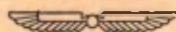


# U N I T Y

DEVOTED TO CHRISTIAN HEALING



EDITOR  
CHARLES FILLMORE

ASSOCIATE EDITOR  
GEORGE E. CARPENTER

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## *Behold My Servant*

RIGHT THINKING IN TRUTH BRINGS  
FORTH DIVINE JUSTICE TO ONE MAN,  
TO MANY MEN, OR TO NATIONS OF  
MEN.

BY ELLA POMEROY

IT IS MANY years since scholars agreed that the Book of Isaiah was written by at least two different persons. The mood and teaching of the book changes at the beginning of the 40th chapter, leaving behind the overwhelming denunciations of the earlier chapters, and launching more definitely into the idea of a saving grace that is to come into the world and do a perfect work. This saving grace or "savior" is hinted at in the previous chapters, as in the 9th, where the "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" is promised. But with the opening words of the 40th chapter we note the change of vision, the sense of peace, the appreciation of beauty in creation, and an overwhelming feeling of love for the Creator combined with a conviction of the Creator's love for men.

Tucked away in the succeeding chapters are certain passages that are known as the Servant Poems, concerning the subject matter of which wide differences of opinion still exist. One school of thought proclaims that the "servant" is the people of Israel, the physical group of human beings known

by that name. The other group declares that the servant foreshadows Jesus Christ, the Redeemer of all mankind. Some maintain that even if it is a group that is described as "my servant," it must be an ideal group, for no human group could ever attain such heights of service.

The Unity student remains outside such discussions, for to him the Bible is allegorical at all points. He is ready to acknowledge the historicity of the personalities and incidents, but he continues to hold to his way of understanding the passages that he is reading; and he always seeks to derive such an interpretation as will serve man as a whole and himself as an individual. Therefore when he reads the word "servant" in certain connections, he understands that to be the Great Servant of all men, the Christ that forever resides in the hearts of men and whose body consists of those who express Him in their daily lives.

The particular passages in Isaiah that are called the Servant Poems are to be found in the 42d chapter, verses 1 through 4; chapter 49, verses 1 through 6; chapter 50, verses 4 through 9, and chapter 52, verse 13, to end of chapter 53. Read these carefully and repeatedly and you will feel the glow of the writer's passion for divinity, the fervor with which he believed in the possibility of redemption, the faith with which he looked forward to the coming of the Saviour. Whether the writer had in mind the hope that Israel as a group of tribes would be the saving grace of the world, or whether he believed that "a son is given," an individual who would lead Israel to earthly triumph,

we Unity students read these poems as referring to the Christ power in our own heart; and as we study these verses we are also fired with the conviction that Christ within our own heart is doing His perfect work here and now.

Each of the poems has a distinctive tone. The first one calls to us, "Behold, my servant." The second says, "Thou art my servant." The third recognizes and acknowledges the relation of the servant to Jehovah: "The Lord Jehovah will help me." The fourth brings the assurance that righteousness is established, for the servant wins his title: "My righteous servant."

Through all of them runs the call for "justice": first "justice in truth"; then divine justice for the individual who will be preserved from eternal harm, and is kept in "his quiver." More than that, our poet cries, "He is near that justifieth me," and resting in that assurance, is ready to face any number of adversaries. The height of self-sacrifice, the ultimate expression of the love of God is shown us in the last poem. "He bare the sins of many," we are told; and as we learn how to cast our burden upon His willing heart and go free from sin and sickness, we also learn a great love for the marvelous Christ who is always at hand and always ready to serve us by saying to us: "Thy sins are forgiven." "Go . . . sin no more."

Beginning with "Behold, my servant," the first of the Servant Poems runs as follows:

Behold, my servant, whom I uphold; my chosen,  
in whom my soul delighteth: I have put my Spirit  
upon him; he will bring forth justice to the Gentiles.



He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law.

