Soul Power
was first published in 1963.
This is the first printing.

This is one of a series of Unity books devoted to teaching how you can make your life better by applying Christian principles. The first Unity book, Lessons in Truth, was published in 1894 and is still in publication. The Unity work itself was established in 1889, when its founders, Charles and Myrtle Fillmore, began to share with others the Truth that had helped them.

The Unity movement now reaches millions of persons all over the world. Unity School of Christianity includes the Silent Unity department, to which thousands of people each year write for prayers for any need, and the Publishing Department, which distributes the Unity books and magazines that carry the Unity message around the world. Unity centers and churches are located in many large cities.

CONTENTS

Soul Power - - - - - - - - 5
A Very Personal God - - - - - - 10
Agree with Your Good - - - - - - 24
What Do You Want? - - - - - - 43
Every Good Desire - - - - - - 54
Overcoming Tension - - - - - - 75
Launch Out into the Deep - - - - - 89
Become an Open Channel - - - - - 104
Fulfilling the Law - - - - - - 116
Stewardship - - - - - - 132
"Bless Jehovah, O my soul; And all that is within me, bless his holy name."

Before God brought forth the created world He dreamed it in His mind and heart, and this pattern of creativity reaches down to the least of us, to all of us. Every invention and discovery started with an inner urge and prompting.

When Marconi felt this inner prompting that led to the use of radio waves there was no word for radio. The word came afterward. When Mme. Curie discovered radium she did not know just what she was seeking for, and she "stumbled" on radium "by chance." But what wonderful stumbling, and what glorious chance!

In many cases the true and final outcome of the urge was not identified as such—but it was there, the prompting to do better, do more, reach farther, reach higher, give expression to something that is wonderful, creative. This urge
is difficult to put into words that cannot be
challenged by semantics, yet everyone experi-
ences it in degree, and there are simple steps a
man can take that will make his experience of
it greater, more productive, more wonderful.

**Soul Power Defined**

I call this inner prompting soul power, the
power we call forth when we pray. And when
I say "when we pray" I use the expression in a
very broad sense, reaching past (though in-
cluding) all the formal prayers we have ever
used or ever will use, right into that innermost
self of us which is beyond words and has its
home in what the Psalmist called "the secret
place of the Most High."

Everyone has soul power. Everyone em-
ploys it, often without knowing it. Almost any-
one can pick out a familiar tune with one finger
on a piano. Some people play creditably "by
ear." But if you want to play well you have to
go farther than that. To learn to use all ten
fingers, to read the notes of a printed musical
composition, requires interest, enthusiasm, a de-
gree of patience. And in any case results will
depend somewhat on what is called personal
aptitude. You may not want to play a piano
that much. But there is *something* that the soul
of you wants you to do—wants you to do so
much that no effort seems too much. In such
cases the effort is almost lost sight of in the
sheer joy and satisfaction, even a degree of
pleasurable exhaustion, of self-expression. That
is the fulfillment of your own special soul
power. And when you apply yourself to its ex-
pression in any one way you will soon find that
you can express it, with ever-increasing joy,
skill, and power, in many ways. It is wonderful.

**A Truth to Know: a Way to Go**

I can tell you this with conviction because I
not only know about it but have experienced
its phenomena in my own life and witnessed it
in the life of thousands of other persons over a
rather long course of years.

If you want to reach a certain state or city
or street you do not as a rule ask directions from
somebody who has never been there. (If you
do, he will sensibly consult a map made by
somebody who *has* been there). If he has been
there a great many times he can probably tell
you many ways by which to reach the goal, and
from his own experience, what he honestly and sincerely believes to be the best way.

What people tell you, what courses you take, what books you read can help you only to the degree that you try out and put into practice what they offer. The wise ones of all ages tell you the same thing. You may “know about” a lot of things, but you really know in a practical sense only what you put to use.

This is a put-to-use book. It is less concerned with various definitions of terms than with putting things so that we understand one another. Let the hairsplitters haggle over terms. Some persons make a living from it. What we want to make is a life.

How We Progress

I have no more soul power than you have. I have not even used all the soul power I do have. The use of it is progressive. It does not burst forth full-grown, any more than a person is born into this world adult. But I have worked with soul power, and tried to understand it, and gotten wonderful blessings through it over the years. So I can tell you how it works—as far as I have gone.

You cannot drive a car or use any machine or even bake a cake from a prepared mix simply by reading the instructions. Nothing happens until you put them to use. The sensible thing to do obviously is to read the instructions carefully, and follow them step by step. You may know something about how to do a thing simply by reading about it, but the satisfaction, the down-to-earth practical results, come from doing.

In Paul’s Epistle to Titus, he writes of “looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ.” Is not this the aspiration of every longing, upward-reaching soul? It is my blessed hope that in this simple book, through nine steps from aspiration to fulfillment, the “appearing of the glory” may seem more real and become more actual for its readers.
A Very Personal God

"I will seek him whom my soul loveth."

They have taken away my Lord," was the cry of Mary at the tomb of Jesus. Sometimes students of practical Christianity feel the same way. Many of us have been reared on the concept of an anthropomorphic God, a God created in our image and likeness, sitting remotely on a throne up in the sky, aloof from the disappointing objects of His own creation.

One of the Russian astronauts is reported to have said that in his journey into outer space he saw no sign of God, which is more a commentary on what kind of sign he was looking for than evidence that God does not exist. That He does not exist in the guise of the stern and fearsome old man, dealing out punishments to evildoers, but capable of being cajoled into better humor by burned offerings, flattery, and praise, now seems to most of us to be true. Certainly such a God was not the God of Jesus, who said, "God is a Spirit: and they that worship him must worship in spirit and truth."

From this and other statements in the Gospels have been derived such conclusions as: God is Principle, God is Divine Mind, God is infinite Intelligence. Perhaps we can accept these statements as expressing Truth, but when we are in trouble, when we are lonely, when we feel inadequate to cope with the problems that seem so real to us, we feel the need of a personal God, a God who is interested in and responsive to our particular needs and longings. Truly in such a time one may find his heart crying out, "They have taken away my Lord."

Where God Is

Actually in the Unity presentation of Christianity we have not lost a personal God, but found one!

"Closer is He than breathing, Nearer than hands and feet."

The sense of loss that some persons feel is the result of a problem in semantics rather than in truth, a confusion between "personal" and "corporeal." Truly, we no longer think of God as the man on the throne, dispensing bane or blessing at a whim. Instead God has been
brought infinitely closer, so close that the very word is a misnomer. For the nature of God is the very essence of our being. He is at the very center of our being. He is our very life. Without Him we could not exist. With Him, because of Him, we cannot cease to exist. For we are created “in his own image,” and “after . . . [his] likeness,” which means “in the imaging faculty of His mind, and of like substance, which is spirit.”

To put it simply then, we are essentially, basically, of the same substance as God. Even the body in which one dwells is spiritual in essence. We may describe it as being material in contrast to what we think of as spiritual. But matter and spirit are not two separate things, opposed to one another. They are the same thing in different rates and modes of motion. Someone has described matter as being spirit condensed; spirit as being matter attenuated. It might be more nearly true to say that they are two ways of viewing the same thing.

So we can in all truth say that God is a personal—indeed a very personal—God, not only “nigh unto us” but within us. All through the Scriptures, and notably in the Psalms, you will find such expressions as “my God and my Lord”; not just “God” or “the Lord.”

“My God and my Lord” reveals the very personal nature of God, the nature of God in you. This is the God that will greatly bless you as you become well acquainted with His inward presence, and learn to listen, to heed, and to follow His guidance, instruction, and on occasion His correction. By the same token you cannot violate with impunity what the Lord of your own being directs.

**The Saga of David**

One of the classic illustrations of one’s responsibility to the Lord and God of one’s own being is in the life of David—shepherd, king, and warrior. He became a great leader of his people.

“They sang one to another in dances, saying, Saul hath slain his thousands, And David his ten thousands.”

He indeed slew thousands in battle, yet he was fighting for his people and for what he believed to be right. But when he looked over a garden wall and beheld beautiful Bathsheba, the wife of one of his own warriors, Uriah the
Hittite, he sought to make her his own. He contrived to have Uriah placed in the front lines of battle and killed. “And when the mourning was past, David sent and took her home to his house, and she became his wife, and bare him a son. But the thing that David had done displeased Jehovah.”

From then on he could have no peace, because he had offended the Lord of his own being. His own higher nature demanded that he should try to requite the wrong he had done. He could do nothing for Uriah at this point. But he had to make peace with the God of his own being. The first son of his union with Bathsheba died in infancy. There was strife and jealousy and incest. His favorite son, Absalom, conspired and warred against him, and fleeing in battle, he came beneath the branches of a great oak tree. His long hair became tangled in the branches. He was caught between heaven and earth, suspended there, and slain. And from the heart of David were wrung the words, “O my son Absalom, my son, my son Absalom! would I had died for thee.”

So it was many years, filled with struggle and heartache, before David once more came to be at peace with the Lord of his own being.

Peace of Mind

Dr. Joshua Loth Liebman, in his book “Peace of Mind,” tells us that when he was a young man he wrote out a list of things he wished to attain in life: health, love, talent, power, riches, and fame. He showed them to a wise elder friend, who responded: “An excellent list, and set down in reasonable order. But you have omitted the one important ingredient.”

“What is that?” the youth responded.

His friend crossed out the entire schedule and wrote three words: peace of mind.

Everyone has to live with himself. I might say with his Self, for this is the way many refer to the very personal God, the Lord and God of one’s own inner being.

To find this inner self, to “practice the presence of God,” as Brother Lawrence put it (and did it) is of all things most important. To do this is to seek the kingdom of God and His righteousness, as Jesus admonished, “and these things shall be added unto you.” To do this is to live from the center of being. Not to do this
is like living on the very edge or circumference of being.

Poets and prophets have compared our mundane life to being on a whirling wheel. Sir Edwin Arnold writes in “The Light of Asia,” “Ye suffer from yourselves. None else compels None other holds you that ye live and die, And whirl upon the wheel, and hug and kiss Its spokes of agony.”

The Still Center

The figure is graphic, for while at the rim of the wheel (comparable to the surface of things) there is violent motion, the rate of motion diminishes toward the center, so that at the very center of the hub there is absolute stillness. This still center is, I think, “the secret place of the Most High” that the Psalmist refers to. It is our true abode, and “he that dwelleth” therein “shall abide under the shadow of the Almighty.” Though, perforce, we live in the world, we can and should live from this inmost center of being where God abides in fullness.

Every man must live by the Lord of his own being. It is this that makes each person unique in all the world. “No other person has ever been made or ever will be made exactly like you. The print of your finger is different; you think differently, and you look different from any other person who has ever lived,” writes Charles L. Allen. If you are not true to the Presence that made you so, something important that only you can do or be is lost to the world; lost at least for a time to you. None of us can go far by another’s light. Each one must, as Jesus admonished, let his own light shine. And that light, like the light of a lamp, must shine from within.

Practice being yourself. Practice exploring your own inner life. What do you think? In what do you believe? What can you do to express what is uniquely you? Where does your ultimate treasure lie? Invite and invoke the Lord of your own being, to show the way or ways, and follow that inner light.

Divine Compulsion

It is fashionable these days for men to write and speak about, and to excuse, the ancient sins of the flesh as due to a “compulsion.” But is there not also a divine compulsion? Is there not an insistent urging to attempt some worthy
thing in which it may seem one has nothing to gain and everything to lose?

Have you not felt such a prompting, and sought to argue against it, unsuccessfully? Yet you could have no peace until you had yielded to it, and found not only peace, but strength and love and courage flowing through you.

Or are you, perchance, one of those who say, "It is easy to see God outside myself, in nature, in the wonders of creation, but how shall I find God in myself?"

Very well, begin with nature. Look at the stars in the night heavens. View them through a telescope. Look at the wonders of the natural world around you, rocks and rivers, trees and flowers, birds and fish and animals. What a marvelous system and order and beauty there is in this organization of life forms! Turn to the microscope and view the pulsing life in forms too tiny for the eye alone to see. Let awe and reverence well up in your heart.

What is that awe and reverence but the nature of God in you responding to the nature of God in the teeming life about you?

What is it that makes you try to be well when you are sick? To be sick is unnatural to you and makes you uncomfortable. You are made in the image and likeness of God. Your spiritual self, your God-self, is the real of you. Negation of any kind is a misfit and gives you discomfort.

What is it that makes you seek abundance rather than lack, harmonious relationships with others rather than discord and strife? What but the voice of the Lord of your being saying, as Moses' God said to him of old, "Be strong and of good courage, fear not, nor be affrighted . . . for Jehovah . . . he it is that doth go with thee; he will not fail thee, nor forsake thee." Nor dare we fail or forsake Him.

*Practice the Presence*

"Acquaint now thyself with him, and be at peace." Do more than this. Practice. Persist. When you become a thinking, breathing, feeling, moving embodiment of the desire to know and respond to this inner Presence, this very personal God, you will succeed. Sometimes we ask and receive not, because we ask amiss. Sometimes we try mightily but in a mistaken way. This does not mean it cannot be done, it only means it has not been done yet.
I am reminded of a man I once knew who was desperately ill. Our fervent prayers for him indicated that help on the physical plane as well as spiritual help was needed. We prayed to be led to someone who could help him. A friend recommended a certain physician in whom he had great faith. Our man went to him for help, and came away much discouraged. “That settles it,” he told me. “I’m going to depend upon prayer alone.”

But we said: “We have persisted in prayer, and our leading was to find auxiliary help. This experience only means that we must try again.” We did so. By what seemed the merest chance, we were brought in contact with a physician who almost instantly diagnosed the trouble and explained how it could be corrected. The correction involved a minor but successful operation. After it was all over, our man was telling a mutual friend about his experience of guidance through prayer.

“But it wasn’t God who helped you. It was the physician,” the friend asserted.

“Our way is to go first to God; go next to man as God directs,” was the answer. I think it was a good answer. God has many ways of helping us. He will use any channel that is open to Him.

When with His help we find the channel that serves us well, it is no less an answer to prayer than if the good result came about in a way that we could not see or understand.

Practice in spiritual things, as in material things, makes perfect—only if we practice in the right way.

The Right Way, the Easiest

When I was in my early teens I sought a summer job to help finance my education. When I was told of a logging operation in eastern Washington I thought it would be wonderful to be out in the high country, and the job sounded easy. “All you have to do is watch the log road,” I was assured.

I had visions of standing at the side of a road with a red flag in hand, signaling a clear passage to the horse-drawn truck, laden with fresh-cut logs.

