



UNITY

A WAY OF LIFE

JANUARY 1975

UNITY®

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A Message from Silent Unity

When a new year comes, we think of beginnings, and when we think of beginnings, we think of children. In Unity when we think of children, we think of children of God. This is one of the great teachings of Unity—that we are all children of God.

We believe that when Jesus started His prayer with the words, "Our Father," He meant just that. God is our Father, the Father of all of us. We do not believe Jesus wanted anyone to feel left out and we certainly do not believe that God leaves anyone out. God is love. God's love finds room for us all.

"I am a child of God." It is such a simple statement of truth. What an easy thing to say! But think about its implications.

If you are a child of God, then you have a divinity within you. You have a godlike potential, a potential for love, a potential for life, a potential for power.

If we could really say once, "I am a child of God," and believe it with all our heart and mind and soul, everything in our life would be changed; for think what it means to be a child of God!

You are a child of God, and therefore you are meant to live and be strong and healthy.

You are a child of God; you have only to claim your good, and whatever you need will be provided for you.

You are a child of God; you have dominion over your own thoughts and feelings; you rule the house of your own mind.

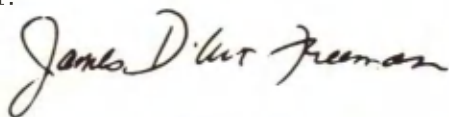
You are a child of God; you are meant to live a life worthy of a child of God, a life of divine achievement. You are meant to express yourself in beautiful, creative ways.

You are a child of God; you have courage and strength to meet everything that comes to you, and to encourage those around you to have the strength to meet life victoriously, too.

You are a child of God; you have a loving spirit in you. You are meant to bless the world and all the people and things in it; whatever you touch will be blessed and made better by your touch.

There is yet another reason I like to think of myself as a child of God. I fall short of my ideal expectation in so many ways that I would not want to have to think of myself as the mature man of God. But I do not think God expects us to be more than His child. To be His child—that is enough.

May you always think of yourself as we in Silent Unity think of you: You are the child of God, beloved of your Father.



YOU

BY CATHERINE PONDER

FOR MANY YEARS now at this season, when a fresh new year begins, I have found inspiration in Russell A. Kemp's poem, "This Is the Year!" It begins:

"Wonderful, wonderful, fortunate you,
This is the year that your dreams come true!

This is the year that your ships come in."

This *can* be the year your dreams come true. Whether they do or not depends upon whether you believe they can, and then do something constructive to help make them come true. Many dreams never come true because people dismiss their desires as impossible of fulfillment.

If you and I were mere human beings, it would be foolish to believe that our dreams can come true. But we are spiritual beings, endowed with the very power of God to help us achieve our great and good desires. God made man in "his own image," and then gave man dominion over the earth and everything on the earth. In fact, God even gave spiritual man the power to "subdue" the earth.

We are not puppets on the strings of time and fate. We have been endowed with the power of the universe with which to achieve our good. God expects us to use this spiritual dominion and take com-

mand of our world. How else can we grow progress, and achieve? How else can we contribute to the good of mankind?

The late Mike Todd once said: "Life i

YEAR OF TRIUMPH



like the movies. We produce our own show." More than we may realize, we have produced our "own show" in the past. If we sent out our ships of thought laden

with the expectation of limitation, we produced that kind of "show" in our lives. Now let us send out great expectations of unlimited good, knowing that we can

produce that kind of "show" as well. Begin by telling yourself: *"This is the year! This is the year my dreams come true! This is the year my ships come in."*

Charles Fillmore described the spiritual dominion given to man: "Man can be what he determines to be. He can be master or he can be serf. It rests with him whether he shall fill the high places in life or the low, whether he shall serve or be served, lead or be led, or be sickly or healthy. . . . There is within every one an inherent desire to be at the top, which desire has its root deep down in our very nature and is consequently legitimate. That it is frequently misdirected and used toward base ends is no reason why it should be depreciated. We all desire to excel. This desire is the inspiration of Spirit, which ever forces us up through earth toward heaven, and it should be encouraged and cultivated in the right direction."

Once you have accepted the great gift of your spiritual dominion, you are ready for the next step in making your dreams come true. Emmet Fox might have been describing that next step when he advised: "Most of you have had at least one or two very remarkable demonstrations, or answers to prayer, but in most cases they have happened only occasionally. Now begin to make them occur more and more often, and determine also to make your Master Demonstration this year."

"By the Master Demonstration of your life I mean demonstrating whatever is most important in your life; by far more important than anything else whatever. When you succeed in that it will in itself naturally change your life infinitely for good, and apart from the actual demonstration you will find that you have taken an incalculable step forward on the spiritual path."

How is it done? How do you make your master demonstration? How do you realize the really great desires of your heart?

How do you help to make your dreams come true?

You do it by first determining what your master demonstration will be and then declaring that with God's help you can and will make it. Your very desire is but God's desire within you, trying to assure you that you can have your good, urging you on to claim it. So stop fighting the desire as an impossible dream and get busy helping it materialize.

A woman heard a lecture on master demonstrations and from it she gained this idea: *"I give thanks that with God's help, I make my master demonstration of good this year. Of myself I cannot do it, but with God's help all things are possible, including the fulfillment of this great and good desire."* She began to affirm this daily. Every declaration of it increased her faith, enthusiasm, and "great expectations."

She visualized her master demonstration as being free of a long-standing indebtedness against her farm. A number of years before, she had borrowed money, and ever since then she had been trying to repay the loan. Every year she managed to pay small amounts but then had to renew the note for another year.

