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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.— EPH. 2:20.

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VOL. XXIII.

KANSAS, CITY MO., SEPTEMBER, 1905.

No. 3.

THE FATHERHOOD OF GOD.

BY HORATIO W. DRESSER.

FEW words in Christian thought and life have more meaning than the inspiring word, "Father." The word was by no means new in the sense in which Jesus used it. It is a universal term, and has been used in all ages and among many peoples to signify the highest conception of God. But it receives a new spirit in the life and teachings of Jesus. The whole life and meaning of the Christ is summed up when Jesus lifts his eyes to heaven and speaks "as no man spake," addressing God as the Father. Hence in a peculiar sense it is a Christian word. In those memorable passages in which the human side of Jesus is most clearly seen, Jesus is always reported as addressing the Father, either in a spirit of thankfulness, or in momentary despair lest the human shall not be equal to the task set by the divine. On the other hand, the idea of the divine fatherhood is central in the entire gospel teaching, in the conception of the kingdom of God as already "at hand." Thus the word has a special meaning for the struggling soul, alone in its anguish; and a meaning for every moment of social conduct, inasmuch as it implies the supremacy of love and the brotherhood of man.

For each one of us, however humble, however learned, it is the word "Father," with all that it implies, which keeps the thought of God from becoming vague, mystical or pantheistic. When we try to define what we mean by the idea of God, it is easy to yield to the thought that God is beyond all

definition, perhaps unknown, or "unknowable." But the word "Father" saves one from all this. Utter that word in all reverence and humility, realize what it means to be a child of God, and God will always mean something personal to you. It is not necessary to enlarge this thought to include all that you mean when you conceive of God as the creator of this great universe. It is the personal, the individual relation that is now in question. Do not hesitate, then, to address the Father as if for the moment He were the God of your own heart alone, within your most intimate life and thought. Unless the Father is thus personal for you, unless you find Him when you worship at the altar of your own heart, you are not likely to see Him in the lives of your fellows or in the operations of Nature.

It is this relationship which Jesus most fully dwells upon in the Sermon on the Mount. The Father is revealed within the sacred precincts of the soul. All needs have been provided for, and true prayer discovers them. The Father is just, impartial, knows the needs of each of us, knows what befalls us, and rewards each man according to his works. Hence the Father is not only the source of all goodness, and of all guidance, but is in a profound sense the Friend, the sustaining Presence which each soul apprehends in a direct and individual way. The Fatherhood of God implies the individuality of man. There is nothing higher, no guidance that is more direct, ultimate, conclusive, than that which comes to the soul in the supreme moments of receptivity, of willingness to seek the Father's way, and to walk in that way.

The first consideration is the universal Fatherhood, the supreme fact, the upward look, in readiness and consecration of spirit. Then follow the recognition of what the great fact means. Taken in the largest sense of the word, the conception of the Fatherhood of God, of course, means that God is the original source of the existence of all beings and

things, that all our life, power and intelligence came primarily from Him. Hence the primacy of the divine Fatherhood is the first principle of our real life. To understand this fundamental principle is to see that all men are members one of another in a purposive kingdom of ends. We are here to manifest the Father's will, fulfill His all-inclusive purpose.

But the Father is not alone the original source of our being. He is also the immediate source of our life and power day by day, and week by week. He is immanent, ever-present, in intimate relation with the soul. The divine spirit not only went forth in creative activity long ago, but is resident in all that is carrying humanity forward today. Hence it is amidst the activities of daily life that the presence of God is to be realized.

If it is literally true that there is one Father of all, then all men are without exception sons of God. The recognition of divine Fatherhood is necessarily the recognition of divine sonship. If the Father has made provision for each and all of us so that no hardship shall befall us which cannot be mastered, no temptation which we cannot master, then surely there is a part of our life that is forever divine. Hence the command, "Be ye perfect even as your Father in heaven is perfect," is to be taken in entire seriousness. Divine sonship is open to all. There is no moment in the life of any of us when the Father's presence cannot be found. There is literally no barrier which separates us from the Father. God is not merely omnipresent—He is the very power, reality, which makes our existence possible within His presence. On the Godward side, man must always be looked upon as a son, hence as pure, true spirit.

Yet it is still true that it is those who live by the spirit of God who are worthy to be called sons of God; "all things work together for good for those who love the Lord." There are certain conditions to be observed on man's part, otherwise the Father-

hood of God means nothing to him. What is God as Father? Above all He is love, wise—impartial, universal love. He is made known to the individual soul as the Holy Spirit; it is the Spirit which unites Father and son. Therefore to be a son of God in very truth is to manifest the divine love and wisdom, to walk by the Spirit. The grace of God is conferred when the Spirit speaketh. The Spirit speaks in accents of peace. It soothes the troubled soul, even as a father pitieth his children. It is the comforter which leadeth into all truth.

The very fact, then, that one approaches God with the great word, "Father," implies that one has overcome the sense of separateness which ordinarily sunders man from God, that one is ready to give up one's own way, and ask in deepest humility, "What wilt thou have me do?" For it is in our dependence, in our extremity that we cry out unto the Father, with a confession that our own way has failed, and we know not whither to turn. Hence it is still from the Father's side that the decisive power comes. The Father so loves His children that He descends in the form of the Holy Spirit. The whole meaning of the incarnation is involved in this coming of the Spirit to waken man out of his forgetfulness.

"If you are faithful in desiring to establish your untried powers by constantly withdrawing your thoughts from inharmonious conditions, you can make life a perpetual round of happy attainments."

All one's life is music if one touches the notes rightly and in tune. But there must be no hurry. There's no music in "rest," but there's the making of music in it."—RUSKIN.

TO UNITY READERS—Mr. Fillmore's Lesson, which should have appeared here in regular Course, was not ready when UNITY went to press, so had to be omitted.

TRUE PROSPERITY.

BY MARY BREWERTON DE WITT.

PAPER III.

THE OPEN HEART.

Behold, a door was opened in heaven.—Rev. 4:1.

Close the door of your heart, and you are as one lost. Open the door, and the sunlight and fresh air stream in. Who would not have light rather than darkness? Who would not enjoy the sweet, pure air rather than the stifling impurities of a closed room? Thus is the heart when every tender thought and feeling is shut away, cramped and hidden.

“If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me.” In such a promise we have the entity of life. Is this, indeed, not a hopeful aspect—the sweet companionship of the Master, the one who knew? And if he sup with me, and I with him, is it not a sweet satisfaction to know myself at-one with Divinity? Life is no longer dark or dreary when we know its secret. Our life is no more oppressive when we realize how to treat it. Monotony is a thing of the past when we have found life's relation to the soul. Life sings its song to our listening ear, and we rest upon its bosom in blessed happiness, drawing our sustenance from it as the child from the mother's breast.

Happy life! No pain can enter in when we know its true worth. Sad is that one who bemoans his state, fearing life and its responsibilities, not understanding that within each care lies a grand possibility of hope perfected. If pride is allowed her sway, life appears heavy and ill at ease, and the birds no longer sing in unison. The pride that will give without accepting is a bait for poverty. The gifts that come are only from God, and that one who refuses is

guilty of refusing the bounty of the Creator, no matter how insignificant nor how great the gift may seem to be. Personalities are the instruments of the One Good, therefore let man be careful how he refuses a gift given in the spirit of Christ lest he is deprived of all, and become poor in the world's goods as well as poor in Spirit. He who accepts all of life's blessings as coming from an All-wise Creator is the one who opens the door of his heart. No hardness, no coldness, no selfishness may dwell there, and as he receives so does he give, without pride, without fear, but as unto the Lord.

The key to the open door is thanksgiving, eternal gratitude to the source of All Good. Such gratitude causes one to be thoughtful, tender-hearted and loving toward all. Be not faint-hearted in well-doing; be not slow in recognizing the true life. The open heart is beautiful to contemplate. From it comes all the feelings, emotions and aspirations. The heart is the soul's house, in a sense, but the soul, or spirit, being unlimited is not necessarily confined within its walls. Yet we may call it the home, or sanctuary of the Spirit. It is a joy to know that that door can be opened wide in welcome to all of God's people. What of that heart that keeps its door fast closed and locked? It cannot know the joys of the kingdom; it cannot have listened to the voice of the Master who says, "Feed my sheep, feed my lambs." It is from the heart that we are fed; it is only Love that feeds. The most tempting viands that ever graced a board would be without savor if the soul were an hungered. A meal without love is as so much poison. It may feed the flesh, but only temporarily.

A gift without the giver's heart is without its blessing; therefore a duty gift is a stone. It behooves us then to be careful in our giving. Even in the paying of a bill we should rejoice, and pay it not only cheerfully, but with pleasure. Love must enter into every act of our life, for our life is not only

human, but divine, and if divine, then, must it take on, or show forth, the qualities of Divinity: Faith, love, wisdom, joy and peace. Such a soul is rich and prosperous in the gifts of God, and can well afford to share with others by throwing wide the door of its heart. Acting from the highest motive, doing one's best, and living nobly can leave no person poor, for the best the world has to give is attracted to the rich soul. No one is barred out of the kingdom of joy and wealth. God has given all gifts equally to all peoples. Jesus said, "He maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust." It is we who bury our talents or hide our light under a bushel. God is lavish in His gifts, and the pearl of great price is ours for the acceptance. It has been given, but we must discover, or bring it to light. We can well afford to be open-hearted, generous, unselfish, frank and free; blessing all that come our way. Our lips must be closed from prophesying evil, our hearts must be open to the great good that lies within and about us.

Share! share! Refuse no one. He that has consecrated his life to the service of the Lord will not be imposed upon, but will only be asked to give where God wills it so. Expect no imposition, but look only for the will of God. Give thanks for the opportunity of lightening another's burden.

As we contemplate life in all its phases there is a spurring on to beauty and to love — a stirring of the soul, as the awakening of the plant that is pushed by Mother Nature up and above the cool dark soil into the beautiful light and warmth of day. Thus it is with the soul that struggles upward to fulfill its mission, out of past darkness into the light of conscious fulfillment.

