

UNITY



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Thanks be to God

Healing & Prosperity Thoughts

TO BE USED FROM

MARCH 20 to APRIL 19



Healing: I am made in the image and likeness of God, and I manifest the wholeness and strength of His perfection.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.



Prosperity: I am made in the image and likeness of God, and I now come into my inheritance of bountiful good.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

UNITY

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Overcoming the Poverty Idea

FROM THE WRITINGS OF
CHARLES FILLMORE

The battle is Jehovah's.

EVERY LESSON of Scripture illustrates some phase of mental action, and can be applied to each individual life according to its most pressing need at the moment of its perception.

The conflicts between the Children of Israel and the Philistines are the conflicts that are always taking place in your mind and that are reflected in your affairs.

If you are ignorant of the laws of mental action you get but the mere shell of the lesson in reading the Scriptures, and it is not of real benefit. If however you make the proper application of the characters in the narrative as representing ideas in your own mind, and follow them out in their various movements, you will solve all the problems of life through a study of these Scriptures. This does not mean that

a study of the written word alone will solve for you the problems of life, but this word will be the outward symbol of an inward condition, and through its study and application you will come into an apprehension of the real Scriptures, that Bible of the ages, the book of life within your own consciousness!

In the consciousness of everyone may be found the conflicting ideas represented by the Children of Israel and the Philistines. They are pitted against each other, and the conflict goes on night and day. We call these warring thoughts Truth and error. We stand on the side of Truth, and we know that its thoughts are the chosen of the Lord, the Children of Israel, but the error thoughts seem so formidable that we quake and cringe in their presence.

We know that Truth must eventually prevail, but we say that the error is so large and strong that we cannot now cope with it, that we will do so when we have gathered more strength.

Ideas are not all of the same importance. Some are large and strong, some weak and small. There are aggressive, domineering ideas that parade themselves prominently and brag about their power and with fearful threats of disaster keep us scared into submission to their unrighteous reign.

These domineering ideas of error have one argument that they impress upon us at all times, and that is fear of results should we dare to meet them and openly oppose their reign in our consciousness. This fear of opposing prevailing ideas, although we know them to be erroneous, is woven into our whole mental fabric.

This fear is portrayed by the spear of Goliath,

and the narrative most aptly states, "the staff of whose spear was like a weaver's beam."

And what is the most dominant error idea in the minds of men today? Is it not the idea of the power of money? Is not Mammon the greatest Philistine in your consciousness? It does not make any difference whether you are siding with the Philistines and are successful from a purely commercial standpoint or whether you are with the Israelites and tremble in your poverty at the daily appearance of this domineering, threatening Goliath. In the one case you are on the side of Goliath and the enemy of Truth to that extent, and in the other you are quaking in fear and want in the house of the Lord. Neither of these positions is recognized by the Lord, and you are not in permanent possession of the "Promised Land" until you have killed this mighty error that claims to be stronger than the Lord and have driven out of your consciousness the horde of error thoughts that he protects and fosters.

This is a most opportune lesson. The whole world groans today under this delusion that Mammon rules. The kingdoms of the earth are under his dominion because of the idea in the minds of men that money is a power. The rich and the poor stand as master and slave. The ruling nations of the earth cringe in the sight of the money kings.

And all this because the power has been given by man to money. He has made it a golden call and fallen down before it and is worshiping it. He has not put it in its place as a servant but has called it master, and it has made him a slave.

The earth must be rid of this false ruler; he must

be made a servant. His rule has been disastrous, and the end approaches.

The first step to take to rid your earth of this giant bugaboo is to get a clear perception of what your rights are as a child of God. You know that you should not be under the dominion of anything in the heaven above or the earth below. You are given dominion over all. If you are not exercising this dominion, now is the time to begin. You will never find a better time nor a more propitious state of consciousness. If you are in fear of the boastings of this brawny Philistine, seek out the way to give his carcass "unto the birds of the heavens." There is a way, a righteous way, and it is the duty of every one of God's children to find it.

David is the "beloved of Jehovah" because he is your righteous perception of your privileges as a child of the living God. You are not a slave to anything or anybody. You cannot be scared by the threats of this god Mammon. You have the perception of Truth, and you sling it at him in the center of his carnal thinking, which is the forehead.

The formidable weight of his shield and armor of brass do not intimidate you because you know that they are empty show, that the right idea will reach the vulnerable part in spite of them and the braggart go down.

The most ardent defenders of the money power admit that it is a tyrant; that its rule is not what they would have if they could make a world after their own ideals. And it always destroys its friends in the end. No man has ever become a slave to the money idea without eventually feeling its crushing power.

But whole armies of good people, righteous people, Christians, the Children of Israel, believe that this power cannot be overcome. They are looking for something larger and stronger in a material way to be brought forth for its destruction. They forget that the "battle is Jehovah's."

Are you cringing in the sight of this Goliath? Does he come out daily and scare you with his display of strength and his threats? It doesn't have to be so. There is a little idea in your mind that can slay him: it is the perception of your place in Divine Mind. You doubtless have not considered it of much importance. You have kept it off on the mountainside of your spirituality, shepherding your innocent thoughts. You have not thought it equal to coping with the affairs of active life. But just let this David forth. Get a clear idea of where you really belong in creation and what your privileges are. Then that boasting Philistine will cause your perception of justice and equity to say hot words of Truth. You will ask, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?"

Do you think that it is possible that God has so ordained it that men cannot escape from the servitude of hard conditions? Verily not. This would not be justice, and who dare say that God is not just?

No, it is your privilege at any time to step boldly out and defy the giant of the Philistines.

The Lord has been with us in slaying the fear of sickness and sin—the bear and lion of David—and why should He not be with us in slaying this fear of poverty which the Mammon champion so unsparingly whips us with? "The battle is Jehovah's,"

and He will be with us, and we shall be delivered "out of the hand of this Philistine."

The weapons of the Lord's man are not carnal; he does not wage war after the manner of the world. It is not steel against steel, brass armor and coats of mail. These are the protection of selfishness and the weapons of oppression.

The beloved of the Lord is the devout shepherd David, who goes forth in the simplicity of justice, knowing that his own innocence is his defense. His weapons are not those accepted by the world as equal to the occasion. They depend upon the sword and spear, he upon his shepherd's sling and a few smooth stones. These are the words of Truth and the will that sends them forth. They are disdained by the Philistine, but they do their work, and the great mass of materiality goes down before their sure aim. So the Lord has this day given financial fear in all its phases into our hands. We know it is not true that man is a slave to the idea of money, that he does not have to slave for his brother man and cringe to him in order to obtain this universal servant of all. No, we are not bound to this wheel of work day in and day out that the god Mammon may be appeased on his own terms.

We are the children of the living God. The loving Father is here today and always right in our midst, and it is our privilege to claim Him as our support and resource on conditions and terms that He will reveal to us when we have acknowledged Him and dismissed the fear of Mammon.

David chose five smooth stones out of the brook, which means that there are five mental attitudes in

the race consciousness that have to be met by the word of Truth. He slew the greatest of them, which is fear, with his first stone, and the others then fled. But they were not exterminated, and in succeeding chapters the Scriptures relate the conflicts that he subsequently had with them.

We shall have them all on the run when we have sent forth the fearless word of Truth (smooth stones) that the battle is the Lord's and that He will deliver this Philistine into our hands.

These smooth stones are:

I am the beloved of the Lord; He will be with me in all my righteous words, and they shall accomplish that for which I send them forth.

My cause is just and my weapons are free from the stain of blood. It is my divine right to be supplied with all things whatsoever the Father has placed at the disposal of His children.

I cannot be deprived of that which is rightfully mine, and I dissolve in my own mind and in the minds of other men the idea that what is mine can be withheld from me or them.

My own shall by that sure and certain law of God come to me, and I now in the presence of this clear perception of Truth welcome it.

I am not afraid to say these words of Truth in the face of contrary appearances. I am not afraid to pray as if I had already received; I know that the Father's blessing will be poured out upon my true words and that His salvation is very near unto me, even in my mouth and heart.

You Just Cannot Worry!

SHELDON SHEPARD

PROBABLY NO WISE, scientific, and spiritual injunction has suffered a worse fate of wordy praise and actual neglect than Jesus' frequently repeated one with respect to worry. In fact Jesus went further than merely cautioning us against this destructive mental habit. His words "Be not anxious" are a command, calling for a clearer consciousness than the words "Do not worry."

Jesus went so far as to say that we should "take no thought" about food, clothing, shelter, or, by implication, any of the necessities of life. Well, this has seemed to be just too much for His followers. We have tried to whittle down His meaning, to compromise with its severity, and to dull its perfection. Either this, or we have in action if not in words pronounced the injunction well beyond our capacity to obey, or just plain silly.

I have been thinking rather seriously about the matter of anxiety, worry, and fear, and about Jesus' evident confidence that nobody needs to have traffic with any of it; and I have come to the conclusion that on the basis of Jesus' teachings you just cannot worry!

If it seems too difficult fully to accept His teaching that one need not worry or be afraid or be anxious, I think Jesus has provided the technique for making the acceptance simple and easy for us.

Unquestionably it might prove arduous for you to launch out merely on the faith that the Father "car-

eth for you" and to sail along without alarm or concern. I do not mean that when you first launch out you just cannot worry if you honestly take to yourself the promise of the Father's care. Manifestly that is not true, but there can be no uncertainty or lack of confidence on the part of the person who knows that he is constantly being watched over and cared for by an all-wise, all-powerful Father whose love is forever unfailing. Everyone perhaps can accept this truth.

But the technique that I think Jesus provided is easier than this; for evidently it is difficult at first for a person to trust in the Father's care so completely. At any rate, we see that constant repetition of Jesus' injunction does not flood our life with such confidence that we have no anxiety whatever. There must be some action, perhaps neglected, that precedes the full development of the necessary faith. It seems likely that a person must do something before he arrives at the point where he can live the life of freedom from fear and worry. Complete trust in the Father is as much a step in advance as the loss of fear and worry. If we can develop the former we can accomplish the latter.

All this is pleasing and worth-while instruction. But how are we to follow it? What is it that makes complete trust possible, even easy and, if my theory is correct, inescapable?

I sat with a wise and experienced older man under a fragrant pine tree recently, looking out over the gold-colored ocean at sunset. The distant roll of the surf was like the deep echo of a cathedral organ. Floating over the water, gulls seemed in their glid-

ing ease to portray their happy confidence in the care of the Father. My companion and I had talked of the beauty about us, the expansive influence of the great Pacific, the flooding light of the late afternoon sun. Now we were quiet, feeling something a little beyond the realm of words. The solemn, radiant beauty of the time and place, the pleasant joy of congenial companionship, the shared pursuit of understanding—these were enough in themselves; they needed no words to express them. Attempts at expressing them would only have interrupted the flow of our thought.

It was not in an attempt to communicate with me or to put into words what we were feeling that my companion spoke. His words were rather his heart breaking through a little rift of expression, like the sunlight we admired slipping through the space between our fingers and painting the ground beneath with a tiny streak of dull gold. "You just cannot worry," he whispered.

This was no time to question him. It was a moment for understanding. So I said nothing, not even replying, "That's right," to what I thought was his meaning. But later when I referred to the occasion and his remark we talked it over. He had meant to express something like what I am trying to put into words now, a conviction, slightly colored by the particular benediction of the hour, that confidence and peace are inescapable. He had meant that if he and I could continue to be the kind of persons we were in that peaceful moment, it would be impossible for us to become frightened, moody, or bewildered in the days to follow.

I think this is what Jesus had in mind. He did

not wish His followers to engage in the negative practice He condemned, because He wished them to engage in creative, constructive practices—and you cannot engage in both. All the time and energy a person devotes to the destruction of his peace of mind is stolen from his potential productivity. He robs himself. It is evident that if a person engages in the kind of thinking that Jesus recommends, he just cannot engage in the other kind.

But even when a person reaches this conclusion he has not reached the point where worry becomes incongruous, incompatible, and impossible. True, if he has faith that he is under the constant care of the Father, he cannot be anxious. Anxiety is in itself a desertion of trust in the Father. Of course if a person keeps his mind occupied with positive and constructive thoughts, he cannot be afraid. He must quit the kind of thinking he should not be doing before he can begin to do that which he ought to do.

This is quite true, but there is something that marks still more clearly for us the road that leads to successful living without anxiety and strain.

No one needs to tell a healthy child to play. He runs and scampers; he makes-believe; he enters into and creates games. He is this kind of creature—that is all there is to it. When he does not want to play the adults around him know that there is something wrong with him. When well and undisturbed the child just naturally cannot refrain from playing.

Does anyone need to tell the worrier to become anxious about something? Hardly! He is a worrier, and therefore he worries. He knows better than to worry; he "swears off"; he is threatened with dire

disaster if he does not desist and is promised rich rewards if he does. But he is a worrier, and he worries.

No one needs to coax a normal, healthy man to work. He cannot help working. He has muscles, brains, talents that have to be exercised. It is natural for him to work, and he cannot avoid it. He just cannot be an idler. A person who walks down the street humming a tune, is not one who needs to be told to be buoyant and to sing. It "comes natural."

No one instructs the beaver in how to build a dam, the bees how to swarm, the tern how to fly five thousand miles with the season. It is universal law of life that the organism and indwelling intelligence do naturally and easily that which it is in their nature to do. Everywhere the action of this law is in evidence.

This natural, orderly, inescapable action occurs without the "taking" of thought! The organism and intelligence just behave in this way. That is all there is to it, and the result is inescapable. One who has developed the characteristics of a habitual liar does not have to take thought of the lies he tells. They come without planning. I once had a student whose tendency to lie was so strong that many times he lied when it would have been much more to his advantage to tell the truth. According to the nature (sense or spiritual) that they permit to dominate them persons without "taking thought" lie, cheat, steal, worry, hate, love, smile, dream, work, become angry, or remain at peace.

So really the injunction of Jesus is simple and sound. Actually you are to "take no thought" with

reference to work, sustenance, or any of your affairs. Make yourself the right kind of person and you will naturally, easily, inescapably act, live, thrive aright without effort.

