ANNOTATIONS

LESSONS IN TRUTH (CADY)

Lesson 11

"SPIRITUAL GIFTS"

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QUESTIONS TO BE ANSWERED

for

LESSONS IN TRUTH (Cady)

Lesson 11

"SPIRITUAL GIFTS"

1. What are spiritual gifts? What is the greatest gift?
2. Do our difficulties sometimes result in good to us?
3. Is God willing to grant to all men deliverance from sin?
4. Name the spiritual gifts enumerated by Paul in I Corinthians 12:4-10, and explain each briefly. Is healing the greatest gift?
5. If a person has had healing power and it seemingly leaves him, how should he regard this change?
6. Do apparent failures sometimes lead to success?
7. What is the Holy Spirit?
8. Is cultivating a consciousness of our oneness with the Father more important than demonstrating things?
9. What is the grace of God?
10. Should we measure our work by what others have done?
1. What are spiritual gifts? What is the greatest gift?

Spiritual gifts are all the ideas (qualities or attributes) of Divine Mind that are our divine inheritance. They cover every need we can ever have. They are the spiritual principles, laws of God, the spiritual patterns, that we are to recognize, understand, evaluate, and use to bring good into visible form in our world. In reality we can conceive of nothing of which there is not a supply in God (His gifts) to meet that need.

As our consciousness becomes aware of the ideas or laws of Divine Mind (the gifts of God) they are quickened as faculties within our own mind. This quickening results in definite activity of our capacities and talents. There have been times when man thought of these talents as something special, given only to certain individuals. However, we now know that God's gifts (ideas) are equally available to all.

When we are unaware that God is the cause of our desire for good, or if we are ignorant of the manner in which we are to claim this good, we very often seek it fruitlessly in various outer ways. Even if we do obtain visible things that seem to us to be the fulfillment of a longing or a desire, we remain unsatisfied because we have not understood nor grasped the truly great gifts that God is offering to us.

According to Webster's dictionary a gift is: "Anything given; a present; a special talent; aptitude; faculty; genius; knack; a capacity that is distinctive." Divine ideas with all their potential are "gifts" to us for the simple reason that they can neither be purchased nor obtained through physical effort (work). They can only be accepted and used. The effort (work) we put forth in connection with accepting and using these gifts is related to "working out our salvation." It is the work of our soul to learn the nature and value of these divine ideas and all that is necessary to further prepare our consciousness to accept, develop, and put the ideas or gifts into practice. Part of this preparation is the cleansing of the soul by denial, and the calling forth of the gifts or ideas by affirmation. When the Fillmores began their work they emphasized that it was to be practical Christianity, and this is why we are taught to put into expression our gifts of life, love, joy, power, faith, imagination, and so forth by using them.

"I have a standard of faith which is true and logical, and I must conform to it in my teaching without compromise. We call it Practical Christianity, and under this name we shall henceforth do our work" (page 104, The Story of Unity).
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By "practical Christianity" Charles Fillmore meant the principles or laws of God, as taught by Jesus Christ, expressed in daily living. We may say that our mission is to "express" the qualities (ideas) that make up our divine heritage, and this is done by actual "use" of the laws back of these ideas. In the book Prosperity, pages 45 and 46, Charles Fillmore emphasizes "use" when he says,

"There is a guiding intelligence always present that we can lay hold of and make our own. It is ours. It belongs to us and it is our birthright both to know it and to use it."

On page 82 of the same book we read,

"Increase come by the operation of a universal law and our part is to keep that law. Use the talent of life and it will expand wonderfully."

Intelligence and life are both gifts of God just as are all of the divine ideas, as we have already mentioned. It is only in their "use" that we prove we have accepted the gifts and made them part of every phase of our life.

Our own divine nature, called spiritual man, the Christ, the I AM, is our greatest gift, because it is the gift of God Himself.

Spiritual man--our true nature--is the image of the nature of God and we have the power to bring it forth after His likeness. This greatest gift is the ideal man in Divine Mind, which as the image-likeness of God, embraces all divine ideas. Until we see ourselves as spiritual beings, with balanced spiritual abilities and capacities, we shall never be truly satisfied. By recognizing this greatest Gift and turning often in prayer to God, inviting its unfoldment in us, we learn in an orderly way how we are to develop all the gifts (ideas).

