



UNITY

A WAY OF LIFE

SEPTEMBER 1980



Thomas E. Witherspoon, Editor
 Stahr A. Pope, Art Director
 Pamela Yearsley, Associate Editor
 Shirley Brants, Editorial Assistant
 Roy J. Howard, Circulation Manager
 Claborn Brants, Production Manager



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VIEW FROM UNITY VILLAGE

Mark Twain, upon purchasing a newspaper in the 1880s, said he would not publish any poetry "unless I feel a spite against the subscribers." We know he must have been joking, for he loved poetry and surely knew that most of his readers did too. We certainly know it at UNITY Magazine. Our readers tell us how much they like the poetry in these pages. Not only do they tell us how much they like it, but they send us hundreds of poems each year for us to consider. Because we use only a few in each issue, we must return most of them.

Maybe it is immodest of us to say so, but we think UNITY Magazine publishes some of the best poetry to be found in any publication anywhere. This issue is a good example. We are printing eight poems, all of which are beautifully worded and are sure to inspire many souls. What is more, they create an attitude of thought.

"Full Circle," on page forty-eight, is not necessarily what might be considered a "Unity" poem. God is not mentioned, nor is Jesus Christ. Instead, the few lines describe an incredibly delicate relationship between a father and a daughter. The word love is not used, but this poem *is pure love*, and that makes it pure Unity. The poetess, Jean S. Platt, is a master with imagery.

"There Was a Time," by Joan H. Ward, on page seventeen, is another wonderful example of word artistry. Read it and think about it. Do you remember being?

Pamela Yearsley, our associate editor, has an inspiring piece entitled "The Teacher" on page twelve. What is a teacher? You may have some new attitudes in this respect after reading this wonderful expression of poetry.

Although space does not permit us to give each poem special attention in this column, we urge you to examine each one. They are truly thought-provoking.

Our lead article, "Blessing Your Summer Dog Days," is by Margaret Pounders, author of Unity's latest best-selling book, *Laws of Love*. It is a nostalgic Truth lesson that you will find appealing.

In God's love,

Thomas E. Witherspoon

BLESSING YOUR SUMMER DOG DAYS

BY MARGARET POUNDERS

THE CHILL AIR of the supermarket was a stark contrast to the wilting summer heat outside. Briskly, I rubbed my arms and wished for a sweater to cover my sleeveless dress. Ahead of me in the checkout line two women loudly complained about the weather.

"How long can this last?" one wondered wearily and pulled her jacket tightly about her shivering shoulders.

"It's taken all my ambition," the other sighed. "There were so many things I planned this summer, but it's just too hot and I'm too tired! Frankly, I don't want to do anything!"

As they were leaving the air-conditioned grocery store for their air-conditioned automobiles, I heard the comment, "It's these dog days of summer. They get everybody down!"

The "dog days" that "get everybody down" officially occur during those hottest days of the summer when Sirius, the Dog Star in the constellation Canis Major rises and sets with our sun; thus, the origin of the phrase, "dog days."

Remembering "Pal"

The term in its common usage describes those sultry, humid days of summer when the tendency is most often to rest in the coolest place to be found and not move a muscle—just like a dog. I am always reminded of Pal when I hear the phrase, "dog days."

Pal, our German shepherd, and I were the same age. He was a cuddly bundle of fur, I am told, when he joined our family. By the time we were six months old, he could knock me



over in one playful leap. After our first year, Pal, standing upright, towered over my father's six-foot frame.

Our home, like most others at that time, had no air-conditioning. And it was hot! During the months of July and August, the Texas temperature soared to the hundred degree mark and above with monotonous regularity. To help Pal tolerate such heat, my parents would dampen the ground near a tree or bush so he could spend those long, hot days as comfortably as possible.

One day, however, a damp spot was not enough. Finding a place where the ground was soft, Pal began digging. In fascination I watched as dirt flew in all directions. Soon he finished, climbed into the deep pit he had dug for himself, and totally disappeared. There he slept the hot days through.

Despite the literal meaning, dog days for human beings are by no means limited to one season of the year. They are as likely to appear in winter with snow blanketing the ground as in summer's humid heat. Nor do they always manifest as lack of energy alone. Dog days may be accompanied by any number of disturbing symptoms.

In our action-oriented society, we are very suspicious of

periods of inertia. We are so used to constant activity that the desire to be idle is viewed with alarm. Somehow we have come to look upon our dog days as periods of laziness, a lost time when we fail to do the things we feel we should. We wonder why we are content to do nothing while the entire world seems awlirl with activity. If we do not snap out of it quickly, we anxiously visit a physician or a counselor, seeking help.

Although they are usually the result of physical draining, dog days can indeed be a sign of giving up to self-pity and frustration over material concerns. Nevertheless, giving in to rest from our life battles, whether physical, mental, or emotional, is most often the real strategy for winning. The dog who lies in coolness conserves his physical strength and calms his nerves for more vital life. He rests, then when the opportunity for a pleasant adventure appears, he is invariably ready!

A Pattern to Life

For all animals, including the human, there is a rhythmic pattern to life. Without proper rest, the pattern is upset and the balance of life is disturbed. We read in the Bible how God, after creating the world as we

know it, rested. Later in the history of the Hebrews, Moses, while on the mountain—representing a high state of consciousness—admonished the people to “observe the sabbath day, to keep it holy,” detailing that no work be performed on that day.

To some it seemed a great loss that Jesus, with so much work to do in so short a time, very often went apart to spend time alone with the Father before returning to the activities of life. He fully understood the value of rest for body, mind, and emotions.

Jesus had the most successful ministry the world has ever known. Jesus loved life and he loved people. He attended wedding feasts. He ate and visited in the homes of friends—even those whom the world chose to judge harshly. He found great pleasure in matching wits with those close-minded officials whose sole purpose was to trick and destroy Him. Jesus applied the light touch to life. Even so, Jesus required periods alone, away from the demands of His ministry. He observed the Sabbath.

Spiritually, the Sabbath refers to a time of rest from activity and thoughts of temporal things. Charles Fillmore describes the Sabbath as, “that state of spiritual attainment where man ceases from all per-

sonal effort and all belief in his own works, and rests in the consciousness that ‘the Father abiding in me doeth his works.’”

In the fifth century before Christ, a provision was made by the scribe, Ezra, that the land lie fallow each seven years. Any farmer would agree that, along with rotating crops and fertilizing, this is a good agricultural practice. It is a law of life for us as well.

A Time of Rest

As human beings we are a part of the physical world as well as the spiritual. Because of this we must not only rotate the crops of our minds through varied interests and fertilize the fields of our minds with divine ideas, we must also allow our bodies, minds, and emotions to lie fallow—to take a rest—every period of “seven.”

Mr. Fillmore describes the period of or the number seven as, “fullness in the world of phenomena; seven refers to the divine law of perfection for the divine nature man.” These dog day feelings are generally reminders that it is time to invoke the number seven and rest from our labors.

All life demonstrates that these quiet periods are as necessary to our demonstration of good as those of ex-

treme activity. Without the days spent in the dark depths of the Earth, the seed would never become a plant. Without the rests in a musical score, there would be no melody. Without silent spaces in life, our creativity would wither.

When Woodrow Wilson was President of the United States, his approval of a paper was designated by the word "okeh" in the margin. One day an aide curiously asked the President why he consistently misspelled the word, rather than using the more convenient "OK." President Wilson suggested that his critic seek the origin of the word "Okeh." He did, and discovered it to be a Choctaw Indian word meaning "it is so."

Woodrow Wilson understood that there was a time when all was done that could be done at that time. We too can learn from his example that when the time comes that we have accomplished all we can in the outer world, we must release it to that Great Power who completes the job. This is the essence of our spiritual dog days—"it is so."

God Is in Charge

When we become concerned about such periods unexpectedly entering our life, we need only remind ourselves that this is

God's way of reenergizing us. This is the time to give thanks that a segment of our work has been successfully completed and we will soon rejoice at its manifestation.

A friend recently shared with me her dog day experience and how she used it constructively. During the previous year she had spent several months in intense work and study on a special project. To accomplish her goal it was necessary that she spend every possible moment at work. Then suddenly it was completed. Her deadline was met. But instead of joy and relief she felt let down, at loose ends, and anxious. She really didn't know what to do with herself.

Then she reminded herself that she had worked hard—physically, mentally, and emotionally—and a change was in order. This made sense, and my friend decided to use the entire summer in any way she chose. She spent many hours in meditation and joyous prayers of gratitude. She took a nap when she felt like it. She went to the library and checked out a stack of books for light reading. She watched frivolous television programs. She even attended an afternoon movie. Soon school was out and her children were home. Instead of spending every moment at work and little time with them, as had

been the case, she was able to enjoy them, talk with them, listen when they needed a sounding board. She and her husband ended the summer with a well-deserved vacation alone together, and when summer was over she was eager to begin a new project.

Someone else going through a dog day period might choose different activities for renewal. The important thing is that, regardless of how this time is spent, it should be spent getting abundant rest in body, mind, and emotion. This involves both times of quiet and in doing what *you* want to

do—not what your spouse or son or mother-in-law thinks you should do. Nor should it be what you think you *ought* to do. It should be what you really *want* to do. And it should be a total change from habitual activities—a real renewal.

Truth students, especially, need to guard against the tendency toward overindulgence of their intellectual faculties. We often become so immersed in books and studies that we suddenly wonder why we are not demonstrating our good or enjoying those studies as we once did. As human beings, we



Still Silence

By Rebecca Lynn Gregory

Still silence calms the depths of me.
It sets my heart and spirit free,
and lights those paths which I thought gray
and misted as a gloomy day.
Within this deepest silence lie
the how and when, the where, the why,
and all the many answers sought
by years of forced and twisted thought.
The silence is my stillness—peace—
a fragrant, velvet-soft release;
a place within which I might touch
whene'er the world becomes too much.

must have balance in our life, and when we no longer find joy in our activities, this is a signal for change.

Observing a Sabbath time of rest and renewal is one thing. It is quite another to perpetually procrastinate the return to our busy Mondays. For some of us, lethargy lingers long after the Sabbath is reasonably over.

Thinking Is Problem

When we are still tired after rest and relaxation, when we cannot seem to work our way out of the pits of life, we can be certain that the difficulty is in our thinking. Nothing is so exhausting as negative, depleting thoughts. Just as pain is a warning that our body needs attention, so it is that when our mental and emotional pits are so deep and dark that they seem to swallow us, we can be assured that our thought patterns need correcting.

Pal's pit illustrates this for me.

The pit he dug was intriguing. In my child's eye it was incredibly deep! I imagined it was so deep that if he kept on going to the bottom, he would come out on the other side of the world—perhaps in China! Even though the dark and depth were fearsome, I just couldn't wait to climb in and

explore that mysterious unknown expanse.

One day, when my mother was otherwise occupied and Pal had decided to chase a neighbor's cat, I cautiously made my way to the entry of his pit. Carefully, I peered inside. It was dark and frightening and smelled of damp, musty earth. I stuck my head in, then decided it would be safer to enter feet first. With eyes closed, I stepped down and lowered my body into the pit, inching slowly toward I knew not what. I thought, "Perhaps I am already trapped beneath the ocean . . ." Quickly, I opened my eyes to be sure my world was still visible. Then with trepidation, I continued on, gradually dropping deeper into the darkness.

Unexpectedly, my bare toes touched something damp and hard. Carefully, I felt about. Could it be? It was. Pal's pit, which I had believed extended to the other side of the world, had come to a sudden and abrupt end. How disillusioning! There I stood—bare feet planted firmly on Texas dirt—and still able to see over the top!

It has been that way with all of the pits of my life. When I have found the courage to explore their real depth, they have turned out to be shallow and easy to climb out of. When

you dare to examine the pitfalls of your own life and to stand straight and tall with your feet planted firmly on the ground of faith, you too will find that you can see over the top, and there is an obvious way to climb out. The pits from the dog days of our lives are rarely so deep as they appear when viewed through the darkness of negativity. Most disappear when we shine the light of positive thought on them.

So if the dog days get you:

- Recognize these periods as a normal part of the rhythm of life.
- Use this cycle as a time of renewal. Enjoy it!
- Know this is not a permanent condition. To rest is as natural for the human being as to eat or breathe.
- Give thanks for this time of rest and reenergizing. It is a sign that your good is on its way right now!
- If the dog days continue, face them. Take appropriate action.

Answers to Prayers

Remember that in this beautiful Earth of ours, following summer's heat, autumn appears with its bounteous harvest. A story is told of a man who dreamed he was taken on a journey to heaven. After being guided by an angel through all

the beauties of paradise, he entered a lovely cottage that contained everything he had ever desired. "What are these wonderful things?" the man asked in awe. "These are the answers to the prayers you have sown," the angel replied. "They are like seeds sprouting in spirit and will come to you when you are ready for your harvest."