Now, indeed is the door of the heart open when the soul works in conscious unison with the great plan of Nature. The soul's life is a life of love; a life of giving and bestowing, not mere gifts, but the

best that she possesses—herself. She must not hesitate to love with a Divine compassion all that come her way. She must give herself to the world's work. She must expand as the bud, and be herself perfect in perfection of blooming. Her perfume is not spread abroad for one day only, but diffuses itself continually, entering into all hearts, and awakening the soul in each. Such is the message of that soul that is already awakened. The knowledge of life is hers. She gives of that knowledge that which she may; wipes the tears from the eyes of the sorrowful, and lays the healing touch where health has been forgotten. If the heart be open in such manifestations of righteousness, then, indeed, is it rich in words and deeds of the Spirit, and a rich heart creates rich environments.

Without love life is empty; without love the door is closed; without love the soil is barren, and our efforts are but vain ones. Love is necessary to the growing seed—the love of Nature. Love is necessary to the little child—the love of mother. Love is necessary to the Divine soul—the love of God. Without it we are nothing; with it we are all. No life is so small or puny that has not a recognition of Divinity in some shape or form. No life is so darkened that does not love some one or some thing. Love is the key-note to power. Love is the door to the open heart. By it ye may “go in and out and find pasture.”

Professor O. M. Stewart, of the University of Missouri, in a lecture before the students declared that material scientists are coming to regard all kinds of matter as different manifestations of electricity. Experiments, he says, have shown that any kind of matter if divided and re-divided until it reaches its smallest form, will reduce to small electric charges identical with the unit of electricity. From this and other facts they conclude that forms of matter are but different manifestations of electricity.

THE EVOLUTION OF THE SOUL.

BY JANE W. YARNALL.

Every individual should *know* something of what is meant by the soul's unfoldment, and first of all should know and realize in the fullest sense that every aspect or quality that may be considered divine is *involved* in every soul.

We should begin with the infant to educate the soul, and to give a brief explanation of the process, we must know that much responsibility rests with parents and teachers in forming the character of the child. The character and soul may be said to be identical. When a child has been carefully taught that *truth* is the greatest factor in the character of the child, and that sentiment is kept carefully unsullied from childhood to youth, and from youth to manhood, or maturity, there will be very little danger of a departure from that principle. Truth in act as well as in words, Truth in thought as well as in speech, Truth according to principle in every act, and in every word, is a very rare thing on the plane on which we live, hence the frequent inquiries as to the character, or soul, of certain individuals.

It is common for people to speak of the smallness of the soul, or the greatness of certain souls, without really knowing what the soul is, or that it is capable of any change, or of evolving from its first consciousness of principle to the various phases it will meet in its evolution. The child should be taught to analyze all the statements used by the teacher in its education, and shown how to apply them. If it is taught the statement of Jesus that *knowing truth* will make it free, it should be taught to analyze that statement, and it will see that knowing truth depends upon *keeping* the sayings and *continuing* in his words. The same is true of other well known statements of the Master.

If all these promises are fully understood it will

not be so difficult for the child mind to comprehend, and as one truth after another dawns upon the consciousness the child will find that what has always been involved in his being, is being evolved to his comprehension. The same is true of the maturer minds. Many have never considered the subject of soul development, or thought of the possibilities of an awakened soul. If we only remember that we live, move and have our being in God, and that every aspect that represents God is within us, waiting to be evolved and acknowledged, we shall realize our powers. This is the one great secret of a peaceful life. It is the *Evolution of the Soul within us*, and there is no end to the soul's discoveries in its evolution.

MISS NOT A CHANCE.

BY HARRY T. FEE.

Miss not a chance to smile,
 For it will go
 And bring some heart the while
 Life's brighter glow;
 Call back some joy again
 From out the gloom,
 And bring life's barren plain
 To verdant bloom.

Miss not a chance to do
 Some kindly deed;
 A noble tree oft grew
 From lowly seed.
 Stretch forth thy hand to aid
 Where e'er it may,
 Then, ah, the dawn you've made
 Of brighter day.

Miss not a chance to say
 A kindly word;
 Who knows what depths it may
 Have somewhere stirred
 A soul despairing, and
 God counts the part
 You play; your voice, your hand,
 Your inmost heart.

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 13. September 24.

REVIEW.

GOLDEN TEXT—*Jehovah is thy keeper.*—Ps. 121:5.

LESSON I.—*Sennacherib's Invasion.*—II. Chron. 32:9-23.

Central Truth: When Faith and spiritual Understanding join the demonstration is sure, regardless of seeming power of opposing forces.

LESSON II.—*Hezekiah's Prayer.*—Isaiah 38:1-8.

Central Truth: We must face every wall of materiality and pray it away.

LESSON III.—*The Suffering Savior.*—Isa. 15:13-15, 53:1-12.

Central Truth: The conscious understanding of Spirit and spiritual man will redeem us from the effects of sin.

LESSON IV.—*The Gracious Invitation.*—Isa. 55:1-13.

Central Truth: Thoughts based upon the Absolute are higher than those of the personal. When we think from the standpoint of the Absolute, the real Source of all things is revealed to us.

LESSON V.—*Manasseh's Sin and Repentance.*—II. Chron. 33:1-13.

Central Truth: Affirming and denying, with spiritual ideals constantly before us, gradually raises the whole man on a spiral of ascending mind-force until he attains the Christ-consciousness, and is free from all thoughts of duality.

LESSON VI.—*Josiah's Good Reign.*—II. Chron. 34:1-13.

Central Truth: The transforming, cleansing, reconstructing power of Spirit must be carried into every material limitation.

LESSON VII.—*Josiah and the Book of the Law.*—II. Chron. 34:14-28.

Central Truth: Regeneration must be complete redemption of soul and body.

LESSON VIII.—*Jehoiakim Burns the Word of God.*—Jer. 36:21-32.

Central Truth: We may temporarily evade the Divine Law, but it is written deep in our consciousness, and must eventually be worked out.

LESSON IX.—*Jeremiah in the Dungeon.*—Jer. 38:1-13

Central Truth: If you prophesy evil you put yourself in material bondage.

LESSON X.—*The Captivity of Judah.*—II. Chron. 36:11-21.

Central Truth: Spiritual egotism stops revelation and guidance, and man loses his hold upon God.

LESSON XI.—*The Life-Giving Stream.*—Ezek. 47:1-12.

Central Truth: There is a thought-centre near the heart, which concentrated upon, will reveal this "stream of life."

LESSON XII.—*Daniel in Babylon.*—Dan. 1:8-20.

Central Truth: Mastery of appetite is a necessary step in body perfection.

Lesson 1. October 1.

DANIEL AND BELSHAZZAR.—Dan. 5:17-30.

17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.

18. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty:

19. And because of the greatness that he gave him, all the

peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down.

20. But when his heart was lifted up, and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him:

21. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven: until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will.

22. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this;

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee. and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24. Then was the part of the hand sent from before him, and this writing was inscribed.

25. And this is the writing that was inscribed, *Mene, mene, tekel, upharsin.*

26. This is the interpretation of the thing: *Mene*; God hath numbered thy kingdom, and brought it to an end.

27. *Tekel*; thou art weighed in the balances, and art found wanting.

28. *Peres*; thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.

30. In that night Belshazzar the Chaldean king was slain.

GOLDEN TEXT— *The face of Jehovah is against them that do evil.*— Ps. 34:16.

This is a lesson on judgment. Daniel represents spiritual judgment; Nebuchadnezzar, progressive soul judgment, and Belshazzar, mere sense judgment, or instinct. These all derive their existence from the Most High, and are given in their turn the power to guide the consciousness.

In order that we properly bring out and express the Principle of Being, it is necessary that we have free reign and unhampered power. Although we may do the wrong thing, it is better than inaction, because only through the use of our powers can we ever develop character.

The Hebrew meaning of Nebuchadnezzar is,

“Tears and groans of judgment.” He represents the emotional child of Nature, who wants to fulfill all desires of the soul, whether they be good for it or not. The world is full of these Nebuchadnezzar people. We call them psychics. They are loth to stand on their own judgment in any matter. When decision is required of them they fly to some oracle. It may be a friend whose good advice they ask, or a medium, and even the toss of a penny or the shuffle of a deck of cards. They are wilful and rule arbitrarily. Refusing to bring forth their own good judgment they become menacing and tyrannical. The ultimate of this sort of action is a return to the animal instinct plane of consciousness, as described in verse 21.

It is really a very dangerous thing to neglect the development of judgment. If we go to our friends for advice we are weakened. If we act without judgment, we fall short in our efforts, and if we trust to oracles and luck, we become demoralized and animalized.

Belshazzar is the “Son,” or bringing forth of this attempt to rule the consciousness without appealing to God for right judgment. He is a mere animal. He has no reverence or respect for holy things. He sensualizes all the “vessels” of the Lord and materializes everything. These vessels of the Lord are the various avenues of expression in the body. Instead of realizing their spiritual significance and use, he reduces them to a material base and artificial stimulant (wine.)

There is an end to all this. The Divine Law weighs such an one in the balance and he is found wanting—the kingdom is then taken away. Compared with the civilization of the Babylonians, Cyrus was a barbarian, consequently his capture of the kingdom represents the return of man to a state of barbarism. Occultists claim that the American Indians are the lost tribe of Israel, reverted to barbarity through wilful opposition to the Divine

Law, and that through contact with a higher civilization they are now returning to their former estate.

Lesson 2. October 8.

DANIEL IN THE LION'S DEN.—Dan. 6:10-23.

10. And when Daniel knew that the writing was signed, he went into his house; (now his windows were open in his chamber toward Jerusalem;) and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did beforetime.

11. Then these men assembled together, and found Daniel making petition and supplication before his God.

12. Then they came near, and spake before the king concerning the king's interdict; Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the laws of the Medes and Persians, which altereth not.

13. Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day.

14. Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to rescue him.

15. Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statue which the king establisheth may be changed.

16. Then the king commanded, and they brought Daniel, and cast him in the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17. And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel.

18. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep fled from him.

19. Then the king arose very early in the morning, and went in haste unto the den of lions.

20. And when he came near unto the den to Daniel, he cried with a lamentable voice: the king spake and said to Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?

21. Then said Daniel unto the king, O king, live for ever.

22. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

GOLDEN TEXT— *The angel of Jehovah encampeth round about them that fear him, and delivereth them.*
—Ps 34:7.

Every faculty is brought forth in character through use and trial of its strength in various ways. Spiritual judgment, represented by Daniel, is made strong by trial. The Son of God must master every mortal limitation. When we overcome a weakness we are that much stronger. It is the Christ consciousness that says, "To him that overcometh will I grant to sit with me in my throne." This throne represents the place of power and dominion which one attains who masters himself.

This mastering one's self includes not only dominion over the appetites and passions, but also a strengthening of the higher faculties. Daniel is represented as a very just man. Though an Israelite he had risen to power in Babylon, and was ruler over one hundred and twenty provinces. Such officers in those times almost always made their position a source of gain. But Daniel refused to share in or wink at these dishonesties, and he thus incurred their enmity. This is the basis of the conspiracy against him as given in this lesson.

An analysis of the individual mind reveals that thoughts congregate and centre around certain ideas exactly as men form organizations. Also that there are opposing sets of thought aggregations in every mind, each seeking for the ascendancy. All the honest thoughts you have had flock together in your mind and also the dishonest thoughts, and each aggregation is trying to make you act from its standpoint. The one in dominion is the king (will), who acts as moved by the various thoughts.

This king (will) is a vain fellow and has his weak spots, one of which is that his law is supreme and cannot be broken. In Oriental countries this is carried to the extent of deifying the king and making all his edicts absolutely inviolate. The king of Babylon was not simply a servant of Ormuzd, the

deity; he was regarded and described as actually the "image of the god" who dwelt in him. "Divine honors and worship were naturally paid to such an exalted personage," says a Bible historian. The Will is the "image and likeness" of God, and is regarded by all mystics as the central spark that links man to the Supreme.

The Will (king) naturally loves the good, the true; therefore it is the friend of right judgment, Daniel. But, having in ignorance sent forth an act that puts this faculty to a severe test, Will is worried, and affirms the God of Daniel shall deliver him. This is a correct handling of the situation. When we do that which puts us to the test along any line we should declare the Divine deliverance and power at work. This sets into action thought forces that may be described as the "angel" who shut the lions' mouths.

The lions are the savage thoughts that arise in us when we are wrongfully accused and know we are innocent. One who is passing through this phase of thought regeneration should be like Daniel, true to his God in spite of all intimidation and persecution; for these will sometimes come from without as a reflection of the tumult within. People who are making special efforts to live true and spiritual lives often find those who have been their friends turn about and abuse them, and accuse them of evil acts. This seems doubly hard to bear right when the aspirations of the soul and the whole trend of life has been to a holy life. But when we understand some of the inner workings of thought we see why this opposition is set up. Jesus saw it and said, "Forgive them, Father, they know not what they do."

Lesson 3. October 15.

RETURNING FROM CAPTIVITY.—Ezra I:1-11.

1. Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia,

that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah.

3. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel, (he is God,) that is in Jerusalem.

4. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God which is in Jerusalem.

5. Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem.

6. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

7. Also Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8. Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9. And this is the number of them: thirty platters of gold, a thousand platters of silver, nine and twenty knives;

10. Thirty bowls of gold, silver bowls of a second sort four hundred and ten, and other vessels a thousand.

11. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem.

GOLDEN TEXT—Jehovah hath done great things for us, whereof we are glad.—Ps. 126:3.

People who live in the conscious mind only, and have no knowledge of the soul, and its animating Spirit, are like passengers on a ship who sail the sea in total ignorance of the teeming life beneath them. Man has a much greater mass of character-forming forces below the line of material consciousness than above it. This mighty deep is constantly throwing to the surface some of its energies, and if he is not in understanding of what is going on, man may think some evil disease has taken possession of him. Physicians have long recognized some of the phases of these inner forces working to the surface as Nature cleansing herself. But their viewpoint is so materialistic that it counts for little in a philosophy that knows all causes to be mental.

Those who have this broader understanding of man's being, often see in what seems a great disaster, or disease, the working out of inner causes that will eventuate in a return to better conditions. A man may be given over to the grossest sensualism and at the same time be passing through a purifying process. This seems paradoxical, but we have a parable in the fermentation of liquids in clarification. The action and reaction of thought is reflected in the chemistry of Nature.

Belshazzar, in the lesson of October 1, represents sense consciousness exhausting itself in materiality. "Thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." This not only includes the sensualist, but all people who depend upon money and material possessions and fail to recognize God. There can be but one end to this state of thought, and that is the taking away of the kingdom. Sometimes this occurs while the individual is yet in the flesh body, but usually physical dissolution occurs before the Ego will let go its clinging to the things of the world.

Cyrus is the redeeming force of the whole consciousness, and his work is to restore the Spiritual thoughts with all their possessions to the Place of Peace, Mystic Jerusalem, which is the inner rest of the soul. The return of the children of Israel to Jerusalem with their treasure is the gathering together at the soul's Spiritual centre of all the higher thoughts and their ideas of true substance.

The building of the new temple takes place in this "City of Peace" within. Babylon (confusion) gives up its captive thoughts, and a reign of spiritual harmony is inaugurated. Thus that one who passed out of the body a sensualist, or worshipper of mammon, may come again as a saint. "The mills of the gods grind slow but they grind exceeding fine."

REPORTS OF THE WORK IN KANSAS CITY.

[That UNITY readers may know somewhat of the character of the teaching in our local meetings, the following stenographic reports are printed. These are not complete reports, but of the most salient points, according to the judgment of the reporter, Miss Millie Chandler.]

HEALING MEETING, MONDAY EVENING, AUGUST 7TH

Held at Unity Headquarters, 1315 McGee Street, Charles Fillmore, speaker.

Jesus said, "I have come that ye might have life, and have it more abundantly." If you have vim and vigor, if you have a power about you and go about your work with energy, you can overcome the worst case of sickness.

Now let us hold in silence: "*I am vitalized with the vitality of the Spirit.*"

Why do we lay so much stress upon the use of words? It is because words are the expression of thoughts, and thoughts are the generative powers of the Spirit. You know in the beginning of the Scripture God said, "Let there be light: and there was light." The earth was without form and void, but God *said*, and all at once something occurred. If we look about us aright, we shall find things are not so dark. You think if there was not an absence of everything necessary to your success you would speak the Word, but that you can not speak words to the darkness. We are to speak the Word right out in the face of darkness, voidness and nothingness, and we shall through those same words bring things into visibility.

Now it is found that the body-organism is a magnet. The head is the positive pole of the magnet, and the feet the negative. When you begin to think and speak you set into action the positive and negative forces of your organism. The more you speak, the more you think, the more you set up this action. You generate a vortex of vitalism. In order

to get an electrical current, you must set the battery into action. So with this body-battery; you throw a power of sound words into it by saying, "I am filled with the vigor and life of the Spirit," and it begins at once to respond with a stronger life current.

Right use of words is a science. If you think and say, "How sick I am," you lower your vitality. This works out in all the avenues of life, which have their issues in the mind. If you use words of Life and Truth, of Substance and Intelligence, you will get like results; so we are careful to acknowledge the power of right words. The more I speak these words the more I acknowledge the Spirit; the truer I am to it, the greater the results. You can heal yourself by speaking day after day true words, or, to put it in another way, by acknowledging God. There are people here now who have had some demonstration of the power of right spoken words and are willing to bear testimony. Jesus said, "Everyone therefore who shall confess me before men I will also confess before my Father which is in heaven." That is, acknowledge the Christ outwardly, and you will receive a greater realization of the spirit within, for the "Kingdom of God is within you."

Carl Gleaser: It is quite a pleasure for me to give my testimony tonight in behalf of the beneficence of his teaching, not only upon myself, but also to others with whom I come in contact. Why, only the other night I had a striking demonstration. It was about quitting time, when the colored janitor came into the office to clean up, and he casually remarked that he had had a dreadful headache all day and he thought he would have to see the doctor about it. Said I, "A headache, what do you mean by having such a thing about you when I am around? Now, don't do that again! Sit right down in that chair this minute and I'll straighten you out in just two shakes of a lamb's tail.'" He was so taken back by my statement that he sat down in the chair and never said a word. I then in the Silence denied

the headache, and affirmed that the head was clear and normal, and in about two minutes said: "Now you have no headache! Go and sin no more!"

"Well, Mister," said he, "I have no headache now. Are you a doctor?" I said, "No, I am no doctor. Did ever a doctor set about it in the way I did, to relieve you of your headache?" "No, Boss, he never did." The next morning he assured me, "The headache has gone for good, sure enough."

I have had a number of cases of that kind, and one particular case where the doctor had worked all day without success, while to my ministrations the trouble yielded in a very little while.

Now, while in my own case I never had any hairbreadth escapes from sickness, but have enjoyed a large measure of health, I have been very much benefitted in my states of feeling and insight. I was a regular downright pessimist, and could conjure up more worries and troubles than would patch a supposedly hot place a mile; but am now getting bravely over that. Yes, indeed, I am becoming quite optimistic in my beliefs, and very happy. I know that my knowing capacity—my consciousness—is under my control; that I created, it and now cause all my joyous or unhappy states of mind. I *do* and *can* build myself whatever I will. Health, strength and abundance can be my portion, if so I decree. No longer a cringing slave to a ruthless despot in the sky or playball of blind Fate, but a self-trusting, hopeful builder of my own character and environment.

Mrs. Miller: Ever since I can remember, up to two years ago, I could scarcely see; I was almost blind. When I went to Dr. Sullivan, he told me to leave off my glasses. I held the thought, "*God is my eyes,*" and in one week's time I was cured.

