

WEEKLY UNITY

October 20, 1968

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By

Jean Aston Fulkes

WEEKLY UNITY
LEE'S SUMMIT, MO. 64063
OCTOBER 20, 1968

Autumn Adventure

There are sheets to be washed
And shirts to be ironed,
A floor to be mopped today.
Dishes are dirty,
Beds still unmade,
Toys to be put away.

But red in the sun
Are the autumn leaves,
Soft is the sapphire sky,
Golden the ground
With fleeting flowers.
And here in the midst am I!

Winter will come,
And I promise then
Neat and proper I'll be.
But today I am going
To talk to God
At the foot of a flaming tree.



H. Armstrong Roberts

Rise and Shine!

By David Porter

"All right, you boots, rise and shine!"

When I was taking my naval training many years ago at the Naval Training Station, San Diego, California, this was how, every morning at 4:30, a Boatswain's Mate would step inside the door of the barracks where everyone was asleep and sound off in his gravel voice.

We rose, but I am not so sure we shone right at the moment.

It was thus that I was introduced to the "brutal" reality of rising and shining. (I am sure that most everyone will agree that getting up at 4:30 in the morning has a certain amount of brutal reality in it.)

"Rise and shine!"

While in one sense there is a kind of brutality in this phrase, it is a strengthening brutality, a brutality against false comfort and sympathy.

Sometimes in this business of living we get into very unhappy and miserable circumstances. In such cases the truth, the way out, the *real* way, often sounds brutal and unfeeling.

Remember the man beside the pool at Bethzatha? Thirty-eight years he had waited there for healing. Jesus came up to him and asked, "Do you want to be healed?"

The man answered with his sad tale of having no one to put him into the pool at the exact time that healing could be attained, and how others always beat him to it.

Jesus said, "Rise, take up your pallet, and walk."

It sounds brutal and unfeeling, doesn't it, to say such words to a man who had been ill for thirty-eight years? Yet apparently this "rise and shine" admonition was exactly what the man needed, for we are told that "at once the man was healed, and he took up his pallet and walked."

The way of spirit is not the way of weakness. There is a spiritual "toughness" that must be developed. For instance, we don't hesitate to tell a child that has fallen into a mudhole to get up and go on. Why should

we hesitate to tell an adult who has fallen into a mudhole of despair and dejection to get up and go on?

This is a challenge that presents itself to everyone who would be a counselor to others. Should he tell those who come to him for help the brutal truth, or refrain from speaking out for fear of hurting their feelings?

It doesn't always sound kind to tell one who is down to "rise and shine!" Yet it is really the greatest kindness. After all, there is no way out of any difficulty except up. And one can never get up by lying down.

Living Truth is not a negative, passive way of life. On the contrary, it is a positive, active way of life.

Dr. Harry Emerson Fosdick once told a story about a certain church sexton who was bossed around by everyone in the church. Anyone who had supported the church in any way felt that he was privileged to give orders to the sexton.

Someone asked the sexton one day how he stood having so many bosses. "Oh, I just shift my mind into neutral and let them push me around however they want to," he answered.

If this were truly the attitude of the sexton, I am sure his work was in great confusion and much more difficult than it ever needed to be. The attitude of letting others kick you around however they will is all right for footballs, but not for Truth students. Instead of leaving your mind in neutral, you should shift into gear and go as straight, as hard, and as fast as you can toward that which is right, good, and true.

Some think that the teachings of Jesus are teachings of weakness. They quote His instructions to turn the other cheek and to walk the second mile.

His teachings are not teachings of weakness. His way is a positive teaching of living the Truth. He meant for us not to get off the track to our good by resisting evil. "Do not be overcome by evil, but overcome evil with good." Do not be pushed

around or influenced unduly by what others say or do, but keep steadily on toward your goal of good.

"You are the light of the world," said Jesus.