What the job proved to be was entirely different.

I was taken to the lake shore. Some distance back from the lake was a high cliff. Huge logs
were cascading down to the beach, where they formed a tangled mass, like jumbled matchsticks on a giant scale. I was given a peavey hook, and told I was to disengage a log from the mass and roll it down into the water. Gingerly I approached the task, with one eye on possible falling logs. Jamming the point of the peavey hook into a great log I pushed with all my puny strength. I couldn’t budge the log.

I became conscious of loggers standing at a distance, watching and laughing. My embarrassment was overwhelming. Finally a lumberjack came to my rescue.

"Look, son," he said. He jammed his hook into the log, then, holding the handle at its extremity, pushed forward easily, then released the pressure. The log rolled very slightly away from and then toward him. He repeated the process. Two or three more pushes and the log began to roll down the sloping beach into the water.

A man, even a strong one, could scarcely propel such a log by brute strength. Repeated small exertions accomplished what no one mighty effort could do. A law of leverage was involved.

You Cannot Force: You Can Invite

In making soul power practical in your life, something similar is involved. You cannot storm the gates of heaven. You cannot force results. You can invite them. You can work with the Lord of your being. You, as much as anyone, can achieve results, for "God is no respecter of persons."

Why, then, does it seem that so often our results are only partial? Why do we seem to have to undergo such trying and challenging experiences to find and enter into the "kingdom of heaven" that Jesus assured us it is the Father’s good pleasure to give us? Mostly, I think, because our efforts are half-hearted and dilatory. "Ye shall seek Jehovah thy God and thou shalt find him, when thou searchest after him with all thy heart and with all thy soul."

"With all thy heart and with all thy soul." This is the measure of attainment in all high emprise. It should be the measure of our effort and persistence in this the greatest of our human attainments, evoking the hidden God.
Agree with Your Good

"You have to believe in happiness,  
Or happiness never comes . . .  
Ah, that's the reason a bird can sing—  
On his darkest day he believes in Spring."
—Malloch.

One thing we find in common in all human overcomings and attainments: In the dark clouds of doubt, fear, and despair there appears a tiny spark of hope. In the beginning it may be no more than a vagrant, passing thought; hardly a thought at all; more a feeling than a thought, and hardly either one. It takes the form of such words as "maybe," "perhaps," "just possibly." But it is the turning point from darkness to light. It is a change of direction. It is the soul's faintly heard affirmation in answer to the intellect's negation.

It came to Robert Bruce, liberator of Scotland, when, hiding in a cave against his enemies, at the lowest ebb of his fortunes, he watched a spider trying again and again to join the broken thread of its web. When the spider finally succeeded, Bruce determined, "I will try again!" He did, and this time he achieved the goal he sought.

It came to a certain widow whose sons were about to be sold into bondage, when in her despair she cried out to Elisha, the prophet.

It has come to countless thousands down through the years who have dared to believe that whatever affronts them or affrights them can be met and overcome; that whatever allures and inspires them can, with God's help, be attained.

Point of Agreement

Can you agree, then, that there is no attainment too difficult for God, or more personally, for the nature of God in man? Can you agree that God does not give us aspirations only to snatch them away from us? Can you agree that everything begins with the belief that it is possible?

Everything begins as a hope, a dream, a possibility, often in the face of opposing argument and logic.

Could anything be more improbable than that out of chaos, out of insensate gases and darkness, there could come light, and suns and planets, and human life? Yet it happened. God
dreamed a world, and put the pattern in our souls.

Yes, before God brought forth the worlds in space He dreamed them in His mind and heart, and this pattern of creativity, of soul power, reaches into and through every one of us in degree. You may think you have been left out, that you do not have such power, but you do—not through your fallible human self alone (which, however, is pretty wonderful) but through His nature in you.

To accept this, to develop a belief in it, to have such confidence in it that you are willing to accept it and act upon it, is the beginning of an adventure that can transform your life, as it has transformed the lives of millions.

What you believe about religion, philosophy, science, people, things—all these beliefs color your life. But what you believe about yourself is most important of all, because you can never be anyone else but yourself, and what you believe about everything else is closely related to what you believe about yourself.

If you have read what has gone before this chapter you may have said: "Well, I'm not Marconi or Edison or Madame Curie. I am just

me." Leave out that word just and you are coming closer to reality. You are you, unique in all the world. There is no one else exactly like you anywhere. Everything about you attests to this—even down to your very fingerprints. Accept the fact. Accept it not as a limitation, but as an opportunity. God made you to be you. "What you are is God's gift to you; what you become is your gift to Him." What you become is also the result of your belief in yourself, in God in you, in soul power which is His very special gift to you, capable of infinite possibilities of good, capable of overcoming limitations that may seem very real to you: illness, handicaps, poverty, loneliness, ineffectiveness. You can do anything needful or desirable through the power that is within you, if only you stir up that power into activity.

You probably, almost certainly, have used that power many times without even knowing it. Giving it your attention, your faith, your interest, will call it forth increasingly.

Let me tell you about my own first adventure in this.

Child of Misfortune
The fortunes of the Wilson family were
pretty unstable in the years I was growing up. Actually they seemed to be very predictable. They remind me of the woman who said that her husband had a very even disposition—bad! There was a whole series of misfortunes: ill-health, a business failure, family inharmony. My education was interrupted, and I went to work at a humble job for six dollars a week. We had moved out to the suburbs of a Midwestern city because the rents were cheaper. I took a long interurban car ride to and from work each day. It was a dismal ride to me. I disliked the pervasive smell of cigar smoke, the idle political discussions, the gossip of the passengers. Most of all I disliked my station in life, the pattern of failure and poverty in which I was an unprepossessing figure. I disliked myself and felt sorry for myself.

Then almost overnight something very simple but very wonderful happened to me. I’ve told the story elsewhere about how a book came into my hands, a book in which a few sentences served to change my attitude toward myself. It was Emerson’s essay on “Self-Reliance.” I took it with me on my daily ride to and from work. I would read a sentence or two and get lost to my surroundings in thinking about them. The book caused me to take a new look at myself and my lot.

I began to see that the pattern of misfortune was not so much in what actually had happened and was happening to the family and me as in our attitude toward it. Other people had misfortunes. Nobody that I knew about was wholly immune to them. And our own misfortunes were not actually as serious as we had feared they would be. We had survived them; we had come through them. Nothing actually was as bad as it could have been. It was surprising that there were so many favorable things: that I had gotten a job, that I was learning things in it that interested me (and were to serve me well through all the years since, if I could have known it), that people were friendly and kind and helpful.

I began to think of myself as a child of fortune!

Past all the agony and ecstasy of that frenetic period in my life, the personal gain could be summed up in those few words. I changed my attitude toward myself, and I thought in a new way about my potential.
Growing Pains

But that year of miseries was a year of growth. I had no conscious realization of its possible purpose, but surely soul power was at work in me; for I have thought a thousand times in the subsequent years that if God-in-me wanted me to be a minister and writer, to teach and preach, to talk to millions of people on local and national radio and television programs, there were focused in that period of growing pains most of the elements with which other people struggle, too. Here was a basis of empathy that could make me a channel of good by which others would come to know about the soul power in themselves and call it forth.

And mentioning the word *channel* leads me to anticipate somewhat the next chapter of this book.

Take a lesson, not from me but from nature. Waste no time in wishing you were someone else, somewhere else, doing something else. Trust the forces that gave you being to bring you fulfillment. All the so-called lesser forms of life do this. The pine cone sends its roots into the crevice of a rock. From meager soil and moisture it grows and splits the rock asunder.

Agree with Your Good

The river finds its way unerringly to the sea. Are you less than these? Say with the poet, "The stars come nightly to the sky, The tidal wave unto the sea: Nor time, nor space, nor deep, nor high Can keep my own away from me."
The dramatic experience of a friend of mine is a case in point.

"God Is Good"

I was on a lecture tour for Unity when I made her acquaintance; she was the local minister for whom I was to speak in a town in Iowa. One afternoon she took me for a drive, and we climbed to a promontory overlooking a valley, where she pointed out something or other that was the largest of its kind in the world, as people so often do. From time to time as we conversed, she would turn to me and say with great feeling, "Ernest, God is good!" I knew there must be a special reason for this. It was the reason that made her a Unity minister.

She had been a traveling saleswoman for a line of women's wares when suddenly she became very ill. When she was rushed to the hospital, her illness was diagnosed as a malignancy
which involved organs in the trunk of the body. It was considered a terminal case, and she was in such pain that even the weight of bed clothing was distressing to her and it was propped up over her abdomen. She felt that the end was near, and was especially troubled by this because her aged mother and a young son were dependent on her for support.

She rang for the nurse and asked to have her bed moved near a window where she could look out at the night sky. The nurse protested that it would cause greater pain. Nevertheless, my friend insisted, she wanted a last look at the snow-covered ground and the sky. The nurse complied and withdrew.

As my friend looked out over houses and fields, she was fascinated by the multitude of stars. “Soon I’ll be out there among them, and know what keeps them in their courses,” she thought. With the thought came another that seemed like a revelation: “Why, I do know what keeps them in their courses! It is God’s purpose! Surely the Power that brings the stars unfailingly to their rendezvous can take care of me as well.”

She felt the conviction that her work here was not done; that it was God’s will for her to be well and take care of her son, her mother. She rang again for the nurse and asked for some food. The nurse agreed, although the patient had been unable to retain food for some time. She ate a hearty meal. The pain began to subside. In a few weeks she was well and back at work.

She had made contact with soul power. She learned about Unity and became a Unity minister, often called upon by physicians to assist them in giving faith and assurance to the critically ill.

Our Name Is Legion

When you open your mind to the concept of soul power you may be surprised at how many of your friends and acquaintances have had experiences that are evidential of the nature of God within, the power that answers prayer.

You will give a new significance to favorable outcomes in your own life that you were tempted to discount as “luck” or coincidence. You will recall instances in which you felt a conviction of success in some project which appeared hopeless.

You will remember when you had a strongly
loving thought toward someone who had not entered your mind for perhaps months. You phoned or wrote to tell him so, and got the response: "Why, how did you know I was meeting a challenge and needed the assurance that someone was with me in thought?"

You will think of an instance where you were instinctively led to change your usual route to work, or were prevented from taking a certain train or plane, and thereby avoided an accident. Like acres of diamonds that were thought to be only pebbles, there exists all about us the evidence of the soul power in people, the power that is the gift of God.

Sidney Weltmer said, in a lecture that I heard him give years ago, "What man can conceive, that too he can achieve." This seems to me to be a way of saying in modern terms what Paul said so long ago, "Faith is assurance of things hoped for, a conviction of things not seen." Often in the beginning of any project for improvement in ourselves, in others, or in our environment, the only assurance we have is that of faith.

Seed Thoughts

Thoughts, when accompanied by deep feel-
a prayer, though God's name may not be invoked, and the pray-er may not even be thinking of God at all.

The act of the farmer tilling the soil, sowing the seed, cultivating the plants as they appear, is a prayer for harvest. The concentration of a student upon his lessons is a prayer for knowledge and proficiency. The ministration of a physician to a patient is a prayer for the patient's recovery; and I have the testimony of many a consecrated physician to the effect that he prescribes remedies or performs operations with the acknowledgment of God's presence and power in his heart, and even on his lips. "I bound his wounds; God healed him," is such a testimony.

There are avowed and unavowed prayers, but all are strongest when they follow the pattern of recognizing God as a partner in one's soul fulfillment. "I do nothing of myself," said Jesus, "the Father abiding in me doeth his works."

No man is an island, and, to change the metaphor, no man walks alone. Indeed one of the secrets of soul power is the realization that we are never less alone than when we are by ourselves. Walt Whitman used a rugged and casual word about this: "I loafe and invite my soul." The Psalmist puts it more elegantly, "When I . . . meditate on thee in the night-watches." The thoughts are in agreement. For one of the important factors in awakening soul power is taking time to invite it.

A Rendezvous with God

For years I have practiced keeping a kind of rendezvous with God after I retire and turn out the lights at night. I review the events of the day, and give thanks for its blessings. I place each unfinished task in God's hands, and give thanks that I will have added wisdom in dealing with it in the day to come. I pray that God will use the best of my thoughts and feelings as channels of His blessing to others. How then do I think of God? As light; a light whose center is everywhere and whose circumference is nowhere. This seems to me to be in the Christian pattern, for Jesus admonished, "Believe on the light, that ye may become sons of light." Again He said, "I am the light of the world" and "Ye are the light of the world." "Let your light shine." Paul wrote to the faithful at Ephesus,
“Ye were once darkness, but are now light in the Lord: walk as children of light.”

So I say as I pray, “From the center of light within me I radiate love and healing throughout my world.”

I keep a pad and pencil in a night-table drawer, so that I can write down without turning on the light or even opening my eyes some thought that may be important, but that sometimes can vanish as quickly as it comes, and should not be disturbed or interrupted by extraneous things. You may or may not do this; but you know as I do that there is a part of the mind that never sleeps, that keeps watch through the night. How do we know? By thinking perhaps casually but nevertheless strongly that we want to awaken at a certain time—possibly an unaccustomed time—in the morning, and finding that we do so before the alarm goes off, provided we still make use of such an aid!

Your slumber will be more tranquil, and you will awaken refreshed if you acknowledge God’s presence and guidance as you fall asleep. Perhaps you know the story of the conscientious bishop of a certain church who rolled and tossed on his pillow through the wee small hours as he thought of church problems, financial problems, pastoral problems. Finally, so the story goes, he heard a still small voice say: “For goodness’ sake, Bishop, roll over and go back to sleep. Let Me take the night shift!”

A Letter to God

Years ago, during the time I was editor-in-chief at Unity headquarters, I wrote a letter to God, telling Him what I wanted to accomplish in the days ahead, what I wanted to overcome, and listing things I intended doing to make these possible, with the proviso: “This is the good as I see it, nevertheless I want what in Your sight is best.” I sealed the letter and put it away. A year later I read it over, and was amazed to see how much of it “had come true.” Later the entire staff of workers at the School were invited to do the same thing at New Year’s time. The letters were deposited in the School’s safe, and returned to the writers a year later. The results were remarkably gratifying.

Persons of all ages have found help in what came to be known as “treasure-mapping,” an idea of visualizing prayer that originated in a
story by Beatrice Pearl published in Progress magazine. It told about a teen-ager who very much wanted a car of his own. He cut out of a magazine a picture of the kind of car he wanted, pasted the picture on a sheet of wrapping paper with the words "MY CAR" above the picture, and attached it to the wall of his bedroom where he could see it every time he was in his room. It was in effect a pictured prayer, and with it came the inspiration for something he could do to earn the money to buy such a car.