As she began to affirm her master demonstration, an interesting thing happened: The man who had been her farm manager for many years resigned to take another job, and a new manager took over. This new man had a number of progressive ideas which he used, and the woman was blessed with a much larger year-end income than in the past. This gave her several thousand dollars toward the payment of the debt.

Encouraged, she continued to affirm that she would make her master demonstration with God's help. During the last month of the year, she was informed that she had inherited several thousand dollars from a relative. Also, her husband's business had made more money that year, and

he gave her a sum of several thousand dollars as a Christmas gift. With all these various amounts, she was able at last to retire the debt in full.

When you determine to make your master demonstration with God's help, it is as though all the forces of heaven and earth begin working with you. Divine power is released to work through people and events for your highest good, in ways unknown and unforeseen by you. If you begin now determining what your master demonstration will be this year and affirming God's help, things will begin to happen!

You are now ready for the next step in making your dreams come true. Many people never receive the desires of their hearts; they are so busy trying to run the lives of others that they do not have enough time, energy, or ability to make their own lives right. If you wish to make your dreams come true this year, give those about you freedom to live their own lives as they wish, whether they do so in accordance with your ideas or not. Instead of trying to dominate and control others' thoughts and actions (thinking that you are "helping them"), free them, mentally and emotionally, to find their own ways. They too are spiritual beings, each having his own indwelling Lord to guide and direct him, along whatever paths of growth and development are right for him (though it may not be to your liking at all).

You must do this in order to be free to make your own dreams come true. When

you do not free other people to find their own ways, you are not free to find your own way either. The freedom of one is the freedom of all. To bind one is to bind all. Emilie Cady has explained how to give others their mental, emotional, and spiritual freedom, thus gaining your own, in her book *Lessons in Truth*:

"If your loved one seems to you to be going all wrong, say nothing at all. Keep your own light lifted up by living the victorious life of Spirit. And then, remembering that your dear one, as well as yourself, is an incarnation of the Father, keep him silently committed to the care of his own divine Spirit. You do not know what God wants to do in him; you never can know.

THIS IS THE YEAR!

Wonderful, wonderful, fortunate you,
This is the year that your dreams come true!

This is the year that your ships come in;
This is the year you find Christ within.
This is the year you are glad to live;
This is the year you have much to give.
This is the year when you know the Truth;
This is the year when you find new youth.
This is the year that brings happiness;
This is the year you will live to bless.
Wonderful, wonderful, fortunate you,
This is the year that your dreams come true!

—Russell A. Kemp

"If you fully recognize that the God that dwells in you dwells in all men . . . You know that each one's own Lord, the Christ within each one, will make no mistake. The greatest help that you can give to any man is to tell him silently, whenever you think of him: '*The Holy Spirit lives within you; He cares for you, is working in you that which He would have you do, and is manifesting Himself through you.*' Then let him alone. Be at perfect rest about him, and the result will be infinitely better than you could have asked."

Elise Nevins Morgan has explained it this way: "Man changes in unexpected moments. The angels of God are ever on the watch. What you are tempted to look out upon in scorn may be the Christ being born in another's experience. Give your every judgment into God's love. Let your

judgment not be passed on man."

When you are tempted to dictate another's thoughts or actions, declare: *"I fully and freely release you. I loose you and let you go to your highest good. I let go and let God do His perfect work in this situation, for the highest good of all concerned. By the power and authority of the Lord Jesus Christ, I am made free and whole. By the power and authority of the Lord Jesus Christ, you are made free and whole. I give thanks that freedom and wholeness now reign supreme between us and in our worlds, and that all is well."*

A housewife was quite concerned about her husband. He was drinking heavily, had become involved with another woman, and was on the verge of being fired as an insurance executive. His wife declared: "This is the second time in twenty years of marriage that this has happened. If he gets fired again, his future is ruined. He is getting too old to get another good job." She then related how during all the years of their marriage she had "covered up" for her husband, in an effort to push him on to the top. She had renounced the development of all her own talents and abilities in an effort to make him a success.

Though this woman had doubtless tried sincerely in her own way to help her husband, it appeared that she had in reality attempted to control and dominate, rather than inspire him. Perhaps he resented this possessiveness and domination, and was trying to claim his freedom subconsciously, by retaliating through his drinking and behavior. In his effort to be free from this domination, all involved were being hurt. When these possibilities were pointed out to his wife, she admitted that trying to control her husband had become a mental and emotional burden, and that she had given up any life of her own in the process. She agreed to begin mentally freeing him to find his own way and knowing that there was a Power

within him that could lead him aright, to success and happiness. (We never lose anything that is for our highest good through freedom and release, but only draw greater good into our lives. Freedom and release are magnetic powers.)

As this woman began using the foregoing statements on release, everything she had feared came to pass, but she realized that this was a part of the balancing, freeing process. Her husband was fired; the "other woman" became apparent to everyone; her husband's prolonged drinking revealed itself. When the secretaries from his office telephoned to offer their "sympathy," she refused it, declaring: "This has happened for the best. A better way of life is trying to reveal itself. Only good can come from this."

Her husband became more relaxed and harmonious. Soon he received a long-distance call from an insurance executive in a distant state, who had heard that this man was available. The executive said that he knew why this man had been fired from his job, and would tolerate no such activities from an employee; but he also knew of this man's fine talents and abilities and was interested in interviewing him for a job.