He meant you and me—everyone. Every person has the Christ light within him. Search within yourself in prayer and thought for this inner Christ light, this presence of God in you, and try sincerely to bring it forth into expression in your thoughts, words, and actions. This is obeying the injunction, "Let your light . . . shine," or to "rise and shine!"

The story is told of a quiet, modest young man who became a star center for Notre Dame. One day he was called to court to appear as a witness in a civil suit.

"Do you play on the Notre Dame football team?" he was asked.

"Yes, sir. I am the center."

"Are you a good center?"

There was a moment of silence. "Yes, sir," he answered. "I am the best center Notre Dame ever had."

The coach, who was in the courtroom, was surprised at this modest man's answer. Afterward, the coach asked him about it.

"Well," he said, blushing, "I hated to say it, but after all I was under oath!"

I firmly believe that this young man's sincere faith in himself—not egotism or bragging, but firm confidence in his best abilities—was large-

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ly responsible for his being a star center.

A woman once told me about her husband's experiences as a lawyer. She said when he started his practice he ran into the many difficulties that most young lawyers have to meet, and he struggled without much success to get a foothold. Then one day, she said, the judge in a minor case her husband was handling asked the young man if he wasn't new in his practice. He answered that he had been practicing law for such-and-such a length of time.

The judge's eyes twinkled. "Are you a good lawyer?" he asked.

Her husband thought that one over for a moment before answering. Then with a lift to his chin he answered, "Yes, sir, I am a good lawyer."

His wife said it was a turning point in his life. From that day forward he began to attract better cases and success entered his life.

Here is a good question to ask yourself. Am I a good salesman, homemaker, electrician? Think it over, and see if you do not believe in yourself. Not in a conceited, egotistical way, but in your real, Christ abilities.

"Yes, I am a good salesman."

"Yes, I am a good homemaker."

"Yes, I am a good electrician."

"Yes, I am a good minister."

"Yes, I am a good soloist."

"Yes, I am a good Truth student."

"You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house."

In other words, rise and shine!

"But there are difficulties," you say.

"Difficulties," wrote Epictetus, "are things that show what men are."

"But circumstances hold me back," you object.

The Bible and wise men of all ages have told us that we are, in the words of Frank B. Whitney, "mightier than circumstance."

"But I will run into opposition," you point out.

"Do not be overcome by evil, but overcome evil with good."

Do not resist the opposition, but hold fast to your goal of good.

If you are in trouble, discouraged and downcast, don't sit and sulk—

rise and shine!

"Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

Remember that when you make an effort to strengthen yourself, to believe in yourself, to rise and shine, you are not the only one who benefits. You have an influence on all those around you. Perhaps it is an unconscious influence, but nevertheless it is often very great. Think of those who have had an influence on you.

Biography is one of the most inspiring kind of reading we can do. Leaders in all fields are always copied. Hero worship is not all confined to youngsters, nor is it all bad. Look at the tremendous influence Charles and Myrtle Fillmore, the founders of Unity, have had through their life, their teachings, and their writings.

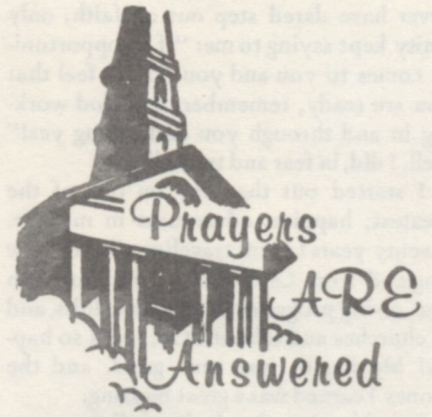
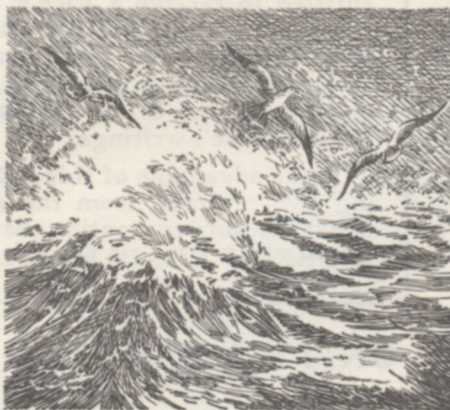
You cannot think a good thought or do a good deed without adding to the total of good in the world and thereby helping the world.

