ANNOTATIONS

HOW I USED TRUTH  (Cady)

Lesson 6

"GOD'S HAND"

UNITY

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1. What does the hand represent or symbolize?

1. The hand is a physical representation or symbol of the power of the mind to grasp, to seize, to lay hold on, to embrace, or to retain ideas. The hand symbolizes the power to release, to give, to serve, or to share God's ideas. The hand symbolizes the power of the mind (as well as the hand) to accomplish, to do, to minister, to carry through an idea from inception to fulfillment.

   Spiritual ideas are grasped and "handled" by the mind just as the hand grasps and handles tangible objects. Through the mind, ideas are released, shared, or given, just as the hands release, share, or give of manifest things. Man alone among known created forms has developed the mental dexterity to take hold of the blessings of God and the manual dexterity to make these blessings manifest.

   The hand accomplishes physically what the mind conceives mentally. Each is a counterpart of and complement to the other. In one sense, we might say that the hand is the extension of the mind or the mind made visible.

   As long as there is life in the body, the mind will give impulses to the hand. One in anger may strike another with his hand. The hand does not render the blow of itself, but follows the direction of the mind. With each kindly act of the hand, the heart (the feeling phase of the mind) expresses love and compassion.

   Each movement of the hands gives a message. We see the hands extended in welcome. We see the hand raised for silence. The movement of the orator's hands emphasize his points. The hand may express joy or disdain, helpfulness or rejection. No matter what is indicated by the movement of the hands, they are the expression of the mind moving them. A popular song of years ago expressed this in the following words:

   "Every little movement has a meaning all its own. Each thought and feeling by some posture can be shown."

   The skills of a man depend upon the intensity of his desires, his strengths, his goals, his courage, and his earnestness. The explorer's vision goes beyond the known world and he trains his hands to do things the average person cannot even conceive. The exploration of space has demanded a mentality that can train the hands to obey instructions stemming from split-second decisions, with instant response. Life itself in the new world of space depends on instant obedience.
"The hands have been likened to the executive power of the mind because through the hands the decree of the will is put into execution. Your mind is blessed with the power to think and to will; your heart is endowed with the power to feel and to love; your hands are equipped to carry into effect the thoughts you think and the things you feel. . . . Without a second's hesitation your hands carry out the orders of your mind" (You Can Be Healed: page 130).

2. Why do we sometimes feel that we are "empty-handed"?

2. There may be times when we feel that we are "empty-handed" (as mentioned on pages 65 and 68 of the text). This is because at the moment we may be experiencing some lack of good in our life---in mind, body, or affairs. This lack of some manifest good makes us feel separated from God, the source of all good. We may experience frustration in our desire to give some form of good to another. However, if we continue to feel "empty-handed" we will be guilty of the very attitude Jesus warned us against when He said,

"Judge not according to the appearance, but judge righteous judgment" (John 7:24).

To feel "empty-handed" is an indication that we are "empty-minded" or unconscious of the rich ideas of God that are the basis for the fulfillment of any need. In reality, we are never without the ideas of God, as they are part of our spiritual nature. However, unless we are conscious of them, to all intents and purposes they do not exist for us. It is like having a treasure buried beneath the surface of the earth. If we do not know of it, we make no effort to dig for it.

The miser, on the other hand, may have plenty of money and possessions. But, not knowing the truth behind them, he is "empty-minded" and "empty-handed" for he fears to share with others. He is not really in possession of good because he does not possess in mind the reality back of it---the ideas that have produced the outer forms.

The reasons for the feeling of "empty-handedness" may be as varied as the individuals experiencing a sense of "emptiness." In the over-all picture, the reason is lack of understanding of how to find fulfillment through prayer. An individual may feel "empty-handed" because he believes that he stands alone, apart from God and his fellow man. Fears may keep some of us feeling "empty-handed." Whatever the reason for this feeling, back of it is the belief in one's lack of power to achieve, a sense of inefficiency and of limitation.