The man took a plane to that distant state, and was offered the best job of his life. He was subjected to none of the tension of his previous work and was granted a great amount of freedom. The new job promised a fine future. He asked his wife to join him there and give their marriage another chance. The "other woman" faded quickly from their lives. Soon they were settled in the new place, surrounded by happy circumstances and new friends who knew nothing of their previous difficulties. All their dreams of many years' standing began coming true. Freedom and release had opened the way.

Your dreams can also come true if you establish a daily pattern of affirmative thought and prayer. A businessman who

began the new year with daily affirmations told me: "If people only knew the power for health, wealth, and happiness there is *within* them, if they only knew to release it through daily, affirmative prayer—their lives would be transformed, almost effortlessly." He reported that affirmation had helped make his dreams of a lifetime begin coming true, after only a few weeks of daily practice.

In his epistle to the Romans, Paul advised, "Be ye transformed by the renewing of your mind." Daily affirmations help you to renew your mind with thoughts of good, which in turn transform your world. A businesswoman had many financial problems. She learned of the

"When you determine to make your master demonstration with God's help, it is as though all the forces of heaven and earth begin working with you."

power of affirmations in making one's dreams come true, and she began daily affirming: "*All financial doors are now open. All financial channels are now free. God's rich substance cannot be withheld, but quickly and appropriately manifests for me.*" Just declaring these words made her feel richer. Months before she had made an insurance claim regarding some storm damage to her home. Having heard nothing, she had dismissed the possibility of payment. Now, as she affirmed prosperity, she received a check in full payment.

During the long interval of waiting, she had also found that further damage had occurred for which she had not filed a claim. She now felt encouraged to file a second claim; within a short time, it was also paid. Taxes were past due on her home. As she continued affirming that all financial doors were open, someone

anonymously paid the taxes. She received the paid receipts in the mail.

Your daily, persistent affirmations can cause the walls of limitation to crumble before you, too. You can crack the atoms of substance and release its imprisoned splendor as greater good in your life. Never underestimate the power of affirmation for making your dreams come true. Charles Fillmore has explained, "By affirmation we claim and appropriate that which is ours."

The more you claim and appropriate that which is yours through affirmation, the more stabilized every phase of your life becomes. In due time, there will be no stringent financial emergencies to be met dramatically with manna from heaven. Instead, things will just get better and better, so that there will always be supply at hand to meet your needs.

You can also help make your dreams come true by deliberately lifting your vision above failure and defeat to the success and victory you desire. Vision is victory. The victim becomes the victor by deliberately envisioning his life as he wishes it to be, rather than as the failure it appears to be at the moment.

An easy and pleasant method of lifting your vision to victory is by making a treasure map—clipping pictures from magazines of the good things you want and placing them where you can view them daily. This keeps your mind fixed on the desired result, so that your mind can absorb that pictured result and then work to make it a reality. Salesmen often unknowingly use the treasure-map idea for success when they make charts showing the results they want to attain during a specified period.

A certain businesswoman had for many years worked in a steel mill. She wanted to begin planning a retirement; but in order to do so, she would have to develop a private source of income. Wishing to go into the ceramics and pottery business,

she made a treasure map, picturing the pottery she wanted to make, stating figures of income she desired, and illustrated with scenes of a secure, satisfying way of life.

After this woman made her treasure map, a friend informed her that she wished to help her make a start by buying as a gift a kiln for baking the pottery. The two of them combined their money and purchased a much larger kiln. As the woman happily began creating pottery in her spare time, her friend insisted on giving her a "ceramics party." Those attending were delighted with her products and gave her a number of orders. Soon a relative asked to give her a second ceramics party. In a short time she was flooded with orders for her new products. In her spare time, she was already in business for herself! By picturing the way of life she wished to experience, she helped it to manifest.

Great power is released by picturing your life as you wish it to be, and holding to that mental picture, rather than fighting present dissatisfactions and limitations. Fighting dissatisfaction mentally keeps the picture of limitation uppermost in your mind, producing more dissatisfaction and limitation. Deliberately thinking past the present to the desired good helps your mind expand to encompass that greater good and bring it forth as a visible result.

You can also make your dreams come true this year by writing a letter to God about your desires. Place that letter in your Bible, in faith that God is working with you for your highest good.

At the beginning of the year, a businesswoman wrote a letter to God in which she listed all of her desires for the new year. She did this instead of making the usual New Year's resolutions, a practice which had never proved effective for her. She placed her sealed letter of desires for the new year in her Bible. Toward the end of

the year, she showed me that letter, which had listed many specific things. All of the *big* desires she had listed were fulfilled.

She had been a widow at the beginning of the year and had expressed a desire to marry happily. Toward the end of the year, she did get married, to a man she met *after* writing her letter to God.

She also stated in the letter her desire for a nicer home. The bridegroom was in the contracting business, and he gave her a

"Your very desire is but God's desire within you, trying to assure you that you *can* have your good, urging you on to claim it."

fine new home. Her other big desire had been for a more satisfying job offering better pay. In the middle of the year, that too had been obtained.

In writing your letter to God, remember this: Be honest with yourself as you list your desires. Express your deep feelings. Don't list what somebody else thinks you should have, or what you think you *should* desire. List what you truly desire. Be honest with yourself and with God, if you really want happy results.

Your loving Father always wants you to have better than the best that you are now experiencing. "The kingdom of heaven is at hand"; if you want God's help in experiencing it, you must be honest with Him and with yourself. Otherwise, you block any possibility of fulfillment.

Along with the aforementioned methods of helping to make your dreams come true in this new year, remember the age-old success law of giving and receiving. A friend in the Palm Beach, Florida, area recently remarked on how generous his millionaire friends are. He says that they constantly give gifts, write notes of thanks, and express their appreciation in countless ways. He feels that their con-

stant use of the law of giving and receiving doubtless accounts for the fact that they are millionaires. They invoke the greatest of all success principles to the fullest!

E. V. Ingraham has explained what happens if you do not give: "The law, 'Give and it shall be given unto you,' works with precision. Where there is no voluntary giving for what is received, something is taken from you."

The whole universe obeys the law of giving and receiving. We see it at work in the seasons of the year, in the ebb and flow of the tide, in countless ways. We cannot evade the law; if we do not give voluntarily, then we have to give anyway, involuntarily. If we do not give freely in a positive way, we are forced to give in negative ways. People who have poor health, financial difficulties, family problems, are not the victims of "bad luck"; they are the victims of their own misuse of the law of giving and receiving. They are giving in negative ways because they have not given voluntarily in positive ways. People who give in tangible and intangible ways for the sheer joy of giving—even before they have received—are healthy, happy, prosperous, victorious individuals.

Resolve to give in this new year as you have never given before! Give of your time, talents, and substance. Give of your friendship and love. Give words of praise and appreciation. Say often to those nearest you, "I love you, I think you're wonderful." Say to the downhearted: "You *can* succeed. You can and you will; you have what it takes." Write notes, send cards, give flowers, candy, books, and other gifts. These very acts make you feel rich and enrich the lives of others. It takes so little to make people happy; often it is the little kindnesses that mean the most.

Another great way of giving is giving thanks that your desires are already fulfilled, that your dreams are already coming true. Emmet Fox once wrote that thanksgiving is the royal road to demon-

stration: "With praise and thanksgiving all obstacles can be overcome."

Truly, this *can* be the greatest year you have ever lived, your year of triumph. Whether it is or not depends upon you. Since you have dominion over your world, since you inevitably "produce your own show," why not produce what you really desire? Prepare the way for supreme success by affirming: "*I give thanks that with God's help, my dreams now are coming true. My ships are now coming in. I give thanks that with God's help, I am making my master demonstration of good—now—this year!*"

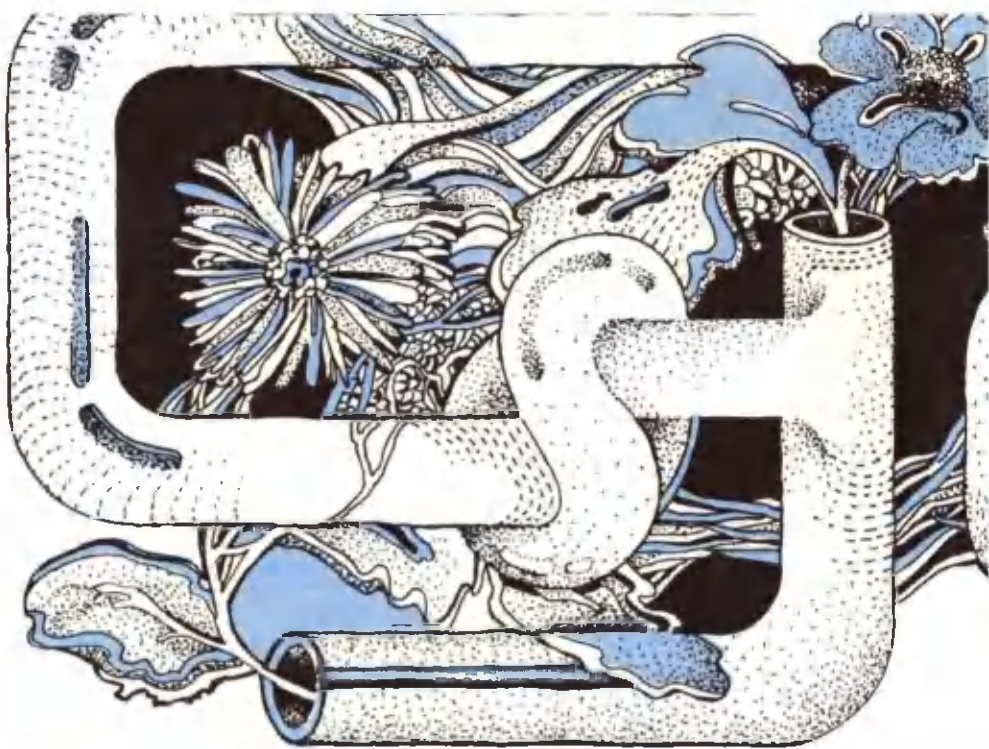
(Originally published in *Good Business*)

ALL THINGS ARE YOURS

God gives *all* of Himself to each of us. There is no such thing as a special gift to favorite people. God is no respecter of persons. The sun shines on the just and the unjust. Both the good and the bad man can plant a seed and reap a harvest—the laws of nature never moralize.

Supply is for all and in unlimited measure. The differences between us arise from the fact that some see more and appropriate more. We see in part. Our prayer should be for larger vision. In the midst of the exhaustless atmosphere, we do not pray for air. It is foolish to beg for what is available. *All* of the air is given to each. But each uses only what his lungs can take.

Similarly, we are not limited in any of life's gifts or graces. We live in the midst of a treasurehouse. The treasures are invisible, being yet unformed, therefore they must be "spiritually discerned" and appropriated in thought and feeling and attitude. "God . . . richly furnishes us with everything to enjoy."—*Ervin Seale*.

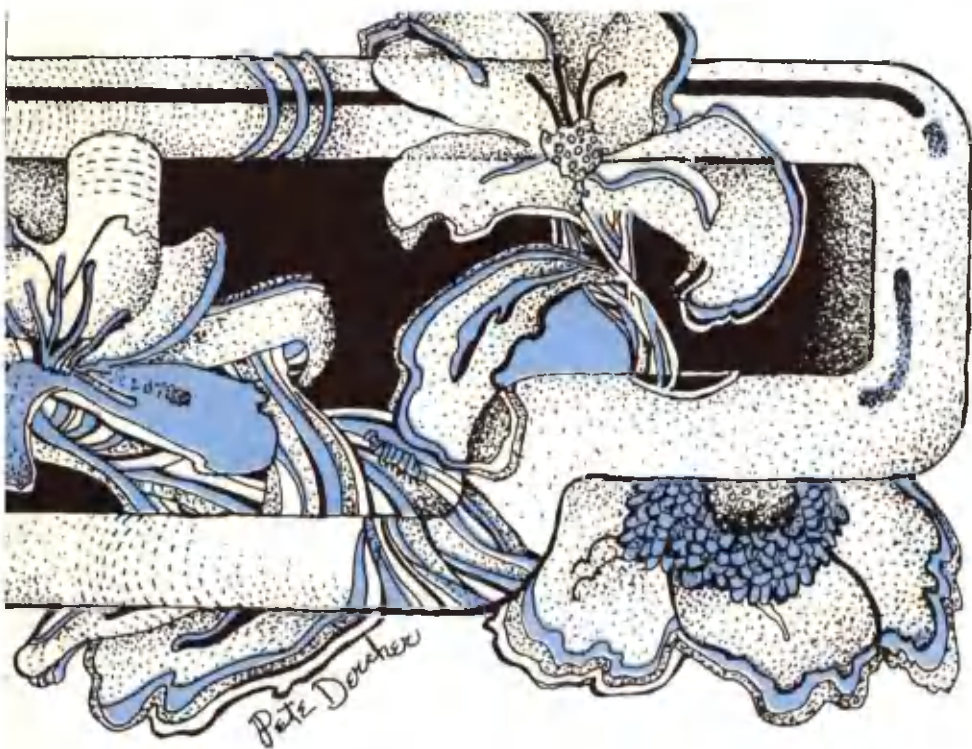


experiences in meditation

BY MARJORIE H. RUSSELL

This is the first of a series of six fascinating and revealing articles on meditation. In the author's words:

"Someone asked another what his trip to France was like. He replied that in order to know, one needs to go there. Meditation is much like that. If you have never meditated, you will not know the joy you have missed until you become acquainted with this fascinating art and schedule it into your daily requirements."



What is meditation?

Prayer is man talking to God, but meditation is man listening, feeling, experiencing God's light and allness. Meditation is the key to illumined atonement with the Infinite. Perhaps you would like to develop an awareness of God's protective presence. Or you may be seeking to find your point of divine focalization in order to have answers you need for important decisions. Possibly you seek peace of mind, or desire inspiration. You may require a fuller realization of eternal life, or you may wish to increase your empathy with the natural world about you. You may want to understand eternal values, or you may desire to intercede for world resurrection; you may wish to become a channel of healing for others, to attain rest and refreshment, or to transcend time and space. These are but a few of the possibilities meditation holds for you, for meditation deals with the unlimited realm of mind wherein all needs are met.

What is the purpose of meditation?

Through meditation you can enjoy the

world in its pure essence and find your oneness with all nature. You will sing with the birds and flow with the crystal mountain streams as they tumble over their rocky crags. You will merge with the goodness and beauty around you and become more aware of abundant good than you ever before dreamed possible. You will unite with the love that permeates and underlies all creation. Love will hum through your being, helping you to merge yourself into the heart of God where you find the peace that goes beyond understanding and where you feel at last that you have come home from a long, weary journey.

Why you are important to God

You are the most important one in this world to God. Of course we can turn this around and say that everyone is most important to God because God is equal in His affection for mankind. God loves us because potentially we contain the wholeness of His creation.

Despite the fact that man is created whole, he is still in the process of evolving

within the wholeness, for creation is an ever-continuing action for the glory of God. Through meditation we can reach cosmic consciousness, that illumined state of consciousness (beyond self-consciousness), wherein one knows the truth about all things and oneself as oneness with the infinite universal Spirit that is all in all.

This awareness is granted by the Lord's grace and gained through certain obediences on the mental and physical plane which help unite one with the spiritual plane of thought and action. Jesus Christ embodied perfect consciousness, and as the Master of all masters He gave us the key to spirituality when He spoke the words, "Not as I will, but as thou wilt." Sooner or later each one of us will attain that place of complete surrender and receive the full power of the Spirit.

It is through a total willingness to yield our will to God's higher will, to seek only the good and obey divine guidance, that we become attuned to the infinite purpose that is constantly unfolding in an orderly process within the finite. This process is a refining and purifying action that takes place in the thought plane of man. Every thought entertained manifests its corresponding counterpart in the physical realm.

The methods of meditation presented here have proved highly successful in establishing that higher awareness of light known as "the secret place of the Most High."

If you will practice the directions faithfully you should achieve success, regardless of how difficult you may have felt it was in the past for you to get ahead spiritually. Many students say, "I try and try to meditate, but I can't seem to get anywhere. I do want to develop a higher awareness of Being." Persisting in these methods, they have succeeded. You can too, for your faithfulness in practice will yield you rich rewards.

Companions in meditation

You may enjoy meditating alone, or you may invite others to join you in meditating. If you decide to share your meditating time with companions, be careful to select those who are spiritually oriented and are seriously concerned for soul advancement. In this way you will receive their help and at the same time be in a position to encourage them. Thus your project will progress on a sure footing and will not dwindle away in psychic dabbling.

The right place to meditate

In choosing a place to meditate, try to find a place and a time that will insure that you will be undisturbed. Perhaps it is early in the morning before work and before the children are up. Some people dedicate themselves to rising an hour earlier just to make use of this opportunity. Or perhaps your right time will be late morning, afternoon, or evening.

If you cannot leave your office or busy home, lock your door and refuse to be interrupted. This is your time apart with your Lord, so make the most of it. You will return to the world of people and things so rested and refreshed that all will take notice of it and respect you for it.

Although occasionally at first you may feel pressed to omit your meditation, nevertheless, as you remain firm in your purpose you will prove in your consciousness the worthiness of your time apart and it will become an established and accepted fact in your life.

The place in thought that you can visit in meditation is that vast kingdom of heaven, the domain of Jesus Christ that He established on earth, of which Charles Fillmore wrote, "Through His spiritual attainments Jesus formed a spiritual zone in the earth's mental atmosphere; His followers make connection with that zone when they pray in His 'name.'" [Jesus said, "I, when I am lifted up from the earth, will draw all men to myself."] Charles Fillmore also wrote: "This king-

dom of God is now existing right here in our midst. It is being externalized little by little." Through meditation we find our place in perfection, and wholeness does become externalized.

The right time to meditate

It is well to try to meditate before you eat or become too tired. Try to meditate during the day so you will not go to sleep during meditation. One man who used to come to my meditation class after work slept (to his chagrin) through the entire session. Because meditation helps one relax physically and mentally, some who suffer from insomnia like to meditate just before bedtime.

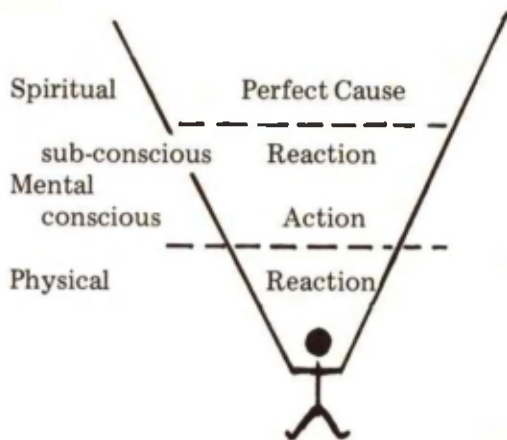
The length of time you should take to meditate varies with the individual. Beginning students usually start with five- or ten-minute intervals and increase the time as they become accustomed to quietness and acquire a feeling for it. A meditation might usually last half an hour or an hour, and could be extended according to the purpose of the individual. You can set a timer when you begin and thus prevent running over your time allotment, if you have other appointments to meet.

It is well not to meditate too long at first but to work into it gradually. Remember that you are working with nature, and nature does not leap from summer back into spring. There is a natural sequence in your unfoldment. You will feel best and achieve the most when you work in harmonious timing with your higher Self. There should be an easy flow in your meditation process, allowing divine inspiration to enter the conscious mind and there do its spiritualizing work.

How meditation affects the physical body

Man is a threefold being—spiritual, mental, and physical (spirit, soul, and body). Meditation in the mental level is the coordinating force whereby the spiritual merges with the physical. Thus you can see the value, physically speaking, of

meditation. Man cannot achieve his purpose fully until he becomes "spiritualized" consciously. Through meditation, spiritual awareness dawns in the mental realm, reports its findings in the physical outpicturing which we term the "physical body," and wholeness manifests. This diagram may help you picture what goes on in you when you meditate.



Rejuvenation and purification

During meditation, innate spiritual forces become activated and affect the physical well-being of your body. Cells, skin, bone, muscle, tissue, and bloodstream are purified. Thus it is well to assume a meditative position that allows for free circulation, especially to and from the head where your two illuminating glands are located (the pituitary and the pineal).

Begin your meditation by assuming a position that is comfortable for you. Become unencumbered with possessions. Leave books, papers, and such elsewhere. Your hands are best kept relaxed, turned up perhaps by your knees, free and clear of objects to hold. You are about to realize freedom in all ways.

Perhaps the most favored position is sitting in an upright chair, unhampered by

chair arms, but with a back rest.

Another position some meditators like to assume is the "lotus position," while some prefer squatting on their heels, and a few stand.

Some people have best results in meditating in the prone position. If you adopt this position, make sure your hands are not placed under your head, but are crossed over your solar plexus area. This

position will help maintain a peaceful and constructive balance of the spiritual forces activated in meditation.

Whatever position for meditation seems most natural to you, always begin this adventure by consciously surrounding and enfolding yourself with the Christ light. The loving spirit of the Christ will always protect and guide you.

(To be continued)

Dear Reader

ARE YOU A PINCUSHION?

ONE OF THE wonderful capacities each of us has is the ability to be sensitive. This would be a terrible world if we were insensitive to each other, insensitive to the needs of the rest of mankind, insensitive to the responsibility we have toward animals and plant life. We should thank God every day that we are sensitive beings, living in a sensitive world.

But our sensitivity is often misused. Too often we spend a great deal of time letting our sensitivities push us around. We become sensitive to hurts, to slights, to all sorts of outer influences. We make ourselves into a veritable "pincushion," and we

live our life almost looking for pins to be stuck into us. What a waste of our marvelous capacity to be sensitive!

Do you want to be "pricked"? Do you want to suffer the various little jabs which are made at all of us from time to time? Do you want to make yourself the target for barbed remarks and sharply pointed criticism? It is, as is so often the case, strictly up to you. You must make the choice—whether you will be the receptacle for these pinpricks.

When we decide we have been hurt by someone else's words or actions, we cease to be happy. If we want to remain happy, we must make a positive response to hurtful behavior. Surely you have experienced times when someone's attitude has changed toward you—and you didn't know why. This is often because in some thoughtless and forgotten moment we have "hurt" that person. We wonder why other people can't realize that we didn't mean to hurt them. We feel they are rather foolish to hang on to their hurt feelings. It is easy to expect someone else to know that we would not really want to stick pins in them! But we don't always reason that way when *we* are feeling like a pincushion.

We all get hurt. And we cannot always be aware of what will hurt someone else.

But what a dreary life it would be if we all hung on to our hurt feelings! Sometimes it seems that someone is trying to take the pin out of us—but no, we grab it back and stick it in again! We won't be comforted. We won't make the effort to forgive and forget. So we wander around like a mental and emotional pincushion, wounded all over with little hurts.

We need to arm ourself against the barbs of life. We need to put on that armor which is talked about so much in the Bible—the armor of God, the protecting shield of love. Do you remember when Jacob was having such a bad time with his father-in-law? He said to his wife: "You know that I have served your father with all my strength; yet your father has cheated me and changed my wages ten times, but God did not permit him to harm me."

Jacob refused to accept the hurt. He refused to be a pincushion. He put his faith in God—knowing that God would redeem him from any hurts.

What happens when someone is hurt? Usually he wants to hurt back. Multiply this a few thousand times, and we have a flourishing war. No wonder it is important that we do not accept hurts! But what can we do when we do feel hurt? The first thing we should do is examine which part of our complex self is hurting . . . and almost invariably we will find that it is our human ego hurting. Try it next time. See if that isn't what is happening. Your ego feels it has lost face, or it deserves better treatment; it feels put down in some way and it wants to hurt back, fight back.

We must never let our ego push us around. It is better not to accept the hurt if we don't want to start hurting back. We are liable to an insidious temptation, the temptation to hurt back in subtle ways. We may tell the other: "I don't know why you treat me this way. I have always been good to you." And already we are trying to hurt him by making him feel guilty.

Jesus, our prime example of spiritual maturity, would not let Himself be hurt by others. He was always seeking to heal and to lift others. He was fully aware of the efforts made to injure Him in some way, but He always kept about His Father's business—helping where He was allowed to help. His message was always one of forgiveness, understanding—aware, yes, but protected by His willingness to return good for evil, love for spite.

One thing we can be sure of when someone seems to be hurting us, almost deliberately, is this: the one who tries to hurt is hurting very much himself. We cannot always know what the hurt is all about, and sometimes he doesn't know either, but hurt he is, or he would not be capable of passing on the pain to another. We must remember that he is already meting out his own punishment. There is no reason why we must mete out judgment to him. And when we try to judge others, we are always judging ourself too. The one who hurts us is unhappy, so why add more unhappiness with resentment and punctured emotions?

Can anyone else really hurt us emotionally? No. We hurt ourself by accepting the hurt. What do we do to prevent this passive acceptance of pinpricks? We take action. We send out thoughts of love and blessing. We become the actor instead of the reactor. We take action instead of reacting. We take the initiative and we make a positive affirmation. We may use this idea: *I am centered in the Christ Spirit and I cannot be hurt. Instead, I can and will be a blessing to this one who is hurting himself.*

We must take command. We must decide what we want to accept in our life. Perhaps we can learn to laugh at ourself a little more, instead of taking everything so seriously and so personally.

Are you a pincushion? No—not unless you insist on being one.

BY MARY ROWE



Poise

BY RICHARD LYNCH

THERE IS A quietness of spirit which is both active and still. It springs from hidden depths of being and may be likened to the perfect balance maintained by a spinning top. It is motion so perfectly adjusted and balanced that it appears to be absolute stillness. It is power under perfect control. This true balance of energy and serenity, when peace and power are found in proportionate combination, we call poise. It is a method by which a continuous increase of power may be obtained. And power is the great requirement of all accomplishment. Poise, then, being a conserver of energy, is most necessary for us to attain.

Most of us feel the necessity of being poised, but we don't always put our knowledge into practice. Those who accomplish great things are invariably quiet, self-controlled, self-confident, and self-sufficient. They are dependable in times of stress or emergency and naturally they can do the most work. Compare the man who "keeps his head" with the one who "flies all to pieces." There is no comparison. And yet poise is no special gift—anyone may develop it by exercising his mental muscles. If he has the will and the imagination, and is determined to control

the lower impulses by using his higher faculties, any man may obtain the power which is the result of poise.

No sensible person would deny the effect of intelligent physical exercise upon the body. It develops that correct bearing which, to many people, gives its foremost meaning to the word poise. No man is privileged to perfect his muscles more than another; he *chooses* to develop them through use; to strengthen them by exercise. It is just as illogical to believe that only exceptional people have the power to remain poised in mind under exceptional circumstances. Even the so-called ordinary person has mind and the privilege of exercising his spiritual forces, which we might call his mental muscles.