So it is with us. When it seems our dog days will never end, we need only be grateful and remind ourself that the time of harvest is nearer than we think. We inevitably return from our spiritual dog days and find that, as a result of our time apart, our abilities have increased, our desires are fulfilled, and our work shines even brighter than before. ☺

Unity Churches, Centers, and Teachers

If you would like to know the location of your nearest Unity church or center, and cannot find it listed in your telephone directory, please write to The Association of Unity Churches, Unity Village, Mo. 64065. They will be glad to give you any desired information about Unity churches or classes in your vicinity.

The Teacher

By Pamela Yearsley

Those who would be teachers, know this:
If your heart is set upon generously sharing with others
your own knowledge, thereby somehow to enhance their lives,
then know that your gift will not succeed.

For a true teacher does not seek to instill in others
her or his understanding and knowledge;
rather, a true teacher seeks to be an instrument
to stimulate the student's own wisdom.

Do not seek to inspire others; seek to be inspired.
Only by being inspired can you bring inspiration.
For inspiration is not a gift we can give to another.
It is a state of being that magnifies itself in others.

Therefore, feel not downhearted
because in your own ecstasy of inspiration
others do not seem to share.
Instead, hold steady in your way—
in your own state of being—
and be inspired.

Partake lavishly of your experience
and hold no expectations of others doing so.
In their own time, in their own way
will they feast at the same table.
But let not pride take your hand and lord it over their heads.

Let not your students be to you as the moon
whose light is but a reflection.
But let them be as the stars
whose brilliance shows forth of their own nature.
This is the gift of the teacher.

FREEDOM, THE ESSENCE OF LIFE

BY GREGORY PENN

SINCE THE DAWN of existence in this experience of life, humankind has had a realization that we have come to know deeply as the very foundation of life. It is the essence of all the lessons we learn in life. It is the most precious commodity of life; and yet, though it is very precious and important to our spiritual growth, we seem to work diligently away from this achievement. In fact, wars are fought over it; lives are broken seeking it; and illness is caused by not achieving it. It is simply stated in this way: Our most precious necessity in life is to realize that freedom is the essence of life. You see, without freedom as an achievement within us, we cannot reap the rewards of this experience of life, which are enlightenment, health, prosperity, and happiness. If we are to make anything of our life, it can come only as we achieve freedom first from within ourself—the freedom that opens up new opportunities for us to be about “our Father’s business.”

Recently a popular song writer, Neil Diamond, wrote a song called “I’ve Been This Way Before.” In the song he says: “Some people have to laugh, some people have to cry, some people got to go through life and never know why.” This is the great tragedy in life

through which people put themselves. They do not know the "whys" of life and just suffer through, living in mediocrity and unhappiness. We are in this experience of life to know the "whys" and the "hows"—to achieve a state of freedom within ourself, a freedom that frees us to know ourself, our talents and our capabilities, and more importantly, our spiritual Self which is Christ. Christ consciousness is achieved by being daring enough to do in our life the "greater works" of which Jesus spoke. These "greater works" are not outer miracles but they are inner works that reveal to us the freedom we have to allow the unlimited nature of God to express in and through our life. We spend a great deal of energy seeking freedom in an outer way; but freedom is the "greater work" of the individual who seeks to know his way to the kingdom of heaven that Jesus always told us lives within us. Here is our first great step toward the activity of achieving total freedom.

The next logical question is: How? How do we achieve this freedom that is the essence of life? I would like to offer you three steps or keys which will open up a new world that has always lived within you. All you must do is allow yourself

to see the light of these truths and then express them in your daily living. Here you will find that ultimate freedom—the essence of a rewarding way of life.

The "Sin Complex"

First, let us consider the "sin complex." For thousands of years we have made great physical advances in the world to overcome the inconveniences of living. We have created better shelters, developed more foods, devised new ways of transportation, and even propelled ourselves to the moon. In all these physical achievements, because they were definite necessities, we never made excuses that they could not be done. The yearning for freedom to achieve these things was so strong that humankind went ahead and used creativity to develop new answers to big concerns. Now we must take this same diligent dedication in a spiritual vein within ourselves. The problem with our world today is us. We have not applied ourselves with the same diligence in a spiritual vein as we have in a physical vein. We make silly excuses for spiritual shortcomings saying, "We are sinful by nature"; but this is not the truth. As individuals we often ask ourselves what we are to do

when physical challenges in life come that the world of science or medicine cannot heal or handle. Is our inadequacy in ourselves, by our creation; or is it that we have not learned to handle the creative forces of good that live within us? Here we come to the "sin complex." We must get over this "sin complex" if we are to achieve a freedom in our lives that becomes the essence of a healing the physical world cannot offer. You see, our problem here is very simple. We have allowed our being to become literal; therefore, we believe that we are separate from God.

When we believe we are separate from God, we easily accept our limits and live with them; and when we do this, we reduce our living to mediocrity; and in mediocrity we have few choices for good. There is a way out of this though, which leads us to our next step.

Forgiveness Is Vital

This next step is a vitally important one if we are to be free from the "sin complex" and achieve our freedom. It is the most difficult of all spiritual laws. It is the simplicity of *forgiveness*, which really is not a simple freedom for us to achieve on a human level. Why is forgiveness so difficult for us? Because often we find it

more "rewarding" to hold people in resentment for their errors rather than to release them for their good. This is due basically to ego. Listen to what Jesus said of all this: "For it is necessary that temptations come, but woe to the man by whom the temptation comes." Then Jesus went on to say that it would be better for a millstone to be hung around a person's neck and he be flung into the sea than that he should not learn the power of forgiveness. You see, although others may have done things to us that were wrong or unkind, if we hold resentment of these people in our hearts, our freedom is diminished again; and we become as wrong as the so-called wrongdoer; and Jesus warned us of this mistake of not forgiving. He called it "hardness of heart." When we allow our hearts to become "hard," we imprison ourselves in a life of more limit; and this is the real mistake of living, the real sin of living. Remember the law of cause and effect—if we hold resentment of another's foolish actions, then more will be given to us about which to become resentful.

The key that opens new doors of freedom to us is *the power of compassion*. Compassion, as defined by Webster's Dictionary, is the realization of a need with the desire to alle-

viate it. Remember Jesus' great teaching on the Cross? "Father, forgive them; for they know not what they do." There will always be those individuals who will do and say very foolish things, but do not restrict your good and your freedom by doing likewise to them. Learn to forgive and have compassion upon them. It will free you to know the Christ that lives within.

Utilizing God

This leads me to the last law of freedom. Probably it is the most difficult, but who has ever said freedom was easy? Always remember that true freedom is not something that can be handed to you by anyone, any government, or any legislation. Freedom is the discipline of realizing that the source of all good is found in our oneness in God. Each of us from time to time should ask ourself exactly how useful is God to our life, beyond the extremes of food and air? How is God making our life more prosperous or more deeply fulfilled? How is God healing our body? If we can say only that our life is moving in mediocrity, then something is amiss. Life is the art of utilizing God within us so we may be doing the will of Him Who sent us. You see, one of our basic troubles is in our

worship of God. We tend to put God in a place where He cannot help us.

This reminds me of a story of a soap manufacturer who was walking with a minister. The soap manufacturer said: "You know, the Truth you teach hasn't helped the world much. Look at all the hate, the illness, poverty, and war in the world!" As they passed some children playing in the park and getting quite dirty, the minister said: "I see soap really hasn't helped the world in cleaning up its dirt and filth!" The soap manufacturer answered: "Well, soap works only when it is *used*!" The minister turned to the soap manufacturer and said: "Exactly!" When we do not apply God in our life, we think of Him as good china that we take out only on Sundays or only when we need Him in a desperate situation. But this is not the case with God. God is a principle and a law that can be utilized in every moment of living. Let me ask you another question. When you have needs, how well *do* you utilize God? Again we have to go back to our concept of worship.

What Do We Worship

Worship is not what we do on Sunday morning. It is something we honor within ourself.

It is every thought, every feeling, every attitude within us. This is the worship that goes on within us, the ceaseless prayer of which Jesus spoke. Prayer is our highest form of worship. Now if this form of worship has within it the elements of fear, hate, boredom, and resentment, then we have created a God that will not bring forth the good we want. Remember and keep uppermost in your being that "it is the Father's good pleasure to give you the kingdom of heaven." So, as you approach any need, realize that you are deserving of the good you want and that God is seeking to bless you and to bring blessings of achievement into your life.

Here is where we find that statement so true: "Seek ye first the kingdom of heaven and its righteousness" and all

your physical answers will be "added unto you." This is the art of living and achieving, of knowing the freedom that is the essence of life. We are a society that has built much of its structure around the life of the *man* Jesus, and we have entitled this "Christianity"; but *true* Christianity does not teach about the man Jesus who lived two thousand years ago; rather, it teaches the Truth that Jesus came to offer us—that of *the Christ* who lived long before Jesus and lives within us still.

Freedom is achieved only as we seek the Christ within and follow it with precise dedication and vision. This is what Jesus meant when He said: "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free."

There Was a Time

By Joan H. Ward

In the deep of soul,
wrapped in the womb
of silence,
not thinking thoughts
or seeing images,
nor clothed in a body,
I remember—
being.

Great Dramas of the Bible

Stop! Look! Listen!

BY WILLIAM EARLE CAMERON

THIS MONTH, we continue exploring what Jesus really taught and begin to alert ourselves to the hidden truth of His message. We have established that the central theme of all He taught is what the Bible calls the kingdom of God or heaven. We saw what the concept of the kingdom had meant to the Jews before the time of Jesus—how it had started with the kind of relationship the ancient Hebrews had come to know under the old-time earthly kings and rulers, gradually being translated into their religious concepts.

Largely because of the succession of national disasters and conquests they had suffered under other people, the Jewish idea of the Kingdom of God had grown into a dream in which, after things got so bad they couldn't get any worse, God would intervene. They thought God would send a

messiah or savior whom they pictured as a warrior king. They felt this king would usher in a kingdom on Earth under God—a world empire in which the Jewish people from then on would have world dominion, with Israel as the world center and Jerusalem as its capital.

Jesus had seen how misguided this concept had become, and, using the framework of the Old Testament notion, He introduced a totally new idea of the reign of God—a spiritual concept in which a completely new understanding was and is necessary. He knew people needed a spiritual understanding so they could comprehend the nature of God in spirit and truth and could perceive that behind the visible manifest world there is an invisible realm of Spirit—a kingdom of God's infinite spiritual being that is the essence of all existence.

Most revolutionary of all, He introduced a new understanding of humanity in the light of Spirit and truth that included a recognition of our essential spiritual nature and our spiritual relationship to all creation as children of God created in the image and likeness of God.

His message was that the kingdom is here, it always has been and always will be. The kingdom is also within us. In each of us dwells God's Spirit—the indwelling Christ or our latent higher Self, which most of us know so little about but which contains the nucleated whole or infinite Spirit as each ocean drop contains the relative whole of the ocean.

We Are Divine

The great truth Jesus revealed to us is that each of us is an infinitude—divine in origin, spiritually whole and complete in ourselves, lacking only the individual consciousness of our oneness with God the source of all intelligence, power, and Spirit. In other words, as He said, those who have eyes see, and those who have ears hear—inspirationally and intuitively. Jesus was revealing an entirely new concept of life, a spiritual perspective of God, the world, and especially of ourselves and our unique role in God's great plans and purposes for the

universe.

He was giving us the "keys to the kingdom" and the spiritual insight into the spiritual working behind the universe. But spiritual things must be spiritually discerned. Jesus knew His kingdom message would only be grasped by a few, so He planted His teachings like a seed in parables. He knew that these simple, little, earthly stories could keep their heavenly truths safe and intact until individuals from then on achieved the illumined consciousness that would reveal the hidden spiritual lessons.

We read in Matthew 13:34, "All this Jesus said to the crowd in parables; indeed he said nothing to them without a parable. This was to fulfill what was spoken by the prophet: 'I will open my mouth in parables, I will utter what has been hidden since the foundation of the world.'" But even His own disciples came to Him after He had told the parable of the sower to a great multitude and asked Him, "'Why do you speak to them in parables?'" And His answer was, "'This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.'" "

The religions that grew out of Jesus' teachings have not completely understood Jesus'

spiritual concepts of the kingdom either, even though He placed such emphasis on the idea that the kingdom of heaven is at hand (not "Lo here, or lo there," but within), that it comes by growth and expansion from within like a seed or like leaven. Indeed, the word *heaven* means expansion. In spite of this, the churches have taught that heaven is a place up in the sky where we go after we die, if we have been "good" and belong to the right church.

This does bring up a point for those of us (and this includes

most of us) who have been taught the traditional religious concept of a heaven in the sky complete with pearly gates and streets of gold. If that isn't true, and the kingdom of heaven is within, in fact is not a place at all but a level of consciousness, what happens to us after we die? Jesus gave us ample encouragement about life beyond this one, but we mustn't confuse it with His total teachings about the kingdom. He said, "'In my Father's house are many rooms.'" The meaning here is that life is growth toward spiri-

My Friend

By Marsha Graf

My friend,
you have melted off years of
plaster
and exposed the adobe bricks
within me.
You have freed me from
self-deception
by seeing through the
smoke screen
with which I have surrounded
my heart.
You have taught me the meaning
of love,
and I am growing because
of you.
Thank you. You are truly
my friend.

tual perfection and that in God's vast eternal universe there are abundant opportunities and provisions for us to continue our spiritual evolution, with chance after chance to learn and grow.