That was the beginning. We carried the plan a step further, so that it emphasized actual things less and ideas more. It has been used by thousands of persons, and Unity still publishes a leaflet describing the treasure-mapping plan of prayer.

Prayers of Realization

Finally, there is the way of prayer that does not ask God for anything, but rather gives thanks for all our blessings, and seeks to realize what is the ultimate reality about any theme with which we feel particularly concerned. This is the method of prayer that is called affirmation and denial. It is based upon statements that we believe to be true in the sight of God, even though they may not appear to be true in relationship to ourselves and our surroundings at the moment.

This thought can be a rod and staff to us in the working out of problems, in the awakening of soul power, in finding dominion: If all the ills that plague us were actually God’s will for us, there would be no assurance of overcoming them. Because they are not God’s will, because they are not true however much they may seem to be true, there is every assurance of attainment.

Strong statements of Truth become levers by which we can lift ourselves out of the pits we have dug for ourselves. We “shall know the truth, and the truth shall make us free.”

“But if we are sick, if we are poor, if we are despairing, how can we honestly say that we are not?” We can say it first of all as an ideal of what we want to bring forth in our lives. We can say it as a pattern by which to build. We can say it as we would say, “Even though I see that the sun rises in the east, crosses the heavens, and sinks in the west, I declare that it is not so, and that the earth revolves around the sun, because, despite every appearance, I know what is true.” We can say that we are well when ap-
soul power—\textit{the power of God within you—you can say that you are well, prosperous, happy, because that and that only is true of the real self of you, the God-created self. Your saying it will remind you once more of your true nature and being.}

\textit{"Let the weak say, I am strong," for it is true, and the words will help you to call what is true into expression. "Deny evil; affirm good. Deny weakness; affirm strength," says H. Emilie Cady. "Practice these denials and affirmations silently on the street, in the car, when you are wakeful in the night, anywhere, everywhere, and they will give you a new and, to you, strange mastery over external things and over yourself. If there comes a moment when you are in doubt as to what to do, stand still and affirm, 'God in me is infinite wisdom; I know just what to do.'"}

\textbf{What Do You Want?}

\textit{"With God there are no impossible situations, no unsolvable problems, no insurmountable obstacles, no incurable diseases. With God all things good are possible, and only the good is endearingly true."}

\textbf{When you say "I want——" it is like sending out a call to the universe.}

\textit{Sometimes you seem to get a "busy signal" but sooner or later the persistent statement of a want will bring response. Life often seems almost like an echo that sends back to us, increased and multiplied, whatever we send out. We do not always ask wisely or even define clearly what we really do want, but life does not question this. We tend to get whatever we ask for, sometimes so literally that it is amazing.}

\textit{A man who was a novice in the study of practical Christianity had read the promise that if you ask you shall receive, and he took this assurance quite literally. He had bills to pay, and figured that $200 would meet his need. So continually he repeated to himself: "I want two}
hundred dollars. I want two hundred dollars." He became so intent on this thought that in crossing a busy street intersection he failed to observe caution and was knocked unconscious by a car. As he came to, the driver was bending over him, anxious to help him. "Can I do anything for you? Are you all right?" the driver asked. "I want two hundred dollars," our friend replied. The driver helped him to his feet and thrust two hundred dollars into his hand!

He Asked for It

He got what he asked for, but he had to be knocked down and rendered unconscious to get it. Somehow I cannot help but feel that this was his way of getting results; that God did not demand it of him; that if he could have reached more deeply to the source of soul power within him, he would have gotten a strong feeling that God knew his need even better than he himself knew it; that God also would supply the answer to his need, either in the ways that seemed best to him or in some other way even better. We must know that God works in both expected and unexpected ways—but He works!

Our needy friend was apparently thinking much more about his need than he was about the possible answers to his need, or about the true basis for an answer to human needs. For the answer seems always to assume the character of one's consciousness at the time.

Marshmallow Consciousness

Another case in point is one I can vouch for, because it happened to me. When I was very small I was inordinately fond of marshmallows. On Christmas Day a huge box of marshmallows was under the tree. I could not get enough of them. "Don't eat any more candy. You'll make yourself sick!" I was admonished. "When I grow up and can get my own way, I'm going to have all the marshmallows I want," I declared.

That is just what happened. In my upper teens my education was interrupted. I found an empty little store building right next to a public school, rented it, and stocked it with light groceries, but mostly with penny candy. I found that school children were just as fond of marshmallows as I had been. There were marshmallow bananas, eggs, chickens, peanuts; marshmallows in a dozen different shapes and colors.
I got enough and more! In a few months I "sold out," and at enough profit to help me a step or so along the way of further schooling.

I think that if I had been more open and receptive to guidance, I might have gotten a more pleasant answer. But again I have to repeat that God will use any channel that is open to Him, because this apparently ridiculous little storekeeping adventure became a kind of bridge that took me into a new realm of exploratory thought and feeling. Apparently in the over-all plan of my life it was time that I should come to my personal "valley of decision." The little store was more the occasion than the reason I got into the ministry. It was a turning point and a stopgap; but oddly enough, it brought me into touch with three wise and perceptive persons who opened doors for me—not doors of opportunity so much as doors of self-awareness and spiritual perception. It was a strange interlude, almost as odd as my adventure in lumber-jacking, and as foreign to my nature; yet both experiences served a purpose of which at the time I was more hopeful than aware. Yes, God will use any channel open to Him, and shape it to a purpose. As Alexander Pope declared,

“All nature is but art, unknown to thee;
All chance, direction, which thou canst not see.”

Motivations

One of my young friends decided that he wanted to be in the banking business because banks were closed on all possible holidays, and open only from nine to three on other days. Another chap seriously considered becoming a mortician. “Why that, of all things?” I exclaimed. He explained that funeral expenses were so heavy that he was sure the mortuary business must be very lucrative.

I deplored the mortuary vocation because I thought it would be depressing. But neither my friends nor I were capable of an informed opinion; we did not think of the possibilities of service involved, or of personal aptitude, only of personal advantage.

In my own choice of a life work, I certainly was not well informed. I shared the layman’s general opinion that ministers have to speak only two or three times a week, and that they live in a realm far removed from the problems or inharmonies of secular life. Nor did I feel particularly well qualified for what people call
"the spiritual life." I only felt, so strongly that I could not resist it, that this was my calling. I confessed to an older friend, "I don't see how I can possibly do it," so strong was my sense of inadequacy. "You can if you want to enough!" was his response. How much "enough" was has taken many years and many overcomings to discover.

Few of us realize in any worth-while endeavor how much "enough" may mean. Perhaps it is a good thing that we don't know in the beginning, or we might lack the courage to start. The saving grace in most projects is that we do not have to do them all at once, but only day by day, or hour by hour, or moment by moment as the case may be. Each day, each moment, brings not only demands, but ideas and energy and resources by which to meet the demands. Some assets can be stored up, like a bank account; others must be acquired fresh with every sunrise, like the Israelites' manna in the desert, which spoiled if they tried to store it.

Ask the average person what he would like from life and he is likely to answer, "A million dollars!" Under our present system of taxation it might be an unwise demand, unless it were spread out over many years' time; otherwise taxes would decimate it.

**Consider Consequences**

Usually when a person says he wants a certain sum of money, he really means that he wants a sense of security, or the freedom to exchange the money for something that money can buy. And no matter what the money can buy, he must be mindful that there are as many responsibilities attached to possessions as there are privileges. In seeking what money can buy he must not lose sight of—indeed he should keep in mind as the supreme attainment—things that money cannot buy: love, friends, understanding, peace of mind, health.

If someone tells us that he wants health above all things, and his mental and emotional attitudes are violent, his ways of living not conducive to health, which shall we believe—what he says or what he does? Emerson says in effect: "What you are speaks so loud I cannot hear what you say!" We can profitably paraphrase this, "What you **do** speaks so loud I cannot hear what you say."

Clarence Darrow, the famous criminal law-
yer, was a prime example of this latter statement. He declared himself to be an atheist, yet a famous clergyman who eulogized his life at a memorial service paid him this eloquent tribute: “He spent most of his life denying God with his lips, but affirming Him by his deeds.”

More and more as we grow in the perception of soul power we shift from asking God for things to thanking Him for what He already has given and continues to give. God has given us all the things of earth (as well as heaven) worthily to enjoy. How we use them, what we do about them, is our responsibility.

Repeatedly in the Gospels we have Jesus’ assurance that whatever we ask in His name, we shall receive. The proviso in this promise, as I see it, is in the phrase, “in my name.” To ask in His name means to ask in His nature; that is, the nature of God within. “Not as I [in my human nature] will, but as thou [the higher nature, the Christ nature, the nature of God within] wilt.”

A strong desire is well-nigh irresistible.

When all phases of our whole being with compelling enthusiasm are united, we can accomplish what no mere wishful thinking, no mere daydreaming can ever do. Often we are too vague and indecisive, or too changeable, to keep our soul-powered energies focused in any one direction. “He that doubteth is like the surge of the sea driven by the wind and tossed . . . let not that man think that he shall receive anything of the Lord.”

**Desire Is Prophetic of Fulfillment**

Why should God respond to our desires? Basically because God-in-us is the author of every good desire, and because even what can be described as evil desires are simply good desires misinterpreted or gone astray.

The desire to love and to be loved is a universal and laudable desire. At its highest it can greatly ennoble us; wrongly directed, it can debase us.

The desire for dominion can bring us into self-mastery and self-possession, can enable us to rise above greed, pettiness, jealousy. Wrongly directed, it can make us tyrants, despots.

The desire for prosperity can lead us to devise countless ways of service and production, or it can drive us to double-dealing and all manner of crime.
The greatest desire, and the safest and most positive, is the desire to be one's own best self, physically, mentally, emotionally, spiritually.

Love, dominion, prosperity, all manner of things that we usually associate with the word desire are, at their best, by-products of self-discovery, soul power. There is no penalty upon those things which come to us as a result of what we are; there seem to be many penalties upon what we do or fail to do. Jesus gave us the key to attaining the things we want from life: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Other ways of saying the same thing, or related things, in modern-day parlance are:

Every good desire of my heart shall be fulfilled, either in form as I now see it, or in ways that in God's sight are even better.

Nothing and no one can keep from me what God has for me, and I desire nothing else.

I am positive against all that is beneath me, receptive to all that is above.

Remember, desire is prophetic of its own fulfillment. Great saints and great sinners alike are the products of strong desire. The great sinner usually justifies himself by the argument that the end justifies the means, but the end that he sees in his mind is not the end that ultimately appears. The good that he tries to attain in a mistaken way is no more substantial than the false premise on which it is based. The skill and effort and persistence that he puts into an illegitimate, destructive effort would take him farther, and with greater security, if they were used in a constructive, legitimate way.

The urge to creative self-expression is universal: the form and direction it takes is very individual and personal.

"To every man there openeth A Way, and Ways, and a Way, The High Soul climbs the High Way, The Low Soul gropes the Low... And every man decideth The Way his soul shall go." —John Oxenham.
Every Good Desire

"I worked for a menial's hire,
Only to learn, dismayed,
That any wage I had asked of life,
Life would have paid."
—Rittenhouse.

Everything seems real on its equivalent plane of consciousness. It is only a shadow of what is real on a higher plane of perception.

When we invoke soul power, we are reaching to a higher level of awareness. If this statement seems general and abstract, let us make it specific and concrete by definite examples. Remember how in an earlier chapter of this book I related how I changed my own thought, feeling, and attitude? I began with: "I am a child of misfortune. Everything goes wrong. Why does this happen to me?" and progressed through such steps as: "Things have been pretty bad, but they could have been worse. Nothing is as bad as we thought it was going to be," to the conclusion: "Things can be better. I can do better. I have been fortunate that, despite all our worry, despite all dire prophecies, things are really going a lot better than I could have expected. I am not a child of misfortune. I am a child of fortune!"

Transforming Problems

A problem is not really a problem if you believe in a good outcome. When you believe in a good outcome the problem becomes a progression. And a progression is simply a step-by-step outworking of a principle that is already established in the nature of things, in the nature of God and His laws. That is why I have said over and over in my writings, "To Spirit, results are instantaneous; to consciousness, they are progressive."

So try to think what must be true in the essential nature (the God-nature, or the good nature) of whatever you are experiencing in life.

When you think regarding some opportunity: "This is too much for me. I'll never measure up to it. People are sure to find out how stupid I am!" you are closing the very door that you should, by your faith, persistence, patience, and courage, be opening wider.
When you think of a physical problem in terms of all the possible unhappy outcomes, you are actually working against the good outcome you long for. When you predict, “No good can ever come of this,” you are decreeing the very thing you do not, or should not, want for yourself, your loved ones, or even for your enemies—if you feel that you have any! Remember the wise words in the Book of Job: “Acquaint now thyself with him, and be at peace: Thereby good shall come unto thee . . . Thou shalt also decree a thing, and it shall be established unto thee . . . When they cast thee down, thou shalt say, There is lifting up.”

“Gird thyself with incessant affirmatives,” the poet admonishes. Jesus emphasizes this theme with actual examples in Luke, where He says in part, “Love your enemies . . . bless them that curse you . . . give to every one that asketh thee.” You cannot build on negations. Correct them with affirmations. “Raise your sights!” “Come up higher!” That is exactly what soul power demands; it is what Jesus taught. It is what modern psychological insight declares. For though “all things are possible,” only the good endures. Evils are relative. Good is the absolute, the ultimate, the fundamental reality.

Affirming a statement will not make it so because you affirm it; but if the statement is true to principle, then affirming it will help to make it as true for you personally as it is true universally.

From Lack to Abundance

Do you have a financial problem? What is the truth about it? Let’s say you are considering a problem of lack. The answer to the problem of lack is its opposite, abundance. Identify yourself with abundance. Deal with the problem progressively, from lack to abundance. Don’t, for example, say of something, “I cannot afford it.” Say, and think, “I prefer not to purchase,” or “I will consider this a little later,” and support these statements by the affirmation: “God is my instant, constant, and abundant supply of all good. He knows both my wants and my needs. I make of myself an open channel for the swift, harmonious fulfillment of my needs, through the thoughts I think, the emotions I feel, the words I speak, the services I render.”