From among those who passed before Him or crowded around Him as He walked about the earth at the beginning of His ministry, Jesus chose certain men to be close to Him; and later He told them—as He constantly tells all mankind—"Ye did not choose me, but I chose you"; and we know that from the beginning, through the Christ within us, our Father has chosen each one of His children to do honor to Him and render His glory manifest in the outer world. The first lines of our poem are perhaps the very words in the ancient Scriptures on which Jesus based His statement: a statement that we now understand to refer to all men and not only to those to whom the words were addressed. Try to keep in mind that the Jews were a much-buffed people, in exile at the time this poem was written, and no doubt maintaining their courage by thinking of the glorious kingdom that would eventually arise out of their distresses. That is exactly what we do too. We find ourselves in pain, or want, or loneliness, and we tell ourselves that "good times are coming." But this writer cries, "Behold, my servant, whom I uphold"; and he does not postpone his glory for a single minute, for he continues, "I have put my Spirit upon him."

So we, when we turn our thought inward instead of letting it roam without direction in the

outer world. We find that the Spirit has been put into us once and for all time, and that our chief business is to realize the willingness of Spirit to become immediately active in our affairs. This recognition it is that brings "forth justice to the Gentiles," for under the divine law of justice all men, all thoughts, all conditions are "saved." "Israelite" being to the Unity student the highest type of thought of which he is capable, "Gentile" is the thought that is less than noble, perfect, loving, and serene; and every thought must be brought under the Israelitish control, must be saved from final ruin and brought into right relation to its source.

It is by so training our thought that we arrive at the meaning of the marvelous summons "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth." Thus we come to realize that each of us this minute, right now, is the chosen one who has acknowledged his indebtedness to the Father and so become a tool of salvation: one who may "bring forth justice to the Gentiles" and so establish Christ control of all thinking, all living.

A characteristic of the person that is becoming Christ conscious is his unwillingness to talk of his troubles, his eager desire to keep the darker aspects of his life in the cave of his heart—"He will not cry, nor lift up his voice, nor cause it to be heard in the street"—for he is on the way to dominion and is training himself to know that there is truly naught to "cry" about. It is an interesting point that according to one interpretation the name Job means "He who will not cry." And as we understand Job to be a type of the developing Christ

mind, we see that the "servant" whom we are to behold, who is to bring forth justice, never can attain his ends, never can reach the high point of development he desires, if he spends his time crying instead of advancing.

But we note also, with deep gratitude, that this servant who will not cry, who will not intrude himself, who is free from grief in his own soul, and is giving of himself in a thousand ways, is filled with utmost mercy for those who are less strong than himself: "A bruised reed will he not break, and a dimly burning wick will he not quench." The apparently broken will, the dazed and uncertain mind, the flickering light of reason or hope, the obscured "light unto my path"—for these he is most pitiful and tender, and in his divine love for men will "bring forth justice in truth."

To do this in the individual life is precisely the work of the "servant," the Great Servant, the Christ. The bringing forth of divine justice begins definitely to take place when we can say, "Behold, 'my servant,' the power within me that alters all my life and brings justice into expression in all my affairs, is now at my service, now eager to prove that the law of perfect justice is my defense, my strength and my supply. Justice is brought forth in Truth, and the reality of the kingdom of heaven is made manifest."

The Great Servant "will not fail nor be discouraged," for he knows the eternal quality of Truth. He knows that whatever truly is cannot cease to be. He cannot fail, for He thinks only in terms of perfection and completeness, having no interest

in thoughts that deal with failure, weakness, or incompleteness. He knows, as we seek to know with Him, that what the Father has planned and executed is accurate in detail and finished in manifestation. And since God pronounced His own work "good," the One who is bringing forth justice in Truth understands that His work consists in realizing what the Father has done, not in trying to do that work. So there is nothing about which to be discouraged! All is done. All is done perfectly. All is complete; and your work, and mine, is to know this, to ponder on these words, to get their full import, to think upon them until we know, with "my servant," that we can "set justice in the earth"; that is, we can bring about the expression of the divine law in our formed world.