To become aware of our true nature, of our relationship to God, is to become conscious that we have limitless spiritual capacities to replace any belief in "emptiness." With such a consciousness we will know that as sons of God we are heirs to freedom, dominion, satisfaction, full-handedness. Then our hands are filled with the spiritual gifts of God. The hand, being the "doer," gives forth what the mind has conceived of as the blessings of God.
If we are conscious of the Truth, though we may seem to have no outer forms of good to share, we can "give" of God's blessings. With a heart overflowing with God's love we may "hand out" health to the sick or wealth to the poor. We may give happiness to the unhappy, peace and comfort to the sorrowing, wisdom to the seeker after Truth. Since each one must accept God's gifts for himself, we need feel no responsibility once we have spiritually and mentally given the "treasures of heaven" or the rich ideas of God to another.

3. Why do we say that our hands represent the "hand of God"?

3. Our hands represent the "hand of God" because we are co-workers with God to "hand out" His blessings. As sons of God, we are privileged to give to all creation the love, peace, joy, power, faith and all the other ideas (qualities) that belong to our divine inheritance.

As pointed out earlier in this lesson, the hand is the symbol of the power of the mind to grasp and handle an idea and to "hand" it on to others by various means of communication. Man alone can lay hold of an idea, analyze it from all angles, examine and determine its value. The result of such mental action is a "thought form," a mental picture or concept. By right application of our mental powers we may learn how to use ideas for the betterment of humanity, and of every species of creation.

As the image-likeness of God, we are continually being inspired by God with new ideas. Through conscious communion with God in the process we term prayer, we learn of God's plan or will for creation. Therefore, we come to see that we are the "hand of God" or God's working power in the visible realm. Cognizant of the Truth, and of our part in God's plan, we are able to carry out with skill, power and wisdom all that God has planned for the fulfillment of the manifest realm.

A wonderful thought
In the dawn was given

That a secret plan
Is hid in my hand

That God
Who dwells in my hand
Knows this secret plan
Of the things He will do
For the world
Using my hand.

--Toyohiko Kagawa

In order to fulfill our mission on earth, we need to seek God often in prayer. As willing and obedient children of God, we become receptive to what the Father has to say to us in the moments spent in the silence. As the "hand of God" our next step is to bring into manifestation what God has revealed to us in the "secret place of the Most High" (Psalms 91:1).
"Your hand bears the imprint of your character, your individuality. It also bears the imprint of your heart, life, and mind. It represents the acme of faith that can lay hold of all good, the essence of love that can dispense all good, the purpose of life that has its foundation in the law of giving and receiving. Your hand is fashioned to carry out in the world about you the creative law of divine order, harmony, and beauty" (You Can Be Healed: pages 131-132).

Spiritually, mentally, and physically we are channels for God's love to pour forth upon creation, in the particular place where we find ourselves. The businessman may be the "hand of God" bringing fairness, success and abundance. The doctor, the nurse or the welfare worker may be the "hand of God" to heal, to comfort, to help others. The parent is the "hand of God" to guard, to feed and clothe, to nurture God's little ones. The musician, the artist, the sculptor, the architect may each in turn be the "hand of God" to bring beauty, order, happiness, comfort to that part of man's nature that does not "live by bread alone" (Matt. 4:4). A previous lesson in this course pointed out the value of work. Our hands, through whatever channel of work may be ours at any given time, become the "hand of God" bringing His will, His kingdom "as in heaven, so on earth."

"Can your life be separated from the life of God? Is your mind a thinking apparatus independent of Divine Mind? Can your heart be isolated from the infinite heart of divine love? No; nor are your hands distinct from the hand of God.

"Your hands are God's hands, ready and capable of performing perfect service. Bless them and let them carry out His excellent plans. Love them and let them work for God, for humanity, for your family, for you. Do not drive them, force them, abuse them, or think of them as gnarled, crooked, hard, rough, or unlovely. Praise your hands, appreciate them, thank God for perfect hands" (You Can Be Healed: page 131).

