourteen weeks he was put on crutches, and the doctors said it might be two years before

he could walk without them. I wrote immediately to you for prayers, and I am happy to say that he is walking fine without crutches and will soon return to school. I am very grateful to Silent Unity, and praise God for His goodness.—M. J., *Fresno, Calif.*

■ ■ I WROTE YOU for prayers for my health, as I had what the doctors called arthritis. They gave me little or no encouragement that I would ever be any better. But thanks to God and your help I am now able to do my own work. Last Sunday I walked six blocks to church, and no bad results. God is surely good, and I do thank Unity.—L. W., *Los Angeles, Calif.*

■ ■ I WROTE TO YOU for your prayers, as I was troubled with insomnia. I truly believe that "before they call I will answer," for I began to improve immediately. I am now feeling quite normal again, and you may discontinue your prayers. I am deeply grateful for your help.—L. E. S., *Chicago, Ill.*

■ ■ THIS IS A LETTER of thankfulness for deliverance from the flu. The result of my letter to you was wonderful. I was coughing and the fever was rising at five o'clock—and at seven I felt perfectly well. I looked at the clock and decided that my letter had just had time to reach you. I have steadily improved since, and I am very, very grateful.—F. F., *Jal, N. Mex.*

■ ■ SOME TIME AGO I wrote to you for prayers for my grandson, who was sick with infantile paralysis. I am happy to tell you that he is fully recovered and is going to school again. I am inclosing a love offering in appreciation of your interest and help.—Mrs. E. R. F., *Ravenna, Ohio.*

■ ■ I WANT TO THANK YOU for helping me. I wrote to you some time ago about my illness. I had gone through a clinic and the X rays showed tuberculosis spots that have

since disappeared. Since I wrote to you the doctor says he has never seen a patient improve so rapidly as I have, and my weight has gone from 102 to 116. Your prayers, with my faith and God's wonderful help, have done this wonderful healing. May God bless you all is my prayer.—*M. W., Los Angeles, Calif.*

FILLED WITH PLENTY

■ ■ IN THE PAST TWO YEARS, largely through your help, I have recovered my health, my confidence, and my courage. From being literally penniless and apparently hopelessly in debt, with no place to live but for the charity of my friends, I have a good position, an apartment, and I have made amazing progress in clearing up my debts. And now comes congenial work, which not only gives me the opportunity for complete self-expression but pays me very well. Unity has helped me every step of the way, and my gratitude is too deep for expression. I am inclosing an offering with my sincere thanks for your help.—*D. W., New York City.*

■ ■ I WANT TO THANK YOU for your prayers and tell you how they have been answered. We were in a tight spot, everything seemed dark and hopeless. Now all is clear, with smooth sailing straight ahead. Two ways opened up for us to take care of our obligations, and I feel sure of the success of our business. I know that success is coming to us.—*Mrs. M. M., Fayette, Mo.*

■ ■ SEVERAL WEEKS AGO I wrote to you for prayers to help me secure a position where I could work my way through business college. Within a week I had found a place where I feel that I can accomplish my aim. I am very grateful, and you may discontinue your prayers.—*M. G., Chicago, Ill.*

■ ■ I AM VERY GRATEFUL to you for your prayers. I had been without employment a long time. Soon after

writing you I was led to a place where I was offered a position. I like my work and am very happy. I bless you for the wonderful work you are doing for humanity.—*L. F. M., Boston, Mass.*

HE SHALL HAVE ABUNDANCE

■ ■ I WANT TO THANK Silent Unity with all my heart for its prayers while I was using the bank drill. I do feel that I am steadily growing in the knowledge and joy of God's sustaining love, and in faith in prayer.—*H. W., Maidstone, Eng.*

■ ■ WE ARE STILL USING the prosperity bank drill, our Father is blessing us in material things, in health, and in spiritual life, and we are very grateful. Our blessings on the great work that Unity is doing.—*J. G. R., Philadelphia, Pa.*

■ ■ THE GOOD WE have had from the use of the prosperity bank drill is almost unbelievable; it is plainly a demonstration. We join with you in spirit, and we are most grateful for your showing us the way to use God's wonderful good so freely.—*Mrs. W. R. N., Backus, Minn.*

■ ■ INCLOSED FIND the savings from my prosperity bank. I had the most wonderful demonstration a few days ago. With nothing in sight, from a most unexpected source I received a bountiful blessing in the way of finances. I thank God for each and every blessing, and I wish to express to you my appreciation of your help in giving me a better understanding of Truth.—*E. F. P., Humboldt, Nebr.*

■ ■ I HAVE JUST FINISHED using my second prosperity bank, and the Father has more than kept His promise. I doubt if I will ever again question the fact that God gives us all we have need of. Please send me another bank.—*M. M., Detroit, Mich.*

■ ■ MANY SPLENDID demonstrations have come to me since I started using the prosperity bank drill and had your helpful prayers. I wish to thank you sincerely for your assistance. The past seven weeks have been the first that I have had ready money in my hands for several years. Please send me another bank.—*Mrs. V. S., Pilot Rock, Oreg.*

SEARCH THE SCRIPTURES

■ ■ I HAVE ENJOYED STUDYING the third lesson and I am trying to put everything I learn into practice. I am very grateful to you for the annotations and your encouraging letters. It surely is a great privilege to be able to take this course of study and I feel it is the biggest blessing that has come into my life. I am very thankful to God and to all the dear workers at Unity. God bless you and your wonderful work.—*I. D., Portland, Oreg.*