"The isles shall wait for his law" conveys to us that if we have—as we certainly have!—been thinking of our life as scattered, of our experiences as isolated, or our health as uncertain, or of our affairs as scrappy and disjointed, we change all that from the minute we say, "Behold, my servant," and realize that the Great Servant within us is the recognized, beloved Son of God, forever eager to work out our salvation for us. Then there are no separated events in our life, we understand that everything we experience has grown out of something in the past. We know that our health springs from the very source of health itself, the Christ wholeness within us. We understand that our scattered, disorganized, and unhappy affairs are the outcome of our unsteady thinking about life, about God, about the Christ in us. We become thoroughly waked up to



the necessity of giving more time to beholding the Great Servant, the chosen one of God, the prince that rules with God, not only as a historic figure, but as life in all our ways.

There are certain well-marked ideas that are engaging the interest of men at this time, ideas about the welfare and comfort of the people. These are Israelitish ideas, "chosen" ideas, selected paths of thought that will help all men. So we see that whether we understand "my servant" to be a group, a nation, or merely one individual, the meaning is the same: Right thinking in truth brings forth divine justice to one man, to many men, or to nations of men.

It is the beholding of the Great Servant that matters. Begin there. Know that He is forever established in your inner life and forever knocks for admission to the outer world: for His great work is bringing the outer to being like the inner, bringing the inner into expression in the outer.

Your response and mine to this great call "Behold" will govern all your future and mine. If we see only the "dimly burning wick" or the "bruised reed," we shall become like them. Our light will be under a bushel because we shall have placed it there, and our will power will be weak and uncertain because we shall have been thinking toward that end. But take the Christ into your mind; know that He is in your heart; and make way for Him to flow forth into your daily living by calling to Him, and beholding "my servant," and see how quickly and happily everything will change!

*(Continued in October UNITY)*

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## "Thou Art My Servant"

BY ELLA POMEROY

Listen, O isles, unto me; and hearken, ye peoples, from far: Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name: and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me; and he hath made me a polished shaft; in his quiver hath he kept me close: and he said unto me, Thou art my servant; Israel, in whom I will be glorified. But I said, I have labored in vain, I have spent my strength for nought and vanity; yet surely the justice *due* to me is with Jehovah, and my recompense is with my God.

And now saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him and that Israel be gathered unto him (for I am honorable in the eyes of Jehovah, and my God is become my strength); yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

WHETHER THIS passage, the second of the Servant Poems (Isaiah 49:1-6), is read as coming from an individual seeking communion with God or as a statement of the higher self ever acknowledging its source, the entire group of verses is a dedication of the whole life to the service of Jehovah and expresses the conviction that in assigning a vast work Jehovah at the same time provides the "recompense" and "strength" required to carry it out.

The opening sentences of this poem recall the use of the word "isles" in the first poem; and we are again reminded that our ordinary thinking is disintegrated, lacks purpose, and is marked by separativeness. But the servant of Jehovah knows well that he is already called and chosen; that "Jehovah hath called me from the womb" of time to do His perfect work; and that from the moment of physical conception the individual soul is provided with its own place, its own niche of usefulness and expression.

The metaphysical student knows too that the "sharp sword" of his mouth is not to be an instrument of torture and pain to others, but that through his own mouth must come the words that will release him from ideas and habits that have bound him. Freedom from embarrassing situations or compromising persons is not secured by wielding a sharp tongue, by lashing out against them with bitterness. But mental freedom and spiritual realization come through sharpening one's own word, making it keen, direct, and incisive when turned toward one's own errors—with the same motive with which one deliberately prunes a tree, that of improving the product of the tree—never in the spirit of condemnation or spite.

It is in the mood of willingness to be changed, to let go of the useless or defective, that we realize that "in the shadow of his hand hath he hid me," and so we are able to rest our thinking upon Him, His glory, and His love. Association in our heart with the beauty and harmony of God makes of us that "polished shaft" to which our poet refers, and we observe with joy that every thought and act, every incident and circumstance, in the life becomes better rounded, more expressive of divine law, more adapted to its



purpose, and more like the ideal "shaft" that always reached its mark.