A Higher Promise

This is a far higher promise than the rather childish and primitive notion that we only get one chance with very unequal opportunities. What a dim view of a God of love. And, if we do make it, we reside in a static situation sitting on a cloud, playing a harp. As Mark Twain said: "With so few people knowing how to play harps—it sounds like sheer hell."

The Greek word meaning heaven is translated as "expansion" or "expanding potential." And quite seriously, if our so-called afterlife were devoid of the heavenly qualities of continuing growth and expansion, it would certainly be boring. "In my Father's house are many rooms." Where do we go? Through Einstein we have learned that there are more than three dimensions. Many rooms implies many dimensions. It is quite possible that some of them exist right here simultaneously with the three dimensions we observe; and undoubt-

edly, there are many, many more.

The thing to remember about what happens after you slip into the invisible is that you are a spiritual being—that is your identity forever and you will dwell in the house of the Father forever. Life is a continuum, and we can safely trust God to supply our every need for everlasting life. The reason is simple: the kingdom of Heaven is within you—and "wherever you are, God is."

Now back to the kingdom of Spirit and expanding potential that Jesus taught. The key parable about the kingdom is about the seed and the sower. This parable establishes the basic truth that the kingdom comes from what is sown—established—within our heart by the law of growth and unfoldment.

Preliminary to that, in all of Jesus' parables is the caveat, "'He who has ears, let him hear.'" Also, as Jesus said to His disciples in regard to the spiritual relationship of the Father and the Son, "'Blessed are the eyes which see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.'"

Certainly, the disciples at that time didn't really understand Jesus' kingdom mes-

sage. What did they hear and see that had never truly been revealed before? The answer is Jesus Himself or the Word made flesh. They heard what He taught with their physical ears and they saw what He demonstrated with their physical eyes. At first their perception was all on this level. Once, He was asked, after He had talked so much about the subject of the Father, " 'Lord, show us the Father, and we shall be satisfied.' " We have heard you talk about Him, but show Him to us and that will be enough. And Jesus said: " 'Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father . . . ' "

He might have added: "Haven't you seen how I have affirmed life, peace, health, prosperity, and all the blessings of life more abundant that come from the Father within? Haven't you seen how I overcame all manner of evil with good through the way of spiritual growth and mastery and how I have loved you? This is the Father—the indwelling spirit of God in action—manifest and made visible. This is the Word made flesh."

Questions About God

For ages, people have asked questions about God: Who is

He? What is He like? Where do we look for Him? God can be known! We were designed with the ability to increasingly learn to know and to understand Him. Our spiritual evolution is linked to our evolution of understanding God. For what we believe He is at any particular time is what we tend to be like at that time.

We have long looked to the visible world to understand God. In the wonders of nature there is much visible evidence of the spiritual operation of God in action—the outworkings of the forces, the principles, the eternal order, and the supreme intelligence that govern the universe.

But the stars, for example, as well as many other of the scenes of nature, can tend to make God seem remote, outside and beyond us—even inaccessible. Then, too, we are looking to discover God through human eyes that are limited to third dimension perspective and reflect our present level of awareness, which has often been distorted by human experience. The nature of anything—for us—is determined by our thought about it. The notion of an avenging God of wrath and eternal punishment that persists in some religions came from the ancient, primitive concepts our early ancestors formed by being subjected

to that type of rulership under human kings.

To discover God through what we now see in the world and what we have humanly experienced in life is inadequate. It doesn't present a true picture. But since Jesus Christ came into the world, no one ever needs to be confused about the nature and character of God. Jesus revealed the whole Truth. In Him we witness God's spiritual nature unified with the human, for He is the image of the invisible God.

But Jesus told us that new wine cannot be put into old skins. For example, one time an Italian photographer was commissioned to travel all over the United States and take pictures so that people in Italy could know what America was like. Do you know what his pictures were? Everywhere in the portraits of people, the countryside, and the American city life his eye had unconsciously looked for what was familiar to him. He didn't see America at all. His pictures were of Italy!

Jesus made great provisions in His teachings for our overcoming of this primary obstacle of locked-in vision and closed minds. He said: "... unless one is born anew, he cannot see the kingdom of God." God reveals Himself according to our receptivity. Spiritual things must be spiri-

tually discerned. Spiritual rebirth essentially is the experience associated with our innate capacity to depart from the old, strictly human, third dimension, mundane perception and open our awareness to the things of Spirit. It is an awakening—an inner change—a conversion to a higher understanding so that we catch the vision—see and hear from the point of view of Jesus Christ. Then we are blessed with ears that hear and eyes that see.

New Insights

The most important thing for us to change is our picture of God, which then changes everything else. The right knowledge of God is emphasized by Jesus. First, He showed us the Father (in His own life), and then He told us that we must come to understand God "in spirit and in truth," which opens our perception to the spiritual significance of all things. As a result, we gain new insights from the commonplace subjects of His parables, like grass, flowers, birds, seeds, harvests, money, clothing, home, and the "far country." He was telling us that if we start with a true spiritual concept of God as a loving, benevolent, all-good heavenly Father, we will then discover the world, ourselves,

and the true meaning of life in a wonderful new light.

His parables were designed to help in our rebirth, to awaken, change, and make us new from within with intuitive flashes and new insights of the eternal Truth. They were constructed to lift our vision of life and open our ears, eyes, and hearts to Jesus' spiritual concepts.

Always remember that to know something is not to be bound by it. Spiritual growth is an inner evolution into new levels of consciousness. The great secret in understanding Jesus is to learn to listen for the spiritual implications and the underlying truth in everything He taught and would have us observe. We must learn to see all things in terms of their spiritual unity and their oneness—to realize the connection between the invisible "within" and the visible "without," and to simultaneously see things whole. In His teachings, Jesus would have us Stop! Look! and Listen! All of life is waiting to reveal its truth. The world is full of truth, good, love, and beauty.

Several centuries ago Brother Lawrence, a monk,


was doing K.P. in a monastery kitchen. He was inspired in the midst of all the pots and pans with the idea of "practicing the presence of God." To me this means learning to stop right where you are at any time and look and listen for evidence of the presence, power, and activity of God right then and there.

A great help in learning to grow into spiritual awareness is to practice translating every important thing in your life into its spiritual equivalent. This can be done with anything you want in your life—health, peace, harmony, success, prosperity, friendship, love, and happiness. There is a spiritual equivalent, a spiritual cause and source right within you for everything you need in your life. It will respond to your recognition and your mental support of it, and it will quicken under its own power the activity that will begin to bring it forth in your life.

Every day, pause and go apart awhile in prayer and meditation, look from the vantage point of "the secret place of the most high," and listen to "the still small voice." And you will learn secrets hidden from the foundation of the world.

Thoughts

Your thoughts should at all times be worthy of your highest self, your fellow man, and God.—*Charles Fillmore.*



Questions on the Quest

... with answers by
MARCUS BACH

THE IDEA To answer readers' questions about anything related to increased spiritual understanding and deeper integrative growth. To discover not only what people are asking but what people are thinking about in the area of beliefs and practices in the world within and without. To help others—and us—in the spiritual search. To stimulate the search itself.

Question: *What is meant by "The Christian Ethic"?*

L.B.

Answer: "The Christian Ethic" refers to principles by which Christians should live and by which a Christian can be identified. Originally, Christian ethics were based on the Sermon on the Mount and on other challenging disciplines such as

the command of Jesus to the rich young ruler (Luke 18:22) who felt he had done pretty well with his life. Jesus, however, said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me."

Albert Schweitzer, at one point in his life, insisted that such literal obedience to ethics of this kind was only for those who were expecting the coming of the kingdom of heaven *within their lifetime*! They sold or gave away everything they had because they wanted to make sure they were going to be "saved." Nonetheless, the impact of Christian ethics made enough of an impression upon Schweitzer himself to persuade him to dedicate his life in a special, unselfish way to Christian service in the depths of Africa.

Today, Christian ethics are tempered by the culture in which Christians live and by changing social and moral standards. Old-time ethics such as, "Turn the other cheek," "Walk the second mile," and others, are reshaped by world conditions. At least, such is the underlying rationale in many instances. Ethics are also changing because of a belief that God may have new revelations in the light of the



Marcus Bach

harsh realities of the contemporary world. Such speculations may be nothing more than a cop-out or, at best, human assumptions, though who is to say that God's revelations may *not* indeed be onward-going?

Be that as it may, Christian ethics are often formulated by the states of consciousness that religious leaders demonstrate, preach about, and believe in as the challenge of Christ in our time. A contemporary guide or criterion for a personal Christian ethic is still the age-old question: What would Jesus do in given situations, and do we have the courage to do what He might conceivably have done? Every religion has its ethic, but "The Christian Ethic" cannot logically be separated from the life and teachings of the Christ.

MB

Question: While no one can truly predict the future, it seems a real possibility that human life may not survive forever on Earth. Do you ever confront this possibility in

your consciousness? If so, how do you deal with it?

Jim

Answer: Since speculation is the spice of life, I often season my mental hunger with all sorts of hypothetical equations and abstract fantasies. The end of the world, the end of the age, the obliteration of human life, the demise of planet Earth itself are all part of the mental games we play. And, since many life forms inhabited the Earth for a million or more years before mankind, they could still be here after we, in anger, haste, or thoughtless waste, unleash the awesome weapons which, world leaders soberly assure us, can kill every living man, woman, and child—at least twice.

How do I deal with all this in consciousness? Thoughtfully. And with a strangely persistent faith that in God's plan there are greater meanings than we know, deeper depths than we have sounded, and the possibility that planet Earth is actually one of His most favored provinces because He placed people upon it, which is more than He seems to have done with the other planets in our galaxy.

And I recall how I stood one morning in the tremor of an earthquake in Los Angeles and how, in the few seconds in

which the Earth's surface moved like a living carpet under my feet, I found myself saying, "Oh, God, how great Thou art!" This did not explain the destruction, the several deaths, and the mystery of it all; but in a way it held a secret message of God's ever-powerful Presence in human life and affairs.

MB

Question: My son, seventeen, has joined a Zen group and seems to have turned his back on the Christian religion. I am a Methodist and am trying to be patient and understanding with him, but I am plainly confused as to the attraction these new groups hold. How does a person deal with a situation like this? What do you think of Zen?

Not Worried but Wondering

Answer: We are living in a questing age. New groups, new approaches, no less than revivals of ancient spiritual movements, are the order of the day. Zen holds a special appeal because of its techniques for causing one to observe what goes on within oneself. It aims at a balance between awareness and detachment. Briefly stated, the little self must perish or at least be

sublimated so that the great Self (true knowingness) can be revealed. This is quite comparable to the basic Christian idea that the self must die in order to be reborn as the Self or God-manifestation.

Why not suggest to your son that you would be interested in having him give you a comparative study, as he sees it, of the likenesses and differences between Zen and Christianity. In fact, I would suggest this to many other moms and dads whose children have become devotees of such groups as the "Moonies" or the Unification movement, Hare Krishna, Scientology, various Hindu groups, Children of God, and many, many more.

To the Christian who is fundamentalistically involved with Jesus as "the only way of salvation," Zen would be an anathema. To the liberal Christian, however, to whom religion is a way of life, to whom Jesus is a Way-Shower, and who tries to see a basic good in non-Christian faiths, Zen is fascinating and challenging. Manly Hall has said, "The Zen school of Japan is probably the most subtle of all Buddhist sects. Its principal mediums of communication are painting and poetry. There is nearly always a quaint kind of humor associated with its teachings. It makes light of serious mat-

ters and dignifies what we might consider to be trivial."

This is an important insight. We dare not prejudge or interpret Zen, or any group for that matter, without a deep knowledge of what these groups are all about, where they come from, what they are truly aiming at, and where they are headed. I spent time with D. Z. Suzuki, a truly great Zen teacher. He once said, "Awaken the mind without fixing it anywhere. When you have done this, you have found the secret of Zen."

In his study, Hall quotes a Zen poem and provides a commentary which explains most interestingly what Zen philosophy is all about:

Broom said to Buddha
We saints can never sleep.

Buddha said to broom
We little folk must sweep.

Old brocaded Abbot
Smiled as he knelt to
broom.

Buddha leaned in cupboard
While Abbot swept the
room.

Hall points out that the humor of the poem is obvious, but that the deeper meaning suggests that in the Zen way of life nothing is important and

nothing is unimportant. Every incident, everything that happens in life has deeper hidden meanings when we look at them through the eyes of quiet contemplation. In a strange and wonderful way, the Buddha, the Abbot, and the broom are interchangeable when our mind transcends human standards of value.

The commentary of the poem suggests that, "the broom symbolizes the labors of humble persons such as artisans . . . workers of the world who make all higher achievements possible. The broom also represents those students who are often inclined to overestimate the degree of knowledge which they have attained. Buddha, having attained enlightenment, has achieved equality with all existing things and shares the burden of both the great and the small. The Abbot has experienced the Buddhapresence in the broom and smiles in a paternal way. Buddha retires to the closet and transfers to the Abbot the labor of sweeping away the delusions of mortal existence." Rather interesting, don't you think?