According to our stage of soul unfoldment we shall evolve the divine qualities in the way that is right for us at that time. For example, there may be a period in our life, in a certain set of circumstances, where we need to exercise faith and patience primarily; at another period, love and understanding may require first place. Perhaps we meet situations that call forth our ingenuity, thus requiring the exercise of creative imagination. At other times we find that we call forth appreciation, good judgment, gratitude. Whatever is required of "our several abilities" as Paul calls them, at any given time, we are actually bringing into manifestation the Gifts that make up the one great Gift--God Himself in us as a living Presence. Just as the acorn contains within itself all of the nature (image) of the oak tree, which will come forth as roots, branches, bark, leaves, so we shall bring forth the likeness of God's nature as our "several abilities."

The greatest Gift to each of us is God's own Spirit which makes all mankind brothers, and we can say truthfully,

We are all one in Spirit.
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2. Do our difficulties sometimes result in good to us?

2. Yes, our difficulties sometimes result in good to us if the desire to be free from them causes us to seek God. Difficulties of themselves cannot produce good; they are good only as they serve to point us to God as the source of their solution.

Difficulties, or what we often term "problems," come in many categories such as sickness, poverty, unhappiness, lack of efficiency. After we have exhausted outer means in an effort to alleviate our problems, we very frequently question why they have come into our life. When the desire to be free from unbearable conditions impels us to seek a way out of them through prayer, then we are on our way to the solution. Then the difficulties or problems can be seen as "angels in disguise."

"God always has a blessing for us in every experience, no matter how trying, and we must not let go of Him until we receive it" (page 51, Let There be Light).

A wise statement was made over two hundred years ago that holds just as true today: "Man's extremity is God's opportunity" (John Flavel). It is only when we are willing to face the fact that our problems have accrued because of our own lack of understanding of God's laws that we provide the opportunity for God to guide us in their solution. As our mind is turned Godward we begin to use His laws (His gifts) in the right way.

Often when we have solved a difficulty by turning to God for help, we are able to look back at the situation that seemed so difficult at the time and say in effect the same words that Jacob spoke after his vision of the angels ascending and descending a ladder that reached to heaven:

"Surely Jehovah is in this place; and I knew it not" (Genesis 28:16).

3. Is God willing to grant to all men deliverance from sin?

3. Yes, God is willing to grant to all men deliverance from sin because His will of all good applies to each of us equally. He is our Father, and His love extends to everyone. The feeling that good is for us, that God can and will deliver us from sin, is, as our text points out on page 118, "a God-given desire, and a God-given right." God, being the source of good, can only will good for His children, for we read in Habakkuk 1:13 "Thou that art of purer eyes than to behold evil."

Sin is the failure, ignorantly or deliberately, to recognize and apply divine law—the law of Absolute Good. Negative problems are the unhappy results we experience by going contrary to God's laws of life. According to Webster's dictionary the word sin means "transgression of the law of God; disobedience to the divine will." It has been said that the word originally had reference to the
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"falling short" of a target, of the bull's-eye. As we view it today, sin does mean the "falling short" of God's standard of good. From a moral standpoint man has termed many things as "sin." He has omitted to see that other acts he has not put in this category are also actually disobedience to God's law. Seeing himself as merely flesh and blood, limited to time, condition, and space, thus ignoring his divine origin, is sin. Thinking of sin, sickness, death, and poverty as being realities and himself subject to them also is sinning.

Because sin has no existence in God, Absolute Good, our "deliverance" is not from something that exists as a reality, but from our own false beliefs that have resulted in distressing conditions.

The first annotation in Lesson One points out that the primary cause of our suffering is our being unaware that we are spiritual beings. This attitude of mind causes us to think, feel, speak, and act contrary to our true nature, thus bringing about conditions that cause suffering. This same cause is also the primary source of sin because sin results from the wrong use of our mental powers, which is disobedience to God's laws. When we think that we are separate from God, we have no real goal for which to aim. Until we come to know "Christ in you, the hope of glory" (Col. 1:27) we continue "falling short" of perfection.

As we have already said, God, being Absolute Good, can only will good for His creation. The principle of mathematics does not "grant" deliverance from our mistakes but has already provided methods for obtaining the right answers. Therefore, in one sense, God does not have to grant deliverance from sin because He has already provided a way that is free from sin. This "Way" is the Christ, or I AM, in each of us. As a further testimony of God's love for man, Jesus Christ came as a living example to teach us this "Way." Jesus, as our Way-Shower (as brought out in Annotation 2, Lesson Four of this course) proved God's power to deliver from sin and suffering by healing the sick and raising the dead. If doing this had been contrary to God's laws, Jesus would never have done His mighty works of deliverance from the results of ignorance and disobedience to these laws.