Whenever you find yourself faced with illness, inharmony, lack, rise and shine! Don't lie in the mudhole of negation. Realize who you are and what you are. Say, "I will arise and go to my father."

Remember that the best advice is not sympathy but an urging to be true to your real self, to make a sincere effort to put yourself together and arise.

"You are the light of the world. . . . Let your light . . . shine."

So long as a man imagines that he cannot do this or that, so long is he determined not to do it; and consequently so long is it impossible to him that he should do it.—*Baruch Spinoza, Ethics.*



Prayers Answered Without Fail

Dear Friends of Unity: Since my last letter things have happened so fast, and not the way we had ever thought of. A friend of the family had had a home sitting vacant since April. The mother had died and she just couldn't let *anyone* live in it.

When the friend and her family heard we were renting an apartment and not happy in it, they asked us to move in this house. It is a lovely home with room for my husband to have his tools and equipment where he can use them. Now selling our land is not so important, and we can wait for the right buyer without feeling pushed.

I never stop being amazed at the way the Lord answers our prayers and solves our problems. Continue to remember us in your prayers, and thanks so much.—*E.C., California.*

■ ■ ■

His Mercy Is Unfailing

Dear Friends in Unity: I wish to try to express heartfelt thanks for many things.

Prior to Easter our daughter suffered an infected ear. I called the Silent Unity Prayer Room. As she recuperated, my sister was stricken and hospitalized. I again called the Prayer Room.

During my sister's improvement, I was taken to a hospital for emergency eye surgery. My husband called the Silent Unity Prayer Room.

Each time that we requested your loving help, the patient experienced relief and eventual healing. For all these and many other blessings we thank God!

It is so wonderful to be able to contact Silent Unity at any time—when our prayers blend in thanksgiving and in petition. His mercy is unfailing.—*M.W., Pennsylvania.*

■ ■ ■

Unity in Action

Dear Silent Unity: In one of your letters I read, "We look upon letters of thankfulness as one of our treasured assets, because they speak to us of faith in God and because they are overflowing with loving appreciation." This is such a letter:

Only God and myself know all the blessings I have received over the years. I would

never have dared step out on faith, only Unity kept saying to me: "If an opportunity comes to you and you do not feel that you are ready, remember, it is God working in and through you and saying yes!" Well, I did, in fear and trembling.

I started out that day on one of the greatest, happiest adventures in my life. Twenty years I spent traveling all over New England from Cape Cod to the Canadian line, giving programs at the best clubs, and at churches and schools. Oh, I was so happy! My health was very good, and the money I earned was a great blessing.

I could write a book about all the amazing things that happened to me and all the wonderful people I met. It is all like a dream now—hard to believe that all these things did happen to me!

Yes, God is wonderful when we let Him do His works through us. I still do programs for Golden Age clubs, churches, Scouts, and Camp Fire groups. I also teach finger painting and crafts and am always ready to work with the retarded and at the mental hospitals.

I can put my hand on the Bible and say, "I owe it all to Unity!" Yes, God does answer prayer! Bless you. Bless you all.—J. W., Massachusetts.

Miracles of Love

By John Seymour

Glowing is
the light of love,
in stars of happiness,
till darkened night
thins to the light
of morning's sweet caress.

Flowing is
the song of love
as music from your heart,
when injured cells
respond as bells
that carol healing's art.

Blowing is
the breath of love,
in winds of oft told truth
that fan the fire
of heart's desire
to omnipresent youth.

Growing is
the heart of love,
to heed all laws above
that ne'er deny
nor reason why
the miracles of love.