In closing your letter as you did, "Not Worried but Wondering," you give the impression that you are willing to enter into your son's spiritual quest; and this is what I am driving at

in my rather lengthy answer. I would hope that all parents, be they Methodist or Unity or whatever, will recognize the fluid, excitingly open, and insightfully challenging state of religion in these days of change and intermingling of cultures, races, and spiritual beliefs. God is at work, so to say, in raising spiritual consciousness everywhere, in persuading us to see our likenesses rather

than our differences, our oneness instead of our mistaken "manynesses," and our close relationship in the basic things of life: love, wonder, peace, beauty, freedom to pursue Truth as we see it and to hold to God's manifestation in us as a living creed in the life of our time.

MB

From the Writings of Charles Fillmore

The Fullness of Time

ALL SANE PERSONS acknowledge the necessity of observing the laws of health in their daily living, but the great majority have a human standard. Now that the whole race is awakening to the knowledge of a higher source of existence, more people every day are giving attention to the law of Spirit in their lives.

"Order is heaven's first law." If we desire to demonstrate health when we receive more spiritual life, we must order this life rightly; for if it is not so ordered, mental and physical discord will ensue.

This applies to all that we think and do. Everything must be brought into order.

If we affirm prosperity, that too must be brought into orderly relations with the rest of our thinking. We may be declaring life and prosperity and at the same time be holding some disorganizing thought. This will produce inharmony and discord in body and affairs. Lack of orderly arrangement of thoughts is responsible for many delayed demonstrations of healing.

We find in the Scriptures constant reference, in symbols

and also in direct language, to order as a fundamental law of the universe and of humanity. There must be order in the spiritual life as well as the material life. All people have observed this, and especially the people of God. Paul said, "Let all things be done decently and in order."

You want to know then the metaphysics of order as a means of demonstrating health. How can you order your life by the divine plan? You do it by accepting it as a truth that there is such a plan and by making this plan yours through affirming your oneness with the omnipresent Mind in which this plan exists in its righteousness.

Say, "*I am the offspring of God, and I am one with His perfect wisdom, which is now ordering my life in divine harmony and health.*" Ask for wisdom; then affirm divine order. Put yourself in unity with Spirit. Then you will come into the consciousness of a new world of thought and act and find yourself doing many things differently because the orderly Mind that directs the universe is working through you. A harmonious relation will be established in all your ways. Whatever there was in mind, body, or affairs that was out of harmony will easily be adjusted when you open the

way in your mind for the manifestation of divine order.

Examples of Order

The bringing forth of man even in the material sense is an orderly process. The birth of Jesus is an example. His coming was foretold and arranged beforehand. It was not left to chance. His mother "magnified" the Lord before He was born. This illustrates that it is necessary to have order from the very beginning. The bringing forth of John the Baptist is an example of the coming of another state of consciousness and of the necessity of law and order in prenatal culture.

This spiritual law is operative in food and clothing. If we think about order and harmony, our taste in material things will change. We shall desire the purest foods, and there will be more harmony in the colors we choose to wear.

"If God doth so clothe the grass of the field . . . shall he not much more clothe you?" Some people think it is impossible for people to be clothed like the lilies. But if we stand above all creation, have we not power to clothe ourselves in the richness and glory of Spirit?

Out of the air we may manufacture the things we eat and wear. This is not a flight of fancy. Chemists are already con-

sidering the possibility. It is not an assumption of theoretical metaphysics that we may be able to make our food and clothing from the air, but a logical conclusion that follows the understanding of God as the omnipresent source of all that appears.

So long as we believe in the slow processes of what we call nature, we shall place ourselves under a law of slowness. But if we know the spiritual law of health and the power of the word, we shall bring into operation in our lives an entirely different law. Where is the limit to the power of thought?

Let us begin anew and lay down the law of order in all we do. If there is a tendency to hurry, let us stop and affirm divine order and rest ourselves in its poise.

Geologists tell us that our world has been whirling around the sun for over five hundred million years. So you see there is no need to hurry. Remember that you live in eternity now. This thought of omnipresent eternity will alleviate nervous tension. Put every thought and act under the divine law.

Work at Demonstrating

If you are disorderly and indefinite along any line, put yourself at once under the order of Divine Mind by affirm-

ing daily that the same law that swings the stars in the cushioned ethers is operative in and through your life and all your affairs.

So if you find yourself disappointed because you do not at once demonstrate health or success, be at peace and know that your earnest prayers and meditations are working out in you a soul growth that will yet become manifest beyond your greatest hopes.

It is easier to seek the Truth willingly and be watchful and obedient than it is to be forced by some severe experience. Hard experiences are not necessary if we are obedient to the Truth that saves us from them. Time should be given to prayer and meditation daily. We cannot grow without them, and no one who neglects them will successfully develop spiritual powers.

We are receiving new truth in all fields, and if we are to use it, it seems most important that our religion be progressive, that we get new and higher concepts, and that we see deeper and more scientific relations in the lessons and experiences of those who have preceded us in study and demonstration of spiritual Truth.

If there is science in the universe, there must be science in the Mind that projected the universe. If there are mathe-

matical accuracy and order in the material world, there are like accuracy and order in the mental world. If there is science in the relation of atom to atom, if there is science in the current that flows over the wire and sets in motion the electric fan, there must be science in the Mind back of these manifestations.

God created all things by His mind, by His thought, by the power of His word. The divine fiat went forth, "Let there be,"

and there was. The one Mind is still projecting itself into the universe, and its law of health is expressed by us through thought rightly directed. The highest expression of divine thought is humanity.

God created us in His image, in the image of perfect health. How important then that we should study the science of mind and in every way seek to find the law lying back of the harmonious universe in which we function.



Monthly Thoughts

ILLUMINATION—"Pray without ceasing; in everything give thanks," wrote Paul. To acquire the mind that is always open to Spirit, we must be persistent in prayer. It awakens the Christ consciousness and sets into a lasting glow the core of the soul.

The Christ Spirit in me is my assurance of divine wisdom and spiritual enlightenment.

HEALING—Jesus compared Spirit to the air in describing the "new birth." It requires lung capacity to breathe deeply of the oceans of air, so it requires spiritual capacity (through prayer) to realize how accessible the omnipresent Spirit is to heal, to re-

new—how ready to fill us full of itself.

The Christ Spirit in me is all-powerful and I am strengthened, restored, and made whole.

PROSPERITY—As we meditate on positive and constructive affirmations, we not only increase our awareness of our spiritual consciousness but we also increase our vitality and substance. We are resting in God, and at the same time gathering strength for the power of greater demonstrations.

The Christ Spirit is at work in me and my affairs to bring abundant prosperity and overflowing good.

PRAYER POWER

Excerpts from letters to Silent Unity, quoted with permission of the writers.

Safe and Successful Journey

Dear Silent Unity: Thank you for your prayers for a safe and successful journey for my husband and me to Rumania. Our journey was perfect in every way. I even gave a copy of DAILY WORD to a young woman who had never heard of Unity. Enclosed is our love offering. — M.M., California.

Affirmation Assists

Dear Silent Unity: Two months ago I went through an operation for a hip replacement. In the process of keeping my thoughts "upstairs," I happened upon a short saying in a UNITY Magazine article which I used from the moment of the ordeal to the time I was returned to my room and bed. It was, "I am poised, calm, and unafraid." This persistent thought worked like a charm. My progress has been miraculous! I was walking almost immediately upon returning home. This, of course, was due to positive thinking supported by the articles in UNITY Magazine. — Mrs. M.D., Maine.

Thankful for Blessings

Dear Unity Friends: This is a time to be especially thankful for all our blessings and one of my greatest is the help and inspiration I have received from Unity. I want to thank you for the Unity literature you have sent me. I hesitate to give them up they have so many wonderful articles in them, but I pass them on to others to enjoy and be inspired.

Please use my small contribution wherever needed in your many services. — H.P.M., California.

God's Eternal Love

Beloved Friends: Enclosed is a token of love and appreciation for your prayerful support.

A week before I was to leave for



THE LIGHTED WINDOW AT SILENT UNITY

To call for prayer help, phone (816) 251-2100. (If you have an urgent need and have no means of paying for a call, dial our toll-free number: 800-821-2935.)

A Message fr

People write to tell us that they have gotten help by praying with Silent Unity and that they would like to learn more about Unity. "How and where would I start?" they ask.

If you are interested in Unity's teachings, I believe a good way to start is to read one of the books that presents them. Since I am a writer and have written a number of these, I hope you will want to read some of mine.

If you wish to go into our teachings in more detail, I would suggest that you enroll in the *Unity Fundamentals* course, an ungraded correspondence course that presents our teachings in a series of three steps of increasing complexity.

Or, if you would like personal

instruction, you might attend the Unity Institute of Continuing Education, information about which can be obtained by writing to Unity School of Christianity. It is conducted at Unity Village. Each session lasts two weeks; and by completing the full course, you can become a licensed Unity teacher, if you so desire.

If you become this interested in Unity's teachings, you may want to attend a Unity center. There are at present about three hundred of these, most of them in the United States but some in foreign countries, and you can learn if there is one in your city by writing to Unity School of Christianity.

However, with all this talk about books and schools and

a visit with my son and his family, I received a telephone call.

"Mother, are you sitting down? If not, I think you'd better. We've been going through a very heavy ordeal with E—."

"What's the problem, Son?" My heart lurched heavily within me. For years I had been concerned with the knowledge that my

grandson had been permitted utter freedom with no element of discipline or spiritual guidance involved. Nevertheless, though fearful of the answer, I was not prepared for it when I heard . . .

"E— has been in Juvenile Hall for three months on an indictment of murder. We wanted to tell you before this, but we didn't want

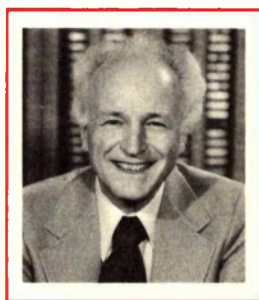
m Silent Unity

centers, I have left out what is the most important source of instruction to a new Unity student.

When Charles Fillmore began this movement, he was disturbed by the many different teachings he found among different teachers. So he wrote: "I said to myself, 'In this babel I will go to headquarters. If I am Spirit and this God they talk so much about is Spirit, we can somehow communicate.'" He began to pray and meditate.

The essence of Unity—far more important than books or courses of study—is prayer and meditation. Whether you have just begun the study of Unity or have been studying it for half a century, Truth is within yourself and it is there that you

must seek it. For it is there that you must find it, if it is to become real to you. Books and courses of study may help, but in the beginning and in the end you must turn within yourself and seek the truth of your being there. Of this I am sure: "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."



James Dilbert Freeman

to worry you. However, since you'll be here next week we thought it best that you be prepared."

"I don't believe that E— could or would do such a horrible thing. I won't accept it as fact."

I hung up the phone and immediately called Silent Unity and placed my seventeen-year-old

grandson and the whole situation in prayer.

It is needless to go into detail about the seven months of agony endured by both the boy, his parents, and his family. As the months dragged by and the time for the trial approached it seemed that every legal avenue presented a wall of unbelievable obstacles.

And, though the costs were monumental, E——'s release from his nightmare of reality was our only concern.

Through it all I remained steadfast in my faith in God's love and justice. I stood firm in the knowledge that only God governed the mind of man and that Love alone sat enthroned upon the judgment seat. Truth would prevail!

By relying constantly on these Truths and leaning heavily on my faith in God's goodness. I surrounded E—— and all involved in love and placing them in God's hands, I rested in His graciousness.

Praise God! During the third month of his confinement and through the loving guidance of a facility chaplain my grandson turned to God. My heart was overjoyed! It truly was an answer to many years of fervent prayer.

Time does not permit me to enumerate the many, many agonizing hours, days, and months that my grandson had to endure his imprisonment. Then, at last the trial date was set. From beginning to end it was a complete travesty of justice. We couldn't believe it was happening. But it happened. He was found guilty of first degree murder, based solely on the fact that he had been the last person to have been seen with the victim. None of the evidence pointed to him. It was incomprehensible that such a verdict had been reached, and especially

when one read the transcript.

At this point, I again appealed to Silent Unity for continuing prayer. Humanly, it was not easy to stand firm when all legal agencies seemed against us. But then I was led to pray for the "powers that be." I knew that there had to be one, just one person, in the system, who would be led to see and know the truth.

Wheels were set in motion by our attorneys to appeal the case. Another endless month passed and through it all E—— remained firm in his newfound faith and had no sense of resentment for his predicament.

However, before an appeal could be made it was necessary to have a rehearing and this hearing had to be approved by a Superior Court judge after he read the transcript of the trial.

"I can't believe what I'm reading. It's unbelievable! There is no shred of evidence against this boy. He is not guilty! Case dismissed!"

The nightmare was ended!