Consider your need in its relationship to all the forms of bounty and blessing that are manifest in your life. “Take your sense of need out of
isolation.” Do not let your thoughts dwell on the one area alone; bring it into the full stream of consciousness. Be like the man I told about in a Daily Word article—a man who had been twice a millionaire, had lost both fortunes, who pulled his trousers pockets inside out to show me how empty they were; yet who, when I attempted to sympathize with him, said: “I haven’t lost a thing. I have good health... I have a wife and two children. I simply want your prayers added to mine as I go out and make a fortune over again.”

That man had the right idea. He put the seeming problem into the stream of his whole life-consciousness. He was like Mike Todd, who is reputed to have said: “I have often been penniless. I have never been poor.”

**Invisible Means of Support**

As a youth of twenty, in my first year of ministry, my income was so limited that every time I totaled the stubs in my checkbook it made me feel poor. The notion was wrong, but its suggestion was strong. Finally I started a progression from the problem to its solution by withdrawing my meager funds from the bank, and putting them in a box with a hinged lid. When coins or currency from any source came to me I would put them in the box. When I needed money for something I would thrust my hand into the box and pull out what I needed.

From day to day I never knew how much or how little money there was in the box—but there was always enough!

For much of my life I have lived by “invisible means of support.” That is, I have worked without salary, never knowing from day to day what my income would be. I once accepted a charge as a minister where the daily cost of my hotel room was more than the total amount of the day’s receipts, only a portion of which would properly accrue to me. Yet the picture rapidly changed, and mostly I think because I did not give it attention as a problem, but gave my interest and enthusiasm to the activities that would correct the situation.

When I was called to Unity headquarters to serve there, I had to meet a situation that possibly many persons would have welcomed, but that to me constituted a problem: I was to work on salary. Even though the amount was sufficient for my needs, it still seemed to my mind
a restriction on my supply.

I went to Lowell Fillmore, now president of Unity School, with my “problem.” He coun-
seled me not to think in terms of salary but of service; to know that God’s provision for me
was not limited to my salary check from the School, because God worked in both expected
and unexpected ways; that I was working for Him, and that He was a just and generous em-
ployer.

I found that Lowell was right. There was no
problem really, only a belief in a problem. When I changed my attitude, bounty flowed
into and through my life in many unexpected and delightful ways. Persons whom I had
sought to help in earlier years seemed suddenly
to recall such services, and wrote to express
their appreciation. But I still did not like to
keep check stubs, and went so far as to ask the
accounting department to deposit my salary
checks without my even seeing them. I do not
say that you who read these lines should do
what I did, but each of us should work out a
progression that is appealing to us from the
sense of problem to its solution. Progression al-
ways tends to follow consciousness.

Winning Well-Being

Do you have a health problem? What is the
real truth about it? Do you feel that God wants
you to be sick? Do you believe that the illness
is a punishment for something that you have
done or failed to do? Or do you think that you
have inherited a tendency to such a problem be-
cause there is a history of such problems among
your ancestors?

The answer to the problem of illness is its
opposite, well-being. Identify yourself in every
way that you can think of with well-being.
Think of all the wonderful ways in which your
body serves you, all the overcomings that you
have made with the help of prayer, and action
that has been inspired by prayer. Is the difficulty
too great for God? For the Lord of your own
being? Review your realization that with God
there are no impossible situations, no insur-
mountable obstacles, no impassable barriers, no
incurable diseases; with God all things good are
possible, and only the good is enduringly true.

Thinking on the Right Side

A lovable little Quaker woman once said to
me, “Now there are five things the matter with
me,“ and started counting them off on her fingers.

“Well, Grandma Smith, how many things are all right?” I challenged.

“Why, I never thought of that!” she exclaimed.

Perhaps we too have “never thought of that,” or not thought enough. And a time of challenge is a special time to think of all the things that are all right. It was on this basis that a little boy I once knew, now grown to manhood, made a wonderful overcoming.

He had a twisted foot, and he and his mother were strongly resolved that it should be made straight through prayer. So they both prayed, together and separately, but without any visible results. Finally the mother became discouraged. Nothing more was said about prayer, until after some months she suddenly became aware of the fact that the twisted foot had straightened.

“What did you do? How did you pray?” she demanded.

“I stopped thinking about the foot that was twisted, and thought about the foot that was all right. And the other one got to be like it.”

The Fillmores

Again I think of one of the most outstanding overcomings that I know about, that of Charles Fillmore, one of Unity’s co-founders. He had so many counts against him, including curvature of the spine and a dislocated hip, that normal measures seemed insufficient for his need.

In aiming for the seemingly impossible, he surmounted many a human limitation. Through the years I was impressed by this. When I had first known him he wore a built-up shoe. Then this was discarded for a normal one. The limp, so noticeable at first, became less and less so. The shriveled leg filled out. Moreover he so rose above these challenges that he had a youthful appearance, a youthful interest in and zest for life that were impressive.

The experiences of his wife Myrtle, described by a writer in the Kansas City Star as “Miracles Wrought by a Woman’s Faith,” were actually the start of the Unity movement. As a woman in her early forties she contracted tuberculosis, and the medical decree was that she had only a few months to live. The accepted theory at the time was that she had inherited the tend-
ency to this illness from her ancestors. Despairing of human help, she turned back to the Gospels. From them she derived the thought that as children of God we have an inheritance from Him. This inheritance from God, she reasoned, superseded any human inheritance. She accepted this concept so strongly that her body responded. She was healed, and continued for over forty-five years in the great work that this experience inspired.

The story of Myrtle Fillmore's healing inspired others in the neighborhood, who asked her to pray for them. Many of them responded to prayer. They told others. It became impossible to answer, as fully as she wished, all the requests that came in by mail. Tracts were printed and enclosed with the letters sent out. Today, giant presses and the services of some eight hundred workers are required to serve the millions the world over who seek and find the help of Unity as the result of one woman's faith.

Believe; Conceive; Achieve

Do you believe that it is God's will for His children to be well and strong? For you, specifically, to be so? "What God wills, God also ful-

fills," and "What God does, He does completely." What you believe, you can conceive; what you can conceive, you can achieve.

Do you believe this? Honestly, sincerely, completely? Then release, call forth, the power that God has implanted within you, to make you as well and strong in expression as from the beginning He has intended you to be. Claim your good and press your claim. Say, "God is my help in every need, and in this need," specifying the need as it appears to you, and claiming its fulfillment, as it is fulfilled in the nature of God-within.

There are countless affirmations, or statements of principle, in Unity publications. Choose the ones that especially appeal to you. Change or adapt wording according to your own feelings. Repeat them as you would any truth that you would like to learn and make your own, as you would a formula in chemistry or mathematics—but with this all-important difference: When you pray affirmatively you are invoking soul power, you are stirring and quickening your God-awareness, you are rejoicing in God's love and willingness to "pour you out a blessing, that there shall not be room
enough [in your understanding] to receive it.”

The love of God is mightier than any material remedy, any surgeon’s skill (though on occasion it may use any of these as agencies) to dissolve and remove, to heal and restore. God can work through a pill or through a prayer, or through both combined. Do not bicker over methods. “Any bridge is good that takes you over the stream.” Let it be admitted that medications and operations do not so much heal as cure. Healing, in an exact usage of the term, applies to the heart and mind more than to the body. The body outpictures consciousness. Most people do not want to be healed; that is, they do not want to be changed, or to change their habits. They want a cure. They are like the man in Hades of whom Jesus told. He did not ask to be healed of the errors of thought and action that had put him in such a sorry state. “Send Lazarus,” he pleaded, “that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.”

Inviting God’s Action

When you ask for healing, you are inviting the loving, powerful action of God in your life. You do this, in a way, at a risk. For to effect an enduring healing in the body there must be the mental and emotional equivalent of the healing in the inner life. I believe that one of the most potent, though seemingly irrelevant, prayers for healing is this: “I invite the powerful, loving action of God in my life.”

A woman, bedridden for a month, in a worsening state of health, had prayed continually for healing. Her husband, a clergyman and a devout believer in prayer, had prayed with her. The minister’s whole congregation had prayed; but it was not until the patient herself abandoned all thought of results, and placed herself unreservedly and trustingly in the hands of the Lord of her being, that she began to recover, “inviting the powerful, loving action of God in her life.”

Bodily health, and prosperity in our affairs, are both manifestations of the same principle; both are basically activated in consciousness. The answers to prayer, infinite in possibilities, are conditioned by the thoughts, feelings, and attitudes of the person who needs the help—and, I might add, of those who pray with and for him.
Too Good to Be True?

Have you ever found yourself saying that something for which you prayed was “too good to be true”? If so, that is your own decree. “Thou shalt also decree a thing, and it shall be established unto thee.” But the plain and wonderful truth is that most of our prayers are not quite good enough to be true! The powerful, loving action of God in our lives reveals blessings greater than we, who “see through a mirror darkly,” ask for. But the greater blessings also ask something of us!

Prayer does not change things. Prayer changes people, and people change things.

Is your problem getting along with people? The people who do not get along with people usually do not get along without people either. They just do not get along! The answer is self-acceptance as a key to acceptance of others and by others. Jesus admonished His hearers that they should love others as they loved themselves. But if men do not love themselves how then shall they love others? “Every man is the leading character in his own life’s drama.” He is his own best friend, his own worst enemy. No man likes to admit his own faults. It is human nature to “brush them under the rug,” to ignore or suppress them, trying to pretend that they are not there. Affirmations and denials will not change this, but they can goad and coax and inspire us to bring our faults to the light and correct them.

"Let Go and Let God"

Brought to light, our faults assume much the character of the dreams of the night that may, bottled up within us, have seemed so fearsome. Have you ever told such a dream to a close friend or loved one? In the very act of telling it, its terrors faded. Moreover you probably began to see its origins in previous daytime thoughts or situations.

Faults ignored, suppressed, and thus rejected, gain power, like the power of steam confined in a boiler. Or again, they are like nettles, which can be so annoying—until you grasp them firmly.

When you see and admit a fault you thereby take a giant step toward its overcoming. You yourself become stronger, more understanding of others, better able to cope with whatever arises in your life experience.
Do not talk about your faults to others, unless there is some very compelling reason for doing so. Do not magnify your faults. Compared to your total personality they are small. Like that spark on your sleeve that I have already referred to, if you deal with it strongly it will do no harm. Let it stay there and it will burn a hole.

Resolving Conflict

Two executives in a large organization were in virtually equal authority except that the older one had to make final decisions on certain matters that involved them both. Since they were both men of personal integrity, this never led to harsh words or violent action; yet it produced a constraint that affected the smooth administration of a large segment of the personnel. Finally the older man decided that something must be done to improve relations.

"What," he asked himself, "would I advise someone else to do in such a situation?" Promptly the answer came to him that the first step would be to pray about it. He devoted a regular time at the beginning of each workday to prayer for guidance, instruction, and correction.

He found that he could not honestly pray that his co-worker's attitude should be justified as opposed to his own, or that his own attitude should be justified as opposed to his co-worker's. How then, with a whole heart, could he pray in a way that he believed would have God's full approval? Why, that "all things shall conform to the right thing" in each instance that involved them both!

He felt a surge of good feeling throughout his being, a token, he felt, that this attitude had the approval of the Lord of his own being. He found himself thinking of all the good qualities possessed by his co-worker: "He was here, doing a good job, before I came on the scene. He may well be here longer than I. As long as we are both here, both seeking to contribute our best abilities to this work, we should co-operate in harmony and good feeling."

He was about to be sent on a good-will mission across the country. "How I should like to have this problem solved before I start on the trip! What can I do to implement the good feeling that is so strong within me?"

Even before he could develop this line of thinking, his co-worker appeared at his office door. "I've just thought of a great idea," the
young man exclaimed. "How would you like me to go ahead of you on your trip and help prepare the way for the big job you have ahead of you?"

"Wonderful!" the older man responded.

They sat down together and made plans. The old constraint, the clash of personalities, the sensitivities that had seemed ever-recurrent previously were dispelled. They became the closest of friends, and their friendship left an enduring mark upon the work they served.

**Three Little Words**

Soul power does not always appear in the same pattern because, though equally possessing such power, no two persons are completely alike. "All these worketh the one and the same Spirit, dividing to each one severally even as he will," said Paul. God works in and through us in myriad ways, truly, but God works.

There are three little words that, fortified by soul power, can be transforming in all departments of life, and particularly in the matter of human relations. They are *can*, *will*, and *do*. *I can* is the first step, *I will* is the second, *I do* is the third. *I can* opens the door to attainment,

*I will* declares determination, *I do* initiates action.

Applying this formula in the matter of human relationships, we can evolve a prayer somewhat like this:

With God's help I can work harmoniously with others. I am undismayed by differences of opinion or personality. I can meet any situation that I am called upon to meet, not of my human self alone, but because the Lord of my being is an unfailing help and resource. I can do all things needful, through Christ who guides and strengthens me.

I will invoke my God-given power to help me meet every situation in wisdom, love, and good judgment. I will know just what to say, just what to do, just what not to say or do, in just the right time and the right way. I will follow the inner guidance of the Lord of my own being, confident that others will respond, that what I send out toward others will return to bless me and make me a channel of blessing.

I do all things as for the Lord. I do the thing that is at hand, with faith that each step shall be unfolded before me, without haste, without delay, in perfect ways, and under grace.
I can do all things needful through Christ who strengthens me. I do not work alone. The Lord of my being attracts as by divine right all that belongs to me, all that calls to me to be done, and I am divinely guided in all that I do. God works in me to will and to do whatever He wishes me to do, and God cannot fail.

Overcoming Tension

"The stars come nightly to the sky;
The tidal wave comes to the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me."
—John Burroughs.

Somehow we must learn to deal intelligently and promptly with one of the besetting sins—I might almost say "diseases"—of this generation. Its name is tension.

To say "Relax!" is not enough. To say it is easy. But how do you do it? Let me tell you of ways I've seen it working in human lives.

One time I was attempting to guide some seventy small boys and girls through rehearsal for a Sunday-school entertainment. There were delays. A key pupil was absent. The pianist was late. Chafing against inactivity, some of the youngsters initiated activities of their own that did not add to peace and order. I found myself becoming edgy and critical. As I called the youngsters to order and gave directions, my voice became sharper and sharper.
Finally one eight-year-old raised his hand. I nodded impatiently. “Please, Doctor Wilson,” he pleaded, “we can’t do anything right when you feel this way!” He could not have put it more truly.

“Peter, you’re right!” I admitted. “Thank you for telling me. I’m sorry, boys and girls. Let’s start over. And this time with a prayer.”

So we all joined hands in a circle and said a little prayer that every Unity child should know: “God is my help in every need,” and we added to it, “and in the need of this moment.” Order and harmony were restored and the rehearsals went forward happily.

