



UNITY

A WAY OF LIFE

APRIL 1977



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A Message from Silent Unity

Christmas Eve and Easter morning—they are very different holidays. Christmas mainly involves home and family; we gather with those we love by the fireside, or near the lighted tree—if we have tree or fire—to exchange gifts and happy greetings.

Easter is mainly a celebration in the church; we put on our new spring clothes, colorful and bright, and decked in our best, off we go to church, even if we have not gone any other Sunday in the year.

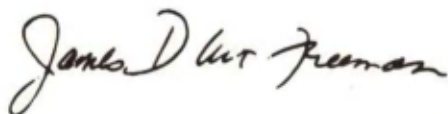
In the Biblical Christmas, a child is born—of all places—in a stable! His parents are but poor travelers—and crowds of angels chorus in the sky.

In the Biblical Easter, a man has died—alas, crucified as a common criminal—and a weeping woman informs His friends that He has risen from the dead!

If Christmas marks the birth of God in man, does not Easter mark the rebirth of man in God? Christmas affirms God's humanity, but Easter affirms man's divinity.

Easter is an affirmation of faith in man and faith in life. It is the story of a man who refused to settle for the limitations the rest of us have accepted. He refused to be bound by the boundaries the world has said were there. And He told us, "Believe. Have faith. The road does not end where your vision of it ends; your destination lies the other side of the horizon of hope."

Christmas Eve and Easter morning—they are our way of saying that life is more than it seems, and you and I are more than we seem. We have an immortal spirit in us, and if we keep the faith, even if we fail, we shall not be a failure; even if we die, we yet shall live; even if we fall, it is not for forever—we yet shall rise again!



MOMENTS TO REMEMBER

BY VERA DAWSON TAIT

RECENTLY A FRIEND let me read a delightful little book written by a retired schoolteacher in the Kansas City area who had taken a never-to-be-forgotten trip around the world. Because she wanted to retain, as she says in her book, “instant remembrance of events,” she kept extensive notes. On her return home, the notes and pictures were put together and combined in a little travel book under the title “Moments to Remember.”

When I read the book I was very much impressed by the author’s insistence on retaining moments of that round-the-world journey so that she might relive it in memory. The thing that struck me was not so much that I was reading a travel book, but that one individual was focusing on good events to retain in memory.

Suddenly I became aware that all of us have “moments to remember” in our *spiritual* unfoldment. Yet how often we are more inclined to hold in remembrance the difficult, the unhappy, the un-

desirable! What would happen if in the midst of some negative problem that is demanding our entire attention, we stopped to focus our mind on some of the lovely moments—the moments of victory, the moments of overcoming—for these are more worthy of remembrance. What are some of these “moments to remember”? Would they not be such as a time we were able to overcome some physical disturbance; the sudden flash of light or inspiration that came in a perplexing situation; the gratitude we felt at the healing of a loved one or friend for whom we had been praying; the supply that came in what seemed like a miraculous way to fulfill a need? These are indeed our “moments to remember.”

Probably most religions seek to instill in their followers the need for gratitude, for thanksgiving. It is true that we often find it difficult to arouse a sense of thanksgiving when facing a trying situation. I am reminded of an illustration that appeared in a Unity



article: if you were walking along a beach by the sea, or beside a lake, or a river, and you reached down to pick up a pebble and lifted it to your eye, this small pebble would almost blot out the entire landscape before you.

Too often some problem, like a pebble before our physical vision, obscures the landscape of our life, of our world, and of the people of our world.

Suppose you *do* have a health challenge to meet. Your attitude toward it can be like the pebble held to your eye, or it can be a stepping-stone to higher ground.

One of the advantages of daily study and prayer is that these influence our thoughts in the right direction. But thought alone cannot do it; we must move beyond the intellectual into the feeling that health is ours by divine right. Thinking, coupled with feeling, removes the pebble of fear and anxiety, so that the mind opens itself easily to the inflow of guidance and healing. Perhaps it is possible to think of other moments of healing that have taken place—these “moments to remember” may be the very lever that will help you to rise above the health problem you are currently facing. It is amazing how much *feeling* can be engendered just in remembering victories of the past.

It is true, we are continually urged to live in the present. That which is good cannot remain in the past but becomes a vital part of the present. We need to look squarely at the Truth that pro-



Vera Dawson Tait

vides the motive power for overcoming. In the case of a condition of ill-health, we must accept the Truth (and feeling is required for acceptance) that our God is a God of life, and that this life has been bequeathed to us for our use and enjoyment.

If you feel you have fallen short of adherence to the laws of health, then you need to know that you will be guided to do what is right to provide the conditions for this God-life to express in every area of your body temple.

If the Holy Spirit is “the whole Spirit of God in action,” according to Charles Fillmore, then we need to build this truth into consciousness. Like a “bank deposit,” it can become for us a “moment to remember,” to be drawn upon at a critical time when the mind and body have need of this assurance.

Suddenly you are faced with a lack of money to meet some financial obligation; panic grips your mind and acts like the pebble before the eye, for it blots out the Truth that there *is* supply to meet your every need. Somehow statements and platitudes seem to leave you cold. But a mental recall of a moment when you had faced

the same type of situation and had come out victoriously lifts your whole consciousness and you can say to yourself, "God is my supply, and I know that He is taking care of everything." It is like dropping the pebble that was held before the eye, for your whole viewpoint is changed into a larger approach to the situation. Where before there was only panic and confusion, now comes assurance and peace. You turn your attention Godward; you say in essence: "Father, humanly I don't know what to do in this situation, but I do know that supply is already provided. I trust Thee to guide me in handling this problem." Sometimes rather than many words, I find myself praying: "Father, I know Thou art in charge of my life." Then comes the type of peace that clears the mind for the next step.

Even in handling problems in human relations you will find the method to be essentially the same. The misunderstanding, the quarrel, the bitterness, like pebbles before the eyes, need to be removed by remembering moments when God's love smoothed out situations that seemed insolvable by human methods. The problems of the shaky marriage, the unsteady business, the alcoholic bondage may be viewed in the light of those other moments: the love that led to the marriage, the thrill of starting the business, and the strength and freedom of the one who is seemingly bound to an unhealthy habit. The "moments


to remember" may constitute the first step in the climb out of the negative ruts in which individuals find themselves.

But our "moments to remember" are not merely related to the overcoming of negative experiences! They have become part of our "book of life." We remember the stories of Jesus, His teachings, the incidents in His life, and we are thrilled all over again. The old hymn states: "Tell me the stories of Jesus . . . And I shall fancy His blessing resting on me." The secret lies in the word *feel*. This is what our "moments to remember" do for us—arouse feeling. The author of the book, to which reference was made at the beginning of this article, says in the preface: ". . . like taking the trip all over again." I can attest to this, for while visiting the incomparable Alhambra at Granada, Spain, a few months ago, I recorded my "moments to remember" by tape in a cassette recorder. I find that in listening to what was recorded, it is indeed "like taking the trip all over again." So it is with our "moments to remember" in Truth—they *spark* feeling in the present moments when we have great need to know that the same God-Truth that proved itself in actual living in past experiences is just as able to meet the challenges of today.

Our "moments to remember" are enabling us to feel God's blessing in our life today. Herein lies the value of books or periodicals

of daily inspiration, such as *Daily Word*. We may be inspired at the moment of reading, but the greatest value lies in the inspired action that follows in daily living; handling the business; dealing with other human beings; meeting the hourly challenges of human experience. What may have thrilled me in the morning and given me courage to meet the day's experiences may also cause me to make the right decision in some vitally important matter involving others. Many a businessman has found that some simple remark read or heard in a morning meditation or study period has been the very anchor to which he has had to

hold in the stress of some business transaction. Then he is able to file away, as it were, the knowledge of what has been accomplished in some situation which can become one of his "moments to remember" when meeting a similar experience in the future.

There are so many lovely things in life that are like jewels, bringing added beauty and joy—the love and companionship of loved ones and friends; the experiencing of moments in quiet, secluded places or in the pulsating life of great cities. The appreciation of God's world adds many "moments to remember" in the adventure we call "life." 

YOUR PRAYERS HAVE POWER

Set aside a time every day, a definite time,
and pray whether you believe or not. . . .

If you will persistently affirm Truth, even though you do not believe it at first, you will find that your prayers have power.

Faith is like a mustard seed and it will grow.

Pray, pray, and keep praying; affirm, and yet affirm once more. Your persistent prayers will succeed.—*Charles Fillmore*.



BY LEDDY AND RANDOLPH SCHMELIG

A Second Step Learning to Relate

How fantastic it is that every turn on this pathway of self-discovery presents something new and vital! Truth does not gather dust like books on a shelf, but is ever active, moving, alive, *like people*. Schools and institutions will forever be under construction or in the process of being torn down, opening doors or closing doors. Even the greatest teachers come and go, leaving each student—properly enrolled or self-

appointed—to find things out for himself.

The treasure is not to be found in print or in a lecture or a lesson. Words can only echo its splendor. Can words really tell what is in the most casual look passed from one traveler to another? That treasure is somehow in the makeup of those travelers; it may be enveloped by forgetfulness, but it is there just the same. And you know that the treasure is in you, growing as new wisdom and as deeper, fuller love.

Wherever you notice an expres-

sion of love in the world, look to its source—then deeper to the Source of that source, and you will find the treasure: God, the Truth, the essence of all life and all religion.

How can real religion ever be dry? If you find it dry, go and be refreshed in the love that others have for you and for one another. That is religion—God in action. When you find religion dry, return in prayer to that inexhaustible spring of eternal love and wisdom that overflows at the center of your being. Only one taste will reveal that the same living water flows within each individual. Look well into the human heart, for the Truth you seek is all there.

Lesson 2: Beholding the Light

If you are hungry, you must break the hard shell of the nut in order to taste the inside. So long as you let the nutmeat stay within the unbroken shell, you shall remain hungry. As long as you leave the treasure of spiritual identity undiscovered and untapped within yourself and others, you shall remain lonely and unfulfilled.

To realize the Truth and attain that satisfaction which is at the base of all joy, one must bridge the gap between what is said and what is actually believed and done. The goal of the sincere Truth student is not merely to learn about God, but to realize oneness with God. Realization implies the activity of making a positive change in consciousness, a

change that will transmute all life experience in a positive way.

Once the goal of God-realization is consciously accepted, it is not so difficult after all to begin to change the consciousness and reshape the personality so that the way is easier and happier. More and more, you begin to genuinely share in the happiness of others to rejoice in their good, feel compassion for their suffering, and indifference toward their mistakes. These simple rules of conduct will become a natural way of life for the spiritual aspirant, for God is love. As His nature is realized and expressed, love shines forth from the aspirant like a great light, illumining all.

When others around you find happiness and plenty in their life it may often call forth your resentment instead of joy. The success and achievement others experience may call forth feelings of envy instead of rejoicing. The suffering others endure and the mistakes they make can easily call forth criticism and condemnation instead of love and understanding. When these tendencies of mind become apparent to you, recognize them as obstacles and begin at once to dissolve them with love and spiritual practice.

The illumined individual is like any other, with one important difference: he has made a decision about what he will permit to enter his consciousness; he has made a choice between the positive and negative sides of life. Instead of finding fault in others, he has

chosen to seek out what is fine and beautiful.

If you cannot honestly see others as perfect in essence, perhaps it is because you cannot yet honestly see yourself as unselfish, pure, eternal, perfect in essence. If something has happened in your life experience to dim that self-image, try to lose that self in thoughts of others. If you can lose yourself in the thought of another for even one minute, it will change your life, but the pitfalls are still there. Many believe that they feel compassion, when they are really drenched in self-pride over their own piety. Many think they feel love, when what they feel is largely possessiveness. Many believe they feel adoration, when they seek only their own pleasure. But these tendencies can be overcome. The capacity for the highest, purest love is innate in each person. That same pure light shines, no matter what colored shades are placed over it. The light still filters through. And when the glory of that light is allowed to shine forth unimpeded, how great is that light!

You must be willing to peel off the veneer of self-righteousness, conceit, and self-importance before you can approach God indwelling others. When this has been done through keeping the mind on God in prayer and in everyday duties, you can peel away from your mind the veneer of selfishness or weakness or imperfection that *you* see in others, and behold the Christ light.

It is not necessary to pretend that the actions of all people are right and good. There is obvious wrong in this world—even wickedness. Yet even more real, though more subtle, is the underlying goodness. This goodness can come forth. The beginning of a new world is your own recognition of that ever-perfect potential and a sincere expectation of the expression of love. By your own growing love for the world, you are changing things.

It is true that some individuals or certain actions of many individuals may still signal negative emotions in your mind. Your spiritual unfoldment does not remove you from the usual sensibilities of the human race. You will still feel things; perhaps you will feel things even more intensely than ever before. Yet at the same time, as you grow in the certain knowledge that you and all others are in essence pure and eternal spiritual beings, emotion does not penetrate, but remains on the surface of your awareness. A flash of anger, though sharp, shall be like a mother's anger at her beloved child. It lasts only a moment, is activated only by the most loving and tender concern, and is forgotten as quickly as it appeared. Learn to be as forgiving as a small child. Learn to forget seeming wrong as quickly as possible. Children often seem so intent upon joy, upon things going well, that a moment's conflict is gladly forgotten so that play can go on. Look at life that way. How won-



Randolph and Leddy Schmelig

derful to be so delighted with life and the company of others that most conflicts can be joyously overlooked and forgotten, so that the play of life can continue. When things are harmonious and joyful, what great progress can be made by all on the spiritual path!