The Books of Charles Fillmore

Since Unity began, more than 79 years ago, its Truth teachings have helped millions. One man, Charles Fillmore, cofounder of Unity, is largely responsible for the Unity philosophy. Its basic principles are contained in his books, which comprise a valuable library for the serious student of Truth. These books and their prices are listed below:

- ATOM-SMASHING POWER OF MIND - - - - - \$2
Charles Fillmore's confident answer to the challenge of physical forces that are constantly being discovered.
- CHRISTIAN HEALING - - - - - \$2
An advanced textbook teaching the true character of Being and explaining the power and scope of the mind.
- DYNAMICS FOR LIVING - - - - - \$3.50
A book of Mr. Fillmore's basic writings, arranged to cover almost every facet of living. Compiled by Warren Meyer.
- JESUS CHRIST HEALS - - - - - \$2
Brings you the very fundamentals of Christian healing.
- KEEP A TRUE LENT - - - - - \$2
Forty-seven Lenten lessons plus articles on health, prosperity, and other subjects for Lenten meditations.
- MYSTERIES OF GENESIS - - - - - \$3
A metaphysical interpretation of the Book of Genesis, giving it new significance.
- MYSTERIES OF JOHN - - - - - \$2
A metaphysical interpretation of the Gospel According to John.
- PROSPERITY - - - - - \$2
Twelve powerful chapters completely covering the subject of prosperity from a metaphysical viewpoint.
- REVEALING WORD, THE - - - - - \$3
Charles Fillmore's interpretation of common words and phrases. Approximately 1200 entries.
- TALKS ON TRUTH - - - - - \$2
Fourteen complete talks by Charles Fillmore, discussing the metaphysical aspects of Christianity. For advanced students.
- TEACH US TO PRAY - - - - - \$2
Charles and Cora Fillmore compare various methods of approach to God, and show the reader definitely how to pray.
- TWELVE POWERS OF MAN, THE - - - - - \$2
In this book the twelve centers of divine power within every man are identified, and you are told how you can quicken these twelve faculties within yourself.

BONUS OFFER

When you order two or more of the above books, you are entitled to receive a FREE bonus gift of the paper-bound reference guide INDEX OF CHARLES FILLMORE'S WRITINGS. This guide combines the indexes of Charles Fillmore's books in one index, so that the student may have a quick reference to the thousands of practical ideas given in Mr. Fillmore's writings.

Take advantage of this FREE bonus offer today by ordering two or more from the above list of Charles Fillmore books. Be sure to mention that you wish your free copy of the INDEX OF CHARLES FILLMORE'S WRITINGS.

AT EPIPHANY

By Madeleine L'Engle

Not long ago a new young chaplain was assigned to the psychiatric section of one of our great hospitals. He came with no illusions that he could work miracles, and he spent the first few weeks just moving around and getting acquainted with the patients and the staff. He became interested in a young man who was a catatonic and who had not made one voluntary movement in several years. In the morning the nurses would dress him and try to get him to move around, but he would simply slump to the floor and lie there, motionless, until they put him back to bed. The doctors had tried everything known to science—electric shock treatments, all the new drugs—and finally had come to the unwilling conclusion that the young man could not be healed.

The chaplain became interested in the case and asked permission to try to work with the young man. Permission was granted, but no hope of success was held out to him.

He went to the catatonic. He didn't try to talk to him, to urge him to get up, to move, to respond in any way. Instead, he himself simply lay down on the floor beside the patient. He lay there for a long time. Finally he got up and went on the rest of his rounds. And he did this day after day; day after day. Then, one day, he rolled over. The catatonic rolled over. After this, day after day, the chaplain came and lay down beside the young man, rolled over, and went on his way. One day he sat up. The catatonic sat up. Slowly, with infinite care and patience and love, the chaplain brought this hopeless case back to full health.