Prayer accomplished what sharp words, human authority, and orders could not. Prayer is the great relaxer. It places man’s hand in God’s and invites Him to take over.

“A Quieter Miracle”

Prayer is our conscious contact with God. Our beginning is in God; our ultimate is in Him, and all in between are our efforts to remember and to implement this truth. “Prayer,” says Dr. Alexis Carrel, “is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called ‘laws of nature’; the occasions on which prayer has dramatically done this have been termed ‘miracles.’ But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives.”

Somewhere in all effectual prayer, and in every quiet miracle of answered prayer, a point of release can be discovered, a point in time where the one who is praying experiences a sense of assurance, a feeling of transference of the responsibility from his human hands to God’s.

A friend of mine who is both a minister and a musician tells the story of an experience in his growing-up days as an aspiring musician, agonizing to him at the time, amusing at first to those who witnessed it, thrilling in its outcome.

He was a very capable cellist, so much so that he was entered in the finals of a contest for
outstanding high-school musicians in the state. There were between twenty and thirty young people to be heard by the judges; musicianship, deportment, poise, all were to be considered in the ratings. Awaiting his turn, as one after another of the aspirants was summoned to the stage, our young cellist grew more and more nervous and apprehensive. He paced the floor, he mopped his brow, he asked himself why he had ever subjected himself to such an intolerable experience. After two hours of waiting he finally heard his name called, clutched his instrument, and hurried onto the stage. He seated himself, nodded to the accompanist, and waited for the long introduction to come to an end.

As the minutes stretched from two to three to four he became aware of a murmur of comment from the audience, followed by some quite audible titters. It was nearly time for his first note on the cello. He reached for his bow, and the reason for the amusement of the audience became apparent: He had left his bow backstage! Flushed with embarrassment, he crossed the stage and retrieved the bow.

His impulse was to turn and run. He felt that any chance of winning an award was lost.

But the first impulse was followed by another: "I came here to play for the judges, and whether they like it or not, I'm going to play!" He strode out purposefully onto the stage, again nodded to the accompanist, and determined that since there was nothing to lose he had nothing to worry about; he would play as he had never played before. And that is just what he did.

The judges were so impressed by his courage in meeting a most embarrassing experience, as well as by his skill and the feeling he evoked through his instrument, that they awarded him first place among all those competing in the contest.

If it had not been for the apparent misfortune of forgetting his bow, the youth might not have played as well, probably would not have won an award. By abandoning all concern about what the judges would think, he put all his energies into playing—which for the time was where they belonged.

Relax-ability

"Worry never robs tomorrow of its sorrow; it only saps today of its strength," says the famous physician and author, A. J. Cronin.
Worry, with its attendant tensions and strains, constitutes one of the major ills of present-day humanity.

The ability to relax is the answer to most of the tensions and strains that always seem, at least, to come from the world about us. The time to relax is whenever you have an opportunity—and especially if and when you feel that you have no such opportunity. The ability to relax is born of self-confidence, confidence in right outcome.

Have you ever seen a tumbler in a circus take falls which look alarming, but with no bad results? Or seen an actor fall down a flight of stairs, which you must know he is required to do seven to ten times a week? These persons are successful because they relax with the fall, whereas you or I would have a tendency to become tense. People are seldom seriously injured when they fall in a faint, because a faint is nature's way of bringing about an involuntary relaxation.

Tension is one of the hazards that athletes have to overcome in competition. Many a man who has developed great skill in his favorite sport is unable to do his best when he is competing with others of possibly equal or superior skill, when there is a gallery of spectators and in the face of what is usually good-natured raillery.

How does one relax under such circumstances?

One athlete whom I know tells me his method is to downgrade the importance of the score, to take the attitude that he is not competing with anyone else but only with his own previous efforts. Mentally he stands off a little to one side of himself, and is spectator as well as player.

The Detached Attitude

This method works in many situations. Some of us are familiar with a card game that I have often used as a memory exercise. (Come to think of it, a good many card games are actually in this category). The one I am thinking of is called "Concentration." All the cards are placed face down at random on the board. Each player in turn tries to turn up matching pairs, which count for him. When the turned cards do not match he replaces them face down in the same position in which he found them. Obviously it is to the next player's advantage to remem-
ber what cards were turned and where they lie on the board. After several rounds of play an accurate memory may enable him to sweep the board.

If I become anxious in the face of another player's skill, if I try too hard to remember each card, I soon become confused. If I can feel a little detached, more playful than anxious—a spectator-type player—I improve my score, and am even able at times to turn pairs neither one of which has previously been in play. I believe with Doctor Rhine that each of us has a degree of extrasensory perception; but even if I am mistaken in this, the belief begets confidence, and confidence displaces tension.

Have you ever tried to speak the name of a book and author, quite familiar to you, only to have it annoyingly elude you? It will almost come to your lips, only to retreat. The more you try, the more baffling it seems. Finally you give up, you turn to something else, or concentrate on what someone else is saying. Without effort the elusive item appears, and you think and perhaps say, "How could I ever have forgotten that!" It is all there in your subconscious mind. You didn't forget. You couldn't. Haste,

pressure, tension, embarrassment, confusion—any of these can overlay the memory. But when you relax, it is as if unseen fingers were working beneath the surface of your conscious mind, riffling through filing cards and bringing up the elusive item.

Two Ways to Relax

A woman I've known for years appeared to be about thirty-five years of age when she was actually past fifty. I complimented her on this. "What is your secret?" I asked.

"It's really very simple," she answered. "No matter how many things I have to do, I take ten minutes after lunch every day to relax as completely as may be. If it is possible I lie down. Through practice I've learned to drop off to sleep in a moment, and to awaken in exactly ten minutes, refreshed, renewed, ready for the next activity of the day."

Many stories have been told of the manner in which Abraham Lincoln reduced tension and established relaxation in the troubled times of the War between the States. In the midst of the most solemn considerations he would come up with a humorous anecdote that often amused
and sometimes exasperated his associates. But in doing so he broke the tension, relieved the pressure, and thereby invited a fresh look and perhaps fresh light on a trying situation.

_Tension without Strain_

In releasing and bringing into expression the soul powers of which we are all possessed, there is no one thing alone that accomplishes the desired result. There is almost nothing one can say—beyond a complete abstraction—but what on occasion the opposite appears to be true. It is so with the matter of relaxation. ("There he goes," I can imagine a reader saying. "Just about the time I think something is definite, he brings in an opposite.") It is true of most everything. We have to achieve a balance. Have you ever observed a tiger or a panther confined to a cage in a zoo and wondered how the animal keeps so lithe, so supple, so free of the excess fat that often plagues humans confined to few activities?

Watch the animal awhile. You will see him stretch this way and that, flexing legs and paws, arching his back so that his front and hind quarters are drawn close together, then relax-

_ing,_ then repeating the process. Alternate tension and relaxation maintain his health. The same ability serves house cats well. I have seen a kitten try to resist the clumsy grasp of a little child. Its efforts toward freedom appeared unavailing, and the animal relaxed so completely that you would think it was completely resigned to being uncomfortably held. The animal's relaxation seemed to induce a similar attitude on the part of the child. Then the animal's relaxation was instantly replaced by a very purposeful tension, and it was off like a shot.

_Tension is undesirable when it is too extreme and habitual, and not contributive to a good purpose. Like many things, tension is a good servant but a hard master. Just as a person may be so tense that his tension inhibits his talents and abilities, so a person may be so relaxed that he virtually collapses. A little tension is often a good thing, like a violin string properly in tune; or like the firm yet not tight rein an experienced rider holds on a high-strung riding horse; or like the degree of tension that a public speaker must have—tension enough to keep his sequence of thought, tension enough to give a ring of authority to his voice, yet not so_
much tension that his voice becomes high-pitched and shrill, his gestures frenetic, his words tumbling over themselves to get out of his mouth.

Finding a Balance

It has been a long time indeed since I have met anyone who was too relaxed. A day seldom goes by that I do not see a good many persons who would benefit by being more so.

If you are one of the vast majority of persons who are under tension or strain, worried and "troubled about many things," take a thought from Unity's lexicon of helpful sayings: "Let go and let God."

Affirm: "I no longer claim any burden or trouble as my own. I claim my good and I press my claim. I place myself and all that concerns me lovingly in the hands of the Father. I know that God will use for good any channel that is open to Him, as water will take any channel that will lead it to the sea. I seek to be an open channel through which the healing, prospering forces of God's life are now flowing. God is my life, God is my health, God is my supply. In God is my trust. I rest securely in His divine perfection and fulfillment."

Agree to Grow

The study and self-discipline of Unity is not, so far as my own experience goes, a guarantee that we shall never have any more problems. Rather, it helps us increasingly to discover the inner power, soul power, by which to meet problems. And for opportunities to learn more about that power, this world is not lacking. A current version of the difference between the optimist and the pessimist seems pertinent: "The optimist believes that this is the best of all possible worlds; the pessimist fears that the optimist is right!" As a world in which to have everything and everyone agree with us and our desires, it is far from perfect; but as a world in which to find unending opportunities to learn and to grow and to overcome, it is well-nigh perfect.

None of us is exempt from the demands of growth. We should be open and receptive (relaxed) toward such demands. A few years ago I was faced by a problem that I did not know how to meet, indeed for which I did not feel responsible. Yet there it was, and there I was, and apparently something had to be done about it, and I was the one who had to do it.
There was a little corner of my study where a reproduction of Albrecht Dürer's "Praying Hands" hung over a filing cabinet. I walked across the room and stood with chin in hands, elbows on top of the cabinet, looking up at the etching while inwardly asking for guidance. I thought of the power God has given us all, and wondered how it applied to my present need, when the thought came into mind, full-formed as thoughts sometimes are: "If I have enough on deposit in God's bank of good He will honor my check of need. If I haven't, and am overdrawn, I'd better find it out now and start over!"

I recalled many times in the past when God had been my very present help, correcting—even erasing, as it seemed—my many mistakes. I found myself believing that He still was and always would be such a help; that in the degree that I would make myself a channel for His powerful, loving action in my life, He would use me and bless me, and make me, humbly, a blessing to others too.

Launched Out into the Deep

"I believe in miracles. I have seen too many of them happen not to know they are true. And I think one of the greatest miracles is that, in a crisis, when we just do our best and go even a little way with God, He always does the rest. It is almost incredible how He helps us when we start to help ourselves."
—Thomas L. Masson.

Enough books have been written about the teachings of Jesus to transform the world, if what has been written were put into practice. An editor in a publishing house that specializes in the "how to" type of book calls them "dream books" because, he says, people buy them but do not apply them.

When a Pharaoh's tomb was opened, some grains of wheat were found that had lain there for three thousand years. Had they been planted and their yield replanted for all that three thousand years, the wheat would have fed all the people of the earth. They fed no one because they were not put to use.

A bound volume of organ compositions lies
on my desk. I take it in my hands and turn the pages. I call what I see there "music." The description is legitimate; I am employing a figure of speech called metonymy. But looking at the printed pages does not stir my mind and heart. The notations in the book do not become music to me until, by the hands of a skillful musician, they are translated into glorious, inspiring patterns of sound that not only please the ear but touch the emotions as well.

All the books about Jesus (who so far as we know never wrote a book) will not change a single life until someone does something about them, puts them into practice.

Overread, Underdone

A student makes an appointment with his Unity minister, and goes into great detail about a problem in his life. "I think," says the minister, "that you should read Lessons in Truth." The student responds that he has not only read Lessons in Truth but scores of other self-help books. "Then," says the minister, "I think you should get down to business, and work at what you know about, until you really know it as well."

Few self-help books lay claim to being literary classics. Their purpose is not fulfilled simply by their being read. They are basically books of instruction. They should be read and evaluated on that basis. After a thoughtful reading, it is well to turn back to the beginning and re-read until you come to something to do, either in thought and feeling, word or action—or all these in combination. Seek to apply the instruction as completely as possible, then read further.

Owning a book means little. It is only one more thing to take care of, to take up space and be dusted now and then. To possess the treasures of Truth that it may contain can be a transforming experience.

If we have light, we must "bear witness of the light." We must be about the Father's business. Faith without works is dead. Faith comes to life when we initiate action.

"If ye know these things, blessed are ye if ye do them," said the Master. There is a price on knowing. Whatever may be done for us, however wonderful, will not seem sufficient unless it also involves our doing something for ourselves. And of course knowing leads ulti-
mately, and not too far along the way of discovery, to a sense of combined effort and expression between the soul and the Oversoul, the God of our own being and the God of all Being.

God, according to Moses, is a jealous God; jealous, I think, not so much of other gods or of His creation, but rather, jealous for us that we shall not miss knowing His presence and power within us, His ever-present willingness to work in us and through us for good.

Jesus’ teaching is not for weaklings. It is not an armchair religion, nor a Sunday-only religion. It is a get-up-and-do religion. It not only promises much but it demands much. It does not teach us that because we profess a faith we are excused from expressing faith as well. It does not tell us that we can “get by” with anything—that we can disobey the laws of God and nature without resultant discomfort and even suffering, or that we can accomplish results without effort. But it does tell us that we are all God’s children, that He loves us and wants us to love Him, that He does not hold us under condemnation, that we shall be forgiven our mistakes as we have forgiven others their mistakes, that we can be healed and prospered, that the things He did we can do also, and even greater things.

Jesus was daring.

He cut through the “red tape” of established beliefs and customs.

He declared that man was not made for the Sabbath, but that the Sabbath was made for man.

He decried hypocrisy. If you pray to be seen of men, you have your reward in their seeing you, He said; but “Pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.”

People Who Dare

Do we dare to take Him at His word? Do we dare to “put out into the deep” on faith?

Do you recall where that expression came from? Jesus was standing on the shore by the lake of Gennesaret, and people thronged to hear Him. Two fishing boats were close by, one of them belonging to Peter. Jesus asked Peter to push out from shore a little way, and He entered and sat in the boat and taught those assembled on the shore. When He had finished
speaking to them, He turned to Peter and suggested that he should put out into deeper water and let down his nets for a catch. Peter answered that they had fished all night, yet had caught nothing; "But at thy word I will let down the nets." He did so and caught such a load that the net broke—and still there were more.

Peter wasn't always so successful in his daring attempts to implement his faith.

He tried to walk on the water as he had seen Jesus do, but his faith failed him and he started to sink until Jesus stretched forth His hand and saved him.

Peter vowed in the troubled time at the close of Jesus' ministry that he would never deny Him, yet his courage failed three times in the next few hours.