In order to realize this harmony, you must forgive. To forgive another is simply to accept them as they are, though not necessarily as they appear to be. If it seems impossible to forgive or relate to some particular individual, think of that person here with you now, studying and praying with you. Cut away in your own mind the mask of pettiness, vindictiveness, weakness, or cruelty that you have seen, and behold that person as he or she truly is—at peace, all love, all understanding. For in their heart of hearts, each one is seeking self-realization just as you are now. Beholding them in this way, how foolish seem hatred and resent-

ment and fear! What a waste of time! How gladly you forget the appearances so that the joy of God-realization can proceed!

Many a young girl has suddenly awakened to her own beauty and blossoming womanhood at a sincere compliment from another. You can signal a new awareness of grace and joy and freedom in others by honestly and openly making known to them that you see them as happy, beautiful, and free. What is keeping you from doing this? Nothing of any importance. Seek the freedom of others as earnestly as you are seeking your own—then you will be free.

There was a certain student of Truth in India long ago whose guru (spiritual teacher) gave him a mantra. A mantra is a special thought-centering and mind-freeing formula imparted in the form of a divine name or statement of Truth, meant just for a particular student at his own particular place in unfoldment. Through medi-

tating on the mantra, the spiritual aspirant can make great strides toward God-realization. The teacher made one important stipulation as he gave the mantra to the devotee: he warned him that if he told the mantra to anyone else, that person would immediately gain complete spiritual freedom while the devotee himself would be damned. After leaving the presence of the guru, the devotee at once gathered a large crowd about him and shouted the mantra to all who would hear. His teacher was greatly pleased.

Dwell on that unselfish love! The truth that the teacher no doubt wished the student to understand is that self-centeredness and the desire to place oneself first in all things is the only real "damnation" there is, for it means ultimate separation from unity with God, who is within all people. Through expressing love in the highest way possible, the spiritual aspirant is freed from all imitation. Through receiving love in the highest way possible, all persons attain God-realization. Get selfish concerns out of the way, for wherever they exist in your thinking, they are in your way.

Are there people who seem cruel and hard to you? Very well, God is disguised in many aspects of this world. Yet He is here, and His will is to liberate all people from the bondage of ignorance. Even through what may seem the most heartless and destructive act of another, you can get at the

heart of the Truth that awaits in the experience. Forgive. Do not give in to the negative appearance. That mistaken concept—not a person—is your only true enemy. Yet, even that enemy is overcome with ease when you love. Real love has a way of beholding things as they are and translating appearances into beautiful Truth. Therefore, cultivate love for the Truth and love for the true nature of all people, and Truth will reveal itself to you in beautiful ways.

Are there persons who appear to be indifferent to you? Never mind—the universe may appear to be indifferent, even callous. Yet your presence in this universe, on this planet, in the nation where you are living, in the particular region, in the time and space you occupy at this instant, affects the entire universe, and the universe is responsive to you, in turn, in subtle ways. The circumstances in which you find yourself, this body, this life, this era in history, these people around you—names known and unknown—with whom you have even the smallest interchange, have together called you into being in this very time and place through a collective order that can only be rightly defined as *love*.

This world with all its faces and forms has been lonely for you. The world has been longing for you; it needs you now. The perpetual urge of the universe is to know you, to know itself, and for you to know it as it really is: God manifest.

The goal is not self-delusion—far from it! The goal is not to put a rose-tinted veil over the eyes and pretend that the world as it appears presently is manifesting absolute perfection. The death of a friend, or some physical defect in a newborn child, or even the first drought or frost of the season would destroy that pretense at once in the rational mind. *The goal is to break free of delusion and find out the essential perfect nature of things.* You begin to see that this perfection is even now coming into view, regardless of the “setbacks.” The trend of things is ever toward that perfection. The goal is to behold that one changeless reality, the Truth universal, inevitably to be known and expressed.

Each person that you can see with the eye or think about contains that same perfection. Think of stepping across the distance of all space, of spanning all time, past and present, to stand directly in front of each person, to look him or her directly in the face and behold the child and manifestation of God. Just as surely as Jesus Christ is the Son of God, each one of us is the son of God in essence. This potential may be unrealized or even unsuspected, but you can see it—not simply imagine it or hope that it may be there. You can behold the Christ light shining and delight in that radiance.

Practice Exercise

To conserve energy, many

people turn off the lights in areas of their homes that are not in use at that time, and illuminate only that area where there is activity—the area where light is really desired. Meditation is also a form of conserving energy, not in the sense of withholding, as much as in the sense of redirecting all energy to the center of being.

Begin your quiet time now, by becoming still in mind and in body, and by focusing your attention on the inner Christ light. Sense a light at the center of your being; feel its warming glow radiating from within you outward. This is the one light that is really desired—the Christ light.

In order to do this effectively, begin to “turn off” the other lights in your consciousness. Is there some part or aspect of your body temple that seems to be in discord? Is there some health challenge, or discomfort, or nervous habit that seems to be continually drawing your attention from the area of desired activity? Does it seem almost like a neon sign flashing at the corner of your consciousness? Turn off this light, consciously, now. Gently and firmly withdraw the energy that is being wasted there and conserve it for the intense activity of spiritual unfoldment. You may want to say to yourself, “*I now redirect this energy to the center of Christ light within.*” More simply, say “*Peace! Be still!*” The change in your use of life energy can be redirected only by a thought. Take a moment now to be intently still

and use what works with you to achieve this stillness.

As you cut off the current of energy in all areas but the one where the intense activity is taking place, you experience a surge of power in the inner Christ light. The Christ light suddenly flares into new fullness, filling the area of apparent discord with its warm healing glow. No energy has been wasted, only redirected to new heights of power.

Having achieved a certain degree of peace and readiness for spiritual experience, see whether there are any unnecessary lights still burning in your consciousness, in the mental realm of fear, worries, doubts, or anxiety over anything or anyone. This is perhaps the most difficult part; but positive results in this phase of the exercise are the most rewarding. Take a deep breath and set out resolutely to turn off the unwanted lights flashing in your thinking and feeling nature. Is there some grudge or hurt you have been holding that is constantly drawing your attention, wasting your energy? Turn off its light, pull its plug, and again experience a warming, illuminating surge of power in the Christ center of light. Take a long moment—there is no hurry. Although it does seem that effort on your part is required, it is an effort of *release*. See the energy of your being channeled to the Christ light. Behold and feel the Christ light healing that area where once energy was wasted. New peace and under-

standing are flooding your entire being now.

Each time the light is turned out in a problem or questioning area, or in a corner where a persistent negative thought has remained, the Christ light grows in dimension and intensity. The answers are coming through now, and they will become clearer and brighter. You are renewed in body, mind, and spirit. Affirm knowingly:

"The Christ light illumines me, and I give thanks!"

In this final part of the practice exercise, retain your awareness of light, as with your mind's eye you visualize a clear summer night sky. You can almost feel the sweet night air and see the stars overhead as pinpoints of light. The stars vary in intensity and nearness, yet each is a point of light. These lights are as countless as the people in the world. Think that they are the people in the world—each radiating the same Christ essence.

You may feel the tendency to give thanks once again for the joy of this recognition. As the feeling of joy and thankfulness grows in your awareness, the light increases. And if you can keep the image of the sky full of stars in your mind, you can imagine each one growing more intense, reaching out to the light of your own being. The rays of each pinpoint of light spread and reach to touch all others. The sky in your mind's eye is all light and you are one

with that light. Hold the feeling.

Affirm for yourself and all others:

"We are one in the Christ light."

Pause, and let that illumining peace fill your being. Out of the love and thanksgiving of your own consciousness, the words shine

forth: *"One in the Christ light!"*

No words are really needed to elaborate on this great awareness. Only your experiences and new discoveries, during this month of practice, can make it even more real and wonderful for you. You are blessed as you give and receive ever-greater love, at one with the universe in the Christ light.

(To be continued)

The Goal

All roads that lead to God are
good;
What matters it, your faith or
mine;
Both center at the goal divine
Of love's eternal brotherhood.

A thousand creeds have come and
gone;
But what is that to you or me?
Creeds are but branches of a
tree,
The root of love lives on and on.

Though branch by branch proves
withered wood,
The root is warm with precious
wine;
Then keep your faith, and leave
me mine;
All roads that lead to God are
good.

—Ella Wheeler Wilcox.



DESIGN FOR BUILDING

BY CLINTON E. BERNARD

Sometimes, while entertaining a fine idea and wondering what to do about it, have you considered how the really big construction jobs have been developed from the initial dream into reality? If you are groping for inspiration and guidance regarding any project of yours, you may find help in studying the general method used by the architect and builder of the biggest construction job of all. It is described in the first chapter of Genesis.

In the beginning "the earth was without form and void; and dark-

ness was upon the face of the deep." To do good work, a builder must be able to see what he is doing, so God created light. This terse statement, like so many other statements in the Bible, has both a literal and a figurative meaning. Light means not only the radiant energy that acts on the retina of the eye but also enlightenment, knowledge, understanding. "And God saw that the light was good." We can see the light by asking of God, by studying, by acquiring information.

Having made the light, God

separated the light from the darkness. He did not destroy darkness; He only put it in its proper place, where it would be useful. Likewise, the modern builder, if he is to be successful, divides the light from the darkness before beginning actual construction work. He selects the material he needs for the job and puts other material aside.

The Bible states that the earth was created in six days. Although the statement may be taken literally, it is generally believed that the term "six days" means six vast eras, six eons. The Ferrar Fenton translation of the Bible begins, "By Periods God created that which produced the Solar Systems; then that which produced the earth."

Geology and other sciences suggest that God did not hurry in producing the earth; that He even did much experimenting and rebuilding—and is still at work. ("My Father is working still, and I am working.") Why else would continents and seas have been shifted and rearranged? Why else would earthquakes and winds and tides and volcanoes be changing the earth now? We have good reasons for believing that the supreme Builder does not hurry, and is even now remodeling part of the big project.

A family, a genus, a species was created, flourished for a time on earth, then was phased out in favor of more suitable creations. In this there is no fundamental waste: the stuff of creation is

indestructible. When we have to experiment, or to rebuild, we need not feel too remiss.

The description of the creation is starkly brief, except for one detail that the author must have considered supremely important, for he repeated it six times: in the beginning "God saw that the light was good." Repeatedly at successive stages of creation, the Creator looked back on His work and expressed approval of it: "God saw everything that he had made, and behold, it was very good."


Whether the creation was accomplished in six days or in six eons, the working method of the Creator was consistent. He made a final inspection of the work accomplished and expressed approval of it. Today, good work merits our admiration and respect, both God's work and the work of man, including our own.

How may one know whether his work, or his work plan, is divinely approved? How may he be sure of winning promotion and success? Here is the acid test for him to apply to himself before beginning any project:

"If I accomplish this work, this ambition, will I then be able to look back on it and call it good? Will I respect it? Will I respect myself for having done it? Finally—and most important—will it be pleasing to God?"

Herein we see the advantage of working with God and for God. When we are sure that we are doing God's work, our work promotes us. The patriarch

Hezekiah knew the pattern and "did what was good and right and faithful before the Lord his God. And every work that he undertook in the service of the house of

God and in accordance with the law and commandments, seeing his God, he did with all his heart, and prospered." The pattern is as good as ever. 

LIGHT FOR OUR AGE

Where you behold lack of any good thing, you must learn to "see" the limitless bounty that God is, filling all time and space. Rejoice in the awareness of the need that has manifested itself, and move forward in consciousness to behold the bounty that God is now. This can be done by using several techniques that have been developed and proved by many seekers after Truth who have gone before us. In the miracle of the feeding of the five thousand, Jesus first recognized the need. Surely we can understand that He was not conscious of any lack, but was aware and made others aware of the need that was at hand.

Recognize with joy the need that you find in your life; don't cry in lack and limitation as though these have reality. As a living expression of all that God is, you can approach the need that you have become aware of with courage and confidence. Jesus, aware of His eternal oneness with all that His Father-God is, acknowledged what was available on the human or physical level to meet the need: a lad with five barley loaves and two small fishes. To the people of that time, these were as ordinary as ordinary could be. The most common, the most available substance in form was utilized to work an exciting and staggering miracle.