To be delivered from sin ("falling short" of God's standard of good) we must each accept the truth of our own true nature, the Christ, the I AM, within. Then we must begin to act as a son of God, letting go of all that causes us to sin.

4. Name the spiritual gifts enumerated by Paul in I Corinthians 12:4-10 and explain each briefly. Is healing the greatest gift?

4. The nine spiritual gifts enumerated by Paul may be outlined as follows:

word of wisdom — may be identified as the practical application of spiritual principles (laws of God).
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<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>word of knowledge</td>
<td>the theoretical acceptance of spiritual principles (laws of God).</td>
</tr>
<tr>
<td>faith</td>
<td>steadfastness and assurance in following spiritual principles (laws of God).</td>
</tr>
<tr>
<td>gifts of healings</td>
<td>ability to erase mistakes that have been made, and to restore the body to its place in divine perfection.</td>
</tr>
<tr>
<td>workings of miracles</td>
<td>showing how divine law works to produce good in our life so that it seems miraculous to the unenlightened.</td>
</tr>
<tr>
<td>prophecy</td>
<td>the unveiling of new concepts of Truth; indicating what results may be expected through use of divine laws.</td>
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<tr>
<td>discernings of spirits</td>
<td>ability to know the intent and purpose back of words and acts.</td>
</tr>
<tr>
<td>divers kinds of tongues</td>
<td>this gift makes it possible to reach people in different states of conscious-ness; speaking in the language of love.</td>
</tr>
<tr>
<td>interpretation of tongues</td>
<td>ability to understand the intended mean-ings back of what people say and do.</td>
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So we conclude that healing is not the greatest spiritual gift. In Divine Mind, God, there is no great or small either in ideas, persons, or gifts. Each has its own significance. According to our concepts, or our needs, at any given time, we value some of the underlying principles of God more than others.

"Heal the sick" (Matt. 10:8) was one of the commands that Jesus Christ gave to His disciples. Undoubtedly He had reference to the physical body, for He Himself did many mighty works along this line. But His injunction to "heal the sick" goes even deeper than restoring the physical body to wholeness. His mission was to awaken in man a consciousness of his oneness with the Father. When this realization is reached, we are able to accept and apply to our need whatever gift is required. Even today's psychiatrist knows that right action of the mind is vital to the perpetuation of a healthy body. If a consciousness of Truth has not been awakened in the one healed, the act of healing has not completely fulfilled its divine purpose. The one who would use the "gifts of healings" must know he is healing more than a physical organism.

"But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23).

5. If a person has had healing power and it seemingly leaves him, how should he regard this change?

5. When change comes, whether there seems to be a loss of any power, especially that of healing, we must regard this as an indication of growth. In Spirit nothing is ever lost; in Divine Mind there is no loss of gifts or power.
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We are here to learn and express all the divine qualities (ideas) that make up our divine nature. We are the "seed of God" and like any seed we must begin to grow and unfold in divine order. We are the image of God but to come forth after His likeness we must express the God ideas in their right relation. If healing power seems to have left us, we need to examine ourselves to see whether we have become so satisfied with this one gift that we have ceased to develop other gifts. It may be that our soul is now ready to reach toward greater expansion.

We may have developed the gift of the "word of knowledge" (theoretical acceptance of spiritual principles) so that we do not broaden out into the "word of wisdom" (practical use or application of spiritual principles). So with the gift of healing. We may have put our whole attention on it to the exclusion of, say, the gift of "prophecy" (new concepts of Truth). It is good that all life points to progress and will not allow us to stagnate but forces us out of mental and physical ruts.

In Genesis we are told of the "morning" and "evening" of the days or periods of creation. The "evening" represents a period of quiet or rest and precedes the "morning" or period of activity. The seeming loss of healing power, or any of the other gifts, may be the "evening" period when we come closer in consciousness to God. We can then gather our forces together for a greater expansion of some other gift that Spirit is seeking to express through us for greater growth.

Whenever we feel loss of power, we may be nearer to expansion of greater power, so at such times we need to wait quietly in the silence, in the "secret place of the Most High," so that the Lord (law of our being) or "Christ in you" may reveal the next step on the path of life.