Mr. Fillmore: I could give you a thousand testimonials. Each day presents many examples of the power of the Spirit. It is so easy to speak the healing Word. Our milk-man had rheumatism and was

getting so bad he could hardly get over to the house. I told him if he did not get better we should have to treat him. Yesterday when he came he said, "I am getting well. Did you people treat me?"

W. T. Alexander: I used to smoke and chew (or eat) tobacco. I said if this Science is what it is said to be, it ought to demonstrate over the use of tobacco. So I began declaring my spiritual dominion, and presently when I attempted to bite a piece of tobacco there was a resisting force, and when a man with a tobacco breath came toward me I would bolt. I still smoked; but one day I took a cigar and could not make it work; the force that drew the smoke would not operate, and I gave up. Have not smoked since.

And, then, my hands would perspire to such an extent that it was very disagreeable to shake hands with anyone, but I found you have but to speak the Word and your hands will be dry. Yes, and you can change your environment in every way, I have found.

Prof. LeRoy Moore: That reminds me of a case rheumatism. A man came into my office sliding his feet along this way, and I asked him what was the matter. He said, "You know that very deep snow we had? Well, I got my feet wet, and have had rheumatism ever since." "Well," I said, "don't you wash your face? You wash your hands, and the wet don't hurt you, does it?" He saw the ridiculousness of the proposition and walked out of the office well.

I used to chew tobacco. Well, I remember one morning I took a quid, and my father said, "I want to ask a favor of you; I am going to ask you to quit using tobacco." I said, "I am never going to take another chew of it," and I never have.

Just after I came into this Thought, my wife had a very real case of Bright's disease. She read Mrs. Yarnell's book, rose up within herself and said, "Now, my God, this must stop!" She has never been ill from that day to this.

[Many more testimonials were given in this meeting, not reported by stenographer.—ED.]

SUNDAY MORNING, AUGUST 13TH.

At Athaneum Hall, Charles Fillmore, speaker.

When the Lord asked Solomon what he would have, he chose Understanding. Understanding is the most necessary element in man's Being. If we had complete control of the forces of nature and yet lacked the understanding of how to use them, we would soon destroy ourselves. Understanding is a spiritual quality that comes from the one Divine Source, and we must go to the Spirit to find it.

Let us enter into the Silence and affirm: "*The understanding of the Divine Mind is now open to me.*"

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Reading of the Twenty-third Psalm.

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When the young prophet, Samuel, thought he heard Eli speaking to him, he went to him to ask if he called, but Eli said *No*. He went again, but Eli had not called. Then the prophet told the child it was the Lord that called him and that he should say, "Speak, Lord, for thy servant heareth." It was the inner voice that spoke to Samuel. He did not listen with his ears. If you want to hear the voice of the Lord, listen with your mind by holding yourself in a mental attitude of receptivity.

Can this be done in a moment by one who has not cultivated it in any way? Can such a one hear the voice of the Lord? Man develops his soul abilities. In the absolute he has all things, but he must cultivate spiritual faculties just as he cultivates mental faculties.

You see it is necessary to have understanding and apply it, before we can hear. This power is within our own minds that hears the great Universal Nature.

The morning stars, we are told, sang together; and Pythagoras said he had reason for believing that the stars and planets were but songs in a great symphony, and that the Lord was singing the Universal into expression; and he was called mad for making the statement, yet the inner man attests its truth.

* * * * *

As we cultivate this ability to listen within we find it is possible to get the Universal Vibration and throw it into our conscious mind. It is not a voice that we hear; it is Understanding from the Omnipresent Spirit, through the cultivation of the inner powers of man's consciousness. You may call this consciousness Soul, or what you will; it does not make any difference what you name it so long as you know *it is*. You are to bring it forth. Many people think this will in some way come to them miraculously, but the message of Jesus Christ is: You shall know the Truth and through this Truth you shall be made free. You must study the inner law of your Being; you must know something about the inner science of the mind.

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The Lord converses with every one of us continually, but we do not know it because we do not listen. I say the Lord converses with you because I know you could not live one moment without Him. How could all these processes go on in your body without the Lord? And when you have learned to listen, you can hear the voice of the great Universal One. You will hear the voice, probably, in your stomach, or it may be in your heart, or your liver; everywhere that Universal Force is doing its silent work, and it is doing a wonderful work in your organism. The body is a very important part of man's consciousness; it is the fruit of the Soul. It is the result of ages and ages of silent energy and intelligence speaking into expression Divine Ideals.

Never call your body "nothing," "mortal mind" or the "reflection of error thought." Seen with the inner eye the body is the most beautiful thing in existence. Through listening with your mind you may learn of this inner grace and bring it forth.

* * * * *

The only way to hear the inner One, is steadily listen in that direction. You can not hear unless you are willing to relinquish material concepts. If your mind is fixed on the prophet without you can not hear the Lord within. Our Father, the great Universal Mind, requires that we have understanding of the law. We must understand what these forces are; what the power of God is, and how to use it.

When the children of Israel were down in Egypt (ignorance) they were slaves to the law, because they did not know how to use it, and they found that they had burdens added to them on every side. Now, what was their delivery? Moses, the demonstrable power of mind set into action by I AM.

When the I AM is quickened within you, you are transformed; the light of intelligence is sent into the void and day takes the place of darkness. You are in the Spirit that knows, and you know that the Father has given all things into your keeping. If we use the law without Understanding, we are apt to get a so-called evil result; we are apt to think that there is evil as a reality in our world, and this is discomfort.

We must get rid of our superstition and ignorance. How shall we do this? By living in the Spirit; by declaring every day that there is no material, dead substance, but all is alive and intelligent.

Bring the trip-hammer of your own spiritual work and pound that material mind of yours every day and reduce it to absolute powder. This is an easy matter if you will devote a little time to the process. We must be willing to do the little things. It is the little things that produce the great. It is the getting

back to simple processes — and the most productive process that I know, is learn to listen to this spiritual leading. These powers are mighty. Before we can use them we must learn like little Samuel to say: "Speak, Lord; for thy servant heareth."

SUNDAY EVENING, AUGUST 13TH.

Held at Unity Headquarters, 1315 McGee Street, Judge H. H. Benson, speaker.

As is our custom, we will join in an affirmation. Let us affirm the beautiful Love Poem of Paul. These meetings are intended more for the exercise of the spiritual faculties, the getting nearer and deeper into the consciousness and oneness with the Father, than anything else. So we find it very profitable to affirm this Love Poem:

"Love suffereth long, and is kind; Love envieth not: Love raunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth:

Beareth all things, believeth all things, endureth all things.

Love never faileth."

This last expression we have been giving to those whom the doctors have given over to death. God is Love. Love never faileth.

If anything tends to ruffle your feelings, begin repeating "*Love, Love; Love never faileth.*" If we would use that more, we would save a great deal in drug bills. You would have less use for doctors; the sun would shine brighter; your wife would look handsomer, and it would beautify the whole world and bless it.

Now let us go into the Silence with the thought of *Peace*. Love brings peace — that peaceful understanding. The broodings of God's Love is over everyone in this room; over these walls and over every piece of furniture. Now hold to this thought of *Peace*, and let us send it with all the power we have to all the ambassadors of Russia and Japan,

that they may be so enlightened that they may bring peace to these nations.

There is such a concentrated spiritual power here, at this time, that I want to ask you to use it. We talk about the Practical Christianity of the New Thought. And now, let us enter again into Silence, and you think of some person to whom you want to send this power. For it will heal, but if you are not familiar with this New Thought, you may think it a little strange.

Why, the other day, Mrs. Benson and I sat down to dinner, and the telephone rang. A gentleman wanted us to treat his wife. We did so and in less than ten minutes he telephoned back that she was well.

This is the third lesson or address upon Practical Christianity of the New Thought. This is the most practical, common-sense day in the world, and this power that we are unfolding will help us with the smallest things of life, or it will help settle the affairs of nations. You can even use it in washing dishes, if you will.

I want to talk to you this evening about Happiness. You all look happy, and if you are not, you will be when I get through.

I have had a good deal of experience with the affairs of life, and have studied deeply into the things of life, but let me tell you this New Thought is the most practical thing in the world. It will make you happy, and happiness is what you are all living for. Happiness is the wages that every one is working for, and it is the highest duty that is laid upon every one of you, to be happy. It is possible for you to radiate happiness everywhere. You know every person carries about himself an aura, and this affects the people he meets. If he is happy, his aura is a certain color; if he is jealous, it is another color; if he is angry, it is another, and if he is depressed it takes on still another color. Now, we want you to radiate joy and happiness, and I know people

this audience, who are in the Higher New Thought, who radiate blessings wherever they go. Yes, we can be happy if we train our minds in the right direction.

I read a story in a paper of a man who went to a Socialist and said he wanted work. The Socialist said, "What do you want work for?" The answer was, "To get money." Said the Socialist, "What do you want money for?" Said the man, "To buy coal." "Well, why do you want coal?" "I want coal to keep my family comfortable and happy." "Oh," said the Socialist, "then it is not money you want; it is happiness."

So we are all seeking happiness; but there is a lack of understanding *how* to seek happiness and where it lies. So, let me tell you, my dear friends—and I want you to think over this proposition—there is no lasting happiness outside of your consciousness of God. No one is happy who fears, and until you come into the consciousness of the oneness with the Father, and can say in the depths of your Soul, "I and the Father are one," you can not be happy. But when you come into this consciousness, you come into the consciousness that casts out fear—fear of death and fear of everything. There is no lasting, eternal happiness short of that rock of your conscious unity with the Father. When you come into consciousness of your one-ness with God, you have your feet upon the rock where you can rest serenely. There never was a time when men and women were asking so many questions. They are seeking this knowledge of God. The literature of the New Thought is giving them a higher view of life.

This New Thought, we say again, is practical. It blesses; it brings happiness; it brings life. If you will only hold this thought close enough, it will lift your vibrations so you can dwell in constant happiness. We are no longer "worms of the dust," but we glorify life, and we see universal and eternal

beauty everywhere, and we have it within our power to dwell in happiness all the time. This very thought of happiness and love will shield you from sickness — disease of every kind.