What do you have that is as ordinary as ordinary could be? What have you at this moment that is common and available in the way of substance in form, that might be utilized to bring about the miracle you need? We all have time and energy and talent and substance in the form of the currency of our realm. We may not seem to have enough to meet the need, but then neither did Jesus there on the shores of Galilee. Because of their not knowing, even the disciples of Jesus on that day could not anticipate the wonders they were to behold. In our not knowing, we may find it difficult to anticipate what is about to occur in our human experience.—*Robert P. Sikking.*

Stories from Life

THE MAN WHO WAS AFRAID TO CROSS A BRIDGE

BY STELLA TERRILL MANN

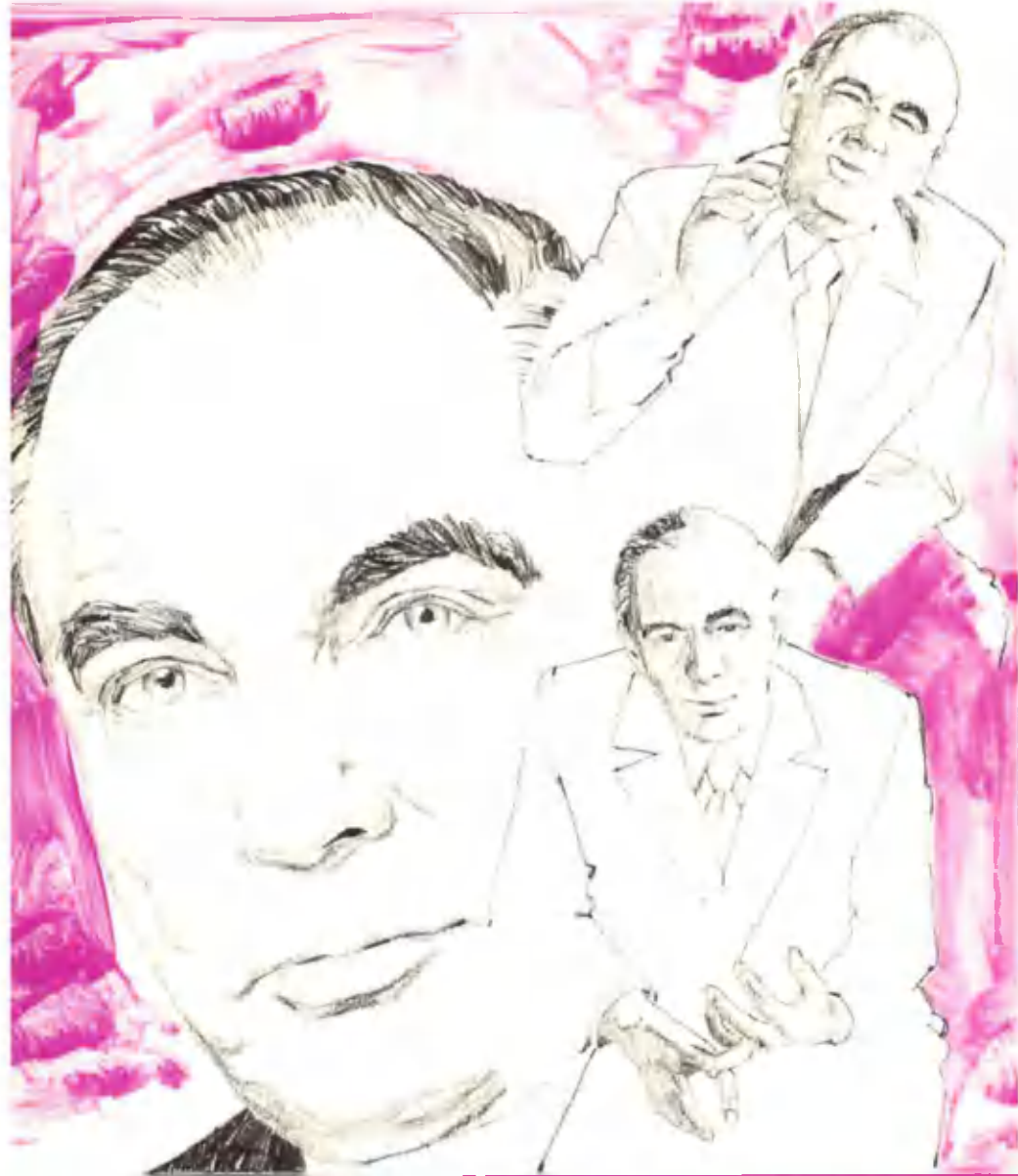
“Why do you seek the living among the dead?” (Luke 24:5).

AT EASTER TIME we hear a great deal about the crucifixion and the resurrection of Jesus. We sing joyfully, fervently declaring that “made like Him, like Him we rise . . .” and yet, after nearly two thousand years of known proof of the eternalness of life, fear of death still is the greatest fear in all life for most people.

But at last, we are starting to see television programs about

death and about patients who know they are dying. A whole new therapy is being developed by doctors and hospitals. Patients are being encouraged to talk about death. Doctors are sharing some of the facts of what terminal-case patients say, think, and feel, and are being joined by members of the patients’ families who give their views. All of this is very good so far as it goes. But it seems to me that there are further points of truth about death which should be freely discussed among healthy, happy people, including

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young people. It should be done routinely and not relegated to Easter only.

Some of my points are:

Death still is the great "unknown" to man. We know more about the science of energy, space, atoms, past history of the earth, what a planet millions of miles away is made of and how old it is, than we know what happens after death. Man's oldest (often hidden or disguised) fear of the unknown is fear of death. It is back of fear of poverty, sin, and sickness. It is not the act of dying that is feared, but of what comes after. To show how these unrecognized or unresolved fears can work out in life, let me tell you about the man who was afraid to cross a bridge.

Some years ago, Mrs. Mather (not her real name) came to me about her husband. She had been reading my book "Change Your Life Through Faith and Work" in an effort to help her husband. Past middle age, Mrs. Mather's once blond hair was frankly white and her gray eyes were troubled but held a fighting spirit. Fortright and direct, deeply concerned about her husband's health, she said: "He has been acting strange lately. Always before he was full of life and adventure, but now he often is depressed. He seems to be losing faith in life and in himself. But he will not read your book."

My questioning revealed the following:

A few years before, Mr. Mather had sold his mortuary business

and retired. They had no financial worries, family or physical health problems. Their married son and family lived up north; their married daughter and family lived further south, and they had alternated traveling to see the young people. "Everything was always so happy before," Mrs. Mather said, "but now, my husband refuses to go this year. What I worry about has been building up the past few years. This sounds nutty, but my husband will not drive anywhere if he has to cross a bridge or go around a blind curve, where we can't see ahead, like on the mountain roads going north."

When I questioned Mrs. Mather about their religious beliefs, she said that they did not belong to a church. They attended a "sort of ethical society, which stressed psychiatry and psychology instead of religion, and leaned rather toward the behaviorist group than the Freudian ethic."

I explained that I work with points of truth of the Christian religion and told her about my training, my other published books, and something of the Truth, New Thought movement, adding that maybe she had come to the wrong place for help.

"But where else can I go for help? Not to our group. They don't believe in God or prayer." Mrs. Mather then told me about her early childhood, religious training, how she had left the church after her marriage, and more about her husband. The upshot was that she went home with

more of my books, and a few days later, her husband came alone to see me.

Mr. Mather, a tall, tired, defeated-looking man had come from a small town and felt at ease on learning that I had come from a small south Illinois town. He was an honest, earnest, uncomplicated man and talked readily about himself.

He was an only child; his par-



ents were injured in an automobile accident from which they both died when Mr. Mather was about ten years old. Up to that time he had been a normal, happy child, attending school and the Protestant church to which his parents long had belonged. The shock of the loss of his parents was so great that, "I think I never was the same. The preacher once told me that it was God's will for them to die; he said God needed them over there. I was angry with the preacher and with God. I came to hate the church. My father's brother and his wife took me to their town to live with them. They had a boy two years older than I.

Uncle Jim and Aunt Clara were very kind to me. Bob and I had kid fights, but we got along, went fishing together, and all that, but never went to church. Uncle Jim was not much for church, except at Easter and Christmas or for business reasons."

Mr. Mather's uncle owned the town mortuary, in those days called a "funeral parlor." Both the boys worked around in it, ran errands, and grew up knowing a good deal about funerals, sorrowing people, dead bodies, and "how to make the business pay." Both boys were drafted into World War I. Mr. Mather paused and again lived some of his memories, discussed some of his war experiences and lack of religious beliefs. Finally he came to his "real hang-up about death."

Mr. Mather worded it bitterly and firmly. *He could not believe in life after death.* He was "angered" by the teaching that those who had died would rise again from the grave on judgment day. He talked with deep emotion about his life-long thoughts, resistance of ideas he could not accept. Finally he declared:

"In the name of common sense, I have to reject the whole idea. People who were drowned at sea, people who were burned to death—in no way could their bodies be resurrected! Why, some of our war buddies were shot to bits! Nothing but the dog tags around their necks were found. When a man is dead, he is dead all over. There is *no resurrection!* No

further life!”

Mr. Mather sat silent after his outburst. His troubled blue eyes that had filled with tears were closed, his hands held loosely in his lap. He looked old and tired, ready to quit but afraid to do so.

Presently I said: “Since you are a very intelligent and honest man, why didn’t you continue your search as to what happens after death? There are many degrees in understanding of the Christian religion. Your experiences obviously were with the fundamentalist beliefs. There are other, higher levels of understanding and belief. Why didn’t you keep on searching until you found an answer that would convince you, comfort and help you, and lead you to truth? Only truth can set a soul free from worry and fear. *Truth is the liberator.* Truth is that which is, always has been. ‘Two plus two are four’ is one point of truth.” I carried the idea further and ended with the question: “Why didn’t you keep on searching? We can’t work for a healing until you take an honest look at yourself, sir.”

Mr. Mather thought it over, nodded in agreement, braced up and talked more about how he had been spending his life. He had learned the mortuary business and he knew that little town was not big enough for him and his cousin in the same business, and he came west. He had become “busy earning a living, bringing up two children, saving for the future . . .” Then he sold his business and retired because he “just could not

go on in the work any longer!” At my questioning about that point he searched for his reason for decision and told me about it.

Mr. Mather always “took care of the body, and let the preachers and the others take care of the funeral part.” It was plain that Mr. Mather was trying to spare me from shock as he started to tell me of his work. But I told him it was of the utmost importance for me to know *what had shocked him.* I explained that my work had taken me to visiting the morgue, attending funerals, visiting hospitals, and helping bereaved people; that if it



belonged to human beings, I could hear it.

Convinced, and obviously in need of talking it out, Mr. Mather went into details, all of which we must omit here. It was good therapy for him and I listened without comment or question. The point which concerns us is that in constantly working with a human body from which all life had fled, Mr. Mather had come to believe that when the last breath

had gone, there was nothing left. "Nothing!" He explained it like an electric light globe that had hung in his embalming room. "When the wires burned out, no more power came through. Dead globe. Take it out, throw it away. Put in a new one. And that's how the human race is run: dead, no more power. A dead body is the end."

"If you really believe that, why are you hoping that such is not the case? Why do you hope for life if you are so almightily convinced that there is no life after death? What gives you the desire to hope?" I asked.

"Because life is good," he replied. "I would like to live forever if I could keep my health."

Mr. Mather had no trouble in seeing that his being afraid to cross a bridge or round an obscure road curve was a psychological fear of death. I said: "Life is the bridge on which we stand between two worlds. Back of us lies the world from which we came, ahead of us lies the world to which we will go when we leave earth. Both are good. Both are natural." I talked about the fact that the life within us cannot die.

I said: "We can rely on law, because we know the whole universe is run by law and not by whims of individuals. Not even a king can keep the sun from shining. The idea that the life in man can come to an end is contrary to the laws of existence and growth. It is a spiritually illegal conception, an impossibility. In legal terms, the

death of man would be a conflict of interests. God created man and breathed the breath of life into him. He created man for a purpose of His own, a purpose for man's being and living and for his eternal life. Then for God to let a man die would be a conflict of interests. God could not be both the creator and the killer of man. Even God is bound by the laws of the universe, the law of Truth that existed before God created man. And God having created man and having given him life, would Himself die a little every time one person died, because there is no other life but the life of God. The life in man is the life of God in him. Therefore, it cannot die. But it can leave one house and take up residence in another."

Mr. Mather had listened intently. Suddenly his whole being reacted to his intense interest as he asked, "What about animals?"

"I think they can no more die than man can die. I think there is only one life. It can fill different forms, but it cannot cease to be. Otherwise, it would not be life."

There is too much detail to be reported here, but Mr. Mather's question about animals led to my questioning and uncovering the fact that he never had liked the mortuary business. By nature, he had wanted to work with animals, had thought of a race horse farm, or pure bred cattle. I told him he still could work with animals, dogs perhaps. Astonished at the new view of himself, Mr. Mather asked why he had not followed his

nature, found out for himself, changed jobs. I told him the biggest reason was that he had been too busy with hate and justifying it. We talked about points of proof until he saw it for himself. He made several appointments ahead and took home some books and other reading material that day. He thought prayer was impossible for him but I typed for him: "Heavenly Father: please help me to find the Truth that will set me free." He promised to use it.

On his second appointment, Mr. Mather was greatly improved and eager to discuss what he had been reading, with question lists. Best of all, he and his wife had been reading and discussing points together.