In this time of change, much of it exciting, much of it frightening, I think that this is what most of us want from our priests and ministers: that they care enough about us to come to us where we are, as we are. We are told over and over again that life must be "meaningful" and "relevant," that we must seek for "authentic experience" and "fruitful encounters"; but what we really want is to have someone love us, to love us the way the chaplain loved the cata-

tonic, without sentimentality, and with the whole of himself.

But if this is what we seek, then it becomes our own responsibility to give this kind of love in return, not just to those who give it to us but to our neighbor, whoever and wherever he may be. And this is a fearful responsibility. It certainly doesn't give us permission to be busybodies, poking our noses into other people's business, giving gratuitous advice where we have no training. Often we feel caught between the Scylla of indifference and the Charybdis of meddlesomeness. So what can we do?

One of the canons of the Cathedral once spoke, in a lecture, about the people with whom we ride in the subway; many of them, he said, have desperately sad faces; they look as though no one cares whether they live or die; and the tragic thing is that this, for many of them, is true. And then he told us to pray for them, and that our prayers make a difference.

I am a subway rider, and I believe that our prayers, no matter how feeble, *do* make a difference. They make an extra-ordinary, unexplainable difference right there on the subway; and they go even further than that; they make a difference to our own subsequent reactions and thoughts.

One day I was on the subway, standing beside a young girl who looked resentful and angry and torn apart with hate; so I tried to do as the canon had asked us to do: Here I am. Let me help. Let me share. I care. I was filled, then with the most appalling kind of inchoate, wordless pain. Was it hers? Was I sharing it, even if only a little? Did it help? Did it make a difference?

Of course I will never know. I do know that it made a difference to me. There are areas in which I can no longer ever be indifferent. I am committed in ways and in places in which I might never be if I hadn't heard that lecture.

I ride the bus, too. One rainy evening, during rush hour, I took the long ride home on the crowded Broadway bus. I tried again to pray,



H. Armstrong Roberts

and because putting words down on paper clarifies things for me, I pulled a stub of pencil and an old envelope out of my pocket, and scribbled the following words:

There is too much pain

I cannot understand

I cannot pray

I cannot pray for all the little ones
with bellies bloated by starvation
in India;

for all the angry Africans fighting to
be separate nations in a world
struggling for wholeness;

for all the young Chinese men and
women taught that hatred and
killing are good and compassion
evil;

or even all the frightened people in
my own city looking for truth in
pot or acid.

Here I am

and the ugly man with beery breath
beside me reminds me that it is
not my prayers that waken Your
concern, my Lord;

my prayers, my intercessions are not
to ask for Your love for all Your
lost and lonely ones,

Your sick and sinning souls,

but mine, my acceptance of Your
love,

Your love for the woman sticking
her umbrella and her expensive
parcels into my ribs and snarling,
"Why don't you watch where
you're going?"

Your love for the long-haired, gum-
chewing boy who shoves the old
lady aside to grab a seat,

Your love for me, too, too tired to
look with love, too tired to look at
Love, at You, in every person on
the bus.

Expand my love, Lord, so I can help
to bear the pain,
help Your love move my love into
the tired prostitute with false eye-
lashes and bunioned feet,
the corrupt policeman with his hand
open for graft,
the addict, the derelict, the woman
in the mink coat with a discon-
tented mouth,
the high school girl with heavy books
and frightened eyes.
Help me through these scandalous
particulars
to understand
Your love.
Help me to pray.

Probably when the chaplain lay
down on the floor beside the cata-
tonic patient he was laughed at. If we
really try to love our neighbors we'll
most likely be laughed at, too. We're
opening ourselves to getting "clob-
bered," as my children might say.

But we'll be surrounded and sus-
tained by clouds of witnesses. And I
think we'll know joy.

Reprinted from "The Episcopal New Yorker,"
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Dear Reader..

THE BULLDOG ATTITUDE

When I was a child I always looked
at the bulldogs in my neighborhood
with great respect and from a dis-
tance. I had been told that when a
bulldog takes something in his
mouth he never, never lets go!