No boy on the football field, exerting himself to exhaustion, thinks he is working or exerting effort. The game is so much fun that it seems easy. Life should be like that. To do what is natural for the organism and the indwelling intelligence is not work, it is not effort, it is not taking thought in the sense of making a job of it. It is natural, easy, happy living. It is being carried along on the tide of life. It is the way of plenty of action maybe, but it is also the way of peace. It may mean full exertion of all one's personal powers, but it is constant and pleasing activity. It is literally "taking no thought."

Anyone can take the line of least resistance. In fact this kind of action is involved in the teaching of Jesus. He wants us to go merrily down the stream of life taking it easy following the road that opens before us, having a wonderful time. It is quite evident that He wishes life to be free from worry, anxiety, uncertainty, and the kind of "taking of thought" that means exercising the mind with unpleasant thinking and driving oneself to do that which is not agreeable.

The method of attaining this happy state is to complete the one preliminary task, which Jesus called "seeking the kingdom" or "being born anew." This means we are to give our attention to making ourselves the kind of person who naturally, easily, and happily does good things. The resources of the inner kingdom (or reborn personality) include love, faith, gratitude, peace, joy. When the search for the king-

dom is made the one aim of a person's life, its attainment should not be difficult. We fail to establish its resources within us because we focus our attention on other things, such as earning a living or merely worrying and fearing.

When a person cultivates the resources of his own inner kingdom of faith, love, peace, and joy so that success in its growth becomes the primary concern of his life, he will achieve it. The teacher who thrust his pupil's head under the waters of the river until he gasped for air was emphasizing the importance of a scale of values in life. After holding the pupil's head under water as long as was safe, he released him and asked, "What was your desire while under the water?"

"Air," cried the student, "air, just a breath of air."

"When you desire God as you just now desired air," said the teacher, "you will find Him."

We may well say that when anyone will give this kind of primacy to a pursuit of the kingdom resources within him, he is sure to attain them. This is the meaning of Jesus' words "Seek ye first" and so on.

Now we can see how simple, direct, and inescapable is the result promised: "All these things shall be added unto you." In this way a person will receive the desirable values of life much more readily than if he pursued them directly. In fact their direct pursuit loads the heart with many unnecessary burdens, and it may result in failure to attain them.

A person whose inner nature partakes of the character of the kingdom does not need to worry or take thought as to what he shall do. He lives nat-

urally in a certain way. Because he is a human being his spiritual qualities are expressed in the elements of human living. As the child plays without giving any thought to a decision to play so the child of the kingdom lives happily without giving anxious thought to the kingdom way. As a healthy, normal man works without giving thought to the working process so the citizen of the kingdom lives vibrantly and fully without putting emphasis on what he does. As the beaver builds his dam and bee makes honey absorbed but unworried so one who first seeks spiritual qualities earns a living, studies, plans, grows unworriedly.

One of the consequences of unworried, unstrained living is better work. Every creative producer knows that his best ideas are the ones that "pop" into his mind. They pop into it while he is taking a bath, washing dishes, mowing the lawn. They may come along as a sudden inspiration in another phase of activity while his mind is busy at his job. If his creative idea is a direct result of his pursuit, then it is discovered always in the times of inspired, enthusiastic work. Laboratory inspirations come to those so absorbed in their experiments that their activity is not labor but a kind of temptation.

It is sensitivity that enlivens the mind, arouses creativeness, and enriches the day's living. Nothing means much or has power except as we feel it. The gathering of the family about the fireplace may be just a part of the day's routine; but one fine evening you pause to reflect on the happiness of the scene. Your heart grows tender; appreciation rises in you, and it all comes to mean a great deal more to you

than when you took it for granted.

Jesus' idea evidently was that we should live "emotionally." Our drives should be the happiness, the love, and the trust in our heart. These quicken the mind much more than taking thought. They provide inspiration. They furnish driving power. Life yields a great many more rich rewards this way than it can by sterile taking thought.

It seems to be primarily one of predominance. Of course one thinks, but the plan is to give life such a forward surge from the flow of peace, good will, and confidence within one that the thinking is a by-product, a pleasing accompaniment to the main current. Thus creativeness, vision, and results are stepped up. So much are they stepped up that one may be pretty certain that this is the procedure that guarantees that one will receive "all these things" that the ordinary person loses in their pursuit. With their attainment, a person has also the abundant blessings of the kingdom that he has developed for himself. Happy in each day of full living, he just expresses himself completely. It is as simple as this. The effort he makes is not like the strain of insecurity; it is like play on the football field—strenuous but delightful.

This is Jesus' method for achieving both plenty and freedom worry, a method that makes it impossible for one to worry or be afraid or unhappy because of any kind of negative emotion. He said, "Take no thought, saying, What shall we eat? or, What shall we drink? or, wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the

kingdom of God, and his righteousness; and all these things shall be added unto you."

Simmered down in the light of this discussion, Jesus' words mean: Give your effort to becoming a certain kind of person. Do not be concerned with what you will do or how you will act, for the right kind of person will naturally, easily, readily, with great joy, act rightly and reap abundantly the rewards of the good life. Take thought only for your own development and for the establishment within yourself of the directing, energizing forces of faith, love, enthusiasm. You will do what you should. You will take the course that leads to good results.

The fact is that such an individual cannot worry. In the sense that taking thought involves uncertainty, indecision, or hesitancy he takes no thought as to what he is to eat or wear or how he is to live. Filled with confidence, peace, gratitude, love, joy, he goes on his way like a happy lover whistling his way down the street, or like a child playing.

This is the way such a person has to live. He cannot avoid it. The Spirit within finds expression as a hummingbird finds the flower. Yes, it is true. If you give primacy to seeking the kingdom—letting all other things take their place as they fall in line—and set up your inner realm of spiritual qualities, you just cannot worry.

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*He shall call upon me, and I will answer him;  
I will be with him in trouble:  
I will deliver him, and honor him.*

—THE PSALMIST

## *Unity's Expansion Program*

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WE ARE deeply grateful to the readers of the Unity periodicals all over the world whose substantial help and interest has brought about the expansion of our teaching facilities through the building of the Unity Temple. This beautiful building, even though not entirely completed, is already serving many people daily. You, through your love, your prayers, and your assistance, are building Unity Temple.

Of even greater importance to our expansion program is the building of "Unity City" at Unity Farm. The Printing Department was moved to the Farm in the spring of 1947. The need of the world for the message of Truth, and the evergrowing Unity work, necessitates the expansion of our mailing and publishing facilities (which are rapidly outgrowing their present quarters), by moving all our activities to Unity Farm. We should like to complete the move this year. Funds are needed to complete a building to house the 500 workers in other departments.

We know that we have your wholehearted support in our efforts to expand this work until the Unity message is made available to every person throughout the world. We know too that we have only to make our needs known to God and to you to see those needs fulfilled speedily and in divine order. May God bless you abundantly for your spiritual support, your offerings, and your love and friendship. Without these we should be unable to increase Unity's widespread influence for good.

# *The Meek Shall Inherit the Earth*

CHARLES LEROY

THROUGHOUT His earthly career Jesus of Nazareth advocated gentleness and humility, assuring His followers that these qualities are not only the best means but the only means of gaining a true victory over all forms of evil. He assured mankind that humility is a continuous and certain protector, delivering its possessor from the delusions of arrogance, the sin of subtlety, and the snare of pride.

It is in the 37th Psalm that we are first assured that the meek truly are the children of the light: "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." The promise that "the meek shall inherit the earth" of course does not in any sense mean that the gentle and humble person is to come into the possession of enormous acreages, excessive wealth, or prodigious material prosperity. It means that he will possess something that is far better than material goods. It means in reality that the meek person is to possess a state of spiritual understanding that will enable him to rise above the entanglements of mortal being, typified by the earth and by human organization.

To "inherit the earth" actually means to have dominion over the experiences of life, to have the ability to defeat the limitations that have been set by the sense mind, and thus attain spiritual perfection and harmonious being. The meek person has an open mind. His thoughts and his desires are ever open to

a realization of the will of God for him, and he is in possession of a willingness to permit the will of God to operate continuously through him.

Humility as a spiritual attribute supplies the open-sesame that unfailingly admits the possessor into the innermost sanctum of undisturbed happiness. Humility has no substitute, and it cannot be alloyed with any material or carnal element.

It is largely because we are wrapped up in ourselves that we are unable so much of the time to perceive what in its expression is immaterial and divine. We are so much filled with our own personal ambitions and desires that we are unable to find the way that was trod with happiness by the Master.

Mortal dreams of glory invariably lead to disappointment. It was Pythagoras who counseled his followers to "live concealed" and thus escape the torture and torment that are the consequences of following after the base deceivers mad ambition and worldly desire.

The great difficulty that confronts many of us is our willingness to remain "unknown," "unsung." We long to have the brand of popularity burned upon us. We aspire to worldly homage, to personal adoration, and to the receiving of gifts, forgetful of the fact that the master Christian lived in simplicity and modesty, persistently refusing the emoluments that were held out to Him as a temptation. It is tragic, the way so many persons spend their life grubbing for the riches they believe will supply them with luxuries and comforts, which in reality are both enervating and useless to them. In the real Christian every germ of avarice has been destroyed, for he



knows well that true wealth is the wealth that flows out from the kingdom of heaven. In Philippians we are told that the man of Galilee "made himself of no reputation, and took upon him the form of a servant." Paul proclaimed: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Human glory and worldly advancement must never be the aim of the Christian's life. The Christian must turn willingly and forever from serving a wicked world to devote himself to laboring in the service of God. Instead of fighting in the sinful quarrels of humankind he must fight the good fight of a servant of the Father. We can all best serve God by serving one another. In the First Epistle of John, we find the admonition "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

It is true that human nature grows by what it feeds upon. If our thoughts continuously feed upon the idea of exalting self, we become egotistical, ostentatious, boastful, and vain. If by the grace of God we are able to forget self in a sincere and deep desire to be of help in the world, we grow humble and meek, willing to grant to other persons a share of the good things that belong to life, and ready to acknowledge that there are others besides ourself who are intelligent and worthy.

Humility is often thought of by mankind in a sense that is misleading and wrong. It is a quality that is often misunderstood. Many persons have gone so far as to believe that there is no virtue in humility, that it is coupled with weakness and is manifested only by those who lack courage, energy,



and decision. In no case are these things to be associated with the quality of humility. In fact they make a caricature of it.

The person who is in possession of true humility is strong in character, energetic, courageous, and devout. He is lowly in spirit and childlike in his attitude toward life. He is gentle in disposition and loves peace even in the face of provocation and wrong. He is not easily provoked, and he never lowers himself to the point of demanding revenge. He has no desire to push himself ahead of another person or to trample another person's rights.

His thoughts are not occupied with pride, and he finds neither satisfaction nor pleasure in the vain contentions of men as to who is or who shall be the greatest among them. He keeps himself free from the evils of dissension and disputation. To the best of his ability he serves God faithfully and follows His guidance in the Christian way, living continuously in the glad realization of the truth that within the courts of God there is to be found the spirit of love, infinitely tender, compassionate, and beautiful.

It is true that God often speaks to us in the voice of a little child. To become as a little child in character is one of the real needs of mankind. To become childlike does not necessarily imply weakness or mental immaturity. It implies a capacity to express freedom from arrogance, intolerance, affectation, and guile. In a normal child the spiritual nature is prominent. This nature is the most attractive thing that exists. The child who is natural is neither haughty nor humble in his attitude toward people and life. In this respect he is different from the adult who at-

tempts to guide life with a veneer of sophistication.

In the 18th chapter of Matthew the Master declares, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." This declaration no doubt means that unless we throw off sophistication, worldliness, selfish ambition for power, fame, and place, we shall not come into the possession of true harmony, peace, health, joy, and life, all of which are coincident with the kingdom of heaven.

What does it mean to become like a little child in character? It means of course to possess and express trust, confidence, faith, affection, innocence as regards all evil and guile; it means to be honest, pure, simple, genuine, unworldly, and gentle. These are the qualities, together with meekness and humility, that belong naturally to the child heart; and it is these that we must all acquire if we are to taste the sweets that go with the life that is of God.

It is largely because of mortal man's belief that the material world has something of outstanding and lasting value to offer that he clings so tenaciously to its promises and struggles with such persistence to find a place for himself in its tumultuous din.

The greatest things in life are always the most simple in character. Because it is simple humility is not only easy to understand but it is also great. The persons who are the happy possessors of it invariably are natural and wholly unaffected in their manner. It was our good friend Socrates who assured us that "the surest way to live with honor in the world is to

be in reality what we appear to be."

The person who is meek is unpretentious and unassuming, making no claims for himself that he cannot with ease sustain. He is never boastful, presumptuous, or insolent. He is the possessor of a poise that is natural and sure, largely for the reason that he is perfectly free from self-consciousness. The meek person never tries to be an important personality, and he is free from the weakness of attempting to make an impression on other persons. The meek person does not talk about himself or about his valiant deeds in the world of men. He thinks of other persons first on all occasions, and by his poise he is always able to put them at their ease in any kind of situation that may arise.

It is usually found to be true that great men and great women are oblivious of their own greatness. They are simple and unaffected in their associations with others, free from egotism, and generous almost to a fault. They are reticent when speaking about their own achievements and magnanimous and liberal when speaking about the achievements of others.

The person who expresses true humility knows that in reality he cannot in any way be injured by others, and he therefore makes no attempt to justify himself against them. It means nothing to him that someone may have spoken falsely against him, that he is misunderstood, neglected, or abused. He understands fully that falsity cannot bring harm to him, for that which is false will show its true colors, and nothing in all the world can change this fact. The wrong thinking of another person can cause him no hurt, because he has succeeded in removing from his

own heart the evil upon which falsehood feed.

The meek person demands no special rights for himself, no personal privileges that are denied to others; and he never takes advantage of one who is weaker than himself. He is infolded with gentleness, and he therefore is protected from the thrusts of animosity and violence. The meek person will never express sentiments that are not consonant with the teachings of the Master.