One idea that helped Mr. Mather more than any of the others was my comparing him, a living soul Self, the driver of his automobile, to the *life* of the automobile. "When you get out of your car, the car is dead. It has no life of its own. But you are not dead. You can enter another automobile and drive it." Mr. Mather added: "The gasoline is nothing more than the food for the car—energy. The car has wheels to run on, as I have legs to walk. It breathes . . ." He enjoyed making comparisons. We kept on until he felt he was ready to discuss that point with his wife—why he couldn't die.

Another point that helped Mr. Mather was the question I ask some of my students, to help

them understand themselves. "If you could suddenly learn to do the things Jesus did, what would you do first for others?"

"Keep them from dying!" he said.

We then talked about how a very long lifetime on earth could become a burden. "Unless we could always remain about thirty years old," I said. Mr. Mather was able to laugh.

As we worked together that summer, Mr. Mather found that his whole problem was based on the fact that the church he knew was one whose dogma and creed he could not accept. He worded it: "It asked too much of me, including money—too many commitments, and it didn't offer enough security in the end." He finally saw and admitted his own fault in not seeking further. His "hang-up" on resurrection and judgment day ended when he realized that every day life quits the bodies of thousands and goes on to a higher plane of livingness.

Mr. Mather needed repeated discussions about the livingness of life. I typed these out for him: Life itself cannot stand still. It is continuous, ever and ever expanding. The life of man is God in man. The body of man is the child of mother nature, made of earth elements and completely disposable. But the soul Self of man, which includes the spirit, mind, and memory, is of God and is eternal. If the soul Self of man could die, then God would die a little with the death of every individual

whom He has created. God is eternal. Life in man is eternal. Life grows, expanding, learning for-



ever and ever, and "it does not yet appear what we shall be."

I asked him: "Can you think of any reason for your being on earth if death ends all, if life is not eternal? There must be a purpose or man would not constantly improve. We know he has gone forward since before cave days. What helps him to do so? Who is interested in man's final success in life after death?" He copied it into his life-notebook.

Some of the written work I gave Mr. Mather for his permanent study files included:

1. Life is a power with a purpose that will eventually be achieved. Death is our personal angel who opens the door for us between this world and the next one.

2. The following quotations from the book "The Soul of the Universe," by Dr. Gustaf Stromberg (now out of print), proved most helpful to Mr. and Mrs. Mather. They discussed the ideas with their children.

Dr. Stromberg says:

"The soul is the 'owner' of the memory, the personality behind

it, and we have regarded it as inseparable from the memory genie. If the individual memory is indestructible and eternal, then the soul must also have these properties. There are therefore good reasons for making the following important assertion:

"A soul is indestructible and immortal. As an individual it has a beginning but seemingly no end. . . . (and) we have given reasons for the belief that a soul is indestructible and that its most characteristic property is its capability of development. Furthermore, the earthly development of most human souls is far from inspiring. The lack of opportunity from which the majority of people suffer while on earth leads us to the hypothesis of a development after death."

As to his views on life after death, Dr. Stromberg included these points:

"All our memories are indelibly 'engraved' in this (electric) field, and after our death, when our mind is no longer blocked by inert matter, we can probably recall them all, even those of which we were never consciously aware during our organic life. Some of these memories will torment us and others will bless us. Our conscience gives us an inkling of what we can expect in another world, where there are pleasure and beauty, as well as sorrow and pain.

"This, it seems to me, is the heaven and hell indicated by the many new discoveries in modern science."

The Mathers worked on with points of truth and finally came free to happy and fearless living. Mr. Mather overcame his fears of crossing bridges of life and curves of time, and so again enjoyed driving north and south as before. Life meant more to them than it had before because now "it made sense, and was fair."

On their card for day-use I wrote, "The older we grow, the more faith we should show." And the last time I saw them I added to it: "*Be happy to go!*" I believe that they were both happy when they left earth.

For further help, I would like to suggest that the reader obtain the Stromberg book from a library if possible. Dr. Stromberg was born in Sweden and educated there. He came to the United States, where he made many scientific investigations, and was a member of the staff on the Mount Wilson Observatory, among other notable contributions.


My husband and I knew Doctor and Mrs. Stromberg well, and they often visited in our home. Like all truly great people, Dr. Stromberg was friendly, easily approached, and untiring in his efforts to help others to learn. He was especially patient with me and my questions. We had many long conversations in which I asked questions and often made notes. My husband passed on in 1961, and Dr. Stromberg in 1962. My experiences since, concerning them and the great number of close relatives (including my son, who

passed in 1973) and loved friends who have gone from this world to the next one lead me to believe beyond any doubt that they are all very much alive!

It all comes down to this: Every grave is empty! *There are no dead!* All have risen! When we die to earth, we are more alive than before, because life does not stand still. It can't. Life is forever and ever expanding into more and more of beingness. Because the life in man is the Spirit of God, or life of God, in man. So why should we cry, except for joy, for a happy graduation day of our loved one—a happy day that we too shall know.

But let us remember with gratitude and love that first Easter by reading from Luke 24:1-5.

"But on the first day of the week, at early dawn, they went to the tomb, taking the spices which they had prepared. And they found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, behold, two men stood by them in dazzling apparel; and as they were frightened and bowed their faces to the ground, the men said to them, 'Why do you seek the living among the dead? He is not here, but is risen.' "

"Made like Him, like Him we rise." Let us remember it every day of the year and not just at Easter time. 

A little integrity is better than any career.—Emerson.

Develop Your God-Given Potential

ESTABLISH A CENTER FOR ORDER

JESUS TOLD US about the birds, the flowers, and the grass of the field. He said: "Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. . . . Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith?"

What is the secret of this order that we find in nature? Why is it that man, the highest form of life, seems to have so much difficulty in establishing harmony, right relationships, and orderly growth, while the animals, plants, and birds go right along living as they are intended to live, doing what they are supposed to do?

All lower life forms have a

built-in intelligence that enables them to adjust to their environment, complete a cycle of growth, and produce the results that are expected of them by virtue of their nature.

Only man seems to run into problems in adjusting to his environment, getting along with others of his species, and fulfilling a worthwhile pattern in living. Why? How is man different from the birds, the trees, the animals, and plants?

The answer is obvious, as Jesus pointed out. Man has been given the power of choice. Man alone can think consciously, make decisions (right or wrong), and determine the direction his life will take. All other forms of life simply follow instinct. Only man can think for himself and say "I will" or "I won't."

This ability to think, to reason, and to choose is a wonderful privilege that has been given to us.

BY WINIFRED WILKINSON HAUSMANN

It is such a valuable asset that we should learn to use it wisely to establish an orderly growth for us, God's highest creations, His children, His image and likeness.

The lower forms of life fulfill their purpose in living by cooperating with divine law. Instinctively, they know what to do, and they do it.

Because we human beings have lived for so long in the world and allowed our thoughts and feelings to be dictated by the situations, things, and people around us, we must consciously return in mind to that place where we can experience harmony and balance, divine adjustment and right relationships. We do this by awakening and training our center for order.

Order is one of our "twelve powers," an essential part of our God-given potential. To develop divine order in our life, we must learn to cooperate with spiritual law. Obedient cooperation with God's plan of good is the secret that clothes the lily with beautiful attire; and it is the secret that will make our life happy, harmonious, and balanced.

"The earth produces of itself, first the blade, then the ear, then the full grain in the ear." So Jesus pointed to the orderly growth that is the method through which we develop our God-given potential. We start our study of Truth in an intellectual way. This is the "blade," the beginning of inner growth. Then, as spiritual ideas develop in mind, we come to the

point represented by the ear, the ripening fruit of prayer and spiritual seeking. Finally, we reach the fulfillment stage of "the full grain," the expression of Spirit through our whole nature, the point of oneness developed in each of the faculties.

We don't jump from "blade" to fullness of spiritual power overnight. We grow there. Orderly and harmonious cooperation with divine law leads to the orderly, harmonious unfoldment of our spiritual nature, in the same sequence that nature follows in its growth.

Many people, when they first start the study of their twelve spiritual faculties, would like to see instant results. They want unlimited spiritual power to flow through their whole being. But our spiritual growth, as with all growth, is rooted in order. The child is not ready for the responsibilities of an adult. We would not expect to leave him in charge of complicated machinery or make

Unity Churches, Centers, and Teachers

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him lift heavy items. He simply isn't ready for these activities.

As children in spiritual growth, we must prepare to handle the complicated machinery of living by learning and growing in a small way. We can only lift the heavy items after we have practiced on lighter loads. Were we suddenly given an unlimited flow of spiritual power, not only would we not know how to handle it, we actually could be seriously hurt or even destroyed by it.

Order is the key to growth. We start where we are, first learning intellectually about such God-given qualities as life and love and wisdom. Then we put them to work. We awaken their centers in our body, as we awaken the ideas in mind—until one day the centers are touched with spiritual light, and we know, or we feel, or we actually experience the work of the power in a spiritual way.

Order starts with the establishment of this concept in our thinking and then works from within out. Orderly thinking leads to right relationships, harmonious results, and divinely directed actions.

Some people, in establishing order, think first in terms of urging their systems and methods on other people. This is not the purpose of this faculty. We must first work on ourself and then, from harmonious, happy feelings within, bring forth God ideas into our immediate environment. Under no circumstances are we to attempt to force outer order. Any

time that we find we are becoming tense, anxious, and forceful in developing any of our powers, we should immediately relax, get in tune with the divine idea, and put Christ in charge. Our first work is always done on ourself.

In the case of order, once we have put ourself in tune with God ideas and are cooperating with Divine Principle, we will find that we attract right relationships with other people, satisfying and fulfilling activity, time for all the things that need to be done by us, and right growth and development of all our powers. Unfoldment of this divine attribute also enables us to find our right place in the orderly, overall scheme of things, and to fulfill God's greatest plan for our life.

The disciple who represents the faculty of order is James, the son of Alphaeus, sometimes called "James the Lesser." We don't know whether this disciple was called "the Lesser" because of his stature, or because he was considered less prominent among the group than the other James, who stands for the quality of wisdom, the son of Zebedee and brother of John. Since both disciples were called James, we see that the qualities they represent must be closely related.

Certainly wisdom does seem to have more prominence than order among the twelve powers of man. As Peter, James, and John were with Jesus on many important occasions, so the faculties they represent (faith, wisdom, and

love), may seem closest to the Christ in our spiritual development. However, as James the Lesser worked quietly among the disciples, so the faculty of order works with the other eleven powers to establish harmony, balance, and right relationships. Its function is one of cooperating with the other attributes in a process of orderly growth—not a spectacular activity, but an important one, nevertheless.

The ganglionic centers for the two Jameses are close in proximity, and here, too, we see the need for close cooperation between the two faculties, wisdom and order. The son of Zebedee, wisdom or judgment, resides in the pit of the stomach; while the son of Alphaeus, “the Lesser,” works through the digestive organs and makes his home at a point just behind the navel.

Both judgment and order, wrongly directed, may lead to criticism, contention, force, and condemnation, if allowed to relate only to the human side of thinking and living. Judgment may condemn. Order may insist on having everything its own way. Only when the two powers are totally under the direction of the Christ will harmony and right growth and unfoldment be established.

On the other hand, with wisdom and judgment (spiritually developed) providing the guidance, and divine order supplying the pattern, we make forward progress at an unprecedented rate.

Any time there is any problem with the digestive organs it is well to check the application of these two powers. Condemnation, criticism, hurry, and worry, resulting in hit-and-run meals, antagonism, and other wrong interpretations of the God powers, will cause difficulties in the stomach and the digestive tract. Spiritual development of wisdom, cooperating with its brother, love, and working through order as well, will resolve such physical inharmonies. The three qualities, wisdom, love, and order, meet in the great central nerve center, the solar plexus region.

In training the faculty of order, we center our attention on the point just behind the navel and hold positive thoughts for right adjustment, first in our thinking, next in our feelings, then in our activity, and finally in our spiritual unfoldment. Then we mentally link order with love and wisdom, with our attention at the solar plexus. The steps in developing our faculty of spiritual order and divinely unfolded growth are these:

1. Orientation

Orientation means “recognition of and adaptation to a situation or environment.”

This first step brings us to a point of ending all resistance to the world as it is and conditions as they are, and begins our orientation into the spiritual world that lies behind all appearances.

Through learning God's laws, we completely change our outlook. We do not try to force outer changes, but we begin to make inner changes in our thinking. We adjust our view of the world to a growing understanding of spiritual principle. And we make this process of adjustment one of orderly growth. We are preparing ourselves to cooperate with the divine pattern for our life, just as the flowers, birds, and grass of the field do. And we are doing it through establishing new patterns of thought, new attitudes, and a whole new outlook on life.

At this point we must stop blaming other people or outer conditions for our problems and begin to orient ourselves to thinking in terms of divine law and orderly cooperation with it. This is first: the conscientious transformation of our mind and revamping of our everyday thinking.

2. *Consent*

After orienting our thinking to harmonize with ideas of divine order, we must train our feeling nature as well. We do this by consenting to feel with the idea of a spiritual universe, taking personal responsibility and cooperating with divine law as a way to spiritual mastery.