■ ■ I WAS PLEASED to receive my lesson back with your very helpful annotations. I am being greatly benefited by these lessons, and I am truly grateful to Unity and my dear friends in Kansas City. I am inclosing my love offering blessed and will look forward to the return of these papers.—*Mrs. M. E. G., Newark, N. J.*

MY HELP COMETH FROM JEHOVAH

■ ■ UNITY TEACHINGS are like a friend holding out a hand to help one over the rough spots of life. They have been such comfort and guidance to me many times. I love to give UNITY magazine to friends who I know enjoy the literature as much as I do. Many thanks for your help in time of need.—*E. B., Prince George, B. C., Canada.*

■ ■ YOUR LITERATURE has helped me wonderfully. I am more earnest in my prayers, more cheerful and happy concerning material things. And I have more faith in my undertakings; therefore all have been successful

during the past year, especially my profession (nursing). Thank you for your continued prayers.—*V. R., Kingston, Jamaica, B. W. I.*

COME . . . HEARKEN UNTO ME

■ ■ ACCEPT MY SINCERE THANKS for your wonderful letter of guidance and comfort. It came at a moment when I was greatly in need of help. Your prayers are being most lovingly answered, and I can never express my gratitude. My love to the dear helpers in Silent Unity!—*A. P., Perth, W. Australia.*

■ ■ WITH CHRIST AS MY PARTNER, I started this business without capital, and with only a typewriter and a few sheets of paper. I am now recognized by some of the world's largest concerns and am slowly getting some famous persons as my clients. I am thankful and full of praise. Sales are showing steady improvement.—*R. A. G., Astoria, N. Y.*

■ ■ I AM THANKING GOD for divine guidance and you for your loving prayers so willingly offered, which have enabled me and C—— to secure positions.—*B. B., Los Angeles, Calif.*

HE IS MY REFUGE

■ ■ THROUGH YOUR HELP I have been able to realize that God walks with me every step of the way, that health and supply are mine, and that He cares for my every need. Your literature is also a great help. If I could only have one magazine the rest of my life I would choose UNITY. God bless you for the guidance and good you are bringing to hundreds of persons who need the courage you are giving them to face the problems of everyday life.—*N. D., Long Beach, Calif.*

■ ■ AFTER STUDYING Truth for nearly four years, my husband and I have at last begun to live the life of

Spirit victorious. We are so peaceful and harmonious, so fully blessed that it is hard to describe the happiness that fills our life. We have received much help from your publications and from your prayers. You are doing a mighty work.—*Mrs. B. S. L., Manzanita, Oreg.*

UNTO US A CHILD

■ ■ A YEAR AGO my baby boy was born. I had written to you before his birth, and my husband wired you at the time, as the doctor feared for both our lives. Things went well during the birth, but for a few days the baby's life hung in the balance. Both my husband and I knew that he would live, for we knew you were praying for him. Now almost a year later, I am happy to let you know that he has been in perfect health since his return from the hospital—the doctor declares him to be "one hundred per cent." The doctors and nurses who saw him as a tiny weakling now call him "the miracle baby." And so he is; but the miracle of a dear baby in a happy home is ours because of the faith that is taught us day by day in the Unity teachings.—*Mrs. F. S. V., Los Angeles, Calif.*

HIS TRUTH IS A SHIELD

■ ■ I WROTE YOU several days ago for prayers that I might find my purse. The letter had not been mailed more than an hour when the telephone rang and I received word that my lost purse had been found. After knowing the Truth I felt that all was well. I am very grateful for the Unity teachings.—*M. B., Princeton, N. J.*

■ ■ I WAS RETURNING from the southern part of the State with a friend, and on rounding a curve in the highway she became blinded by lights from approaching cars. We struck the rear of a passing car and went over a ten-foot embankment facing a tree. I prayed earnestly to God to spare us, and instead of hitting the tree, we missed it and rolled slowly out on level ground. There was only

slight damage to the car. Witnesses to the accident said they wondered how we escaped being killed. Thank you for all your help.—*Mrs. W. D. M., Enid, Okla.*

FATHER, I THANK THEE

■ ■ WORDS SEEM INADEQUATE to express my joy and gratitude to you for your help in the untangling of the affairs of my brother and his wife. They have learned through your prayers to look to God within themselves and to recognize Him as the source of all their good. My brother's business is showing a marked improvement, they have moved into a new home, and they are both very happy and harmonious. God's blessing is being continually found in your teachings. God bless you all.—*M. D., Buffalo, N. Y.*

■ ■ I HAVE BEEN STUDYING your teachings for some time and have been wonderfully blessed. I have had religion revealed to me in an entirely new way. You are doing a wonderful work. I thank you for the good that I am manifesting through Unity.—*G. M. S., Dublin, Ga.*

GIVE UNTO THE LORD

■ ■ I AM RECEIVING an increase in my pay check next week. I know that this is the result of my tithing, and I am very grateful.—*B. K., Kalamazoo, Mich.*

■ ■ SINCE I BEGAN TITHING my monthly salary has steadily increased, and other blessings are continually poured out upon me. I realize how fully I am guided by divine love. I am happy, and thankful for all Unity has taught me.—*E. S., Portland, Oreg.*

■ ■ I AM VERY HAPPY to report that through my tithing last month I have had an increase of fifty per cent in my household money. Think of it! I am very happy about it. May God bless each one of you at Unity School.—*B. K., Los Angeles, Calif.*

HELP



• • from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

In *Lessons in Truth*, I read that God is invisible, and that man is "a standing forth of God into visibility." These seemingly contradictory statements confuse me. Will you explain them for me?—*Question answered by Silent Unity.*

Your question concerning Spirit, as mentioned on pages 6 and 10 of *Lessons in Truth*, reveals your sincerity in seeking a clear understanding of His glorious principles.

As stated in *Lessons in Truth*, God as Spirit is invisible, being the underlying cause of all visible things. Spirit finds expression through the material world, giving to things form, life, intelligence, and color. The Spirit of God in man is the eternal part, the sustaining life and essence of man, without which man could not exist. Since the Spirit of God expresses Himself through man, causing him to be visible, it may be correctly said that the divine nature of man, the spiritual and eternal part of him, is "a standing forth of God into visibility." Perhaps it may be clearer to say that the spirit in man becomes visible by causing evidences of its presence to be made manifest: God stands forth into visibility through man by making His presence known in man's activities.

★ ★ ★

If God is in every living thing, why is a snake's bite poisonous?—*Question answered by Silent Unity.*

In answering your question, we assure you that it is our firm belief that God is in every living thing, but

His existence in things is not physical but spiritual. You will remember that Jesus said, "God is Spirit," and we know from this that, being Spirit, He is omnipresent—that is, everywhere present. That of course means that He is as much present in the snake as He is in man. We must make an important distinction here, so that you will understand. Since God is Spirit, He is in the realm of the spiritual and He does not take part in things physical. He is not responsible for evil, disease, poison, death, and the like, for these things are not good. They are the absence of His beneficent good.

Now, a snake in the presence of physical fear and terror evolves a poison as a means of self-protection, and this poison is deadly to those who are not aware of the saving power of God. When man turns in faith to God, poisonous snakes will no longer hurt him. Read Acts 28 for an account of how Paul was unharmed by the sting of a poisonous snake. As many more fully understand God and become more spiritual, physical fear and terror will disappear. At that time even the beasts of the field will be uplifted and be freed from the destructive methods they have used for self-protection.



I have been attending services at a Unity center. They sing the song "Open My Eyes." Yet they all wear glasses. How can that song be applied spiritually and physically? I want to get on the right track and of course want to apply the Unity teaching spiritually and physically.—*Question answered by Silent Unity.*

Your letter expresses your patience and sincerity in seeking a fuller understanding of Truth, and we are glad to answer your question.

The principles of Truth should be practiced and are being practiced, though the world at present has only one great example of the complete application of God's ideals,

Jesus Christ. In your study of Truth you need not be discouraged by the fact that many leaders teach principles that are a little beyond their present demonstrations, for all are students on the way to perfection. It is a sign of progress to talk of things beyond one's present accomplishment, and ministers of Truth seek to reveal the glory beyond the experience of most persons that there may be inspiration for the mastery of seeming problems of the moment.

Those who wear glasses and sing, "Open my eyes," give no evidence of a lack of sincerity. They may be using this song as a prayer to God for greater spiritual illumination, and also for increased ability to see physically.

In your desire to progress in the wise use of God's great principles, apply the knowledge and understanding that you now have, for as you express your present wisdom new revelations will continually come. Because of your divine nature, you have the power to demonstrate every ideal of Truth!



I am disgusted with the hypocrites in the church.
So many of them do not practice what they preach.
You talk a great deal about spiritual healing. How
can one be cured without taking medicine?—*Question answered by Silent Unity.*

Your letter is filled with questions and doubts about life and about beliefs concerning life. Such an attitude shows that you are a thinker and a person who desires to have a firm basis for a rich and full life. We are glad to help you in any way we can, and we shall be happy to know of your success in leading a joyous life.

You first mention your disgust with hypocrites found in churches. That is a natural reaction; but it should be remembered that churches are not institutions where you find perfect people. It is a place where you find bad people trying to be good and good people trying to become

better and better. You know, Jesus Christ told His friends that they who are whole have no need of a physician. His institution therefore is placed here to work among those who have not yet learned to be very good. Naturally you will find all types of people in churches, but that is a good thing, isn't it? for these people are all trying, even as you are trying, to find a meaning in life.

Many wonder about physical healing through spiritual methods, yet spiritual methods were used long before physical ones. In the first place, you can think about health in a physical case, such as the one you mentioned, as an ideal, can't you? Health is what you want, isn't it? Well, then, the very act that makes you seek a cure is a mental one, isn't it? All the "doctoring" in the world does not really cure a person, for medical science seeks only to put patients in the best condition for nature to do the healing, and by "nature" we mean God at work. As you study more about spiritual healing, you will discover the meaning of terms that now seem disturbing to you. You must know medical science before discussing medicine. So also you must study spiritual healing before questioning its possibilities.

CHAIN LETTERS

A number of letters have come to Unity School from correspondents who tell us that they are receiving chain letters in which the name of Unity School appears, or in which it is stated that a part of the proceeds from the chain is to be used for the Unity Temple Fund, or which contain a statement that the chain is made up only of Unity students. We wish our readers to know that the name of Unity has been used in chain letters without our knowledge and that Unity School does not sponsor or approve of chain letters of any kind.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

SECOND TERM APPROACHES

The second term of the Unity Training School at Unity Farm will begin July 8 and continue until August 2. The program for this term offers the following interesting subjects:

The Fourth Dimension
Metaphysical Questions and Answers
by Charles Fillmore

Pastoral Psychology
Healing Practice (closed class for third-year students)
Higher Mysticism
by H. B. Jeffery

Center Ministry I (for students)
Center Ministry II (for leaders and teachers)
by Marie Handly

Basic Principles
Healing Principles (for first and second-year students)
The Silence I
The Silence II (for third-year students)
by E. V. Ingraham

More detailed information about these classes can be obtained from the 1935 Training School program, a copy of which will be sent you on request.

Unity Training School,
917 Tracy, Kansas City, Mo.

UNITY IN A SYRIAN MISSION

For some time Silent-70 has been sending Unity literature free of charge to a bishop in Syria for distribution among the people of his mission. These people are known as Druses, and Silent-70 recently had a letter from him in which he told of the eagerness with which they receive

the Unity teaching. He said that they regard it not only as a source of knowledge in spiritual matters, but also as a drill in the acquirement of English.

The letter said that in the case of *Wee Wisdom* magazine the bishop has to exercise care in giving out the copies in order to keep all the children satisfied. He has formed the children into groups, and he supplies these groups in rotation. Sometimes the children of a group will grow impatient for their turn to come and clamor for *Wee Wisdom* before it is due.

The bishop sent a picture of some of the young pupils of the mission school. He also sent two letters from native tutor-students, telling of their joy in the Unity teaching.

Silent-70 is gladly co-operating with the bishop in his work. Incidentally, his supply of *Wee Wisdom* magazines has been increased. This ministry by Silent-70 is made possible through love offerings sent in by friends of Unity School.

THE FULLNESS OF JOY

The Master said to His disciples, "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full." Is there something that seems to stand between you and your joy? You have within you the power to remove this barrier and come into the fullness of joy, peace, health, and plenty. Let the study of Truth bring you into the knowledge of your indwelling power. For those who wish to study Truth in their own home the Unity Correspondence School conducts a course of study by mail. It is simple and thorough, and students constantly write us of the benefit that they derive from it. Write for a folder giving full information. Direct your request to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

This month

IN OTHER UNITY PERIODICALS + + +

RELEASE FROM WORRIES

Suppose some one were to offer you release from every worry and guarantee to put all your affairs in perfect order—on one condition: that you perform a very simple act. Imagine what a feeling of joy and relief you would experience! And yet right now God is offering to do this very thing for you. Read F. B. Whitney's article "The Great Promise," appearing in *Unity Daily Word* this month, and see what God offers you in the verse that Mr. Whitney quotes from the Bible. You will be impressed with the possibilities of this promise and the simplicity of the condition precedent to its fulfillment.

GOD IS NOT LIMITED

The Truth student who talks "hard times" and says that it is more difficult to make demonstrations of plenty now than in the past is limiting God. There is just as much Spirit substance and creative intelligence today as there ever was, and no matter what appearances may be, God cannot be limited. Conditions of seeming lack can be traced directly to a different cause, which Odessa H. Thayer reveals in her article "Creative Law" printed in a July issue of *Weekly Unity*.

TRUTH MEETS HARD FACTS

"Make the season of hot weather a time of continued progress," read Tom from the book that his wife had

brought home from the Truth center. Tom snorted. This was fine talk until it bumped into hard facts. The summer slump in the hardware business was just getting under way, and Tom was sure to be let out. Suddenly he saw that if he could not prevent the slump in business, he could at least keep from going into a slump himself. The idea took hold of him, and things began to happen. Tom's story is told by Craig Davidson in the July issue of *Good Business* under the title of "Summer Slump."

A DAY OF SURPRISES

The first surprise came when Smoky, the black chow, suddenly jumped from his flower-decked car to chase a cat, thus spoiling Junior Barton's chance to win the prize. Next was Bob's insistence upon Junior's accepting the prize won by Bob's entry, because he, Bob, had been the cause of Smoky's sudden exit from the car. But the biggest and best surprise came later in the day to Granny Murchison. Every boy and girl will like the way things work out in this story, "The Prize Entry." It is written by Fred Flabb, and appears in the July number of *Wee Wisdom*.

FAMILIAR QUESTIONS

Does Unity oppose the use of medicine? Is healing the principal purpose of Unity? Does Unity claim to heal people? These are familiar questions, and Ernest C. Wilson answers them in the July number of *Progress*. He believes that health is a part of man's heritage from God, and that man should strive according to his highest understanding to express fullness of health and well-being. He explains the work of the healer and the part that Unity plays in helping men and women to manifest health and harmony. The title of his article is "Unity and the Medical Profession."

UNITY ANNUAL CONFERENCE MEMBERS

Accredited Unity Leaders

The members of the Unity Annual Conference are recognized Unity leaders and teachers who have voluntarily banded together for the purpose of upholding a true and consistent standard in conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School of Christianity. These centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Bae, R., Unity 371 No. Bedford

Glandale—Johnson, Geraldine, Unity, 119 S Kenwood

Ione—Merriweather, Hazel, Unity Cen, Main and Preston

Long Beach—Newman, Louise, Unity Soc, 432 Locust

Los Angeles—Luko, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Asab, 233 S Broadway

Oakland—Unity Cen, Ebell Club bldg

Pasadena—Stack, Lily, Unity Cen, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hulbert, Robert, Unity Temple, 126 Post; Ingraham, E V, 2250 Hyde

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Baxson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, 217 DeGraff bldg

Denver—Burke, Ethel, Temple of Prao Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, Arlington hotel

FLORIDA

Jacksonville—Mically, Henrietta, Unity Cen, 725 Hogan

Lakeland—Hennessy, Loretta, Unity Cen, 821 S Main

Miami—Stolher, May, Unity, 128 S E 3d

Orlando—Moore, Ocoa, Unity, 409 S Orange

St. Petersburg—Young, Dr. J. W., Unity Church, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daugherty, Mabel, Unity Cen, Woman's Club

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, Goldie, Unity Cen, 728 4th ave E

Des Moines—Stitt, Betty, Unity Cen, 42d and Rollins

Sioux City—McCloughry, Elizabeth, Unity Cen, Martin hotel

KANSAS

Kansas City—Mylea, Mary, Unity Cen, Grand hotel

Topeka—Pfouts, Harriet, Unity Cen, Jayhawk hotel

Wichita—Schopf, Mabel, Unity Cen, 1215 N. Broadway

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Northern Bank bldg

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Dr. Arthur, Unity Cen, 25 Huntington

MICHIGAN

Detroit—Gregg, Irwin, Unity Assoc, Macco-bee bldg

Grand Rapids—Bailey, Ida, Unity Cen, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Beat, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Rannoy, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest, Unity Soc, 913 Tracy

St. Joseph—Morgan, Rox, Unity Cen, Empire Trust bldg

St. Louis—Eilers, Hilda, S S Unity Cen, 6100 S Grand; Carr, Elsie, Unity Soc, 401 De Balivere

MONTANA

Billings—Wessel, Mary, Unity Cen, Northern hotel

Bozeman—Wessel, Mary, Unity, 301 S Black

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Hubb, Vivian, Unity Cl, 17 Dunn blk

Livingston—Wessel, Mary, Unity, Elks' Hall

NEBRASKA

Omaha—Braun, Lillian, Unity, Electric bldg

NEW JERSEY

Newark—Berry Edith, Unity, Berwick hotel

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 3 Albee square

Buffalo—Brown, America, Unity Cen, 1372 Hertel

Chautauque—Richards, Ella, Unity, 49 Scott
Jamestown—Richards, Ella, Unity Cen, Y W C A bldg
New York—Lynch, Richard, Unity Soc, 33 W 39th
Rochester—Meyer, L. E., Unity, 633 East ave
Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

OHIO

Akron—Maloney, Jessie, Unity, 34 High
Cincinnati—Andrews, Frederick, Unity Cen, 26 E 6th; Smith, Effie, East Hill Cen, 3041 Madison, Oakley Station
Cleveland—January, Viva, Unity, Carter hotel
Columbus—January, Garnett, Unity Cen, 80 W Starr
Dayton—Crouch, Ethel, Unity Cen, Fine Arts bldg
Hamilton—Tabac, Louise, Unity, 117 Ross

OREGON

Portland—Lance, Marion, Unity Cen, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, Earl, Unity Cen, Century bldg

TENNESSEE

Memphis—Chester, Elizabeth, Unity Cen, 1352 Madison
Nashville—Turner, Mary, Unity Cen, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg;
Fort Worth—Unity Cen, Worth bldg
Houston—Unity Cen, Milam bldg

WASHINGTON

Seattle—Rigby, Paul, Unity Cen, White-Henry-Stuart bldg
Yakima—Scott, Christopher, Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 8112 W Highland

CANADA

Edmonton—Poppo, Anna, Unity Cen, Empire blk
Winnipeg—Howyer, Edna, Unity, Donalds blk

ENGLAND

Liverpool—Burrows, Harold, Unity Cen, 125 Mt Pleasant; Johnson, Dora, Soc. of P. C., St. Lukes Chambers, Bold Place
Manchester—Burrows, Harold, Unity Cen, Greg's Bldg, 1 Booth St, Albert Square
Warrat—Johnson, Dora, Unity Cen, "Glen-dor" Mount Road Upton

HAWAII

Honolulu—Kearna, Harriet, Unity Cen, 2133 McKinley

SCOTLAND

Edinburgh—Hume, Margaret, Unity Cen, 30 York place

HONORARY MEMBERS OF THE UNITY ANNUAL CONFERENCE:

Fillmore, Charles, President Unity School of Christianity
 Cable, Francis, Teacher Unity Training School
 Handly, Marie, Director Unity Field Department
 Ingraham, E. V., Teacher Unity Training School
 Jeffery, H. E., Teacher Unity Training School

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Unity Cen, 311 W Monroe
Tucson—Divine Truth Inst, 648 N 7th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Cl, 16 W Alhambra; Unity Cen, 19 W Main
Bakersfield—Unity, 1906 18th St
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Eagle Rock—Unity Cen, 2122 1/2 Colorado
Fresno—Unity Cen, 105 N Van Ness
Glendale—Meta Cen, 1104 Kenneth
Hollywood—Truth Cen, 6633 Sunset; Rose Schneider, 1217 N. St Andrews
Inglewood—Unity Tr Min, 426 E Queen
Los Angeles—Unity Cl, 1532 Wilshire blvd;
 Christian Unity, 148 N Gramercy; West-lake Unity Fellowship, 2612 W 7th; Unity Cen, 815 S Hill; Church of Divine Heal-ing, 1684 W Adams; School of Trinity, 839 So Grand; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bul-lock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill
Napa—Mrs Ralph Wilson, 938 Seminary
North Long Beach—Unity Soc, Cerritos & Artesia
Oakland—Unity Cl, 5365 Bond; Truth Cen, 3006 Fruitvale; J E Harding, 878 Wood (col); H C Capwell & Co
Pasadena—Church of Truth, 690 E Orange

Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Unity, Women's Club House
Riverside—Unity Cen, 3566 6th
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall; May Wiggin, 177 Post
San Jose—Christian Assembly, 72 N 8th
Santa Ana—Unity Soc, Commercial bldg
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Monica—Universal Truth Lib, 1337 Ocean

Santa Rosa—Unity Cen, Masonic temple
Whittier—Unity Soc, 410 S Greenleaf
Willow Glen—Christian Assn, 1305 Lincoln

COLORADO

Denver—Publication Bk at, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Reading Rm, 926 Main
New Haven—Unity Cl, Duncan hotel
Stamford—Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington—Unity Lib, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cl, (col) 745 Marion;
 Church of Divine Science, Peninsula club
Jacksonville—Unity Cen (col), 804 Pippin

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage
Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth
Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main
Chicago—Unity Study Cl, (col) 5105
Michigan; South Side Cl, (col) 4307 S
Mich; Divine Science College, Straus
Bldg; Unity Home of Truth, 116 S
Michigan

Galesburg—Unity Cen, Peoples Bank bldg
Moline—Unity Cl, LeClaire hotel
Peoria—Unity Cl, 503 E Maywood
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Delaware

IOWA

Des Moines—Unity Cen, Whitaker bldg
Waterloo—Unity Cen, Lafayette bldg

KENTUCKY

Louisville—Broad Way Unity Cen, Breslin
bldg; Downtown Cen, Kentucky hotel

LOUISIANA

New Orleans—Unity Soc, 604 Canal; Unity,
Jung hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old
Corner Bookstore, 50 Bromfield; Home of
Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

Kansas City—Unity Rdg Rm, Waldheim bldg
St Louis—1st Unity Soc, Kings Way hotel;
Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O
Bridgeport—Unity Chapel, 9th and N

NEW JERSEY

Atlantic City—Temple of Truth, Central
pier

Montclair—Unity Cl, 33 Gates ave

Newark—Truth Cen, 97 S 10th

Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque—Unity Rdg Rm, 306 E
Central

Raton—Unity Soc, 321 N 4th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 8825 164th

New York City—Center of Truth, Hotel
Roosevelt; Unity Cl, (col) 2 W 130;
Brentano's, 1 W 47th; Universal Truth
Cen, 360 W 125; Church of Healing
Christ, Biltmore hotel; Church of Truth,
521 Fifth Ave

Rochester—Unity Cen, Seneca hotel

Syracuse—New Thought, 155 E Onondaga

OHIO

Alliance—Unity Cl, 238 Main

Canton—Unity Soc, 428 Market N

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olm-
stead; Little Book Shelf, 1575 E 115th

Middletown—Unity Temple, 1014 1st

Warren—Unity Cen, 2d Natl Bank bldg

OKLAHOMA

Oklahoma City—Truth Reading Room,
Weaver bldg

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill
A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Germanstown—Unity Cl, 231 E Price

Philadelphia—Chapel of Truth, 117 S Broad

Wilkes-Barre—Unity Cl, Miners' Bank bldg

RHODE ISLAND

Providence—Occult Book Cen, 42 West-
minister

TENNESSEE

Nashville—Lily Condo Smith, Tulane hotel

TEXAS

Amarillo—Unity Study Cl, 1500 Taylor

El Paso—Unity Temple, 305 E Franklin

San Antonio—Unity Soc, Maverick bldg

UTAH

Ogden—Unity Cl, 2838 Wash

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon
Marche

Spokane—Church of Truth, 1124 W 6th;
Meta Book Shop, 821½ 1st; Unity Book-
shop, Standard Stock Exch bldg

Tacoma—Truth Cen, Hotel Wintthrop

WISCONSIN

Beloit—Study Cl, 626 Pleasant

AUSTRALIA

Adelaide—New Thought Soc, Eagle Cham-
bers; Divine Science Cen, 99 King

William

Brisbane—Truth Cen, Albert House

Sydney—Harmony Cen, Scot Chambers,
Hoaking Place, 86A Pitt st, N S W;

New Thought Home, The Block, 428
George

CANADA

Calgary—Unity Cen, 221A 8th ave W

Montreal—Unity Cen, Mt Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Broder bldg

Saskatoon—Unity Cen, 314 Canada bldg

Toronto—Unity Cen, 765A Yonge

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants—E Quinlon, 20 Gordon

Cheshire—Unity Cen, Glendon Mt rd, Up-
ton B'head; Annie Fairbank, 47 St

Nicholas rd, Wallasey Village

Leicester—Emma Danson, 94 Upper Kent at
London—L N Fowler & Co, 7 Imperial

arcade, EC 4; The Rally, 9 Percy at
(Tottenham Ct rd), W1; Order of the

Golden Age, 155 Brompton rd, SW 3;
Truth Cen, 29 Courtfield Gardens, Earl's

Court

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag,
Frankfurterstr 8

ITALY

Roma—Istituto di Cultura Psichica, via
Antonio Bonio, 15

SCOTLAND

Edinburgh—Practical Christianity Cen, 16
Royal Terrace

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot,
66 Grace



A Sure Remedy

"You may trust love to get you out of your difficulties," says Charles Fillmore. "There is nothing too hard for it to accomplish for you." But in order to do its perfect work love must have the support of certain other qualities, and Mr. Fillmore names these in "The Development of Divine Love," a chapter in his book *Talks on Truth*. This chapter alone is worth the price of the book, for it presents the solution of many problems both individual and universal. Thirteen other chapters add to the value of *Talks on Truth*, which is popular as a textbook for advanced students.

A Course in Forgetting

Many courses in memory training are offered to the public, but what most people need is a course in forgetting.

We are too prone to hold on to hurts, discouragements, and worries. We concentrate on them and then wonder why we keep right on demonstrating lack, ill health, and in-harmony. Dana Gatlin has written an article for the August issue of *Unity* in which she proposes the slogan "Forget it." She tells how she came to adopt this slogan and of the benefit that she derived from it. She also gives the steps to take in putting it into practice. "Forget It" is the title of her article.

Words of Criticism

Condemnation or criticism is perhaps the most serious fault to which men and women are addicted, and H. Emilie Cady says in her book *Miscellaneous Writings* that "the moment we begin to criticize or condemn another, we prove ourselves guilty of the same fault to which we are giving cognizance." Read the chapter "Neither Do I Condemn Thee," and resolve not to indulge in the destructive habit of criticism.



Stranger Than Fiction

One can well believe that "truth is stranger than fiction" after reading *Caroline Napier*. This booklet records the true story of a woman who drank of success and fame after tasting the very dregs of adversity. How she overcame every obstacle in her life by following the teachings of Truth makes an interesting story with a practical application.

A Revised Edition

Our catalogue of publications has been revised and is ready for mailing. A copy will be sent you on request.

A Father Speaks

"The subscription for *Wee Wisdom* for my son is a good investment," writes L. H. M. "He enjoys it, and I believe it will help him by instilling good thoughts in his mind."

This letter brings out the two main reasons why *Wee Wisdom* is a good investment—the child enjoys it, and it helps him. Would you care to make this investment for your own child or for a friend's child? The price of *Wee Wisdom* is \$1 a year.

Joy in Dishwashing

Mary Lee disliked washing dishes just as many other girls do, but she now looks at this task in a different light. She takes pride in her work and actually finds joy in it. The secret of her changed attitude is told in the book *Truth in the Home*, by Alice L. Ruth. This book contains thirty-three chapters that are rich in practical help for mothers and homemakers. Some of the subjects presented are "Joyful Service," "Harmony in the Family," "Make the Children's Bed-time Happy," and "Do Not Misjudge the Children."



There's a Difference

To satisfy the dinner-bell type of hunger is a small matter. On the other hand, the subtle vitamin and chemical hungers of the bones, nerves, tissues, and faculties must have informed attention.

The book *Meatless Meals* lays great stress upon the need of more fruits, vegetables, and grains in our diet. These foods bring to the body the essential vitamins and chemical elements direct from sun and soil.

A chapter is devoted to the proper cooking of vegetables so as to preserve their vital elements. Another chapter lists foods with reference to their mineral content. You will find in *Meatless Meals* more than three hundred practical recipes for vegetarian cookery, besides suggestions for menus and other helps.



Points of Interest

What is the fundamental purpose of the silence? (Page 10)

What is true relaxation? (Page 18)

What causes one to feel sleepy when attempting to enter the silence? (Page 20)

Is going into the silence a difficult thing? (Page 35)

What is the purpose of affirmation? (Page 43)

Where shall we find the solution to every problem? (Page 55)

What steps are helpful in the practice of the silence? (Page 75)

These questions are fully answered in E. V. Ingraham's booklet *The Silence*. Send for a copy and learn how to go into the silence, where you will find the answer, to every problem.



Keep in Mind

—that your good is very close to you.

—that your natural, normal, rightful condition is one of good health and happiness.

—that you are a mighty soul, not a sinful, miserable creature.

—that God loves you and therefore there is nothing to fear.

These good thoughts come from Lowell Fillmore's book *Remember*, and a whole chapter is devoted to each. Through thirty-nine chapters of simple, wholesome teaching this book points out what constitutes a high ideal of life.

In Praise of New Songbook

"I am delighted with the new Unity Song Selections," writes R. M., leader of a Unity Center. "The binding is a wonderful improvement on the old one, and is most attractive. The addition of many Truth songs and the splendid arrangement indicate prayerful effort and consideration. I am sure our services will show increased inspiration and a more uplifted consciousness through the love

that has gone into this work, and we shall all sing a 'new song' of praise and thanksgiving to the One who worked through His chosen channels to make this book possible."

We are much gratified at the way this new book is being received. Have you seen a copy?



Affirm
Health

"There is a definite relation between the thoughts that man holds in his mind and the conditions that are manifest in his body and his affairs."

This truth is the basis of the book *Divine Remedies*, which gives prayers and affirmations for the healing of various diseases. Thirty chapters make up the contents of this book. They deal with both general and specific healing, and help the reader to build up a consciousness of freedom from all physical inharmony.

A Change of Type

Have you noticed that this number of *Unity* magazine is made up in a new style of type? This open-face type is easy to read, and we feel sure that our readers will like it.

Open Doors

If you feel that the door of opportunity has been closed to you, that certain persons or circumstances are keeping you from advancement, you will change your mind after reading *Open Doors*, by F. B. Whitney. This book is based on the Scriptural quotation "Behold, I have set before thee a door opened, which none can shut." It unlocks to the reader doors to peace, wisdom, love, joy, health, plenty, and success.

One of the first chapters in the book is entitled "I Begin Life Anew," the opening sentence of which is "To begin life anew I am willing to give up every heavy and depressing thought of the past." This is the theme of the book—to let go of things of the past and live in a joyous present, "established in the consciousness of new life, new health, and new strength."

Other chapters in *Open Doors* are "Health Symptoms," "The Supposing Game," "God's Private Secretary," "Freedom in Finances," "A Personal Problem Solved," and "Unmasking Personality."

This book also includes a number of poems, each of which presents some bit of Truth in an appealing way.

The author of *Open Doors* is also the editor of *Unity Daily Word*, in which the chapters of *Open Doors* were first published.

Unity Books and Booklets



For Beginners	Caroline Napier	English or German	\$.50
	Directions for Beginners25
	Directions for Beginners	Spanish, \$.10; German	.25
	Lessons in Truth	flexible \$2; cloth	1.00
	Lessons in Truth	French,	
	Italian, Norwegian, \$.75; German, Spanish, Dutch		1.00
	Lovingly in the Hands of the Father	flexible \$2; cloth	1.00
	Miscellaneous Writings	flexible \$2; cloth	1.00
	Miscellaneous Writings	Italian, French, German	.75
	Unity Statement of Faith10
On Healing	*Working with God	flexible \$2; cloth	1.00
	Christian Healing	flexible \$2; cloth	1.00
	Christian Healing	French, \$.75; German	1.00
On the Silence	Divine Remedies50
	Methods of Meditation25
Pertaining to the Home	The Silence50
	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
Inspira- tional	Truth in the Home50
	Adventures in Prosperity	cloth	1.00
	All Things Made New	cloth	1.00
	Beginning Again25
	Christ Way of Living, The	German, \$.75; English	.50
	Creed of the Dauntless	flexible	2.00
	Faith That Removes Mountains	German	.25
	Finding the Christ25
	Finding the Christ	German, Spanish, Swedish	.25
	Open Doors	flexible \$2; cloth	1.00
	Remember	cloth	1.00
	Sunlit Way, The	German or English, cloth	1.00
Devotional	*Truth Ideas of an M. D.	flexible \$2; cloth	1.00
	What Are You?	German or English, cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer50
	*Contemplation of Christ, The50
	Metaphysical Bible Dictionary		10.00
For Advanced Study	Truth in Song30
	Unity Song Selections	cloth	1.00
	When Ye Pray50
	Inner Vision50
	Selected Studies50
Greeting Booklets	*Talks on Truth	flexible \$2; cloth	1.00
	Twelve Powers of Man, The	flexible \$2; cloth	1.00
	*Usable Truth	flexible \$2; cloth	1.00
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	Song of Life, The10
Juvenile	Where Blessings Begin10
	*Where I Am King10
	(20 copies of these booklets for \$1. Envelopes included)		
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	White Stockings and Other Tales29
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917 Tracy, Kansas City, Mo.

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THE Prosperity Bank plan offers you a definite means of spiritual growth. Through your faithful use of the drill you will learn how to contact the divine source of supply, and while you are learning to do this, Silent Unity will pray with you for your success.

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Please pray with me for increased prosperity, and send me a Prosperity Bank. I will use the Bank seven weeks and I will save \$3 in it to send *Unity* for one year to each of the three friends here named:

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Street

City State

Friend's name

Street

City State

My name

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USABLE TRUTH

BY RICHARD LYNCH



If you are looking for a book that emphasizes truths that you can actually put into practice, we recommend to you the book *Usable Truth*. Each of its thirteen chapters deals with an important Truth problem, each is complete in itself, and each is "usable." Some of the chapters of the book formed the much-liked series of articles published in *Unity* magazine under the same title.

■ ■ Richard Lynch, the author of this book, was formerly on our staff, and received his early Truth training under the guidance of Charles and Myrtle Fillmore. For many years Doctor Lynch has been the leader of the Unity Society of New York City, and he has become well-known as a Truth writer and lecturer.



Order your copy of *Usable Truth* now, and it will be sent to you as soon as it is off the press. Like our other standard volumes it comes in cloth binding priced at \$1; in flexible, at \$2.

UNITY SCHOOL OF CHRISTIANITY
817 Tracy, Kansas City, Mo.



AWAKENING

by Homer Gayne

I sought Him in the market place,
The teeming, crowded square,
In dim-lit, hushed cathedrals
With yearning, mute despair.

But wearied then of wandering,
Of seeking here and there,
My heart grew still, and then I saw
My God is—everywhere!

Within, around, unbounded by
Stone walls, by lofty dome,
He holds the whirling stars in place,
Yet makes the heart His home!