

SEPTEMBER 1958

15 CENTS

UNITY



Summer Says Good-by

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from September 1 to September 30

Illumination: The Christ Mind is my inspiration and guide, and I make wise decisions.

Prosperity: The Christ Mind within me is the source of all ideas of success and supply. I am abundantly prospered!

Healing: The Christ Mind frees me and makes me healthy, happy, and vitally alive.

UNITY

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Healing through the Prayer of Faith

from the writings of

CHARLES FILLMORE

Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up.—James

THIS IS A very definite and wonderful promise. According to the record, it was undoubtedly acted on by the disciples and proved to be very effective for hundreds of years. That this mighty promise still stands is proved by unnumbered thousands of Jesus' followers today. Faith healing through prayer has become a practice founded on principles that never fail when rightly applied. Those who seek the kingdom of God and His righteousness are having all things added, as promised.

When we "take with us words" and attempt to go into God's presence, our faith in Him is the power that swings wide open the gate that leads into the inner kingdom.

But in order to keep the gate ajar it is a daily necessity to withdraw into this deep stillness of the soul. Listen first to the innate voice of faith; then through the centers within the subconsciousness you can appropriate the life, substance, and intelligence of Being.

Man builds up an enduring state of faith by repeated realizations of Truth. The illumination thus gained comes forth in man as spiritual understanding expressed in sound words.

Faith draws on substance. Dynamic, creative, transforming power is roused to spiritual action when man affirms his unity with Almightyness and his undaunted faith in its power.

"Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say." "Concerning the works of my hands, command ye me."

Man must not only be submissive and obedient to the divine law; he must also realize that he is the offspring of the ruler of the universe.

When asking the Father for that which belongs to the Son under the divine law, man should assume the power and dignity of the Prince of Peace. He should not crawl and cringe before an imaginary king on a throne but, rather, feel that he is the image of an invisible being who has created him to represent His mightiness as well as His loving-kindness. We should affirm with conviction those mighty

words Jesus uttered: "All authority hath been given unto me in heaven and on earth."

The prayer of faith is not supplication, a begging God to give things to man. Prayer at its highest is the entry of the ego through faith into a realm of mind forces that when rightly contacted change the character of every cell in brain and body. One who has mastered even the primary technique of prayer has made contact with the spiritual ethers that connect all minds, high and low, and by means of which great reforms for the good of man can be projected into the world's thought ether.

When Jesus prayed, sometimes the whole night long, He did not plead with God over and over to do what He asked. Through positive faith Jesus was laying hold of new ideas, which through His spiritual understanding He incorporated into His consciousness, which included both mind and body. Through this mental process He became a living demonstration of spiritual man.

Today Jesus is our helper and teacher. Every man when he prays should recognize and take advantage of this truth. He can profit much by realizing that the same Spirit is in him that was in Jesus, who became the Christ. Paul wrote, "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

Jesus is teaching us today that to pray effectively we must believe and know that there is a dispenser of the thing asked for and that by reaching out in prayer we can receive it from the one great source.

This is truly the prayer of faith. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

Faith, the conviction of a higher providing source, is based on spiritual logic or innate reason and on the certainty that an all-wise and all-powerful Creator's plan includes necessary provision for His offspring. Among even the primitive forms of nature this providing law is active. The insect stores food in the egg for the sustenance of its progeny. When man emerges from his animal consciousness and feels within him the stirring of Spirit, he finds that it is supremely logical and true that Spirit has provided for his supply and support.

When we have achieved spiritual realization of our prayer, we have the assurance that the thing is accomplished in Spirit and must become manifest.

We may continue in our realization of faith until the whole consciousness responds and the instantaneous demonstration takes place.

Spiritual Truth, psychology, and science tell us that visible things come from the invisible and are dependent on the unseen for their existence. The sense mind cannot conceive of this.

"But there is a spirit in man,

And the breath of the Almighty giveth them understanding."

Before man can fully appreciate and work the spiritual law, he must cultivate a consciousness of reality. When he does this, he finds he is automatically working with God, through Christ, and that he can say with Jesus, "My Father worketh even until now, and I work."

Prayer is impotent and unfruitful when the one who prays is without the firm belief that his petitions are answered. When man turns wholeheartedly to God, the prayer of faith brings forth abundantly. Healing currents of life are freed and flow into and through soul and body, healing, redeeming, uplifting the whole man. Since the prayer of faith is the activity of divine love, let us pray without ceasing, knowing that God hears and grants our petitions.

Truly the Lord is in the midst of us. When we turn toward the omnipresent light of Spirit in faith, our eyes are opened to the astonishing fact that this seemingly material body and these temporal surroundings conceal the immanent God. We come to understand what Jacob meant when he said, "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven."

In prayer, attention is the concentration of the mind on a statement of Truth. Attention is focalizing the I AM or inner entity on a word of prayer, until the inner meaning is realized and the soul is aware of a definite spiritual uplift. As a lens focalizes the sun's rays at a given point—and we know how intense that point of light may become—so concentration focalizes the mind on a single idea until it becomes manifest and objective.

In concentration the Holy Spirit works through the divine mother substance to bring forth the fruits of Divine Mind. The Holy Spirit is the teacher. The teacher and the student use the same principles; but the teacher arouses and inspires the student to greater achievement. The Holy Spirit today is urging us to greater spiritual effort.

When we direct the mental powers toward a definite idea, faith plays its part; it is involved in concentration. As we give attention to the idea through one-pointed mind concentration, we break into a realm of finer mind activity, called faith or the fire of Spirit. Thus faith opens the door into an inner consciousness, where we hold the word steadily in mind until the spiritual ethers respond to our word. Earnest, steady, and continued attention along this line is bound to bring forth the fruits of the Spirit in abundant measure. A steady, unwavering devotion of heart and principle to Spirit develops in us supermind qualities.

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GREATER THAN ANY POTTER

Greater than any potter in the land
Is the man and woman underneath whose hand
A child, whose value never has been priced,
Is molded in the image of the Christ.
With Christ as pattern and the child as clay
And the Word of God the disk—thus day by day
A precious thing is fashioned that will last
Until earth's countless centuries are past
And Eternity itself lays endless claim
To the spirit tested long by fire and flame.
This child before me—Lord direct, I pray,
My heart, my hands, to shape him well today.

—Grace Noll Crowell

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No Thought of Reward

GERTRUDE CRAMER WILLIAMS

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GOD IS THE great, omnipresent Giver, an un-failing source of supply. Not only has He shared His Spirit with us as a free gift of love, but through this Christ Spirit in us He has given us access to all that He is and has. Just think of it! All that God, our Father, is, and everything that He has, is ours now and always. It does not matter who we are or where we are.

We have been taught to think of money and all that money can buy as that which belongs to the world of finance or the material world, have we not? But as children of God, with our understanding of Truth, we know that the gift of His kingdom is ours if we will but claim it. However, it is not always a simple and easy matter to know exactly how to bring this gift into our lives as money and material comforts.

We must learn to think of God as the universal substance, of which we are a part. This universal substance is an active force. God is moving through us and our affairs with new ideas and supply.

The first step we must take is to change our thoughts. Old beliefs about poverty must be replaced by thoughts of unlimited opportunities and abilities. We must change our thoughts, and the new thoughts must become so firmly fixed in our consciousness that it will become second nature for us to look to God for the fulfillment of our every need.

Charles Fillmore says in his book *Prosperity*: "We must not try to fix the avenues through which our good is to come . . . Trying to fix the channel through which his good must come to him is one of the ways in which the personal man shuts off his own supply."

We take the second step when we learn to give as God gives, unreservedly, with no thought of reward and no hope of return, and when we recognize God's law and give freely as God gives, without any strings attached. Then our gifts have a chance to go out and come back multiplied.

There are many kinds of gifts, and it is a great art to know how to give good gifts. When we have a generous heart with the spirit of love in it we sense what others need, and we desire to make those persons happy by giving to them out of the fullness of our love. When we practice the precepts of our beloved Jesus, generosity becomes natural to us. All that we have is given to us by the Giver, and it is given to us to use in His name. When we are generous with our substance, we prove our faith in God's unfailing supply. When we are generous with our services, we gain greater strength for more giving. And when we are generous with our love for others, we attract more love to ourselves.

We are not always able to give elaborate gifts or money, though we may have the desire to do so, but we can serve. We can give of ourselves. We need to share our knowledge of Truth so that others may have a better understanding of this greatest of all gifts. We can give abundantly of our love and thus free someone from fear and hatred. We can share

the consciousness of health and peace with other persons so that they may learn of the true source of all life and health, our Father-Mother God within. When we share this knowledge with others, we receive in return the glorious feeling of oneness with God and a fellowship with all men in Christ, for Truth shows us the true secret of happiness and how to live more abundantly. When we remember to give of our substance to carry on the work of spreading Truth to persons who need it, we receive many blessings and much happiness.

The full life belongs to the person who scatters every good that he has. The Bible says,
"There is that scattereth, and increaseth yet more;
And there is that withholdeth more than is meet,
but *it tendeth* only to want."

To be truly prosperous we must think thoughts of plenty, we must fill our minds so full of prosperity thoughts that they overflow into our affairs. As we think about prosperity we grow into a prosperity consciousness, and we become more and more aware of God's abundance. We feel it and we learn to expect it, for we know that it is the Father's good pleasure to give us His kingdom.

Even though at times we may have felt that life was unrewarding, that feeling only came about when we looked at appearances of lack. Every kind and good thought, word, and deed is bread cast upon the waters, and it carries the message of God's loving-kindness and goodness. Sometimes the bread we cast upon the waters may seem to be lost, but there are always persons who are ready and hungry for the Truth and who fully embrace it.

Every message we scatter is a seed sown on the soil of man's mind. Some seeds may fall on unfertile or hard ground, but in our hearts we are rewarded, for our greatest blessing comes from our happiness in being a small part of the wonderful scheme of life. Every loving and merciful deed reaps its own harvest, for it brings back to us the echo of our desire to be helpful and to uplift others.

We get by giving, and every person in so doing is, as Charles Fillmore says, "inevitably enriched and cannot escape it." Right giving is the key to abundant receiving. To give freely, to give when we cannot see any possibility of return, and to give with a sincere, loving heart assures us of increase. Make giving a game of joy, for God loves a cheerful giver. Charles Fillmore further says, "Without giving the soul shrivels, but when giving is practiced as a part of Christian living, the soul expands and becomes Godlike in the grace of liberality and generosity."

Tithing is one form of giving. When we practice the art of tithing, giving at least a tenth of our income cheerfully and willingly as a token of our appreciation for received benefits, we put God first in our finances. When we give a tenth to the Lord, we prove our faith in God's supply. And as our faith grows stronger, we prosper more and more. When we obey the law of tithing we have an inner feeling of security, for we know that we are using our finances in the best way. Tithing is a law, a sound law that has been tested and proved workable. Tithes should be set apart first, even before living expenses are taken care of. God then comes first. We are obeying His first commandment.

Therefore, if we give no thought to reward, God will give to us. Abundance is our divine birthright. Some persons erroneously believe they should submit to lack, considering it God's will. We in Truth know that success and prosperity are God's will for every person. God knows all our needs before we are conscious of them, and as our loving Father He has already made provision for these needs. In His kingdom He has provided the secret place of the Most High, a place where we can go for help and refuge in time of storm. We have the privilege of going there for communion with Him. At this safe place God takes our hand,

"And He walks with me, and He talks with me,
And He tells me I am His own,
And the joy we share as we tarry there,
None other has ever known."

Then renewed, rested, refreshed, comforted, and folded safely in God's everlasting love, we can know that all our needs are met with assurance and confidence.

When we pray without ceasing, when we either silently or audibly express our gratitude for blessings received, and when we acknowledge God as the source of our good, we are opening the channel of recognition and receptivity. God gives us ideas, and the spiritually alert persons recognize these ideas and share them with others.

True prosperity is the outer manifestation of rich thoughts and ideas. True prosperity is the reflection of our faith and belief that it is God's will for us to live the abundant life. The Giver lovingly gives, and He withholds nothing from His children who

come to Him as heirs and claim their portion. Let us, too, be generous givers who lovingly give with no thought of reward.

Remember that when we pray we commune with God in the secret place, and our sincere prayer is for our loving Father-Mother God to draw us to Himself. Always remember that we are His children, heirs to spiritual substance. Your prayer and my prayer are God's desires tapping at the doors of our consciousness. Always seek God first, and then rightfully use all the wonderful gifts. He has bestowed on you.

THE ANSWER

Men walk tiptoe in darkness,
With eyes forever seeking light,
With feet forever groping for firm ground;
And while they grope and seek
They lend distracted ear to many preachments,
New remedies for all their woes
By which they may preserve
Their pygmy modes of life.
Yet deep down in his heart
Each knows the answer to his quest;
Remembers well but disavows
Those words of long ago;
"Whatsoever ye would"—
The Golden Rule by which to set the world
Upon the way of life.

—Mabel Hatton Marks

The Wonderful Alchemy

EDITH SCHLOSSER

IN MEDIEVAL DAYS men of learning seriously attempted the transmutation of base metals into gold, thus hoping to gain tremendous power for themselves. It sounds silly to us now, but perhaps the struggle is only symbolic of an inward spiritual equivalent that is much easier to comprehend.

Obtaining wealth and power by converting iron into gold was not possible, but a spiritual alchemy equally miraculous was, and still is, an attainable goal for all humanity.

At present I live in a neighborhood of young families, and my neighbors sometimes come and chat somewhat revealingly of their problems. One young mother of three children, disturbed over frequent quarrels with her husband, has tried with honesty to analyze the cause of their troubles, and she has been unconsciously revealing the fact that they are standing in immature bewilderment on the threshold that leads from romantic young love to an enduring companionship possible only when frivolity and shallowness yield to an awakening sense of shared responsibility.

I was deeply touched when this young wife said, "Although we quarrel until we feel as though we hate each other, it is as if a string holds us together, and we do not really ever want to break it."

Many young couples stand on this threshold, awaiting that moment when the wonderful alchemy

is possible, the transmutation of the physical bond into a spiritual reality that can hold their souls in mutual advance along a golden path of love, instead of the separate tempestuous roads they have been impatiently treading.