As I have said before, these rooms are saturated with love, with healing, and many people are healed by just coming here; are made happy; go home free; go home healed.

I remarked in the beginning, we intend to make this a spiritual exercise and have our lives made happy and beautiful.

LOVING KINDNESS.

Speaker: It is a good thing to give thanks unto Jehovah, and to sing praises unto thy name, O Most High: to show forth thy loving kindness in the morning, and thy faithfulness every night. (Psa. 92:1,2.)

Congregation: But I will sing of thy strength; yea, I will sing aloud of thy loving kindness in the morning: for thou hast been my high tower, and a refuge in the day of my distress. (Psa. 59:16.)

Speaker: Deliver me from the hand of mine enemies, and from them that persecute me. Make thy face to shine upon thy servant: save me in thy loving kindness. (Psa. 31:15,16.)

Congregation: Jehovah is merciful and gracious, slow to anger and abundant in loving kindness. He will not always chide; (103:8,9.)

Speaker: Neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us after our iniquities. For as the heaven is high above the earth, so great is his loving kindness toward them that fear him. (Psa. 103:9,10,11.)

Congregation: But the loving kindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his precepts to do them. (Psa. 103:17,18.)

OVERCOMETH.

BY MARGARET E. SANGSTER.

To him that overcometh —
 O word divinely strong,
 The victor's palms, the fadeless wreath,
 The grand immortal song.
 And his the hidden manna,
 And his the polished stone,
 Within whose whiteness shines the name
 Revealed to him alone.

To him that overcometh —
 Ah, what of bitter strife
 Before he wins the battle's gage
 And snatch the crown of life!
 What whirl of crossing weapons,
 What gleam of flashing eyes,
 What stern debate with haughty foes,
 Must be before the prize.

To him that overcometh,
 Shall trials aye befall,
 The World, the Flesh, the Devil,
 He needs must face them all.
 Sweet sirens of temptation
 May lure with silver strain,
 And cope he must with subtle foes,
 And blanch 'neath fiery pain.

To him that overcometh,
 A mighty help is pledged;
 He wields a sword of purest mold,
 By use of cycles edged.
 And prophets and confessors,
 A matchless valiant band,
 Have vanquished earth and stormed the skies,
 With that triumphant brand.

To him that overcometh —
 Christ divinely strong!
 It wears itself through weary hours
 Like some rejoicing song.
 For his the hidden manna,
 And his the name unknown,
 Which Christ the Lord one day of days
 Will tell to him alone.



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, \$1.25.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$2.00 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Special Notice — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

Address, SOCIETY OF SILENT UNITY,
913 Tracy Avenue, Kansas City, Mo.

Class Thought. September 20th to October 20th, 1905.
(Held daily at 9:00 P. M.)

**I AM == the Way, the Truth,
and the Life.**

Prosperity Thought.
(Held daily at 12 M.)

**I am Rich in the Conscious=
ness of God as my Support
and Supply.**

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

186. Do you think it possible to bring out the Christ-consciousness in the soul and hold to great worldly possessions?
— L. C.

It has been said that "It is easier for a camel to go through the needle's eye, than for a rich man to enter the kingdom of heaven." This is true, not because the man is rich, but because he loves his money and places too high an estimation upon his possessions. Again we read, "The love of money is the root of all evil," and the answer to our question is in this passage from the Bible, for it is not money, but the love of money which leads to evil.

It has been the aim of the race from the beginning of time to strive for worldly possessions; to seek not only for comfort but affluence. That which we love we are apt to seek and endeavor to retain in our grasp, and it is this retaining or hoarding money for our own selfish use which stultifies the finer qualities of the soul, and prevents the unfolding of the Christ-consciousness. Money is good, and it is right and necessary that we have money, but, while we are giving due attention to the gaining of sufficient for our use, we are not to grasp and hoard it. We are channels through which good may flow for the benefit of our fellowmen, and if we give of that we have with love and blessing, it returns to us with manifold increase in the consciousness of the unfolding of the Christ-mind within. Lowell, in the vision of Sir Launfal, says:

"Who gives himself with his gift feeds three:
Himself, his hungering neighbor, and me."

If the same mind is in us that is in Christ Jesus, then we do not look upon that which we hold as our own exclusively, but that we are privileged to have

so that we may use our possessions for good. It has been asked if it is right to have costly pictures, etc., in our homes. Now, pictures and other works of art are educational and refining in their influence, and we believe it well to collect as much of the beautiful around us as we can, but here again we must be unselfish, we must willingly make it possible for the many to enjoy with us what they might not otherwise be able to see. This is the giving of good in another way. So we say, and say it emphatically, we *cannot* unfold the Christ-consciousness and *hold* to great possessions.

187. I wish I knew your views on creation. Do you believe in a special creation? I have always thought evolution far more reasonable. — MRS. J. S. J.

Evolution is expression of desire, and through this expression of desire all creatures have unfolded. There is but one Life, and this Life differentiates its expressed forms in the material by a reaching out process. Whatsoever an individual desires, he may have or be. Life being one, it follows that all creatures from the amœba to man, are one common whole, and the Complete One embraces all. There is nothing in the doctrine of evolution that conflicts with the Bible. Theologians have ever striven to commit the Bible to false science, and have fought the knowledge of geography, astronomy and geology. Each of these sciences have absolutely proven themselves, and are now accepted by educated people. The Bible students who cry down evolution are deficient in knowledge of exact science. Evolution is a fixed science, and is doubted only by those who know nothing of it and who do not care to investigate. Evolution does not deal with ancestral monkeys or missing links, but with exact scientific facts. Special creation would break the order of constant nature, and this reverses every process of reasoning. That the chain of natural causation is never broken is accepted

by all, and every intelligent creature guides its life upon this knowledge.

The belief in special creation is proven erroneous by biology, geology and astronomy. The great column of expressed being has been proven to have its base in the sea and is builded in complete harmony—all divinely, exquisitely arranged—through the invertebrates to man. Just as surely as the dynasty of the fish was followed by the dynasty of the reptile and the reptile by the mammal and the lower mammal by man, just so surely will material man be succeeded by glorified, immortal Man. Man is reaching out and evolving into a spiritual creature, and the desire will express itself.

188. "Seek ye first the kidgdom of God, and all these things shall be added." How do we know when we receive the kingdom although we earnestly seek for it? — M. E. W.

The kingdom of God is not received, it is established by man within his own consciousness, and it is this seeking to set up the kingdom which we are bidden to do. We know when this kingdom is established within us, when every motive and desire of the heart is to *know* and *do* the will of God, then God reigns in our hearts, and we are filled with love, with wisdom, and we realize that all power is ours to direct and control our lives through the indwelling God.

Will you kindly tell in your magazine what is the cause of rheumatism, and what thought will cure it? — F. F.

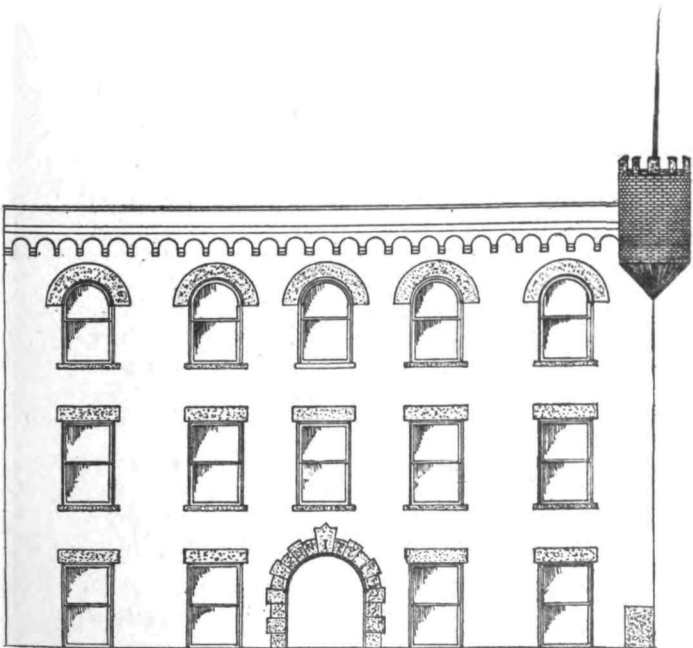
The foundation of rheumatism is grief or bitterness, or a belief of loss or friends or property. The remedy is, affirm the real self to be spiritual, in which there is no loss or grieving or bitterness or mortal thought of rheumatism. Then affirm the abundant life, love, substance and harmony of Spirit, with an inward inexhaustible supply. — C. F.

"The ancestor of every action is thought."

The New Unity Headquarters.

**A Substantial Building to be Erected, with Auditorium, Healing and Reading Rooms, etc.,
The Bond Issue a Reliable and Safe
Investment.**

It is with pleasure we inform our readers that the Unity Society of Practical Christianity on August 17, 1905, upon making the first payment of \$1,500, received a deed to the property at 913 and 915 Tracy



WARD W. WRIGHT
ARCHITECT

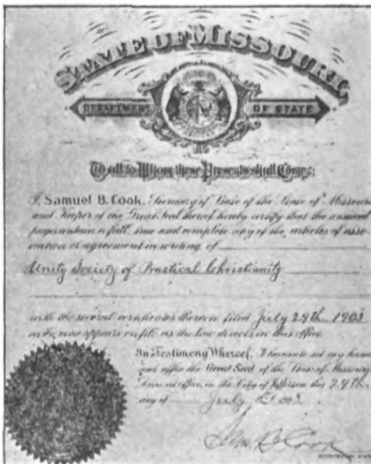
Avenue. This site was chosen out of a score of propositions, it being conveniently located to various car lines, and in a most excellent neighborhood.

The Building Committee, consisting of Messrs. J. I. Wallace, M. T. Scott and W. G. Haseltine, have decided to move the building, a large eight-room house, which we are now occupying, to the rear of the lots, and begin the erection of a new building just as soon as the income from bonds and popular subscriptions will warrant.

The first floor of the new building will be occupied by Unity Tract Society, publishers, containing the business office, shipping and stock rooms, and the printing department with its type, stones, presses, etc.

The second floor will be occupied in front with healing rooms, a general reception room, the circulating library, reading tables, etc. The remainder of this floor will be an auditorium, 43 x 46 feet, and will contain no pillars to obstruct the view. The ceiling of the auditorium will be 16 feet in height.

The third floor in front will be made either into a gallery for the auditorium or reading and silence or healing rooms.

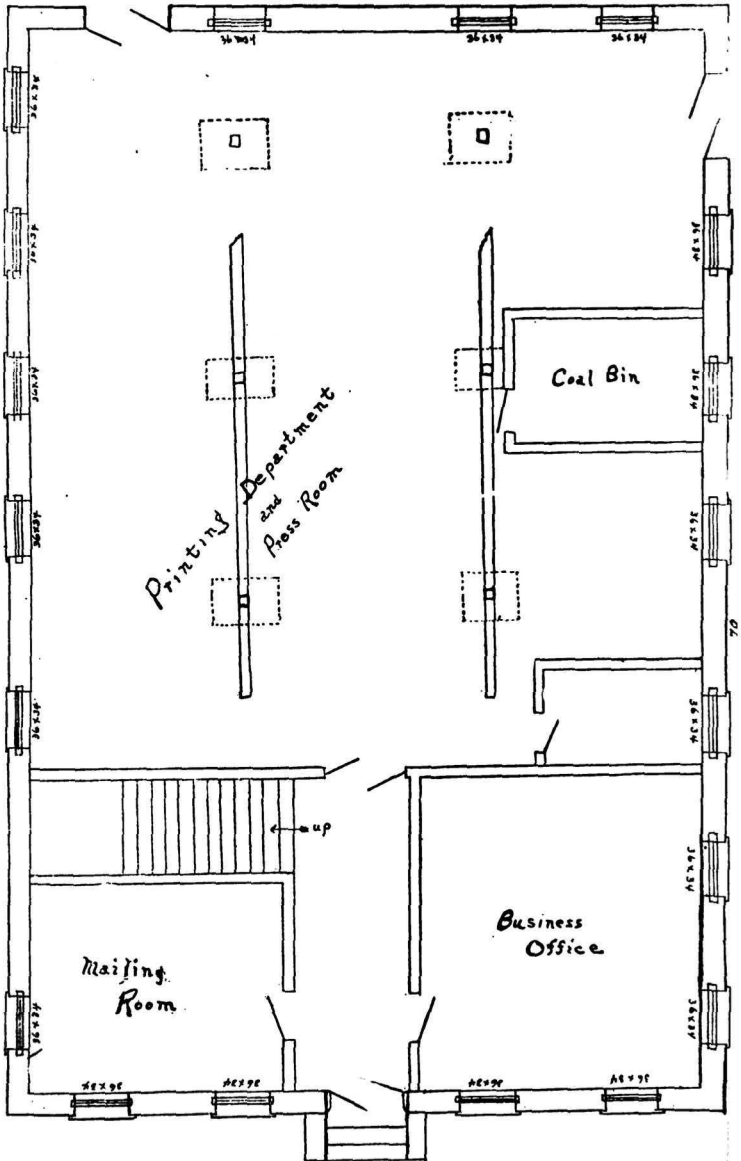


The Unity Society of Practical Christianity was incorporated under the laws of the State of Missouri, July 29, 1903, as a society for scientific and educational purposes.

The Articles of Association are as follows:

Know All Men by These Presents:

That we, the undersigned, have, and by these presents do become associated together for the purpose of becoming a corporate under the laws of the State of Missouri, and



FIRST FLOOR PLANS.

particularly under and by virtue of the provisions of the Revised Statutes of the State of Missouri of 1899, Chapter XII, Article XI., and the acts amendatory thereof; and we do now, under and by virtue of said statutes and amendments make and sign these articles as the Articles of Agreement and Organic Regulations of this Society, and for that purpose state:

First: The name of the Society shall be "The Unity Society of Practical Christianity."

Second: The location of this Society shall be in the City of Kansas City, State of Missouri.

Third: The Society is organized for scientific and educational purposes, *viz.*: "The study and demonstration of Universal Law," as provided in Chapter XII., Article XI., Revised Statutes of Missouri, 1899, and the amendments thereto. It is expressly declared that this Society is not organized for commercial purposes, or for the pecuniary profit of its members.

Fourth: The management of the affairs of the Society shall be governed by such by-laws as the Society may, from time to time, adopt.

Fifth: The Society shall have power to admit new members, to fix the qualifications and conditions of membership; to purchase and hold any and all kinds of property for the exclusive use and benefit of said Society, and shall have power to make by-laws for its management, not inconsistent with these Articles or the Constitution or Laws of the United States or the State of Missouri; and to alter, amend or change the same at pleasure; and to elect a President, Vice-President, Secretary and Treasurer, and such officers as it may deem necessary.

The present Board of Directors are as follows:

Program & Speaker.

C. E. PRATHER, *Chairman.*
MRS JESSIE M. SLOAN.
H. V. BULKELEY.

Reception.

C H. GATES. *Chairman.*
MRS. LOUISE ORR.
LOWELL P. FILLMORE.

Building.

M. T. SCOTT, *Chairman.*
J. I. WALLACE.
W. G. HASELTINE.

Finance.

D. HOAGLAND, *Chairman.*
MRS. MAY D. WOLZAK.
J. M. GILLE.

CHARLES FILLMORE, *Speaker.*

W. G. HASELTINE, *President.*

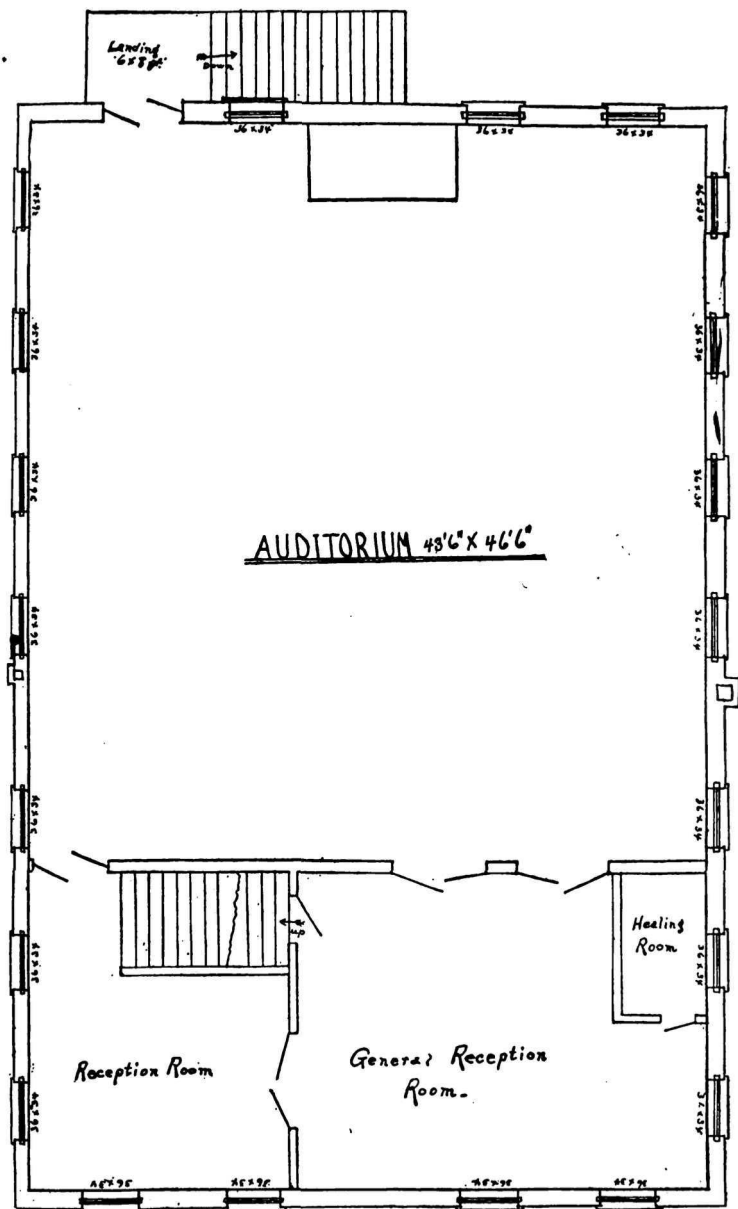
DANIEL HOAGLAND, *Vice-President.*

LOWELL FILLMORE, *Secretary.*

J. I. WALLACE, *Treasurer.*

ABOUT THE ISSUE OF BONDS.

The Board of Directors, upon recommendation of the Finance Committee, have decided to issue bonds for the purpose of completing payment of the property purchased and the erection of the new building described above. The bonds are not to exceed a



SECOND FLOOR PLANS.

total of \$12,000, and are issued in the denomination of \$50 each, bearing interest at the rate of five per cent. (5 per cent.) per annum, bearing date of January 1, 1906, and payable semi-annually at the office of the Society in Kansas City, Mo. Those desiring to invest their money, we here offer a perfectly safe and sure investment, backed by the property itself, which is even now receiving in rentals from the publishing company and meetings \$720 a year, or 6 per cent. on \$12,000.

These bonds may also be purchased on the installment plan, on payments of not less than \$5.00, until they equal face value of bond, when same will be issued to such subscriber.

In case of over subscription, money will be refunded. We are confident of placing the entire bonds before January 1st, and probably within six weeks, so if you desire a perfectly safe investment which will pay you more interest than a bank, besides assisting in the upbuilding of the work of Practical Christianity, you should take one or more bonds of \$50 each at once.

The Board reserves the privilege of redeeming any bonds at any semi-annual period.

To those who desire to contribute to the Building Fund by donation, a certificate of acknowledgement, signed by the President and Secretary, and bearing the corporate seal of the Society, will be issued for all sums of \$10 or over. All sums under \$10 will be acknowledged by receipt until the amount reaches \$10, when certificate will be issued.

By order of the Board.

CHARLES EDGAR PRATHER,
DANIEL HOAGLAND.

All love-offerings for the Building Fund should be sent to Charles Edgar Prather, Manager, 913 Tracy Avenue, Kansas City, Mo., who will also give any further information concerning the bonds.

J. I. WALLACE,	} Building Committe.
M. T. SCOTT,	
W. G. HASELTINE.	



Devoted to
Practical Christianity.

Entered in the postoffice at Kansas City, Mo., as second-class matter.

\$1.00 per year. 10 cents per copy. Foreign Subscriptions, 5 shillings per year.

Published on the 15th of every month by
UNITY TRACT SOCIETY, Kansas City, Mo.

Publishers' Department.

TO UNITY SUBSCRIBERS.

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

Henry Harrison Brown, editor of *Now*, and President of the New Thought Federation, will speak at Unity Headquarters, Sunday, September 24th.

During the absence of Mr. and Mrs. Fillmore, the Program Committee will provide good speakers for the Kansas City Sunday services.

The Purdy Publishing Co., Chicago, notifies us that but slight changes have been made in the revision of "Natural Law in the Spiritual World" by Eleve, and the book will therefore not be withdrawn from the market as previously announced.

Subscriptions for *New Thought Diet* are coming in steadily. We now have enough to warrant us in getting out the first number, but our many duties are so pressing that we shall defer it for a little time. Send in your name if you want the new magazine. Only 50 cents per year.

NOTICE: UNITY has been moving to the new quarters, 913 Tracy Ave., and, if our correspondents fail to receive the prompt attention usually accorded them, this will explain all delays. It is a great undertaking to move a concern like ours, but we are now in shape to meet all matters pertaining to business, book orders, subscriptions, etc. Remember the new address, 913 Tracy Ave., Kansas City, Mo.

THE CHICAGO CLASS.

A Course of Twelve Lessons in Christian Healing will be given by Mr. and Mrs. Charles Fillmore at the Unity Society of Practical Christianity, Hall 511, Masonic Temple, Chicago, beginning Monday evening, October 2d, at 8:00 o'clock. There will be a lesson every night except Sunday until the Course is complete. The subjects are as follows:

Monday, October 2d — "The Divine Mind."

Tuesday, October 3d — "The First Expression of Divine Mind."

Wednesday, October 4th — "How Man is Related to Divine Mind."

Thursday, October 5th — "The Creative Power of Thought."

Friday, October 6th — "How to Control Thought."

Saturday, October 7th — "How Words Produce Effects."

Monday, October 9th — "How to Pray Aright."

Tuesday, October 10th — "How to Develop Faith."

Wednesday, October 11th — "How Imagination Works."

Thursday, October 12th — "Some Laws of Concentration."

Friday, October 13th — "How to Equalize the Faculties."

Saturday, October 14th — "Love the Fulfilling of the Law."

The healing power of the Spirit will be especially brought out in these lessons, and students will be healed and instructed how to heal others. The subjects given in the above outline are but faint indicators of the wide range of the lessons, as they touch upon all points in both primary and advanced courses.

Those desiring to take this Course should communicate with Mr. Cassius A. Shafer, 511 Masonic Temple, Chicago, not later than September 24th.

Mr. and Mrs. Fillmore also expect to be at the Sunday service at 511 Masonic Temple, October 1st.

We are pleased to call the attention of our readers to the fact that Mr. and Mrs. F. M. Drake have moved from 225 West 18th St., to 1221 East 8th St., where they have established a Home of Truth. Mrs. Marion Austin Drake is a well known teacher and healer, and regular lessons are given at the Home, and patients received for healing. The new quarters are large and commodious, and pleasant rooms may be secured by any one desiring homelike accommodations while stopping in our City. The Home is situated about two blocks from Unity Headquarters.

You are neglecting your duty if you fail to spread the Truth whenever you can. Have a slip of paper handy, and whenever the name of anyone whom you think would be interested occurs to you, put it down, and at the end of the month send them all to us and we will forward sample copies of our magazines.

NEW THOUGHT CONVENTION.**Nevada, Mo., September 26-29, 1905.**

One of the provisions of the constitution is that the Federation shall have one convention each year. At these conventions there is represented every shade of the New Thought belief by its most able exponents. This year the program is very late, as it is generally completed and issued before this time. This was due to the vacancy in the office of secretary, which delayed preparations for some time. But now that this office has been filled the program is well under way, and all arrangements are being made for a better convention in every respect than any that has been held. The programs will be ready for distribution by September 10th.

We have the following names on the program at present, and have heard from only a small percentage of those we have invited to speak.

Henry Harrison Brown, editor *Now*, and President of The New Thought Federation, San Francisco, Opening Address; Carl Gleeser, Kansas City, Mo., "*Organization and Individual Integrity*;" T. G. Northrup, Chairman of the Chicago Convention in 1903, Chicago, "*New Thought From a Business Standpoint*;" C. Josephine Barton, editor *The Life*, Kansas City, Mo., "*The Conscious Assimilation of the Divine in Human Life*;" Dr. J. W. Winkley, editor *Practical Ideals*, Boston, "*The Aims and Objects of the Spiritual Healing Movement*;" Vivia Holt Leeman, Holton, Kan., "*The Soul of Flowers and their Relation to the New Thought*;" Elsie D. Davis, Durango, Colo., "*The Importance of Relaxation*;" Charles Fillmore, editor *Unity*, Kansas City, Mo., "*The Son of God and the Son of Man*;" Rev. Paul Tyner, pastor First Universalist Church of Atlanta, Atlanta, Ga., "*Living Forever*;" Judge H. H. Benson, Kansas City, Mo., "*The Practical Christianity of the New Thought*;" Dr. E. H. Pratt, Chicago, "*Suggestion*;" Mrs. Jennie H. Croft, associate editor *Unity*, Kansas City, Mo., "*Soul Culture*;" Dr. C. S. Carr, editor *Medical Talk*, Columbus, Ohio, subject not given; Charles Edgar Prather, Business Manager Unity Tract Society, Kansas City, Mo., subject not given; Mrs. Etta S. Bledsoe, Topeka, Kan., "*Mind*;" W. V. Nicum, Dayton, Ohio, "*Spiritual Consciousness*;" Mrs. Fannie B. James, Denver, Colo., "*Our New Faith*;" S. A. Weltmer, Nevada, Mo., "*The Ground-Swell of the New Thought*;" Grace M. Brown, Denver, Colo., "*The Message of the Dollar*;" W. C. Van Vollen, Atlanta, Ga., "*Psycho-Therapeutic Treatments in the Cure of Mental, Nervous and Chronic Diseases*;" Rev. J. H. Sowerby, Canton, Ill., "*The Divine Image in Man*;" A. A. Lindsay, M. D., St. Louis, Mo., "*The Chemistry and Psychology of Love*."

We count this but a very small part of what the program will

be when completed. Besides the lectures and addresses there will be choir and congregational singing, and other music by experts. There will be afternoon and evening program sessions, and business sessions before noon. All members may attend and vote at business sessions.

Every one interested in the New Thought, in any of its branches, should make it a point of honor to attend, and to talk up the subject among his friends. Everything done to strengthen this organization is a step taken toward that unity of action which will make the New Thought movement a lasting world power. Without some common meeting ground the different cults of the New Thought will expend their energies fighting each other instead of going ahead with their own line of work, content to let others do the same.

For programs and circulars address,

— ERNEST WELTNER, Secretary, Nevada, Mo.

The Church of the New Thought and College of the Science of Being, Fine Arts Building, 203 Michigan Ave., Chicago, has issued its calendar of work for the coming season. The Preparatory Course consists of free lectures, which will occur on Monday afternoons, 2:30 o'clock, September 11, 18, 25; October 2. Thursday evenings, 8 o'clock, September 7, 14, 21, 28, at Hall 732 Fine Arts Building, 203 Michigan Ave. This Course is followed by seven other more advanced courses, covering the entire field of the Science. The teaching of this society is that formulated and promulgated by Ursula N. Gestefeld, and among the instructors are the following prominent New Thought workers: Mrs. Caroline S. Wolfe, Mrs. Anna B. Goddard, Mrs. Elizabeth M. Leake, Mrs. Augusta Boulter, Mrs. Frances L. Johnstone, and Mrs. Cornelia Berry. A copy of the Church Calendar will be sent on application to the Secretary, Mr. F. D. Wetmore.

The time seems to be ripe in the beautiful city of Cincinnati, Ohio, for more practical work, for larger and stronger demonstrations of the All in All. A new organization has been formed for the spread of the Gospel of Truth, under the name of "The Universal Church of Practical Christianity," Mrs. Anna L. Luetzeler, leader, meetings being held in Odd Fellows Temple, Hall B, which began September 7th. Unity Society of Practical Christianity extends congratulations and blessings, and affirmations of success for the work and workers.

We have blotters for free distribution, when stamps are enclosed for postage, on which is printed in large type effective statements for daily use, and the UNITY "Class Thought."

IF YOU BELIEVE.