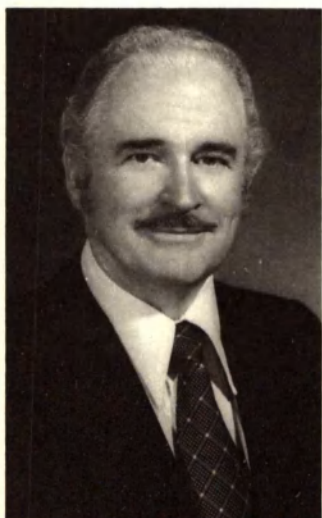
Though the walls around E—— had seemed insurmountable, I realize now that they were his salvation and his newborn faith was the open door through which he walked into freedom.

God's Truth reigned supreme! Another miracle of prayer. Another evidence of God's eternal love.

God bless each and everyone in your wonderful work! — G.K., Arizona.

Backward Orders for Forward Living

BY
PAUL C. BARRETT



Now the Lord said to Abram, "Go from your country . . . to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing."

ABRAM WAS THE father and founder of the Hebrew race. The people of the Hebrew race were known as "the chosen of God." Why? Is it because God looks upon certain people in a special way? No, it is because certain people look upon God in a special way. When we look upon God as the One, the Only, the Living God, then we become "the chosen of God." A "chosen" one is an open channel who demonstrates freely the goodness of God and becomes a "light unto the world."

In their founding state, the Hebrew people were pure in their devotion to God and simple in their manner of worship. To them He was the One, the Only, the Living God. Daily they turned to Him in worship. Religiously they obeyed His slightest command. Their faith in Him was unquestionable. All of this adds up to being "the chosen of God."

By looking further into Hebrew history we discover that, as time went by, the Israelites lost sight of their pure and simple approach to

religion. As their ways of worship became more complex, their sense of alienation from God increased. Trouble in vast quantity became their lot, both internally and externally. Their times of actual communion with God were few and the effects were temporal. They lost their so-called "chosen" status, and it remained lost until the coming of the Messiah.

Back to God

To some, the Messiah has not come unto this day. But to others, He has come in the form of Jesus Christ, who expanded the concept of "the chosen of God" to include all people in their divine potential. The Master Teacher taught that anyone who goes back to spiritual principle in consciousness—and that is just another way of saying "back to God"—becomes "the chosen of God" through which His light shines.

Years ago the tour guide captain at Independence Hall in Philadelphia told me that the interior of the Hall was to be completely restored to its original form, whereas only partial restoration had been done until that time. If you were given charge of such a task, what would be your first logical step toward restoration? Would it not be to seek out the original

plans from which the building was constructed? With them as a guide, accurate restoration would be greatly simplified.

To become "the chosen of God" we must go back to the image-likeness plan of God within and religiously submit in unquestioning faith to the original pattern revealed. This requires invoking the simple forms of worship of the One, the Only, the Living God which the early Hebrews practiced. Isaiah gives us beautiful instruction in doing this: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." (A.V.)

Once I heard a man speak against this text of Isaiah. He proclaimed: "It does not express the spirit of Christianity. It counsels going backward instead of forward. It counsels resting instead of striving. It counsels keeping silent instead of raising our voices in protest against evil. It counsels complacency when we are called upon to be filled with discontent with things as they are. 'Returning and rest . . . quietness and confidence,' these are not in keeping with the challenge of our times!"

A Backward Movement

Looking about and seeing all the dissension, protest, strikes,

disruptions, and so on today, it might at first appear the man's observation is justified. But such belief is *not* in accord with the Jesus Christ way of Truth. It is true, we admire those who move forward, associating such action with progress. Our heroes are people who move forward, people who accept the challenge of the unknown and do not rest until it is conquered. And yet, meaningful action that has carried us forward has been preceded by a backward movement.

Some years ago George Romney won an overwhelming victory for the governorship of his state. An article written about him related that he spent seven days in quiet prayer, in returning and rest, before deciding to run for office. He went back to the Source for instruction and orders, and it served him well.

In the White House, Abraham Lincoln was pacing up and down, lonely and troubled as battle reports poured in from Gettysburg. The fate of the Union Army, and to Lincoln the fate of the United States, hung in the balance. At that tense moment Lincoln entered a room alone, locked the door, and prayed. He went back to the Source. Later he described the moment to a friend: "I told God that I had done all I could; now the result was in His hands. If this country was to

be saved, it would be because He willed it. The burden fell off my shoulders. My intense anxiety was relieved, and in its place came a great trustfulness." History has recorded the forward results of this backward action.

Jesus Christ is the prime example of One who often made the backward journey of "returning and rest." No man in all of history was more forward moving than He, yet every inch forward was preceded by a journey back to Principle. He drew heavily upon that original image-likeness plan found in the consciousness of Christ indwelling. His strength of accomplishment was gained in "returning and rest."

"In quietness and in confidence shall be your strength." The key words in these backward orders from Isaiah are "quietness and confidence." Return and rest, first in quietness, and second in confidence.

Total Stillness

Let's speak about "quietness." It is in the realm of total stillness that the perfect plans of good are revealed. Real strength comes out of quietness, the strength of Spirit that allows us to lay hold of and carry out the perfect plans. In the realm of stillness all worldly activity of mind does

cease, and God's word thunders in the listening ear. There is nothing so strength-giving as the "thunder of silence."

To rest in the silence is to have moved back up the stream of life. It is to have left behind the waters polluted with lack, inharmony, disease, and death—all impurities of the world. It is to have come upon the source of living water, pure and clear, where one can drink his fill and quench his thirst for God and good.

From the backward orders of Isaiah, let's speak of "confidence." George Lamsa says that "hope is confident expectation." Hope is not really a weak word as it is so often interpreted from the Scriptures to be. It is very positive. Who can forget "Christ in you, your hope of glory." To paraphrase: "Christ in you, your confident expectation of glory!" Confidence is a blossoming of one's inner faith.

Jesus' continual backward movement to the source of all good allowed Him to never lose faith, a faith continually sustained by confidence. Confident expectation exuded through His thoughts, words, and actions. It came out of the backward activity of returning to God and led Him forward to unlimited experience of good.

"In returning and rest shall ye be saved; in quietness and in

confidence shall be your strength." Backward orders for forward living!

It is the nature of plants to "return and rest" in order to bear fruit. Some years ago a woman from Michigan, where cherry trees flourish, moved to Florida. She got the idea that she could grow cherry trees in Florida and make a fortune. After all, the climate was ideal for growing them and no one else was doing it. So she planted her trees and they grew beautifully. Eventually they reached the fruit-bearing stage. And such a prolific crop of cherries! The trees bore fruit . . . and bore . . . and bore. Then they died! Why? They burned out with no rest!

Let's not burn out our life of good. We must return often and rest in God. Let us begin and end each day this way. Our strength-giving capacity to accomplish is in direct proportion to our practice of quietness and confidence.

The word "religion" means "the way." The way of God is the way of Christ. The way to Christ is the backward way—the way back to God, pure and simple. But that is the way forward to all good. What is your religion? Let it be the backward way of quietness and confidence, and you will know yourself as "the chosen of God!"

How to Live Life Victoriously

BY WINIFRED WILKINSON HAUSMANN

V.

How to Cure Hurt Feelings

TWO FRIENDS BUILT homes on adjoining acreage. They had great plans for the area, including an airport that would be for a joint investment.

Soon after they moved in, one man asked the other, "Would you mind if I cut down a few trees on your property? It would certainly improve my view."

The neighbor adamantly refused to let the friend touch even one tree on his land, and the first man became offended—not only offended, but badly hurt by the refusal. So he retaliated.

A source of great pride with the second neighbor was the frog pond that occupied space on both parcels of land. The man whose feelings had been hurt went out and drained his

half of the pond, which happened to be the lower end. Naturally, that was the end of the frog pond; and the other man felt he had to retaliate.

This true story of two men who started out as friends and neighbors deteriorated into a continuing battle of hurt feelings, each man trying to outdo the other in arranging unpleasant surprises for the other. And so it went as long as they lived on the adjoining properties where they had started out with such high hopes.

What they didn't understand is that no one can afford hurt feelings. No one can harbor the corrosive emotion of feeling oppressed or persecuted without harming himself or herself mentally, emotionally, physically, and in the area of human relationships.

Retaliation doesn't solve the problem, either. It simply aggravates the situation. It is a law of the universe that you cannot hurt another without also hurting yourself.

So what can you do when someone does something that seems to be a breach of friendship or a betrayal of trust? How can you cure hurt feelings?

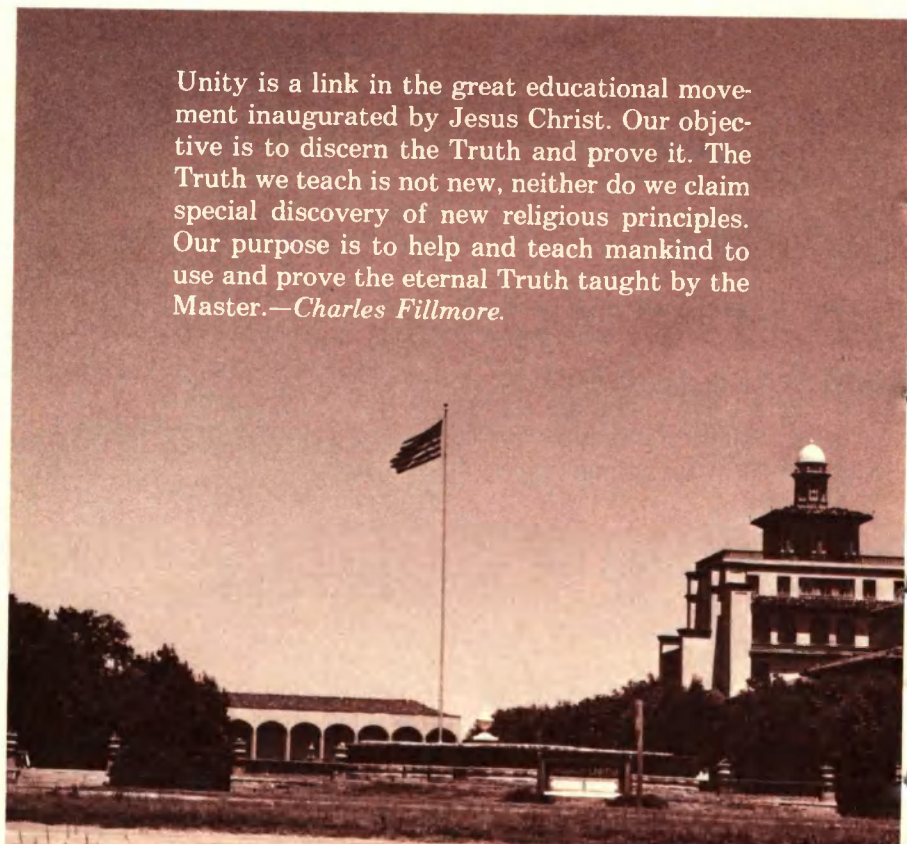
From time to time, Jesus had to deal with hurt feelings among the disciples, as each one wanted to be first. It seemed easy for them to be-

come competitive and offended at small things.

On several occasions the disciples squabbled among themselves trying to determine who would be the greatest in Jesus' kingdom. Jesus refused to recognize the possibility of hurt feelings and reminded them to be teachable and trusting, as little children, and not assertive and contentious.

Even at the Last Supper, a time that was very important in Jesus' life, those who were closest to Him were arguing among themselves. He was try-

Unity is a link in the great educational movement inaugurated by Jesus Christ. Our objective is to discern the Truth and prove it. The Truth we teach is not new, neither do we claim special discovery of new religious principles. Our purpose is to help and teach mankind to use and prove the eternal Truth taught by the Master.—*Charles Fillmore.*



ing to share His deep feelings with them and they were concerned about who was going to be most important. But Jesus did not become offended at their callous lack of concern. Even when the disciples fell asleep in the Garden of Gethsemane, after He had asked them to keep watch with Him, He was understanding and forgiving. He didn't believe in hurt feelings, and He continued to demonstrate individual freedom and authority. At the same time, He showed proper concern for others. While the disciples argued among themselves in the upper room, He picked up a towel and took over a servant's job, washing their feet to show the value of service.

With the intuitive knowing that characterized His relationships with others, Jesus perceived in advance that Peter would betray Him three times before the Crucifixion. Even this didn't make Him bitter. And He was careful to give Peter the opportunity to make amends (once for each betrayal) when He appeared to the disciples after the Resurrection.

Three times Jesus asked Peter, "Do you love me?" (John 21:17.) The disciple, not understanding the Master's way, was grieved because Jesus asked the question more than once. After he had as-

sured Jesus of his love, Jesus gave him specific instruction, "Feed my sheep." Peter's job had been assigned.

"What Is That to You?"

But Peter wasn't willing to just go ahead and do the work. He looked around and saw John, and immediately he began to think in terms of competition and hurt feelings. He asked, "'Lord, what about this man?' " (John 21:21.) Jesus answered with another question, "'If it is my will that he remain until I come, what is that to you? Follow me!' " (John 21:22.)