4. When do our hands serve as the "hand of God"?

4. Our hands serve as the "hand of God" when they are expressing or carrying out the plan or will of God. They serve as the "hand of God" when they are doing acts of love, kindness and thoughtfulness. Our hands are truly the "hand of God" when they are doing the constructive work that brings our manifest world closer to the ideal world of God.

Take my hands and let them move
At the impulse of Thy love.

--Frances R. Havergal

Sometimes we may overlook the fact that those dedicated to bringing "life, liberty and the pursuit of happiness" are serving as the "hand of God." This is true whether in governmental, educational or religious circles. God has no other hands than ours.
Our hands are not fulfilling their true purpose of doing God's will if we do not accept the privilege and responsibility of being a co-worker with God.

It is possible for us to serve as the "hand of God" only when our conscious phase of mind (thinking or reasoning faculty) and our subconscious phase of mind (feeling nature, or heart) are cleansed of all thoughts and feelings that do not measure up to the high standard of God. By the process of denial we are able to prepare our consciousness for the inflow of God's inspiration. Through affirmation, we are able to consecrate our hands to do God's bidding. We come to think of our hands as instruments that God uses, so that all work we perform is done to the glory of God and the honor of man.

"Love, the divine executor, finds a wonderful outlet through your hands, as does every other divine quality. . . .

"The hands are the obedient servants of the will. When you realize that it is through you that God's perfect will is done in the world, when you surrender all personal willfulness and are ready to do His will, when you yield every turbulent, anxious, resistant thought to the certainty that His will is always good, then and not until then will you fully appreciate your hands and the holy office they are equipped to fulfill" (You Can Be Healed: pages 130-131).

The text states on page 67, "Then keep the hand open." This is first of all symbolic of an open mind, a mind that has become a receptive and clear channel for God's love, faith, wisdom, abundance, and life to flow in and through.

We need never doubt our ability to give if we have first sought God's guidance. Sometimes when we want to give some outer form of good to another, we are guided by God to give only of spiritual gifts. These may be in the form of a thought or prayer of love, appreciation, or understanding. Sometimes, of course, we may give an actual, material gift. Often when we feel we have no material gift worth giving, God leads us to give something that we may consider quite insignificant, but which will prove to be just the right gift to bless that particular occasion.

The text (page 67) gives a statement from Scripture that indicates how God's hand gives:

"Thou openest thy hand,  
And satisfieth the desire of every  
living thing" (Psalms 145:16).

When we open our mind, our hand, to the calls made upon us, we are serving as the "hand of God" and giving as freely as God gives to "every living thing." The world cries out for peace, and it lies within our province to pray for peace. Also, we can do those things that make for peace in our homes, our places of employment, in our social, educational, and religious contacts. Jesus made a strong statement when He said, "I came not to destroy, but to fulfill"
(Matt. 5:17). Our hands are lifted in blessing when we refrain from criticism in our human relationships and serve as the "hand of God" through our compassion, our understanding, our love. We are serving as "the hand of God" when we can say of the thoughts, words, acts, of every day,

"I am helping to fulfill God's plan of good for myself, my fellow man, the world, and the creatures of the world."

5. How did the woman cited in the text (page 67) serve to bring freedom to a certain man?

5. The woman cited in the text became a channel for a certain man's freedom as soon as she recognized her hands as the "hand of God." With this realization she was able symbolically to stretch forth her hand in prayer to this man and offer him the freedom that was God's gift to him.

The letter appearing in the beginning of the book How I Used Truth indicates that the author, Dr. H. Emilie Cady, was herself the woman, and the man referred to in the text was her own father. The letter points out that even though Doctor Cady had sought outer help, as well as prayer help, her father remained in exile. When the problem seemed too heavy for her she cried out to God for help for her father, and God's answer given on the second page of the letter is very clear:

"'I have no hands but human hands. Your hand is my hand; stretch it forth spiritually and give whatsoever you will to whosoever you will, and I will establish it.'"