What does one say to young people who need guidance on this golden path of love? Their seeking of it is apparent when they come to older people who seem to have made the discovery long ago. They recognize the light of spiritual happiness and tranquillity that becomes one's heritage for the later years when the alchemy has taken place. Widowhood has not separated me from my husband, and these young people see that he has bequeathed me a heritage far more precious than material things—a heritage of continuing love in spiritual growth. How can one give these beautiful young seekers this assurance of a love that goes beyond the physical, that goes beneath the surface of mere attraction, and that flows in a deep, abiding stream through all one's days, long after the tempestuous current has been calmed?

Throughout literature stories of noble love abound and teach that the key to happiness lies primarily in selfless devotion to the beloved. The young, in love, are hungry for approval and ask constant proof of love. To test the lover and to keep him in slavish submission to whims is the approved attitude to patterns of courtship. Our culture encourages a girl to rely on her physical charm to hold her lover, rather than on the true appeal of gentle femininity of character and the inner charm of integrity. In the marriage relationship the wrong at-

itude manifests itself as selfishness and lack of consideration. There must be a gradual yielding of the desire for homage to the "me" and its replacement by selfless service to the "you" that is the other part of the family. Two who marry should be like two points on the circumference of the circle of life, who can never meet in perfect union until they ascend along their own respective radii to that center where all can meet in the perfect point of divine love. In this center all are united, and from its serenity and security they can transcend the difficult problems of interrelationship.

Possession of the beloved is only important to the immature. "You are mine" is the phrase of young love, and while it is music in the ears of the new bride, it can become the poison of imprisonment when it is carried into the long years of marriage. A strange tug of war mars the lives of people who do not know how to live together in freedom. The rope of selfishness widens the gulf between lacerated hearts that are longing to stay united.

It sounds simple, but it is true that when the reiterative phrase becomes, "I love you and desire your happiness above my own," the rope of selfishness lies limp, and union is again possible. It is not so simple as it sounds, however, for it is only when spiritual love, the divine catalyst, enters the heart that the alchemy can begin. This alchemy may act slowly, but it is potent and sure. When two human beings look on each other as immortal, living in the temporary habitations of bodies, how can the thought of possession prevail over that of beautiful and permanent togetherness? One drop in the ocean

of love does not possess another. The two flow together, and together they fruit, while awaiting the certain eventuality of their separate ascents to the waiting unifier, where they are truly merged in the eternally flowing essence of life and love. Since they know that they are destined for the divine union, how can they become selfishly divided over trivialities? The joy of mutual growth and progress makes marriage a hallowed union, of which bodily union is but an insignificant portion.

The wonderful alchemy requires a discipline, however. Control of temper, restraint of hurtful words, and forgiveness for past mistakes are means of loosening the rope of selfishness. The soul of the loved one expands in its new freedom and keeps watchful guard over its own behavior. There is a beautiful spiral of ascent from the first immature stage of union with its possessiveness and petty jealousies to a stage of unity where, paradoxically, the freed lovers find themselves captive again in the radiant bonds of that love which is always joyful. It is of this bondage that Jesus spoke when He assured us, "My yoke is easy, and my burden is light."

The yoke of marriage is easy, and its burden is light when the alchemy has taken place and the base passions have been transformed to radiant, selfless love. Only then, strangely enough, is the bliss of true union known even on the physical plane, where it is then recognized as part of the trinity of love. This true union is the perfect symbol of that highest union all seek to achieve—union with God through union with each other.

The Two-Edged Sword of Truth

GEORGIANA TREE WEST

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*Fear not, little flock; for it is your Father's good  
pleasure to give you the kingdom.*

JESUS SPOKE these words to His apostles on an occasion when He was endeavoring to inspire in them a perfect trust in God. He was assuring them that it is God's will, His "good pleasure," that His children partake of His kingdom, which is a state of peace, harmony, and perfect well-being. He assured them that they need never lack food, clothing, or any other good thing, for their heavenly Father knew that they had need of all these things which are so necessary to peace and happiness. He said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." In other words, seek to feel God's living, loving, wise, and all-providing presence within you and all around you and thankfully accept His fulfillment of every good and just need.

All our earthly ills are traceable to one cause, a false sense of separation from our heavenly Father. This sense of separation causes us to accept false beliefs and to produce evil results, for it is an immutable law of God that we give form in our lives to whatever we believe. For instance, some of us may believe that our bodies are naturally subject to the ills of the flesh. We may believe that our happiness can be built on selfishness or on another's



misfortune. We may believe that we are shut off from God's limitless bounty and that we have to endure privation and poverty. All these erroneous beliefs come from a sense of separation from God. All of us are, in reality, eternally united to God.

The first step in forsaking these erroneous beliefs is to use the power of denial. Webster tells us that to deny means "to declare not to be true: to reject as a false conception: to refuse to yield to: to withhold." Unity's use of denial embraces these definitions. We Truth students withhold our acceptance of false beliefs, refuse to accept thoughts that come from a false sense of separation from God. In this way we use denial with the meaning of withholding, but we use the other definitions more. We declare untrue and refuse to yield to anything in mind or environment that is contrary to the Presence within all of us.

In using the power of denial we do not deny the appearance of evil, and we follow the instruction of Jesus and "Judge not according to appearance." We withhold our acceptance of this appearance. We declare it to be false, without foundation in Truth, and with no existence in the life, love, wisdom, and power of the omnipresent Spirit in which we live eternally. We deny its right to exist and we erase it from our minds.

Denial is frequently referred to as the erasing action of mind. A simple illustration shows the soundness of this idea. If you see on a blackboard the statement two plus two equals five, you know it is false, for this statement violates a mathematical principle. The fact that it appears on the black-



board makes no difference. It is a false answer, and no matter how many false answers there may be to a mathematical problem, the principle always remains the same and is always available to bring the right answer. You refuse to accept the wrong answer; you erase it and substitute what you know to be the truth. This can also be applied to life's problems: no matter what the appearance may be, if it is not true to the spiritual principle involved, you refuse to accept it. You use the power of denial to erase it from mind. You "Judge not according to appearance"; you declare it untrue and then proceed to "judge righteous judgment" by affirming Truth.

Affirmation of Truth must always follow denial of the false. Truth must be held firmly in mind before it can appear in the realm of form. To deny the false and to affirm the true is the healing process; it is speaking the word of God. The Bible tells us, "For the word of God is living and active, and sharper than any two-edged sword." Jesus placed this two-edged sword of Truth in our hands when He said, "Judge not according to appearance [deny the false], but judge righteous judgment [affirm the true]."

We find that in Webster's unabridged dictionary the word *affirm* is derived from the Latin suffix *ad*, which means "to," and the verb *firmare*, meaning "to make firm." Unity uses affirmations to make the mind firm toward God. It is interesting to note that a definition Webster gives for *affirm* is "to assert positively." In using affirmations in the Unity way we Truth students make positive assertions of Truth; we bring our minds, thoughts, and feelings into

agreement with God and goodness. We may say then that the word *affirm* means to agree with God.

Affirmation should always follow denial, because this erasing by the mind leaves an emptiness. In the parable of the unclean spirit Jesus gave an interesting illustration to show that denial must be followed by affirmation. He said: "The unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first." The inference is plain. When the false belief is driven out and when the mind that housed it is left empty, "swept, and garnished," the false belief can come back and bring others with it. Surely Jesus was teaching that the true must be substituted for the false; an affirmation of God's good must follow a denial of evil.

Denial always deals with the finite: man-made appearances of temporal, fleeting conditions. Affirmation deals with the infinite: Truth which is changeless and eternal. Emerson, who frequently refers to God as Being, said, "Being is the vast affirmative," the unchangeable good.

The use of this two-edged sword of Truth (denial and affirmation) can be very confusing to those who have no understanding of the principle involved. A young woman who was just beginning to study Unity teachings was told not to attend meet-

ings where she was "taught to lie." Her parents were very perturbed because she refused to acknowledge that she had all the symptoms of a bad cold. She refused to acknowledge the cold, and persisted in declaring that she was in perfect health because the life that quickened and animated her was God's perfect life. Because of her parents' distress, she prayed for divine guidance in helping them to understand the truth. She called their attention to the fact that although the sun seems to move in the sky and the earth appears to be stationary, in working out a problem that dealt with the rotation of the earth on its axis, they would not allow themselves to be deceived by this appearance. They would deny that the sun moves, and would affirm that the earth rotates. They would work out the problem according to the principle involved, according to what they knew to be true. Since her parents were intelligent and reasonable, they saw the point that a denial of a false appearance is not lying.

As spiritual beings we are creatures of free will and volition, having power of choice. We can always choose whether we will place our faith in the appearance of a negative condition or in the truth. Jesus said, "According to your faith be it done unto you." He was telling us that our lives will bear witness to where we place our faith as well as to the strength of our faith.

When we have a health problem, a financial problem, or a problem in human relations, we deny the false appearance and declare the truth of the spiritual principle involved. When appearances prove too difficult we can always affirm the truth



about God. We should fill our minds with thoughts of His presence, His power, and His everlasting good will for us, His beloved children. The mind that is filled with the feeling of God's presence is able to see and affirm Truth in any situation.

To get the feeling of God's presence is true prayer, and such prayer can blast its way through any mountain of difficulty. This was brought home to me very forcibly through certain observations that I made in the early years of my married life. My husband was a mining engineer, mining gold in the state of Sonora, Mexico; and I learned that to find a vein of gold, the surrounding rock first must be blasted and the rubble cleared away. The next step is to mine the gold. It must be brought to the surface before it can be converted into worldly riches.

There is a lesson in this for all of us. We need to put a little spiritual dynamite into our minds through prayer, blast out the hard formations of our false beliefs, and clear away the rubble of these beliefs by denying the chaotic appearances they cause. Then we must go deep into consciousness and find the gold of Truth and bring it to the surface; we must affirm Truth. This Truth will be converted through faith into the good we desire.

With this illustration in mind, let us make good use of this two-edged sword of Truth, this dual wonder-working power of mind with which the Creator has imbued us. Jesus taught us to use this dual power when He said, "Judge not according to appearance, but judge righteous judgment."

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EDITOR'S NOTE—If you would know more about denials and affirmations, read Unity's book *Lessons in Truth*.

# *Our Unspeakable Gift*

CLARA S. MCKEE

THE BIRTH of the Christ in our consciousness marks a definite change in our thinking. We can never be the same persons again, even though at times we err and seem to lose contact with our new ideal; for even the beginning of a consciousness of the Christ gives us the realization that spiritual growth is the real purpose in our lives.

We strive to lay aside the old habits of thinking, speaking, and acting. Every effort we make increases our understanding. Every thought we think and everything we do should be patterned for the best development of the Christ consciousness. It is not that the Christ needs developing—the Christ is perfect everywhere and at all times—but our own consciousness of Him needs to be strengthened in order that we may learn to comprehend this great thing that has been given to us.

Jesus was always consciously one with God. We have been, for the most part, unconsciously one with God. In truth, we can never be separated from God, for every move we make and every breath we breathe is God moving in us and breathing in us. But until we are awakened to this truth and begin to understand, we are not conscious of His presence within us; nor do we realize that we could not even exist without Him.

The word of God is the good seed of the sower in Jesus' parable. All the seed was good, but if it

fell on poor soil, or if weeds choked the plants, the harvest was lost. But the seed that fell on good soil and was properly cared for yielded fifty to one hundredfold in harvest. Even so, when we cherish the Christ Spirit within ourselves and endeavor to urge it to greater expression through us, a rich harvest of good is inevitable.

The Christ has always been within us. He does not come from without when we begin to be conscious of Him, but since He is present, some impulse from without arouses a response in us and we begin to search for Him. This impulse could be the word of a Truth teacher, an article in a magazine, or a Bible verse that we have always known but which suddenly comes alive for us. God's ways of broadening our understanding of His kingdom are infinite.

Myrtle Fillmore, lovingly called the "Mother of Unity," received from a metaphysical lecture light that completely changed her life. An affirmative prayer came alive in her, and the results have been immeasurable. She found health for herself and helped to bring health and better living to many thousands of persons. The work she began continues to increase in power and scope.

Through the Bible accounts of Jesus' life we have definite directions for receiving the benefits of God's gift to us. If we use these directions, we have the opportunity—and the responsibility—of glorifying God as Jesus did. Jesus' entire ministry was devoted to teaching the "way" He came to show us. To follow Him is far more than a verbal acceptance of Christ as our Saviour.

Luke tells us that Jesus "advanced in wisdom and



stature, and in favor with God and men." If it were necessary for Him to advance spiritually, then we should not expect that anything less is required of us, especially since He constantly stressed spiritual attainment. He demonstrated the perfect pattern by letting the Christ have full sway in His life.

Jesus told us the way into the kingdom that He said is "within you." He always tried to make it plain that the kingdom is not a place where we find comfort and joy after we have patiently suffered through the trials of this life and have been released by death; rather, the help that He offered is present help. He said,

"I came that they may have life, and may have *it* abundantly."

"These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full."

Jesus said that the first commandment is for us to love God with all our hearts and the second one is to love our neighbor as ourselves. He taught that blessed are they that "hunger and thirst after righteousness," they who are "merciful," the "pure in heart," and the "peacemakers." He said, "Ye are the light of the world . . . let your light shine," "give," and "judge not."

It was Jesus' great love for humanity, the love of God in human form, that enabled Him to reveal the true way of life to us and to have the courage and faith to permit Himself to make the supreme sacrifice of death on the Cross in order to prove that death could be overcome. Through all the years of His life He had been dying to things material and finite, building into His body the infinite that

lives eternally, so that death could not hold Him in the tomb. In so doing He proved that death is not the end of life, but a new beginning.

After He rose from the dead He was with His disciples enough for them to know that He was alive. His promise to them (and to us) was, "Lo, I am with you always." Then His spiritualized body became one with the universal Christ Spirit.

Jesus knew that as long as He was with the apostles and others in His physical body men would not find the Christ within themselves but would depend on Him as a person. Even today many persons travel to distant shrines where healings have taken place, not realizing that the same power of healing lies within themselves.

When we read and ponder over Jesus' ministry and try to comprehend His great love, His tenderness toward children, and His compassion for others—even for those who crucified Him—we begin to understand what He did for us and is still doing today; we are awed by the wonder of our place in the great plan.