Many members of Silent Unity ask if we can help their needy friends who are not members. The message of the Christ to all who have faith is, "Ask what ye will in my name and it shall be done unto you." Always send the names of those you want helped, and any particulars about their cases that may come to you. Information about the mental characteristics of the patient count more in our treatments than descriptions of the disease. The following extract from a letter by a mother whose daughter we were asked to treat, is an illustration of the way the Spiritual Law works:

I wrote to you on the 25th of last month asking help for my loved and only daughter, whom Dr. P—— decided for her that she must undergo a surgical operation immediately for ovarian tumor. It is a month now, and I want to tell you how your treatments have worked in her case. I mailed the letter to you on Friday morning, the 21st. Then I spent the day with her, and helped to get her ready for her stay in the hospital, but did not mention it to her that I had written to you. She never approved of my interest in you, and I did not think it best to arouse her objections just then. On Saturday I was busy at home, and very depressed and sad, until about 4 o'clock in the evening, the weight seemed suddenly to lift; I felt distinctly the clearing off of fear and worry, and such a comforting sensation of trust. I said over and over, "I know she will get along all right." Sunday morning her papa and I went over to try what we could to encourage her to meet the inevitable with fortitude. (She told me this, not knowing anything of what I had done). She said she had suffered terribly all day Saturday, could get no rest in any position, till about 4 o'clock, when the pain left her all at once. It had been so intense, and left so suddenly that she was alarmed, supposing the tumor had burst, as the doctor told her that would be the danger of delay. She was perfectly free from pain, but so scared that she had her husband call Dr. P——, but he was not at home, so they called their physician. He came, found her a little nervous, but no symptoms of anything serious. She rested good that night, and was feeling all right Sunday morning when I went. Then I told her what I had done, and how I was helped about the same time. Dr. P—— soon came, and, after an examination, said the tumor was there just the same, but not any larger, as he could tell. Said it was about as large as a pint cup. He recommended that they delay the operation a few days, and get nerved up to it. Well, time passed, she had no pain, felt well. The next week, Tuesday, being in the neighborhood, he called to see her. He said the tumor was not half as large as when he found it; allowed her to leave her bed, and said to delay the operation some time yet. She has been about as she pleased ever since. Rode twelve miles to Clarinda on the 14th of this month, called on her surgeon. He said as long as she gained he would perform no operation, but he told her it would certainly have to be done sometime. Well, she is getting better, and doing a good deal of her work. And she wants me to ask you to continue to help her all you can, and I want you to save her from that operation if it is possible. She is almost in ignorance of the teaching of Unity folks, just because she would not give the subject any attention. But now she

believes there is something new and curious about it, and may be led to investigate for herself. She says the strangest of all is the change in everybody's mind, whereas people were saying to her, "Yes, have the surgery by all means; get rid of it while you can." Now they say, "Don't do it till you have to save life," etc.

—Mrs. M. McC.

THE WORK IN TOPEKA.

The Radium Circle met yesterday. Twenty-two of the best people in Topeka were present. Mrs. Case conducted the lesson. Subject: "Growth" Mrs. Reniger, our Circle poet, gave us a fresh new Truth poem. The music was fine, and, taking it all together, we were greatly refreshed. We are looking forward to having Dr. Sullivan with us Tuesday and Wednesday of next week. Through the courtesy of Mr. and Mrs. Reinisch we shall picnic at Gage's Lake on Wednesday with Dr. Sullivan as honored guest. Mrs. Reinisch is perfectly healed. Her face was fairly radiant yesterday. She is bubbling over with joy and happiness, and, in fact, in the Radium Circle is the "belle of the ball."

LIDA HARDY, Topeka, Kan.

In the report of Mrs. Marion Drake's talk before the Unity Society, May 31st, in speaking of the healing of the withered hand which she was instrumental in healing, the following statement was made: "As soon as the hand was taken out of the cast the fingers could be moved." The facts are these: The hand was taken out of the cast some two years before, after being set wrong, which caused the hand to wither, and the healing was effected after the hand had been withered all this time.

A lady having had large experience as a teacher, and also well indorsed in Practical Christianity, wishes to form classes for tutoring young girls and children. Address Miss Elizabeth L. Koues, "UNITY," 913 Tracy Ave., Kansas City, Mo.

The rate of three subscriptions for \$2.00, one of which may be a renewal, still holds good.

For \$1.15 we will send UNITY one year and "Wee Wisdom's Way," a booklet of sixty-four pages, by Myrtle Fillmore.

For \$1.25 we will send UNITY one year and WEE WISDOM, a monthly paper especially designed for teaching Practical Christianity to children.

For \$1.35 we will send UNITY one year and "Twelve Lessons in Truth," by H. Emilie Cady.

BOOK REVIEWS.

BY J. H. C.

SUGGESTIONS FOR STUDENTS OF PSYCHOLOGY. By Anita Trueman.

The sub-title of this book is, "A Simple Statement of Essential Truths Concerning the Power of Man and the Laws of their Activities."

In the Preface the author says:

"A knowledge of the mind is to the problems of life what a knowledge of Algebra is to mathematical problems. It enables the individual to solve them with comparatively little effort, for he has already done a large part of the thinking required in the solution of any problem."

The book is divided into six parts as follows:

Part 1.—"Substance, Power and Law;" Part 2.—"Analysis of Man;" Part 3.—"Study of Subjective Mental Phenomena;" Part 4.—"Study of Objective Mental Phenomena;" Part 5.—"The Moral Nature;" Part 6.—"Study of Psychic and Spiritual Phenomena." An interesting book, void of technical terms and abstract statements, and full of information and descriptions of the activities of the mind, with clear definitions of terms in common use among students of the mind. Published by J. S. Ogilvie Publishing Co., New York. Price, not given.

THE ONE TREATMENT CURE AND INSTANTANEOUS HEALING.

By Lydia A. Duncan.

A strong, well-written treatise on the subject of healing which takes the matter entirely into the realm of spirituality where wholeness *is*, and where a proper recognition of its accomplishment, renders continuous treatment unnecessary. Mrs. Duncan says:

"It is already done in the Divine economy, and in the hour when you think not, when you have ceased to think at all about it, you will suddenly discover that the healing is done. Tell no man—forget it. Let go of everything—both the truth and the error so you may get into the freedom of the Spirit which is beyond and above the plane of sense. If there is nothing to be cured we may take all anxious thought from the body, which will give it its native freedom, then our work is done."

An excellent little booklet, the price of which is not given, but which we presume will sell for 25 cents. Published and for sale by the author, Spring Lake, N. J.

SELF BUILDING, THROUGH COMMON SENSE METHODS. By Corilla Bannister.

A timely book, and one which metaphysicians will do well to read and heed. By easy steps and common sense methods it

develops and unfolds the spiritual and physical man at the same time, and advocates the "highest form of devotional muscular movements of the human body," that is, concentration upon some helpful thought while taking exercise. Correct breathing, proper forms of physical culture, food selection, concentration and harmony are all treated from the higher spiritual standpoint, combined with rational, concentrated activity on the physical and mental plane, thus producing that harmony which is celestial unison. "Harmony with one's self is health; harmony with others is love, and harmony with the universe is immortality." Cloth, 205 pages. Price, \$1.25. Published by Lee & Shepherd, Boston, Mass.

Good German translations of the following books are now in stock at the following prices:

1. Lessons in Truth, by H. Emilie Cady; cloth \$1.00; paper 75 cents.
2. New Thought Simplified, by Henry Wood; cloth \$1.00; paper 75 cents.
3. Spiritual Knowing, etc., by Seward; cloth \$1.25; paper \$1.00.
4. The Spiritual Law in the Natural World; Eleve; cloth \$1.25; paper \$1.00.
5. In Tune with the Infinite, by Trine; cloth \$1.25.
6. Living by the Spirit, Dresser; cloth 75 cents.
7. Lessons in the Philosophy of Life, by Lucia A. Beckham; cloth \$1.00; paper 60 cents.
8. Between the Lines; Mrs. Hannah M. Kohaus; paper 40 cents.
9. Remedies of the Great Physician; Mrs. Hannah M. Kohaus; cloth 40 cents.
10. Studies in Divine Science, by Fannie B. James; boards 50 cents.

Send orders direct to UNITY TRACT SOCIETY,
913 Tracy Avenue, Kansas City, Mo.

Send 35 cents for our Booklet and Motto. Write us confidentially. *We can help you.* The Helping-Hand That Helps Library, (U) 3036 Indiana Ave., Chicago, Ill.

JUST OUT — "The One Treatment Cure, and Instantaneous Healing," by Lydia Duncan. Price, 25 cents *in silver*; *no stamps*. Post Office Box 57, Spring Lake, N. C.

Remember you can have both UNITY and WISE WISDOM for three months for 15 cents.

SIGNS THAT FOLLOW.

We sincerely thank you for the much good we feel and *know* we have received through your treatments for prosperity. Mother encloses her name for another month's treatment, to which I gladly add my own. I think we feel as Jesus' disciples did when they were troubled, and did not know how to help themselves they could "go and tell Jesus" and it was all right. I do know that we have had more work, and have received better pay for it than we did before receiving your treatments, and are only too glad to have them continued. With deep gratitude and love to you all. — F.

.

About a year ago I was in your city, and consulted several specialists. I had what the doctors call *locomotor ataxia*, and took medicine from one of them for three months. They wanted me to be operated upon, but I would not consent. I borrowed a book of one of the members of Unity Society, entitled, "Practical Lessons in Christian Living and Healing," and began to grasp the Truth; stopped medicine, and, as a result, have destroyed the disease to the extent of being able to work every day. I had catarrh twenty years, and was almost deaf—I do not suffer any more from it now. I send some one to the healers almost every day. I was twenty years in the Christian church, and was elected deacon, but have now changed my belief.—L. A. L.

.

When I say over to myself many times, "Thou art within me as my quickening life," I feel a strong vibration from the crown of my head to the soles of my feet. *.*

.

I wonder why you did not send prosperity treatments to your members who scraped along and paid their subscriptions as well as delinquents. I could use more than I have very nicely, although I am not suffering for anything since I began reading UNITY. — H. E. H.

("We came not to save the righteous but sinners."—ED.)

.

Your treatments for piles, given me while I was at Chickash, I. T., have entirely cured me. This, to us, is wonderful, as the case was of twenty-five years standing, and I had suffered all tortures imaginable. Yours in His name, Mrs. M. T.

 THREE SUBSCRIPTIONS. \$2.00.

That is an offer for UNITY. Or, we will send it to you three years for \$2.00, or five years for \$3.00, if paid in advance.

MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services at Unity Headquarters, 913 Tracy Ave., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 913 Tracy Ave., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

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