

Primary

— 1 —
Silence

- 1 What is difference between
int understanding + sp.
- 2 What is character of Gos
- 3 What is Pary
- 4 What is Secret Place
- 5 What is meant by
Entry in Court and
Shut door.

- 6 What is the meaning of "going into the Silence?"
- 7 How are the thoughts of man brought under his control?
- 8 What is the meaning of the statement "In him we live, and move, and have our being?"
- 9 What benefit comes to us from praying to God as "Our Father?"
- 10 Where is heaven?

- 11 What is it to hallow the name of ^{10/26} God?
- 12 What is God's will for man?
- 13 What is "our daily bread,"?
- 14 Explain why it is necessary to
{ pray believing that we
 { have received.
- 15 What is affirmation?

16 How are we helped by
affirming the Truth?

17 How do we get into
conscious unity with God?

18 What is meant by "holding a thought"?

19 Give three affirmations
that will help one to
realize his unity
with God.

20

Eight necessary conditions
of true prayer are
mentioned in a
certain paragraph
of this lesson. Please
give them in your
own language.

- 1st Have you prayed to God within or without?²
2^d " " " " " as Father
3^d " " " " " " One with you or
Separate
4th " " Entered into the "Closet",²
5th " " Closed the door
6th " " asked believing that you have
already received.
7th " " prayed desiring above all
the Kingdom of God first, or
have you wanted the things first
8th " " forgiven?

INTRODUCTORY DIRECTIONS TO STUDENTS

The teaching given by this school is called Practical Christianity, and Jesus Christ is the Head and only Leader. The Spirit of Truth is recognized as the one authority. "When he, the Spirit of Truth, is come, he will guide you into all Truth." The Scriptures are studied for their spiritual meaning. "The letter killeth, but the Spirit giveth life."

Truth may be gained in two ways—in intellectual understanding or in spiritual understanding. The intellect gets its knowledge from without, from books, from teachers. It merely stores up facts as a boy in school studies history. But spiritual understanding comes from within, the Spirit quickening the intellect, illuminating the whole consciousness with an inner knowing.

It is the object of these lessons to quicken the spiritual understanding, and those who study them in prayer and spiritual meditation will find the light within. This thought should be held daily: "The Spirit of Truth quickens my understanding and leads me into all Truth."

But one lesson will be sent at a time. When you have studied it carefully and feel that you are ready to be tested upon it, let us know and the test questions will be given you. These are to be answered and the answers returned to us for grading. When the work is done satisfactorily, the second lesson will be sent. The lessons are to be kept by the student.

All work is to be done with either pen and ink or typewriter. Use only one side of the paper. The question is first to be written, then the answer; the answers are to be expressed in your own language. Place your name and address at the top of the first page. Do not use heavy paper. Please see that all your work is neat.

Students should not hurry through the lessons. A hurried state of mind hinders the work of the Spirit.

Address all communications that pertain to this department to the Unity Correspondence School, Unity Building, 913-925 Tracy Ave., Kansas City, Mo. Do not mix business and healing and correspondence school matters all in one letter.

THE SILENCE

Lesson One, Preparatory Course, Unity Society Correspondence School

The subject of prayer is of intense interest and vital importance to every human heart, because the hopes and the destinies of mankind depend so largely upon what men believe concerning the willingness and power of God to answer prayer. That he does hear and answer those who call upon him, millions have believed and proved. "All things are possible to him that believeth." With the incentive before us of the possibility of being able to learn to pray with the understanding, and always get an answer, we can come to this study of prayer with whole-hearted interest.

Jesus promised, "Ask whatsoever ye will in my name, and it shall be done unto you." He gave some clear, definite instructions about how to pray, and he gave the Lord's Prayer as a model. These instructions and this prayer furnish all necessary information to one who would pray the fervent, effectual prayer that avails much.

First he warned against praying for the purpose of being seen and heard of men; then he taught the true way: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."
—Matt. 6:6.

The key-word in this text is "Father." The first and most important point in the study of prayer is to understand the true character of him to whom we pray. Hardly less important is it that we understand our relation to him. Jesus called him "Father," and taught us to approach God as children would an earthly parent. "After this manner, pray ye: Our Father."

This relationship suggests love. "God is love." To bring this close to us the Scriptures give these comparisons: "Like as a father pitieth his children, so the Lord pitieth them that fear him." "What man is there of you, whom if his son ask bread, will he give him a stone? If ye know how to give good gifts unto your children, how much more shall your Father give good things to them that ask him."

If you have prayed and did not receive, perhaps it was because you did not come to God as to a Father, believing in his loving readiness to give you good things. (Just here it would be well to lay down the lesson and give yourself to a few moments' meditation upon this point. It will help, in this connection, to consider also that God is Wisdom as well as Love.)

The better understanding we have of the character of "our Father" the greater will be our faith, and with the more certainty shall we receive. Great light is thrown upon the true nature of God by the statement of Jesus, "God is Spirit, and they that worship him must worship him in Spirit and in Truth." This does away with the idea that God is a man and far removed from us. Spirit is Infinite Mind, always and everywhere present. Paul describes this Omnipresent One and our relation to him, when he says, "In him we live, and move, and have our being." (Again, lay aside this lesson and think what it means to live, move, and have your being in God, who is love and wisdom, and life and power and strength.)

God is everywhere-present, but it is within man that conscious union is made with God. This inner place of union Jesus refers to as "thy closet," and the Psalmist calls it the "secret place of the Most High."

"Enter into thy closet." That is, turn your attention from the without to the within. "And when thou hast shut thy door, pray." To close the door is to still the five senses that connect one directly with the outer world. They will keep calling the attention without if they are allowed

to do so. Closing the eyes helps very much in closing the door to the outer world. Then "pray to thy Father which is in secret." This inner closet of prayer is the secret meeting place between God and man. It is a place of stillness, of silence, so we speak of entering it as "going into the silence."

There is no cause for discouragement because one is not able at first to enter this secret place or to close the door on the outer world. The old habit of the senses to be active in the exterior consciousness is not overcome all at once, but by daily practice. It is well to have a regular time for the Silence, but the mind should also be trained to "pray without ceasing." That is, the ability to turn within at all times in conscious communion with God should be sought by a continuous realization of God as ever-present, "in you all, and through you all, and above you all," and manifest always in the secret place when you turn your attention there to meet him.

What we shall say in the secret place is a secondary matter. The first is to be still and know God. "Be still, and know that I am God." Paul, in speaking of the innate desire for God in all men, says that God "hath made of one blood all nations of men [thus bringing out again the Fatherhood of God and the brotherhood of man], . . . That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being."

In the Silence we feel after God, and great is the blessing when we get so still that we feel his presence filling and thrilling us with his life and love. We will then care little for the things of the world. They lose their seeming importance and we know what is meant by the command and promise, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "The kingdom of God is within you."—Luke 17:21.

The familiar "Lord's Prayer" will be a new one to us when prayed "in the Silence." This prayer is filled with the life and substance and power of Jesus' realization of the Truth, and it will open up with new meaning as it is prayed to the Father in the Secret Place.

"Our Father." The simplicity and the majesty of this are impressed upon one when he thus addresses God in the inner closet and meditates upon his character.

"Which art in heaven." This has been taken to mean "which art in the skies," but such an interpretation is misleading; in Luke 17:21, Jesus says, "Behold, the kingdom of God is within you." Having learned the true nature of the Father, we can no longer think of him as separated from us. Heaven is the kingdom of God and is an everywhere spiritual presence. We find it within when we find God. It is the realm of perfection, and order, and life, and love, and peace, and wisdom.

"Hallowed be thy name." Hallowed comes from the word that means wholeness. God's name is wholeness and perfection. It should be so realized by us.

"Thy kingdom come. Thy will be done in earth as it is in heaven." We have learned that the kingdom of God is always, everywhere present. This is a prayer that it may come into expression and be manifest in the earth, the outer, as it is in heaven, the inner. Thus it is that God's will is done. It is very necessary in praying, "Thy will be done," to remember that his will for us is always, only good. He is love and does not will that his children should suffer in any way, but that they may come to the knowledge of him and be blessed with his wholeness.

"Give us this day our daily bread." Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of

God.” This petition then must have a larger meaning than is commonly believed. “Daily bread” means more than the food that is taken into the stomach. There is a substance in true words, and no one truly lives unless he, in daily prayer and meditation, feeds upon words of Truth.

“And forgive us our debts, as we forgive our debtors.” There is a law involved here. According to this law we cannot be forgiven until we first forgive. This would be seen more clearly if the prayer were put in the affirmative form, thus: Thou dost forgive our debts as we forgive our debtors. See Matt. 6:14, 15.

“And lead us not into temptation,” has always seemed a strange and puzzling request to be made of a good God, but its true meaning is, “Abandon us not in trial,” and this is consistent.

“But deliver us from evil.” Future lessons will bring out that all things originate in mind, and evil comes from wrong thinking. To be delivered from evil is to have the mind cleansed from all belief in evil by the Spirit in us, through prayer and meditation. In this way we are delivered from evil.

“For thine is the kingdom, and the power, and the glory, forever. Amen.”

“Not unto us, not unto us, O Lord, but unto thee be all the glory.”

One of the secrets of the prayer of demonstration is, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” This is mysterious only until we see that it is the way of faith. At the tomb of Lazarus, before Lazarus came forth, Jesus said, “Father, I thank thee that thou hast heard me, and I know that thou hearest me always.” He knew he had the answer even before he saw it manifest. When he increased the loaves and fishes he gave thanks before he saw the demonstration. To claim the answer and give thanks for it, unwaveringly believ-

ing in God as absolutely unfailing, even before you see the proof, is one of the greatest lessons that can be learned in connection with prayer.

This is the prayer of faith. God is "without variableness, neither shadow of turning." All that he is, all that he does, all that he says is exact law, and can no more fail than the rules you use in arithmetic can fail of correct answer when they are followed. That is the ground of our faith in prayer, and that is why it is absolutely safe to claim the good he has promised and give thanks for it before we see it in manifestation.

This claiming of that which is ours in Truth we call affirmation. Jesus was bold and fearless in making the highest claims for himself. He affirmed, "I and my Father are one," and "All that the Father hath is mine," and so raised himself above the prevailing thought of the world. In this way he demonstrated his Sonship. He is our example. He came to lift us up into the realization of our Sonship, and we do it by following in his steps, by doing as he did. He said, "Judge not according to appearances." In the realm of the manifest world all about us many things appear true that are not true in Spirit, and we are lifted up out of the realm of appearances and established in the Truth of our being by the prayer of faith, made in understanding.

One of the names of God is "I Am." I Am is Being. When we enter into the Silence and speak this name "I Am" it brings our being into conscious union with him in whom "we live, and move, and have our being." There is in reality but one Being. The separation of our being from God's Being is only a part of the falsity that comes from the realm of appearances. We overcome this by claiming, affirming and praying in faith, "I and my Father are one," The first step in entering the Silence is to feel the presence of God; the second step is to realize our oneness with him. Upon these two fundamental steps all true prayer rests.

Students of Practical Christianity sometimes speak of "holding a thought." This means that they take some statement of Truth into the Silence, repeat it over and over and meditate upon it until they realize its Truth. This is the way to come into understanding. It is natural for the man who is yet in ignorance of this great All-Knowing One within him to want to seek here and there, of some man or some book, for explanation of this text of Scripture or that, but the only true way to come into the knowledge of the Truth is to seek the kingdom within. Teachers and books are helpful only as they turn our attention within and help us to have faith in our own indwelling Lord.

The power to "hold a thought" is the power to concentrate. Concentration, as used in its application to spiritual development, means the act of fixing the attention upon a central idea and drawing all the thoughts to that center. The thoughts of men require discipline. Thinking to a purpose must take the place of thinking at random. The Silence gives thought discipline. Power to direct and control thought comes not from the personal will, but by centering within, in I Am. Thus poise and self-control are attained.

So, if prayers seem not to be answered let us no longer accuse God of failing us, but examine ourselves whether we have truly prayed. Have we directed our prayers within or without? Have we prayed to God as Father, or as the "unknown"? Have we known ourselves one with him or thought of him as separate from us, perhaps a long way off? Have we entered into the closet of prayer? Have we closed the door? Have we asked, believing that we have received? Have we prayed, desiring above all the kingdom of God, or have "things" been first in our mind? Have we forgiven?

The inclosed leaflets, "Prayer," "The Power of Stillness," "A Convenient Season" and "The Relation of Prayer to the Redemption of the Body," are to be read and studied in connection with this lesson.



QUESTIONS, LESSON ONE—PREPARATORY COURSE

1. What is the difference between spiritual understanding and intellectual understanding?
2. What is the character of God?
3. What is prayer?
4. What is the "secret place of the Most High"?
5. What is meant by "enter into thy closet" and "shut thy door"?
6. What is the meaning of "going into the Silence"?
7. How are the thoughts of man brought under his control?
8. What is the meaning of the statement, "In him we live, and move, and have our being"?
9. What benefit comes to us from praying to God as "our Father"?
10. Where is heaven?
11. What is it to hallow the name of God?
12. What is God's will for man?
13. What is "our daily bread"?
14. Explain why it is necessary to pray believing that we have received?
15. What is affirmation?
16. How are we helped by affirming the Truth?
17. How do we get into conscious unity with God?
18. What is meant by "holding a thought"?
19. Give three affirmations that will help one to realize his unity with God.
20. Eight necessary conditions of true prayer are mentioned in a certain paragraph of this lesson. Please give them in your own language.

(Passing grade 80%.)

QUESTIONS, LESSON ONE—PREPARATORY COURSE

- 6/27/20 | 6/20/20 | 6/18/20 |
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Class in Unity Auditorium Every Friday Evening.
First regular lesson Oct 12th 1917.



913 TRACY AVE KANSAS CITY MO

Correspondence School Department

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- Auditorium Oct 12/17*
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- Oct 26*
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*Extra lesson
on these Nov 9th 17*



UNITY SCHOOL OF CHRISTIANITY

917 Tracy Avenue
KANSAS CITY, MO.

Correspondence School Department

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8. What is the meaning of the statement, "In him we live, and move, and have our being?"
9. What benefit comes to us from praying to God as "our Father?"
10. What and where is heaven? - *3rd row front*
11. What is it to hallow the name of God? - *4th Row Right*
12. What is God's will for man? - *1st left*
13. What is "our daily bread?" - *1st right*
14. Explain why it is necessary to pray believing that we have received. - *Front*
15. What is affirmation? - *2nd left*
16. How are we helped by affirming the Truth? - *2nd right*
17. How do we get into conscious unity with God? - *2nd front*
18. What is meant by "holding a thought?" - *3rd on left*
19. Give three affirmations that help one to realize his unity with God. - *3rd right*
20. Eight necessary conditions of true prayer are mentioned in a certain paragraph of this lesson. Please give them in your own language. *3rd front*

THE SILENCE OR TRUE PRAYER

LESSON ONE

Understanding, Spiritual & intellectual, difference

Question 1. What is the difference between spiritual understanding and intellectual understanding?

Answer. (a) Spiritual understanding is the quickening of the Spirit within; intellectual understanding is gained from books and teachers and other sources of information without.

God, character of

Question 2. What is the character of God?

Answer. (a) God is Spirit, everywhere and always present. His character is taught in the name "Father," representing the love, protection and providing care of God for man, his offspring. He is Life and Love and Wisdom and Power and Strength, and Substance. The Unchangeable Law and foundation of all existence is God, or Divine Principle.

omit — Answer. (b) The lesson emphasizes the character of God as Father.

Prayer, defined

Question 3. What is prayer?

Answer. (a) Prayer is communion between God and man. This communion takes place in the innermost of man's being.

Define, "secret place of the most High," define interpreted

Question 4. What is the "secret place of the Most High"?

Answer. (a) "The secret place of the Most High" is the conscious presence of God within the soul.

Define the terms (quote Scripture below) Give meaning of

Question 5. What is meant by "enter into thy closet" and "shut thy door"? *Interpreted*

Answer. (a) The closet of prayer is the "secret place of the Most High." To enter into it is to turn the attention from the without to the within. To "shut the door" is to still the senses and close the mind against every disturbing exterior thought.

Give meaning of "going into the Silence" interpreted Give meaning of

Question 6. What is the meaning of "going into the Silence"?

Answer. (a) "Going into the Silence" is entering the "secret place of the Most High," the closet of prayer, closing the door and in the stillness of that meeting place, praying to God, communing with Him and meditating upon Truth.

How Thoughts brought under control, How controlled

Question 7. How are the thoughts of man brought under his control?

Answer. (a) Thoughts are brought under control by daily practice in directing them in the Silence, and thinking according to Truth through the Directive Power of I AM. The mind is thus disciplined and power is gained to center attention where one wills.

"In him we live, and move, and have our being" interpreted as meaning

Question 8. What is the meaning of the statement, "In him we live, and move and have our being"?

Answer. (a) God is everywhere present Spirit. To "Live and move and have our being" in him is to be conscious of dwelling in him, and drawing from him all the life and power and love and wisdom and strength and substance that we can express. A larger consciousness of this truth will give us a larger consciousness of life and strength and all other attributes of God.

Praying to God as "our Father," benefits from

Question 9. What benefit comes to us from praying to God as "our Father"?

Answer. (a) Praying to God as "Our Father" brings us into relation with him as the God of Love, and the knowledge of him as Father gives us the assurance that "all that the Father hath is mine." This understanding of the provision of all good and our oneness with it puts us in the right state of mind to lay hold of and bring forth whatever we need.

Heaven, what, where.

Question 10. Where is heaven? What is it?

Answer. (a) Heaven is everywhere present. It is the orderly, lawful adjustment of God's kingdom in man's mind, body and affairs.

Hallow name of God, meaning?

Question 11. What is it to hallow the name of God?

Answer. (a) To hallow the name of God is to realize that it means wholeness and perfection for us. Thus we would not think of God as desiring or willing sickness to his children. This would be profaning his holy name.

God's will for man, define meaning?

Question 12. What is God's will for man?

Answer. (a) God's will for man is perfection and all good. He does not will suffering or imperfection in any form.

Question 13. ~~What is~~ "our daily bread"? *Give meaning?* ^{Matt 6:11}

Answer. (a) Our daily bread is the sustenance for spirit, soul and body. Some of this "daily bread" is appropriated in the form of food. But "man does not live by bread alone," ^{Matt 4:4} "but by every word" proceeding "out of the mouth of God." There is substance in words of Truth, and this substance is appropriated by prayer and meditation upon the Truth.

"Pray believing ye have received." James Explained

Question 14. Explain why it is necessary to pray believing that we have received? *See Mark 11:24)*

Answer. (a) God is. All that he is eternally exists, and the supply he offers man is never to be, but always is. All that the Father has belongs to man, his offspring, and man can draw upon God for whatever he wants. ^{Luke 11:10} "He that asketh receiveth." Receiving is done by faith; the ground of faith is the knowledge of God's character, man's relation to him as a son to a Father, and the absolute reliability of the Father. He is "without variableness, neither shadow of turning," and his promises are fulfilled without fail. Therefore when God says man has received, he has received and he can demonstrate it by believing and giving thanks before he sees the outward manifestation. We walk by faith, not by sight. Sight follows.

Answer. (b) It is necessary to pray believing that we have received because God is all that we desire. The good always exists in Divine Mind as Ideas and we bring it into manifestation through the prayer of faith, affirmation, praise and acknowledgment.

Question 15. ~~What is~~ Affirmation? *What is*

Answer. (a) An affirmation is a positive statement of Truth. By affirmation we claim and appropriate that which is ours in Truth.

Affirming the Truth, How helped by purpose

Question 16. How are we helped by affirming the Truth?

Answer. (a) The prevailing thoughts of the world are untrue and false. By affirming the Truth we are lifted up out of the falsities into the consciousness of the True.

Unity with God, How to attained

Question 17. How do we get into conscious unity with God?

Answer. (a) God's name is I AM. Our name is I AM. Speaking this name in the Silence, recognizing that it is God's name and ours, makes conscious unity with him.

"Holding a thought," Define Interpreted

✓ Question 18. What is meant by "holding a thought"?

Answer. (a) To "Hold a thought" is to repeat some statement of Truth in the Silence and meditate upon it until it becomes a living word in the consciousness, illuminating and upbuilding mind and body.

✓ Question 19. Give three affirmations that will help one to realize his unity with God.

(No answer)

Prayer, true, eight necessary conditions for

✓ Question 20. Eight necessary conditions of true prayer are mentioned in a certain paragraph of this lesson. Please give them in your own language.

- Answer.
1. Prayer should be directed within, not without.
 2. God should be recognized as Father.
 3. Oneness with God should be acknowledged.
 4. Prayer must be made within in "the secret place."
 5. The door must be closed on all thoughts and interests of the outer world.
 6. We must believe that we have received.
 7. The kingdom of God must be desired above all things and sought first.
 8. The mind must let go of every unforgiving thought.