We need to accept the Truth revealed in the history of Jesus' life and to prove it in our own lives as it has been proved down through the ages in the lives of thousands of persons.

"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.*"

Jesus spoke of the Christ as the Father and gave Him all the credit for the things He was able to do. He said, "I can of myself do nothing," but "the

Father abiding in me doeth his works." And so we learn from Him that we can do nothing of ourselves but, like Him, we can do all things if we let the Father do His work through us.

Jesus taught that we could and should do the things He did, for He said,

"He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father."

If we truly believe Him we cannot be indifferent or inactive, for when we regularly take time to meditate on Him, practice seeing Him in nature and in the kind deeds of friends and loved ones, He will lead us into a desire for still greater overcoming.

When we give gifts to our friends and loved ones we hope that they will find them either useful or pleasurable, and we like to have them thank us for them. Our giving praise and thanks to God helps to open our hearts to new channels of blessing, since we are constantly receiving from Him.

Our lives and all the active and latent possibilities that lie within us are given to us so that we may use them to glorify God and by so doing find the fulfillment of all our good desires.

Jesus said: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth."

To bear witness to the Truth is the reason we have been born and the reason we have received the Christ Spirit. Our mission is to fill our hearts so full of love that God's light will shine in our faces and be a living testimony of our acceptance of the gift of the Christ and the responsibility it carries.



# *Who Shall Be Up?*

ESTHER FRESHMAN

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A PECULIAR SITUATION exists in the world today. At hand, precariously ready for use, is the quickest and most destructive force known to man—nuclear power. Yet on the tongues of the leaders of the nations are words that are flung over the globe, words that speak of dedication to peace. Many persons have a question, a question that is strangely related to a teeter-totter. This question is: Who shall be up? And many give the following answer by their words and by their actions: "I shall be up!"

No true and lasting peace can exist in the world as long as one person is ahead of another, when the person who is behind resents it. This can be tested in the laboratory of everyday living at any time. Picture two cars on a road. The one that is behind is trying to pass the one that is in front. The latter driver is blowing his horn to demand enough room to pass. He comes alongside the other car and passes it. Now the car that was behind is ahead, and the one that was ahead is trying to pass. The procedure often repeats itself. Sometimes such actions cause a bad accident.

The teeter-totter can give all of us a good lesson. Two cannot play on it satisfactorily at the same level. One has to be down, the other must be up. If the two want to reverse their positions, there has to be some help: a push with the legs, a shifting of the

weight of the body, a co-operative spirit, and the right balance.

This up-and-down arrangement can be applied to life, but in life it is not always fun. There is not always the help and the co-operative spirit. It may be that the proper balance is not constantly maintained, or the attitude may be different. The one who is down is often considered the defeated person. The other person is seemingly in a position of victory or success and does not want to change his position. The person who is down does not want to change his attitude of resentment that he has toward the other person.

Many persons feel that a true brotherhood of men will eventually come, and that this up-and-down state of affairs will no longer exist. Some authorities today advocate a philosophy of forced equal distribution of everything. This, they firmly believe, will keep the ends of the teeter-totter at the same level. Will it? or will positions be in reverse? Even if it were possible to balance the teeter-totter, who would be interested in using it?

Two thousand years ago man was given a philosophy that concerns these ups and downs. Jesus brought to the world the divine answer, but the world has not yet fulfilled His words. The Teacher put His greatest emphasis on love. His formula is simple and practical. It is vitally important and exceedingly difficult, and many persons have not fulfilled it. This love is twofold. It concerns man's love for God and man's love for his fellow men. It is rooted in the most vital philosophy of all, the philosophy of man's love of himself.

Let us review these commandments as they were given:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets.

Two thousand years ago these commandments were irrevocably and clearly given. What progress have we made in the world? Just where do we stand today? Faster, far-reaching missiles have been invented. Some of us have been competing in efforts to go to the moon, and it appears that in our race to see who shall be up we have not sufficiently stressed peace in men's hearts. Many of us have not given God His rightful place. We have not begun to fulfill the commandments on which, in the words of the Teacher, "the whole law hangeth."

Many of us are not fully expressing the Christ, for we still do not love our neighbors as ourselves. We do not even love ourselves as Jesus intended for us to do in order to fulfill and understand the basic principle of the law. Instead, we are still like children who speak words and who do not have the experience or action to go with them. We cannot use the term *man* in a general sense as regards love. It is an individual responsibility. Jesus admonished Peter, "If I will that he tarry till I come, what *is that* to thee? follow thou me."

Individually, there is still much that we should desire. "Thou shalt love thy neighbor as thyself." How poorly some of us estimate ourselves! We show this low estimate of ourselves in our speech and con-



duct. We also often underestimate our neighbors, businessmen with whom we have contacts, and other nations.

Much has been spoken and much has been written as to what would happen in the world if Jesus were to return and walk with us as He walked with men nearly two thousand years ago. Many wonder what He would say and what He would do. He would probably say what He once said to Peter: "What *is that* to thee? follow thou me." What more could He give us than He gave us then—the law of love?

As students of Truth we know that God is good and that His bounty is limitless. We know that this bounty is available for each of us and that we shall receive from Him that which we ask. We are told that it is "your Father's good pleasure to give you the kingdom." We believe these truths. We study so that we may better know them and may have a more complete realization of their significance. As we go forward in our understanding, it becomes increasingly clear to us that God's abundant good is not in a little parcel, belonging first to one person and then to another. As Truth students we are sure that one person's victory does not mean another's defeat. We are told that we reap what we sow. Then is it logical to believe that we sow the defeat of another for our own success? How can victory be the harvest from such a field?

All of us have proof in life, too, that God is not interested solely in the person who is up on the teeter-totter. He is equally interested in the one on the other side. He knows that the teeter-totter loses

its purpose, its joy for the players when it is completely level, for such a permanent position would destroy the teeter-totter. God has given all of us free choice, and choice and freedom never leave individuals at a level position.

Yes, good exists on both ends of the teeter-totter. And if the playing is to be successful, each side must have consideration for the other, for the imbalance of the teeter-totter is regulated by both parties. Both persons must work together to make the apparatus perform.

We Truth students affirm that all persons are one in God. We state that the kingdom of God is within each person. Great is the potential expansion of persons, and limitless are their horizons. Their destinies are magnificent and point toward the attainment of the Father's perfect expression. Those of us who believe in religion in the world recognize this and are always grateful for it. Apparently we are so overwhelmed by eternity and so stunned by its magnitude that we shut our eyes and then very cautiously open them. But we only open them partially, and thus are enabled to see just a little. We must all seek God's point of view, attain His perfect vision. We must know more about Him so that we may realize fully what it is to love Him completely with heart, soul, and mind. It is necessary in order to fulfill this commandment that we recognize His fullness in each of us and then learn of His attributes. We must examine these attributes, study them, and practice them so that we may be more like Him. Then we can love ourselves and love our neighbors like ourselves.

God's plan is not a half-and-half plan. It is one of wholeness for each of us. It is one of good in which we all share with equal opportunity and serve one another. We must abolish envy and resentment if we want God's plan to work in us, a plan that will bring us our good. Let us remember:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

When a person loves God, as prescribed by the Master, then he will progress, and his fellow man will know it and also advance. He will share in this good and will rejoice in his brother's unfoldment.

Persons have ups and downs as they learn through experience. There are victories and defeats, but true victory certainly does not come from the defeat of another. True victory is encompassing. Good is for all, not for a few. A person does not need to sacrifice his good or be forced to forfeit his good so that another person may have his good. True good is of God. It has to do with the bond, the relationship between the individual and God, and as such continues as the relationship between the best in man and the best in his fellow man.

If, for the moment, a man seems to be celebrating his particular victory or achievement as regards good, then all should rejoice over this. Any advancement that is related to God's plan of good is a move forward for all. We are one with Him, and in Him we are all related: His wholeness is our wholeness. His good that permeates the universe is our good.

God's goodness never comes at another's expense.



The good is always there, and no seeker of its stands in the way of another. You do not have to take your turn in line to reach God. You do not have to be the first with some achievement. There is no certain distance for you to cover. There is no time element by which you can win first. You have one rule to remember: God has created man in His image. You have only to recognize this truth, know it, and abide by it in your dealings with your fellow men.

Who shall be up? It matters not at all. For the balance is held in His love. He is with the one who is below, and He is equally with the one who is up. We are all joint-heirs to the kingdom with Jesus.

Many feel that a person shall be up who has wealth, a special position, or some other apparent success. This is a false belief. He shall be up who is rich in service. He is up who knows and practices the great commandments, those commandments on love. God has all good, and man must have this, not just the momentary good that he can contain in a limited self. He must recognize and appreciate the good in all his brothers, and they must do likewise toward him. Through God's love a person shall be up. He will love the good in his neighbor, and love the good in himself.

Jesus' two greatest commandments are those by which we all must live. On these "the whole law hangeth, and the prophets."

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*This world is a beautiful place in which to live.
Be in no hurry to take your departure.—SELECTED*
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# *Spiritual Discernment*

CALLIE KIENY

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**I**N THE HOURS just before dawn, a woman lay in a hospital bed, where nurses were preparing her for surgery. The chaplain entered her room and began to pray for her recovery, when the patient interrupted him.

"I don't want you to pray for my recovery," she said. "I have already said my prayers. I told God that if my life must be the same as it has been for the past thirty years, if I am never to be free from the dominance of a jealous husband, if I must continue to have one financial reverse after another, and if I am never to experience real love and affection, then I do not want to recover."

It is paradoxical that although man may fear death, he may also fear life itself.

A man who was bound with much worry and uncertainty, as a last resort approached a spiritual counselor and questioned, "If this is eternal life, who wants it?"

It does not seem credible that a wise, provident, and almighty Father-Mother God created a beautiful world, pronounced everything in the world good, and then by some bit of whimsy placed man in the world to struggle and to dread living. "Can we not trust ourselves to the hand that fashions the roses?"

All creation follows a divine plan. Man is no exception. Every animal, plant, and mineral has its place in a prescribed environment. We would not

for a moment attempt to raise fish without water or undertake to grow lush ferns and moss on an expanse of hot, arid desert. Why, then, do we continue to argue with infinite Mind concerning the natural habitat of Man?

Man's true habitat is the Garden of Eden, "A pleasant, harmonious, productive state of consciousness in which are all possibilities of growth. When man is expressing in harmony with Divine Mind . . . he dwells in Eden." God put man in Eden and decreed that this garden should be his dwelling place. He gave man only one responsibility in order to enjoy this most perfect home—that, like God, man also must pronounce everything good. He must recognize everything that comes into his realm with true spiritual discernment. It is only when man moves out of his divinely established precincts that trouble ensues and he jeopardizes every function of his existence.

Spiritual discernment is a faculty we all possess. It is a part of our natural heritage, since we are created in the image and likeness of God. Unfortunately, for the most part this faculty lies dormant in us and awaits our willingness to allow this great, innate power to serve us richly, lovingly, and wisely.

Our problems and their accruing pressures are not the result of our living in a world that requires us to meet many financial demands, the perplexities of human relationships, and the need to maintain physical fitness. These outer conditions, which we have erroneously labeled the trials and vicissitudes of life, are not the things that are filling our hospitals beyond their capacities, increasing the rate of alcoholism, swelling the number of suicides, and



bringing about a demand for more psychiatrists, psychologists, and counselors. Today's living has these trends because we do not use our God-given faculty of spiritual discernment to reckon with the things that characterize our present period of civilization.

Our problems are but signs that indicate we are straying from our Edenic estate. In so doing we have set up crosscurrents, as it were, and the resulting inner dissonance echoes in our bodies and affairs. Like the ferns and moss on the desert, man does not function efficiently outside his natural habitat. If, according to God's plan, man is to be a highly competent individual, with dominion over all the earth, he must constantly abide in the Garden of Eden (man's consciousness). This is the only place that the potential of spiritual discernment can unfold and expand into full beauty in man's consciousness.

Man's body and his affairs are the sounding board of his mental activity. It is better to greet our friends with "Good morning, and how is your thinking today?" rather than with the conventional, "Good morning, and how are you today?"

If your body and your affairs are not in good condition, you do not need to tolerate anything less than God's perfection. These outer signs of disorder and frustration are only road signs along the way, beckoning you to return to the Garden of Eden (the high place in consciousness). A wise man listens to this counsel.

Do you have a thorn in your side? Do the members of your family annoy you? Does your boss irritate you? Do you feel that you are in bondage to

someone or something? If so, you need to pray. Are you experiencing a lack of health or a lack of abundant substance? Then you are restricting God; you have wandered from the Garden.

The Garden of Eden is not subject to physical environs, but it is there for you, wherever you are. It is as large and beautiful as you choose to make it. If you choose, you can confine it to a very small area of your thinking. If you choose to live by the crumbs from the table, no one is going to stop you, but the whole loaf is waiting for you.

Through spiritual discernment (understanding) you can call forth a manifestation of God's love to express fully and freely in all your living, and you can enjoy complete freedom.

"He that dwelleth in the secret place of the Most High  
Shall abide under the shadow of the almighty."

This "secret place" is your own Garden of Eden, the place where you and God dwell in intimate relationship. In this place you proclaim, "There is but one presence and one power, God, the good." In this garden you see with the spiritual eye, the eye that is single only to the good. Here you perceive each thing through the Christ Mind, which is present in each person. In this secret place you can perpetuate your good.

This Garden of Eden is your dwelling place, the place God has chosen for you.

There shall no evil befall thee,  
Neither shall any plague come nigh thy tent.  
For He will give his angels charge over thee,  
To keep thee in all thy ways.  
They shall bear thee up in their hands,  
Lest thou dash thy foot against a stone.

The infinite Mind has placed you in your natural habitat, the Garden of Eden. In the fullest significance of the word it is your home. There God enables you to meet every situation victoriously, for you are in your right place at the right time. You are at home in God.

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### IN GOD'S EMPLOY

Who looks about shall find a task to do,  
Perhaps some needed service to perform  
That brings a hidden resource into view,  
Or lends to life a fuller, fresher charm.