A tremendous teaching! When we are following the Christ, we do not have time for hurt feelings or undue concern about what another is doing. Jesus says to each of us, "What is that to you? Why are you wasting time and effort on what the other person is doing? Follow the Christ, the Spirit of God within you!"

There are two basic causes of hurt feelings.

First, when you let yourself be disturbed and upset because of something another has done, you are making the decision to let that other person control what goes on inside you.

Actually, no other person can hurt your feelings or upset your peace of mind. No one can

climb inside your soul and make you react in a certain way. All another can do is to provide a stimulus. You determine how you are going to react to it. If you decide to become upset about a certain incident and to harbor feelings of distress and injury, that is a decision you make for yourself.

Jesus provided a way out that applies to any situation in which you feel hurt or upset. Ask yourself, "What is that to me? I have a Spirit within me that is greater than anything anyone can do or say. I am the Christ." Claim it. Declare it. Live with it. Concentrate on it so strongly that all thought and even memory of the offense fade away.

But suppose someone does something that seemingly injures you, mentally or physically. Do you simply let him continue to perpetuate the wrong? No, of course not. You use wisdom in all of your dealings with others. But by following the guidance of the Christ within, God's own Spirit in you, you do whatever needs to be done—without any human sense of retaliation, but rather with peace and freedom in your own self.

There is always a right way to handle any situation. But there is only One who can reveal it to you, the Spirit of God in the depths of your being, the

One who speaks in such a small voice that you can't hear it unless you are willing to become still and listen.

The second cause of hurt feelings can perhaps best be illustrated by the children's game of "follow the leader." The challenge is to do whatever the leader does, no matter how silly or dangerous.

Expectations

Sometimes people carry this idea of patterning their lives on the expected actions and reactions into their adult activity. They look to see what others are doing and then act accordingly. They are so busy watching the other fellow that they may not really have time to build a life of their own.

If another person gets a promotion on the job, they fall into the trap of feeling hurt and resentful because the opportunity didn't come to them. After all, they argue, it is "natural" to feel hurt.

They are still playing the game. They are giving the expected response of the human consciousness. They stay in the old rut because they are unwilling to learn a new way of living. And so they go through life fighting the world and nursing hurt feelings.

Jesus gave us the answer. We do not have to follow a

human leader. We do not have to be one of the world's many sheep, influenced by first one person and then another, never making independent decisions.

There is only One who is qualified to be our Leader, and that is the Christ within us. When we are willing to follow the Spirit within us, we will not have difficulty making decisions. We will know what to do and we will do it. And if another receives a promotion we had expected, we will not become hurt. Rather, we will ask, "What is that to me? I bless him on his way. God is in charge of my life, and my own good comes to me in His right and perfect way."

Here are some "dos" and "don'ts" for learning to program our lives from within, thus curing all feelings that we have been maltreated or injured in some way.

"Don'ts" for Curing Hurt Feelings

Don't depend on others to build your self-image.

Many people are so concerned with the impression they are making on others that they literally come to see themselves as they think others see them.

Before making a move, they ask themselves, "What will people think?" And when

others do not express approval and approbation, they withdraw into themselves to nurse their hurts and wonder what to try next to make others think well of them. Meanwhile, they find it impossible to build a strong self-image, because they are totally dependent on the approval of others.

We cannot afford to look to anyone or anything outside of ourself for our self-esteem! We have to learn to establish an inner vision of self-worth, based on knowing ourself as a child of God, divinely endowed with all spiritual qualities. When we feel good within ourself, we can then establish healthy relationships with others.

How do you think about yourself? Do you try to fulfill the expectations of others, wanting their approval, or are you willing to follow the way that is right for you?

In a visit to a nursing home, I became acquainted with a lively little lady who was always busy crocheting some item to give as a gift. She always seemed happy and interested.

Her roommate complained because she wouldn't join the group on the patio; but the lady with the crocheting told us, "I know they call me Princess and think I'm stuck-up. But I just don't like to listen to all of their gossip." What the

others thought or said didn't bother her. She was too busy doing the thing that felt right and good to her. And she was happy with herself and others!

Don't expect appreciation.

What a happy surprise it can be to have someone say, "Thank you," for a gift or favor you have forgotten! What a disappointment it can be to wait for the appreciation that never comes.

Why do you give to others or do something nice for them? Is it for the return? Or is it because it is God's nature to give, and you are expressing His nature in you?

Many hurt feelings result from doing something for another in the expectation of a return of gratitude. When the appreciation isn't forthcoming, the tendency is to be hurt, to cry, "Nobody cares. Nobody appreciates anything I do." (One incident is easily multiplied to encompass everybody and everything.)

If we are living in an attitude of healthy adjustment to ourselves and others, we will be giving. We will not give unwisely, as in the case of overindulgence of a child already spoiled. Neither will we continue to give to people who are unwilling to help themselves. But we will give joyously, freely, as God directs, without thought of return. With no expectation

of thanks, we won't be frustrated when it doesn't come. Instead, we will be happy and busy, and the appreciation (if it comes) will be just one of the bonuses of good along our way, not a cause of extreme elation or disappointment, but just a nice happening in our day.

Don't let the hurts build up.

It is always good to clear up negative feelings when they occur. Otherwise, they may attract others of their type and build a strong bulwark of distress and injury that is hard to penetrate. Small hurts may be handled easily if recognized and rejected at the time, but large injuries are reinforced by so many memories and so many strong emotions that removing them can be a monumental task. It can be done, but how much easier it is to take care of the little things as they arise!

Marriage counsellors particularly are aware of the danger of a build-up of hurt feelings. How often one partner becomes defensive about conditions and situations that exist only in mind—a fabrication of hurt feelings and frustrations. Allowing a series of incidents to pile up into a mountain of seemingly insurmountable problems can result in a broken marriage. But it doesn't have to happen! Understanding and communication will dissolve

hurt feelings when they arise. And how much better it is to get rid of them when they are small.

Remember, all of us make ourselves miserable or happy by what we choose to think and feel. No one can make us happy, and no one has power to cause us to be unhappy. We choose, and when we begin rejecting little feelings of offense and injustice when they arise, when we handle situations with maturity and good judgment, then we will not allow a build-up of hurts in the first place.

"Dos" for Curing Hurt Feelings

"Shake off the dust."

Jesus, recognizing the vulnerability of the disciples He sent out into the world to do missionary work, gave them specific instructions for avoiding hurt feelings. He sent out the twelve who were closest to Him, and He sent out seventy others later. In both cases He gave the same instructions. Knowing that they could only succeed in the work He had given them to do if they maintained their inner peace, He told them exactly how to react to the people they met.

First, they were to seek out individuals who might be receptive to their message and to their spiritual help. When they

approached a home, they were to give the customary salutation to whoever opened the door. They were to speak the blessing, "Peace be to this house!" This was a way of establishing the right thoughts and feelings on both sides for a friendly, happy, and productive relationship.

But Jesus recognized the possibility that they would be rejected in some quarters. So He made provision for that by adding, "'And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you.'" (Luke 10:6) The Hebrew tradition was that a blessing refused would return to the sender, and Jesus was reminding the disciples of this. If someone refused to accept their peace, they should not become disturbed or upset. Rather, they should accept the peace as returned to them. In other words, they couldn't afford hurt feelings!

Then He gave them further instruction. The Master told them, "'And if any one will not receive you or listen to your words, shake off the dust from your feet as you leave that house or town.'" (Matt. 10:14) This meant that they should deny the seeming reality of the whole situation and simply release it into nothingness. If they refused to carry it with them in thought, it would have

no power over them. It would not be able to hurt or harm them in any way.

We too can follow Jesus' way by letting our peace return to us if it is rejected by others, by refusing to let ourselves become upset or disturbed, regardless of what the others do. And when we reach the point of shaking off the dust, we can so completely release the whole

situation that we forget it ever happened. Then there is not even one iota of a seed for hurt feelings!

The men who were sent out by Jesus to do spiritual work could not afford the luxury of hurt feelings. And neither can we allow such emotions to interfere with our ability to function in an orderly, effective way.

Full Circle

By Jean S. Platt

The old man sleeps—an embryo—
knees drawn up to his chest,
I hesitate to waken him;
perhaps it might be best
to let him dream a little yet;
he looks so peaceful there,
and life is so confusing now,
the happy moments, rare.

But even as I stand and watch,
he wakes to gaze at me.
No recognition on his face,
he stares; then suddenly
he beckons with a fragile hand
to bring me to his side.
(He wants someone to comb his hair;
he hasn't lost his pride.)

I hold the mirror when I'm through;
he's pleased; his hair looks fine.
Three score—the years I've been his child;
now, for a while, he's mine.

Follow the Christ within.

Instead of following the crowd, instead of reacting in a human way, we can learn in all situations to turn first to the Spirit of God within us. When we are following the Christ, as Jesus instructed Peter to do, we are on our way to right answers and joyous, freeing feelings. We will live in a God-centered world and will work with a God-centered attitude that doesn't waste time and effort on nonproductive thoughts and emotions.

When Jesus said to Peter, " 'Follow me!' " He was speaking not just to one disciple, but to all who want to learn His way, to do His work, and to feed His sheep. When we direct ourself to spiritual purposes, we will not have the time or inclination to deal in petty incidents or human bickering. We will walk in the serenity of our own inner peace, based on knowing ourself as a child of God and His own appointed peacemaker. We will not look to other people for approval and status as a human being, but we will seek always to satisfy the demands of our own spiritual nature, that part of us that is above all human limitations.

We will be loving, kind, and thoughtful—not because others are loving, kind, and thoughtful, but because we are

following the Christ way of life and growth.

We will have a healthy feeling about ourself—not because we are on an "ego trip," but because we believe in our spiritual nature, our own divine potentiality, and we know that the best way to express our higher nature is to claim it now.

Following the Christ is a life-long project in itself, and it will bring tremendous benefits in the long run. Curing hurt feelings is just one small bonus along the way of knowing ourself as God's channel, necessary for His work on Earth. But when we no longer spend time and energy nursing negative reactions to the happenings in our life, think how much more we have to give to the large spiritual purposes for which we are destined!

Hurt feelings confine us to a small world of human action and interaction. Following the Christ widens our horizons to a very large, God-centered world, where first things come first and progress is continuous.

As children of God, it is our business to "shake off the dust" and get on with the business of being what we are designed to be—happy, healthy, productive, and at peace.

(To be continued)

BY HAZEL LEBRUN

Buckets of Love

"ARE YOU STILL pouring your buckets?" asked Gerrie.

"Sure am," I replied.

"Well, I could really use a few dumped on me!" she said.

"You'll have them," I assured her.

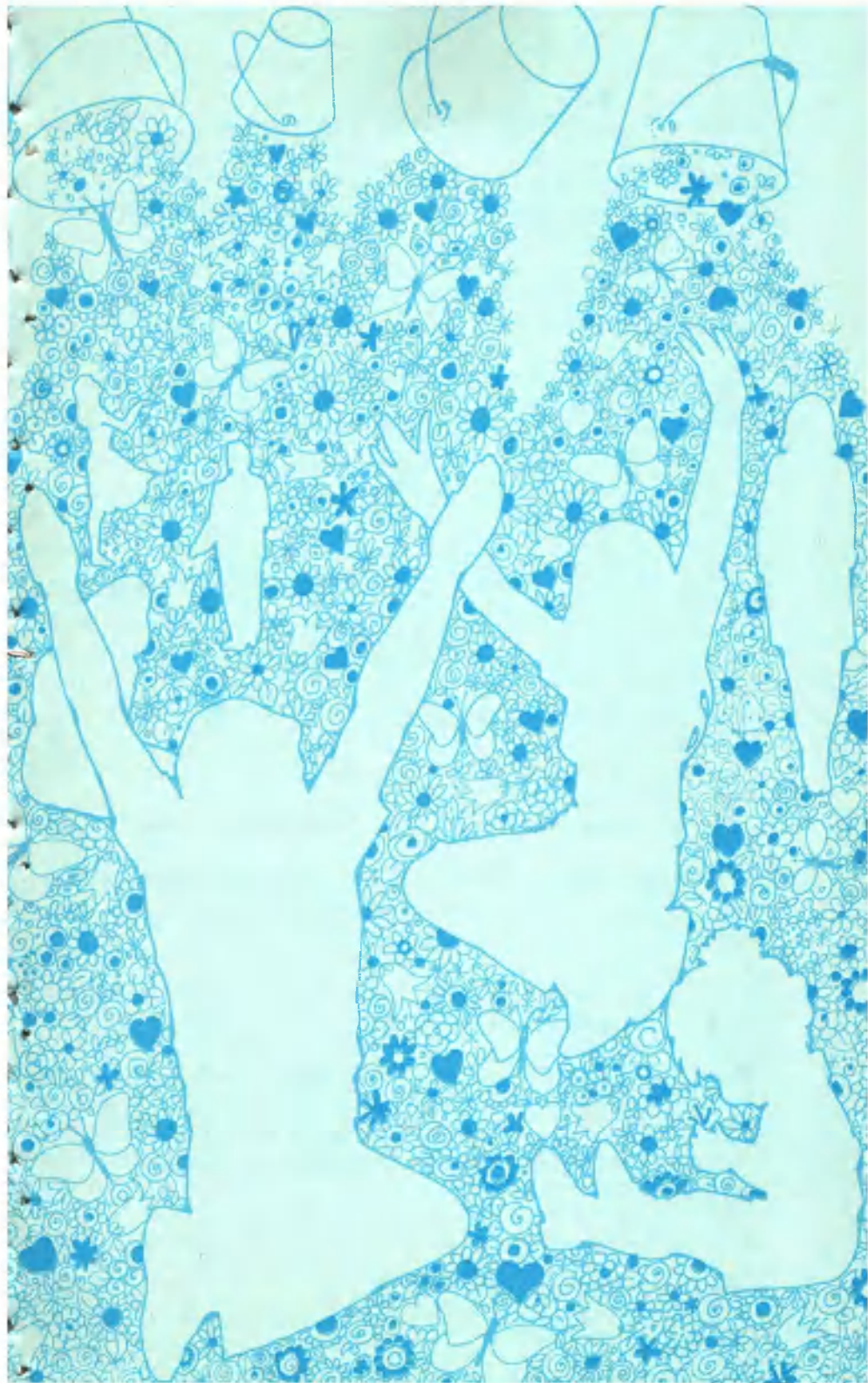
The above conversation took place a few days ago with a friend, and referred to a meditation technique I have been using for several years.

During the sixties my family was torn apart. As we emerged into the seventies, I realized that the beautiful bond of closeness and love we had enjoyed in the past was indeed in the past.

One day I went into meditation with this problem weighing heavily on my heart when suddenly a most unusual sight flashed into my mind. As a

child I used to watch with great fascination a neon sign erected on behalf of a paint company. The sign consisted of a globe with paint pouring over and covering it. The words "we cover the earth" completed the sign.

As I sat puzzling over why I should be remembering this sign at this particular time, it occurred to me that I could use this idea in my meditation. After all, the greatest gift I could wish for others was for God's wonderful love to completely envelope them, so I decided to substitute members of my family for the globe and God's love for the paint. Since the supply is endless, the buckets would always be full for me to mentally pour over each member, and that is ex-



actly what I began doing. Instead of wasting my time worrying, I constantly pictured God's love pouring out of the buckets completely inundating my loved ones.

The results were amazing. Within two weeks the immediate problems were erased, and changes for the better began to take place. Now our family is closer, in terms of love for each

other, than ever before.

I have continued to use this picturing process, and I have never known it to fail. So if you have a problem you need help with, and this method appeals to you, why don't you try pouring a few buckets of God's love over it?

It is simple to execute, does not limit, cannot hurt, and *it works!*

A Living Truth Message

By Jack Dupree

It seems to me God is saying:

"I've done all I am going to do for you.

I have given you *life*. I am that life! Live it as an expression of me.

I have given you *love*. I am that love! It is important that you understand that love is not just something you do; it is something you are.

I have given you *beauty*. Look deep within yourself and you will see it everywhere and in everyone.

I have given you *mind*. It is my mind! But you individualize it for me. It will do for you whatever you believe it will do for you. It is not just powerful; it is all the power there is. It is not just wise; it is all the wisdom there is. And it is present in everything, everywhere all the time.

If you understand what I've said then you know that I AM you!

NOURISHING THE LIFE FORCE

BY RICHARD AND MARY-ALICE JAFOLLA

God expresses in the body temple as the life force which knows and seeks only health and wholeness. The thoughts we think and the foods we eat nourish that life force and affect the chemistry of the body temple. "When the chemistry of the body and the dynamics of the mind are united, a third element is brought forth, and man feels that, 'in Christ he is a new creature.'" (Charles Fillmore)

This series of articles is meant to serve as one means of working with the life force. If you have been searching for the answer to a health challenge, perhaps these ideas may launch your rebirth.

Tired of Fatigue?

THERE IS ENOUGH energy within one human being to run an entire city! To many of us that fact, scientific as it may be, would seem almost laughable. "Me? Power a city? Why, I can hardly drag myself through the day," might be the response. It seems that the most common complaint of people when it comes to their physical states is that of lack of energy—chronic fatigue. Some of us are tired before we ever get out of bed in the morning. It is an effort to go to work, an effort to care for the

house, and even an effort to pray. We are just too tired. And, when we are perpetually tired, life loses much of its meaning as we lumber from day to day discouraged and apathetic.

If this describes you, you will be happy to learn the good news: *it doesn't have to be that way!* That's right. There are thoughts you can think and things you can do that can change your life from one of listlessness to one of liveliness. It's true! You probably feel better already just knowing

there is a way out of your lethargy—a way others have successfully taken and which you, if you sincerely desire to, can take as well.

There are three basic steps to overcoming fatigue. Do you have enough energy to read on? Yes? Good. The first step can be taken sitting or even lying down. That's even more good news, isn't it! So get comfortable, put your feet up, and let's begin.

Your Body of Lights

Your body is a body of light. Jesus told us this almost 2,000 years ago. But it wasn't until recently that scientists have seen the evidence of it. What they discovered was that at the center of every atom there is light. In fact, all matter is energy and some scientists are speculating that this energy is basically light.

Now that is exciting! Your body is truly made up of trillions of tiny lights, all sparkling and twinkling and flashing with a glittering array of myriads of colors. Picture it. Stop reading for a moment, put the magazine down, and close your eyes. Begin to see the dazzling spectacle of your own being. Breathe deeply, sensing the vibrations of all of those trillions of lights as they glow within your cells. Feel the cur-

rents of energy that this brilliance generates as it beams itself through your entire being and then radiates outward into the universe.

You are one with the universe. The lights come and go in the eternal ethers, gliding in and out of your being in an infinite exchange of energy. You are never the same as the moment before—always new, always reborn. Become aware of the continual flow of this stream of universal energy as it passes through your body. Realize that the Source is unlimited, unending, and indefatigable. The energy is *always* there.

What is *not* always there is our awareness of it or our cooperation with it. "Modern science tells us that in the trillions of cells in our body there are imprisoned electronic energies beyond all possibility of estimate; that a single tear-drop has within its atoms dynamic force enough to blow up a six-story building. Man is coming into an understanding of how to release these mighty powers and use them in regenerating soul and body." Charles Fillmore was most enthusiastic about the atom-smashing power within each of us.

We know that when Jesus healed people he was releasing the latent energy within their

cells. In other words, the energy of the life force is there all the time—it is always within us and available to us.

Focus Your Energies

Much of the time we scatter our energies. We can use them for constructive or destructive purposes. It is up to us. If we do not engage in daily prayer and meditation in order to attune ourself with the Christ Mind within us, we find that our energies are dissipated into meaningless and frenzied activities. Unless we endeavor to remain centered in the Christ, seeking first the kingdom of God in all situations, we are apt to be faced with a feeling of frustration and fatigue.

When we pray and meditate we release large amounts of energy that has been lying dormant in the cells. This energy has an effect on the physical body and helps to regenerate and invigorate it.

Every thought we think radiates an energy as it passes through the nervous system. Strong, positive thoughts create positive, constructive energy. The opposite is true of negative thoughts—they will tear us down as surely and systematically as a long illness. That is why we must never say we are weak or tired or sick or old. The body temple

is constructed according to laws that are *always* in effect. According to these laws it is the duty of our body cells to cooperate with what we believe and decree. If we are thinking and decreeing weakness, then it must follow that weakness is what we will get.

Work with Twelve Powers

It might be interesting to work with some of the twelve powers of man in your attempt to fight fatigue. Strength would be an obvious faculty on which to concentrate. Strength is really the idea of endurance. Always affirm, “I *am* strength.” (This is much more effective than saying, “I have strength.”) “I *am* strength!” Repeat it often during the day, silently as well as audibly.

The body center for the strength faculty lies in the back, in the area of the adrenal glands. It would seem to be more than coincidence that the adrenals are related to hypoglycemia (low blood sugar) and hypoglycemia is very often a chief factor in chronic fatigue.

Another power that seems appropriate to work with is zeal. Here is our inner fire—the ability to achieve something with enthusiasm and success. We can use this faculty to its best advantage in a spiritual way, letting it give us the

energy and the desire to unlock our true potential as we strive to maintain our sense of oneness with the universal life force. "In the human body spiritual zeal, that is, enthusiasm, electrifies the nerve substance, which breaks forth into energy," declared Mr. Fillmore, who once made the remark, "I fairly sizzle with zeal."

As you can see, there is much one can do, working in the spiritual realm, to activate new energies in the body temple. Eventually you can build a state of consciousness that excludes all thoughts and suggestions of negativism, weakness, and fatigue. This takes persistence, but it can be done. Then you will continually think of yourself as a body of shimmering colors of light. And much of this can be practiced while lying down!

Exercise Builds Strength

It is time now, however, to get onto your feet as we move to Step Two of our program. Believe it or not, physical exercise gives us energy if done correctly and regularly. In fact, the less active you become the more tired you become. You can prove this for yourself—but you'll have to exercise to do so!

A nice brisk walk is good exercise. Try that. Or try some

swimming or cycling or yoga or mild calisthenics. You will have to find the exercise that works the best for you. There are plenty of good ones. To begin with you won't want to do too much. But, as your nutrition improves, it is remarkable how soon you will find new strength coming into your muscles when you exercise regularly. Physical exercise is one of the three steps in our fatigue-fighting program. Each step is important and must be practiced. So, move the muscles, blessing them for their wonderful strength. Enjoy your exercise, knowing how the life force rejoices in constructive motion.

Foods Fight Fatigue

We are ready at this point to move into our third step, that of proper nutrition. It is time to examine what we have been using for the building materials for the body temple because a good part of the blame for tiredness often lies in the food we eat. Let's check it out.

Are you eating enough top-grade protein? The hemoglobin molecule, the iron-containing pigment of the red blood cell so essential for energy, is built mostly of protein. Only a small percentage of it is iron. This means that an inadequate supply of protein can result in

poverty-stricken blood. This could be a big part of your answer. We *must* have protein. Does each of your meals—and snacks—include at least one of the primary proteins? The top-grade proteins are eggs, milk and milk products, cheese (including cottage cheese), meat, fish, and poultry. These are the finest available and each meal should include at least one. Now this is not to say that you must eat all of them. Some people don't like eggs, others milk, and still others will not eat any flesh foods. That is fine. One can be perfectly healthy without eating all these top-grade proteins. However, when choosing protein food, you should choose from these. (If you don't eat any animal products at all, you can try to skillfully combine your foods to provide a good amino acid balance and thereby improve the protein quality of your nuts, seeds, fruits, vegetables, and grains. However, the proteins enumerated as the top-grade proteins are the best single sources of protein.)

Are you eating the constructive carbohydrates that provide the right fuel for the body? Sugar, white flour, coffee, tea, soft drinks, diet drinks, alcohol, and all the junk foods seeking to invade our tissues are on the "bad news" list. These enemies of health

are *friends* of fatigue, giving us a temporary lift but eventually dragging us down lower than ever. Eliminate them from your life and use, instead, the constructive carbohydrates: fresh fruits, fresh vegetables, and whole grains (including whole grain breads). These foods will supply the kind of slow-burning fuel the body requires in order to keep up its energy level. If you must use sweeteners, try small amounts of honey, blackstrap molasses, or pure maple syrup.

Make sure that some good vegetable oil is included in the diet. Use one that is mechanically pressed and unpreserved, but do refrigerate it after opening. These oils are sold in health stores and are well worth the few extra pennies.

Some excellent ones are safflower oil, sunflower oil, corn oil, sesame oil, and many more. Use them raw on salads, vegetables, blender drinks, even toast!

Other good sources of oil are nuts and seeds. These should be eaten raw and unsalted and they make wonderful snacks.

Begin with Breakfast

Do you eat breakfast? This is a key consideration because those who do not eat breakfast are the ones most likely to experience chronic fatigue.

Breakfast is the most important meal of the day.

If you do eat breakfast, what kind do you eat? The life force residing in your cells does not consider coffee and a bun to be an acceptable breakfast. By good breakfast we mean some protein and a constructive carbohydrate. There are all kinds of breakfasts that can be considered good. Most people would select eggs, toast, milk, and a piece of fruit. This is excellent. But so would be cottage cheese and fresh fruit, or a lean ground beef patty on a whole grain bun with a glass of milk, or a cheese omelet and a piece of toast. The possibilities are vast. But it must be based on one of the top-grade sources of protein in order for it to qualify as a good breakfast. Whole grain cereals (such as oatmeal or granola) are fine to use but should be counted as a carbohydrate source, not a protein source.

A good breakfast determines the energy level for the day. If you don't want to *eat* a breakfast, how about *drinking* one? A delicious and energizing drink can be made in the blender and then sipped at breakfast time. Here is a typical recipe. Blend the following:

8 ounces non-fat milk
1 or 2 raw eggs

1 tablespoonful protein powder
(milk and egg type is best)

½ teaspoonful of wheat germ oil

½ banana (or other small piece of fruit or some honey)

This is a power-packed drink and should be sipped *very slowly*. Try it and see what a difference it can make in the way you feel.