Saint Gregory asked, "What is denoted by the 'quiver' of God but secret counsel?" It is surely true that our Father, from the creation throughout eternity "in his quiver hath . . . kept me close"; and of this the servant of Jehovah is sure. It is in our periods of meditation and silence that we appreciate the "secret counsel" of which Saint Gregory speaks; for we are learning that as we acknowledge ourselves to be the servant of Jehovah and as we recognize that the Great Servant is the Christ within us, so do we receive our instructions more directly from the Lord Himself and are able to achieve such a degree of readiness and receptivity that the voice will say, "Thou art my servant."

"Thou art my servant," says Jehovah, "in whom I will be glorified": not merely glorified, but in whose life, daily conduct, rewards of activity, and plans for the future the Great Servant will so manifest Himself that all who meet the servant will recognize the hand and purpose of the Great Servant at work in his affairs. A successful servant is one who enters into the mind and plans of the master. He gives himself wholly over to the interests and activities of his superior and has no schemes or intentions of his own. During his hours of service an employee in a business concern must yield his personality to the requirements of the concern, and he finds that only as he does this can he win notice or promotion.

So it is not surprising to find the servant of our poem crying out, from the depths of personal mortification, "I have labored in vain, I have spent my strength for nought and vanity"; for this must be

the cry of any man who has tried to manage his business, his life, or his body according to the wisdom of the world. It is also the experience of one who acts out of a sense of personal independence, which leads to unwelcome emphasis on personality, or to personal likes, dislikes, and prejudices in the daily living.

Some of the definitions given under the head of "vanity" in Young's concordance are "empty, ruin, vacancy, unprofitable, useless," any one of which would perfectly describe the feeling of uselessness with which we gaze at much of our past effort. Why did common sense fail us in that emergency? Why did we not foresee consequences under those particular circumstances? Why did not understanding play a larger part in our conduct and words? These questions always follow action that springs from the personal standpoint; but the servant knows that "surely the justice *due* me is with Jehovah, and my recompense with my God." It was Elihu that asked, "Shall his recompense be as thou wilt?" Only the wholehearted servant of God knows the answer: "My recompense is with my God." Many Unity students are learning to give their affairs more trustingly into the hands of God; many of us still have rather a difficult time undoing the clutch that the daily incidents have on us. But here we have the Great Servant, the Christ in each of us, showing us the attitude that He Himself takes with regard to His work—as Jesus said, "I do nothing of myself, but as the Father taught me."

This complete self-donation is further expressed in the lines "Jehovah that formed me from the womb to be his servant, to bring Jacob again to him . . . that Israel be gathered unto him." The work is accepted without question; and it is not a work of self-

redemption. It is a work for others upon which the servant launches himself with a free and a high heart, for his sense of the presence of Jehovah in all his activities is so keen that he feels no need of thinking of himself. Indeed he goes on to say, "I am honorable in the eyes of Jehovah, and my God is become my strength," for he recognizes the need for entire self-abandonment in order that the perfect word and plan of Jehovah may be made manifest in him.

The words "self-donation" and "self-abandonment" do not imply either a desire or a tendency to sink into utter nothingness, into the mire of life. On the contrary both words remind us of the words Jesus spoke, "Let him deny himself," which we know are intended to convey the idea of setting aside the personality so that "the King of glory" may come in. As the perfect servant is the one who most completely enters into the mind of the master, so the perfect life is the one that most wholeheartedly grasps and carries out the designs of our Father. The Great Servant, Jesus Christ, gave Himself without reservation to the will of God; and at that moment He knew, "God is become my strength."

Then comes the moment of triumph in which Jehovah says to each one of us who can eradicate the personality and let Spirit shine through, "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel." The task that is presented to us is much greater than that. Why should we stop at cleansing our thought processes and establishing righteous thinking? Why should we be satisfied with achieving order in our own world, and perhaps our body and our family? If truly we have raised up "the tribes



of Jacob" and have so changed our mind that lower and unsatisfactory orders of experience are supplanted by the Jacob of higher and clearer thinking, if we have restored "the tribes of Israel" so that our life is full of righteousness, purity, and prosperity, is there not still work to be done? Are there not many persons to whom the word of release may be spoken? Thousands who are searching for Truth and are at a loss as to where to look for it?