The text shows further that Doctor Cady did follow through on this guidance, for such it was. It is important to note that after speaking the word of freedom for her father "she committed the whole matter to Him who invariably establishes the word spoken in faith" and the result was her father's attainment of freedom in the outer.

In recognizing her hands as the "hand of God," Doctor Cady became increasingly aware that God's storehouse contains every idea that can produce the good desired by God's children. Furthermore, she came to realize that God is ready and willing to fulfill every righteous desire. By seeing her hands as the "hand of God," Doctor Cady was able to speak the word of Truth that brought inner freedom to her father. He was then able to accept the outer freedom that was his divine birthright. It is important for us to understand that our part is to "speak the word" and God's part is to establish the Truth contained in the word. We find this very clearly expressed in the twenty-eighth verse of the twenty-second chapter of the book of Job:

"Thou shalt also decree a thing, and it shall be established unto thee; And light shall shine upon thy ways."

Having done our part in decreeing or speaking the Truth for ourselves, or for others, in an uplifted attitude of consciousness, we do as Doctor Cady did: commit the matter to our heavenly Father. God alone can establish the result, in the same manner that the principle
of mathematics "establishes" the right answer if we have done our part in correctly applying the rules of the principle.

As co-workers with God, we need to be open-minded to the Truth as it concerns ourselves, other people, and all creation. Limitations may appear in people, or in the manifest world. However, through our understanding of Truth we lift our consciousness above the limitations, the appearance, and "Judge righteous judgment" (John 7:24). We may symbolically stretch forth our hands in blessing so that all creation, including man, may receive the freedom that God has already given. When we utter any prayer for another, whether it be for healing, abundance, freedom, or peace, we are doing as Doctor Cady did: recognizing our hands as the "hand of God." Having accepted our own inner freedom we mentally extend to others God's gift of freedom from limitations in mind, body, or affairs.

"They alone are free who persist in holding to the true view of life, regardless of preaccepted theories, and who obey only the voice of the higher self, which holds them to an unswerving performance of the right, both mental and outer, instead of following the voice of their own desires.

"The subject of freedom is inexhaustible. The quest for freedom is endless and is unfulfilled save in the Christ consciousness" (Mysteries of John: page 88).

6. Where does giving first take place?

6. Giving first takes place in Spirit as a God idea seeking expression. Giving is the Gift of the Creator's own Spirit to the created. This is the first giving. This movement awakens in us a desire to give, or to do something. If we follow through on spiritual inspiration we will actually perform the act or give the mental or visible gift to another.

The Biblical quotation appearing on page 68 of the text reminds us of God's generous giving and the invitation to us to make our claim on His good:

"Prove me now . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

God, as our supply and Supplier, the "all-sufficiency in all things," gives of His own nature to creation in the form of the ideas of life, love, power, strength, peace, and so forth. As the ideas of our heavenly Father move in our consciousness, we are filled with the love that prompts our giving.

All of us have had the experience of desiring so much to give to another, yet feeling that we have no manifest substance to share. In order to give as inspired by the Spirit within, we must have faith in ourselves as heirs of God, and distributors of His riches. Such a faith can be built only as we enter into periods of prayer and become consciously acquainted with God. It is at such moments that God whispers to us the truth about ourselves as spiritual beings, as His sons, and inspires us to share the wealth of Spirit. Even
with an empty pocketbook, we begin to give mentally of the "fruit of the Spirit" as thoughts and blessings of life, joy, plenty, peace, freedom, and the like. If and when it becomes necessary for us to give the visible forms of good to our fellow man, we will find the manifest substance is available.

"True giving is the love and generosity of the Spirit-quickened heart responding to the love and generosity of the Father's heart" (Prosperity: page 133).