I catch a glimpse of the bulldog
attitude in some Truth students—
especially those newly converted to
Truth. And I recall with some amuse-
ment a time when there were three
bulldog attitudes all evident at the
same time in one situation.

When I first started to study Truth
I was working for a big international
air line. There was a young English-
man there—also of the bulldog
breed! He loved the United States
and wanted to stay here, and when
he was told he would have to serve
for a time in the armed services, he
was very willing to do so.

Richard had already had two
years service in the British peacetime
army—but this made no difference.

He appreciated that if he wanted to
stay in the United States, then he
must abide by the laws of this coun-
try. As I said, he was ready and will-
ing.

But, Richard wanted to visit his
parents before leaving for his service
stint—and the authorities would not
agree to his leaving the country. He
was told that if he went out of the
country at this point, he would not
be granted a reentry visa.

I suppose there were reasons. Per-
haps other young men had evaded
their army service by leaving, only to
return later. But Richard would not
have done this, and he could not see
why he should not be allowed to visit
his mother and father.

So there they were, each with a
bulldog attitude, when I came along
with my own bulldog attitude. This
was how I looked at it:

I had just learned about true and
just desires—and here was what I be-
lieved to be a true and just desire.
Richard was not trying to avoid his
duty. He just wanted to see his
parents. What could be a more true
and just desire than that one? So I
told him again and again, with all the
forcefulness and conviction of the
newly converted Truth student that
nothing, nothing could stand in the
way of his true and just desire!

Richard regarded my attitude
with some amazement. He didn't
know where I could get the authori-
ty to speak with such conviction.
But it seemed to him like a ray of
hope, so he went along with me for
sometime. Finally, he said: "Well,
Mary, if there is a way, I just don't
know what it is. I have tried every
avenue, appealed to every authority
I can think of, and as far as I can see,
there is no way around this."

Talk about a bulldog! I still
wouldn't let go, even though
Richard came to me and told me he
was going to leave the United States
and go to Canada. You see, in his
own bulldog way, he had decided
that if his word couldn't be trusted,
then he would go elsewhere. If he
couldn't be relied upon to return and
keep his word—then he'd try another
country. And the authorities were
not going to let go of their rules and
regulations—they had those rules
firmly in their teeth!

I finally typed out Richard's letter
of resignation to the air line. I typed
it in the morning. In the afternoon,

he came running to me and said:
"They've introduced a new law. Men
who have served for two years in
their own country's armed services
don't have to do it again here!"

He dashed off to catch his letter of
resignation before it took effect.
And I got on with my work, very
happy, but not in the least surprised.

I think we lose this tenacity of
spirit sometimes as we grow older in
Truth. It might help us all to re-
member our early days from time to
time, and to recall our first enthusi-
asm and complete conviction, to
remember how we would take hold
of a challenge and shake it until it
surrendered. Perhaps this is the
Jacob in us, saying "I will not let you
go, unless you bless me."

Do you have a true and just de-
sire? Well—hang on!—*Mary Rowe.*

Things to Be Remembered



BY LOWELL FILLMORE

YOUR GOD-GIVEN TALENTS

REMEMBER that you can in-
crease your ability to do good works
by thanking God for the wonderful
talents He has given you. When you
thank God for these talents you
open the way to receive greater re-
sults from them and are shown the
way to work with them. The truth is
that when you use your ability joy-
fully and thankfully, you will im-
prove your understanding of how to
use your talents. Your ability to use
them will then increase.

God has given us more ability to
do good works than we realize. We
can always add a new and greater
power of spirit to our ability if we let
God show us how to add fullness of
spiritual power to our mental and
physical use of it.

Jesus Christ used God's gifts by

adding spiritual power to his human ability. He was able to do what appeared to be miracles, such as healing the sick, raising the dead, and feeding the multitude.