Our work must necessarily include becoming "a light to the Gentiles" so that every area of our living may be purified and rendered a joyous and harmonious expression of the Christ. Any idea, thought, or circumstance that is less than perfect is "Gentile"; that is, it is foreign to the Christ mind, the principle of righteousness. And if we are going to carry out the command of Jesus to go "into all the world," we must attend carefully to every "Gentile" notion that finds entrance into our heart.

The servant in our poem is to "be my salvation unto the end of the earth"; and in him we recognize ourselves and a charge to ourselves to be attentive to the words of Truth that come to us, whether from the world about us or from the Christ within us. We are, humanly speaking, more disposed to ignore than to attend to such messages; but the Great Servant within us is always ready to help us become the servant of Jehovah on our own plane of expression; and to Him we turn, in Him we trust, to His hands we confide our affairs, knowing that He is "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace," and divinely eager to make His saving grace manifest in every department of our living—the whole earth.



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## *"Jehovah Will Help Me"*

BY ELLA POMEROY

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The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught. The Lord Jehovah hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord Jehovah will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame. He is near that justifieth me; who will contend with me? let us stand up together: who is mine adversary? let him come near to me. Behold, the Lord Jehovah will help me; who is he that shall condemn me? behold, they all shall wax old as a garment; the moth shall eat them up.

IN THE FIRST POEM we had the command "Behold, my servant," and in the second the assurance "Thou art my servant." In the third, reprinted above, the servant himself is represented as being certain he is helped, supported, upheld, and defended. (Isa. 50:4-9.) For our poet begins with the assertion that his very tongue is taught by Jehovah, therefore he finds himself supplied with words that enable him to aid the weary and heartsick men around him. The servant feels the inpouring of divine inspiration, and finds himself day by day and morning by morning stirred with fresh impulses toward helpfulness and new abilities to assist

men in their daily efforts.

If I might digress for a few moments to give a bit of personal history, I would say this. No one in my family or among my friends could have been half so much surprised as I was to find myself being drawn into Unity work. Certainly no one could have been more overwhelmed at the spectacle than I was—until I one day encountered the very passage of which I spoke above. From then on there has been in my thought of the kind of work I am doing a constant effort to realize that the tongue that speaks is prompted and guided by the Lord Jehovah; and if any weary man is sustained by these printed words or by those spoken from any platform, it is because the Lord Jehovah has been the teacher.

Whatever takes place in any individual at any time may take place in any other individual; and if I could teach myself that the day is the Lord's, the words Jehovah's, and the results in His keeping, then each of my readers can teach himself that "Jehovah . . . wakeneth morning by morning, he wakeneth mine ear to hear"; and he can realize that he is to listen to the inner voice and become as "they that are taught" if he desires to manifest the kingdom of heaven.

"The Lord Jehovah hath opened mine ear," and like Simon who became Peter we hear graciously, accepting what we hear and letting the new idea or situation enter our mind so as to move us out of and above some old condition. As Simon listened when Jesus called and was astonished to be told that his name in the future would be Peter, so we find ourselves going beyond the point of merely listening quietly to the promises of Jehovah, passing to the Christ within us, and branching out in our thought to knowing clearly and

actively that our ears are indeed opened, that we hear the word intended for us. We cease to be "rebellious, neither turned away backwards." Instead of looking to the past for an experience that we can repeat or for well-worn wisdom on which we can rely, we step out into the arena of life with a high heart and a firm tread, for we are no longer interested in the past. Our entire thought life is concerned with the future and our own development.