Hypoglycemia was mentioned earlier as a possible cause of fatigue. If you suspect this might be the case, be sure to eat many small meals a day—each with a good protein source—and keep away from the junk foods and refined carbohydrates. (For more information on hypoglycemia you can refer to an article later in this series.)

Don't Overlook Supplements

You will feel better if you take some supplements. A complete, high-potency multiple vitamin supplement, one that is very high in the total B complex (eleven B vitamins), is good as a basis. Then try adding some extra vitamin C. (Less than 3,000 milligrams per day will probably be ineffective.) Vitamin C helps fight fatigue. It enhances the absorption of iron and is necessary for the proper utilization of several B complex vitamins.

You might next try adding an iron supplement. Read your label and try to purchase one that says ferrous (iron) gluconate, fumarate, peptonate, or citrate. Or use the chelated (pronounced kee-lated) iron. Many find that these forms work best and all of them are well received by the body.

All of the above will help to nourish your tissues, giving them the raw materials they crave. Remember, however, that good nutrition begins with a good breakfast.

Liver, Liver, Liver

There is one special food that can be of enormous help to anyone suffering from chronic or even temporary fatigue. That food is liver. Eat liver as often as possible and on the days when you don't eat it, take desiccated liver tablets or capsules. If you use the tablets (or capsules) you will have to take them by the handful because you will want to take the equivalent of a serving of liver. Ten or fifteen a day may be a good amount to begin with.

In addition to its high content of B vitamins—especially B12—liver has an as-yet-unisolated anti-fatigue factor. Many people have found liver to bring about a dramatic change in their energy levels. Several tablets in the mid-afternoon,

along with a small glass of milk or tomato juice, may not exactly be gourmet fare but it is manna to the body temple. Try it and see if you don't agree.

Divine Transfusion

Finally, consider this. When the body gets too run-down, physicians often suggest a blood transfusion. Jesus came into the world to give the human race a "divine transfusion." His energy and love are everywhere around us, pervading our atmosphere, at all times available to us. We can make contact with this divine energy. We can appropriate it into our bodies and souls, letting it lift us and strengthen us and preserve us. We need proper exercise. We need good nutrition. But these in themselves, while necessary to the plan, are not enough. We need that "divine transfusion" that only our contact with the Christ can give.

Charles Fillmore expressed it in these words: "Men are to be alive—not merely exist half-dead for a few years and then go out with a sputter, like a tallow dip. Jesus Christ's men are to be electric lights that glow with a perpetual current from the one omnipresent Energy."

We were created as divine creatures of light. If you have

been hiding your light under the bushel basket of fatigue, you no longer need to do this. Take the three steps of the fatigue-fighting program and let your light shine from now on.

When we begin to let our whole being radiate with light, we give the life force the oppor-

tunity it eternally seeks—we become like those of whom the prophet Isaiah spoke: “They who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.” Will you settle for that?

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TO HEAR THE VOICE OF GOD

BY RON SIMMAT

"[IN THE CORE of the soul] is the central silence, the pure peace, and abode of the heavenly birth, the place for this event: the utterance of God's word. . . . Therefore, if God is to speak his word to the soul, it must be still and at peace, and then he *will* speak his word and give himself to the soul. . . ."

This is a quote from the 14th Century monk Meister Eckhart. Its meaning is fairly clear, and important beyond imagining. In *Lessons in Truth*, Dr. H. Emilie Cady says:

"'Become as little children', and, learning how to be still, listen to that which the Father will say to you through the intuitional part of your being. The light that you so crave will come out of the deep silence and become manifest to you from within yourself, if you will but keep still and look for it from that source." A careful reading of these two quotes reveals that they both say exactly the same thing. God speaks to us only as we become silent. Or, as Dr. Cady says elsewhere, "God works in the stillness." This theme recurs constantly in the writings of people of God. Thomas Merton (1915-1968) quotes the Desert

Father Ammonas, disciple of St. Anthony:

"Behold, my beloved, I have shown you the power of silence, how thoroughly it heals and how fully pleasing it is to God. Wherefore I have written to you to show yourselves strong in this work you have undertaken, so that you may know that it is by silence that the saints grew, that it was because of silence that the power of God dwelt in them, because of silence that the mysteries of God were known to them."

How basic, a bit trite even, to say that one must be silent while another talks; yet this is the essence of prayer, for when we ask God for something, when we speak to Him about our problems, of the two involved in the conversation, the one who is both most ignorant and least powerful is the one speaking. How often do we realize with the brilliance of a discovery of unexpected wealth, that power itself, God, must speak before anything important can be considered to have occurred in the conversation? Eckhart also says: "... If anyone else is speaking in the temple of the soul, Jesus keeps still, as if he were not at home. And he is not at home in the

soul where there are strange guests—guests with whom the soul holds conversation. If Jesus is to speak in the soul and be heard, then the soul must be alone and quiet.”

We who spend so much of our time listening to the voices without and dealing with the reality that surrounds us rather than the reality within us, the reality wherein Christ speaks the word, might do well to think about what Hermann

Hesse says: “There is no reality except the one contained within us. That is why so many people live such an unreal life. They take the images outside them for reality and never allow the world within to assert itself.”

The reality we experience can be the voice of God speaking into the stillness within us, if that is the reality we want, and if that is the reality we prepare ourselves for.

A Meditation on Happiness

BY ROBERT ROSE

WHO IS THE happy person? Like the Preacher in the book of Ecclesiastes, we have searched long and hard for an answer to this disturbing question about the fundamental meaning of human existence. The Preacher's answer was that all is vanity; therefore, all, including happiness, is meaningless. Confucius, a great Chinese philosopher, believed

that happiness consisted in right action. Lao-tzu and the Buddha advised detachment as the way for those who would be happy. Plato, the father of Greek philosophy, taught that contemplation of the eternal results in true happiness. For Jesus and the prophets happiness was bound up with seeking and doing the will of God.

All these answers are true of

course; they each find a time and a place in the life experience of every individual. But, winding through each of these experiences, as a golden thread which binds them together, is a single phenomenon which is most truly characteristic of happiness: unity of heart. The abiding effect of humiliating despair, spontaneous good works, ascetic detachment, blessed contemplation, and joyful obedience—that which remains as the sweet extract of these experiences long after their freshness and power have dissipated—is unity of heart. But now, if our meditation would be more exact, we must ask, “What is unity of heart?”

When the will is one and whole and truly possessed by an individual, that is unity of heart. This unity results in full understanding so that we smile at the liberating power within our heart. Today, more than ever before, we find ourselves embroiled in a desperate dilemma. Out of the soul rise myriad voices which seek to dominate our life through fear, guilt, and ignorance. This pressing spiritual conflict drowns out the still, small voice of the heart. Too often it is easier to determine what others want for us rather than what we want and need for ourselves. Only when we patiently listen for the voice of our own heart to emerge from

the confusion within can we begin to be happy. And when that voice can be *clearly* heard, the heart will be one in itself; it will be truly possessed by the individual, and we will be happy.

Now you might be asking: “Where must I go in order to obtain this experience of unity of heart, or what can I do to be worthy of receiving it?” For too long it has been implied in our culture that the good things of life, happiness for one, can only be obtained through mountaintop experiences or in a life of stringent seclusion. We have been deluded into believing that happiness is bestowed only upon those who live and die heroically. But the truth of the matter is that unity of heart can be realized by anyone, even those of humblest circumstance, in the here and now of everyday living. To be sure, the realization of this unity does not require a radical departure from a “normal” life-style, but it does demand a heroic conviction that unity can and ought to be realized. To those of such conviction, unity of heart wells up from the depths of being as a conscious and creative attempt to transform the realities of the human situation.

Lastly, happiness, because it is a unity, is personal. When we who seek happiness are no

longer satisfied to be just another individual torn between warring ego-ideals, and when we realize the unity of our own heart within a particular situation, we have then become a person. A person has mastery of his life; his heart is no longer overrun with ram-

pant effects because it has been transformed into a center from which the whole person becomes unified in willing one thing.

"Who is the happy person?"

It is the person who has experienced wholeness—the fullness of personality in unity of heart.

For You

By Dolores Ann Dusseault

For you I would create beauty.
What would you like?
An autumn sunset or new spring bud?
A cloud dusting treetops
Or a sparkling grain of sand?

For you I would create laughter.
What makes you laugh?
A fat puppy or a giggling child?
A clean crisp morning
Or the question in your love's eyes?

For you I would create love.
What makes you feel loved?
Holding hands by day or pushing swings by night?
Sharing the feel of majestic music
Or the rare oneness of spirit we found?

For you I would create this and more,
Had not God gifted them to you.
I, too, am grateful
For beauty, laughter, love,
and you.



Letters to the Editor

I want you to know how much UNITY Magazine has meant to me. It has fed the hunger in me to know and understand. It has given me answers and guidelines I never knew existed, especially on how to apply the way of God to our daily life, how to change our thinking and attitudes and to help our faith and patience to grow.
—G.K., Michigan.



My aunt recently sent me a subscription to UNITY Magazine. It is the greatest magazine I have ever read. I have to force myself not to read the entire contents the day it arrives. God bless the Unity staff.—Mrs. A.F., Ohio.



I want to subscribe to UNITY Magazine for three years this time; one year goes by too fast. I can't thank you enough for UNITY. Every article is wonderful. I don't know how many people I give it to but I can tell by the thank you notes that they do enjoy the message. The one thing it does best, I feel, is that it makes you *think*. Keep up the good work.—D.H., California.

Please renew my subscription to UNITY Magazine. I was not aware that the subscription was about to expire. I simply cannot let that happen. I receive more challenge to my thinking from this little magazine than from any other publication I receive. It keeps me alert, aware, and active in my mental processes. I especially enjoy Marcus Bach's answers to readers' questions. I find my thinking in complete agreement with his ideas. I always look for the poetry that you scatter through the pages. Thanks for your positive inspiration!—G.S., Montana.



UNITY Magazine is a fine magazine! I find Marcus Bach's answers most interesting. Your magazine makes Unity teachings concrete for me. Keep up the good work!—E.P., New York.



I cannot tell you how much joy, help, and encouragement I have had from UNITY Magazine. Being a very new member in Unity, it has helped me enormously.—Mrs. D.T., Wisconsin.

Book Mark

*ALTERNATIVES, by
William L. Fischer; Unity
Books, Unity Village,
Missouri 64065; \$3.95.*

Those who become interested in the teachings and the philosophy of Unity bring with them a multitude of diverse religious backgrounds among which exist certain common concerns. These commonalities comprise what we generally mean when we speak of *religion*.

A list of these areas must include, among other things, a concept of deity—God—and in the Christian religion, the study and pursuance of the ideal way of life as demonstrated by Jesus Christ. Most people also seek, in religion, answers to questions relating to the existence of evil, the power of prayer, how the world (specifically human beings) began and why, and the ultimate

destiny of the world (again, specifically human destiny).

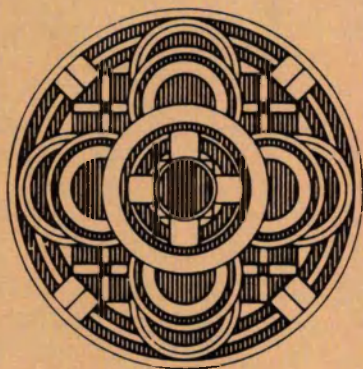
Many persons, becoming dissatisfied with or at least unfulfilled by the answers provided in one religion, journey from church to church seeking alternative religious concepts with which they can identify or to which they can relate.

Those who have or will come to Unity for this or any other reason will be happy that Unity Books has published *Alternatives*, by William L. Fischer, director of Unity's Radio and Television department. *Alternatives* is a volume of well-condensed explanations of what Unity teaches on such subjects as God, Jesus Christ, worship, sin, satan, male and female, communion, and baptism.

We think *Alternatives* will be the answer to many people who write to us asking for explanations of the Unity teachings. Of course it does not (no single book could) cover all areas of the Fillmores' teachings. But this book does cover the major concerns, and it does so in a concise and easy manner.—*Pamela Yearsley.*

A Dynamic Book on Truth Subjects

ALTERNATIVES



by William L. Fischer

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Order your copy today, and one for a gift, by completing the order form on the attached flap. \$3.95.

Tropism

By Anna Paige

Yes or no, man has the choice—
He can lift himself up and be free.
A lover, saint, man of science, or artist he can be,
and do something beautiful for God and friend.

For God made man a unique being
by gifting him with the privilege
to choose, to speak, to smile, or cry—
the privilege to falter.

Leaves and flowers to the sun must bend,
not able to help themselves,
not able to refuse.
A blade of grass is the handiwork of the sun,
and "lepidoptera" can't resist homing in on rays of light,
like a plane coming in on a lighted runway at night.

Nature keeps its laws.
Nature is consistent.
Planting, blossoming, fruiting, dying
make up the immutable wheel of nature.

The sun, moon, and stars are ever-silent;
only man can respond to the dawn.
Nature cannot answer affirmatively or negatively.
Truth rests in man's struggling soul,
by the grace of God.