When we turn our thoughts in the right way, the good results of our talents will increase. We should not depend on our physical powers alone as we use our God-given talents, for God is with us in Spirit and His mind-power of Spirit can help us do even greater works.

We can increase our success in using our talents by keeping our thoughts in the right way. This means that we turn our mind over to thoughts of positive, constructive, loving, happy ideas instead of negative, disturbing, resentful, and unpleasant thoughts.

We should also turn our attention to goodness, love, peace, and joy as we thank God for giving us the ability to do all things well. When we do all things to the glory of God, we increase the power of our ability to do good works and we find that we also encourage other people to become interested in our good works. When we look for good in the work of others also, we add to the power gained through turning our thoughts in the right way toward success, harmony, peace, and prosperity in our life.

Daily Meditation

SUNDAY. I thank God for the talents He has given me.

MONDAY. I bless my work as I do it gladly with the talents that God has given me.

TUESDAY. I do all things well with the help of God's power.

WEDNESDAY. Nothing is impossible when I let the will of God become active in me.

THURSDAY. I choose the Christ way to use my mind as I work.

FRIDAY. God in the midst of me is mighty to help me use my abilities rightly.

SATURDAY. With the help of Christ I follow the right way of Truth.

A MESSAGE TO YOU FROM Silent Unity *Stir What You Have!*

Dear Friend:

During World War II when certain items of food, clothing, tires, gasoline, and many other things were in short supply, we became familiar with the slogan: "Use it up, wear it out, make it do."

This reminiscence recalls to mind the story of the widowed grandmother making cornbread. Her young granddaughter stood watching with interest, and at length observed: "Grandmother, my mommy always puts two eggs in cornbread. How can you make cornbread without eggs?"

The grandmother's reply revealed a fundamental Truth that only years of experience and innate wisdom could have taught her. "My dear child," she said, "you can always make a lot of good things if you just stir what you've got!"

What a lesson in how to be prosperous and happy! The fine art of using what we have not only meets our immediate need but employs the basic law of prosperity—the law so forcibly demonstrated by Elisha when he increased the widow's oil, and by Jesus when he fed the multitude.

Seeing the great need of one who had been recently widowed, Elisha asked: "What shall I do for you? Tell me; what have you in the house?"

The woman had only one jar of oil. Elisha instructed her to borrow vessels from her neighbors, to go into the house, shut the door, and begin pouring oil into the vessels one by one until all were filled. He specifically commanded the woman to use what she had. In this probably parabolic story the emphasis is placed on the question, "What have you in the house?" which implies that we should form the habit of using freely and blessing lovingly everything we have.

"The mind," Charles Fillmore taught, "likes something that is already formed and tangible for a suggestion to take hold of. With this image the mind sets to work to draw like substance from the invisible realm and thus increase what we

have in hand. Jesus used a small quantity of loaves and fishes to produce a great quantity of—loaves and fishes. Elisha used a small amount of oil to produce a great amount of—oil. So when we bless our money or other goods, we are complying with a divine law of increase that has been demonstrated many times."

Mr. Fillmore himself put the divine law of increase to a rigid test during the Great Depression of the 1930's. As has always been the case, the work and growth of the Unity Movement were largely supported by love offerings. There were times during the depression when funds to continue the ministry were almost nonexistent. Instead of losing faith and crying "hard times" as some others were doing, Mr. Fillmore secured hundreds of shiny new dimes and called a special meeting of Silent Unity for the purpose of blessing the money. We then began sending the coins out to anyone who indicated a desire to embark upon this experiment in prosperity and prayer with us.

The results were highly gratifying. Some friends who took a dime could return only one dollar. Others returned much more. But the exciting part of the venture was the imaginative ways in which the "seed money" was used to produce more, and the rewarding ways in which the participants were blessed. Just as the grandmother stirred what she had, just as Elisha blessed the oil, just as Jesus increased the loaves and fishes to feed many, so Mr. Fillmore again demonstrated the divine law of prosperity that decrees the constructive use of things at hand.