He tried and failed. But he did not stop trying. Through his persistence he became the very embodiment of faith, fulfilling Jesus' earlier estimate of him: "Upon this rock I will build my church."

It takes daring to put out into the deep, to enter untried waters, to attempt anything that is new to us, and especially anything that is new to the common experience of mankind.

We may try and fail and try again, but if the principle underlying our efforts is right, we shall succeed.

Copernicus dared to declare that the earth was not the center of the universe, Columbus that it was round and not flat; Franklin dared to try to catch lightning in a bottle; Edison dared to believe he could harness this fire from heaven to displace kerosene and gas lights, and to propel machinery. The Wright brothers dared to believe that man could defy gravity and soar into the skies in a winged machine of their devising. Pasteur dared the scorn of his fellow physicians by inaugurating his germ theory of disease.

No one will ever question you for fishing in the shallow waters where everyone else has fished—and where everyone "knows" you should fish. You won't even be criticized for catching nothing. You can even stand on the shore and shake your head over others' futile efforts.

It Can Be You

But someone—it can be you—will dare to put out into the deep for a catch. Someone will
launch out into other kinds of waters, and will fail. Someone will fail and try again—perhaps a hundred times, or a thousand—and will ultimately usher in a new dispensation for mankind, or at the very least a new dispensation for himself.

Launching out on faith can take many forms for many people. A skillful violinist I once knew began to be troubled by warts on his face. Every time he shaved they became worse, until finally they were so unsightly as to threaten his career as a performing artist. Various medications were prescribed. None of them proved effective. One of the things he delighted to do was to play in the devotional services of a Unity ministry. Sensitive about his appearance, he was chagrined by a remark the minister made in his discourse, which the musician took as a personal rebuke.

He went home very much depressed, and this feeling was heightened when his mother brought him yet another nostrum that someone had recommended. “Here, try this,” she said. “Maybe it will do away with those horrible things!” He sat alone, with the bottle of medicine on a table before him.

Much later he told me of how, as he sat there, the lines from Job came to his mind: “Though he slay me, yet will I trust in him.” A feeling came over him as if he were infolded in love. He picked up the bottle, uncorked it, and poured the contents down the drain. Returning to his room, he retired to the first good night’s sleep he had had in weeks. When he awakened in the morning the warts appeared to be drying up. In a few days they were entirely gone.

“Multitudes, multitudes in the valley of decision!” cried Joel of old. It was true then. It is true now. Multitudes seeking faith by which to live; not just whether or not to take a certain medicine, or join a certain church, or take a certain job, or reject a certain temptation. It never seems to be just the same thing for any two of us, or the same thing twice for any one of us. Usually it seems to be whether to stand up to or run away from something that seems to us to be very hard to face.

Arthur Christopher Benson, in his allegorical novel “Child of the Dawn,” describes it as being brought to the rim of a tremendous abyss, filled with clouds and light and movement
which climaxed from time to time in what seemed like explosions of light. He had a feeling that the presence of God, which he knew to be everywhere, was somehow related to him, most especially in that light-filled void. He felt that he must cast himself into that abyss whose depth was so great he could not see its limits. Finally in love and terror he took a faltering step and stumbled, huddling and aghast, over the edge. "I seem to have died, but part of me was not dead ... I was joined to something that was like both fire and water in one. I was seen and known and understood and loved, perfectly and unutterably and for ever."

It takes faith to believe, it takes daring to do. But faith is not faith without works. Faith is the substance of things out of which works may come. It is like a blueprint or a road map or a sheet of music. But the blueprint is not a house and a road map is not a journey and the printed page is not glorious sound to delight the ear and indeed the very soul.

No matter what bold venture inspires the mind and heart, no matter what faith may invite or even implore, ours is the decision. The discovery awaits the discoverer, the lock awaits the key, the empty stage awaits the performer; nations await the courageous leadership to bring them into unity within themselves and with one another. Edmund Burke says, "All that is necessary for the triumph of evil is that good men do nothing."

Three Steps Plus One

Three steps, then, there are by which a man may come into the kingdom that the nature of God within him has prepared for him: to know, to dare, and to do. Yet one thing more is desirable: in "the days of preparation" to be silent.

Few people are as successful, as creative, as productive, as happy as their innate capabilities warrant. Scattered, our innate soul power seems to be very weak and ineffectual. Directed to a purpose, it is very great, like sunlight focused through a reading glass to kindle a fire. You can do virtually anything that is needful or desirable if you know the power that is in you, and follow through from the initial impetus of knowing. Paul put it thus: "I can do all things in him that strengtheneth me," which is wonderfully true to principle. But most readers miss
the point, because they identify Christ only with the person of Jesus, rather than with the Christ nature within themselves. This is alluded to by Paul in what Charles Fillmore has called the most powerful statement in the Bible: "Christ in you, the hope of glory."

It is because of this Christ nature within us that we can never be content with illness, failure, unproductiveness, or less than our best. For though transiently we are sons of earth, eternally we are sons of God and heaven. This mundane plane of existence is the plane of experience. The urge to know has brought us here, and the soul's satisfaction is in daring and doing what the knowing inspires.

**One Thing More**

Most of us have known the type of man who always has great projects in mind, which never seem to come to fruition. He talks them out instead of working them out. He reminds me of a little stern-wheel steamer that used to ply the Columbia River. Its furnace and boiler generated just enough steam to keep the paddles turning, so every time the whistle was blown the paddles stopped turning!

---

**Launch Out into the Deep**

Some of us humans are like the little stern-wheeler. We blow off so much steam that there isn't much left to help us get where we want to go in life.

Truly there is a time to talk—and there is a time to be silent. Get advice where you can respect it, go into "bull sessions" with your contemporaries where combined experience, effort, and unity of purpose are required. Let these, along with prayer, set your course. But once the course is set, the decision made, the die cast, "come in" to your secret place of first and last resort, the "secret place of the Most High" of which the Psalmist sings. "Shut thy door" against fears, doubts, questionings.

**The Silence**

This is a way of prayer that is often called "the silence," in fulfillment of the Scriptural admonition, "Be still, and know that I am God." Often in prayer and meditation, we do not reach beyond the rearranging of our own thoughts. We are so absorbed in our own ideas that we are not receptive to guidance from on high. To hear the Voice of the silence, our human fears and demands must be stilled. We
cannot hear if we do not listen, and even in normal outward conversation, the art of listening seems rarely to be mastered. Without listening as well as speaking there is no real communication in either the outer or the inner realm of being.

As you turn from outward things to that inner place of meeting between you and the Lord of your being, your first impulse may be to pour out your sense of need, and your sense of gratitude for needs fulfilled. Then you may find that your own thoughts seem to pause in calm and joyous serenity, and that you are contemplating an idea that seems to come from within you, and yet from beyond you, too. You are reaching beyond meditation into the silence.

There is no effort in the silence. There may be effort in reaching the silence—the effort of relaxation, the effort of leading your vagrant thoughts to a central theme. But in the silence itself there is no effort, only a serene and happy contemplation of the presence of God.

The experiences that occur in the silence, or as a result of it, vary with different individuals, but they are in all cases similar. Sometimes it is as if a still, small voice has spoken. Sometimes the words seem as definite as these printed ones. Sometimes one sees a light, or some object or situation. Sometimes one feels rather than sees a spiritual presence, and feels an urge to take some definite course of action.

In any case there remains a refreshing sense of peace, a feeling of renewed enthusiasm and resolve, an elevation of spirit that gives new meaning to the familiar words, "God works in me to will and to do whatever He wishes me to do, and God cannot fail."
Become an Open Channel

"We speak a lesson taught we know not bow, And what it is that from us flows The hearer better than the utterer knows."
—Francis Thompson.

Water will accept any channel that leads it toward the sea. God will use any channel in order to express His nature in man. We can be, indeed we are intended to be, channels for God's expression. He is "no respecter of persons," said Peter, "but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

That word fear has unfortunate connotations for most of us. It is not meant in the way that we normally use the word, but rather in the sense of reverential awe. The J. B. Phillips translation makes the passage clearer: "God is no respecter of persons, but ... in every nation the man who reverences him and does what is right is acceptable to him."

Yes, God will accept any channel that is open to Him. Make yourself an open channel.

The English writer Edward Carpenter says: "Slowly and resolutely—as a fly cleans its legs of the honey in which it has been caught—so remove thou . . . every particle which sullies the brightness of thy mind."

Say to yourself: "I am an open channel through which the healing, prospering, life-giving forces of God are now freely flowing. God is my life, God is my health, God is my supply. In God is my trust."

Let us work to disabuse our minds and emotions of the clutter that clogs the channel. It is very difficult for us to imagine life, health, bounty flowing freely through a channel that is crowded with thoughts and feelings that are the very opposites of these.

It can be done. God can do anything. God's nature in you can do anything. With Him all things good are possible and only the good is enduringly true. But it is more difficult, slower, more painful that way. Of difficulty, delay, and pain have we not had enough, even too much?

Paul knew about these things, struggled with them in his own nature, for in his letter to the Romans he wrote, "I find then the law, that, to me who would do good, evil is present. For
I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members."

**Our God-Given Dominion**

Remember, though, that God never intended us to be in bondage. In the beginning God gave man dominion over the things around him. In order to exercise such dominion, he must find mastery over the forces within him. It is to discover and exercise this dominion that we are here on this plane of being: that we may become consciously that which we are eternally. So we started on a journey from the invisible realm into the manifest realm, that we might know consciously, of our own experience and as fact, what intuition tells us is true to principle.

In the church of which I am pastor we have the traditional chancel, with pulpit, lectern, altar table, and reredos. On the altar stands a cross. High above it, surmounting the canopy of the reredos, is a crown. Symbolically this is a reminder to the congregation of the journey we have set out upon: the journey from sense to soul, from the cross to the crown.

It is both comforting and inspiring to think that we are equipped for the journey. No human parent would send his child upon a journey—especially a journey into a strange land—without preparing him for the journey. Surely God would do no less. So we can confidently go forward with the assurance that whatever we are called upon to meet, we have the innate capacity to meet. Accepting this concept of life, we will not shrink from challenges, experiences, opportunities that are at hand or before us. We will take the attitude that nothing comes to defeat us, that all that we encounter is an opportunity to discover an answering strength or competence within us. As one sage put it: "No man is my enemy; all men are my teachers."

**The Divine Gardener**

Once I lived near a spacious park. Often I would see the gardeners pruning large branches out of trees and shrubs. To me it appeared as though they were ruining the plants, but I came to know that pruning out the old and dead wood made room for new growth. I said a
prayer to God that He would be my divine Gardener, lovingly though sometimes drastically pruning old dead branches of thought and feeling from my mind and heart, that there might be room for more of His nature to come through.

Much of my life and time and energy has been given to appearing on radio and television, as well as hearing and viewing others in these media. From being on “both sides of the picture,” I came to know that I could tune in and tune out stations at will, and that others could tune me in or out!

Similarly, we can tune in on God and the thoughts and feelings that are of God. We can tune out that which seems opposed to His purposes in us and in others. Or to play on words in a related theme, we can tune up the fine instrument of our being to accord with God’s desire to express Himself through us.

As you direct your attention toward the light of God’s presence you are likely to find thoughts of various problems coming into your conscious remembrance. You may have been told that if this happens you should strongly reject such things. May I recommend that you try just the opposite? Let me tell you why. An incident comes to mind as an illustration.

During a blackout in wartime I was returning home on an unfamiliar road. It was late at night. My car seemed to be the only one on the road. If only I could find some place to phone for help! I began looking for a light. Finally I saw one, and made my way on foot to what proved to be a defense plant, from which I was permitted to phone for help.

Seeking the Light

When you are in darkness you look for light.

When you turn on light in your consciousness, whatever is in darkness within you seeks the light. So if you think of someone with whom you have had misunderstandings, this is a good time to say, “The Christ in me greets the Christ in you, and we work together for mutual trust and understanding.” If you think of someone toward whom you harbor resentment, say, “Father, forgive me my shortcomings as I forgive Jim Brown’s.” If you think of some physical problem that troubles you, say: “I give thanks now for a perfect outcome for what seems to me
to be a big problem. I know that with Your guidance it can be overcome. Show me what I need to think, feel, say, and do to bring about a healing.” If a sense of financial need appears, say: “Father, I know that whatever serves You prospers. Help me to make prompt, generous, unselfish use of the capabilities You have given me. Make Your guidance very clear and plain, and confirm in me the courage and faith to follow where it leads.”

When you seek in such meditation to make your inner life an open channel for the forces of God, you will never feel sleepy, nor will your thoughts wander away from your central purpose. It is like taking a kind of spiritual bath. It makes you feel wonderfully free, clean, renewed, refreshed. It is a preparatory step toward discovering something more about God’s inward presence.

So relax, breathe slowly, lingeringly, in and out. Breathe in God, breathe out the pressures and tensions of fears and desires. Give thanks to God for all that He has done and is now doing and will do for you. Adopt a listening attitude of mind and heart as you think, “I wonder just what God would like to have me think and feel and say and do today.” Wait to see what God may have to say to you. What He “says” (to me at least) often takes the form of a hunch, an inspiration, a leading, too subtle usually for words, but nonetheless real. It may mean giving the day’s activities an unforeseen direction; it may take the form of a strong impulse to write a note or make a phone call to someone who comes unexpectedly but vividly to mind.

Three Ways

“Ask, and it shall be given you,” is Jesus’ statement of the law; but we believe that (fortunately) this does not mean that you will always receive just what you had anticipated, unless you refuse what is better. God works in ways both obvious and obscure to fulfill His purposes. He selects His own channels. Often in seeking to resolve some confusion or make a decision, there is your own way, someone else’s way, and God’s way. “Man proposeth: God disposeth.”

A youth whom I know was in poor health. He turned to spiritual interests. Possibly he wasn’t so much going toward them as he was turning from a physical plane of expression
where he felt at a disadvantage. He consulted a famous clergyman who listened sympathetically to his tentatively expressed interest in the ministry as a career. "Before you make your decision, build up your physical energies. The demands on a modern minister are such that he needs physical as well as spiritual stamina." The youth followed his advice, developed a splendid physique, and became an outstanding figure in the world of art and entertainment. Another youth set out to study architecture, discovered an ability as an artist, and from this went into the ministry. The remarkable success that resulted in each case is possibly the best evidence of a divine leading. "What God wills, He also fulfills," and "What God does through us, He does completely."