We cannot give what we do not have. If we have not consciously taken hold of some divine idea and made it ours, we cannot "give" it, much as we might long to do so. Before we can "give" of love, we have to be loving. Before we can give the blessing of health, freedom, harmony, understanding, we have to be conscious ourselves of these qualities being part of our divine heritage and the heritage of every person.

"You must have what you would bestow; you must be what you would have others become" (William A. Clough; Weekly Unity).

Once we have accepted the Truth that God's abundance is available to every man, we will discover that we have unlimited supply to give.

"As thy substance is, give alms of it according to thine abundance: if thou have much, according to the abundance thereof, give alms; If thou have little, bestow it, and be not afraid to give alms according to that little" (Apocrypha, Tobit 4:8).

7. What is meant by the statement in the text (page 67), "'Only say the word' of giving"?

7. "Only say the word" is the statement made by the centurion to Jesus (recorded in Matthew 8:8) when he came seeking healing for his servant. Recognizing the spiritual authority of Jesus, the centurion said, "Only say the word, and my servant shall be healed" (Matt. 8:8). When we relate such a statement to giving, we need to consider what it is we seek to give. We are sons of God, thus heirs to all of His good in the form of ideas. As sons, we are co-workers with God, and we "give" or bring these ideas into expression in the manifest world.

"God said" is recorded in the first chapter of Genesis as the manner in which God brought forth His creation, or His process of "giving." We follow the same process. When we use the expression, "Only say the word," we are referring not only to that which is spoken audibly, through the lips, but also to that which is expressed silently in the mind (conscious thinking and subconscious feeling). The text (page 67) states, "'Only say the word' of giving." In other words, when we declare, silently or audibly, with deep feeling, the Truth of God, of man, of the universe, we are actually "giving" the Truth. The word speaking in its generally accepted use describes the actual audible uttering of words by sounds in order to convey ideas to others. However, the communication of ideas may be also by the written word, or by the silent word. In the final analysis, speaking is the assembling of the elements, or ideas, of
the spiritual kingdom, into a definite, clear concept that meets a specific need. The "speaking" will be done audibly, silently, or by written word according to the requirement.

In the incident in Jesus' ministry referred to in this Annotation, the centurion expressed his faith in Jesus to "say the word" yet we have no record of Jesus audibly saying a word of healing for the servant. The Scripture records that:

"When Jesus heard it, he marvelled" (Matt. 8:10).

"And Jesus said unto the centurion, Go thy way: as thou hast believed, so be it done unto thee. And the servant was healed in that hour" (Matt. 8:13).

Webster's dictionary gives as one of the many meanings of speak, "To express or declare in any manner." The request made to Jesus by the centurion, "Only say the word," called forth His "giving" of health by silent declaration of Truth. The centurion then had to accept the word of healing by faith.

Recognizing our hands as the "hand of God" we, too, are able to say the word of Truth and thus mentally "give" to others the good we know to be their divine birthright. In the opening of the chapter for Lesson Six, the author points out that all of us have felt that if we had more money we could "relieve anxiety and distress" or "give a lucrative position to this one needing work, freedom to that one wanting release from material bondage" (text, page 65). We come eventually to recognize that the process of affirmation is the channel for this "giving." We see why we need to go consciously into God's presence in prayer in order to let Him first give us that which we would share with others. What He gives, primarily, are His rich ideas that, spoken forth, will replace anxiety and distress with faith and understanding. A place of service will open to one seeking employment. One who needs it will be granted freedom from fears, wrong habits, or any type of material bondage.

Referring again to the realization Doctor Cady had of her hands as the "hand of God": She was speaking the word of "giving" when she said

"'Here is your freedom. It is God's gift; wake up and take it; get up and go forth; you are free!'" (text, page 67).

This is a graphic illustration of "Only speak the word" which was the centurion's request to Jesus. However, it is far more than just words, no matter how positive or how true. The act of speaking the word is the "giving" of spiritual blessings from a consciousness anchored in the Presence of God.

8. What is the relation between the "word" and the "hand"?

8. The "hand" symbolizes the ability to carry out the "word" in the visible plane. In turn the "word" is the ability to execute the will, or carry out the edicts of the mind.

In its highest aspect, our word is intended to carry out the
will of God through our thinking, feeling, and willing. The hand in its highest aspect symbolizes the carrying out of God's will through the word. This is done by our speaking and acting. In one sense, we might say that speaking or saying the word is the "handling" of divine ideas to make them manifest in the visible world.

It is the hand that accomplishes what the word has decreed. The word, obeying the desire or will, provides the hand with the motive power to do, to accomplish. On page 67 of the text a portion of verse eleven, chapter fifty-five of Isaiah, is given; the entire verse reads as follows:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In this scriptural text we realize that the prophet is expressing the manner in which God brings forth from the invisible into the visible. The word which "goeth forth out of my mouth" is the expression of the will or plan God has for His creation. Being God's will, it can only accomplish "that which I please." In other words, it can produce only good, for that is the nature of God.

Usually when we speak a word of something we are going to do, we go right ahead and accomplish. The "hand of God," moving throughout creation as His laws, accomplishes the God plan, so that divine order is operative on all levels of life. This is true whether there is a need for healing, for prosperity, for understanding, or for peace. In the same way, we send forth our word of Truth to "accomplish that which I please." However, we must go a step further and actually do whatever is required to bring forth the manifestation or the works. This is emphasized in the Epistle of James:

"But be ye doers of the word, and not hearers only!" (Jas. 1:22). "What doeth it profit ... if a man say he hath faith, but have not works? ... Even so faith, if it have not works, is dead in itself" (Jas. 2:14, 17).

The hand is the "doer" of the word of faith and until the hand and the word are working in perfect unison, we will not have the "works." The word is the power to say; the hand is the power to do. The first is the master, the second is the obedient servant.

The word is the working power in the realm of the mind, but the hand is the working power in the visible world. The hand is the power that makes objects or forms, that accomplishes results in the actual or three-dimensional sphere.

When there is willfulness on our part, our words are not the creative working power of God; they are being used to tear down rather than to build up. The hand, having no choice of its own, must follow the impulse of the will and the word. We must yield our will (i.e. our faculty of will) to God's will. Guarding our word against negative uses and blessing our hand produces a working combination that is unbeatable. The yielding of our will to God brings
spiritual mastery. Then, when we "say the word" of Truth, our hand is indeed the "hand of God" moving throughout creation "to accomplish that which I please." We can say with deep conviction, "Thy kingdom come. Thy will be done, as in heaven, so on earth" (Matt. 6:10), knowing that we are doing our part to make this possible.

9. Of what is "giving" the natural outflow?

9. "Giving" is the natural outflow of love. "For God so loved the world, that he gave his only begotten Son" (John 3:16). God gave Himself as the reality back of all creation. In man this reality is the "only begotten Son" or the Christ Spirit indwelling.

Paul has referred to love as the "fulfillment of the law" (Rom. 13:10). In order that any law may be fulfilled, the principle back of it has to be expressed. The very nature of love requires its inclusion in the expression of any divine law in order for fulfillment to take place. For example, there are those who mistakenly believe that justice precludes love. There can, however, be no true justice until love has become a component part of the action of judgment.

A gift is never truly a gift if love is missing. Unless the outer form has been prompted by love, it is nothing more than a transaction. When the heart is filled with love--love for God, love for man, love for all creation--giving becomes a natural impulse. True giving is sharing God's substance, not giving merely to fill places of lack. In selfless giving, all thought of "mine and thine" has gone. Love knows God and thus recognizes oneness. Giving prompted by love is not limited to persons but reaches out to all creation.