Jesus of Nazareth was the perfect exponent of that power which springs from humility and meekness. He was strong with the strength that goes with gentleness. His love and His charity were all-embracing, including everything that lived on the earth. He was kind and tolerant to a degree that is almost unbelievable, and these characteristics were the keynote of His nature. We cannot imagine that He ever with intention set His foot upon an ant, a spider, or a worm. He loved all things that have been placed on the earth by the Creator; and He loved God best of all.

There is one very simple thing that we can all do that will bring us into closer touch with the things that produce harmony, and this is to immerse ourselves more and more in the true spirit of humility and meekness. There is no danger that anything mortal will ever become too humble in its living processes. When the life of the individual and that of the world in general, through the attributes of humility and of meekness, become consonant with the laws of the kingdom of God, then the children of the earth will be at peace, and happiness and harmony will be continuously with mankind.



# *The Highest Adventure*

HAROLD S. KAHM

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FROM TIME IMMEMORIAL men have sought the thrill of adventure and new experience. War itself has often been welcomed by innocent youths as a new kind of thrill and an excuse to travel in strange and unknown places. There is something inherent in men that calls for adventure at any price.

But a great many adventure seekers very shortly find themselves disappointed and disillusioned. For what they have actually been attempting to do is to escape from themselves. A man travels to a far country, exposing himself to a variety of dangers, in the unconscious hope that the novelty of experience and the dangers themselves will distract him from himself.

Psychologists assert that most movies, books, radio programs, and other forms of entertainment are "escape mechanisms," which enable people to escape from themselves for a little while, as they mentally live the adventures of others. We consider such entertainment excellent if, while we are experiencing it, we completely forget ourselves. There is often a sense of disappointment when the exciting adventure on the screen comes to an end and it is time for us to leave the theater and venture back into the world of reality. We have had our adventure, and now it is over.

How thoroughly we delude ourselves! Living is itself the highest adventure known to man—or at



least it can and should be. To arise in the morning and face a whole new day of life can and should be the top thriller of all thrillers, for life is a miracle in itself, and the world is a treasure chest filled with hour-by-hour new experiences, thrills, and adventures.

What is wrong? Why do men attempt to escape from the tremendous adventure of daily living into strange and different experiences? Why do people try to "escape" from life into fiction or fantasy?

The answer is simple enough. Life without the constant awareness of God's presence is empty, boring, disappointing, often very painful. To the man who has found God daily living is a wonderful experience. He becomes keenly and appreciatively aware of the rich blessings that surround him more thickly than the foliage of a tropical jungle. He is conscious of the magic of the moment. His once blind eyes have been opened at last to the intensely gripping experiences of a truly abundant life. He sees the amazing hidden goodness in the human being around him, and he experiences the adventure of love, of loving and being loved. His senses are sharpened so that the thousand and one small daily pleasures of existence—food, water, music, newspapers, telephone conversations, letters, sunshine, exercise, the singing of birds, the smell of flowers, the touch of a new book, a handshake, a pleasant smile—the infinite little and big things—become thrilling experiences that reach deeply into his soul. He has been resurrected from the dead and is now fully alive for the first time. As King Midas had the touch of gold, the man who has found God has the touch of life. Everything that he sees, touches, smells, tastes, and

hears springs gladly into life for him, infusing his body, his mind, and his spirit with a happiness almost too keen to be borne.

All the things that had previously caused him to desire to escape through dangerous adventure—all these things are gone. He is no longer bored or fearful. He is conscious of glowing health, and he is determined to express health in final, exultant perfection. His work, once routine, discloses itself as an instrument whereby he can command new achievements. He has entered into a new life, a life of the highest adventure, and he is not alone. With him is the perfect companion, God.

How may one enter into this highest of all adventures?

How may one venture forth and seek this great hidden treasure?

It was to supply the answers to these questions that Jesus devoted His life. In His divine teachings are to be found the route of travel and the map that leads to the hidden treasure. To study these teachings and then to begin to apply them, one by one, is to enter into the first thrilling phase of this highest of all adventures. To follow the clearly defined path through to the end is to reach the ultimate and final goal: a life more thrilling, more exciting, more deeply satisfying than the wildest adventures ever dreamed of by men.

For in it lies transformation of spirit, mind, and body. It is an effective summoning to oneself of all the treasures of life, all the goodness, all the joy, all the triumph, all the love.

The journey toward this magnificent goal is taken

one step at a time, as all journeys are. The man who sets forth adventure bound from a small American town in the Middle West for the interior of Africa—even he must first walk or ride from his house to the airport or to the railroad station. He too must take one step and then another. He will do much journeying before he reaches his destination, and he may be disappointed when he reaches it at last.

But the man who undertakes the journey into life one step at a time will not be disappointed when he reaches his destination.

What is the first step of the journey? It is the daily study of Truth.

What is the second step? It is the application of divine laws, one by one, to ourselves, to others, to our environment.

What is the third step? It is the final understanding of Truth, a complete spiritual rebirth into a full comprehension of spiritual law.

And ultimately there is a final step, the perfect and complete acceptance of the constant presence of God, every moment, every hour, every day, every week, every month. It is then that the highest of all man's adventures becomes a perfect and complete reality.

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*Like warp and woof all destinies
Are woven fast,
Linked in sympathy like the keys
Of an organ vast.*

—WHITTIER

Spread the Affirmative Word

CLARA BERANGER

For he whom God hath sent speaketh the words of God.

IF YOU LISTEN to the conversation of persons who have no professed religious belief or even of many persons who believe in God you will seldom hear the words of God. Rarely does general conversation include an expression of spiritual Truth. We are not self-conscious about discussing social, political, domestic, or business affairs. We often talk freely and intimately about our own personal feelings. Yet the mention of God or religion seems to embarrass most of us and to encase us in a shell of silence. Why? What is it that makes us so reserved, so habitually indisposed to talk about spiritual things?

The answer, it seems to me, is that we talk most about the things that occupy our thoughts, and concentration on the outer rather than the inner has keynoted our thinking for a long time. It has become second nature to us in Western civilization to emphasize science and reason rather than religion and imagination. Our means of communicating thought—newspapers, the radio, and motion pictures—have widened the scope of the average man's thinking so that it stretches out beyond the limitations of home, municipality, and nation to cover the world; but these means have not lifted our thinking above the rational and physical level. Through them the public has been

fed fact and fiction showing man controlled by his senses or by a dominant urge for personal power. The corporeal and mental have been overstressed and the spiritual neglected.

Daily newspapers, even those which are conservative in policy, present the news in a sensational way, with headline stories of dissension, hatred, lust, greed, war, and murder. Seldom is an account of a noble or happy incident given a conspicuous place on the front page. Advertisements of entertainment, motion-picture advertisements in particular, highlight murder, sex, and brutal adventure.

The radio is not much better. It is hard to find programs that elevate the mind or stir the soul, except those of stations which specialize in church services or fine music. According to statistics published recently, there are eighty programs of "horror and bloodcurdling adventure" every week. On Sundays, when we have a right to expect inspirational broadcasts, there are nine mystery stories featured by three networks.

Disregarding the effect of these radio and motion-picture stories on the juvenile mind and their possible contribution to juvenile delinquency—a subject that would require an article in itself—what effect do these things have on adults? Can adults receive into their consciousness the constant impact of destruction and negation without being affected by it? Even if they are sufficiently mature mentally and spiritually to resist the desire for imitation, which seems to be the effect of these programs on children, they are apt to spend time considering and discussing the things they have seen and heard.

With the world as it is today, it is important for those of us who are Truth students and believers in Truth—in the eternal quality of the power for good that we know as God—to keep from thinking or talking of anything that stands between us and God. In neither thought nor word should we contribute to the negations so prevalent in current thinking and talking. In the words of a popular song of a few years ago, we should “accentuate the positive” and “eliminate the negative.”

I am not suggesting that we go around indiscriminately talking of God and trying to impress our religious beliefs on others. I know from experience that we can never bring God to people who are not ready for Him. To use the apt warning of Jesus to His disciples, we should not cast our pearls before swine. Jesus was telling His zealous followers that they should not force His teachings on those who had not the understanding to appreciate and accept them.

Intuition will tell us when to talk of God. Sometimes a word, a question, a request for help with a problem will give us the proper opening through which to direct others to God. The sign must come from them, the desire to help from us, the guidance from God. If we are living the Truth we know in our heart, we shall attract the persons in need of help who are ready for the word of God. Every truly spiritual person has had the experience of being approached by a friend, acquaintance, or perhaps a stranger who says words to the effect, “I’ve come to you because somehow, I don’t know why, I feel sure you will understand.” God’s love is luminous, and it

shines through the face of him who feels love for God and man.

Without speaking directly of God, we can however spread His good by girding ourselves "with incessant affirmatives." We need not be blind to the fact that there are negations in the world, but we can avoid dwelling on them in thought and expressing them in words. For example, when we hear others lamenting the chaos of the postwar world or expressing fear that the aggression of another nation is leading to a third world war, we can keep optimistic and cheerful by inwardly knowing that God is in charge of the world and that whatever appearances may be, His will for the world and for us is good. We can keep our thoughts free from bondage to fear and depression by constant affirmations concerning God and His love. None of the calamities predicted by Jesus in the 21st chapter of Luke, the "terrors and great signs," the like of which we are seeing in the world today, can affect us if we follow His command to watch and pray always; if we look up and lift up our head and believe that "the kingdom of God is nigh."

The Bibles of every religion stress the power of the spoken word. In the 1st chapter of Genesis the words "And God said" introduce the story of the creation of light, of the firmament, the waters, the products of the earth, the sun and moon, the fish in the waters, the beasts of the earth, and finally man. God spoke the word and by His word created all that is in the heavens, on the earth, and under the earth. In Proverbs Solomon said, "Death and life are in the power of the tongue." The Psalmist said,

"He sendeth his word, and healeth them,
And delivereth *them* from their destructions."

The Gospel according to John opens with the words "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus said, "The words that I have spoken unto you are spirit, and are life." In another chapter of John is found the statement: "If a man love me, he will keep my word." Keeping the word of Jesus means practicing the Truth He taught.

The Hindu, the Buddhist, the Confucian, and the Mohammedan as well as the Judaeo-Christian scriptures reveal recognition of the power of the word to heal ills of body and mind, to invoke God for help in material or spiritual need, and to praise His works. Peoples of the Western world are familiar with the words of the Old and New Testament. When they understand the Bible in its proper spiritual sense and follow the command of Jesus to keep His word, they are so awakened spiritually that they can do the works of the Father even as Jesus promised: "He that believeth on me, the works that I do shall he do also."

The primary immediate need of the world today is for affirmative thinking and talking. We who believe the Truth should spread it, even if we do not speak of God. We need to counteract pessimism and fear with optimism and faith. We need to nullify the steady impact of materialistic thinking and talking, which acts as a roadblock on the path to spiritual perfection, by spreading thoughts and words pregnant with spiritual ideas. We need to emphasize the good in human nature. If we look for good we can find

many incidents that manifest the good in man. We find them in personal contact with other people and in true stories related in newspapers and magazines.

That there is great good will and a feeling of true brotherhood among ordinary human beings was illustrated and is still being illustrated by the enormous response to the idea of the "Friendship Train," promoted by Drew Pearson in the autumn of 1947. When he first suggested the Friendship Train as a means by which the American people, not the government, could serve the starving peoples of Europe, there was enthusiastic public approval. For months the trains rolled to the seaports, bearing concrete evidence that Americans of every class, race, and religion all over the country are eager to give their personal help to others in need, without limitations of any sort.

Another concrete evidence of good will and human compassion is in the number of so-called CARE packages being sent abroad monthly. A report says that Americans give three million dollars every month to send these packages of much-needed food and clothing to their unfortunate brothers overseas who are suffering from the aftereffects of the war. CARE itself—the letters in the word stand for "Co-operative for American Remittances to Europe"—was instituted by a group of agencies representing various religions. In the work of spreading good, differences of creed and manner of worship were dissolved in the institution of a single nonprofit plan based on a spirit of true brotherhood and service.

As individuals we can carry on in the same spirit by sending forth only words indicative of good will.

We can help the world and ourselves to grow spiritually by using each and every day the Truth we know. We can start now, this very day, by making a resolve to demonstrate our faith with works, to be "doers of the word, and not hearers only," to speak only positive, affirmative words.

Whatever we have done, let us now, today, speak words of forgiveness to ourselves, not words of condemnation. Forgiveness is positive; condemnation is negative.

Whatever anyone else has done to us, let us speak words of forgiveness to them, not words of criticism or dislike or resentment. We have to practice steadily to keep from criticizing others in little as well as in big things; for criticism of any kind is negative, and destructive to peace of mind.

However we may feel physically, let us speak words of healing, not words of complaint of illness. We cannot expect an answer to prayers for health if we think and talk ill-health. Affirming that our body is spiritual substance, speaking a strong dynamic word, such as "I am the perfect creation of a perfect God" will bring the good health we so ardently desire.

Whatever our personal work or position may be, let us speak of it as an immediate opportunity to do God's work on earth and of our determination to do it to the best of our ability. Then if there is some other work we would rather be doing, the new opportunity will come at the right time. Complaining of the work we do keeps us in bondage to it. Keeping our thoughts and words hopeful and affirmative opens the channel for the right work to come to us.

Whatever may be the obvious faults or bad habits of those around us, let us look beyond appearances to the good within. Let us speak words of praise for the things we like about them rather than words of annoyance for the things we do not like about them. By seeing the Christ in every man we keep the word of Jesus: "Judge not according to appearance, but judge righteous judgment."

Whatever the conversation about us may hold of pessimism or fear concerning world conditions, let us either speak the good word of optimism and faith or keep silent. Under no conditions should we, as believers in Truth, allow ourselves to entertain the defeatist attitude expressed by so many people today. We can say that we see the present disorder as the birth pains of a new and better order. We can state the theory of Lecomte du Noüy, so well developed in his current best seller "Human Destiny," that the evolution of man as a physical being is ending, and that from now on his progress will be psychological—in moral and spiritual ideas. "Man does not represent the end of evolution but only a middle stage between the past with all the memories of the beast, and the future rich in promise of the soul. Such is human destiny."

The work of spreading the affirmative word will not be easy because of our long habit of speaking the first thoughts that come to our mind. But it is a task that all of us who believe in Truth should undertake if we wish to grow in spiritual stature and to help in the spiritualization of the world. If we start each day with the determination to speak only affirmatively about everything—people, work, poli-

tics, world affairs—and watch and pray diligently throughout the day, affirmative thinking and talking will eventually become habitual.

The following verse from the prayer "Just for Today" has been of great help to me in my day-by-day effort to speak only positive, affirmative words:

"Lord, for tomorrow and its needs
I do not pray;
Help me, my God, to keep Thy law
Just for today.
Let me be true in all I do,
In all I say;
Set Thou a seal upon my lips,
Just for today."

RECIPROCATATION

Elizabeth Antonova

Beloved, be more generous in little things,
be more generous!

If you have to look at one,
look kindlier.

If you have to greet one,
greet friendlier.

If you have to speak to one,
speak from the heart.

Quite soon all you will see
will be kind looks,
and all, all you will hear
will be kind words.

The Law of Giving and Receiving

VAN SCOTEN

AS WE GIVE so shall we receive and be prospered. "For with what measure ye mete it shall be measured to you again." Giving and receiving is one of the laws of life. A person can never hope to receive until he has given or shared with others first. The more a person gives the more he will have to give, for God gives generously to him who gives generously. We need never fear that our supply will run out, for it is a part of God's inexhaustible supply.

We give to others of what God has given us. God has not given us anything to claim as our own. He gives us abundantly of every good and perfect gift. But we cannot hold on selfishly with clenched fists and a closed mind to the things we have, as though they were our own personal possessions; for if we do they will never bring us happiness, and eventually we shall lose them. We must look on everything as given to us by God but still belonging to God.

I like to think that when I give I am sharing that which God has so generously given to me. In reality I cannot give anything, for nothing really belongs to me. It all belongs to God. It is God.

The Master said, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Let us think of ourselves as co-workers with Christ, appointed by the Father to give of His all-

good to those who have not yet learned the lesson that God is their inexhaustible supply. We who have received must give. "Freely ye received, freely give."

You may say, "But I have nothing, absolutely nothing, that I can give to another." Living in a universe of God's abundance and nothing to give? Impossible!

What we give does not have to be something big and outstanding, for the little things that come from the heart count too. Did you share a piece of your birthday cake with some shut-in? Do you share your books and magazines? Did you call on your new neighbor or some sick person in your community? Do you share the flowers and vegetables in your garden? Do you share your car with others? There are hundreds of ways in which we can give in order to bring some bit of joy and happiness into the life of others. Bless your every gift no matter how small it is, knowing that it does go forth to bless and to accomplish good.

I know a woman who had very little in the way of material wealth, yet she faithfully practiced the law of giving even when she had no more to give than a penny birthday card, a letter of cheer, a few cookies, a friendly call, an errand of loving service, even just a word of blessing. She practiced the law of giving so wholeheartedly that her every small gift carried with it a blessing of love and cheer that was felt by everyone who received from her. The more she gave the more she had to give. Her life became prosperous in every way. Because she so faithfully and joyously applied the law of giving, the law of receiving had to work out in her life.

Giving brings joy and happiness and health into the life of those who give. Giving releases the good. We cannot hoard and keep our good pent-up within us and expect to be whole and free in body and mind. When you have done a kind deed or given a blessing to another person, have you not felt its exhilarating effect on your body? Have not your tired nerves and muscles relaxed?

I know a woman who had plenty of money, yet she never gave except when absolutely obliged to, and she begrudged the receivers every cent she gave. Her hoarded money brought no happiness to her or to anyone else. Finally the condition became outpictured in her life. Her body became bent and her joints crooked and locked because of her selfish, grasping nature. It was not until after years of suffering that she learned about Truth and started to give of the good she had. Then she regained her health.

To be able to give to others one must love much. A person who loves little gives little. Develop your capacity to love. Love everybody and everything. Behold the Christ in everybody, and it will be easy for you to love and share God's bounty of infinite all-good with others.

"Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me." How easy it is to do for others when we know in our heart that we are really doing it all for Him. Can you not imagine yourself giving a lift, sharing a book, a blessing, or a bit of food with the unseen guest or friend within your neighbor. What a priceless gift of love and good will this gift becomes when shared with Him. We must give of ourselves in loving serv-

ice. Jesus said that He had come "not to be ministered unto, but to minister." Giving need not always mean the giving of money, but the giving of service and love and good will. A good deed, a little kindness, a loving word, a blessing, a cheery smile, a handclasp, an understanding heart, a square deal—give these, and you give of the Christ.

You can always give a blessing of a spiritual nature, such as life, health, love. Spiritual blessings are eternal and far more lasting than material gifts, which are ever changing. Life, health, love, and substance never change. Send forth your blessings by affirming: "God bless you with life, health, love, and abundance."

A friend once said to me: "Oh, what's the use of sending a blessing to him. It's only lost on the desert air." A blessing of good lost? Never! If the person to whom we send the blessing is not receptive at first, those who are receptive or "tuned in" to the good will receive help from it. Our friend or loved one cannot resist a blessing for any length of time before he becomes receptive to the good thought we are sending him. No blessing given in love and faith is ever lost in God's kingdom.

Give with no thought of return. There is no joy in giving only when we feel that we are going to get something in return for what we have given. This is not Godlike giving, and it will never bring any lasting joy and happiness to us. We must feel the joy of giving and of sharing with others. There is a great inner joy that comes to those who give.

I have been asked, "But must one keep on giving when it isn't appreciated?" Yes. And here is a helpful

thought given by a Truth teacher: "Just give till the Lord stops giving to you." Don't look for any appreciation or return. God's supply is inexhaustible, and our good will return to us through one of His many channels. It is the law of giving and receiving that we cannot help but receive once we have given. Our good will return to us multiplied a thousand-fold with full appreciation.

We should never carry our giving to the point of charity, of making people dependent upon us. I know a man who has supported all his relatives for years. Instead of making them self-reliant he has made them dependent. This is unwise giving. A person must watch out so that he does not become overzealous in his giving, thus doing more harm than good. Ask God to give you wisdom and to direct you in the right way to give so that your giving may bring forth good.

God loves a cheerful giver, and God loves a cheerful receiver. Quite often we keep our good from coming to us because we are poor receivers. We all know the type of person who takes the joy out of any gift you give them because of their reluctance to receive. They are really shutting God's good out of their life. If they realized that the good they receive is a gift from God they would receive it cheerfully, and thus they would be opening doors for more good to come to them.

When we receive a gift let us not only thank our friend but let us thank God too, for it is He who is the real giver. Upon receiving a gift I make it a practice to say silently, "Thank You, God, before I say thank-you to my friend. For example, the other day a

friend handed me a gift of five dollars. Immediately I said, "Thank You, Father, it is wonderful of you to give me this." Then I turned and thanked my friend, who was the channel through which God's good came to me.

Do we always remember to give back to God a share of what He has given to us? According to the Bible a tithe of one tenth of one's income is considered a just amount to give to God. Surely if God gives us ten tenths we should be willing to give Him one tenth. Tithing is one of the surest ways to prosperity. It never fails. When one tithes one is working with God, fulfilling his part of the law of giving. God will do His part and see to it that the one who gives receives abundantly. "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*" Success is assured when one takes God as one's silent partner. Many successful persons today attribute their success and prosperity to the fact that they tithed.

Does giving apply to business? It is the business that gives, that has something to give in service, that prospers. Look at all the big business firms today, and you will see that each one of them is giving service. They are always striving to make a product that will better serve their customers.

Giving is a blessing. It brings joy and happiness into the life of others. It blesses not only the one who receives but the one who gives. The one who gives the blessing receives far more than the one who re-

ceives the blessing, for "it is more blessed to give than to receive." What an endless chain of good this giving of God's bounty can become.

During this post war period we are being given many opportunities to share with our neighbor countries both in a material way with food and clothes and in a spiritual way with our blessings and prayers. Let us not fail them. If the peoples of the world would practice the art of giving, what love and peace would reign upon the earth!

Let each of us resolve to give more. Each day we shall find many opportunities to serve. Affirm often: "I am a God-appointed messenger of good, a co-worker with Christ, giving blessings of all-good to all God's children."

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DAWN

Miller Meacham

I see in the east red hues aflame,
Which to the world a new dawn proclaim.
A mighty silence charges the air;
Then life seems surging everywhere.
This brand-new day is mine to live,
With faith and hope and love to give.
May Spirit guide me on my way,
In the deeds I do and the words I say,
So all the folk I chance to meet
May find some aid for life complete;
For in the silence of my soul
I feel a part of God's great whole.

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The Answer

DONNA M. DIEHL

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TODAY THERE is a question that is being asked around the world. Sometimes it is shouted from the high places. Sometimes it is only whispered or murmured in some far corner of the world. Sometimes it is not voiced audibly but burns in the mind and throbs in the heart of man in silence. The question has to do with the future of mankind.

Recently I heard a writer express it in these words: "Today we are writing only of the past and the present, for there is no future." Not everyone is quite so pessimistic, but people everywhere are asking what the future holds. I have wondered too, and I have looked for the answer in great places and among great things and great people, but it was not there. Then one day in a quiet hour the answer came to me in the story of a little girl's blue bonnet.

In a large hospital a young mother sat anxiously awaiting a report on the condition of her baby girl, who had been admitted earlier in the day. Her doctor had given her little hope for the life of the child. Specialists had now been called in. The consultation would soon be over, and she would hear the report. She sat and waited quietly.

Night had settled over the city when the doctor came in with a nurse. The mother seemed to know, even before he spoke, what he was going to tell her. Her little girl was very ill; there could be only small hope for her recovery. An operation would be neces-

sary, but since the child's heart action was not good it would not be advisable to perform the operation at this time, when she was in a weakened condition. He assured her that they were doing everything that was possible for the child. A great sob rose in the mother's breast. She brushed away the tears, thanked the doctor and the nurse for their kindness, and quickly left the hospital.

The next morning the mother came back early to take up her vigil beside the child. While she watched she took some knitting needles and a fluffy ball of fine blue yarn from a bag that she carried. She began slowly to cast on stitches. A nurse came into the room and asked her what pretty thing she was going to make from the lovely yarn. The mother stopped her work for a moment and looked straight into the eyes of the nurse. She said, "I'm making a new bonnet for her to wear home."

She continued her knitting through the long hours. The doctors and the nurses looked in as they passed, and their hearts ached for the brave little woman. She knitted slowly and carefully, putting into each tiny stitch all her love for the child and a prayer that held all her soul's desire. As they watched her each tiny stitch became a link in a strong chain of faith that reached out to encircle them all, and suddenly they did not pity her any more, for they too knew that the child would recover.

The day came when the mother tied the tiny blue bonnet on the dark curls of her child and took her home from the hospital.

It was then that I knew the answer to the world's question of the future, and it was good. I knew sud-

denly that the future holds many wonderful things for mankind and that we must set to work at once to fashion the things we shall need and use in a world that is right again. Into each task of our work we must put all our love for mankind and a prayer, our soul's sincere desire. Then as we work each completed task will become a link in a strong chain of faith that will encircle the earth. Soon we shall hear the question no more. Even its echo will die away, for there will be no need for man to ask it. He will know that the future is good.

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THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

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Be Ye Separate

NARADA EVALDT

PAUL WROTE to the Corinthians: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?"

"We are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore

"Come ye out from among them, and be ye separate, saith the Lord."

Paul was pointing out to the Corinthians that there can be no peace, no perfection, no wholeness for man as long as he believes in both good and evil. He must cease all dual thinking and hold constantly to the truth that there is only God, the good, if he desires to receive the goodness and perfection of God. When he does this all the old fears, doubts, and anxieties with their accompanying lack and misery will pass away and he will experience a new and perfect life. "Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new."

Paul was teaching again what Jesus had taught. Jesus taught that there is only one creator, God, and that God is mind. Since God is mind, His creation must be an idea in His own mind. Since God is all perfection, wholeness, and completeness, His idea, man, must be perfect, complete, and whole.

God created man in His image and likeness. Since God is mind and man is a creation in God-Mind, man must be endowed with the same creative power that God has, the power to create through thinking. God is mind, and the Christ man is an idea in God-mind; therefore the Christ man must be a mental creation or state of consciousness in the mind of God. This state of consciousness, the Christ consciousness, because it is the creation of God, made in His image and likeness, can be aware of only perfection, wholeness, and abundance. This Christ consciousness is already perfect, already established, and already has every good thing prepared and awaiting man's recognition and acceptance.

For nearly two thousand years man has been seeking to enter into and remain in this Christ consciousness. Why is it so seemingly difficult to enter and remain there? Is it because we do not fully understand the meaning of Jesus' words, "If a house be divided against itself, that house will not be able to stand," or Paul's words, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Is it because we continue thinking there are two powers, good and evil, or because we try to carry the thoughts from lower planes of consciousness up to the Christ consciousness?

Since the Christ consciousness is perfection and everything on this plane is perfect and ready, awaiting our recognition and acceptance, does it not seem logical that every other plane or every plane below that of the Christ consciousness also has within it that which corresponds to that particular place? Is it not

true that our words spring from the state of consciousness in which we are living and that our thoughts come from the state of consciousness to which we are holding? If this is true, can we not rise to a higher state of consciousness by turning completely away from every word and thought that springs from a lower state, to cease talking or thinking the words and thoughts that proceed from the lower states? Lower states of consciousness are those in which man believes he is separate from God, and from this belief of separation come thoughts of misery, lack, loneliness, and all other negative conditions. These lower states of consciousness are the result of judging from appearance. Although made in the image and likeness of God and endowed with creative power, man forgets he is created perfect and whole and thinks thoughts of separation, lack, inharmony. Because thoughts create, lack and inharmony begin to manifest themselves in his life. If he continues to look at appearances he continues to create the condition he sees—more lack, more inharmony. It is the law that like attracts like, that everything creates after its kind, so when we stay on the lower planes of consciousness or hold the thought that sickness, poverty, and unhappiness are real, we create and draw these conditions to us.

If we want to get away from any plane of negation we must cease thinking the thoughts that characterize that plane. If with one breath we affirm that God is all, everywhere equally present, instantly available, then with the next breath think and talk about our pains, lacks, and loneliness, we are trying to drag a lower plane of consciousness into the Christ

consciousness. This can never be done, for the Christ consciousness is a state of consciousness that knows absolutely nothing but perfection. So long as we are even the least bit conscious of lack in any form we cannot enter fully into the Christ consciousness. We may make beautiful demonstrations, but until we forsake every thought and word of negation we shall again be drawn back into inharmonious situations. This is where our free will comes in. Even before the birth of Jesus man was instructed in this truth. The Book of Isaiah is full of admonitions for us to seek ever to live in the consciousness of God and receive the fruits of so doing.

"If ye be willing and obedient, ye shall eat the good of the land."

"Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*."

"Remember ye not the former things, neither consider the things of old."

Then Jesus came teaching: "No man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither do *men* put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved."

New wine must be put into new bottles; new thoughts must rise from a new state of consciousness. Trying to fit the old thoughts of lack into the consciousness of the allness and perfection of God will never work. "Behold, I make all things new."

Jesus was constantly directing man to seek the

Christ consciousness, a consciousness that is already established, is perfect, and is awaiting our acceptance. We accept this Christ consciousness with our thoughts. When we take our thoughts away from appearances and think about God and His perfection we are in the Christ consciousness. When we understand this and believe it there need be no long period of waiting for wholeness, no furious battle against negative thoughts. There will be only a complete and final letting go of the thought that has kept us chained to the state of consciousness that was causing our inharmony. We let go of all negative thoughts and immediately enter into, enjoy, and partake of the blessings of a higher state of consciousness. If we could let go completely of all negation this transformation would be made instantly. "In a moment, in the twinkling of an eye . . . we shall be changed," wrote Paul to the Corinthians.

This is what Paul meant when he said, "Come ye out from among them, and be ye separate." Come out from your former fears that God created man for sickness, poverty, and misery. Arise to the Christ consciousness, which is one—one with all men and one with God, and if one with God then one with all the goodness, all the beauty, all the joy of God. Everything is already prepared and awaiting us. We do not need to do one thing to draw our good to us after we have entered this Christ consciousness. It has been prepared for us! It is ours!

Just as when we step from the cold out-of-doors into a warm, heated room we immediately begin to receive the warmth of the room, so when we enter the Christ consciousness we immediately draw to our-

selves the gifts that have been prepared for us. We enter the high state of consciousness, and through the natural working of the law of things that are already there come to us. Spiritual law is natural law. It is the nature of God to give abundantly of all good. "Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." The power that works in us is the Christ. This power came with us and can never be taken from us. It is of our essential nature. It is the magnet that draws every good thing into our life. We cannot stop its action. Nor on the other hand can we stop attracting negative experiences into our life as long as we allow negative words or negative thoughts to remain in our consciousness, for just as on the Christ plane of consciousness everything is already there, so on the lower planes of consciousness everything is also already there, created and kept there by our race thinking.

Many years ago I went through a series of unpleasant experiences, all of a similar nature. I knew the power of thought; knew my fear of the experience was what attracted and held it in my life. I worked to rid myself of the fear, and finally the outer experience seemed to be gone. After it was gone I did not think much about it, but there were times when I mentally went over the unhappy experience. Then the experience came again, and with it came all the old thoughts of fear, frustration, and desire to escape. Mentally I dived to a state of consciousness of hopelessness. But I did not stay there long, for I recognized that every negative thought was exactly the same as had accompanied my every

other experience on this plane of consciousness. I knew then that to free myself forever from this state of consciousness I would have to rid my mind of all memory of the experience. As long as I went back in memory and reviewed the experience I was recreating it. Thoughts create, and I was giving mental food to negative thoughts, revitalizing them. They were still on the low plane of consciousness, waiting and willing to give me exactly what they gave me before—fear, frustration, and hopelessness. To be completely rid of them I must refuse ever again to allow my mind to think the thought that had caused the inharmony. "Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ."

Jesus said, "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God." Let the past go. We cannot carry it with us and enter the Christ consciousness. Let it go and ascend into the Christ consciousness of perfection. To ascend means to recognize the allness of God. We stop trying to demonstrate outer things. Instead we relax, fill our mind with thoughts of God, and enter into the Christ consciousness. In this consciousness our every need is met, and since thought creates, when we think in this perfect consciousness all outer manifestation will be perfect and harmonious. The Bible is filled with promises of God's desire, ability, and willingness to give us His gifts. "It is your Father's good pleasure to give you the king-

dom." All we need to do is to believe these promises and make ourselves ready to receive. We do this when we forget every thought of doubt. Doubt is a thought that God is not the only presence and the only power. When we know that He is the only presence and the only power, that He is the Father and that all men are brothers, that all the good we can ever want or need is already ours, then all strife, envy, fear, lack will disappear from our life forever.

"Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature."

God the Father, man the Christ! "Come ye out from among them, and be ye separate." Come out from all thoughts of fear and doubt that hold you in bondage. Stand forth, free in the Christ consciousness. "Stand still, and see the salvation of Jehovah."

WHAT IS GOD?

Ruth J. Nelson

God is the perfection we seek within ourselves and others.
He is the courage and the fearlessness we long for.
He is the perfect love each one of us is seeking.
He is the eternal wellspring of joy and happiness.
He is justice.
He is Truth, beauty, and goodness.
We are a part of Him and He is all of us.

Sunday LESSONS.....

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, March 6, 1949

UNITY SUBJECT—*Seedtime and Harvest.*

INTERNATIONAL SUBJECT—"Sowing and Reaping."
—Mark 4:1-9; Luke 15:11-14.

1. And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.

2. And he taught them many things in parables, and said unto them in his teaching,

3. Hearken: Behold, the sower went forth to sow:

4. And it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it.

5. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth:

6. And when the sun was risen, it was scorched; and because it had no root, it withered away.

7. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirty-fold, and sixtyfold, and a hundredfold.

9. And he said, Who hath ears to hear, let him hear.

Luke 15:11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father,

give me the portion of *thy* substance that falleth to me. And he divided unto them his living.

13. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

GOLDEN TEXT—*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*—Gal. 6:7.

SILENT PRAYER—I *fill my thoughts and acts with love and good will, that I may realize peace and security.*

Spring is the season for seeding. The preparation of the ground and the sowing of the seed are the first steps toward the reaping of a harvest. In life childhood and youth are the season for implanting habits of right thought and conduct. Habitual action matures into character, which is life's most important harvest. Fame, honor, and worldly success cannot be compared to the transcendent value of a worthy character.

That a person's character is not always worthy everyone knows. The seed sown may be certified, the most select of its kind, but soils as well as planting conditions vary. Seed sown on a roadway lies in sight of the birds and is at once eaten. So teaching that is routine, perfunctory, without conviction of Truth or the germ of interest that gives zest and inspires the hearer to live according to its precepts, is soon lost from the consciousness of the child or youth. That the same thing is said over and over to the child is no proof that it is taking root in the mind or that it

will serve as a guide to future action. The ground must first be broken up and made fertile. To this end the teacher or parent must have as worthy a character as the one he is trying to form in the child. Unless the pupil respects the teacher and believes in him, his precepts will go unheeded and will have no chance to become the background of the pupil's thinking and living. The teaching easily goes in one ear and out the other, leaving the pupil no better off than he was before.

Children need the habit of meditation if they are to profit by what they are taught. The capacity for reflection is the first trait that distinguishes man from his fellow animals, the beasts. The child is a natural daydreamer, and his imaginative faculty needs to be directed into constructive channels if his dreaming is to become a source of fruitful living. Otherwise what he is taught withers away in his mind and becomes so much academic theory, unconnected in his thought with real living. The thorns of everyday experience choke out the habits of constructive thinking. Worry chokes faith in the good, fear chokes love, thoughtlessness chokes forethought, selfishness chokes consideration for others. All these negative traits need to be uprooted before the habit of thinking truly can be established.

The good ground includes the right mental attitude toward life. Environment too is important and should be as favorable as it can be made. Protection from all that might harm the unsuspecting child is his divine right. Aside from claiming protection for him, parents and teachers should surround him with an atmosphere of love, trust, and high idealism. Such

an atmosphere can counterbalance serious disadvantages of a material nature. Many a person of outstanding worth and achievement has sprung from humble origins, although humble birth is no guarantee of virtuous character. Neither is it a bar. In every case it is doubtless true that the man or woman who has risen from humble early surroundings has also had the inestimable benefit of God-loving parents or guardians through the formative years.

Occasional cases seem to contravene all rules. The prodigal son had a kind, loving, God-fearing father, though his love exceeded his wisdom. In giving the younger son his share of the family property he proved overindulgent, failing to take into account the nature of youth when faced with new and untried powers. The young person should know the value of material supply before he takes control of it. Until he learns that the possession of money entails a responsibility to spend it wisely, he is in danger of losing his inheritance.

Allowed to dominate a life, the sense nature soon despoils it of its finest harvest, substantial character, leaving the person stripped of his divine endowment of Godlikeness. All teaching that does not fortify against the rule of sense is a failure, and life's prodigals are proofs of such failure. The divine law that responsibility balances privilege and accompanies it must be learned before any life can be secure.

QUESTIONS

1. What is the chief harvest of life?
2. What other factors enter into successful development of character?
3. Does the character of parents or teachers affect the character that is being formed in the child?

4. To what in the thought life does the good ground correspond?
5. What leads to the wasting of one's opportunities instead of to the constructive building of character?

Lesson 11, March 13, 1949

UNITY AND INTERNATIONAL SUBJECT—*Divine Resources for Human Needs.*—Mark 5:22, 23, 35-42; Luke 7:20-23.

22. And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet,

23. And beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be made whole, and live.

35. While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the Teacher any further?

36. But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.

37. And he suffered no man to follow with him, save Peter, and James, and John the brother of James.

38. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly.

39. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.

40. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was.

41. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

42. And straightway the damsel rose up, and walked;

for she was twelve years old. And they were amazed straightway with a great amazement.

20. And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?

21. In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight.

22. And he answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them.

23. And blessed is he, whosoever shall find no occasion of stumbling in me.

GOLDEN TEXT—*I came that they may have life, and may have it abundantly.*—John 10:10.

SILENT PRAYER—*Through relying on Divine Mind I find strength and wisdom sufficient for all my needs.*

Not one of us is sufficient unto himself. Jesus prayed that His disciples might all be one, and unless we have the spirit of co-operation and are willing to work with our fellow men for the common good, we accomplish little that is of lasting worth. By uniting our powers and working together we can solve all the ordinary problems that beset the race.

Certain needs however transcend the power of the sense man to meet even in co-operation with his fellows. Death is considered the final check on man's power to overcome. Yet Jesus overcame it and taught that only faith is required to set it aside and awaken the one who has entered it to newness of life. "Thy daughter is dead: why troublest thou the Teacher

any further?" The tone of finality in this question would be accepted as normal and right by the great majority of people now living. What can anyone do in the face of death?

Jesus met the situation by ignoring the word spoken. To Him death was not the finality that it was to others, and He did not heed what He heard of its coming. "Fear not, only believe." Faith is the chief necessity, together with complete absence of fear or distress. A confident frame of mind must be maintained at all cost. To this end we weed out of mind all thoughts except those which breathe faith, judgment, and love (Peter, James, and John, the brother of James). Faith in Divine Mind, strength of conviction, and love of life and the good equip us to overcome death through the power of the Christ consciousness.

The tumult of the emotions that death arouses in the human heart must be stilled before the Christ can do His perfect work. As long as we mourn and weep over the death of one we love we are powerless to do anything about it. Grief and sorrow are confessions of powerlessness, of inability to cope with what confronts us. "The child is not dead, but sleepeth." This denial of the power of death, of the appearance of it, and the affirmation that it is nothing more than sleep, the normal surcease of effort and consciousness that is necessary to the continued life of all sentient beings, is noteworthy. "If he is fallen asleep, he will recover." Sleep, the complete loss of consciousness, is the sustainer of consciousness, the rebuilder of life itself. The infant spends most of its day and all of its night sleeping. From this invisible source it draws

strength and power to grow, as the plant draws life from the moisture in the soil. Jesus therefore compared death to a temporary respite from consciousness in order to make possible a return with renewed strength and normal refreshing.

The sense mind scorns such an interpretation of death. It recognizes in it only finality, only impotence in the human approach to it.

The Christ mind puts all doubting aside, denies all fear of death, rejects sorrow, grief, and other tumultuous emotions ("put them all forth"), goes into the presence of death itself with calm, unquestioning faith, and speaks the word of life with power. "Damsel, I say unto thee, Arise." Such words are heeded. "Straightway the damsel rose up, and walked; for she was twelve years old." Sense consciousness views such a healing as a miracle. "They were amazed straightway with a great amazement."

To keep faith is easy as long as we can prove it. When we fail to demonstrate it we sometimes fall into doubt and uncertainty. "John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?" John the Baptist was the first to proclaim the Lamb of God. Thrust into prison, he recalled the mission of Jesus Christ "to proclaim release to the captives." Jesus had made no outward move to bring about John's release. Instead when the news of John's imprisonment reached Jesus He left Judea and retired into Galilee. John began to question whether he had made a mistake, whether Jesus was in truth the Christ. He sent to ask Him: "Art thou he that cometh, or look we for another?" Faith that continues steadfast in adversity and failure

to demonstrate is exceptional. Faith that is reassured by cases of physical healing can easily be renewed. Faith that brings new hope to those who have lost it (the poor) sees in good tidings a proof of divine love and power. Faith that holds fast despite the failure of the demonstration that it hopes for and expects is the greatest of all. "Blessed is he, whosoever shall find no occasion of stumbling in me." Such faith was reserved for John the Baptist. He was to die a victim of the vengeance of a person of whom he had dared to tell the truth. Apparently Jesus made no effort to save him from death. If he could keep his faith under such circumstances he was strong indeed, strong enough to merit the qualification "blessed," to need no other help. To stumble because of inability to prove our faith is to lose the blessing that full faith gives us. We are to hold our faith regardless of the outcome. "Cling to faith beyond the forms of faith" and inherit the blessing of All-Good.

QUESTIONS

1. Why should we all work together?
2. How should we regard death?
3. Why were only Peter, James, and John allowed to accompany Jesus when He raised the daughter of Jairus?
4. What faculties equip us to overcome death?
5. In what respects are death and sleep alike? Does the comparison give promise of our final overcoming of death?
6. What form of faith is of the highest spiritual order?

Lesson 12, March 20, 1949

UNITY SUBJECT—*Developing in Truth.*

INTERNATIONAL SUBJECT—*Growing in Discipleship.*
—Mark 6:30-32; Luke 11:1-4, 9-13.

30. And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

31. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32. And they went away in the boat to a desert place apart.

1. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.

2. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?

12. Or if he shall ask an egg, will he give him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

GOLDEN TEXT—*Every one that asketh receiveth;*

and he that seeketh findeth; and to him that knocketh it shall be opened.—Luke 11:10.

SILENT PRAYER—I ask in faith and wisdom, and I receive in love and power.

Relaxation is an imperative alternative to action. Men long sought the secret of perpetual motion, but even in nature this phenomenon is nonexistent. For every flow of tide there is an ebb; for every action a corresponding pause. We may put forth our utmost energy in exercise, but a time comes when exercise ceases, and we rest from our labors to draw upon the exhaustless stores of the unseen or universal energy for a renewal of our vitality.

The faculties, when overused, become dull, interest flags, and nature cries aloud for a period of rest and refreshing. Thus the disciples, after an extended tour of preaching, teaching, and healing on which Jesus had sent them out, returned full of good works and with a report of what they had accomplished with the aid of His prayers for them, but ready for a period of relaxation. "Come ye yourselves apart into a desert place, and rest a while." An evangelist who today left his revival and betook himself with his assistants to a secluded spot to escape the crowds at the peak of their interest and excitement over his teaching would be considered unorthodox in the extreme. Jesus never allowed Himself to be bound by custom or tradition. When necessary for the welfare of those to whom He ministered, He followed the course that was best for them. So He took the disciples away in a boat to escape the crowds and have a chance to relax and rest.

Prayer is a relaxing influence. Tense nerves and taut muscles relax the moment the heart lifts itself in sincere prayer to God. Jesus could engage in unremitting works of healing and teaching for long periods of time because He spent corresponding periods in prayer, sometimes whole nights. The words that He used seemed less important than the attitude of prayer itself. The words in the prayer He taught His disciples were simple. First Divine Mind is acknowledged as Father, worthy of all reverence: "Father . . . hallowed be thy name." Unless we pray reverently our words are wasted. We cannot bring Godlikeness into expression in our life and surroundings unless we recognize and acknowledge it as the foundation of the unseen world of spiritual Truth. "Thy kingdom come." It comes as we bring it into manifestation. It awaits our acceptance of it as an all-present truth. We may have it here and now if we will see it as a reality, the only reality, and prevail on others to see it likewise.

As we realize the kingdom of Truth as now made manifest we know that all our necessities (our daily bread) are supplied from the universal storehouse. We know that we are no longer under condemnation, that our sins and shortcomings are no longer held against us, because we hold no grudges against others and in openness of mind and heart freely forgive all offenses against us ("everyone that is indebted to us"). The attitude of faith keeps us safe from temptation, for as long as we are conscious of God and our trust and confidence in divine love is active and unshaken, we cannot be tempted by evil. Only when we forget God and are no longer con-

scious of the protecting care of omnipotent love can we be tempted by the seeming attractions of sense or led away by them.

Faith fulfils the divine law, and the prayer of faith is always answered. Under inexorable law those who ask in faith receive what is for their highest good, if not always in the exact form that they expect it. "Every one that asketh receiveth." To ask is to draw to ourselves the supply awaiting this draft of the soul upon it. "He that seeketh findeth." Whether or not we know exactly what we are seeking, the attitude of expectation opens the channel along which the object of our search starts toward us. Continued effort brings realization. "To him that knocketh it shall be opened." The value of persistence can scarcely be overrated. To expect good things to enter our life, to work for them, to accept them as even now actual but to continue working for them, is to realize them eventually. Divine love is equal to every demand made upon it in faith and gratitude. "If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?"

To ask for good and receive evil proves that we have not learned the law of asking and have not the faith that makes asking effectual. It proves nothing of divine love and wisdom, for these are left outside the sphere of doubt. We make contact with them only through faith; we ask aright only through wisdom. The wisdom that is from above and that connects us with the higher power that can satisfy all our needs gives us also an understanding heart to

think of others as of ourselves. Thus we enter into the unity of the universal life and know God.

QUESTIONS

1. Is rest as essential as exercise? Why?
2. What is the effect of overexercise of the faculties?
3. Does prayer relax nerves and muscles as well as the mind?
4. Which is more important, the words used in prayer or the prayerful attitude of mind?
5. How are we kept safe from temptation, with all our needs supplied?
6. What law governs the answer to prayer?



Lesson 13, March 27, 1949

UNITY SUBJECT—*Transforming the Whole Man.*

INTERNATIONAL SUBJECT—*Jesus Among Other Races.*—Mark 7:24-37.

24. And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid.

25. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

26. Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter.

27. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.

28. But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.

30. And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

31. And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.

33. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue;

34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35. And his ears were opened, and the bond of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.

37. And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

GOLDEN TEXT—God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.—Acts 10:34, 35.

SILENT PRAYER—By observing the divine law we prove that it applies to all alike.

The realm of sensation in man's consciousness, with its numerous thoughts and tendencies, is to be reclaimed and transformed by the spiritual nature, the Christ. This realm is represented by Tyre and Sidon. (The name Tyre means "compressed," "rock," "strength," "shelter," "cutting," "carving." Sidon means "liar-in-wait," "catching of fish," "hunter," "trapper," "beast of prey," "fishery." Jesus spent some time in these two cities, both of which lay outside the borders of Palestine. Sidon was a Canaanitish city, and Tyre was on the eastern shore of the Medi-

terranean Sea, just north of the border of Palestine. These cities are symbols of a fixed state of mind in the individual. They represent the state of mind that makes no excuses for wrongdoing but when brought to judgment under the law is willing to admit its error and repent.

After a lesson in which He taught that defilement comes from evil thoughts rather than from food, Jesus "went away into the borders of Tyre and Sidon." He wished to keep His presence there a secret, but the narrative states that "he could not be hid." A Syrophoenician woman came to Him begging Him to heal her little daughter. This is the only case recorded that Jesus at first refused to help, although in the case of the nobleman of Capernaum who besought Him to heal his son, He said, "Except ye see signs and wonders, ye will in no wise believe." His reluctance in each case was no doubt intended to strengthen the faith of the seeker. It had that effect on the Syrophoenician woman, who out of desperation had called on Him. He was true to His teaching that "every one that asketh receiveth." All received of Him the help they sought. In the power of the Christ He was able to meet every need.

Sense consciousness is powerless to help cases that transcend physical limitations. How often we hear that such and such a case is beyond human aid! This means that it is beyond the aid of sense consciousness, the grasp of sense being strictly limited. Nothing is beyond the reach of the Christ, for its power is that of the Infinite and its will to help equals its power. But not even the Christ can help those who do not make contact with its power

through faith. The attitude of mind that receives is the trusting, expectant one. The woman whose daughter needed healing was humble enough to take the lowest place. "Even the dogs under the table eat of the children's crumbs." She was willing to accept the least consideration that Jesus would accord her. The meek are receptive, and inherit whatever good is free for the taking.

The name Decapolis means "ten cities." (A city represents a group of thoughts or a thought center in consciousness.) The latter part of the text for today says of Jesus, "And again he went out from the borders of Tyre, and came through Sidon unto the Sea of Galilee, through the midst of the borders of Decapolis." This journey was made just prior to His healing of a deaf man who also had an impediment in his speech. Metaphysically interpreted, the passage would mean that the I AM withdrew its attention from the outer centers ("borders of Tyre") and concentrated upon the inner centers ("the midst of the borders of Decapolis"). These ten thought centers (Decapolis: "ten cities") are of the soul, and when lined up by a developed mind exert great power.

In healing the deaf man Jesus used signs to convey to him what He was about to do. This was to arouse faith in the mind of the man to be healed. Putting His fingers into the man's ears and touching his tongue indicated to the handicapped man the nature of the healing work that he might expect. A simple command, "Be opened," followed, and the work was done. Contact is established through faith. In the one case the faith of the mother of the child

was aroused and expressed; in the other the man himself was made to understand what he was to expect.

The Christ does not publish the work that it does in sense consciousness. It is better that this work be done in the silence of the inner man, and the Christ mind be built into the character in meditation and prayer. The sense man however will have none of this procedure. "The more he charged them, so much the more a great deal they published it." Deafness and dumbness, both handicaps that are beyond the power of material means to relieve, are relieved through faith in the Christ.

QUESTIONS

1. What is symbolized by the cities of Tyre and Sidon?
2. Why did Jesus appear reluctant to help the Syro-phoenician woman?
3. Is any case too difficult for the power of the Christ to restore?
4. What is the meaning of the name Decapolis, and to what phase of man does it apply?
5. In healing the deaf man with an impediment in his speech why did Jesus use physical means?
6. Why should the work of healing be done quietly?

Still stands Thine ancient sacrifice,
An humble and a contrite heart:
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

—KIPLING

Silent UNITY.....

*The wisdom of divine love guides and
illuminates me.*

.....

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo., Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

FOR SEVERAL years I had a feeling that I should be in a mental institution, if just for an examination. I felt so insecure and unsettled. I was at the point where I made myself actually sick and was in bed from what I thought people said or thought about me, my work, my people, or anything connected with me. I knew I was not important enough to be the subject of people's discussions, yet I could not seem to throw off that feeling. This obsession took up most of my time; consequently my work and other phases of my life suffered.

I read certain Truth publications, but the help I wanted I did not get. Since I did not want to tell my problem to a doctor or my minister, I felt I could get the help from within—from God. I am thankful to say now that since I've been following the "Unity Viewpoint" programs, I feel more secure. I can fit my readings into the proper place. I can understand them now and can use them more effectively. I can say with meaning, "If God be for us, who can be against us?"—*M. B. T., California.*

EARLY in September I wrote to you asking you to pray for me. At that time I was suffering from complications—blood clot, resulting from varicose veins. I want you to know that I feel sure your prayers were answered, as well as my own. Soon after writing you I felt better mentally and in a short time the clot cleared up. Since I did not see the doctor until September 20, I cannot be sure exactly when the clot did dissolve. When he came to see me on that day, he seemed almost surprised and very pleased, and he told me that I could get up and walk again; the clot had dissolved.—*E. M. S., Nevada.*

I WANT to thank you for your prayers and your help with my recovery from asthma. The condition has cleared up and I haven't lost a day's work since writing to you.—*M. N., Indiana.*

I CANNOT begin to express my gratitude to God and to Unity for the help I have had recently. I wired you asking for prayers while on my way to the hospital for X rays and tests. We all felt almost certain there would be definite proof of cancer in the digestive tract. That was the opinion of the doctor from the symptoms.

I'm surely happy to say that the X rays showed no trace of the disease. However I continued feeling very bad until Monday morning, when a strange thing happened. I awoke that morning feeling really alive. When I stood up the old pain was gone! For the first time in nearly three years I could straighten my shoulders and breathe deeply first thing in the morning. Usually it required about an hour after arising to get the pain eased enough to stand straight. Now

I've had four glorious mornings of feeling alive and ready to face the day.—A. M. R., *Indiana*.

Filled with Plenty

SOME TIME ago I wrote you that through a change of system in an office, where each year I had three months of employment, the work I had been doing was discontinued. It seemed a big loss to me, for it is not easy to get employment at my age, and my hearing seventy-five per cent gone. Much to my joy and surprise, I was called again for a period of several months at an advance in salary, more than I had ever earned. Knowing I had always done my best, I was told I had earned the advancement and should have had it long ago.

It was a pleasant surprise, and I feel that God, through Unity, was my ever-present help.—C. J. S., *California*.

He Is My Refuge

WHEN I renewed my subscription for *Daily Word* last week, it did not seem a suitable time to write this letter.

It has been my habit to send another dollar for an extra subscription for someone selected by you. Now I am inclosing two dollars, which I would like to have put in the good-neighbor fund. I cannot think of any better use for it at this time. That department seems to me to be so exceptionally important.—R. M. W., *Rhode Island*.

Free from Care

THANK YOU for your co-operation. I have received many blessings since the bank has been in my home, and I would never be without it, yet I know it is but a symbol and my Father's good for me is endless.

One day I watched the waves roll up on the shore and that brought to my mind my Father's endless good for me—one wave bringing my good had hardly disappeared when another wave of good took its place. Thank you for bringing this Christ consciousness to me.—*Mrs. J. C. M., Ohio.*

I HAD A unique experience while using the last prosperity bank. I have a small store. I stocked heavily fall. I had eleven hundred dollars in commitments to meet the first week in October. I did not exactly know how the business could expand to take care of that amount, but I left it in God's hands. During the last week in September my sales doubled, and I am sure you are not surprised to know that my commitments were honorably discharged.

Life is such an adventure in the Unity way. Every day brings added proofs of the Father's loving care and opens new avenues of service.—*Mrs. T. R., Canada.*

Search the Scriptures

I WANT to take this opportunity to express how much the correspondence course means to me. I know I have experienced spiritual growth, which is just beginning and has already regenerated my entire attitude and life. I am learning to dedicate my life,

everything I do at work, at home, at church, at recreation, to God. I am learning to let His will flow in and through me to bless and help those about me. I am coming to see that denominational differences are insignificant, that everyone is talking about the same thing and that many are saying the same things Unity does. I am learning to listen to God for guidance, knowing that every moment I will receive the best guidance for the situation. I am learning to live a Christ-guided life. The lessons I am learning from Unity are the fundamentals of Christianity, and I am thankful for this opportunity to study and to develop under the inspiration of your consecrated group.—*B. F. B., New York.*

GOD BLESS you, and thank you for the many favors received through your helpful prayers.

My main prayer has been answered and I praise and thank God for the blessings He has given me. Three years ago I wrote to you asking your help in prayer that my husband might change his habits of life. Many times I was discouraged, but I always tried to live up to your teachings, and at last it was proved that God was with me all the time.

This past summer, in July, my husband stopped drinking completely of his own accord. He saves his money and is a different man. His friends can't understand it, but there is a higher power helping him to stand firm.

I feel that God has been testing my faith in Him before answering this prayer of mine. No matter how long it takes I know my prayers will always be answered as long as I have faith that God is always with me.—*Mrs. W. S., Wisconsin.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

How can I control my thoughts?—*From a letter received by Silent Unity.*

In order to get the best results through spiritual methods you must give regular attention to meditation and prayer. Do not allow any other activity to interfere. Go into the silence two or three times daily, giving at least fifteen minutes to it each time. We teach that one should enter the silence regularly for the purpose of helping oneself to gain control of one's thoughts. To become orderly the mind needs regular training in the silence.

In entering the silence lay aside all other thoughts and considerations and give your undivided attention to the matter in hand. Get very quiet, turn your attention within, and take your seat of authority; that is, hold and realize that your true I AM or indwelling Christ has dominion. Speak the affirmation:

"Through the Christ in me I am master of all my thoughts and of everything in my life." Then take up whatever prayer you wish to hold. If any inharmonious or unnecessary thought tries to arise, say to it: "Peace, be still."

Your thoughts will obey your word of Truth. Training is all that they need to insure their obedience. Train them faithfully every day until they learn

to act in perfect harmony with Truth. Do not make hard work of this; quietly, confidently, patiently teach them Truth, and they will respond. When at any time you realize that you are thinking aimlessly, affirm your Christ dominion and direct your thoughts to some line of profitable thinking.

I am a nurse, and it troubles me somewhat to be with people all the time who are so dependent on material remedies, when I know that there is a better way. How can I harmonize my work with my belief and yet not make myself obnoxious to the patient?—*From a letter received by Silent Unity.*

There are many ways in which you may put your metaphysics into practice in your profession. Whatever you do for your patients, accompany it with the right healing thought. If you give them food say to them mentally: "This food is not material but spiritual, and nourishes and strengthens your soul as well as your body." If you smooth their pillows declare that the presence of Spirit is soothing the pain and bringing peace. Above all talk of health. Be cheery and tell of all the pleasant things that you know, but never allow yourself to speak of the trying things that you may have met. You will find many an opportunity to turn your patient's thought away from himself or his ills, perhaps to drop a word concerning Truth, until you hasten the day when the drugs will not be given so freely, and the doctor will say, "You do not need me any more; your nurse is doing more for you than I can do." Your opportunities are many to influence your patient for good.

I am very unhappy in my present environment. Conditions are almost unbearable. What can I do to be free?—*From a letter received by Silent Unity.*

The quickest way out of uncongenial environments is through praise and thanksgiving. Dissolve them with love, and right where they seem to have been will appear the very things that you desire. Do not quarrel with environments. It sours your disposition and curdles the cream of life, besides stopping the mental currents that may be flowing toward your emancipation. Bless and praise everything with which you have to do. Say: "You are good, because you are a steppingstone to higher things."

On this present plane of consciousness we all come in contact with conditions that we do not like. But it may be necessary for us to reconcile those very conditions to ourselves before we can go higher. Jesus Christ, although possessed of power to call "legions of angels" to His assistance, washed His disciples' feet. He doubtless recognized the fact that He needed that discipline, and that He could at the same time give a practical illustration to those about Him.

Just as soon as you get on good terms with your environment, with your eye all the time on the Lord, it will fall away and a better, more congenial one will take its place. This is the overcoming through love that makes the Christian's pathway easy. "My yoke is easy, and my burden is light." But if the Christian takes the hard way and quarrels with the world, he becomes a martyr, and his road is rocky.

"Thy wondrous love, O Christ, flows perpetually through me to all that I touch, and it is glorified in Thy sight."

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2

Bakersfield—Della Shutts, Brower bldg

Berkeley—Susanna Scott, Durant hotel

Beverly Hills—Ruth Rae, 107 N Robertson

Burbank—Joseph & Mildred Haggerty,

706 E Olive

Canoga Park—Nannie Highnote, 22133

School Craft

Compton—Margaret Butterworth, 115 N

Chester

El Monte—Irene Malloy, Community bldg

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S

Kenwood; Mary Adams, 724 South st

Hayward—Elizabeth McClaughry, 1204 A

st

Hollywood—Rose Schneider, 1162 N St

Andrews

Hermosa—Unity, 77 17th

Highland Park—Irene Sampson, 131 South

ave

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E

Broadway

Los Angeles—Ernest C. Wilson, Norma

Knight Jones, 635 S Manhattan Pl;

Nina Fisher, 3010 Palm Grove; Emma

Luke, 2120 S Union; Dollee Phillips,

2215 7th Ave; Alfred Williams, Arcade

bldg; Helen Mouton (col) 4419 Mettler

La Crescenta—Ruth Ware, 4004 La

Crescenta

Monrovia—Irene Malloy, 201 E Lime

North Hollywood—Joseph & Mildred

Haggerty, 4871 Lankershim Blvd

Napa—Helen Wade, Churchill manor

Oakland—Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich;

Carrie Love (col) 80 Orange

Pomona—Max Flickinger, 249 W Mon-

terey

Richmond—Winifred Deming, 1125 Nevin

Sacramento—John Hinkle, 100F ball;

Blanche Evans, Y W C A

Son Bernardino—Dr & Mrs H P Nicholls,

763 D St

San Diego—Marie Fleming, Watts bldg

San Fernando—Vera Stenen, 720 N

Maclay

San Francisco—Robert Hulbert, 25 Ful-

ton; Ethel Higgins, 133 Geary bldg

San Gabriel—Ethel Turner, 325 S Pine

San Leandro—Barbara Lyon, 561 La-

fayette

Santa Ana—Myron & Estelle Key, 418

Main

Santa Barbara—Leslie McBride, 227 E

Arrellaga

Santa Cruz—Alice Hopkins, 151 Garfield

Santa Monica—Sue Sikking, 1418 2d

Santa Rosa—Helen Wade, 845 3d

South Gate—Edna Drebert, 2945 Tweedy

Stockton—Grace Swannell, 230 E Fremont

Studio City—Herbert J. Schneider, 12355

Moorpark

Taft—Della Shutts, 631 North

Vallejo—Helen Wade, Vallejo Women's

Club

Van Nuys—Mary Hider, 14416 Victory

Whittier—Louise Newman, 410 S Green-

leaf

Watsonville—Alice Hopkins, 31A Madison

COLORADO

Denver—Alice Benson, Colorado bldg

Colorado Springs—Mabel Beech, 1307 W

Colorado

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield

Hartford—Edna Titus, 926 Main

New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt,

New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of

Commerce Auditorium

Daytona Beach—Mary D Huck, 128

Broadway

Fort Lauderdale—Nora Campbell, Wom-

an's club

Jacksonville—Wm & Bonnie Crenson, 220

E Monroe

Miami—May Stoiber, Roberts hotel

Orlando—Carolyn Parsons, 503 S Orange

Sanford—Carolyn Parsons, Valdez hotel

St Petersburg—Louise Beaty, 646 5 ave S

Tampa—Ruby Wagner, 626 No B

West Palm Beach—Fannye Treaster, 440

Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree

N W

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broad-

view hotel

Chicago—W I & Anna Hoschouer, 306 S

Wabash; Nellie McCollum, 64 W Ran-

dolph; Edith Reynolds, 116 S Michi-

gan; Janet Beaudry, 410 S Michigan;

Margaret Halsey (col) 104 E 51; Hen-

rietta Gorden (col) 4307 S Michigan

Decatur—Maud Kellogg, 317 W Decatur

Mattoon—Ethel Maguire, Hotel Byers

Rockford—Bernice Biggers, Empire bldg

Springfield—Eva Conover, 709 S 7th
INDIANA
Ft Wayne—Faith Cornwall, Court and
 Berry
Gary—Margaret Cain, YMCA
Hammond—Margaret Cain, Masonic
 temple
Indianapolis—Margaret Strable, Claypool
 hotel; Frederick Andrews, 8 E Market

IOWA
Des Moines—Betty Stitt, 3118 Grand
Sioux City—Unity, Insurance Exchange
 bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS
Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY
Covington—Clara Conway (col) 1210
 Russell
Louisville—Maebel Carrell, 1322 S 4;
 Ruth Cox (col) Pythian temple

LOUISIANA
New Orleans—Elois Echlin, 4730 Cleve-
 land; Ruth Murphy, 604 Canal

MAINE
Portland—Unity, 562 Congress

MARYLAND
Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS
Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachu-
 setts

Worcester—John Baughman, Academy
 bldg

MICHIGAN
Ann Arbor—Marie Munro, 310 S State St
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater
 bldg

Dearborn—Eleanor M Cameron, 22362
 Morley

Detroit—Herbert Hunt, Maccabees bldg;
 Otto Fishburn, 4221 Eastlawn; Virginia
 Shipley, 115 E Grand River; James
 Elliott (col) St Antoine YMCA

E Lansing—Roxie Miller, 425 W Grand
 River

Flint—Edmund Risk, 1019 Detroit
Jackson—Bess DeMay, Security bldg
Grand Rapids—Ida Bailey, 126 Sheldon
 SE

Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy
Saginaw—Edmund Risk, Walnut at
 Genesee

MINNESOTA
Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hobenwald, New York
 bldg

MISSOURI
Jefferson City—Amanda Clibourn, 319
 Ash
Kansas City—Louis E & Ethel Meyer,
 707 W 47

Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda
 Eilers, 3616 Bates; Florence Brummer,
 4621 S Kingshighway

MONTANA
Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges
 Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA
Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA
Reno—Robt & Fay Caswell, 847 University

NEW JERSEY
Asbury Park—Georgiana West, 319 Euclid
Hackensack—Eleanor Drew, Woman's
 Club
Montclair—Gladys Stevenson, 6 S Fuller-
 ton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO
Albuquerque—Mina Stevenson, 1219 W
 Tijeras

NEW YORK
Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenberg, Mark Twain
 hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest
 Hills Inn
New Rochelle—Ethel Nickelsen, Hugue-
 not YMCA

New York—Georgiana West, 1 W 47;
 Crichton Boatwright, 500 5 ave; Jose-
 phine Siemon, 400 E 59; Stella Wrenn,
 161 E 48 st; Courtenay Johnson (col)
 2523 7th Ave; Nanna Sutton (col) 137
 W 110

Rochester—Elise Rosenberg, Seneca
 hotel
Roslyn Heights—Adele Woodruff, 58
 Mineola

Schenectady—Marian Hoagland, Lafayette
 & Chapel
Syracuse—Russel Kemp, 110 Onondaga
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Green-
 ridge

NORTH CAROLINA
Asheville—Velma Hoffman, Battery Park
 hotel

OHIO
Akron—Cleo Lee, 34 S High
Alliance—Unity, 242 E Main
Canton—Unity, 203 6th N W

Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsom, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehr, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, 3422 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park

Everett—Estella MacPherson, 2609 Wetmore
Kennewick—Beulah Scott, Arrow Grill
Tacoma—Warren Meyer, Exchange bldg
Seattle—Donald A O'Connor, Arcade bldg
Wenatchee—Maud McCulloch, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Ruth Gilpin, Daniel Boone hotel
Huntington—Ruth Gilpin, Lewis arcade bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Mae Lundahl, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
Hamilton—Carl Lathrop, 194 Main
London—Carl Lathrop, 432 Clarence
Ottawa—Andrew Carlson, National bldg
Preston—Carl Lathrop, 1656 King
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, 17 Queen E
Winnipeg—Edna Bowyer, Russell Kemp, 360 Young

ENGLAND

London—Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellsmere, Slough rd
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, 18 Waterloo pl, Co. Durham

Unity literature in French: Unite, 93, rue Truffaut, Paris XVIIe, France.

Praise is closely related to prayer; it is one of the avenues through which spirituality expresses itself. Through an inherent law of mind, we increase whatever we praise. The whole creation responds to praise, and is glad. Animal trainers pet and reward their charges with delicacies for acts of obedience; children glow with joy and gladness when they are praised. Even vegetation grows better for those who love it. We can praise our own ability, and the very brain cells will expand and increase in capacity and intelligence, when we speak words of encouragement and appreciation to them.—CHARLES FILLMORE



The Sunlit Way

BY ERNEST C. WILSON

The title of this book was inspired by a California sunset. Ernest Wilson stood on a cliff overlooking a broad highway that merged at the horizon with the setting sun and reflected its glorious radiance. "A road of sunlight, leading straight into the glory of the sun itself! 'The sunlit way!'" Feeling that this road truly symbolized the sunlit way of Truth, the author determined to write this book in the hope of inspiring his fellow men to walk in the light of God's Truth.

Anyone can choose the sunlit way of Truth, according to the author, who says: "It does not matter who you are. . . . The moment you begin to apply the law of Truth, giving out in thought and word and act according to your highest best, conditions will begin to improve for you."

The philosophy of *The Sunlit Way* is one of free and joyous living. No one can read it and still be in bondage to the belief that God's will for His children can ever include poverty, sin, sickness, or any of the other "shadows" of life.

(*The Sunlit Way* is priced at \$1.)

Appearing in Other Unity Magazines This Month

"All Things Work Together for Good"

"In April of this year Kate Smith, 'the girl all America loves,' will celebrate her eighteenth year as a phenomenally successful radio artist. Her career has blossomed beyond her rosiest dreams, and she has become not only radio's best-known singer but an 'emcee,' a 'star maker,' and a commentator as well," writes Dena Reed in her *Progress* article "Kate Smith Says: 'All Things Work Together for Good.' Behind Kate Smith's tremendous success and popularity lie much hard work, a deep and abiding faith in prayer, and the conviction that "to them that love God all things work together for good."

Joe Carries the Tune

Songs were sometimes very special to the Jameson family, particularly to five-year-old Joe. Yet he had heard his aunt remark of someone, "He can't carry a tune in a basket," and Joe suspected the conversation was about him. When he started to school he heard this same remark from Miss McKinley, his teacher, and he felt a little choking lump in his throat. It was Miss McKinley however who made Joe see that there were many ways to carry a tune. She began showing him how to keep time on the various instruments, and on the day of the school's music festival Joe had a very important place. The story about Joe appears in *Wee Wisdom* in honor of Music Appreciation Week. It is written by Mary Latham Sare and is entitled "Joe Carries the Tune."

Daily Word Presents a Lenten Article

"The Fast That I Have Chosen" is the title of Doris Ruth Peeler's *Daily Word* article on the subject of Lent. Mrs. Peeler believes that even if there were no calendar with holy days and other occasions marked on it, this perennial yearning Godward would keep the spirit of Lent alive in the human family as surely as the spring sunshine draws the new growth of living things to the surface of the ground.

The Unfolding Truth

"Since I have been attempting to practice the Truth principles as taught by Unity School, I am amazed at the amount of negative thinking I have been doing all my life," writes William A. Clough in the March 13 issue of *Weekly Unity*. Mr. Clough comments further that he is amazed at the tenacious hold of negative thought habits but he finds that all this can be easily overcome by the transforming power of the positive thought.

How to Secure Security

"The Eastman Kodak Company made a survey among its many workers to find out what they most wanted from their jobs and from life. This survey showed that what most workers wanted most was security. Numerous other polls among industrial workers have shown the same thing. Everyone wants security." Thus begins John Davis in his *Good Business* article entitled "How to Secure Security." Mr. Davis presents practical suggestions for turning to the true foundation of security.

UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	standard only	\$1.00
	God a Present Help	standard only	1.00
	God Is the Answer	Dutch \$1; English	1.00
	How I Used Truth	German \$1; English	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	German, Russian, Spanish, Dutch	1.00
	Letters of Myrtle Fillmore	standard only	1.00
	Lovingly in the Hands of the Father	standard only	1.00
	New Ways to Solve Old Problems	de luxe \$2; standard	1.00
	Six-Day Healing Practice, A	Spanish \$1.10; English	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	German \$1.10; Russian	.10
	Whatsoever Ye Shall Ask	de luxe \$2; standard	1.00
For Healing	Christian Healing	standard only	1.00
	Christian Healing	German	1.00
	Divine Remedies		.50
	Jesus Christ Heals	standard only	1.00
	Truth Ideas of an M. D.	standard only	1.00
For the Home	You Can Be Healed	standard only	1.00
	Meatless Meals	cloth	1.00
For Prosperity	You and Your Child	de luxe \$2; standard	1.00
	As You Tithe so You Prosper		.50
	Both Riches and Honor	French \$1; English	1.00
	Prosperity	standard only	1.00
	Prosperity's Ten Commandments	standard only	1.00
For Inspiration	Working with God	standard only	1.00
	Best-Loved Unity Poems	standard only	1.00
	Finding the Christ	Russian, German, Swedish \$1.10; English	.25
	Have We Lived Before?	de luxe \$2; standard	1.00
	Mightier than Circumstance	standard only	1.00
For Devotion	Sunlit Way, The	de luxe \$2; standard	1.00
	Bible, American Standard Edition		6.00
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
For Advanced Study	Silence, The		.50
	Unity Song Selections	cloth	1.00
	Christ Enthroned in Man	de luxe \$2; standard	1.00
	Know Thyself	de luxe \$2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	standard only	1.00
	Mysteries of John	standard only	1.00
	Talks on Truth	standard only	1.00
Greeting Booklets	Teach Us to Pray	de luxe \$2; standard	1.00
	Twelve Powers of Man, The	standard only	1.00
	What Are You?	de luxe \$2; standard	1.00
	Are You Getting All		.10
	You Want from Life?		.10
	Be at Peace		.10
	Breath of Immortality		.10
	Challenge of the Dawn, The		.10
	Daily Resurrections		.10
	First Things First		.10
For Children	Gift Imperishable, The		.10
	Great Helper, The		.10
	French, English		.10
	God Is Blessing You Now		.10
	Good News, The		.10
	He Passed This Way		.10
	Holy Bread		.10
	Land Is Bright, The		.10
	Life Is Consciousness		.10
	Prayer of Prayers		.10
(12 copies of these booklets for \$1. Envelopes included)			
For Children	Preparation for Easter		.10
	Protecting Presence, The		.10
For Children	Recipes for Living		.10
	Song of Life, The		.10
	To Them That Ask		.10
	Way of Faith, The		.10
	White as Cotton		.10
For Children	Jet's Adventures		1.00
	Jet and the New Country		1.00

NEWS

from

UNITY

Unity Training School Announces Three Terms in 1949

For eighteen years Truth students have been coming to the Training School at beautiful Unity Farm for study of the Unity teachings under the personal supervision of outstanding leaders and teachers.

The benefits of the instruction offered at the Training School are augmented by the serene and uplifting atmosphere of Unity Farm and by the opportunity to associate with Truth-seeking persons from all parts of the country.

In previous years five terms have been offered during the Training School season, but because Unity headquarters, now located in Kansas City, will be moved to Unity Farm in the late summer the number of terms in the 1949 session has been reduced. The schedule for 1949 is as follows:

First term—April 25 through May 20

Second term—May 23 through June 17

Third term—July 11 through August 5

Classes will be offered each term for beginning and advanced students. The Training School courses are offered for those interested in preparing for the Unity ministry and for teaching, also for persons desirous of using their vacation time to seek greater understanding.

For additional information about the classes, teachers, and living accommodations, you are invited to write to G. LeRoy Dale, Registrar, Unity Training School, Lee's Summit, Mo.

We look to Jesus as the great teacher of Truth. His words were Truth. He received them from the source of all Truth.—*Richard Lynch; Know Thyself.*

Parents and Children Study Together

Sunday schoolteachers and parents of growing children often remark that the most difficult part of their job is in answering the child's questions about God and explaining the Christian precepts to



him in ways he can readily grasp.

At times such as this, the *Unity Sunday School Leaflet* can be a real help. *The Unity Sunday School Leaflet* is a four-page sheet containing the complete Bible text and the Unity interpretation of the International Sunday school lesson for young people and adults, together with stories for children that bring the lesson down to the level of the child's understanding.

Beginning with the April issue, the *Leaflet* will carry a new feature that will provide supplementary help for teachers. This feature will make the *Leaflet* even more instructive and helpful than it has been in the past. It is mailed once a month in packages containing a month's supply of copies, one for each week.

"Unity Viewpoint" Audience Grows Day by Day

It is a pleasure to hear from the many new friends we are making through the "Unity Viewpoint" radio program. One listener writes:

"That fifteen-minute talk every morning before beginning the day's activities is really priceless. As soon as it is over, a friend and I get in touch over the telephone and gratefully discuss the helpful thoughts we have received. We congratulate ourselves on knowing about the program and tell others about it whenever we can. We do feel especially blessed by the closing words 'God bless you everyone.'"

Unity programs are broadcast in cities from coast to coast. Consult your local news-



paper or write to Unity School for further information. Offerings to help with the radio work should be sent to Radio Department, Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Husband and Wife Use Prosperity Bank

Many husbands and wives find that using the Prosperity Bank drill together brings immediate and permanent blessings into their affairs. From Canada comes the following report:

"My husband and I used the Prosperity Bank drill and we are inclosing the savings as a love offering. Truly the Bank drill has brought us prosperity. Last month we found a comfortable house to rent, and my husband found the kind of work he likes at double his previous wages. Our baby girl is healthy and happy, so we have much for which to be thankful. We have asked and we have received; God hears and answers prayer."

You can order a Prosperity



Bank by filling out the coupon on the last page of this magazine or, if you wish, just mention when writing to us that you would like to have a Prosperity Bank.

For Easter Giving: Best-Loved Unity Poems

A volume of poetry that carries many gems of Truth yet does not preach or moralize is *Best-Loved Unity Poems*. Many Unity students like to give this book to friends for this reason.



Best-Loved Unity Poems is a book of carefully selected poems that have appeared in Unity periodicals. The poems most often commented upon and asked for by readers have been arranged into twelve categories, one of them being poems suitable for various seasons and holidays. The other categories are just as interesting and helpful, and indicate Unity's desire to supply Unity students with a book of poetry that they can give friends who may or may not know anything about Truth as well as place on their own bookshelves.

Best-Loved Unity Poems is bound in handsome black fabrikoid and is listed and priced on the Books and Booklets page of this magazine.

Wee Wisdom helps in Cub Scout Work

Wee Wisdom with its many popular features appeals to boys and girls from five to thirteen years of age. A friend in Texas writes of the benefits she derives from *Wee Wisdom* as follows:

"Not only have my three



children and I enjoyed your magazine, but it has been of great help to me in my teaching the kindergarten class in my church. Your suggestions for things to do and to make have been of great value to our local den of cub scouts and I have passed the ideas and patterns along to other dens."

Wee Wisdom contains many character-building features. It teaches right conduct without being "preachy." Children accept its contents readily, because it is written in their own language.


Man is the highest expression of God; he manifests God's life through his body.—Charles Fillmore; in *Talks on Truth*.

Unity's Easter Story

Zelia M. Walters has written an Easter story for the April issue of *Unity* magazine. The story is entitled "This Light Forever" and is told as the experience of a "faithful son of Israel." This man was afflicted with a withered hand and shoulder and hatred and resentment. In desperation he wandered away from home and was ready to return when he heard of the great healing work of the Master.

As he was making his way to Jerusalem by way of his home he was told, "The Healer is dead." After hearing the story of the Crucifixion this faithful son of Israel made his way to the tomb. The rest of the narrative is an account of this man's experience with the risen Lord: "I spoke no word. I forgot my needs and desires. I worshiped in silence, for here was Israel's light, the light of the whole world that would shine forever!"

The kind of body you have, the kind of home you have, the kind of work you do, the kind of people you meet, are all conditioned by and correspond to the mental concepts you are holding.—Emmet Fox; *The Mental Equivalent*.



Scatter Joy at Easter

WITH UNITY GREETING BOOKLETS

By sending Unity greeting booklets as Easter messages to friends you can share the joy with them that you feel in your own heart at knowing the Truth way of life. Each booklet carries a heartening word of Truth that is sure to encourage and strengthen anyone who reads it.

New Greeting Booklet Just in Time for Easter

Preparation for Easter

By Lowell Fillmore and
Ernest C. Wilson

Lowell Fillmore writes in his article in this new booklet: "Easter is a reminder to us to think about Christ's resurrection as a real event taking place in you or me this year." Ernest C. Wilson in his article writes: "Look for the good that will overcome the evil. Do something practical. . . . You can, and will, succeed through Christ in you."

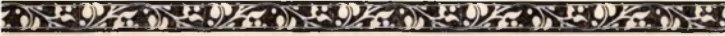
OTHER GREETING BOOKLETS

Be at Peace, Breath of Immortality, The Challenge of the Dawn, Daily Resurrections, The Good News, The Land Is Bright, Life Is Consciousness, The Mental Equivalent, Prayer of Prayers, The Protecting Presence, Recipes for Living.

Colorful, attractive with decorated mailing envelopes requiring only one and one-half cents postage), Unity greeting booklets are 10 cents each, or \$1 for an assortment of 12 (your selection or ours).

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City 6, Mo.



Make Your Trust in God Complete

We trust in God for so many things. We know implicitly when we close our eyes at night that a new day will dawn. We know that when we plant a seed the spark of life in that seed will respond for us. We know that the laws of gravity are unfailing. We depend on God for the really vital things. Should we hesitate to put our faith in Him for the needs of our daily life?

The Unity Prosperity Bank plan is a faith builder. It helps you to know God as your supply, your success. Use the coupon below to order a Bank. Use the drill faithfully for seven weeks. The results will speak for themselves in increased poise, relaxation, and supply. The three friends to whom you send subscriptions will be deeply grateful to you, and you will gain much through this systematic plan for building greater good into your life.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save \$3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name

Street

City State

Name

Street

City State

Name

Street

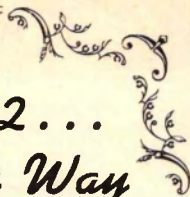
City State

SENDER'S NAME

Street

City State

Please indicate postal zone number, if cities are so divided.



Lent Begins March 2... Observe It the Unity Way

When Jesus said, "If any man would come after me, let him deny himself, and take up his cross, and follow me," He did not mean that men who desired to follow His teachings need deprive themselves of "things" or they could not follow Him. He meant that they should deny *themselves*, their petty feelings of greed and selfishness and their erroneous ways of thinking and doing if they would become like Him.

This interpretation of Jesus' teaching gives to the Lenten season new meaning when Lent is observed the Unity way.

Unity teaches that the period preceding the Resurrection should not be a time of sorrow but one of spiritual growth and thanksgiving, a time for meditating upon the true meaning of Jesus' triumph over death.

Join in the 1949 Unity Lenten Program

During Lent Unity students follow a daily program of reading the Bible and the book *Teach Us to Pray*, by Charles and Cora Fillmore, using the assignments and suggestions presented in the free booklet *The Unity Lenten Program*.

The book *Teach Us to Pray* together with the free booklet *The Unity Lenten Program* may be obtained from your local Unity center or by sending your order direct to Unity School.

Teach Us to Pray is \$1 a copy

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

I fairly sizzle with zeal
and enthusiasm and I
spring forth with a
mighty faith to do the
things that ought to be
done by me.

Charles Fillmore