Selective Sensitivity

For years I was closely associated with, and shared many spiritual experiences with, a woman who is still a close and dear friend. We were in executive positions in different departments of the Unity work. Often I would find myself almost involuntarily headed for her office and would open a conversation with some remark about a change that "it had come to me" in prayer would be for the good of the work. She would look at me quizzically and say: "How did you know we were planning something like that? Who told you? It's supposed to be a secret." And I would respond with some such remark as, "Well, I have a Friend, you know!" On occasion the interchange of remarks would be reversed, and she would tell me of something I was planning.

She herself had exceptional tuning-in ability, often to the point of answering a special need of a friend or an associate. At times the tuning-in revealed situations that were distressing to her and were beyond her ability to help. We talked it over together on more than one occasion. (I mention it here only for the reason that if it has happened to her it could happen to others—possibly to someone reading this book). We came to a conclusion that provided a solution to the problem. In prayer she asked the Lord of her being to free her from awareness of personal situations unless she could help, at the same time promising God that if such an awareness did get through to her conscious mind, she would take this as an indication that
there was something she could do about it. Years later I brought up the subject again. Our faith was justified. The “pact” (if it can be called that) was effectual.

By Divine Appointment

A similar idea has proved valuable to me in the matter of personal consultation. At one period in my ministry I was besieged with persons who wanted help for a certain kind of problem. It was a particular problem in which my counseling and prayers seemed unavailing. I approached the problem by going to God: “There are so many ministers people might consult. Please guide each person to his own appointed channel of help. Don’t let anyone get to me unless I can be a channel through which You can help him. Then I will feel assured that I can be such a channel to everyone who reaches me for an appointment.”

You may think that, though I make such a pact with God, that does not prove that He makes such a pact with me. Well, again I am reminded that God is no respecter of persons. He will use any channel that is open to Him. If I truly seek to be an open channel, and can honestly believe that I am such a channel, then I also believe that He will accept me. Truly, I am a better channel sometimes than I am at other times. What keeps me going and trying—and what will do the same for you—is the realization of the meaning of that word channel. What comes through does not depend wholly upon you and me. We are God’s channels. He is the source. In Him be our trust!
Fulfilling the Law

"Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ... ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed."

There was a nine-day wonder in the Midwestern city where I grew up. Mysteriously a new sewing machine was delivered to the home of an impoverished widow. She had not paid for it; indeed she did not have the money to pay for it. The firm that delivered it would not, and asserted that it could not, provide the name of the donor. The card that accompanied the machine was inscribed simply, "From a Grateful Friend." The widow could not think what she had done to inspire such a gift, or who she knew that could afford such a gift.

One such benefaction was occasion for speculation. When, in the months that followed, several similar incidents occurred, the matter came to the attention of a newspaper reporter in need of a story, and the sewing-machine mystery was solved.

The machines proved to be the anonymous gifts of a woman, herself a widow, who had come through dire poverty into affluence. The gifts were her way of saying "Thank You, God!" for the blessings that had come to her. She had been left with five small children to rear. She had worked in a laundry until she could save enough money beyond the family's basic needs to buy a sewing machine. She enlisted the help of a skillful seamstress, a cousin who also needed work. Together they had established a successful dressmaking establishment. In time this gave way to real-estate transactions in which she was even more successful. But she never forgot how much that sewing machine had meant to her in the first lean years after her husband's passing.

I came to know her well. In her commodious home was a sewing room, equipped with the latest-model sewing machine, which her daugh-
ters had been taught to use. Down in the basement, however, she still kept the old machine, somewhat the worse for wear. "I keep it there," she said, "as a reminder of the ways in which God has blessed me. That machine enabled me to earn a living and keep our home together. Practically any woman can sew, or learn to sew. I like to think that maybe providing a means of self-help to others situated as I was is a way of telling God I am grateful."

After Prayer Is Answered

What we do after a prayer has been answered, a need supplied, a dream fulfilled, impresses me as being at least as important as what we do in our time of need, before the answer comes. The pattern for this you will find in the Biblical story of Elisha, the widow, and the cruse of oil. Through steps of progression from a problem to its solution that are fairly well followed in the chapters of this book, we come to the admonition, "Go, sell the oil, and pay thy debt."

This is a point in "demonstration" that is often ignored. What is to happen after the prayer is answered? Life does not stop there.

Do we allow ourselves to think: "Well, now that's over! I can relax!"? To relax is good, unless by such a remark we actually mean, "Now I can revert to the careless and perhaps negative ways of thinking and living that contributed to my problem." Or what is even worse, we may allow ourselves to think, "Well, maybe it would have turned out this way even if I hadn't worked so hard and prayed so diligently."

What we attain to in a certain way must be sustained on the same level of equivalence.

A man is taken on permanently in a job after a trial period to prove his ability. If he does not sustain, and better yet improve upon, the performance that got him the job, he will lose it.

The cry of the bride who was won by the artificial manners of her suitor during courtship, "I took you for better or for worse, but you are worse than I took you for!" is less humorous in real life than in a magazine cartoon.

The businessman who raises the price without improving the product, the workman who does less than his best because he thinks he can get by, the husband who cheats on his wife, the
person who excuses bad manners with the remark, "Of course I know better," these and a thousand others who let down their standards of ethics, morality, or service to others in times when they feel that things are going well with them, are inviting things to go less well. They are putting themselves under the law of diminishing returns.

No healing, no blessing is complete until we have "paid our debt" to God, to ourselves, and to others. What we do or fail to do affects not only ourselves but often others as well.

Causes and Effects

A church organization established a revolving fund from which needy applicants could be tided over in times of stringency. To each beneficiary it was carefully explained that the organization's ability to help others in financial distress depended upon his repayment of his obligation. Each one vowed emphatically that he would do this. Not one did so, and within a year the plan, established with the best of intentions, had to be abolished.

Just the opposite is the experience that one Unity-centered organization had with its employees. A workers' fund was created to help employees over times of family emergency. It was successful and served a valuable purpose. It was even augmented by gifts from those it had helped. Two things favorably distinguished it from the other project cited. The beneficiaries were employees who were perhaps quite conscious that they could be checked up on; and they were in an atmosphere where the law of compensation was continually emphasized.

A youth was enabled to complete his education for the ministry by the help of an older man. Before he could properly show his appreciation in a financial manner, the benefactor passed on. The youth became a successful and prospering minister. Knowing that the law of compensation must be fulfilled, and ardently desiring to pay his debt, he made a life project of trying to help other youths as he had been helped.

He soon learned that it is not as easy to help others as he had imagined it would be; that not everyone understands or willingly complies with the law that seemed so evident and so good to him; that it is possible to impoverish others by indiscriminate giving; that to give for
appreciation or in expectation of return from those who are the recipients of such generosity can be extremely disappointing; that in giving we must look to the law of compensation to bring accounts into balance, not to the ones we seek to help.

He evolved a wisdom in giving, and a prayer statement that epitomized that wisdom: “I give as I would receive, richly, freely, joyously, in the Father’s name and spirit.”

**Gifts with Strings**

The other side of such exchanges is this: No one likes to receive gifts with strings attached. It involves a sense of obligation that often seems heavier and more arduous than the debts of the marketplace.

“I've worked and slaved, I've denied myself luxuries and even necessities I could have had in order to help him, but he doesn't appreciate it,” is a statement which all clergymen—and many others—have heard in various forms times without number. Giving with expectation of return seldom works out well, because it misnames a situation—a situation that could better be described as bartering, even bribing, but does not properly represent the true spirit of giving. Let the giver withhold what he cannot give freely; when he gives, let him say to himself, “What I give, I give.”

“What I give I have,
What I keep I lose.”

No one who understands this law will give in the expectation of return from those whom he seeks to bless (although it is a delightful and happy experience when such a return comes. Rather, he will put his reliance upon God’s law of compensation—knowing that just as it is impossible to receive without giving, so is it impossible to give without receiving, and God chooses His own channels. They may or may not be as we expect. If we give freely, we shall receive freely. If we bind others by our giving, we shall in turn be bound. And if we give expecting return from those to whom we give, we are consciously or unconsciously binding them under an obligation that in many cases will be resented, and will call forth not the appreciation and loving response we long for, but rather resentment.

**As You Decree**

The law of compensation is a universal law.
I establish my own relationship to it. The way it manifests in my life is on the plane of my own consciousness. Jesus made this very clear:

"Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven . . . Sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee."

Not only do we establish our own relationship to God's universal law of compensation by our scrupulous fulfillment or our careless negligence of obligations, but we help to encourage or discourage other people's faith in their fellow men.

"I never pray for the things I want," a student says (and wisely). "I pray to merit the things I want, and to attract them under grace and perfect law."

It may seem to us at times that we "get by" with infractions of the law—or more probably we may think that others "get by" and we do not. The truth is that no one "gets by." Everything brings forth after its kind. As we sow, so shall we reap. Men cannot gather grapes from thorns nor figs from thistles, as the Master so truly said.

**No One Is Shut Out**

We are not shut out of all good because we fail to conform to the law of some certain good. None of us appears to express perfection in every area of life. This is often apparent even in school. A pupil may be above average in grammar, considerably below average in arithmetic. The fact that he does not add, subtract, and multiply perfectly does not deny him the rewards (or results) of using words well, or vice versa. An electric-light switch will work as well for a "bad" man as for a "good" man—but the light isn't likely to come on unless the bad-good man pays his electric bills.

It is as simple, and as difficult, as that. Somehow or other we pay for everything in life. Even if this book were given to you, you still would have to "pay" attention to what it says in order to get anything out of it; and you will get only my opinion from it until you put its theories
into practice, and prove for yourself that they work.

No one likes the kind of experiences which, up to the very end, give promise of happy, successful outcome, and then at the "eleventh hour" fail of fulfillment; yet when you fail to pay your debt of acknowledgment and gratitude for blessings received, are you not contributing to such a pattern in your life? Life itself is impersonal. It invites you to establish your own relationship to it. By your actions and reactions you are in effect announcing to the universe what you want from life, for what you want is judged not simply by what you say you want, but by the total complex of thoughts, feelings, and attitudes that culminate in action. What you do or fail to do speaks more loudly than what you say.

Invariably when we try to state a law of God, we see apparent exceptions to it. Does it not seem that there are those who give much and receive little in return? That there are those who give nothing and receive much? Why is this so? Why do the wicked prosper and the righteous suffer lack? Or does it only seem so?

In a memorable article, "The Come-Back," which appeared in his book *Working with God*, Gardner Hunting wrote about this:

"Now, who gets something for nothing? The man who finds an oil well in his backyard? The woman who marries a rich man? The miner who stumbles upon gold? The fellow who wins in the lottery? The thief who takes a purse or the contents of a bank vault? The swindler who cheats the unwary out of his property? The real-estate shark who sells worthless lots for big prices? The bootlegger who makes his own liquor with wood alcohol, puts bogus labels on it, and sells it as 'just off the ship'? The heirs who destroy the old will or forge a new one so that all the property comes to them? The counterfeiter who makes hundred-dollar bills out of mere paper and ink? The chap who raises a thousand-dollar check to $10,000? Do any of these get something for nothing? I used to think they did. Often it looks so.

"But the more you watch the individuals who do these things, the more you'll see that the law works with them just as it works with you and me. It's law—just as truly as the law of gravitation is law—and I can't break it. Neither
can you. Neither can anybody else. Did you ever know a gambler who got rich? Did you ever know a burglar who had anything left after his pals, his fence, and his lawyers got through with him? Did you ever know a counterfeiter who had a country home and a yacht? Did you ever know a woman who married for money and was happy?

"'Maybe not,' you say, 'but they got away with the profits of the crooked deal!' Did they? How long did the profits last? Do you know?

"Did you ever know anybody to keep the money he won in a lottery? Did you ever know the lucky finder of oil or gold, who hadn't given something for it, to profit by it?

"If you will let go of the rumors and fabulous stories about riches coming to people for nothing, and get right down and investigate, you'll be surprised."

The Longing Soul

"We suffer," says one writer, "because the soul is incapable of acting otherwise than in justice." We suffer when we do not take into account the importance of soul values, and the fact that "Man shall not live by bread alone."

Luke tells about a man who came to Jesus and asked Him to tell his brother to share a legacy with him.

"Who made me a judge or a divider over you?" Jesus answered. Then He turned to the disciples and asked them to take heed of what He had said. "Keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

He told them about a farmer whose fields produced such heavy crops that they overflowed his barns. "I know what I'll do," the farmer said, in effect: "I'll pull down my barns and build bigger ones... and I can say to my soul... I've given you enough for years to come. Relax and have a good time!" But God said to him, "This very night I will ask for your soul, and what will become of all your possessions then?"

Or as Matthew quotes, "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?"

"Owe no man anything, save to love one another: for he that loveth his neighbor has fulfilled the law. For this, Thou shalt not commit
adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.”

Love is something you cannot see, except with the inner eye; but we all know how its spirit within us blesses us and others; how empty and barren life is without it, regardless of appearances.

_We Make Our Own Patterns_

A man can conceivably deceive others, and for a time apparently “get by” with violations of the law of compensation; but he cannot long deceive himself or the Lord of his own being. “What is seen hath not been made out of things which appear,” says Paul in his letter to the Hebrews. How true this is! We must be “strong in the Lord,” or we are not strong at all really.

A woman, noted for her good works and prominent in civic life, shocked the community when it was found that, as treasurer of a wealthy women’s club, she had appropriated most of the bonds which they had been saving toward building a new clubhouse. “How could this possibly be?” one of the members cried, appealing to her minister.

“Have you ever seen, after a great storm, that in contrast to many trees that weathered the storm, a mighty oak with every appearance of strength and stability had fallen? Upon examination it was found that decay had taken place from within, little by little over the years, until finally it was only a shell of what it might have been,” was his answer.

God does not punish us for our failure or remissness in obeying the law of compensation—or any other law of being. We punish ourselves.

_On This Rely_

Let us conclude this chapter on a happier note, which is an easy thing to do. Though often we are most conscious of what seems to us to be the unfavorable action of a law of God in our life, here is something we can always rely on:

If indeed it is impossible for us to be disobedient to any law of God without experiencing bad results, it is equally impossible for us to escape good results from our conformance to the law!
Stewardship

"And so to live the grateful life I try, and so I seek the good in everything. But most of all, when each day's work is done, and rosaries of gratitude are said, there still remain the faith and hope of days to come, and work to do, and strength to see it done. For these, oh, most of all . . . I'm grateful."

Joseph, son of Israel, was food administrator of the land of Egypt.

Pharaoh had had a dream of seven fat kine and seven lean kine, in which the lean cows ate the fat ones. He awoke, and dreamed again. The second time he dreamed of seven ears of corn on one stalk, "rank and good," and "seven ears, thin and blasted with the east wind, sprung up after them." And the seven thin ears devoured the seven full ones.