Who looks within shall find the guiding thought  
That points him to the work God has assigned;  
For each man has an aptitude untaught,  
A talent lent him by the all-wise Mind.

Who looks to God shall find full recompense,  
Paid in the precious coin of peace and joy;  
Love's labor is not lost, for Providence  
Supplies the needs of all in God's employ.

So in thy Father's business shalt thou find  
Thy rightful place is waiting here and now:  
To Jubal was the harp of praise assigned,  
To Tubal-cain the making of the plow.

Then use each talent, whether great or small,  
Assured that He who gave it knoweth best.  
In God's employ there is a place for all,  
And in His service every task is blest.

—Bonnie J. McClelland

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# Making Truth Practical

W. I. HOSCHOUER

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*If ye know these things, blessed are ye if ye
do them.*

JESUS WAS a very wise teacher. He fully appreciated the difference between the knowledge of Truth and the actual living of it. It was His purpose to show the folly of gathering ideas just to store them in consciousness, thereby failing to embody them in constructive action.

Ideas in mind are like grain in a bin: they merely exist and finally lose their force and vitality. Only when they are expressed, as the grain is planted in the earth, do they grow and produce more of their kind.

Let us consider the life idea. While life itself is ageless, immortal, and can produce perfect manifestations, few persons live as they should. Many consider the belief in death more positive than the belief in life. This is the reverse of God's plan for man. Jesus came that "they may have life, and may have *it* abundantly." Yet in the face of this fact, the average Christian believer is still under the power of death and is greatly disturbed when he is challenged to overcome death. He lives according to the old "threescore and ten" belief, and does not realize that this belief applies only to the sense man, not to the spiritual man. His comprehension of the more abundant life is simply a belief that is overruled by

his full acceptance of the false belief about death.

Jesus demonstrated the power of life by raising persons from the dead. He fully realized God-life and He proved this in practice. Life not only existed for Him, but also for those whom He awakened out of the death sleep. After the sense delusion had been dispelled by the everliving Word, both soul and body were restored. This was the practicing of Truth. Jesus was the living Truth itself, and for this reason He could also make others live in radiant newness of life.

But the doubter says, "Of course, this was true of Jesus, but not of man today. Man may be immortal but he cannot thwart death and bodily dissolution."

This attitude of the doubter can prevent a person from realizing his full inheritance from God. A person should have the vibration of God-life in all his cells. He should understand that all life is God-life and exists in its fullness everywhere and in everything. When he understands this clearly he should plant this idea of life deep in each of his cells where, fertilized by faith and positive conviction, it greatly multiplies itself. This is practical living. This conviction blossoms into an understanding that only life is real. This dispels the sense darkness and reveals the perfect body that God created.

How much life is in you now? You will be surprised if you face this question squarely. You may learn that you have never thought of it before and that you have just taken for granted that you are only human flesh and blood, appointed to live for a while and then to die as all before you have done.

You will see that your life has been an idea in consciousness, not a living principle in bone, nerve, and muscle. In other words, life has not been sufficiently planted in your body cells to take root, grow, and make you fully alive.

If you wish to overcome this handicap, think of the life in your body as its basic reality and realize that each cell is radiant with the omnipresent God-life. You live, move, and have your being in an ocean of life. Believe in life and rejoice that it is the substance of your body now. Accept it as the fish does the ocean in which it lives, but be wiser than the fish. Be wise enough to know that the ocean in which you live opens to you from within, since you are one with God.

Truth is practical for us only when it supplies our every need, whether spiritual, mental, or physical. Truth will only do this for us when it is rightly handled in consciousness. Jesus said, "First the blade, then the ear, then the full grain in the ear." If this preceding verse is combined with the parable of the mustard seed, we will have a complete picture of a Truth demonstration. First the idea, the seed, is conceived in our mind, then planted in fertile substance that is our consciousness, then, warmed and stimulated by our prayerful meditation, it takes root and begins to grow as a certainty in our minds. When the idea is strong enough to create an impelling desire, it is "the ear." And when the desire for expression brings our will into action, it becomes the "full grain in the ear." At this last stage the effect begins to show in our bodies or our affairs, whether for peace, health, or prosperity. The good

that is received is always according to the quality of the idea that is held in consciousness. The increase comes normally as new ideas and opportunities come, like the "birds of the heaven" that lodged in the branches of the tree.

At this stage we can stop and contemplate the harvest. If it has been rightly planted and tended, each idea will grow and produce its own crop without anxious effort on our part. Nature matures the crop. Then we put in the sickle, and reap. The yield is proof of our intelligent and practical husbandry. The harvest proves the idea, the cultivation, and the multiplying power of the idea itself. Likewise, healing, peace of mind, and prosperity result from the quality of our thoughts, the strength of our faith, and the zeal with which we work in the application of the Truth that we know.

Our wise Truth teachers assure us that each person really knows only what he is able to prove. Until demonstration comes, we are only dealing with theory. These teachers say that we know much that we only believe either from hearsay or from tradition. They say that a fruitful and constructive life cannot be built on this foundation. They feel that we must continue to affirm and to claim that which is true from our experience if we are to be intelligent persons.

The attitude of these teachers is self-evident; yet it is often overlooked by many who are earnest Truth students. It is easy to gather ideas and feel proud of our collection. But this is merely dry grain in the crib, and it brings us no increase of the good that the ideas represent. We can easily allow our

thoughts to dry out and to become unproductive, but this brings us only disappointment. This drying-out process makes us decrepit. Oppose this drying-out process with all your might by rejoicing about your life, until the passing of years can no longer make you feel old.

The practical Christian knows that the passing of years cannot age a man. If he changes his mental outlook and thinks about youthfulness, vigor, and vitality, decrepitude can be largely overcome.

A person's full acceptance of responsibility for his own life and the correct use of his will as regards God's plan causes him to make Truth practical. So long as he believes himself to be a victim of circumstances or governed by the opinions of other persons he cannot be free. He needs to realize that his fate is in his own hands and that his power of choice and his skill in handling the forces of Spirit emancipate him. When he understands that his experiences are due to his own reaction to people and conditions and not to external forces, he can then change his own attitude from error to Truth and have victory in his life.

In the citadel of one's mind victories are won by Truth's practical and redeeming power.

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*Never hitch to a milestone. It was meant to point the way onward, not to be hitched to. Creeds may serve as milestones showing how far we have come, but they should never stand in the way of our going beyond.*—THE GLEANER

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"It Might Have Been"

FRANCES HULL TOPPING

Of all sad words of tongue or pen,
The saddest are these: "It might have been!"

THESE WORDS appear in Whittier's poem, "Maud Muller." Many of us have looked back on events that prompted us to echo these words. Truth students realize that a mistake or error is advantageous when it is recognized.

In pondering on this lament in Whittier's poem, I was reminded of the parable related in the 25th chapter of Matthew, about a man who took a journey into another country. In Bible days a traveler was beset with many dangers, and this man may have had some doubt as to his safe return. Before the man left, he called his servants together and delivered unto them some goods, giving to each according to his ability. In this parable the lord gave five talents to the first servant, two to the second servant, and only one to the third.

After the lord returned from his journey, he called his servants together for an accounting and rewarded them according to their use of the talents. The five-talent man and the two-talent man doubled their talents and received the same commendation: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things." Both servants were promoted in accordance with their faithfulness.

The man who was given only one talent probably said to himself: "What chance do I have in competing with those who have so many talents"? The parable states that he was afraid, and hid his talent by burying it. When the one-talent man was asked for an accounting, he tried to excuse his lack of effort by accusing his master of being a hard man. This servant received the condemnation: "Thou wicked and slothful servant," and his talent was taken from him. Then his lord made this pronouncement, which has seemed unjust to many: "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away." The meaning of this parable is quite clear. If one has made use of one talent, he shall receive more talents; and if one has not used his talent, it will be taken away from him. The punishment is divinely just; and who would have it otherwise?

A parable is a comparative, fictitious story, such as Jesus often employed to illustrate a moral or spiritual truth. Yet how often we see parables enacted in our daily living! While Jesus' parables were always couched in terms that were understandable and peculiarly adaptable to those to whom they were addressed, we find them equally applicable to people of all ages, and herein lies their value to us.

All do not have the same talent. Paul says in I Corinthians, "There are diversities of gifts, but the same Spirit." He also states, "To each one is given the manifestation of the Spirit to profit withal." Each one means you and me. Each of us has at least one gift or talent.

In this parable the man who was given one talent missed his opportunity. Why? Because he was afraid. What do you suppose would have happened if he had knelt at his lord's feet and confessed humbly: "Lord, I know I have failed, but I wish I had done better." I feel sure that his lord would have taken him by the hand, set him on his feet, and given him another opportunity.

Shakespeare knew the crippling effects of fear, and expressed them in these words:

"Our doubts are traitors,

And make us lose the good we oft might win

By fearing to attempt."

To paraphrase a familiar quotation: It is better to have tried and failed, than never to have tried at all.

In some respects the one-talent man has the advantage over the man of many talents; he might even surpass him. The many-talented man is prone to scatter his efforts over too many fields and he fails to excel in any of them. He may become a "jack of all trades and master of none."

The one-talent man can achieve much if he will diligently apply himself, but he must use his talent instead of hiding it because of fear, doubt, or envy. We know what happens to an unused muscle. It soon becomes flabby and useless. Even a machine must be oiled and kept in good running order or it will soon deteriorate. A seed that is not planted will never grow. Our business is to till the ground, plant the seed, and destroy the weeds and "little foxes, that spoil the vineyards." When we do these things we can be sure that God will give the increase, for it is natural for a seed to grow.

"So, if one talent only we possess,
Used in His service, He will richly bless,
And multiply, perhaps an hundredfold,
If only we the seed do not withhold."

Do not belittle your talent. It is God-given, and however small, it carries a responsibility that you must accept if you would escape the penalty that is imposed on the one-talent man in the parable.

A woman of my acquaintance, well past eighty years of age, still uses her talent for knitting to gladden the hearts of many persons. An elderly man grows beautiful flowers with which he brightens the home of many a shut-in. Then there is the almost unbelievable story of a lad who, at a tender age, has won fame and fortune by his versatility. One is never too young or too old to use his talent.

How prone we are to blame another person for our shortcomings! We observe another's success and fail to try something because we think we can never equal that person's achievement. Some persons try to excuse their failures by claiming they were born under an unlucky star. The "immortal bard" exploded that fallacy in these words:

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

The bard placed the blame where it rightly belongs.

Success is never achieved without painstaking effort. If you ask anyone who has accomplished something worth while, he will tell you that he suffered defeats before he reached his goal. The person who aspires to a writing career usually receives many rejection slips before his position in the literary field can be assured. The artist often goes hungry while

he waits for recognition. The scientist who would achieve success never relaxes in his search for truth. The man who refuses to succumb to setbacks or discouragement is the man who will succeed. But he must have faith, not only in God, but in himself. The Bible says that "faith is assurance of *things* hoped for, a conviction of things not seen." Too many of us are like the woman who said that she prayed every day that God would heal her, but she did not believe that He would.

I do not believe that God does much for a shirker. A familiar saying is that the Lord helps those who help themselves. When we show that we are in earnest, that we really mean business, all the angels in heaven will come to our assistance.

Maybe you think you are handicapped. Many so-called handicapped persons have won success in spite of, often because of, a handicap. Homer and Milton were blind, yet both left their "footprints on the sands of time." Beethoven was deaf, but this handicap did not deter him from giving the world his immortal symphonies. King George VI had an impediment in his speech, but he overcame it and was able to speak in an effective manner. The story of Helen Keller has thrilled and inspired many people. Though deaf, blind, and mute, she graduated from Radcliffe College, and has written several books. Pages could be filled with the names of men and women who have risen in spite of seemingly insurmountable handicaps. They have known the fulfillment of the promise made to overcomers.

A handicap becomes a blessing if it impels a person to put forth more effort. Often a lad who is

obliged to perform menial tasks in order to pay for his college education goes on to win his Master's degree, while a rich man's pampered son sometimes fails in his exams or is expelled for improper conduct!

Each wellborn person must win what he deserves, and each of us is wellborn, for the Bible says, "Now are we children of God." Jesus emphasized this when He said, "Call no man your Father on the earth: for one is your Father, *even* he who is in heaven." You are of royal birth, and a son of the King. Make yourself worthy to inherit the kingdom. Lift up your head and live victoriously. Say to yourself, "I can do all things in him that strengtheneth me." You are endowed with the necessary tools with which to carve your own destiny. The kingdom of heaven is within you. Exercise your God-given dominion over this kingdom. It is the seed from which springs abundant living.

When we study to show ourselves "approved unto God, a workman that needeth not to be ashamed," we will never utter the lament in Whittier's poem, "It might have been"; for we know that "to them that love God" and keep His commandments "all things work together for good." Even though we may only have one talent, it is possible for us to hear the joyful commendation: "Well done, good and faithful servant."

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*And Jesus said unto him, Go thy way; thy faith  
bath made thee whole. And straightway he re-  
ceived his sight, and followed him in the way.*  
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I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

~~~~~  
***Illumination:*** The Christ Mind is my inspiration and guide, and I make wise decisions.

***Prosperity:*** The Christ Mind within me is the source of all ideas of success and supply. I am abundantly prospered!

***Healing:*** The Christ Mind frees me and makes me healthy, happy, and vitally alive.

~~~~~  
INSTRUCTIONS: The Christ Mind is the perfect Mind of God in every person. It is infinite wisdom, inexhaustible substance, vibrant life. Truly we have the same mind in us that was in Christ Jesus, and our spiritual progress is measured by our ability to become conscious of this Mind and learn to depend upon its guidance in all things.

Faith in the omnipresent Christ Mind is requisite to demonstration. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." By using these monthly prayers in faith, we call forth the blessings that are resident in the God-Mind within us.

ILLUMINATION

We have no independent mind—there is only universal Mind—but we have consciousness in that Mind, and we have control over that consciousness. By analyzing ourselves we find that we unconsciously separate ourself into different personalities. Now we should do this work consciously. We should enter into the understanding that the I AM power (all power) is given unto us in consciousness, and unify this consciousness with the great Christ Mind.

Thus the central idea in this work of affirmation that we are seeking to understand and to incorporate into our consciousness is the Christ Mind. As spiritual metaphysicians we find that the Christ Mind is the Mind of Spirit. In the consciousness of man it functions as two states of consciousness; one is the flesh, the other is the Spirit. But the mind of the Spirit is the source of all.

Spiritual understanding is the ability of the mind to apprehend and realize the laws of thought and the relation of ideas one to another. It is that something through which we understand God and ourselves.

Intellectual understanding comes first in the soul's development, then a deeper understanding of principle follows, until the whole man ripens into wisdom.

In daily worship it is well to impress upon the sensitive mind that it is unified with Divine Mind.

For illumination, affirm:

*The Christ Mind is my inspiration and guide,
and I make wise decisions.*

PROSPERITY

Daily concentration of mind on Spirit and its attributes reveals to man that the elemental forces that make matter are here in the ether awaiting our recognition and appropriation. It is not necessary to know all the details of the scientific law in order to demonstrate prosperity. Go into the silence daily at a stated time and concentrate on the substance of Spirit prepared for you from the foundation of the world. You will thus open up a current of thought that will bring prosperity into your affairs.

That part of the Lord's Prayer which reads, "Give us this day our daily bread," is more correctly translated, "Give us today the substance of tomorrow's bread." By prayer we accumulate in our mind ideas of God as the substance of our supply and support. There is no lack of this substance in infinite Mind. Regardless of how much God gives, there is always an abundance left. God does not give us material things, but Mind substance—not money but ideas—ideas that set spiritual forces in motion so that things begin to come to us by the application of the law.

The true Christian never boasts that he is a self-made man, for he well knows that all that he is and has, together with all that he can ever hope to be or to have, is but God finding expression through him as life.

For prosperity, affirm:

The Christ Mind within me is the source of all ideas of success and supply. I am abundantly prospered!

HEALING

It is the privilege of the individual to express any type of body that he sees fit to ideate. Man may become a Christ in mind and in body by incorporating into his every thought the ideas Jesus gave to the world.

Creative Mind has placed in the soul of everyone an image of the perfect-man body. The imaging process in the soul may well be illustrated by the picture that is made by light on the photographic plate, which must be "developed" before it becomes visible. Or man's invisible body may be compared to the blueprint of a building that the architect delivers to the builder. Man is a builder of flesh and blood.

When we call our self fleshly, mortal, finite, we manifest it bodily upon a fleshly, mortal, and finite plane. . . . The time has arrived for the whole human family to repudiate the estimate of man as corrupt and, instead, to think of him as he was designed by creative Mind.

Salvation through Jesus Christ is accomplished by realizing that we are now free through His freeing power. As we cut the bonds with which our thoughts have bound us, we have only to establish ourselves in real life and strength. We do this by understanding that these attributes of Being are omnipresent and that our affirmations of that presence will cause us to become conscious that we do now and here live, move, and have our being in eternal life and strength. For healing, affirm:

The Christ Mind frees me and makes me healthy, happy, and vitally alive.

Four Wonder-Working Words:

THIS, TOO, SHALL PASS

FROM MY OFFICE WINDOW I can look out to a great open tract of land where men are busy tearing down buildings, excavating, and carting away material and earth. Almost I might imagine that some disaster had come upon the district. I look more closely. There are other men, too, at work, busy with surveying instruments, stakes, and lines. One stands apart from the others, a sheaf of blueprints under his arm. He is the architect. Better than anyone else at work there he knows that this is not destruction. He sees no demolition, no broken earth. In his mind's eye row upon row of new and finer buildings arise. The streets are paved, the sidewalks laid. Grass, shrubs, and trees are growing. People throng the buildings and the streets. Tomorrow, or a few tomorrows from now, his vision will be realized.

The architect sees in completeness now what some of those who pass by, or even some of those who are working for him, do not see at all or see but dimly. Which is right? All are right according to their vision; but what they see will pass and change. What he sees will be greater—and will endure.

Perhaps you, a Unity student, are called to visit someone in a hospital. There is row upon row of beds, all filled with those who are meeting physical challenges. All, with some notable exceptions, see their own troubles, worries, and pains; no more.

Some see beyond these to perfect well-being.

A nurse moves quietly, expertly, about her duties. What does she see? Is it only what her charges see? only sick, complaining persons whom she must serve? only a job and so much in a pay envelope? Does she see only so many things to do before she is free to go out into the busy streets, to meet a loved one, to go to a movie, to eat and rest, and come back to work again? Or does she see that "this, too, shall pass," that peace and healing are at hand and she their agent?

The physician going his rounds, serving according to his vision and his skill: Does he see so many cases, for better or worse, to live or die? Or does he see himself God-guided, ministering to spirits that have dominion and that will prove it, according to a law and purpose greater than their hopes and fears, greater even than his skill?

What do you see as you pass along, seeking one who has sent for you? When your vision is clear, as it is your duty and privilege to keep it, you see all these, everyone, coming into a divine fulfillment. Not one, you know, shall be or can be lost even though, unaware of his own divine destiny, he believes that he will not recover but must let go his hold upon life. You will not say or think that he sees wrongly. You will know that at worst he simply does not see enough. When he sees himself in fullness of vision, he will see himself triumphant over this challenge and every challenge.

Of what use is it to have this vision as long as sickness and even death are still in the world? It is of the greatest use and value. For it is this vision,

clearing, spreading, multiplying, that shall shorten the days of human tribulation. It is this vision that shall bring, and swiftly, peace and healing to these whose worlds are shadowed by fear and pain. Even "the last enemy" retreats before the vision of Truth.

The torn earth where buildings are to rise fair as the builder's dream, the house of pain that is to become a house of peace, is like this world—torn with war and strife. True vision sees it in fulfillment as a place of peace and brotherhood. We are not blind, nor is it perhaps wise that we should be, to human needs and problems of the moment; but let us not be blind either to the Truth that shall prevail and is even now in process of prevailing.

None can gainsay the fact that the buildings yonder are being razed, the earth torn up. None walking by your side through white-walled corridors and bed-lined wards can—or need—deny what human sense reports. He errs not in what he sees, but in what he fails to see! To see truly he must see the ultimate, must judge between what is destined to pass and what is to endure. We only see truly when we see completely. We only see completely when we see the true.

See truly and you will find comfort, peace, and healing. See truly and you will bless yourself and all the world. You see only a little when you see yourself and others under bondage and limitation. Look more deeply at the ill or woe that may now challenge you and you will see that all that is not of God is transient. You will see that it is passing. The clearer your vision the swifter will be the passing.

Four wonder-working words for these times and for all times are these: "This, too, shall pass!" Gird yourself with their power and you free your world from limitation.

Do you fear loneliness and loss? Ask yourself, "Are these of God?" If not, they too shall pass. God's will is love and oneness. Loneliness and separation must give way before the triumphant realization that time and space and circumstance cannot separate those who know themselves to be one in spirit.

To whom are we truly near? Possibly to those close by, but not exclusively. From whom are we separated? Possibly from those at a distance, but not of necessity. We are separated only by the belief in separation. If we have not discovered the inner bonds of nearness, we may be far from those nearby. When we know that inner bond, nothing can ever separate us from those we love. They are no less real or alive, no less apart from us than near us. Our thought and feeling reach to them wherever they may be, and theirs to us.

Sickness cannot dominate the one who knows the power and presence of God in a practical sense. Is sickness the will of God? Is it His final will for man? for you? Then face the appearance with the realization, "This, too, shall pass!" Only the good endures; only the perfect, the real, the true! The power of omnipotent will is greater than anything that affronts or affrights from within or without. Even death itself shall be "swallowed up in victory."

Death itself shall pass into life. It is but the other side of birth, and life surrounds both birth and

death on either side. "We have . . . a house not made with hands, eternal, in the heavens"; and what the body did not give it cannot take away. Life is not lost if we enter this world through birth, nor is it lost if we leave it through death. Life is stronger than birth or death or any other circumstance of being. Now, for those who know the Truth and apply it with profound conviction, and ultimately for every child of God, this Truth is proved.

The challenges of life are not fatal or final. Only because they sometimes seem so close and loom so large to human view do they seem so. Look at them with true vision. Say of every limitation, "This, too, shall pass!" Your wonder-working words will hasten divine fulfillment. Looking back over past experiences we are likely to see some that in their own time seemed fatal and final; but they are gone and you are here! It shall be so, and proved so, for the limitations of this moment. Whatever is not of God and His omnipotent will shall pass.

Whatever you see as a limitation at this moment shall be done away with. The very fact that at this moment you can see it as a limitation indicates that in the deepest, truest sense you have already gone beyond it. It would not appear as a limitation unless in your mind's eye you had a vision of something better. That mental vision is God's good way of signaling His Truth to you. Be of good cheer. What you can conceive you can achieve with the help of God.

We are never seeing the whole of any condition or situation until we see it perfect, harmonious, expressive of unqualified goodness. Seeing things oth-

erwise is not seeing them wrongly, but incompletely. Your ability to envision the wholeness of anything helps you and others to manifest this wholeness.

In the midst of any problem or challenge we find our balance by viewing it in the light of true vision. Is the manifestation true of God? If not, "this, too, shall pass!" Only what is true of His eternal Spirit can endure. We proclaim divine release from every limitation as we learn to say and feel and know these wonder-working words:

THIS, TOO, SHALL PASS!

—*Ernest C. Wilson*

ACCEPTANCE

Ruth Tubia

I love life with all its good that comes my way.
Whether cloaked in apparent evil or sadness,
It brings to my soul a lesson that carries me
Ever closer to my perfect ideal in Christ.

In tragedy or sorrow it brings me not a beaten resignation,
But peaceful strength.
In joy and triumph do I feel deep, abiding thankfulness
For the God who makes all things possible.

In aloneness there is but a closer kinship with Him.
In a crowd He is close to all, within us all.

"I have learned, in whatsoever state I am, therein
To be content."

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.

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Lesson 10, September 7, 1958

UNITY SUBJECT—*Work Is Good.*

INTERNATIONAL SUBJECT—*Justice in Daily Work.*
—Exod. 20:9, 10; Eccles. 9:10; Eph. 4:28; Col. 3:22—4:1.

9. Six days shalt thou labor, and do all thy work;

10. But the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

10. Whatsoever thy hand findeth to do, do *it* with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest.

28. Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.

22. Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord:

23. Whatsoever ye do, work heartily, as unto the Lord, and not unto men;

24. Knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ.

25. For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons.

1. Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

GOLDEN TEXT—*Whatsoever ye do, work heartily, as unto the Lord, and not unto men.*—Col. 3:23.

SILENT PRAYER—*I earnestly seek to be just and true in all my ways and to attain the Christ standard of life.*

Since a large portion of man's life is devoted to work, this lesson should prove very practicable. Generally speaking, we may say that work is effort applied to accomplish a definite purpose. Effort may be physical, mental, or spiritual. Perfect work should be a combination of all three.

One of the simple laws that Jesus gave is that he who would be great must serve. Mankind as a whole has not understood and applied this law. Instead, men formulated a law to the effect that he who would be greatest must not work but must be served by others. The pages of history are strewn with accounts of the broken ambitions of men who have tried to be great according to this false law. Man is now coming to understand the value of constructive work as never before.

The Scriptures tell us, "In the beginning God created the heavens and the earth." This stupendous creation should stand to man as an ever encouraging example of constructive effort. In the creation of the universe nothing has been slighted from the

arrangement of planets to the minutest detail of cell life. Why is this creation so perfect? Because God is love and therefore expresses love in every detail of His creation.

Jesus said, "My Father worketh even until now, and I work." These words show that God's creative process is continuous—that it does not stop with the account contained in the 1st chapter of Genesis. Jesus wanted His hearers to understand that He also had a work to do if He would follow the Father's example. As a young man, Jesus had done carpenter work. No doubt He realized the dignity of that kind of labor by doing it well.

We receive most when we put ourselves heart and soul into our work regardless of its nature or place in the scale. Humble work, well and conscientiously done and with an eye to the quality of the worker's performance rather than to the quantity of his wages, repays him a hundredfold. High wages, unearned, fail to enrich the wage earner in any real sense and may impoverish him by giving him a false opinion of his worth or his rights. He who has little but brawn to offer receives more generously if he adds to his gift the faith and loyalty of service that increase the value of physical labor immeasurably.

By applying the law of loving service to whatever comes to hand to do we put something into the work that raises it out of the class of drudgery into the realm of satisfaction and joy. When we realize that everything we do is a service rendered to God in return for His loving service in giving to us all things, we raise the menial task to one of high ex-

cellence. This very attitude will fit us for the next step in service. Spiritual service in work is just as necessary as mental or physical service. If the spiritual service of love and faith is not present, the work is but partly done, and it is a hardship to the laborer.

He who insists on his rights and always wants justice done may easily overlook an even more important right: to renounce strife and to live according to the principle of divine justice and mercy, claiming as his own only what he earns by keeping divine law.

We may inherit equally with our brother certain material goods. But if we are intent on getting possession of our inheritance of earthly things, we cannot give much attention to the spiritual riches that are also ours to claim and to use. All of us inherit spiritual riches, but we cannot take possession of our spiritual estate if we fail to put these riches to use. We cannot pile up unused spiritual wealth, for it cannot be hoarded. Faith grows stronger in us as we use that faith which we have. Love increases in our hearts as we depend on the wisdom of the Christ Mind to illumine us in all quandaries and problems.

A person may lay hold of material wealth and consider it his own. But material riches cannot be made part and parcel of the individual. Materiality is not the soul's native medium. The world says, "You can't take it with you," assuring us of the transitory nature of money and material wealth.

The desire to lay up material wealth in order to retire from the workaday world and "take life easy" is not in harmony with divine law. When we have

built up faith, we cannot lay it aside without its becoming weak and dissipated. Love, strength, wisdom, and all spiritual qualities follow the same principle. They are maintained only as they are strengthened and added to by daily use. Great reserves of spiritual power and strength thus become available, to be drawn upon as needed.

"All things whatsoever the Father hath are mine," and in Truth we possess only that for which we give an adequate return. It is in the giving of this return that we make ourselves "rich toward God," and live satisfyingly and fully. The vital thing for us to learn is not how to make a living but how to live life well. In so doing, our livelihood comes to us automatically, for it is fulfillment of divine law that as we give so do we receive. Unless we are willing to give, we have no right to receive. Unless we work, we have no right to eat. The law of compensation does not operate otherwise.

QUESTIONS

1. What universal example have we for working and for doing our work well?
2. What was Jesus' estimate of a great man?
3. How may common tasks be transformed into transcendent work?
4. Can we acquire material and spiritual wealth at the same time? Explain.

Lesson 11, September 14, 1958

UNITY SUBJECT—*The Relation between Earning and Spending.*

INTERNATIONAL SUBJECT—*Justice in Economic Life.*

—Exod. 20:15; Amos 8:4-7; James 5:1-5; I Pet. 4:10, 11.

15. Thou shalt not steal.

4. Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail,

5. Saying, When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and dealing falsely with balances of deceit;

6. That we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat?

7. Jehovah hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

1. Come now, ye rich, weep and howl for your miseries that are coming upon you.

2. Your riches are corrupted, and your garments are moth-eaten.

3. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days.

4. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth.

5. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter.

10. According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God;

11. If any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

GOLDEN TEXT—*He that is faithful in a very lit-*

He is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.
—Luke 16:10.

SILENT PRAYER—*All things in existence are mine to use and in divine wisdom to bestow upon others.*

We know that money was made for man and not man for money. No man needs to be a slave to his brother man or cringe before him to obtain money, which is the servant of all alike. We are not bound to the wheel of work, of ceaseless toil day after day, in order to appease the god of mammon on his own terms. We are children of the living God, who as a loving Father is right here in our midst, where we may claim Him as our support and our resource on such conditions as He lovingly reveals when we have acknowledged Him.

Some persons prosper without apparent effort in all that they undertake. Others, exerting great effort and practicing thrift, fail to prosper. A key to this anomaly is found in the 13th chapter of I Corinthians in the words, "If I bestow all my goods to feed *the poor* . . . but have not love, it profiteth me nothing." Love then is at the root of prosperity, and lack of love produces want.

Love is more than an emotion or feeling that one person entertains for another. It is the great attracting power of the spiritual realm that we identify with God and call God because it is the supreme good. God is love. Insofar as a man uses this power he is in harmony with God and expresses God. "God so loved . . . that he gave," and we, expressing God, desire to give also. The divine law therefore

has free access through us to divine substance, and we manifest abundance. "The liberal soul shall be made fat."

For the purpose of this lesson we may think of wealth as either material or immaterial. The former includes houses, goods, lands, stocks, bonds, and all other so-called evidences of wealth. Immaterial wealth includes all ideas, all the faculties of mind, all intangible qualities of heart and soul that are imponderable but nonetheless real. In fact, immaterial wealth is the real wealth of man, for it includes all the "things of God," the things that yield most readily to the attracting power of love. They are what Luke in his Gospel calls "the true *riches*."

Regard for divine law is the chief wealth that any of us possesses, and reinforced by this bulwark, we are wealthy whether we have little or much.

"Better is a little, with righteousness,

Than great revenues with injustice."

This is true, because righteousness is the source of satisfaction and without it no one is truly satisfied for long. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase." Love of material wealth grows on one until it becomes an obsession leading to miserliness. The possession of wealth rather than the use of it seems the greatest boon to its possessor.

Jesus seldom had need for money, because He went back of money to the idea it represents and dealt with money in the idea realm. Our government is back of our paper dollars, else they would have no value. God is back of every man-made material symbol, and it is in God rather than in the symbol

that we should place our faith.

In today's lesson we are shown that those who are trying to get wealth through selfish practices will receive a meager yield from their efforts. Selfish thoughts blind man to the truth that God has provided enough substance bountifully to supply all men. When a man does not perceive this truth, he is moved to selfish thoughts and acts from fear of lack. Fear of lack is due to lack of faith in God. Thus, fear causes one man to deprive other men of their belongings so that he may have enough for himself. This brings into this man's affairs the dwarfing effect of the mental law of lack.

If we hoard things here on earth, we produce in our consciousness a limitation of spiritual things. If we limit material things in our thinking, we limit our concept of the great universal abundance. This shuts us off from the free-flowing universal supply that would otherwise naturally come to us in abundance.

This lesson also shows that trickery and unfairness in business bring woe and unhappiness. If one wants true happiness, he must keep his eye "single." A "single" eye sees only the good. When one practices deceit and falsehood in his business, he has an eye upon something he knows is not righteous. This shuts out the wonderful light of true happiness and with it the worth-while things of life.

Honest gains are nowhere condemned. In fact, the reward promised those who give liberally of their substance is "good measure, pressed down, shaken together, running over." We receive the same measure that we give; therefore, we are in no danger of

sustaining a loss through giving. Ill-gotten gains at the expense of others can bring no good return, for again the same measure is returned to us. If we do not immediately reap as we have sown, harvest time will inevitably come, for the divine law is inexorable and allows no exceptions.

He who does right does not resist evil, for he knows that it cannot be put down by resistance. He continues to act constructively and to hold to his course regardless of deflecting forces that may be brought to bear on him.

QUESTIONS

1. Must some persons be poor in order that others may be rich?
2. What has love to do with prosperity?
3. What is the connection between love and liberality?
4. Of the various forms of wealth, what are "the true riches"?
5. Why is it not right to resist evil?

Lesson 12, September 21, 1958

UNITY SUBJECT—*Justifying the Gift of Life.*

INTERNATIONAL SUBJECT—*Justice for the Needy and Neglected.*—Isa. 58:6-8; Luke 4:16:22; Heb. 13:1-3.

6. Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke?

7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when

thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8. Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18. The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to
the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,
To set at liberty them that are bruised,

19. To proclaim the acceptable year of the Lord.

20. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21. And he began to say unto them, Today hath this scripture been fulfilled in your ears.

22. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

1. Let love of the brethren continue.

2. Forget not to show love unto strangers: for thereby some have entertained angels unawares.

3. Remember them that are in bonds, as bound with them; them that are ill-treated, as being yourselves also in the body.

GOLDEN TEXT—Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God

abide in him?—I John 3:17.

SILENT PRAYER—*My will to express the perfect way is my divine gift and my responsibility.*

The spirit that animates a man determines whether he will make of life a success or a failure. The opportunities that come to him or the material endowments that are supposed to prepare him to cope with life more easily than he could do without them are not deciding factors compared with this spirit or the attitude in which he faces life. This spirit is sometimes called "temperament."

It is generally recognized, of course, that this animating spirit is largely a matter of development. A so-called spiritless person becomes a spirited one when brought to life by an active interest or a great desire combined with hope of its realization. A low-spirited person becomes high-spirited through hope, faith, perseverance, or love.

Jesus defined the spirit that animated Him when He applied to Himself Isaiah's words found in today's lesson text. Interpreting "Jehovah" as the I AM, we find that in the very beginning of His ministry Jesus identified Himself with the Holy Spirit. Endowed by consecrated parents with firm faith in God, He developed and expressed that faith consistently until it became the solid substance of life to Him. Through the Holy Spirit He expressed His faith in God, the wisdom and understanding that He had developed through communion with God in prayer and meditation, the power that resulted from all these, and the will that led Him to make union with the divine will.

When Jesus proclaimed the "acceptable year of the Lord" as then and there fulfilled, He did not mean to imply that no other year subsequent to that one could be acceptable. Each year is the "acceptable year of the Lord" in the measure that we make it so in our daily expression. "Now is the acceptable time." The I AM claims only the present. Man is prone to look for his good in the future. He will never realize it completely until he accepts it now as fully present and available to him.

Jesus was anointed or consecrated to the task of preaching good tidings to the poor and of doing them good in the other ways stated in the text of today's lesson. We too may be anointed. We may be absorbed in our work and may so identify ourselves with it as to be known by what we do rather than by any trait of personality. We may be channels through which the Holy Spirit flows, quickening us into a life of joyous service. One earns or "buys" the water of life by faithful, devoted expression.

The Holy Spirit or the Spirit of All-Good finds access to the heart of man easy and simple where there is an inner conviction of the abiding compassion and restoring power of Being. Capernaum was the scene of some of Jesus' greatest works of healing. Under such a conviction the work of healing is inevitable. Healing becomes the only way of dealing with the unreality of disease.

Difficulty confronts man's efforts to do healing work when he enters the realm of ordinary, everyday affairs. If he is to succeed, he needs the inspiration of Spirit in ordinary situations most of all. "And he came to Nazareth, where he had been

brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read." This means that when we begin to awaken to the truth that we are sons of God, branches of the one true vine, when we take the attitude of worship, watching and centering the mind's eye on the Christ Truth and resting in this consciousness, we are receptive to the inspiration of the Holy Spirit.

QUESTIONS

1. Is the spirit that animates a person a matter of inheritance or of development?
2. Interpret the words, "The Spirit of the Lord is upon me."
3. What is the acceptable year of the Lord, and what makes it acceptable?
4. How is one anointed for spiritual work?

Lesson 13, September 28, 1958

UNITY SUBJECT—*The Way of Life.*

INTERNATIONAL SUBJECT—*Justice and Judgment.*
—Matt. 25:31-46.

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

32. And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was hungry, and ye gave me to eat; I was

thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38. And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

42. For I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they also answer, saying Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46. And these shall go away into eternal punishment: but the righteous into eternal life.

GOLDEN TEXT—

*For Jehovah knoweth the way of the righteous;
But the way of the wicked shall perish.*

—Psalms 1:6

SILENT PRAYER—*The law of love is now fulfilled in me, and I express it in my service to God and to man.*

The law of love, as stated in Luke 10:27, reveals an interesting fact concerning God's relation to man. The law reads: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

The first part of this text indicates that man must devote every particle of his energy and strength to loving God. This would leave no energy and strength for loving his neighbor, as mentioned in the second part. We must then conclude that loving God includes loving the neighbor. Since love must be given to the neighbor, we may be sure that God and the neighbor are one. God is everywhere present; we cannot love God without loving our neighbor. Neither can we love our neighbor without loving God, for we show our love to God by our attitude toward our neighbor.

To love God with all our strength, we must love all our neighbors. We cannot love a part of God, for God has no parts. God is one, and we are one with Him. If we love God with our whole heart, His love fills us, and we are filled with love and joy. If we do not love God wholeheartedly—if we think that some persons should be loved and some should be hated—we automatically shut ourselves away from the love of God, and become unhappy.

In loving our neighbor we must realize that our love must allow him his freedom. We cannot live his life for him. He must work out his own salvation. If we have a feeling that we must supervise all his acts and direct his life, that feeling greatly hinders our free expression of love. When we do any-

thing for anybody that he should do for himself, we deprive him of his right to express freely.

A man once felt sorry for a struggling butterfly that was trying to come out of its cocoon. In his kindness he tore the cocoon open, so that the insect would be spared the struggle. The result was that a weakling was set free. It had not developed enough power to use its wings. Through his well-meaning but misdirected love, the kindhearted man had ruined the life of the butterfly.

Love binds up wounds. Love recognizes perfection in others. Love gives advice when it is desired, but it does not interfere with another's freedom. Love does not make its object dependent, but stimulates it to greater self-reliance and usefulness. A mother may make her son a weakling by doing for him all the little things that he should do for himself. Love should be broad enough to see the ultimate result, as well as the immediate result of its actions.

To the metaphysician, the judgment of Matthew 25:31-46 points so clearly to the necessity of a separation between the good and the evil in consciousness that there is little need to discuss the passage from any other standpoint. The kingdom inherited from the foundation of the world is the kingdom within each of us, to which Jesus referred when He located heaven. As all one's thoughts and desires are adjusted to conform to the divine law of love, one will naturally abide by the Golden Rule in one's dealings with other persons.

Jesus taught that service is the test of value. In this lesson service is the one thing counted as

good. In every department of life, the things that best serve us are considered the most valuable. This is true in the mechanical, the moral, and the intellectual worlds. When we choose among the emotions and thoughts on which human consciousness and all that comes out of it is founded, we should make service the standard of our consideration.

Man should not be the servant of appetite, passion, or thought. These should all serve him and minister to him. The body is built and sustained by the serving forces of nature, and in every function of the organism these forces are clothing, feeding, healing, and giving life and strength to mind and body. All this is being done without thought that they are building a temple for the soul. When the higher self comes into dominion and recognizes the services of these silent workers, they are surprised at being set at the right hand and at being told that in serving the body, which is brother to the mind, they are at the same time serving the Christ.

QUESTIONS

1. What truth about the relation of God and man does the law of love reveal?
2. If we love God with our whole heart, can we hate anyone?
3. Must perfect love grant freedom to the one loved?
4. Why should love refrain from bearing all the burdens of the one loved?
5. What does the judgment of Matthew 25:31-46 point to? What is the test of value?

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*He that raised up Christ Jesus from the dead shall  
give life also to your mortal bodies.—PAUL*  
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Silent UNITY.....

The Christ Mind is my inspiration and guide, and I make wise decisions.

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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, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

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

THANK YOU SILENT UNITY! About two weeks ago we wrote, telling you about a painful, swollen growth on the bottom of my eleven-year-old daughter's foot. The doctor said this would require an operation, crutches for a couple of weeks, and limited use of the foot for some time to come.

We asked Silent Unity to pray with us, and my daughter herself signed the letter and mailed it for me. Within twenty-four hours of putting the letter in the mailbox, the swelling had completely gone and the pain had disappeared. Then almost visibly the growth healed from the inside out. Now the foot is perfect, just as we affirmed.—Mrs. M.B.H., California.

He Shall Have Abundance

I AM INCLOSING the savings from my prosperity bank. I have worked conscientiously with this prosperity bank and my consciousness of God as the source of my prosperity has increased.

I am a retired teacher and have my monthly retirement and social security checks each month. Consequently, I have sufficient to pay my monthly bills and some left over, but I can, of course, make use of some extra cash.

This month I have substituted in the public school here and have increased my income substantially. I not only enjoyed teaching those days, but I came out feeling better physically than if I had stayed home.

The prosperity bank drill is wonderful to discipline one's thinking.—*I.E.W., Kansas.*

INCLOSED PLEASE FIND a money order for the amount saved in my prosperity bank. I ask that you use this in any way you see fit to best serve God's purpose.

The use of the bank has been a great blessing to me. Money goes farther, there always seems to be plenty to meet our needs, and yet I have more money in my purse all the time than I had before using the prosperity bank. All this, even though our home has not increased.

It is a wonderful blessing to have the realization of the real source of all our good, and I am truly grateful. For over a year now I have tried sincerely to put into practice the Truth I have learned, and I have studied Truth much more in earnest than ever before. The result has been many demonstrations in the outer.

Thank you so much for your prayers, understanding, and loving-kindness in the past, and may God continue to bless you for your loving service to others.
—*Mrs. J.B.S., Oklahoma.*

He Is My Refuge

PLEASE ACCEPT this small token of appreciation for your prayers and helpful guidance. It is such a gratifying sight to see the happy hearts and the courage that has been instilled into many people through your wonderful work.

It see it everywhere: On one side a man steeped in liquor, foul words falling from his lips. Now he is a clean thinking, God-fearing man, helpful to mankind. On another side, a selfish and dangerously ill woman. She is now well, and humble before God. These, and more—many more. Praise God! May He bless you, everyone!—*C.B., California.*

I WISH TO THANK YOU for your wonderful prayers in my behalf. They have helped to increase my faith and courage, strength and patience. Some of my desires have already appeared so quietly, unobtrusively, and perfectly that they might have been taken for granted, as amazing as they were, were it not for the marvelous new awareness, sensitively, and new sense of values I am increasingly developing.

Thank God for you and for your blessed ministry and teaching of His grace. May all our prayers continue to be answered bountifully, miracle continue to follow miracle, and wonders of His glory never cease.—*D. S., New York.*

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.—JESUS

UNITY CENTERS AND CLASSES

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

ALABAMA

Birmingham—Catherine Thrower, 2803 Highland

ARIZONA

Phoenix—Sarah Lightle, 117 E Oak
Phoenix—Herbert Penn, Hill & Cedar
Phoenix—Lillian Cook, 2119 E Water

ARKANSAS

Hot Springs—Unity, YWCA
Little Rock—Unity, 1504 Spring

CALIFORNIA

Chambray—Albert Ransford, 25 N 2d
Chico—Irene Malloy, 6 N 1st
Chico—John Hinkle, Congregational church
Chico Hills—Ruth Rae, 200 S Canon
Chico—Joseph & Mildred Haggerty, 1009 Cordova
Chico Valley—Unity, 1025 Crow Canyon rd
Chico—Margaret Butterworth, 411 S Santa Fe
Chico—Frances Flickinger, 308 N Citrus, Room 10
Chico City—Carroll Moore, 3979 Tilden
Chico—Alma Ladd, 203 E 5th
Chico—Edward Jennens, 985 Palm
Chico—Clifford Carpenter, 119 S Kenwood
Chico—Edna Drebert, 7900 State
Chico—Frank Hax, 820 Java
Crescenta—Mary Adams, 2819 Montrose

Jolla—Lola Mays, 7522 La Jolla
Long Beach—Sarah Switzer, 935 E Broadway
Los Angeles—Ernest C Wilson, C Franklin Kelly, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Carrie Love, 1540 W Jefferson; Ysobel Stoneman, 1420 Westwood
Manhattan Beach—Winifred Dietz, 32d & Highland

Merced—Cecil Lake, Tioga hotel
Modesto—Russell Kemp, 201 Eye
Modesto—Helen Wade, Churchill manor, Brown & Oak

North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd
Oakland—Alma Morse, 144 Athol
Oakland—Gilberta Sommer, 1st & Dittmar

Oakland—Max Flickinger, 293 N Euclid
Oakland—Gertrude Tuntland, 524 E Pasadena

Oakland—Harriet Nicholls, 235 Nordina
Oakland—Wm Prints, 1125 Nevin

Oakland—Unity, 3645 Locust
Oakland—John Hinkle, 1025 9th;

Marjorie Staudenmaier, 4553 North ave
San Bernardino—Henry & Harriet Nichols, 763 D st

San Diego—Edward Rabel, Masonic temple

San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean

San Gabriel—Warren Kreml, 325 S Pine
San Jose—Rose Emery, 40 B S 1st

San Leandro—Barbara Lyon, 501 Joaquin

San Rafael—Helen Wade, 701 Mission
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Santa Barbara—Wm Helmbold, 227 E Arrellaga

Santa Cruz—Pauline Powell, 407 Broadway

Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 1118 Sonoma

Stockton—Grace & Laurance Swannell, 48 W Poplar

Temple City—Glenna Arrowsmith, 9608 Workman

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Ventura—Wm Noonan, 2020 E Main
Vista—Gilberta Sommer, 352 Lado de Loma

Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright

Yucaipa—Rosemary Williams, Woman's Clubhouse

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Denver—Alice Benson, 1410 High
Grand Junction—Mabel Donaldson, 3205 N 12

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Daytona Beach—Robert Kehoe, 213 Orange

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Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade

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634 Lomax; Sallye Wannamaker,
1420 Tyler
Lakeland—Lucile Miller, 127 S Massa-
chusetta

Lake Worth—Mary Kupferle, 628 No H
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Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W
Garden

Pompano Beach—Frances Jarrell, 5 NE
27 ave

Sanford—Josephine Stuckie, 211 E 1st
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave
S; Unity, 511 Prescott S

Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosen-
crans, 1927 S Flagler

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Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

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Honolulu—Marie Handly, 240 Lewers rd

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Moscow—Phil Stovin, 309 E 2

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hotel

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Monroe

Champaign—Viretta Sutherland, 212 W
Hill

Chicago—W I Hoschouer, 17 N State;
Gladys Spaulding, 64 W Randolph;
Janet Beaudry, 410 S Michigan; Myrtle
Moore, 1129 E 45; Henrietta Gorden,
1245 W 63; John Johnson, 1650 S Central
Park; Johnnie Colemon, 6156 S
Cottage Grove

Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79

Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dun-
lap hotel

Mattoon—Grace Wright, Demaree bldg
Oak Park—Warren Meyer, 104 N Oak
Park

Peoria—Eva Conover, 622 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

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field

Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall

Indianapolis—Charles Roth, 907 N Dela-
ware

IOWA

Des Moines—Mildred Brown, 3118 Grand

KANSAS

Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N
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Ruth Cox, 2907 Virginia

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Ruth Murphy, 3722 St Charles

Shreveport—Katheryn Jarvis, 721 Colle

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Portland—Grace Dickhaut, 93 High

MARYLAND

Baltimore—E Roy Feldt, Southern ho

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ton

Cambridge—Edna Titus, 881 Massach
setts

Worcester—Elinor MacDonald, Acade
bldg

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Battle Creek—Kenneth Brabeau, 286

Capitol
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Birmingham—Frank Glabach, 1128
Maple

Detroit—Eric & Catherine Butterwor
17505 2d blvd; Virginia Shipley, i

Empire bldg; Lois Anderson,
Englewood; Estelle Palmer, 11

Goodwin
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River

Flint—Gladys Clarke, 1201 Metropo
tan bldg

Grand Rapids—Leon Miller, 530 Scrib
ave NW

Grosse Pte Woods—Eve Edeen, 20
Mack

Jackson—Kenneth Brabeau, 400 S Ja
son

Kalamazoo—Amy Moffett, 209 W Dut
Lansing—Nora Hines, 2511 S Washing

Midland—Aelola James, Community c
ter bldg

Muskegon—Leon Miller, YWCA
Royal Oak—Walfred Taurainen, 101

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Independence—Fannie Baldwin, 101
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Lemay—Julia McKee, 3701 Bayles
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Overland—Kate Evans, 2422 Good
Springfield—Polly Weeks, 213 E Cheate

St Joseph—Osla Jones, 1202 Felix
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ayth; Hilda Westermeyer, 3616 Ba
Florence Brummer, 4621 S Kingsbi

way; Ethel Bradley, 4328 Easton

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Cheyenne—Mary Wessell, 103½ Bridger
 Arms
Butte—Esther Lewis, 300 S Montana
Great Falls—Esther Lewis, 1023 2 ave S
Livingston—Mary Wessell, 322½ W Cal-
 lender

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NEVADA

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Argenville—Esther Zimmerman, 262 S
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Chickensack—Eleanor Drew, Woman's
 Club
Clinton—Gladys Stevenson, 6 S Ful-
 erton
Clark—Edith Berry, 20 Hill
Person—Gladys Stevenson, YMCA 128
 Ward
Highwood—Louise Gerhold, 365 S Maple
Clinton—Edith Berry, 489 W State

NEW MEXICO

Buquerque—Mina Stevenson, 1219 Ti-
 eras ave NW; Heights Unity Church,
 12 San Pedro SE

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Albany—Adele Woodruff, 135-42 40 rd
West Hills—Adele Woodruff, Tennis
 Drill, 6 Burns
Albany Neck—Emma Jean Sartori, Com-
 munity church
Albany—Adele Woodruff, RFD2,
 Woodbury rd
Albany—Howard Bradford, 436 N Geneva
Albany—Ethel Nickelsen, YMCA
 75 Division
Albany—J Sig Paulson, 1 W 47;
 Brighton Boatwright, 57 Park ave;
 Josephine Siemon, 400 E 59; Stella
 Wrenn, 15 E 11 st; Nanna Sutton,
 60 W 125, Rooms 2 & 3; Janet
 Holland, 2523 7th ave
Albany—Elise Rosenburg, 55 Prince
Albany—Howard Bradford, 110 Onon-
 aga
Albany—Stella Wrenn, 14 E
 Lincoln
Albany—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

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Canton—Wm Fischer, 1075 W Market
Canton—Fred Beale, 2508 Market N
Cincinnati—Erna E Wissmann, 2853
 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Ho-
 tel Cleveland; Cleo Lee, Masonic
 Temple, 3615 Euclid
Columbus—Joe Jones, 4343 N High
Canton—Michael Giannuzzi, 1008 Grand
 Ave

Elyria—LuDora BeVier, Sederis hotel
Hamilton—Unity, 117 Ross
Mansfield—Carol Whipple, 388 Park ave
 W

Marion—Ethel Wallace, YMCA
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Unity, 152 High NE
Youngstown—Unity, 2928 Southern blvd

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
Oklahoma City—Alice & Schuyler Cron-
 ley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand
 c/o R W Viersen
Ponca City—Ruth Jacques, 102 W Grand
Tulsa—Norman Godfrey, Grace Kehrer,
 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Unity, Holly Theater bldg
Portland—Ross Goodman, 4525 SE Stark

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Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez,
 306 Condado ave, stop 17

TENNESSEE

Memphis—Hassall Self, 1 E Parkway N;
 Montee Falls, 1062 S Wellington
Nashville—Susan Smart, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S
 Tancabua
Dallas—Ruth Gillespie, Cora Crandall,
 5638 McCommas
El Paso—Mabel Peck, 1300 E Grant
Fort Worth—Ruth Johnston, 901 Page
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 pl; Corine Smith, 3902 Leffingwell
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Fairfax—Mildred Park, Town Hall

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Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 2701 Rocke-
 feller

Greenbank—Beulah Scott, Greenbank
 Club House

Redmond—Ella Peterson, Cedar & Kirk-
 land (library bldg)

Seattle—Donald & Dorothy O'Connor,
 4030 Arcade bldg; Ella Peterson, 12746
 33d NE

Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23

Yakima—Marguerite Landis, 109 S 4

WEST VIRGINIA

Wheeling—Ada Frew, Catholic Women's
 League, Chaplin & 14

WISCONSIN

Madison—Ferne Mack, 208 W Gorham

Milwaukee—Mae Lundahl, 1820 E North;
Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366,
Onitsha

CANADA

Montreal—May Duncan, 1501 Chomedey
Ottawa—May Duncan, Kings Daughters
bldg, Laurier ave
London—Herbert Nicklin, YM-YWCA
Toronto—Mary & George Dunning, 173
Eglinton ave W
Vancouver—Ross Breakwell, 1605 W 12
ave

Windsor—Unity, 595 Victoria
Winnipeg—Dorothy Lundgren, 356 Fair

ENGLAND

Easington Village—Thomas Merrington
11 Sea View, Co Durham
Kingston-on-Thames—Robert Sicking,
Penrhyn rd

London—Ruth Hacking, 6 Stranbo
Terrace, W 2

Nr Whitstable—Olive Hacking, 14 Ru
sel dr, Swalecliffe, Kent

Sunderland—T Merrington, Co Durh

JAPAN

Tokyo—Shigeharu Uchida, Toshii
Shinko Kaikan bldg, Ikebukuro

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italia
Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner,
Deutschherrenstr 190, Bad Godesberg/Lanndorf, British Zone; in Swedish & Finnish
Maija Bloomberg, Tevakoski, Finland; W A DaSilva, Caixa 1340, Sao Paulo, Bra
(Daily Word in Portuguese)

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 they desire. Unity teachings explain the action of mind, the link 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.



Truth Ideas of an M. D.

BY DR. C. O. SOUTHARD

For several years Doctor Southard, a former medical-school professor and practicing physician, contributed outstanding articles to UNITY magazine. These articles met with such instant and universal approval that they were collected and published as the book *Truth Ideas of an M.D.*

Doctor Southard, with his knowledge of medicine, psychology, and metaphysics wrote about various ills and their causes; he outlined the spiritual solution and permanent healing of them. "I believe," he wrote, "that the best treatment of all is a generous dose of Truth, to be repeated until the habit of correct thinking is well established."

Other topics discussed in *Truth Ideas of an M.D.* are: "Bridling the Emotions," "Demonstrating Good," "Peeking of Colds," "The Doctor Talks on Healing," "About Miracles," and "Why Grow Old?"

(*Truth Ideas of an M.D.* is priced at \$1.)

UNITY BOOKS

For Beginners in Truth

Beginning Again	\$1.
Bel	1
Doctor Houston Speaking	1
Favorite Unity Radio Talks	1
God a Present Help	1
God Is the Answer	Dutch. English, each 1
Great Physician, The	English. Spanish, each 1
How I Used Truth	German, English, Greek, Swedish, each 1
How to Let God Help You	1
Lessons in Truth	English, Japanese, Swedish, Portuguese, 1
German, Italian, Spanish, Russian, French, Dutch, Greek, each	1
More Wonderful You, A	1
Myrtle Fillmore's Healing Letters	1
New Ways to Solve Old Problems	1
Peace Begins at Home	1
Practical Christianity for You	1
Prove Me Now	1
Special Methods for Attaining Spiritual Mastery	1
Story of Unity, The	1
Things to Be Remembered	1
Whatsoever Ye Shall Ask	1

For Healing

Christian Healing	German, English, each 1
Divine Remedies	1
Jesus Christ Heals	1
Truth Ideas of an M.D.	Italian, German, English, each 1
You Can Be Healed	Swedish, English, each 1

For the Home

Unity Vegetarian Cookbook	1
You and Your Child	French, English, each 1

For Prosperity

Both Riches and Honor	French, English, each 1
Prayer in the Market Place	1
Prosperity	1
Prosperity's Ten Commandments	1
Working with God	1

For Inspiration

Best-Loved Unity Poems	1
Be of Good Courage	1
Household of Faith, The	1
Lovingly in the Hands of the Father	1
Mightier than Circumstance	1
Prayer Changes Things	1
Sunlit Way, The	1

For Devotion

Effectual Prayer	1
Holy Bible, American Standard Version	1
Keep a True Lent	1

For Advanced Study

Atom-Smashing Power of Mind	1
Christ Enthroned in Man	1
Have We Lived Before?	1
Know Thyself	1
Let There Be Light	1
Metaphysical Bible Dictionary	1
Mysteries of Genesis	1
Mysteries of John	1
Selected Studies	1
Talks on Truth	1
Teach Us to Pray	French, English, each 1
Twelve Powers of Man, The	1
What Are You?	1

For Children

Adventures of the Seven Spartans	1
Barky's New Home	1
Barky and His Friends	1
Crybaby Kangaroo	1
Jet's Adventures	1
Jet and the New Country	1
Jet's Choice	1

NEWS

from

UNITY

1 Mystery for School Days

Boys and girls will be returning to school this month, and *Wee Wisdom* magazine keeps step with a strange mystery story about school that involves two of the Sparrows. Children will have fun as they read the surprise solution of the mystery in "The Disappearing Papers," by Lawrence Lee.

Also in September, boys and girls will enjoy "Found Parakeet," by Dorothy Marshall; "Darcy's New Neighbor," by Kathleen Griffith, and other wonderful stories, poems, clubs, puzzles, and regular features.

Wee Wisdom is Unity's youth magazine for boys and girls. Its features are chosen for their character-building quality and their entertainment value. Published monthly, *Wee Wisdom* is just \$2 a year.

Alexander Lake Article in Good Business

Alexander Lake is a favorite with many Unity readers, who will be glad to know that his article "Each Today We Share with God" is appearing in the September issue of *Good Business* magazine.

This article tells the story of Herman van der Byl, of Johannesburg, South Africa. Although he faced bankruptcy in his business, this man turned to God and found a new business and a new life through helping children.

The September issue of *Good Business* also offers the article "Prepare Now for Retirement," by Ruth Barrick Golden; "What Makes a Good Teacher?" by Jane Lyon, and many more features that you will enjoy. *Good Business* regularly prints articles by and about those who

have succeeded through the application of Christian principles.

What About Your Dream Home?

If you have ever wished for a dream home and even pictured it in your mind, you will be especially interested in the article "Be Divinely Determined!" by Mary L. Kupferle. Appearing in the September 28 issue of *Weekly Unity*, this article begins with the true story of a woman whose determination to believe took her from a dark and dreary apartment to the home of her dreams.

In this article Mrs. Kupferle also tells how to apply the doctrine of divine determination to any problem and gives some examples of famous persons who have done so.

In addition to "Be Divinely Determined!" by Mary L. Kupferle, the September 28 issue of *Weekly Unity* will also offer the regular column "Things to Be Remembered," by Lowell Fillmore (president of Unity), the message from Silent Unity, Bible lessons, inspirational poems, and other features. If you are not familiar with the help that *Weekly Unity* gives, why not order a subscription, priced at \$1 a year.

Coming Next Month in UNITY

Prayer has marvelous power to correct any undesirable condition in our lives. But how much should we leave to prayer and how much should we rely on our wisdom and good judgment?

"In instances where we cannot materially do something to aid in the fulfillment of prayers," Charles H. Mattern tells us, "God's law of action must be an interdependent lever with prayer."

"The Bible gives us two precise and clear directions," he continues, "as to how much we can leave up to God and how much we can do to aid answers to prayers. The first is 'Cast thy burden upon Jehovah, and he will sustain thee.' . . . The second 'Work out your own salvation . . . for it is God who worketh in you both to will and to work, for his good pleasure.'"

Mr. Mattern gives many valuable ideas on when to cast the first and when to follow the second in his article "How Much Shall We Leave to Prayer?" which will appear in the October issue of *UNITY*. Be sure to read this inspiring article and to share it with friends who may need its help.

Rules of Action That Help Young People

Here is a letter that was written by the spiritual adviser of a Youth of Unity young people's group in California, which tells how helpful the *Unity Sunday-School Leaflet* has been to her group:

"We are now using the *Unity Sunday-School Leaflet*, after the class voted to do so last fall. This leaflet helps us to have a better understanding of the Bible. After we read the Scripture verses together with the historical background and explanation, we love to discuss the lesson and to uncover its message to see how it applies to each of us. We are finding rules of action that help us to work out our problems. These seed thoughts are wonderful!

"We have found that these leaflets are so absorbing that we haven't had much time to use other material. However, along with the lesson we find many articles in *Progress* magazine that help clarify some points in discussion."

The *Unity Sunday-School Leaflet* is mailed each month in packages that contain a pupils' leaflet for each Sunday and a "Teachers' Section." A year's subscription \$1.

Appreciation for Unity Records

"Your record *Come Ye Apart Awhile* came today," writes a friend in Colorado, "and I can hardly wait to tell you how wonderful I think it is. In fact, I think that God had you make it—just for me. It is just what I desperately need at the moment, and I thank you very much for sending it to me. It is the only relaxing record that I have that puts God into the picture." This record plays at 33 $\frac{1}{3}$ r.p.m. and is \$3.

"I am happy to have the recording of the *Lord's Prayer* by Charles Fillmore," writes a friend in Michigan. "When the wind roared around our home here one night sixty miles or more a minute all night, we played this record many times through the night and prayed. Through constant affirmation the wind lessened. God bless you." The *Lord's Prayer* plays at 78 r.p.m. and is \$1.50.

"Please send me three of the *Consecration of the Room* records. We have found we are indeed blessed through this prayer. Just recently I was asked for the secret that brings this wonderful peace to each one who enters our home, and I answered that we learned to pray after we

had received this record." This record plays at 78 r.p.m. and is priced at \$1.50.

Stir Up Your Flame of Faith

Do you ever feel that the good things of life have passed you by or that nothing has worked out right for you?

If this is the case, May Rowland tells us, it is "surely an indication that your faith needs to be stirred until it flames and brings you again into the pathway of light."

"Faith aroused glows and flames within you," she continues. "It releases healing, restorative energies within your body temple. It renews and rebuilds your body and gives you the feeling of youth and vitality. It stirs the energies of your being and you become enthusiastic about living. Joy enters into your actions and you are happy and uplifted."

Faith in action is a marvelous power. "When faith becomes a flame in man's mind, he sees by the light of this flame and there are no impossible situations. He knows that there is a way through every difficulty."

If you would like more good in your life—health, prosperity, peace of mind, or

some other blessing—be sure to read "The Flame of Faith," by May Rowland (director of Silent Unity), September *Daily Word*.

Daily Word also offers prayer, meditation, and Bible verse for each day, poems, letters from readers, and a beautiful colored cover. *Daily Word* will come to you each month for a year for \$1.

You Can Study Truth at Home

Unity offers a systematic training course in Truth that you can study in your own home and at your own leisure. To follow it, you study the lessons, prepare written assignments at home, and send them to Unity School where they are read and checked by qualified Unity teachers. Your assignments are then returned to you with helpful comments and further instruction.

The Correspondence School Course has proved to be valuable help to many persons since its beginning. Many outstanding Unity leaders and teachers began the Truth study with this course and they will wholeheartedly recommend it to you. Write to the Correspondence School Department, Unity School, Lee's Summit, Missouri.

UNITY'S "FOREIGN POLICY"

Unity believes that there are no "foreigners" but that all men everywhere are brothers in Christ. Its aim is to spread this truth to as many people and as many nations as possible. Unity endeavors to do this through its magazines, books, booklets, pamphlets, and other literature, both in English and in other languages.

Since it knows the need and the demand of persons in other countries for Truth literature, preferably in their own language, Unity distributes many copies of its publications in Dutch, French, Finnish, German, Greek, Ibo (an African language), Italian, Japanese, Portuguese, Russian, Spanish, and Swedish.

Thousands of persons abroad have no money to send for literature, although they hunger for Truth. Many governments forbid the sending of funds out of their countries, even by those who have the money. These persons look to Unity for help. Unity literature must go to them in the language that they understand whenever possible.

This work of spreading Truth is made possible by the love offerings of friends who wish to help in this way. If you would like to be a good neighbor and help make Unity literature available to others, your offering may be addressed to the Good Neighbor Fund,

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Announcing a New Book!

THE GOOD BUSINESS TREASURE CHEST

Here is wonderful news for Unity friends. Hawthorn Books, of New York City, has published a new book entitled *The Good Business Treasure Chest*. This book contains many of the best-liked and most helpful articles that have appeared in *Good Business* magazine throughout the years.

Edited by James A. Decker, the present editor of *Good Business*, this new book features a foreword by Lowell Fillmore, president of Unity School, and an introduction by the well-known department store magnate, J. C. Penney.

The Good Business Treasure Chest is divided into a number of topical sections with such intriguing headings as: "Any Job You Want," "A Lesson in Salesmanship," "The Importance of Dreaming," and "Your Only Real Security." Some of the authors are Lloyd C. Douglas, Gardner Hunting, Marcus Bach, Alexander Lake, John D. Murphy, Clinton E. Bernard, and Francis J. Gable.

You will want a copy of this outstanding book so that you can use its day-to-day help in living. A large volume and beautifully printed and bound, *The Good Business Treasure Chest* is priced at \$4.95 a copy. This special new book is available at your local bookstore, at your Unity center, or you may order it direct from Unity headquarters.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

PROGRESS Is the New Name For Unity's Teen-Age Magazine

The spirit of youth is typified by growth and reaching forward. For this reason the name of *You* magazine, the teen-ager's best friend, is being changed to *Progress*. The new name is being adopted this month, but the purpose of the magazine remains the same—to help young people to live happy, successful lives and to grow up into responsible, well-adjusted adults.

Under its new name of *Progress*, the magazine will continue to offer up-to-the-minute articles, fast-moving stories, pictures, inspiring poems, and regular feature departments—all designed specifically to help young people improve their lives through the use of Christian principles.

For instance, the September issue of *Progress* offers these features to help teen-agers as they go back to school and adjust to a busier schedule:

"Can Television and Homework Learn to 'Co-exist'?" by Faith Raeder; "A Neat Compliment," by Janet Hall; "A B C's for Happier School Days," by Laura Leach; and "None but the Brave," by Helen L. Renshaw.

Progress is just \$1 a year for twelve issues. Why not order a subscription for some teen-ager you know today and ask that it begin with the September number to include these features?

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"\$250 A MONTH MORE"

A woman who used the Prosperity Bank for the first time writes:

"I started a Prosperity Bank and put in a dime, a nickel, a few pennies at a time. In a few weeks the dimes turned into dollars, and now wonderful news! My husband has been promoted twice in three months, with substantial salary raises both times. I also have found a perfect job as a baby sitter, and together we earn \$250 a month more than before. I don't know how to thank you but I will continue the Prosperity Bank plan and my prayers."

The Prosperity Bank plan offers a convenient way of sharing UNITY magazine with your friends and a seven-week plan for increasing your own prosperity, as Silent Unity prays with you. Why not try this plan for yourself?

Unity School of Christianity, Lee's Summit, Mo.

----- (PLEASE PRINT ALL NAMES AND ADDRESSES) -----

Here is my order for three UNITY gift subscriptions and a Bank in which to save the \$3 cost of these subscriptions.

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. U-9-5

QUESTIONS and ANSWERS about LESSONS in TRUTH WEEK (September 8 to 14)

What is Lessons in Truth Week? It is a week set aside each September when Unity students throughout the world read and apply Unity's basic textbook, *Lessons in Truth*, by H. Emilie Cady. This book answers such questions as: "How can we make our prayers more effective?" "What should we do in moments of doubt?"

What must I do to take part? Read the chapters in the book and its references in your Bible, as outlined in *The Lessons in Truth Study Guide*. As you read, try to apply the principles you learn in your life.

How much time does it take? Whatever time you can devote to your study—fifteen minutes a day, an hour, or more.

Is the study difficult? No. The book is written in plain, clear language, and the ideas presented are immediately understandable and usable.

What will taking part in Lessons in Truth Week do for me? It will help you to increase your faith and to use it to attract more of the good that you desire. Whatever your greatest need may be, this spiritual study will help you fill this need.

The book *Lessons in Truth* is \$1, and *The Lessons in Truth Study Guide* comes with it free. (If you already have the book, you may have the *Study Guide* free on request.) Why not send for your book and *Study Guide* today and join in Lessons in Truth Week, which begins September 8?

Autumn Glory

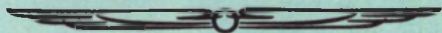
Eleanor Halbrook Zimmerman

Now summer says good-by, and gently turns
Last fledglings from the nest. The maple burns
With unconsuming fires of gold, the oak
Once more puts on its gaudy crimson cloak,
And thistles lift a royal purple crown
By wayside roads. Bright leaves are drifting
down

In colored heaps that children love to find,
And here and there wild asters have designed
A fringe of beauty for the shining brook.

Evenings have a clear and crystal look
That speaks of frost, and polishes each star
To a cold sparkle. Nuts and berries are
A feast for squirrels and bears that use these
days

As prelude to a winter's harsher ways.
Yet nothing grieves to see a summer go.
The oaks, the goldenrod, the maples know
This is their hour of glory, and lift up
Their praise to God as in a golden cup!



U N I T Y