Affirmative prayer is the preliminary step to all good. It is the best possible method of stirring up your innate spiritual power, which directs you in the creative use of what you have.

"Put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing."

Silent Unity.

Unity interprets a living BIBLE LESSON



Suggested Reading:
Genesis 45:4-15.

Prepared by Mary Mae Oesch

Our last lesson concerned Jacob, whose name was changed to Israel. Now we glimpse the colorful life of Joseph, the favorite of Israel's twelve sons. Most of us know how Joseph, as a youth, was sold into slavery by his brothers and was taken to Egypt. We know how the one-time slave eventually rose to a position of eminence, second only to the pharaoh himself. Through his devotion to the one God, Joseph was wise and prosperous. His foresight and a practical conservation program had avoided famine for Egypt.

Here, Joseph's brothers have come from their native Canaan, seeking to buy grain, since all were in dire want at home. Joseph realized that the time had come to reveal his true identity. We can imagine how stunned and fearful the brothers were when the powerful ruler announced: "I am your brother, Joseph."

Joseph made it clear that he held no resentment. He had forgiven his brothers long ago. The men were not to condemn themselves for their earlier misdeed, but were to realize that they had played a part in God's plan to save the lives of many people.

God had revealed to Joseph that the famine would last for another five years. But Joseph's father, brothers, and their families need not suffer. The brothers should return home and tell their father that the long-lost Joseph was now a wealthy ruler in Egypt. Then all the families should come to dwell safely in the section of Egypt known as Goshen, and Joseph would provide for them.

When the brothers were assured of Joseph's forgiveness and generosity, a happy family reunion followed, and plans were made for the future.

Our Practical Application

Joseph's life story discloses many elements of spiritual truth that are universally applicable and relate to

our present-day needs. Joseph saw the real nature of God as love. This enabled him time and time again to perceive life's goodness and purpose; to live by life's law of adjustment, thereby using adverse experiences as orderly stepping-stones to success. Joseph's faith in God's providing love excluded resentment, fear, and revenge, and forwarded his career under the government of divine love.

A true expression of divine love is the ability to forgive fully and freely. Had Joseph seethed in bitterness and rancor when he was treated unjustly, he would have blocked his own path to freedom and happiness and success. He would not have grown as he did in love, wise vision, and understanding. When at length he had a ready-made opportunity to wreak revenge upon his brothers, he was entirely without malice. So genuine was his love that he wept for joy when he was reunited with those who had mistreated him. So complete was his forgiveness that he rejoiced in the opportunity to save his family from distress and to provide for them. Not only was he gracious and generous, he tried to help his brothers forget the burden of guilt that harassed them.

This reminds us of the fact that in developing our capacity for forgiveness, forgetting is just as important as remembering. Among the things we should resolve to forget are yesterday's anger and resentment, unkind remarks and offenses, past in-

Joseph, Model of Forgiveness

juries and injustices, yesterday's disappointments and failures, today's aches and pains, old weaknesses and fears, all beliefs that are negative or limited or destructive.

If we are to benefit by Joseph's example, these are some of the truths we shall remember: The more we understand and appreciate God as love, the greater will be our freedom from resentment and its resultant ills. God's love can express itself through us to forgive and bless others, to see and praise the Christ self of others, to replace evil with good, to establish an increasing consciousness of divine substance.

Questions and Answers

What does Joseph represent to us?

The state of consciousness in which we increase in character along all lines. Among the primal faculties of mind Joseph represents imagination.

Why were love and forgiveness prime factors in Joseph's success?

Love and forgiveness freed him from resentment, freed him to envision the good, to have faith in God's goodwill for men, and to accept the blessings of God's providing love.

Suggest a helpful affirmation for improving our ability to forgive freely.

The forgiving love of the Christ in me adjusts all things rightly in my mind, body, and affairs.

(Next Sunday's lesson, "Moses, Pioneer in Law and Government."—Exod. 20:1-17.)

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