The dreams troubled Pharaoh. He sent for his court magicians and wise men, and told them his dreams. But none of them could interpret their meaning.

Finally Joseph was sent for. "The dream of Pharaoh is one," he said. He interpreted the good kine and good ears to represent seven good years; the seven thin kine and thin ears, seven years of drought, blasted by a dry east wind. He recommended that Pharaoh appoint officers to take command of a fifth of all the produce of seven good years and store it in warehouses and silos, to provide against years of famine.

The man who conceived the good idea was asked to carry it out, as is often the case, and wisely. Thus Joseph became food administrator of Egypt, second in power only to Pharaoh himself.

Because of a Dream

So because of a dream and Joseph's wise interpretation of it, the rich yield of the good years was not permitted to be squandered or to rot, but was carefully stored. Then when a cycle of drought occurred, not only the people of Egypt but (as it turned out) Joseph's own people were saved from want.

They were saved by foresight, insight, and good stewardship.

We sometimes hear a metaphysical student say, "I don't believe in 'saving for a rainy day.'" "Very well," I would be tempted to answer. "If
you don’t believe in saving for a rainy day, save for opportunities.” Perhaps you can take the attitude that whatever God gives you somehow contributes to the total pattern of wholeness in your life.

Living Up to Blessings

Do you have abounding good health, a pleasing appearance, an ability to get along well with others? Do things come easily to you, as if you had a somehow magically charmed life? Let your wise and moderate use of your endowments be testimony of your gratitude to God. Do not take blessings for granted. Think of them as having been granted you for some special purpose. Every blessing also involves a responsibility, a responsibility that time, opportunity, insight, and good judgment will reveal.

A. S. M. Hutchinson, in his book “One Increasing Purpose,” tells of a young Englishman who came through the perils of war unscathed. Around him other men were injured and dying. Miraculously and mysteriously (as it seemed to him) he was preserved from harm. Why, he thought, should this be? He reached the conviction that it was not because of superior morality or attainments; rather, that having been so specially blessed, he must justify the blessing. He set out then to find out what he could do to justify his having been spared what so many had undergone. He must find a purpose in life and fulfill that purpose. How he did so evidently had reminded the author of Tennyson’s immortal lines:

“Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.”

Jesus tells the story of a youth who demanded his inheritance from his father, went into a faraway country, and squandered his wealth in riotous living. He had much to learn; and, like many of us, he learned “the hard way” that nobody ever really possesses anything until he understands the right use of it.

The turning point came when, as Jesus put it, “He came to himself [and] said . . . I will arise and go to my father.” And as Isaiah said, “In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. And ye would not.”

“And ye would not!” How often when we become involved in the results of “going our
own way” we recall that we had had a hunch, a feeling, a guidance, an intuition to take a different course which experience reveals would have been a better way.

God’s bounties and blessings are unfailing. “I will not fail thee, nor forsake thee,” He has promised. He is without “variation, neither shadow that is cast by turning.” “Jesus Christ is the same yesterday and to-day, yea and for ever.” But of worldly and mundane things this is not so. “For everything there is a season,” said the Preacher, “a time to seek, and a time to lose; a time to keep, and a time to cast away.”

Therefore, as Emerson declares, “A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages.”

*God’s Largess*

God gives us guidance. He gives us more energy, more wisdom, more resources, more inspiration, more abundance than (often) we know how to use “in wisdom, love, and good judgment.” All these are part of His gifts to us. What we do with them is our responsibility, and our gift to Him.

Thus, what we do after a prayer has been answered, a goal attained, a victory won, is quite as important as what we do in preparation for such blessings. John Masefield has expressed this truth in these words:

“All that I rightly think or do,
Or make, or spoil, or bless, or blast,
Is curse or blessing justly due
For sloth or effort in the past.
My life’s a statement of the sum
Of vice indulged, or overcome.

And as I wander on the roads
I shall be helped and healed and blessed;
Dear words shall cheer and be as goads
To urge to heights before unguessed.
My road shall be the road I made;
All that I gave shall be repaid.

So shall I fight, so shall I tread,
In this long war beneath the stars;
So shall a glory wreath me head,
So shall I faint and show the scars,
Until this case, this clogging mold,
Be smithied all to kingly gold.”
Conditional Promises

The Bible is replete with wonderful promises, promises of healing, of forgiveness, of riches and honors and length of days. Whenever we read them we should look for and scrupulously follow the conditions of fulfillment. As a guide to the consideration of such promises, here are five examples that cover major areas of our interest and concern:

I. "Thou art made whole: sin no more, lest a worse thing befall thee."

Everyone in his human nature makes mistakes now and then, if he does anything; and not to do anything at all is the greatest mistake of all. Everyone in his very nature has soul power to overcome mistakes, to profit from them, not to repeat them but to correct them. "A worse thing" has indeed befallen him when he repeats knowingly a mistake which in its first commission was perpetrated ignorantly. To be truly "made whole" means far more than to be relieved of the pain and other symptoms of an illness; it means instead to eliminate from one's inner life the beliefs, thoughts, feelings, attitudes that contributed to the undesirable results.

II. "Forgive us our debts, as we also have forgiven our debtors."

One writer recommends that when we pray the Lord's Prayer and have some resentment or unhappy feelings about someone, we should pray: "Forgive me my transgressions as I forgive John Doe his transgressions against me." To forgive is quite literally to give for; in effect, to give up the less desirable for the more desirable. If someone has offended us, the offense is in itself sufficiently unpleasant. We compound the unpleasantness when we hold resentment. We modify and even dissolve it when we invoke the law of forgiveness.

John tells how the scribes and Pharisees brought to Jesus a woman taken in adultery. They reminded Him that the law of Moses was that such a woman should be stoned to death. They said this to test Him, so that they might have some grounds of accusation against Him. Jesus stooped down and began writing in the dust of the ground. When they persisted in their questions He arose and said, "He that is without sin among you, let him first cast a stone at her." He knelt again and resumed writing with His finger on the ground. And her accusers,
convicted by their own consciences, left one by one, until the woman stood alone, waiting, before Him.

Jesus arose and asked, "Woman, where are they? did no man condemn thee?"
She answered, "No man, Lord."
And Jesus said, "Neither do I condemn thee: go thy way; from henceforth sin no more."

**Progressive Healing**

III. "Take up thy bed, and walk."
A bedridden man, sick of the palsy, was brought before Jesus, and Jesus healed him instantaneously.

Three elements of healing appear in the narration, elements that (separately or altogether) are seen in all the accounts of Jesus’ healing ministry. They are the conditions of fulfillment of His promise.

First is faith. "Seeing their faith," we read in Matthew’s account of this occasion. Recurrently we find healing linked with faith—not only Jesus’ faith but the faith of the afflicted one, or of someone close to him, or even of interested witnesses. It is as if some such point of agreement were necessary to the emergence of the healing power, its manifestation and action.

Second is forgiveness. "Thy sins are forgiven." No matter where we start in considering the wonder-working power of God in man, we come to this factor. We have discussed the working out of problems as a progression. Forgiveness is a part of this progression. Forgiveness is going from one state of awareness to a better one, and this inner change is portrayed outwardly in many instances by going from one place or position to another.

Third is leaving the past. "Take up thy bed, and walk." "Go . . . sin no more." Do something to confirm by positive action a change in attitude. Healing of whatever nature is not a contravention of God’s laws, but rather a change of man’s relationship to His laws. "Whatsoever a man soweth, that shall he also reap." So we pull up weeds, we sow in faith the seeds of well-being. We do not dwell on past mistakes or crop failures. We have faith to know that the same ground that brought forth weeds abundantly can bring forth grain as well. So, "I can, I will, I do!"

Whatever the cause that has produced an undesirable result in one’s life, the progression
from problem to solution follows a pattern. In the case of the palsyed man, Jesus implied that sin was the cause of his affliction. It is difficult for us to credit the concept that all sickness or trouble is the result of sin—if by sin we mean some lapse from moral rectitude. But if we can interpret sin to mean transgression of some natural or spiritual law, some mistake, some error of judgment which involves us, it is easier to understand.

In any case the course of action to be taken is the same. Bring thought, feeling, and attitude in line with the desired good result. Take the three steps from problem to solution. Affirm as you do so, "I am in stride with the upward, progressive movement of life, and the mark of success is upon me."

IV. "Sell the oil, and pay thy debt, and live thou and thy sons of the rest."

The way you think, feel, and act after some climax of answered prayer is no less important than the means you used to invoke the desired result through prayer, as stated previously. What you attain in a certain way must be sustained in the same way. You cannot "afford" a letdown in soul awareness after a prayer has been answered, any more than you can "afford" it during the time when you are striving to make yourself the open channel of God's deliverance and blessing.

The Basis of Bounty

V. "Bring ye the whole tithe into the storehouse . . . and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The word tithe means tenth. L. E. Meyer, in his booklet *As You Tithe So You Prosper*, says: "Throughout Old Testament history the tithe is mentioned as a reasonable and just return to the Lord in acknowledgment of the good He has given. As long as these ancient people tithed they prospered in all things. When they withheld their tithes and became stingy with the Lord they became diseased and oppressed with hardships upon every hand. This holds true today. When we fail to give proper attention and devotion to the source of our good we immediately close the channels to our good."

Some people say that the tithe is outmoded
in Christianity, that we are no longer bound by its law. Whatever was true is still true; whatever was a part of our relationship to the Lord of our being is still valid. The New Testament dispensation does not abrogate but rather fulfills the Old Testament. We should not do less of what is good to do, but more. The tithe is indeed only the letter of the law. Those who have experimented with tithing and made it a part of their daily living enthusiastically endorse the practice. They tell of how it has helped them, not only financially but in the sense of feeling that thereby they have made God their partner.

Walter Page began tithing at a time when his income was small and his wife's life was in jeopardy. Not only did his wife recover her health, but he prospered so greatly that in a short time the tithe alone was more than his total income had been at the time he began tithing. The more he gave, the more he prospered. Ultimately he was returning fifty percent of his income to the Lord's service. He helped many young people to acquire a college education, and was instrumental in establishing schools of learning.

Going All the Way

Paul said, "Love therefore is the fulfillment of the law." Usually when we read this, we seem to put the emphasis on the word love, as if to mean that if we love enough we have thereby done enough to fulfill the law. We might try putting the emphasis on the word fulfillment, whereby we derive the meaning that to be truly loving is to comply with the law as completely, thoroughly, generously as possible. In other words, we should try to be as faithful, as prompt, as generous, as loving toward God, and thus toward the laws of God, as we trust Him ever to be toward us.

If, then, through soul power we attain to greater abundance, we have the responsibility of using it wisely and lovingly, to pay our debts to people, to give our tithe into God's service, to be good stewards of the surplus—not "saving for a rainy day" but preparing for opportunity.

If we have gained better health and well-being, then we should strive to employ our energies so constructively that we shall not invite a recurrence of illness.

If we have been freed from the misunderstanding of others toward us, or our misunder-
standing of them, then we should thereby be more understanding and show greater consideration for all with whom we are brought in contact.

All these evolutions are opportunities to ally ourselves more closely with God and with the things that are of God. They are ways of saying with a whole heart, “Thank You, God!”

Publisher’s Announcement

Soul Power is published by the Unity School of Christianity, an independent educational institution devoted to teaching the principles of Christianity and the application of these principles to everyday life and affairs. In addition to Soul Power Unity School publishes the following other books:

ATOM-SMASHING POWER OF MIND, by Charles Fillmore
BE! by James Dillet Freeman
BE OF GOOD COURAGE, by Frank B. Whitney
BEGINNING AGAIN, by Frank B. Whitney
BEST-LOVED UNITY POEMS, an anthology
CHRISTIAN HEALING, by Charles Fillmore
DARE TO BELIEVE! by May Rowland
DIVINE REMEDIES, a compilation
EFFECTUAL PRAYER, by Frances W. Foulks
GOD A PRESENT HELP, by H. Emilie Cady
GOD IS THE ANSWER, by Dana Galin
GOD NEVER FAILS, by Mary L. Kupferle
HOUSEHOLD OF FAITH, THE, by James Dillet Freeman ($5)
HOW I USED TRUTH, by H. Emilie Cady
HOW TO LET GOD HELP YOU, by Myrtle Fillmore
HOW TO LIVE A PROSPEROUS LIFE, by Catherine Thrower Ponder
JESUS CHRIST HEALS, by Charles Fillmore
KEEP A TRUE LENT, by Charles Fillmore
LESSONS IN TRUTH, by H. Emilie Cady
LET THERE BE LIGHT, by Elizabeth Sand Turner ($3)
LOVINGLY IN THE HANDS OF THE FATHER, by Evelyn Whitell
MAGNIFICENT DECISION, by James A. Decker
MIGHTIER THAN CIRCUMSTANCE, by Frank B. Whitney
MORE WONDERFUL YOU, A, a collection
MYRTLE FILLMORE’S HEALING LETTERS, a collection
Mysteries of Genesis, by Charles Fillmore (§3)
Mysteries of John, by Charles Fillmore
New Ways to Solve Old Problems, by Lowell Fillmore
Practical Christianity for You, by James E. Sweaney
Prayer in the Market Place, a collection
Prosperity, by Charles Fillmore
Prosperity's Ten Commandments, by Georgiana Tree West
Prove Me Now, by Gardner Hunting
Revealing Word, The, by Charles Fillmore (§3)
Special Methods for Attaining Spiritual Mastery, by George LeRoy Dale
Story of Unity, The, by James Dillet Freeman
Sunlit Way, The, by Ernest C. Wilson
Talks on Truth, by Charles Fillmore
Teach Us to Pray, by Charles and Cora Fillmore
Truth Ideas of an M.D., by Dr. C. O. Southard
Twelve Powers of Man, The, by Charles Fillmore
Unity's Seventy Years of Faith and Works, an anthology (§5)
What Are You? by Imelda Octavia Shanklin
Whatsoever Ye Shall Ask, by Zelia M. Walters
Working with God, by Gardner Hunting
You and Your Child, by Zelia M. Walters (cloth $2, paper $1)
You Can Be Healed, by Clara Palmer
Your Hope of Glory, by Elizabeth Sand Turner (§3)

These books cover so many subjects of general and vital interest that among them you are sure to find one that meets a need of your own or that of a friend. Beautifully bound, gilt stamped, these lovely Unity books are priced at $2 each unless otherwise indicated; two $2 books for $3.50; three $2 books for $5.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI