

Wings



FIRST UNITY CHURCH – Serving the spiritual needs of the St. Louis community for over eighty-five years.

The Newsletter of
First Unity Church
Of Saint Louis

April 2012

- ❖ *Inspiration*
- ❖ *Information*
- ❖ *Illumination*

Inside this issue:

News and events

Truth Thoughts

Quotable Quotes

Calendar

Humor

The Emerging Self
By Ernest C. Wilson

Make Joy a Habit

By Clara May Rowland

Everyone wants to be happy. We know that the majority of people are eager to find happier ways of life.

Many persons are unhappy because they have not yet learned the art of living happily and joyously in spite of conditions and circumstances in their lives. But true happiness can be attained by anyone. Every one of us can learn to make joy a habit.

... It does not matter so much what our experiences are as how we react to them. This is what is definitely important to our wellbeing, to our health, happiness, and success.

What are your reactions to life? Have you analyzed them?

How do you react when something disturbing or unexpected happens?

Do trivial things bother you?

Are you in control of your emotions?

Do you dramatize the negative aspects of your experiences?

Many of us may hold to the thought that some persons are naturally happy and that other persons are naturally moody or despondent. This is not true. What, then, keeps us from being joyous individuals? It is our reactions to occurrences in our life that cause us to be happy or unhappy.

No matter what happens, let us “count it all joy.” Let us be joyous in every experience and pray to find the blessing in that experience. For the outgrowth of habitually dwelling on the idea of joy is happiness.

... When you are enshrouded in gloom, you can do something about it. If you have been depressed, unhappy, anxious, hurt, or disappointed, you do not need to wait for a certain turn of events in order to become joyous again. The change can come through a change in your thinking.

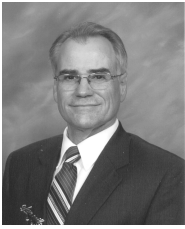
Even in the midst of gloom,

drop a thought of joy into your mind and you will begin at once to get a joyous reaction. Like the ripples that extend out and out when a stone is dropped into a pool, even one thought of joy reaches out and out into your entire life and starts a joyous reaction.

... When we touch the inner spring of joy, we feel the strength of it constantly sustaining us, no matter what may seem to go wrong in the external world.



--Continued on Page Six



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Minister

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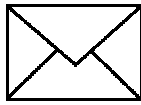
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Denise Halbert Reggio,
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WINGS NEWSLETTER
Faye Schmelig, Editor
Email: fayeschmelig@att.net

OFFICE HOURS
Monday – Thursday, 9am –
3pm
Church phone: 314-845-8540
Prayer Line: 314-845-6936
Minister's home: 314-892-3017
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www.firstunitychurchstlouis.or
g/

Email: firstunitystl@att.net
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The envelope in this news-
letter is provided for your
convenience. It may be used
for prayer requests, love offerings, special
notes and suggestions, etc.

This year's **annual
business meeting** will
be held on Sunday,
April 29th immediately
following our worship
service. We will



review our church's progress over the past
year and elect three members to our board.
Please stay for a **Pot Luck Lunch**
immediately following our annual meeting.



Easter Lilies will once
again be available this
year. The price is \$8.00
and orders must be in by
Palm Sunday, April 1st.

This month the **Ladies' Night Out Group**
will be meeting Monday evening, April 16th
at 5:30 at 3 Margaritas Mexican
Cuisine (69 Fenton Plaza). For
more information call Mary
Tumminello – Home: 314-843-
1807 Cell: 314-814-4530. All are welcome!



The next meeting of the Book Club will be
Tuesday, April 10 at Bread Co.
(across from St. Anthony's
Hospital) from 2:00 to 4:00. The
book being discussed is *The
Gentle Art of Blessing: A Simple
Practice That Will Transform You and Your
World* by Pierre Pradervand.



The book we will be discussing on May
8th is *Journey of Souls, Case Studies of Life
Between Lives* by Michael Newton, PhD.

If you see a book you would like to
discuss, please join us for that meeting. There
are no requirements to attend all the
meetings. Contact Carol Bullock @ 314-894-
2602 or (cell) 314-518-9598 with questions.

Sunday School

Our Sunday school team would like to
invite those interested in
caring for our Unity
children to come down
for a visit to see the
wonderful things
happening every Sunday.



Feed My People

Every year Feed My People
gives out produce seeds and
encourages their clients to
grow some of their own food.



All types of produce seeds are appropriate,
although tomato seeds are especially popular.
Because everyone can use a little beauty in
their lives, flower seeds are also welcome.
Food is, of course, always useful and much
appreciated.

Our Prayer Chaplains are
available to pray with you on
Sundays and will make prayer
calls to anyone who would like
to receive them. We are
grateful for the loving, caring service of our
chaplains, and we bless them in this
important work.



Silent Unity March Affirmations

Inner Peace: The peace
of God flows through me
now.

Guidance: I am attuned to Spirit and act on
the guidance I receive.

Healing: Through the healing power of God,
I experience my wholeness.

Prosperity: I am enriched by the gifts of
Spirit.

World Peace: My prayer for peace encircles
the world.

Special Dates:

- Palm Sunday, April 1, 2012
- Holy Week, April 1-7, 2012
- Maundy/Holy Thursday, April 5, 2012
- Good Friday, April 6, 2012
- Holy Saturday, April 7, 2012
- Easter Sunday, April 8, 2012
- Administrative Professionals Day, April 25, 2012



A Time to Laugh

On the Monday after Easter, some Greek Orthodox Christians gather to swap jokes. Why not? What's more uplifting than God's triumphant victory over sin and death?

Easter is absolute proof that God is Lord of both life and death. That's cause for not only rejoicing but hearty laughter.



In the Garden

In 1912, as Charles Austin Miles grabbed his Bible, it opened to John 20. Reading the account of Mary Magdalene outside the garden tomb where Jesus' body had been laid, Miles felt powerfully that he was there. Inspired, he quickly wrote the poem "In the Garden" and later composed the music.

This hymn might seem sentimental and trite, if understood to refer to just any garden. But the song takes on profound meaning when recognized as Mary's personal encounter with the living Lord.

And he walks with me, and he talks with me,
And he tells me I am his own,
And the joy we share as we tarry there,
None other has ever known!

Easter Island

Rapa Nui is the current Polynesian name of a South Pacific island where Dutch explorer Jacob Roggeveen landed in 1722. He'd been searching for a place named "Davis Island" or "David's Island" but found this instead. Arriving on Easter Sunday, he called it *Paasers*, which is Dutch for Easter.

Roggeveen wasn't the first person to discover something unexpected on Easter. When the women went to Jesus' tomb early on the first day of the week, they expected to find a sealed cave or, if they could move the stone door, a

corpse. They expected to pour out their grief and anoint their dearly departed's body. Instead, they found an open and empty tomb — and soon after, Jesus, very much alive.

With God guiding our journey, life is full of joyful surprises.

Weep No More

In John 20:13-15 (NRSV), the same question is repeated twice. The angels ask Mary, "Woman, why are you weeping?" (Verse 13). And then Jesus asks Mary, "Woman, why are you weeping?" (Verse 15).

On Easter Sunday, perhaps it's still the question before us: "Why are we weeping?" Why is there still such anguish in the world? Why are we laboring on, burdened and living as though there has been no resurrection?

Weep no more! Christ has risen!

The Legend of the Dogwood

There's a legend that the dogwood was once the size of the oak and other forest trees. It was so strong and firm that it was chosen as the timber for Christ's cross. This greatly distressed the tree. Jesus, nailed upon it, sensed the tree's regret and told it:

"Because of your sorrow for my suffering, never again shall the dogwood grow large enough to be used as a cross. It shall be slender, bent and twisted. Its blossoms shall form a cross — two long and two short petals. And at the outer edge of each petal will be nail prints, brown with rust and stained with red. In the center of the flower shall be a crown of thorns. And all who see it will remember"

A Psalm of Life

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

--Henry Wadsworth Longfellow

"Quotable Quotes"

I cannot always control what goes on outside but I can always control what goes on inside. --Wayne Dyer

When you change the way you look at things, the things you look at change. --Max Planck, Nobel Prize Winner

You cannot teach a man anything; you can only help him to find it within himself. --Galileo

Now and then it's good to pause in our pursuit of happiness and just be happy. --Robert Brault

Some people are always grumbling because roses have thorns; I am thankful that thorns have roses. --Alphonse Karr

Life is what we make it, always has been, always will be. --Grandma Moses

I will not let anyone walk through my mind with their dirty feet. --Mahatma Gandhi

Above all, try something. --Franklin D. Roosevelt

Enjoy the little things in life, for one day you may look back and realize they were the big things. --Robert Brault

Work like you don't need the money, love like you've never been hurt and dance like no one is watching. --Randall G Leighton

In the end, it's not going to matter how many breaths you took, but how many moments took your breath away. --Shing Xiong

There is no cosmetic for beauty like happiness. --Lady Blessington

The Emerging Self

By Ernest C. Wilson

The Human Predicament

Why are we here? What is the purpose of life? Why is there so much evil in the world? Why do the wicked prosper, the righteous suffer? Why, as the poet put it, is "Right forever on the scaffold, Wrong forever on the throne"?

Is man the helpless victim of fate or chance? Has he been thrust helpless into an alien world where the forces of life are pitted against him, doomed to a few short years of youth and growth, followed by a decline of his physical and mental forces, often accompanied by illness, suffering, perhaps privation, culminating in death and extinction?

Is this the best we can hope for? Our despair asserts it. Our hope denies it. What can a man believe? Where can he place his trust?

Somewhere in the remote past, apparently mankind demanded to learn by experience rather than by precept. He left the security of a guided life and set out to have his own way. The story is an old one.

Plato depicts a man chained in an underground cavern, whose only light is from an open fire. He is chained so that he cannot see the fire or the other occupants of the cave. He sees men as shadows reflected on the wall he faces. Finally he rebels. He breaks his chains and gropes his way by a winding stair to the light of the upper world. He staggers and stumbles like one suddenly become blind. But his blindness is not the blindness of light that is lost, but light that is found.

The Tree of Desire

Moses tells about a couple who lived in a lovely garden where everything was done for them.

They were "naked, and were not ashamed." That is, they had no thoughts apart from their Maker. Then they "ate of the fruit" of the tree of desire, and wanted to hide their thoughts and keep them to themselves. So they made themselves aprons because "they knew that they were naked." They intended to dress the garden and keep it.

Instead they dressed themselves and lost the garden, or were thereby evicted from it! From then on they had to work and earn their keep by the sweat of their brows.

There was both a gain and a loss involved. Ever since, mankind has tried to find or create such a garden and return to it, but has not succeeded.

Jesus tells much the same story but with a happier ending. You know the story, if not from the Bible then from one of the scores of novels and plays that have been derived from it—such a play as "The Wanderer" in which William Collier and Nance O'Neill were featured.

As Jesus tells the story, a youth grew restless in his father's house, demanded his inheritance. He took it, and went into a far country where he spent his substance in "loose living." His fair-weather friends deserted him one by one as his fortune diminished. Finally he was reduced to about as low a state as Jesus could picture to the Jewish people to whom He told the story. The impetuous youth was reduced to feeding swine—swine that were anathema to the Jews. And "he would gladly have fed on the pods that the swine ate."

Finally "he came to himself," and a bright though not too welcome thought came to him. "I will arise and go to my father," he said to himself—not too welcome an impulse because of his feeling of guilt. He had asked a lot of his father, had been given a lot, and

then had frittered it away foolishly. He had gained experience, but he had lost a lot too; his home, his security, his father's love perhaps. He felt guilty, and if a man has a sense of guilt, somehow he always seems to feel that he must be punished. He attributes expected punishment to God, but he decrees it to himself.

A Sense of Guilt

From the first dawning of human consciousness that seems to have been the case. If man did not feel guilty there always seemed to be something to make him feel so. When the thunder roared and the lightning flashed, he took these to be signs of the displeasure of some unseen higher power which must be propitiated. A volcanic eruption was serious not only because it destroyed people, their meager possessions, and the products of the earth, but as an indication of the extremity of a god's displeasure. That power must be appeased. Man must make some sacrifice. What did he value most? A human life? That of a child, or a young woman?

Somehow such ideas have persisted down to the present era. No earlier than the turn of the century when the San Francisco earthquake and resultant fire destroyed so much of the great city, many devout people attributed the disaster to God's displeasure with the immorality and vice of the district known as the Barbary Coast.

Our prodigal son suffered from this sense of guilt more than from his deprivations. Now he thought (with dread we may be sure) of the recrimination and punishments he must endure, the utter humiliation of facing his family, the good brother who had stayed home, and his father whose love he had betrayed. Fearfully he started on the way back to his

father's house. But as Jesus tells us, while the youth was still a long way off, his father saw him coming and rejoiced at his return. No element of punishment or reproach! Prepare a feast, get a fine robe for his body, a ring for his finger! Welcome, welcome! "For this my son was dead, and is alive again; he was lost, and is found."

If you feel close to Jesus, you might have expected that His story would be the best of all, the most explicit, the most significant and revealing. And it is. He points the way out of the human predicament.

Defiance or a Plea

When in their anguish, which often wears the mask of defiance, men cry out "There is no God!" one may get the intimation of a plea. As when someone tells you he is an agnostic, or even an atheist, you may feel that without consciously realizing the fact, he is actually longing to be convinced that there is indeed a God and hopes that you can help to convince him.

This is the great need of all time, and especially of this time. We can no longer accept many of the old concepts of God: the stern father, the great king on a throne surrounded, unhappily, by twenty-four beasts and elders-or a judge passing sentence upon timorous souls, guilt-laden, who appear before Him.

The real intent of Jesus' story of the prodigal son is pretty much obscured by the figure He employed. Comparing God to a father is a great tribute to Joseph, the forgotten man of the New Testament, but it is not always a happy comparison for modern man. Today man has become wary of the father figure-well-meaning, no doubt, but often as insecure, as filled with doubts, as are his children; no safe guide in a

world of splitting atoms, splitting factions among people who we feel should get along together because there are enough disturbances in the world already, without that!

Yes, somewhere in the remote past man chose the way of experience rather than guidance. He is convinced-too well-that he is a son of earth, aware of his kinship to what it pleases him to call the lower creation. Is the evidence not all too plain that the human fetus repeats in fine the story of evolution, from single cell to fish to monkey to man? Does he not even bear in the structure of his adult body the remnants of the simian tail?

All this is almost painfully evident to man, so much so that it may be a long while before he finds the grace (if he ever does) to acknowledge how much he owes to that lower creation for its contributions to the body that man inhabits. Not, perhaps, until the awareness, or the longing, comes upon him that he is more than flesh, and that earth is not his home; that he is indeed the prodigal of whom Jesus told us, who has wandered off in to a far country, and has become so mesmerized by it and its demands and allurements and problems and responsibilities that the remembrance of who and what he truly is is all but submerged and lost.

When he begins to be aware of the limitations of the physical world and of his physical nature-wonderful though they are-and starts searching for something that will give him a needed sense of purpose and fulfillment, then he may think of trying to find a power higher than the self he knows. He begins a quest for truth, he wants to "find God." But one seeks to find only what is lost, and God is not lost. We are. Or rather our awareness of our oneness with Him is lost. We

"come to ourself," to use Jesus' term, and try to find our way back "home." Often the poets are way finders and way-showers. It was one of them who cried, "I'm homesick for a land I have not seen!"

To our human sense the way back is a long, long way. To tell a person who is just awakening to the sense of the Self beyond self (the World beyond worlds) that it is "nearer than breathing, closer than hands and feet," seems an empty assurance. And though "the far is near, and the future is near," it does not *seem* so. Between what man sees himself to be, and what he aspires to be, there is "a great chasm." "The gate is narrow and the way is hard ... and those who find it are few."

A Sense of Direction

The way, simple and difficult though it may be, is to get a sense of direction and persistently to follow it.

This is the way.

There is no other.

No one else can do this for any of us, because it is an individual matter. For someone else to do it for us, if he could, would be our loss, for finding our way, becoming aware, is our great privilege. It can come "in the twinkling of an eye," when we are ready for it. Getting ready is what takes the time and effort.

We are in effect embarking on a journey, a journey back to the Father's house, a journey "from sense to soul." Allegorically this is true. In deepest truth it is not, for we are in the Father's house now-if only we truly know it. As Emmet Fox put it: "You will never be nearer to God through all eternity than you are right at this moment. As time passes you will realize it more, but you will not be nearer than you are right now. God will never love you more than He does

right now." We are never separate from God-if only we know it. Separateness is an illusion of the senses. We are not separate from God nor from the forms of good we need to fulfill our sense of peace and purpose, nor are we even separate from one another.

A very simple illustration of apparent separateness and actual oneness may be found in the kind of pincushion that was popular in a less sophisticated age (when, incidentally, pins were not as abundant and inexpensive as they are now). Thrifty housewives often had pincushions in the shape and coloring, say, of an apple; in other words, spherical, or nearly so. They would thrust pins into the cushion until only the pin heads appeared on the surface.

The pin heads, if you can forgive the apparent disparagement, may be compared to ourselves as physical beings, the surface of the cushion to the surface of the earth. Looking only at the cushion and the bright little globs of metal, and seeing them only as they appear, it is obvious that they are all separate and apart. But all of us know that the little globs are the heads of pins that extend to the very center of the sphere of cotton, so that they touch one another at their points.

We are like that. To appearances we are all separate and apart. We may not even be aware that our being reaches to a center where we are one, or very close to one, with each other. But it is true.

We are very close to the truth of being when we realize, sense, believe what the three preceding paragraphs are trying to say.

We have started on a metaphorical journey. Unity is a form of faith that helps us to find our way. For Unity is a way of life.

This book is an endeavor to chart the way, so to speak.

Perhaps no book can do more than this.

Basic Principles

Within the pages that follow you will find the basic principles of Unity's way of life. These do not constitute a final statement, for the statement of principles is subject to many forms of presentation. But though not final, they are fundamental. They have been tried, tested, proved by countless individuals. They have been presented in a great many Unity books, and in other books; but Unity's presentation reaches back to first-century Christianity, to the simple but often very challenging statements and works of the great Nazarene, and even to the works and teachings of other great teachers before Him.

They are an attempt to put the ageless truths of being into the vocabulary and frame of reference of present day mores.

If this book, then, serves any useful purpose it will not be simply a book to be read through at a sitting, or many sittings, and put on a shelf. It is rather a kind of book of instruction. Read it until you come to something to do. Then it is well to stop and tryout for yourself what it suggests that you do. You may have to take it on faith, for the results of the doing, though they may start immediately, are not necessarily at once apparent.

It has in most cases taken us years to reach the particular states of mind, emotion, attitudes, that characterize us individually at the present time. But just as in the case of a man whose legs have been injured and restored, it may take a while for him to learn to walk again, so with this project. For Unity is not only a Truth to know, but a way to go. Let's start!

--Continued next month



... From Page One

True happiness is not dependent on conditions. It is not

dependent on other persons or on things. It derives from our attitudes of mind. True happiness is an outgrowth of developing the habit of joy.

But often we think of happiness as dependent on only one word—*when*.

We may say: "When I get into a new home—" "when I can buy a new car—" "when I can take a vacation—" "when I get well again—" "when my husband stops drinking—" "when something happens—" "when something changes—" "when someone changes—then I shall be happy!"

A mother may say, "I'll be happy when the children are in school." Later on, she says, "I'll be happy when the children are out of school." Then when the children are grown and out of school she says, "I was so happy when the children were little and in school!"

We must cultivate and increase our ability to enjoy life today; then the very spirit of happiness will accompany us tomorrow. Our capacity to enjoy life increases as we use it.

All of us can learn to transcend conditions; we can learn to control our moods and our reactions to life; we can learn to make joy a habit. We can be the kind of person we want to be. The power lies within us. We may not have a great deal of understanding, but we can use what we do have. As we take even one idea of Truth and live with it and work with it, as we refresh our mind daily through prayer, we awaken our divine nature, and a transformation begins to take place within us.

Life is yours to enjoy. You can control your moods and your reactions to life. You can make joy a habit!

(Excerpt from the book *Dare to Believe*)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p><i>1</i></p> <p>Sunday Service 10:30 AM Youth Ed 10:30 AM</p>	<p><i>2</i></p>	<p><i>3</i></p> <p>Tai Chi 10:00 AM</p>	<p><i>4</i></p> <p>AA Men's Group 10:00 AM CA – 7:00 PM Choir – 6:00 Bell Choir – 7:30</p>	<p><i>5</i></p> <p>Ukulele Practice 7:00 – 9:00</p>	<p><i>6</i></p>	<p><i>7</i></p>
<p><i>8</i></p> <p>Sunday Service 10:30 AM Youth Ed 10:30 AM</p>	<p><i>9</i></p>	<p><i>10</i></p> <p>Tai Chi 10:00 AM Book Club 2:00 – 4:00 Bread Company</p>	<p><i>11</i></p> <p>AA Men's Group 10:00 AM CA – 7:00 PM Choir – 6:00 Bell Choir – 7:30</p>	<p><i>12</i></p>	<p><i>13</i></p>	<p><i>14</i></p>
<p><i>15</i></p> <p>Sunday Service 10:30 AM Youth Ed 10:30 AM</p>	<p><i>16</i></p> <p><i>3 Margaritas Mexican Cuisine 69 Fenton Plaza Fenton, MO</i></p>	<p><i>17</i></p> <p>Tai Chi 10:00 AM</p>	<p><i>18</i></p> <p>AA Men's Group 10:00 AM CA – 7:00 PM Choir – 6:00 Bell Choir – 7:30</p>	<p><i>19</i></p> <p>Ukulele Practice 7:00 – 9:00</p>	<p><i>20</i></p>	<p><i>21</i></p>
<p><i>22</i></p> <p>Sunday Service 10:30 AM Youth Ed 10:30 AM</p>	<p><i>23</i></p>	<p><i>24</i></p> <p>Tai Chi 10:00 AM</p>	<p><i>25</i></p> <p>AA Men's Group 10:00 AM CA – 7:00 PM Choir – 6:00 Bell Choir – 7:30</p>	<p><i>26</i></p>	<p><i>27</i></p>	<p><i>28</i></p>
<p><i>29</i></p> <p>Sunday Service 10:30 AM Youth Ed 10:30 AM Annual Meeting & Pot Luck Lunch</p>	<p><i>30</i></p>					

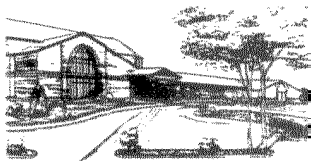
APRIL 2012

Wings

THE APRIL NEWSLETTER OF FIRST UNITY CHURCH OF ST. LOUIS

First Unity Church
4753 Butler Hill Road
St. Louis, MO 63128

Phone: (314) 845-8540
Fax: (314) 845-0022
Email: FirstUnitystl@att.net
www.firstunitychurchstlouis.org



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The light side -- A little holy humor

There was a very gracious lady who was mailing an old family Bible to her brother in another part of the country.

"Is there anything breakable in here?" asked the postal clerk.

"Only the Ten Commandments." answered the lady.

Somebody has said there are only two kinds of people in the world. There are those who wake up in the morning and say, "Good morning, Lord," and there are those who wake up in the morning and say, "Good Lord, it's morning."

A minister parked his car in a no-parking zone in a large city because he was short of time and couldn't find a space with a meter. Then he put a note under the windshield wiper that

read: "I have circled the block 10 times. If I don't park here, I'll miss my appointment. Forgive us our trespasses."

When he returned, he found a citation from a police officer along with this note "I've circled this block for 10 years. If I don't give you a ticket I'll lose my job. Lead us not into temptation."

There is the story of a pastor who got up one Sunday and announced to his congregation: "I have good news and bad news. The good news is, we have enough money to pay for our new building program. The bad news is, it's still out there in your pockets."

While driving in Pennsylvania, a family caught up to an Amish

carriage. The owner of the carriage obviously had a sense of humor, because attached to the back of the carriage was a hand printed sign... "Energy efficient vehicle: Runs on oats and grass. Caution: Do not step in exhaust."

Sunday after church, a Mom asked her very young daughter what the lesson was about.

The daughter answered, "Don't be scared, you'll get your quilt."

Needless to say, the Mom was perplexed. Later in the day, the pastor stopped by for tea and the Mom asked him what that morning's Sunday school lesson was about.

He said "Be not afraid, thy comforter is coming."