6. Do apparent failures sometimes lead to success?

6. When we view them impersonally, we find that sometimes failures do actually prove to be successes. Too often we judge only by the initial appearance of a situation, rather than following the injunction of Jesus to "Judge not according to appearance, but judge righteous judgment" (John 7:24).

It is true that some conditions come to our life that are produced by ignorance or deliberate disobedience to the laws of God, and cannot at the time be considered as associated with success. However, if through the desperate desire to be released from such unhappy conditions we begin to search for God and His orderly way of freedom, then in one sense these apparent failures become the means of leading us to success. If, on the other hand, we make no attempt to climb higher but remain bitter, frustrated, unhappy, and a slave to negative conditions, we will continue to fail in our undertakings.

Many are the stories of people who have seemed to fail in some particular endeavor, but through their apparent failure have been
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impelled into their right place in life where they became successful. For example, a businessman has become an artist; an artist has become a writer; a lawyer has become a statesman; and all this because something in the first chosen profession seemed to point to failure, but in reality it only opened the door to a different field of service that brought success. The story of Joseph as recorded in Genesis, beginning with the 37th chapter, bears out this truth. Joseph, in expressing his forgiveness to his brothers, said "And as for you, ye meant evil against me, but God meant it for good" (Gen. 50:20).

On page 123, paragraph 23, the text brings out that we may feel we have failed to demonstrate over sickness, but that this seeming failure has sparked the impulse to seek our indwelling Father-Mother God. This contact enables us to receive the particular spiritual gifts that can produce in mind, body, and affairs the good we long for, and thus know true success. The small child may walk well when upheld by an adult, but there comes a time when he must begin to walk by himself. He may fall a few times before he is able to depend entirely on himself. The same thing often happens to us in our spiritual growth, but we must come to know that anything that causes us to grow spiritually is a success; it makes active one or more of the spiritual gifts of which we were not previously aware. We can make the apparent periods of failure into opportunities for the fuller expression of our Christ self.

Our text calls apparent failures "transition periods." Whenever these periods come it is vital that we avoid an attitude of doubt as to God's power at work. We must not be discouraged or disheartened at what we may consider a failure as an opportunity to let God's laws work in us and in our affairs. Even after we have been diligent in the use of denials and affirmations, and faithful to our prayer times, sometimes periods come that are confusing and disturbing. We then may wonder why we have failed to demonstrate. In reality the consciousness and the body are going through a process of adjustment, for as the text says on page 123, "Old ways must die." They will give way to the miracle-working power of God, bringing fulfillment and success. Some metaphysicians have termed this adjustment period "chemicalization." Charles Fillmore gives this explanation of page 71 of Mysteries of Genesis:

"Whenever a new idea is introduced into the mind, the personality is disturbed. It resists; but the spiritual idea is always more powerful than the personal, and with this resistance comes more or less commotion in the consciousness. This is called chemicalization. . . . Those who have entered into this process of spiritual evolution, or what Jesus called the regeneration, are prepared for the reception of these new ideas, and instead of resisting they say with Jesus, 'Not my will, but thine, be done.' This attitude opens the way for the easy advent into their consciousness of God ideas and leads to an inspiration or steady flow of ideas into it."
7. What is the Holy Spirit?

7. The Holy Spirit, as paragraph 24 on page 124 of our text points out, is "God in movement." We read this definition on page 182 of the book, Jesus Christ Heals:

"To the Christian metaphysician the Holy Spirit is just what the name implies, the whole Spirit of God in action."

The Holy Spirit is the third phase of God's three-fold nature that we call the "Holy Trinity or the Godhead," for it is the Expression or Breath of God. It is God moving in man and throughout the universe to accomplish His will or plan of Absolute Good.

The Holy Spirit is not just a mysterious religious term. As the "whole Spirit of God in action" it is comparable to that phase of our own nature that acts, moves, and breathes forth all that we are.

The first phase of the Holy Trinity or Godhead is God as Mind, as Creator, as Father of all. The second phase is the Idea of that Mind which is God the Son, spiritual man, or as Paul puts it "Christ in you, the hope of glory" (Col. 1:27). Spiritual man is the Idea of God Mind that contains all the ideas inhering in that Mind. There has to be a moving force to express or bring forth God's plan, so the "whole Spirit of God" moves into action through spiritual man and this movement or expression we call the Holy Spirit.

When the Holy Spirit ("the whole Spirit of God in action") moves in us it is our inner Teacher, the Spirit of truth, speaking to us through the voice of intuition, that teaches us all things; it brings all things to our remembrance; it is our guide that will lead us into all Truth, for as we are told in the Gospel of John,

"Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth" (John 16:13).

The Holy Spirit is the "breath of the Almighty" that "giveth them understanding" (Job 32:8). Other names for the Holy Spirit are: the Helper, the Revealer of the Divine Presence, the Inspirer, the Comforter.

It is vital for us to remember that there is but one God but there are three phases of God activity. These three phases must work together to bring forth the final manifestation. In every outer form we seek, there must first be mind, then idea, then expression, in order to bring forth the visible manifestation.

When we consider mankind as related to the Holy Trinity or Godhead, we see Jesus Christ as the visible manifestation of perfect man:

God the Father = Mind
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God the Son = Idea, the Christ, the Word, spiritual man

God the Holy Spirit = Expression

and these three phases lead to manifestation of the Godhead which we find in Jesus Christ of whom Paul says "in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). In John's Gospel Jesus Christ is referred to as "the Word... made flesh" (John 1:14 A.V.).

8. Is cultivating a consciousness of our oneness with the Father more important than demonstrating things?

8. Cultivating a consciousness of our oneness with God the Father is much more important than demonstrating things. Jesus said, as recorded in Matthew 6:33,

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

We can see from this Biblical statement that Jesus was not repudiating things; He was putting them in their rightful place—as the forms that "shall be added" to us as an automatic result of obedience to divine law. The condition of this promise is first of all to "seek... his kingdom." Because God's kingdom is the realm of all spiritual qualities or ideas, it is reasonable to seek the idea first. No matter what we do in the mental and physical worlds we must have an idea with which to start. Whether we are aware of it or not, it is always a God idea seeking expression that impels us to pray to God for the solution to a problem.

Our text points out on pages 125 and 126 that it is possible for us to bring (i.e. demonstrate) things into our life by holding to them mentally, but that the

"highest... first... thought should be... to seek the knowing as a living reality, not as a finespun theory that He abides in you."

The highest motive in seeking God should not be just to demonstrate things; it should stem from our love for Him. As we seek our Father-Mother God because of this love, then "all these things shall be added unto you," which includes the power to heal, the power to prosper, the power to harmonize, and all the myriad things that go to make up the "abundant life" of which Jesus spoke.

Many things are necessary in our daily living: food, clothing, housing, right work activity, financial supply, and the like. When we demonstrate these things without first turning to God for ideas, there is little to sustain the outer forms. The "things" follow in sequential order when we consciously seek God and the ideas inherent in Him. When we understand this truth we have learned the law of true prosperity, or the law that produces good in our life. If we attempt to demonstrate things just by mental practice alone, they
will have no roots in divine substance and may not long satisfy us. There is danger of our becoming their slave instead of their master. The parable of the Prodigal Son is an illustration of man's willful attempt to use the substance of his thought in "riotous living" away from the Father, his divine source, in the "far country."

Something wonderful happens when we seek a conscious oneness with God as His sons and heirs: our whole approach to "things" changes. We have a greater appreciation of them; we do not waste them; we take better care of them. With the new viewpoint we see clothes, appliances, homes, machines as divine substance that has taken form according to the ideas God has given to meet all our needs. Some forms may lose their importance to us, while others will increase in value. Simplicity and divine order will be our goal, producing the beauty of life that each man craves.

Our text points out that when we abandon or yield ourselves to God's will, there is a merging of our faculty of will with the divine will so that God may have a clear channel through which to carry on His work. Through building a consciousness of oneness with God, we automatically yield to His will, and the result is an inflow into our life of the "gifts of God"; we will demonstrate them without making them our primary objective.

9. What is the grace of God?

9. The grace of God is His love in action for man. The love of God is equally available to all His creation, but we receive His grace "according to the measure of the gift of Christ" (Eph. 4:7). God gives Himself equally to all, but our response to His love determines how each of us lets this love produce miraculous results in our life. In other words, to the extent that we recognize, acknowledge, and accept God's love for us, we experience God's grace. It is a free gift to each of us and only awaits our acceptance.

"To become recipients of that which the Father would bestow, we should take the element of grace into consideration; that even beyond what we ask, seek, earn, or deserve under the law, God is more than willing to give. God, as the great creative principle of the universe, will always meet us more than half way. By becoming receptive to the 'grace of God,' we receive the measure of God's provision, which exceeds any of our imaginings" (page 169, Keep a True Lent).

In one sense we may think of grace as being God's love actively working for us at our definite request—fulfilling all the laws of God, for "love . . . is the fulfilment of the law" (Rom. 13:10), says Paul. God always loves us, but His love is ours as grace when we avail ourselves of it in any situation. This grace meets us right where we are, no matter what our level of soul unfoldment. The love of God is as much available to the one sunk deeply in sin as to the saint, but each must, as a free-will being, call on it—then is God's love active as His grace. None of us need hold back and say, "I am not worthy," because the fact that we desire to know God consciously, and long
for His forgiveness, erases the mistakes of the past and makes us worthy to receive. Like the prodigal son we confess our shortcomings; that is, we turn our attention and interest from them (by denial) and place our thought wholeheartedly on the good and true (by affirmation). Once we have done the work of preparing our consciousness, God's grace opens up a new life for us.

God's grace reveals the beauty of life; it makes us appreciative of good in any form. We speak of a person or a thing as being "graceful" and are at once aware of beauty, divine order, symmetry, and the response in us is one of satisfaction. God's love at work fulfilling the law gives us the same sense of beauty and satisfaction, no matter what challenges life may offer. When we have become conscious that we are under God's grace, compassion, tenderness, joy and peace are predominant in our approach to life. God's grace would seem to bring all the divine powers into clear focus, for it makes us more understanding, faithful, creative, strong, wise, decisive, active, as God's love in us is busy "fulfilling . . . the law" (Rom. 13:10 A.V.).

10. Should we measure our work by what others have done?

10. No, we cannot truly measure our work by what others have done for to do so would be using the wrong standard. The only true "measuring stick" is Truth, and this will bring out the different potentials of each individual. Our text says

"To be the greatest success, you do not want my gift, nor do I want yours; each wants his own, such as will fit his size and shape, his capacity and desires, such as not the human mind of us, but the highest in us, shall choose" (page 126, Para. 35, Lessons in Truth).

In the world there are various standards to meet the varying needs of humanity. We have, for instance, educational requirements, health standards, moral codes, religious rules, and each will be right for each person's particular level of unfoldment until it is time to make changes. God's standard never changes and each creation, including man, has within it the law of its own expression. Each of us express God's life, love, power, strength, wisdom, faith, order, at the level we now find ourselves. Thus, if we attempt to measure our work, our stage of spiritual unfoldment, by that of another, we are taking our attention away from the pattern (or plan) God placed in us. It would be as foolish as for the daisy to look at the rose and feel that it had not accomplished a laudable work because it did not have the beauty, color, or perfume of the rose.

However, we may use the lives of others as examples of what can be done individually. Jesus is our "Great Example," and we are to seek to unfold our divine pattern or nature as He did. We may view the lives of those who have added to the world's progress and see that each one followed his own inner divine urge. Many a person, whom the world does not acknowledge, has done his work
quietly, faithfully, successfully and has indirectly made possible for another what the world acclaims as success. How many fathers, mothers, teachers, ministers have gone quietly about the work given them to do and produced in others a desire to do a work that contributes to the welfare of all humanity! Who is to say that the one who receives the world's acclaim has done a greater work then the one who gave him the impetus to go ahead?

Our true work is the expanding of our own consciousness, the developing of our own talents and abilities. To do this we must go farther than measure our life or our work by what another person has accomplished. Our "measuring stick" must always be our own indwelling Christ. The unfoldment and spiritual growth of two persons may require two very different methods. For one person the necessity may be for a life of activity, even of public service; yet for the other person it may be a life of quiet, of withdrawal from his fellows. The world at large may consider the first a great success, the latter a failure, but this would be to use a false "measuring stick."

Each of us becomes the greatest success by using the qualities of Spirit within in the way that is right for him, not by envying or imitating what another is doing.

"Your greatest work will be done in your own God-appointed channel" (page 123, Para. 22, Lessons in Truth).

No two of us unfold or grow in the same way, and it is the diversity of the expressions of God in men that gives zest to life. Each man's goal should be to cultivate his own gifts that they may be brought forth under grace and in divine order, knowing that this is God's plan, or will, for him.

Lord, let my work contribute to Thy plan,
My labor serve Thee and my fellow man ... 
Be this my goal: a perfect work expressed,
Each task completed at my present best.  
---page 161, Best Loved Unity Poems 
    Elizabeth D. Schumann