It is not enough to recognize these ideas intellectually. We must back up our mental acceptance with a feeling of agreement. The word *consent* is derived from the Latin words meaning "to feel

with." Our mental orientation to ideas of a spiritual world based on spiritual law must be backed up by our emotional acceptance of the whole idea. We must be willing to "feel with" this new concept.

3. *Cooperation*

From mental acceptance and emotional agreement, we progress to the activity phase of the development of our faculty of order.

Here we must establish, first of all, that we are not simply seeking to impose our methods and practices on others arbitrarily. Rather, we are to learn how to apply the principles we now have accepted mentally and agreed with in our feeling nature. We are to put them to work as a part of our daily experience. It is a process of cooperating, or working with, the spiritual laws as we understand them. (Again, it is well to remember what positive results the lower forms of nature attain by simply cooperating with the divine plan for their growth and unfoldment.)

This is what Jesus meant when He said, "If you know these things, blessed are you if you do them." It is good to know. It is good to feel strongly about the Truth known. But it is the doing, the follow-through that establishes order on a firm basis and brings us up to the bridge to spiritual awakening.

4. *Harmony*

Charles Fillmore explains,

“The divine idea of order is the idea of adjustment, and as this is established in man’s thought, his mind and affairs will be at one with the universal harmony.”

Harmony cannot be established in mind, body, or affairs except through our cooperation with Divine Principle. All three of the earlier steps must be taken before we can begin to feel this sense of accord with God’s good everywhere. We must think in terms of God’s universe, founded on universal, spiritual law. We have to put ourself in tune with it emotionally. Then we are to apply the Truth we know in our activity. And finally we reach this bridge to the spiritual awakening, where we actually feel a sense of harmony that establishes for us a new relationship with God’s good everywhere.

Order must be based on harmony, or it is not order at all.

5. Order

Order is “a condition in which everything is in its right place and functioning properly.” We can only experience this on the spiritual level.

Order established simply in a human way or imposed on others through force is not the true expression of this spiritual power, and it will attract confusion rather than orderly progression. But order based on enlightened cooperation with divine law and divine guidance brings about right adjustment and harmonious

growth.

When we are at this level in the development of order, we are not standing still. Rather, we are progressing under God direction in a divinely unfolding way, continually bringing forth more and more of our divine potential in a balanced, harmonious manner.

6. Freedom

“You will know the truth, and the truth will make you free.” “If the Son makes you free, you will be free indeed.”

In giving us this promise, Jesus pointed out the importance of establishing an orderly cooperation with Divine Principle. He explained, “Every one who commits sin is a slave to sin.” Sin is simply a mistake, a breaking of the laws of God’s universe. Such error carries its own imprisonment.

The only true freedom is the freedom that comes to us through our spiritual awakening, as we put the Christ, the Son of God within us, in charge and work with Spirit in a divinely ordered way. Thus, the Son, working in and through our mind, body, and affairs, frees us to experience the fulfillment of life and growth.

Mr. Fillmore says, “We can never know the full meaning of freedom until we abide in the Christ consciousness. . . . Liberation from bondage comes as we seek first the perfect Mind of Christ.” He further explains that freedom is “a result of regulating one’s life according to Principle,

not according to what anyone else may think or say."

7. Continuity

From the freedom that is the result of continuous, conscious, orderly cooperation with Christ ideas and spiritual guidance, we move to the step of oneness in the faculty of order. This is continuity.

Here we proceed in a sequence of expression of God in such a way that there is no sense of stopping to make decisions or consciously cooperating with divine law. Rather, there is such a realization of oneness with God's order that we unconsciously make right decisions and move forward in a continuous realization of harmony.

Mr. Fillmore explains it this way: "Divine Mind rests in a perpetual Sabbath, and that which seems work is not work at all. When man becomes so at-one with the Father-Mind as to feel it consciously, he also recognizes this eternal peace, in which all things are accomplished."

Instructions

Order is the outgrowth of our complete agreement and cooperation with spiritual law. This is a process that must be complete—in mind, in emotions, and in actions.

Unless you feel that you have already adjusted mentally to living in the spiritual, God-created universe, rather than in the world,

you will want to start with the first step. Here you will adjust your thinking to the idea of living in the invisible, perfect world of Spirit and where you are learning to think in harmony with God's laws. Then you will progress through the levels of adjusting your feeling nature to this concept, learning to apply spiritual laws in your life, and finally moving across the bridge to spiritual realization of the quality of order.

Use the following statements to help you work out these steps in mind.

Orientation: "*I orient my thinking to a God-created universe, governed by spiritual law.*"

Consent: "*I consent to do things God's way.*"

Cooperation: "*Actively and enthusiastically I cooperate with the laws of God's universe.*"

Harmony: "*My thinking, my feeling, and my actions are all in harmony with God's laws, and I attract harmonious results.*"

Order: "*I advance daily in a divinely ordered way.*"

Freedom: "*I experience the freedom of the Christ Consciousness.*"

Continuity: "*I am one with the harmonious, continuous forward movement of God's universe.*"

The goal of resting in the eternal Sabbath, in which all things proceed in a consciousness of peace and harmony, is well worth the dedication that is necessary to develop your order faculty. ☉



Half Moon Bay

By Patton Turner

Gulls wheeling over windswept
sand.

A pebble
held close to my eye
transforms the universe
to unyielding gray.

At arm's length,
I rediscover
the domed vastness of sky,
infinite sweep
of restless surf and jeweled
sand . . .
and the pebble.



BY J. SIG PAULSON

UNDERSTANDING

UNITY AND CREATIVE LIVING

UNITY

IT IS A REAL JOY to be in a community of creators. One of the fundamental aspects of the Unity teaching and experience is creative living. Those of us who are studying and putting Truth principles into practice, realize that we are much more than we had ever suspected. Through the processes of creative thought and creative feeling, we become conscious that we are parts of a larger, universal creative process. We are the self-expression of a fantastic power that has been given to each person. This tremendous realization promotes the practicality of living the Unity way.

It is important for us to think, feel, speak, and live the Truth that we know. We are very much people of this world, as well as people of another world. We believe that Truth has to be lived here, on earth, in our relationships with each other. There is no illusion in the world; the illusion is in our own mind, in our own consciousness. We are not seeking to pull ourself out of this world to get into some "perfect world" where nothing exciting happens, where we merely sit back and polish stars or strum harps for eternity.

We believe in heaven, and we believe in earth. Heaven is the starting point, earth is the point of expression. Sooner or later we will all realize, as the Bible points out, that we are co-creators with God. Webster tells us that *to create is a quality that belongs to God and man, the ability to cause to exist, to cause to come into expression.* The more we realize about this power, the more we can practice creative thought and feeling and speaking.

Pretty fantastic creations, aren't we? Sometimes we discover we are basically so fantastic, yet we are a little reluctant to accept our own creative power. We can become, in actual practice, a creative life-giving person, the "image of God." This knowledge eventually comes to us no matter where we have started. If we begin to think positively or to feel creatively or to speak uplifting words, the effect—no matter how small—initiates definite creative processes. We can't help but become more conscious of the potential we have within. This creative power individualizes itself as our very nature and reflects our purest being. We become unified in person, and we enter into a

state of conscious unity with God.

We are living, vital parts of a vital, creative universe. Knowing this changes our makeup. One of the fundamental elements of creative living is to forgive—beginning with self. This does not excuse all the so-called mistakes that we have made, but it gives us a new self-concept. Some people say that God is the only One to issue forgiveness. This is not in accordance with the teaching in the Bible . . . “be kind to one another, tenderhearted, forgiving one another.”

When we are conscious of our thought processes, emotional responses, spoken words, and our attitudes, we see the connection between ourself and our outer life. Sometimes this is disconcerting—we would rather that our thinking and feeling go on unconsciously because we want to believe that the world is going to be fine anyway. This is not so; our consciousness and the activity of our world are joined. We begin to realize our responsibility to the process and activity of bettering ourself.

I am a creative, life-giving, spiritual being, made in the image of God. We are always creating, always causing things to come into existence, always building and rebuilding our world, and thankfully, we are beginning to bring a new world into expression out of the discovery of our own inner power. *I am a creative, life-giving, spiritual being.*

I forgive myself. It is not good

for us to continue old states of consciousness once we have discovered more of who and what we are. We have to forgive ourself in order to enter a new state of consciousness. In a very real sense, we transcend our own consciousness. We are creative, life-giving, spiritual beings who build more consciousness to express more of our potential, who modify consciousness, who dissolve consciousness, and sometimes we even forget or try to outwit our own consciousness. We try to maintain one consciousness and yet struggle to build something else in the outer—but separation won't work. We can't outwit consciousness; the wonderful thing is that we can change it. There is no way to fool anyone about our consciousness. There is a way to change consciousness, the way we think and feel, and this is by changing the self-image. We cannot improve without making changes.

Charles Fillmore, cofounder of Unity, taught that some people are willing to do anything but change their mind—they come to ask for healing prayers, but they are not willing to accept a change in the way they think and feel. There is no way to be healed without changing the way we think or the way we feel, or both. If we are able to verbalize Truth, we combine personal creative elements with the creative action of the universe. In this way we open the channels of probability in our own life experience. To extend your personal forgiveness process,

say: *I forgive myself for consistently ignoring and underrating the creative power that I am.* Again: *I forgive myself for consistently ignoring and underrating the creative power that I am.*

The realization of who and what we are is the shock that transforms. We often make a fetish of our weakness, projecting a poor-little-me image. God is always forgiving us for these attitudes, and we should accept His forgiveness. Our greatest mistake is in underrating the *omnipresence* of God. God is omnipresent—how can anyone be a weakling? God is omnipresent, God is everywhere, and we are expressions of His omnipotence, omnipresence, and omniscience. A house that lies to itself, a state of consciousness that holds opposing ideas, is going to fall. Such a consciousness cannot stand. This is what we create when we insist that we are weak, sick, dying, and unhappy. We are denying the omnipresence, the omnipotence, the omniscience, the omniaction of God. We are saying, “Oh yes, God is everywhere, but He is not here!” We get real results when we speak the word of forgiveness and mean it, because it will wipe out our sense of separation from God, along with all the excuses, explanations of weakness, and anything else that denies the presence of God.

After we clear up a few things about our own relationship to God, it is good to clear up a few things with our outer world, too.



J. Sig Paulson

Think of this universe, the so-called outer world in which we live and participate. Let's forgive ourselves for ever believing that it was an illusion, that it didn't really count, that it was not an important and vital part of our experience. *I forgive myself, as a life-giving spirit does, for ignoring and underrating the aliveness and the reality of the outer universe.* There is nothing wrong with the world or our friends—what has been wrong was our attitude toward life.

I forgive myself for consistently ignoring and underrating the reality of the outer universe. I expand my awareness so that I see and feel this whole living, throbbing, vital universe as being part of God, therefore part of me. We are bringing an end to wrong thinking right now. We don't want to continue it, we want to forgive.

It is interesting to work with

this principle. One morning I was sitting in the home where my wife and I have lived for quite a while. I looked around the room and I asked that home to forgive me for having consistently ignored and underrated its reality, its aliveness. An interesting thing occurred: the bricks became luminous, the walls and the rug began to flow, and I could feel a new vibrancy in the whole house. In fact, I think it woke up my wife, because she came vibrating into the room. I looked out through the windows, across the pool, over the field, and the whole world began to throb. I realized how stubbornly and persistently I had ignored and underrated the reality and the aliveness of this world. I needed an awareness of vitality in order to fully experience it. I forgave myself. This is really self-forgiveness.

God has already forgiven all of us. God is love. God is forgiveness. We have to accept Him to become vitally conscious of the freeing creative process.

What about our bodies? If you are outside your body, take a look at it from the outside; if you are inside it, look through it toward the physical world. Some people make a big deal out of being able to "leave their body" and look at it from the outside. I think it is a bigger thing to be inside, looking through it. *I forgive myself for having consistently ignored and underrated the creative process in my body.* Scientists take the body into a laboratory and look at it


and are speechless, completely confounded by the wonder of it, the fantastic things that take place in its atoms and cells, its organs and functions. Science is discovering that there is an eternal body right here in this so-called flesh and blood body. This eternal body consists of light and atomic energy. It is great to have a science discover this, but we can be scientists too. *I forgive myself for having consistently ignored and underrated the creative power in my body.* Why can we be healed? Not because some God out there shoots a beam of light at us, but because wholeness is omnipresent in every cell, organ, and every function of the body. When we treat this body with the respect that it merits, it will show forth some new facets, new energies, and new potentialities.

We want to live creatively, and as far as we know here on the earth, it is pretty handy to have a body to live in and through. We will undoubtedly outgrow our present concept and understanding of the body, but I have a feeling that we have a body that is with us consistently—and a mind, emotions, and Spirit. Let's find out about it. Let's have a creative relationship with this body temple. Establish a creative, living relationship with your own body. It wouldn't hurt for you to ask it to forgive you. You know, your body talks back to you. If you ask it, it will tell you many of the things you are doing to hurt it. If you don't listen, it will manifest a

condition strong and painful enough that you must pay attention. It is not a lifeless, inert thing at all. It is awake. Acknowledge it. Forgive yourself and your body, and some miracles will take place.