The 6th verse expresses a conception of life that was universal at the time it was written. It is a conception that still haunts our life and makes it necessary for us to sit down with ourselves and hold another thought-cleansing session! The notion that suffering is inevitable, that it is necessary to the growth of the soul, that only by shame and agony can one prove one's willingness to be led by Jehovah, that ancient conception of man's relation to God appears in our thought today. So it is not surprising that our poet uses the language of woe to express the idea of life's appearing to smite him, of life's seeming to tear at the very beard on his face, while at the same time, even if apparent shame and spitting are added, he will nevertheless continue to know that "the Lord Jehovah will help"; and by his steadfast knowing of this central truth he will bring to himself the final great recognition.

For our writer realizes that if he keeps his face ever toward Jehovah, if like David he sets no base thing before his eyes, he can never "be put to shame," for the fresh beauty of eternal love will always find him and support him. Flint was probably one of the hardest substances known to thinkers of the time of our poet: he proposed to keep his spirit so firmly set



toward the Holy One of Israel that his life would be flinty in its divine quality; that is, he would be so firm, so steadfast that there would be in him no suggestion of softness or weakness. The soul that reaches this point is truly a Peter, a "rock," and whatever he builds on the rock of faith must inevitably become a fact in his world.

"He is near that justifieth me." If we have followed the outline given in these studies, we are quite certain that Jehovah will help, that He has awakened the inner ear, that each particular soul is chosen for service in the Lord's temple, and that He has put His Spirit upon us. Therefore we constantly feel His nearness, we have lost all sense of separation from Him; for we know that when we truly love the Christ we become one with Him. Also "he is near that justifieth me"; for we realize that all our own sense of righteousness is truly that of the Christ; we feel deeply and earnestly that our conviction of help from Jehovah is the Christ speaking to us; and we know beyond question that the love of our Father has chosen us—you, me—to do His perfect work in this world.

So what does it matter who may desire to "contend with" us? The "adversary" will meet with nothing but Godlike indifference on our part. For these conditions shall fall away as a garment might fall to pieces: the "moth shall eat them up."

Freed from the worn, the inferior, the inappropriate things of life, we find ourselves rejoicing in the knowledge that every word we utter, every act we perform, is inspired with the teaching from on high; for "The Lord Jehovah hath given me the tongue of them that are taught." Then we speak the word that sustains our own life, we bless others with this word, and we be-

come profoundly grateful that we have learned that the Lord Jehovah is at hand every moment of the day and night, always ready to sustain and prosper us.

Rebellion, criticism of life, disgust, annoyance, these fall away from us; for we have become far more interested in the help of Jehovah than in the peculiar antics of people around us. Who is "the smiter" in your life? Who acts daily in ways that make you feel as if the hair were being plucked from your head? You find yourself as you think of yourself as the servant of Jehovah and meditate upon the love and beauty of the Great Servant within you, and you lose all inclination to talk about the disturbances in life, to impress other people with the importance of your trials. Henceforth you are entirely fascinated by the loveliness of that which you have discovered in your own heart. You attend to the "help" that Jehovah constantly offers you, you find yourself freed from fear of the "adversary" and disentangled from the condemnation of those around you: you rejoice in the knowledge of the Christ within you and the glorious recognition of the Christ who says always, "Ye did not choose me; I chose you."

(Continued in December UNITY)

HEALING THOUGHT

*Divine love harmonizes and heals me.*



PROSPERITY THOUGHT

*Divine love provides me with plenty,  
and I am unselfish in my possessions.*

(Use from October 20 to November 19)

UNITY FOR NOVEMBER 1937

# U N I T Y

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## “My Righteous Servant”



By Ella Pomeroy

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**I**N OUR PREVIOUS studies we have seen how the attention of the conscious mind is called to the servant by the command “Behold, my servant”; and we realize that when we obey this command, recognizing ourself as a servant of Jehovah and knowing the Christ within as the Great Servant of all, the next step is inevitable. We are told, “Thou art my servant.” This brings assurance to us, courage to walk the path we have chosen, a deep and abiding conviction of the presence of God and His love in all our affairs. But we also become aware that of ourselves we cannot accomplish the work planned for us or by us: we must lean heavily on Jehovah and understand that “the Lord Jehovah will help.”

This dependence upon Jehovah brings us into such an alliance with divine wisdom that Jehovah says, according to the fourth of the Servant Poems (Isa. 52:13-53:12), “Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high.” Such exaltation must have been in the mind of Jesus when He spoke of the Son of man being lifted up and healed. For healing on every level of experience comes when we cast ourselves upon the love and wis-



dom of Jehovah, ceasing to try to reason matters out for ourselves on the personal level and letting go of worldly wisdom to enter into the divine.

Then follows the passage that seems so strange to the lovers of the Christ whether they are accustomed to read it as a prophecy of the sufferings of Jesus Christ or, like ourselves, are training their mind to separate the thought of the holy and pure Christ from the thought of suffering of any kind. "Like as many were astonished at thee, (his visage was so marred more than any man, and his form more than the sons of men), so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand."

It is always difficult to express metaphysical ideas because of our lack of words that are free from meanings given them by constant use, free from association with physical facts and experiences. We are however building up new vocabularies, giving new values to common words: we are learning to look beyond the apparent meaning to an inner substance. We know quite well that the Christ remains always whole, utterly pure, and righteous. We know also that the Christ dwells in the heart or center of each of us. Yet we know too that the outside of many of us is not at all suggestive of the Christ: "his visage" is "so marred more than any man." For when perfect beauty is at all marred by external circumstance, we feel it keenly; but when it is so marred that the beauty is difficult to see at all, we express a lively sense of outrage and protest aloud and vigorously.

The "form" of the Christ would be harmonious: do we not think of the body of Jesus Christ as well

proportioned, well adjusted, supple, and active? Yet the Christ form that we make manifest becomes so marred in our handling of it that few ordinary men and women are even half as lovely as they should be, and many of us manifest traits that are hard to explain. But the servant will "sprinkle many nations." He will reach out into the entire life: he will give of himself to every detail, every situation. At last we shall find ourselves, like the poet's "kings," with our mouths "shut"; for we shall be seeing things that we have not been told and understanding things that we have not seen during the days of our nonrecognition of the Christ power given to us. For the real world opens before our astonished eyes, and appearances cease to have any interest for us. We look past the marred countenance of life to the perfection of the Christ as the light of divine understanding illumines our mind and perfects our vision.

But, asks the poet, "who hath believed our message? and to whom hath the arm of Jehovah been revealed?" He does not answer his own question; for each of us must find the answer for himself. Do we grasp the nearness of the Christ? Do we see and utilize the power of the Christ? Are we so engrossed with the marrings of His countenance that we never look beyond them? Or are we so convinced of the love and inner presence of the divine activity that we never feel separated from it?

Then follows another lengthy description of the obscured Christ, usually called "the suffering Christ," as He appears to the personality mind. The fearful, selfish, and material-minded side of us sees "no form nor comeliness" in the Christ idea. This side of us wants hard, concrete matter in our hands and has no

patience with beautiful ideals. "When we see him, there is no beauty that we should desire him," for we see only with the eyes of physical desire; and for us, when we are in this personality mood, the Christ is "despised, and rejected of men; a man of sorrows, and acquainted with grief . . . we esteemed him not." But surely the "sorrows" and the "grief" of the Christ are never personal! If He knows sorrow and grief, these must arise out of His vast compassion for men: never, like ours, out of pity for Himself! Think of the tender heart of the Christ as He watches our head-long plunges into disaster! Think of His grief when He would make Himself known to us in our daily living, and we turn aside and say, "That is not practical." Think of the astonishment of the One who has borne our griefs and carried our sorrows when we exclaim in our own heart: "I lack." "I am incapable." "I must go without."

As we read the next lines we must believe that our poet knew the great truth that is now becoming common property among all men: "Yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." It is evident that the author of these lines understood clearly that the Christ was not caught in suffering of His own making, but voluntarily took upon Himself the woes of men in order that He might heal them. For consider our poet's surprise that men should think the Servant had been "smitten of God." It was so unthinkable a situation that our writer proceeds at once to state that all the woe we attribute to the Servant was not His own but was accepted by Him for the benefit



of others. "All we like sheep have gone astray . . . and Jehovah hath laid on him the iniquity of us all."

In the story of Jesus Christ, as we find it in detail in the Gospels, we are greatly impressed with His calm under attack, His serenity under sentence of death. Can we not see that the Christ center of Jesus was never touched by the outer world? Can we not lay hold of the idea that the Christ of us is always calm, steady, serene, and righteous; and that no matter what the surface disturbance may be, the inner depths are always at peace? It is only by realizing such peace that we are able to quiet the seas of life around us; and when we have achieved a knowledge of our power, we are able to "carry" the troubles of the world about us, but we will not absorb them. What we "carry" we raise up, what we absorb becomes part of us. It is the Christ privilege to "carry" and at the same time to be forever free from burdens.

Verses 7, 8, and 9 of this poem further develop the idea of the last-quoted texts, repeating the statement of the first poem that "he will not cry" and asking a strange question: "And as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?" It seems a strange question, for it apparently has no reference to what has gone before nor to what follows; but it is really a very pertinent question indeed. The spiritual truth is this. The Christ generation, those in the Christ mind, those who have let the mind of Christ Jesus be in them, know well that the Great Servant is never "cut off": it is only those of another generation, the generation of the concrete minded, that think so mistakenly as to admit the idea that the Christ can be made to cease His



activities. The Christ generation knows the eternal service of love and never doubts it for a moment.

"Yet it pleased Jehovah to bruise him; he hath put him to grief," says our poet. This is the "great sacrifice" to which the minds of men constantly turn; for to our personal and material way of thought it looks like an unspeakable sacrifice for Spirit to involve itself in matter; and we speak of the redemption of material thought as a "great sacrifice" to us quite incomprehensible. But to the Christ it is a necessity of His being, as we well know when we pause to think of the Christ within each of us constantly knocking at the door of our consciousness for admittance into our daily life. Since Jehovah and Christ are one and the same, we understand that if it "pleased Jehovah to bruise him," Jehovah became manifest as the Great Servant, de-

liberately undertaking to show men the path to the kingdom. "When thou shalt make his soul an offering for sin" and take upon yourself His mind, His ways of thought, His relation to God, His awareness of divine love, then "the pleasure of Jehovah shall prosper"; for "by the knowledge of himself shall my righteous servant justify many," and the seeking soul shall know that it forever belongs to God and cannot be separated from Him.

The one who would wholly serve the will of God finds that he cheerfully pours "out his soul unto death"—the death of all thoughts and conditions that fall short of the perfect ideal of the kingdom of heaven.

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Such a one finds that even if he is "numbered with the transgressors" of current conventions, popular fads and customs, he is nevertheless given "a portion with the great" because, as he prays for freedom for men and endeavors to point the path of peace to the world about him, he has truly borne "the sin of many, and made intercession for the transgressors."

The servant knows that he is known. He is aware that his service is recognized, because he sees results in his own life and in the lives of others around him. He understands clearly that he has not anything of himself, but that the Great Servant within him has become to him an intimate and beautiful companion, another self. When he feels that his duty has been imperfectly done, when he is uncertain as to what work to undertake next, he turns with entire confidence to the Servant of all men within himself and gratefully receives instruction from Him.

The servant has beheld the Servant within; he has heard the wonderful words "Thou art my servant"; he has realized that "the Lord Jehovah will help"; and he has heard sounding clear and melodious in his soul the words "My righteous servant."

The conviction of inner rightness, not based on personal convictions or morals but upon a vast principle of rightness that is everywhere operative in the universe, gives us certainty in life; provides us with a rock on which we can depend; and imparts to all our conduct and affairs a quality of stability and soundness that produces a finely rounded and wholly useful life. The Great Servant within is serving both the Creator and His creations; the object of the great sacrifice is attained; and those who are of "his generation" know the Truth and are free!