"In his second letter Paul . . . suggests some principles of giving that are always applicable, for giving is a grace that adds to the spiritual growth of all men in all times. Without giving the soul shrivels, but when giving is practiced as a part of Christian living, the soul expands and becomes Godlike in the grace of liberality and generosity. . . . Therefore it is not surprising that Paul classes the grace of giving with faith, knowledge, and love" (Prosperity: page 133).

The mother with love-filled heart yearns to give to her children all that will bring them happiness. The father who loves his children works to provide all that he feels will add to their lives in the way of food, shelter, education, travel, and satisfying experiences. The truly dedicated minister, teacher, government official, and social worker seeks to give of the best he has toward the goals set before him. Dedication to a purpose or a cause stems from love within the heart. This love in turn seeks to give in service to others.

When the heart is full of love, then the hand is full of blessings, whether the hand appears to be full or not. Love reveals the hands to be the "hand of God" and therefore they cannot be limited in their giving. One writer has expressed the idea beautifully in this way:
Lesson 6

Our hands are provided with gifts
If our heart is a fountain of giving.
For this is Love's magic that lifts
Our earth to its heavenly living.

--Ruth Harwood

10. What blessings come to us when we consciously serve as "the hand of God"?

10. Blessings of every kind, in mind, body, and affairs, come to us when we consciously serve as the "hand of God." The very act of giving opens our mind to the Truth of all life. The mind is thus released from pressures that otherwise would block the inflow of God's blessings.

The law of life is that whatever we hold in our own consciousness will manifest in our human experience. Knowing our hands to be the "hand of God" we hold in consciousness all of the ideas of God, such as life, intelligence, love, faith, understanding, wisdom, and so forth. Like seeds that produce after their own kind, the qualities (ideas) of God that we seek to give forth to others unfold in our own life, bringing their blessings of health, vitality, wholeness, and strength. These same rich ideas fill our mind so that we are wiser, more efficient and positive. Our heart is blessed with the love that expresses as compassion and understanding. Serving consciously as the "hand of God," we share divine substance with others, and such giving causes our affairs to show forth more prosperity, success and harmony.

However, we cannot serve as the "hand of God" and distribute God's bounty until we ourselves have been consciously filled or blessed. This is why our prayer periods--those precious times of communion with God--are so vital. It is during our times of prayer (silence) that we receive the infilling of God's blessings, so that we in turn are able to give and thus be a blessing to others.

"I will bless thee ... and be thou a blessing"
(Gen. 12:2).

No heart filled with love for God and love for man could fail to want to give the blessing of peace to others, no matter what their race, color, creed, or circumstances may be. There will be no condemnation in our heart for what others may or may not be doing, only a deep compassion. The result will be happier relationships with our fellow men. This in itself is a blessing that can be the seed of individual peace, as well as of world peace. Faith in the God spirit in others, faith in God's plan of peace, brings the blessing of peace to our own heart. Then we can face life with courage, enthusiasm, and assurance of the triumph of goodness. It is our privilege to "give" the word of peace to all the world; it is our privilege to bless the leaders of every nation.

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.

--Tennyson
We are never "empty-handed" for as we have learned we are heirs to God's riches in the form of divine ideas. We may claim good for ourselves and symbolically "hand" it to others, as the blessings of health, plenty, peace, harmony--whatever the need may be.

"The function of your hands, God's hands, is to bring heaven to earth and to lift earth to heaven. God bless your precious hands!" (You Can Be Healed: page 132).

As this lesson has already brought out, when love fills our heart, our giving becomes the natural outflow of that love. It is not that we seek to give only in order to receive blessings for ourselves. We give because we have yielded ourselves to the great Giver of all good. The chapter covering this lesson closes with these inspiring words:

"We shall simply know that all things are ours now, and out of the fullness of love we shall give freely. God's hand is sure. Your hand is God's hand now, today. It is full now. Give out of it mentally to all who call on you, whatever they need. 'Trust also in him, and he will bring it to pass.'"