There are so many areas of creative forgiveness that we can explore; for instance, our relationships with other people. This is an important part of creative living. We need to forgive ourselves for our ignorance about each other. We are brought together for a purpose. We never come together without a purpose. Think of some of the people in your life; be specific if you like, think of just one. *I forgive myself for having so*

consistently ignored and underrated the creative power in you. Sometimes we think we are doing our duty when we worry about members of the family. Or we think we are doing our duty when we get mad at them or when we tell them off or when we try to mold them in our little pattern of what we know is right for them. That is not really love.

We will have a completely new life, if we stop ignoring and underrating the creative power of God. Feel the blessed release, that wonderful letting go, that incredible freedom starting to move and expand in you. This is creative living! 

Inner Tapestry

By Barby McClure

I seek to know myself.
But not with my eyes beholding
a quicksilver reflection.

Instead, I feel the need
to explore an inner tapestry.

Recently, in silence,
I have touched some single
threads.

And the pattern feels familiar.
Like an original design.

From the Writings of
Charles Fillmore

**I AM ONE
WITH
PERFECT
LIFE**

PRAYER IS COMMUNION with the Father. It is for the purpose of putting man in constant mental touch with Divine Mind so that he may listen to the still, small voice. The prayer for realization attains its consummation when with concentrated spiritual attention you affirm first that God is omnipresent, and next you take a strong statement of Truth and hold it in mind until you have the assurance that with all His power the Father is bringing to pass the perfect illumination, or health, or substance desired. When your thoughts radiate with the speed of spiritual light they blend with the creative mind, which Jesus called "heaven"; then you know the thing you have asked for will be done.

Therefore, "take with you words, and return unto Jehovah." Affirm:

April 1977

"I love Thy light. Thy Spirit goes before me and makes clear the way."

Concisely stated, three great factors enter into every consciousness—intelligence, life, substance.

Consciousness is the sense of awareness, or knowing; the knowledge or realization of any idea, object, or condition. It is the sum total of all ideas accumulated in and affecting man's present being.

Divine intelligence is that which accords with or comes from Divine Mind. It knows, sees, and perceives the relation of all things, and just how they must be grouped to produce a given result.

Intelligence is the light of the world. The development of spiritual light, divine intelligence, is the destiny of us all; we often see the light and are mentally aware of its flashing into expression and going before us and guiding us along life's pathway.

In Divine Mind, life is the perfect life idea. In the phenomenal world, life is the energy that propels all forms to action. Consciousness of eternal life places one in the stream of life that never fails. Without this consciousness dissolution will result, and spirit, soul, and body will be separated. It is the nature of life, combined with substance, to vivify with perpetual life all things that it touches. When these mighty powers function in divine intelligence, health of soul and body result.

The higher life is a higher state

of mind. It exists as God, and we know it when we realize I AM, the Son of God.

The body can be so charged with spiritual life through prayer that we will finally overcome death, as promised by Jesus.

The formula of Jesus was: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Job's formula of prayer was: "Thou shalt also decree a thing, and it shall be established unto thee."

God-Mind rests in a perpetual realization of life and health, and that which seems to be sickness does not exist in Truth. When man becomes so much at one with God-Mind that he abides in the consciousness of health, he enters the eternal peace in which he knows that "it is finished."

As you realize that it is yours to know the deep things of Spirit and that you are open and receptive to the healing powers of Almighty-ness, you will penetrate deeper into the silence and realize anew your oneness with God. This prayer will aid you in your demonstration:

"I am one with perfect, harmonious life, substance, and intelligence."

Substance is an invisible thought stuff on which the mind acts, making things through the application of a law not fully understood by man. Every

thought moves upon this invisible substance in increasing or diminishing degree. When you praise the richness and opulence of your God this thought stuff is tremendously increased in your mental atmosphere and reflects into everything your mind and your hands touch. Meditate much upon this omnipresent law and then affirm:

"The splendor and opulence of infinite Mind are now being expressed in me and my affairs."

No man has attained that supreme place in consciousness where he wholly gives up the material man and lives in the Spirit as Jesus did. Man has a concept of such a life, and Jesus' example shows that it can be attained. Man shall attain it when he escapes the mortal. That does not mean he must die to get free from mortality, for mortality is but a state of consciousness. He dies daily and is reborn by the process of eliminating the thought that he is material and replacing it with the conviction that he is spiritual. One of the great discoveries of modern science is that every atom in this so-called material universe has within it super-abundant life, substance, and intelligence. God is Spirit, and He is in every atom. Man releases this spiritual-life quality by denying the crust of materiality that surrounds the cells and by affirming that they are Spirit. This is the new birth that takes place first as a concept in the mind, followed by an outworking in body and

affairs. Here is the way that leads to the new birth: Deny the old thoughts of lack of life, health,

and prosperity, and affirm the new thoughts of perfection and abundance. U

Monthly Thoughts

ILLUMINATION—Man must identify his thinking with that of the Christ Mind within. There is a great creative Spirit that infuses its very life into our mind and body when we turn our attention to it. Perhaps we have mentally wandered away from this Spirit or Father-Mind and lost contact with its life-giving currents. Jesus made connection for us, and through Him we again begin to draw wisdom and understanding from the great Fountainhead. As man lays hold of the indwelling Christ, his mind is illumined and divine guidance is his.

Christ in me is an eternal fountain of light. The radiance of this light floods my being, and I see clearly.

HEALING—We all have life—God's eternal fountain of life, if we but consciously realize it. As Jesus entered into eternal life, so must we lay hold on that vital, renewing, omnipresent life and make it one with our mind and body. The life source is spiritual energy. It is deeper and finer than electricity or human magnetism, and we can turn on its current by making mental union

with it. Our consciousness of eternal life places us in the renewing, pure stream of Christ life that heals and makes perfect. We are made every whit whole.

Christ in me is an eternal fountain of life. This life is a wellspring of health and renewal.

PROSPERITY—The mind of man is like a net catching every kind of idea, and it is man's privilege and duty under God's divine law to pick out and keep only those ideas that are good. In this way the currents of unselfish, spiritual love flowing through the soul act as great eliminators, freeing the consciousness of thoughts of hate, lack, and poverty. The mind is cleansed in preparation for the affirmative Christ ideas to come in, and man begins to demonstrate God's abundant supply—all things that are good. The substance of Spirit has free access into the consciousness and affairs, and success is sure to be manifested.

Christ in me is an eternal fountain of rich ideas. These ideas open new channels of supply, and I am prospered.



. . . with answers by
MARCUS BACH

*Dear Dr. Bach:
I asked your help and Unity's help several years ago, but still the door did not open for me. I will be eighty years old soon and Unity has been my daily help for years and years, but I had reached the point where I was in bed two or three days a week with migraine headaches and nausea. I had reached the point where medicine and pills were no longer easing these attacks.*

Though I have read H. Emilie Cady's How I Used Truth for many years, one morning I read again the chapter "In His Name." Into my mind flashed the words, "With all your knowledge get understanding, then have the will to live it." To me it was as though the door opened. I am sure you will understand what happened to me. From that day onward, October 1, 1975, I have

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.

not had a migraine headache. I have not taken a tablet, and this after a lifetime of headaches and nausea. No pill, no capsule. I work in the yard in the cold and wind. I am grateful to God for this wonderful demonstration. Remember, I was at your workshop. I could not do the exercises because of my age. Now I want to know, do I at eighty have to recognize my years as I go forward in life? Should age limit one's abilities?

M.L.K.

Dear M.L.K.:

Congratulations on your triumph over migraines! Drugs, at best, are only a temporary, artificial relief and, at worst, a dangerous procedure, dealing as they do with the symptom and the pain rather than with the cause and its

solution. In fact, they often create other causes and trigger other diseases.

As to your question about the age factor: Age is by no means measured by calendar years. Using calendar years to remind you how old you are is a man-made scheme of actuarial computation. Forget it. Biological measurement is also deceptive inasmuch as everyone's life expectancy and life span are as much a matter of mind as of body—and, as you have just demonstrated, a conditioning of spirit as well as of body and mind. "Youth," to paraphrase G.B. Shaw's famous phrase, "is such a wonderful thing, it is by no means reserved only for young people."

As to exercise: Begin at your point of competency and work slowly, gradually, day by day, to your point of capability. Time is on your side, not against you. If Methuselah lived to be 969 as the Good Book says, you can bet your life he was not worrying about old age when he was a mere child of eighty! And consider how active he must have been when he was only eight hundred! So, every blessing to you! You are a light and an inspiration.

MB

Dear Dr. Bach:

Please help me to have a will to live! Give me a word that will make me to go on. I got interested in Unity after my husband left me. Through their teachings I realize now the many,

many mistakes I made. I have reaped what I sowed. How can I forgive myself when I drove away the man I love and made hardship for my children? I am full of self-hate. I am not going to get a second chance to prove to him that my thinking has changed. Help me find peace. Give me a word.

D.A.

Dear D.A.:

I will give you the word, but you must live it. The word is: *trust!* I give it to you because it is already within yourself waiting to be expressed. It is speaking through your letter. It is rising above your complaint. It is echoing in all you say. It is your word. Begin to live it. Unity will help you live it. *Trust!*

Trust that this is your time and your opportunity for spiritual growth and rebirth in body, mind, and spirit.

Trust that an all-loving Father has already forgiven you.

Trust that the unfolding days ahead will lead you into a new awareness of the true you, strong enough to meet any and all of life's challenges.

Trust that you can rid yourself of destructive, negative thoughts and ruinous complaints about self-hate.

Trust that the seemingly impossible is always possible, and that the "miracle" happens when you prepare yourself in calmness, quietude, and gratitude for its happening.

Trust in your capacity for love over hate, faith over fear, strength over weakness, and peace over self-condemnation.

Trust your courage to trust in the wisdom, guidance, and wonder-working power of God.

MB

Question:

What is meant by "speaking in an unknown tongue"? Could you clarify this once and for all? What is it really?

J.I.C.

Answer:

It is many things. In Acts 2:1-11 it refers to the mystical experience of speaking in a language previously unknown to the communicator. The descriptive phrase here is "speaking in other tongues."

In the current charismatic movement (modern tongue-speaking), the term means "glossolalia," which is a linguistic expression of adoration usually in a non-interpretable language.

The phenomenon of speaking in tongues also occurs in non-

Christian disciplines and is often heard as an ecstatic gibberish.

What is it really? It is an outburst of spiritualized rapture, by which I mean spiritual ecstasy. In modern tongue-speaking the language is usually "unknown." It sounds as if it were some ancient, archaic language. I would go so far as to suggest that it may, at times, contain portions of original Aramaic, the language of Jesus, and may be psychologically inspired by the overpowering affection which charismatic Christians hold for the Christ. They would call it the action of the Holy Spirit.

A recent letter to "Questions on the Quest" included a clipping from the Wall Street Journal, reporting that in the Syrian village of Maalula, Aramaic is still spoken freely today. The Aramaic equivalent of "I am speaking the language of Jesus Christ" is "*Hodhe alotha tyiho logtha maher be machikba katinoi bahar.*"

This sounds remarkably like modern tongue-speaking, and reminded me of a well-remembered phrase out of my own Holy Spirit baptism experience years ago, when I suddenly found myself saying, "*Sona machina lanah, jura, lure, manakilira!*" I recorded this in my book "The Inner Ecstasy" but have never traced it down as far as any interpretation is concerned. It was, as I recall, a pure exclamation of adoration, and I am willing to let it go at that.

MB

Each has his own vocation: *The talent is the call*; the more truly one consults his own powers, the more differences will his work exhibit from the work of any other.—*Emerson.*

BY KATHARINE BROOKMAN

Let It Alone ... This Year Also

MY GRANDMOTHER'S GRANDMOTHER, Lavinia Horton, was a little twelve-year-old girl when George Washington entrusted her with an important message for one of his generals. She carried the letter through the British lines, concealed in her clothing. An oil portrait of her hangs in my niece's house, painted when Lavinia was a sweet old lady in a lace cap and fichu.

Many American families cherish such traditions, and we like to think how important females were to men's efforts even then. But it was a mistake to celebrate the Bicentennial by looking back to glorify the military aspects of our past. Men fight only because they are caught in the terrible machine of erroneous world thinking. This machine will grind us up to total annihilation, unless we look back differently—*soon*. We ought to look back only to note our spiritual progress and to correct our faulty way of thinking that stands in the way of it.

The new patriotism is not "my country, right or wrong." Rather it is to pray for our country and all

countries to be enlightened, because we are all children of God and "citizens" of this one interdependent world. Neither should we run down our country or the men whose ambition has put them under the awesome burden of trying to govern it. No human being has the omniscient wisdom that this calls for. We should pray every day for our President, his cabinet, and the lawmakers, pray that they may be guided by the great Spirit of goodwill and wisdom that dwells within them, however unknown it is to them. For without the prayers of those in spiritual awareness, the ship of state is bound to flounder like a rudderless vessel, with our country going not right but wrong.

Prayers and support for those who are selflessly trying to improve the government and conditions in our country will do far more than criticism and complaint. Pray, knowing that the government is on God's shoulder, whoever is elected. The Spirit of God can use weak, fallible (even wicked) instruments to achieve Its pure and beautiful purposes.

Men and women in spiritual consciousness are much more powerful than political activists. It is our responsibility to come into oneness with the Spirit of love and wisdom, so that our radiation may help lift the consciousness of the world. The Bible tells us that the prayers of ten righteous men can save a city. But “righteous” men are not men who are just morally good. There is no power in being morally good. Truly righteous men must be spiritually righteous—making right use of their spiritual power, their prayer power constantly.

In Jesus’ parable of the unproductive fig tree, we find an emanation of Spirit—a tremendous message for mankind. The man who had the fig tree planted in his garden obviously represents God transcendent. The fig tree is you, me, our country. The tree has been rooted in the soil, absorbing the good of it, using up the nitrogen and other soil substances for all these years. It has been using up its resources, and not giving anything back to the soil or to the world—no spiritual fruit. So the master of the orchard asks: “Why does it encumber the ground? Why don’t we just uproot it, get rid of it, and plant something else there?”

“I will overturn, overturn, overturn it!” says God. The great historian Arnold Toynbee points out that this is what has happened

to civilization after civilization. Civilizations were planted, allowed time to bring forth spiritual good, and when they failed, it was as though the earth swallowed them up. All we have left of them are a few artifacts dug up by the archaeologists, showing their degree of attainment—and showing that that degree was not enough to save them.

But in the parable of Jesus, a new element is injected: the gardener. The gardener acts as an advocate for the tree. “Let it alone . . . this year also,” he pleads, “till I dig about it and put on manure.”

The gardener symbolizes the Christ Spirit abroad in our land now. This Spirit, which has shown Itself through the soul of Jesus Christ and other mystics, is finding a response in multitudes of people in these days. It is the savior of our civilization, our country, and our individual soul. Its beautiful will and purpose is succeeding at last, as we are willing to be cultivated and loosened from our hard and fast religious traditions, so often mindlessly accepted. As we are willing to be receptive to the fertilizing, nourishing ideas of Christ, silently fed to us on contact, as we are willing to absorb them and live by them, we find that Christ is not only the Savior but the Transformer as well. In recent years we have seen spiritual ideals swamped by lust,

freedom of speech polluted into license, freedom of action polluted into violence—and although there is still much of this going on in unenlightened areas of our society, it is definitely on the wane.

There is a Spirit in man, active in man, and how many more are becoming aware of it every day! How many lives are being transformed by it! We are in the “this year also” of the parable. Christ has pleaded for us. Christ is feeding us, imparting to us the inspiration, the love of Spirit. Truth movements are proliferating and expanding all over the world.

Where there was a short-circuiting of the teaching of Jesus Christ by those of limited understanding, beginning with the Apostle Paul and his doctrine of Jesus as scapegoat for our sins, the error is now being corrected by the Transformer, the Christ. Christ is giving us a view and understanding of our God which men could not bear in the days when Jesus was on earth teaching. What they could not bear was the truth that our God is the spiritual law—a law of justice, but also a law of love and grace. They could not bear to know that what they do comes back to them; they could not bear to take responsibility for the hard things that happened to them. So they eagerly embraced the concept that one man, Jesus Christ, died to

wipe out all results of their hard-heartedness. As for what came back to them from their own resentful thoughts and ways, they just didn't put two and two together.

But Jesus did not teach that He was “the lamb for sinners slain.” He died for us, yes—but it was so that He could rise again and so prove to us that life is eternal, that our responsibility did not begin with what we know as birth. We are responsible for the things that happen to us until we repent of whatever it was we sent out—in another incarnation or in this one, until we forgive (even forgive ourselves), until we loose the past and let it go, so that we can “go and sin no more.” Then God's beautiful law of grace takes over and we no longer suffer from our past mistakes; instead, we feel the enfolding, protecting love of the Father Spirit, and our sins, though they were as scarlet, are made whiter than snow.

So let us pray mightily for our beloved country. Let us pray that each of us will listen to the Christ within—the Christ that says “I” in each individual, the Christ that says: “I shall dig around this tree of life, this soul, this country, and fertilize and feed it with My words of Truth; for I have faith that it will then bear the fruit that our God can enjoy.”

Sometimes we may feel the Spirit digging around our base,

and we are afraid. We wonder if we are being uprooted. Sometimes we are in fact transplanted, and we may dread the shake-up and the change. But if we trust the gardener (our Christ Spirit), if we open ourself day by day to Its fertilizing, nourishing, reassuring words, we find ourself transformed, becoming at last what we were created to be.

There is a cherry tree in our Unity church garden that the gardener was once about to take down. Its trunk is so hollowed out that you wonder how it stands in a high wind. But in the spring that tree put out such a brave cloud of pink blossoms on every branch that the gardener extended his grace, and season after season it

stands and blossoms, to the glory of God and the joy of the beholder.

However maimed or scarred you feel by the mistakes of the past, however hollowed out by what you feel has been done to you, however ominous the digging around you may have seemed, take heart now. The life of Christ flows through you amazingly. It will still bring forth beautiful blossoms and fruit. God's grace is your fulfillment, your satisfaction, your sufficiency. Accept that grace now, for you have been given "this year also."

I live, yet not I but Christ is living my life. And Christ is saving our beloved country, and through it, all the countries on earth. ☺

WHERE I AM KING

Your mind is your own. It is your own place. You have the absolute say-so as regards what shall enter and dwell there. This fact should be a source of renewed strength and joy to you. You are the absolute arbiter. Of course it will require watchfulness, alertness, fidelity, and sincere desire on your part. Yet it rests with you and is within your capacities. Any good gardener is on the lookout for weeds, wants to pull them up, and is perfectly able to pull them up. He gives his loving attention to the plants that will blossom into beauty. So with you. If you then encounter difficulties that seem too great for human control, you can always have recourse to God. You can turn to Him, ask His help, and put the tangled garden of your mind in His care. He will surely help you to get it back in order.—*Dana Gatlin.*



Faith Does It

By Mildred N. Hoyer

Does your world
seem upside down?
Do not despair—
just know
you will be held
rightside up
by God.

TIMING IS OF THE ESSENCE

BY CHARLES LELLY

“For everything there is a season and a time for every matter under heaven” (Eccles. 3:1).

Often we become discouraged or even give up entirely after persistent prayer that asks for a specific demonstration. We ask: “Why am I not able to manifest this desire? I have kept my thoughts true to what I want. I have faithfully used the positive approach. I have guarded my attitudes. I have literally done everything I know how to do, and yet I am not able to achieve success.”

Upon deep reflection we usually find several reasons why we have not been able to demonstrate in a certain situation, even though we have been productive in other areas. When something we “prayed hard” for is denied us, could it be that the very intensity of prayer has repelled the free flow of the universal power and

intelligence? Could it be that unknowingly or perhaps even selfishly we were asking for something that God knows is detrimental to our ultimate good? We think we must have this thing, but infinite Intelligence knows better!

Or could it be that our timing is off? Here is a principle often overlooked in demonstration of Truth. The right idea at the wrong time is usually stillborn. The right idea born at the right time sweeps away all doubt and establishes itself almost effortlessly.

If we are really attuned to our inner guidance and our request is definitely not for self alone, and we *know* it is divinely ordained, then we can relax and let it manifest according to the perfect timing of universal Intelligence. We cannot take the responsibility personally for failure to demonstrate if we have truly been guided in our thinking. The responsibility is God's. We plant the seed, we water it, we nurture it. But we cannot force the growth. We cannot determine its time of germination. We do our part and rest, knowing manifestation is assured at the right time and the right place.

We can learn to attune ourself to the perfect timing of God. Take an athlete or a musician, we learn that timing is of the essence.

Perfect timing is of God. We learn to listen for the delicate message of the right time to do anything. It is a most subtle ability—and those who have discovered even a small understanding of

right timing seem to move through life without the ordinary amount of struggle.

Just as you cannot force open the blossom of a rose with your hands, you cannot force manifestation of anything without peril of losing it altogether.

So if you have planted the garden of your desires and have fully done your part, sit back and wait on the Lord God, who alone holds the key to perfect timing.

Forcing is always perilous. Remember that the softness of water

can inexorably erode a valley into a deep canyon, perhaps over a million years. But the canyon can also be formed explosively in moments by a giant earthquake. Both produce the same result—only the timing varies. Quick or slow: in the scheme of the universe, does it really make a difference?

When we really understand the relativity of time, we can stop forcing and begin attuning, and truly know that timing is of the essence. U



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Forgiveness is not
accomplished until we can
wholeheartedly, believingly pray.

FATHER, FORGIVE THEM

BY CORA R. GOODWIN

THE MIND OF man cannot conceive of the pure perfection of the divine nature that enabled Jesus Christ to intercede in behalf of His own murderers. That is a truism. Yet in His hour of deepest agony and most glorious triumph Jesus, from the cross, looked with compassionate eyes on His slayers and with infinite tenderness prayed, "Father, forgive them; for they know not what they do."

For whom was He praying in that unequalled plea for forgiveness that has come ringing down through the centuries? Was it only for His persecutors, many of

whom undoubtedly repented later? Surely among that rabble-rousing, motley crew, crazed by mob hysteria, there must have been many who had followed Him from place to place, who had listened to His teaching and experienced His healing ministrations; but at the moment they went along with the crowd. How easy a thing to do! Possibly they justified themselves by the thought of their allegiance to their rulers and to the long-established authority of the priests and scribes.

Such self-justification was not necessary. Jesus made no distinc-

ions in His prayers. "Father, forgive them." The prayer was all-inclusive. The "them" permitted no exceptions. The prayer was meant to include the chief priests and the elders, the scribes, the Pharisees, the thieves, and every last man, woman, and child in that screaming, milling segment of humanity for whose iniquities He was even then being bruised.

But His prayer was not ended. In His divine compassion He gave a transcendent reason for mercy. "Forgive them! Why? Their sin was very great. Yes, but "they know not what they do." Well, let us see what it was they did not know. Certainly they did know that they had demanded the release of Barabbas, a murderer and seditionist, when Pilate had offered to release Jesus.

Three times Pilate had declared Jesus' innocence. Three times he had expressed his wish to release him. "I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and, behold, nothing worthy of death hath been done by him."

Three times Jesus' persecutors were given the opportunity to right this terrible wrong. "What then shall I do unto Jesus who is called Christ?" Pilate asked the question hopefully, but "they all say, Let him be crucified." Were there no dissenting voices? There

is no record of any save Pilate's, Herod's, and that of Pilate's wife, and these availed nothing. Pilate washed his hands before the multitude, saying, "I am innocent of the blood of this righteous man; see ye to it."

"And all the people answered and said, His blood be on us, and on our children."

It is idle to speculate on Pilate's gesture of innocence or what might have been the outcome if he had refused to release Barabbas and insisted arbitrarily upon releasing Jesus. The evil day of the Crucifixion might possibly have been postponed or avoided. We do not know. Jesus Himself had said, "My time is at hand." We do know that Pilate was among those for whom Jesus prayed.

"They know not what they do." It is doubtful if mass hysteria ever achieves true justice. The members of the mob that crucified Jesus did not know that their actions reflected an emotional orgy that bore no real relation to the fundamental issues at hand. They did not know that they were minor actors in the over-all drama of the redemptive life of God portrayed by Jesus.

Some of them, notably the scribes and the priests, were familiar with the ancient prophecies, but they did not know—because they would not accept Him—that Jesus was in very truth the sacrificial Lamb of God. It was not that they doubted Isaiah, Daniel,

Hosea, Amos, Micah, Zechariah, Malachi. They simply could not accept the fact of fulfillment personified by Jesus.

But Jesus looked beyond the deed to read the thought behind it. He knew that that rabble could have no real conception of what they were doing. Did they actually believe that they could annihilate Jesus Christ and utterly destroy His teachings and the memory of His healings, His compassion, and the example of His perfect life? In crucifying Jesus, His opponents defeated their own purpose, and perpetuated the very truths they wished to destroy. They played their parts to the letter:

“He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not. . . . But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.”

No, the mob knew not what they did. The crown of thorns; the brutal lashings; the false accusations; the humiliation and degradation; the nails in His tender flesh; the cross—these they knew. What they did not know was the ultimate victory. The other facts they could hear, see, and know. But not for a minute did they know their real significance: the

triumphant overcoming of death and redemption of sin, the way showing for all time; the perpetuation of His gospel of peace: “Father, forgive them; for they know not what they do.”

Is it easy to forgive? What do we mean by forgiveness? Perhaps the simplest definition is, as Webster gives it, remission of sin, an offense, or debt. Remission means pardon. Thus when we forgive, we pardon the offense.

Does this mean that we eliminate it from memory? Does it mean that we overlook this particular offense, but that we do not condone it and will be careful to see that there can be no repetition of it? What about the “forgive . . . seventy times seven”? Was that what Jesus meant in His prayer for His betrayers?

No, He not only forgave them Himself, fully and freely, but He also prayed fervently for complete pardon for them. He was giving up His life for the remission of sin, not only their sins but the sins of the world.

It is not always easy to forgive if we believe that someone has purposely and maliciously conspired against us. But does anybody really do that? Could it be that “they know not what they do”? Here we have a formula that has general application to the problem of forgiveness. Let us see how it works.

Some years ago my friend Marian had planned a weeken

trip with me to visit my great-aunt. She had set the time herself so there could be no hitch in the arrangements. She had promised to sing a solo in the local church, and, being well known as a vocalist, she had received considerable advance publicity.

We were leaving on Friday. Thursday evening Marian told me regretfully that something had come up very suddenly that made it impossible to carry out our plan. Her explanation sounded vague. She said she found it necessary to go somewhere else, and she suggested that I invite our mutual friend Florence to go in her stead. We were all teaching in the same school, and were all friends; but it seemed late in the day to extend an invitation to Florence.

It was unbelievable that Marian should break a promise. Her action was an affront to my aunt who was well along in years, and it was a bitter disappointment to me. Her excuse lacked plausibility. "Forgive me," she pleaded. "Yes," I replied, "I forgive you, but of course you know the invitation will never be repeated." Forgiveness? A travesty on the word.

Florence gladly took Marian's place, and even filled the singing engagement. Everybody liked her, and the entire visit was delightful except for the rancor I nourished in my heart against Marian.

For two weeks there was constraint between us. Then the reason for her breaking the en-

gagement could be told. Marian's trip had been made in response to a summons for an interview for another position which in addition to many other advantages doubled her salary. As she carried heavy family responsibilities, this new position meant a great deal to her. Secrecy had been necessary for ethical reasons.

I shall always be glad that I was the first to congratulate her, and then to ask forgiveness for my own selfish reaction to her decision to keep the business engagement at the expense of the social one. Marian did forgive me and our friendship from that day has continued firm and true.

"They know not what they do." Marian told me that she had been hurt deeply by my doubt of her integrity and my quick assumption that she was spurning my aunt's hospitality for some other social occasion that might give her greater pleasure. I was not seeing her side of the situation at the time, nor was I really aware that there was any side to be seen except my own.

Why was I so hurt and so angry? Marian was a charming companion and it was a disappointment to be deprived of that companionship on a holiday; awkward explanations to my aunt were involved; a last-minute invitation to Florence suggested embarrassment; a carefully formulated, cherished plan was shattered. Could I have been a little jealous? A bit envious? Determined to have my own

way? Slow in making adjustments? Perhaps, but the foregoing were causative factors in my resentment, and in the final analysis not a single one proved to have any validity. Much emotion and precious time were wasted on nothing at all. Actually there was even no occasion for forgiveness.

That experience, speaking relatively, was a trivial one and easy to forgive. But there are other offenses so terrible that the human mind questions the advisability of forgiving them. Should we always turn the other cheek? Go the second mile? Well, we have before us the divine example, and we know that Truth is absolute and does not recognize any degree or differentiation.

While I was still a small child, tragedy entered our family circle. My eleven-year-old cousin, Wesley, was waylaid in a vacant lot one winter evening and cruelly beaten by four older, much larger boys.

Wesley had gone on an errand for his mother and was hurrying home in the dusk to supper and the warm protection of his parents' love. His father's work necessitated his keeping a certain amount of money in the house overnight. The four boys appeared suddenly from the shadows, demanding that Wesley tell them where this money was hidden. Wesley told them truthfully that he did not know, but they

refused to believe him. All four struck and kicked him.

A policeman heard the child's cries and routed the young offenders, but he was too busy rounding them up to look after Wesley's injuries. Wesley crawled home and managed to tell his story before collapsing. Before any help could be secured Wesley died.

My aunt and uncle were numbed with grief. The succeeding days were a daze of mechanical activity without meaning or direction. Policemen came to inquire about criminal charges and court action. My aunt said numbly, "I don't care what you do." Uncle Joseph said nothing at all. When the boys' case was called up in court neither my aunt or uncle appeared.

Years later my aunt told me the whole story. It was about two months before the real impact of the blow struck her and she fully realized that she had to face life without Wesley. Her whole pattern of living required revision. How? She had early formed the habit of prayer. Now she prayed as never before for light, for wisdom, for guidance, for strength.

Praying, she listened. The answer was clear. "Your own boy no longer needs your care, but what are you doing to help those other boys whose sin was so great? Have you no compassion for

them? Do you know, or care, how deeply their mothers may be sorrowing?"

She had permitted grief, bitterness, and resentment to fill her heart, and the accumulation could not all be washed away in one cleansing flood of tears.

Days and whole nights of prayer followed. Finally the guidance for which she prayed emerged clear and unmistakable. Every trace of anger and resentment disappeared from her heart. The lurking desire for revenge gave place to a God-given need to find and help those four boys and their mothers. Peace enveloped her, and she prayed from the depths of her full heart for forgiveness for herself and for them. "Father, forgive them."

She set out to locate the four boys and their families. One had moved to another town, and she never heard of him again. The three others were not difficult to find. She called upon them, overcoming diffidence and suspicion, and gradually established a spirit of warmth and friendliness that meant as much to her as to them. The boys confessed that theft had been their motive, and that they had never intended to injure Wesley so critically. They were sobered and frightened by the experience. Only one of them had

ever been in any trouble before, and that for truancy. One family was very poor. The mother suffered from tuberculosis. The second family had been afflicted through alcoholism. The third family was well-to-do, but the home was unhappy because of constant dissension between the parents.

Aunt Sally dedicated her talents toward a solution of the problems affecting these three families. It would be gratifying to say that she achieved complete success, but it would not be true. However, she had the satisfaction of watching these three youths develop into good Christian men and useful citizens. She had the assurance of their confidence in her judgment and the honesty of her purpose. She averted the breaking up of one of the homes. Unobtrusively she provided care for the tubercular mother and her family. Each of the three families felt her beneficent influence and looked to her for guidance and counsel.

In time Uncle Joseph shared Aunt Sally's feeling of responsibility for those boys. She told me that she and her husband grew to be closer in thought and understanding than ever before, adding, "We had never before been able to probe each other's hearts so deeply. We had never been so conscious of God's purpose for us and His clear direction of life for us."

“Aunt Sally,” I said hesitantly, “did you really forgive them, or were you just adhering to your customary habit of helpfulness?” She looked at me in amazement, then said firmly, “First, I had to forgive myself.” After a pause, she added: “In time I came to the point of knowing that I had nothing more to forgive. Those boys did not really know what they were doing. I shall always miss Wesley, but I no longer blame anyone for what happened.”

Forgiveness is not accomplished until we can wholeheartedly, believably pray, “Father, forgive them.” Nor should we stop there. “For they know not what they do.”

There is no need for hesitation in adding the qualifying sentence. How many of us really do delve into the depths of our consciousness to find out exactly why we do certain things, entertain certain thoughts? What hidden de-

sires or compulsions lead to the negative emotions we need to overcome, that we never suspected we could harbor?

Not one of us can know the precise effect of our actions on other people. We may imagine we know, but we may be entirely wrong. How many of us analyze the hopes and fears imbedded in our consciousness that impel us to action and response to others' actions? In very truth, “they know not what they do,” nor why.

This is equally true of the offender and the offended, and neither can be entirely innocent. Both need to pray for understanding, for wisdom, for forgiveness for themselves, and for each other.

Therefore, let us in deepest praise, faith, and humility, from the bottom of a steadfast heart, pray: “Father, forgive them; for they know not what they do.” ☪

Divine Law

We cannot expect God to adjust Himself to our ways; it is up to us to get into adjustment with His ways. It is a waste of time to ask “Why?” when problems arise. Implicit in every problem is the right answer, the right way for us to go. It is up to us to make use of our built-in capacity to bring out the best of life in each day's living.—*Eric Butterworth.*

PRAYER POWER

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

Vision Returned

Dear Unity: Several months ago I lost my eyesight completely. The wonderful lady I lived with read my *Daily Word* to me every day, and through faith and prayer my vision came back good enough for me to read it myself. I am thankful, and I know my vision will be perfect again.

May God bless each and every one of you.—S.S., Illinois.

"I Let Go and Let God"

Dear Silent Unity: I called you for prayers for my daughter. Her heart stopped three times on the way to the hospital.

After speaking to the kind and gentle woman on the Silent Unity telephone, I knew everything was all right. I just let go and let God. My daughter came home two days later feeling just fine.

Thank you for your prayers.—A.S., California.

Fair Judgment

Dear Unity: I called you for prayers before appearing in court. I needed to calm myself and be at peace, and I received instant assurance and results.

What a wonderful blessing I received! The judgment was granted without my taking the stand and I was outside the building in thirty minutes.

I am most grateful for Unity prayers and Unity teachings that have helped me to keep an open mind to all good, as it brought perfect results.—I.B., California.

Prayers Controlled Flood


Dear Friends: Thank you for your prayers. When I called you, the flood waters were rising very fast and it looked like the water would come into our home in the next hour or so. After praying and calling on you, the water stopped rising right then.

Enclosed is a check to show my appreciation for the wonderful good you are doing.—R.J.G., Texas.



THE LIGHTED WINDOW AT SILENT UNITY

To call for prayer help, phone (816) 524-5104. (If you have an urgent need and have no means of paying for a call, dial our toll-free number: 800-821-2935.)

A monochromatic teal photograph of a lake. In the foreground, a large tree branch with dense foliage arches from the left side towards the center. The water in the middle ground is dark, with a series of concentric ripples in the lower-left quadrant. The background is a lighter, hazy teal, suggesting a distant shoreline or sky. The overall mood is serene and contemplative.

Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely . . . think on these things.—*Paul*

Letters to the Editor

When I receive my UNITY Magazine each month, I am again reminded that there are people who appreciate life.

Thank you again for publishing UNITY; it truly points out that a positive and loving "way of life" is possible.—*B.J.W., Missouri.*



For quite a long time I have been intending to tell you what a really great magazine I think you have. The format, the artwork, and of course, the content, all make it the foremost magazine of its kind, and I read quite a few.

I look forward every month to receiving UNITY, and the part I turn to first is Dr. Bach's "Questions on the Quest." Also I like the poetry very much. Just lately Ann Sandefer's two articles impressed me greatly.—*H.R., Maryland.*



When I wrote you asking for prayers for healing I knew you were joining me immediately, and it has given me great comfort. More than that, I have felt completely healed ever since. This is no illusion—something really happened inside my body. Now please do keep me on your prayer list, for I "need thee every hour" and am relishing life with

all my heart. Every hour has its challenges and its adventures, and I'm always on the way to more reason for joy.

Am enclosing \$50 as a love offering. Having read Mr. Freeman's introductory article in the recent UNITY, I am all the more eager to join in the wonderful work. Since I discovered Unity in 1924, it has continually been my mainstay.—*G.C., California.*



I do want to thank you with all my heart for having sent me a sample copy of UNITY Magazine. I couldn't begin to tell you of the tremendous impact that most of the articles have had on me—from the beautiful thoughts of Vera Dawson Tait, "Go, Sell, Pay," to William A. Clough, "Be Not Dismayed," etc., etc., etc.

If I am being so spiritually, physically, emotionally helped and blessed by just this one copy, what irreparable treasure I must have lost during all those long years when I knew nothing about this wonderful magazine and her sister companion, *Daily Word!* A great pity indeed! By the grace of the dear Lord I trust that I shall live even for a few more years to enjoy UNITY's incomparably beautiful literary, soul-touching offerings.—*A.H.S., Panama.*

Book Mark

ONLY BELIEVE by Sue Sikking; Unity School, Unity Village, Mo. 64065; 154 pp.; \$3.95.

Sue Sikking, outstanding minister of Unity-by-the-Sea, Santa Monica, California, has added another superb book to the growing number of volumes her prolific pen has produced. *A Letter to Adam*, "God Always Says Yes," and *Beyond a Miracle* were all very well received, and this new book, *Only Believe*, will doubtless have an enthusiastic reception.

Don't be afraid of change, she says. There is always a challenge in change, and something always replaces that which is taken away.

We should know ourself and understand that all things are possible with each of us. We are all at one with a tremendous power, yet we have not fully used the

power available. Faith and believing will overcome every obstacle and nullify every defeat. "All things are possible; only believe."

Love is the greatest expression of invisible power; it is the fulfilling of the law of God. It is the irresistible force drawing everything into its perfect expression. When love becomes the cornerstone of our life, God's perfect plan will be fulfilled.

Love is mankind's greatest possession; it is a magnet for good and happiness; it is the oxygen of the spiritual world. Love can overcome disease, old age, loneliness, unhappiness, and want.

In order to know and experience the full expression of love, we must first love ourself, she asserts. "Only as you love your highest Self can you truly see past the appearances that you have accepted as real and used as a measure for yourself.

"Enjoy yourself, it's *greater* than you think. We can only go forward. The new way is to love . . . As man moves into the great God plan to fulfill his physical, mental, and spiritual unfoldment, he will find that the power that completes is *love*."

We can change the world through love! This book is a wonderful guide that can show you the way.—*Hugh R. Horne*.

A NEW BOOK

ONLY BELIEVE



by

SUE SIKKING

Order your copy today by using the
convenient form on the flap. Hardbound, \$3.95.

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.*