All truly great persons are poised in mind or spirit. Poise is the quality that underlies power; the balance-wheel that controls it. Yet no one has a monopoly on any mental quality. Some marvelous expression of calm superiority often leads us to believe that he who achieved it must have been born with paramount ability. Very likely he has developed it by steadfast effort and watchful self-training. We may do the same if we are willing to make the effort.

We long for power to meet every emergency; to be self-possessed in society; to appear easy and natural under all circumstances; to grasp every situation swiftly and intelligently; to "keep our temper" under every provocation; to know what to do and to do it, on every occasion. Like everything that is worthwhile, poise exacts a price. It demands the mental exercise that develops self-control; it requires true balance between inner and outer harmony.

We all want to succeed in life. Whatever it is we desire to do demands power. Many start out bravely, enthusiastically, promisingly. Success crowns their efforts for a time, but gradually they begin slipping backward. Why? The human system is

replete with energy. It is continually receiving powerful charges of dynamic force. What becomes of this power which is more than sufficient for our daily needs?

No person should be weak or sick or inefficient. Everybody should be able to accomplish all that he wants to do. Yet such attainment is scarce. At the very pinnacle of success, the victor's heart stops beating or his nervous system collapses or his arteries refuse to work. Why? Not because he has failed to receive power, but because he has not known how to use it. Generally he had neglected to keep it under control. He has "raced" his motor when it should have been throttled down to normal. He has thus wasted his surplus energy which might have been conserved and stored.

Poise is the throttle valve that controls our motive power. It tends to balance the outflow with the inflow and to prevent waste caused by excessive emotion—that of excitement or anger, of fear or worry. Quietness is often mistaken for a sense of poise. Simple lack of action is no more indicative of strength than strenuous restlessness is of its absence. Poise indicates a state of equilibrium gained by the balancing of forces. It is activity so perfectly adjusted as to give the appearance of suspended motion.

The spinning top seems motionless in its whirling energy. So the human mind may function swiftly, yet keep its perfect equilibrium. In our daily life we are more or less susceptible to the fear thoughts of the race. But the man of poise is not played upon by this negative influence of chaos. None of these things moves him. As long as his activity of mind maintains its balanced adjustment in Truth, he cannot falter or fail.

There is a true axis of being, a point of absolute stillness within the soul, where the peace of God reigns. It is possible for tumultuous race thought and sensuous belief to revolve around this center and leave it quite untouched. Yet it is far from being a negative condition—this quietness of spirit. It is a vital, masterful attitude, the result of a number of positive elements which have been acquired and set in operation. Perfect poise suggests balance of power attained through the harmonious relationship of one's personal characteristics.

Self-depreciation and self-distrust cause most of our failures, therefore confidence is one of the important elements to be acquired. This is not easy for those who have always lacked faith in their own ability. This lack of faith has often developed fear, to an abnormal degree. Fear brings about mental conflict so disorganizing that it often all but paralyzes earnest effort. It keeps its victims in a constant state of inharmony, and this is the exact opposite of the quality which makes for poise. When we are afraid of meeting people or of displeasing them or of seeming incompetent or ridiculous or a hundred other imaginary but agonizing things, it is best to try to understand just how all this is going to manifest in our behavior.

"Now faith is the assurance of things hoped for, the conviction of things not seen." Faith is a Self greater and stronger and more powerful than we seem to be, gives us *assurance* of that Self—conviction of its possibility. It helps us to have the confidence in ourself that we wish others to have in us. We can scarcely expect others to appraise us highly if we ourself fail to do so. A realization of potential powers and possibilities gives a sense of mastery which tends to produce the har-

mony so necessary to poise.

Nor should you develop a sense of exaggerated ego. It is always a hindrance to poise. We contact it in the man who, although constantly criticizing others, immediately defends his own actions when they are questioned. This man has a constant sense of grievance and suspects that others are always underrating his ability. It leads him to continually tell you how good he is, and how no other person could fill his place. He also believes that those who are ahead of him have risen, not because they deserve it, but by the favoritism shown them by influential friends. The exalted ego attitude is not to be confused with the self-confident one. It disturbs the balance of harmony quite as much as the inferiority complex does. It cannot work happily and graciously with others; on the contrary, it is irritated by its associates and uncomfortable in their presence.

Self-consciousness is another barrier to poise. It attacks both those who are fearful and those whose ego is over developed. In either case it casts a shadow of self over their work. It is said that Michaelangelo kept a lighted candle in his cap, against his forehead, to avoid casting his own shadow upon his work. No man can see to do his work well with a shadow of either his weakness or his importance obscuring that which he wants to accomplish. If he is poised and centered in Divine Mind he will cease to regard that little self which has been shading his efforts and interfering with his true expression of being. He cannot be thinking always of how remarkable or of how incompetent his work is, without losing much of its effectiveness.

A noted educator is quoted as saying that the way to develop poise is to go and get a mastery. He does not mean mastery that dominates people, but that which

gives a sense of triumphant satisfaction in its comprehensive knowledge of some one subject. That subject which most interests you—begin now and study to learn everything connected with it. For a thorough knowledge along some one line gives a superiority far exceeding that gained through a superficial smattering of many things. It is a sure remedy for fear, and leads straight to self-confidence and self-approbation. It gives purpose to life, and purpose concentrates the forces to resist irritations and distractions.

The person with a purpose fixes his attention upon it instead of himself. He is interested in what he is doing instead of what he is feeling. He lives above the world of tribulation. He has “an anchor of the soul, both sure and steadfast,” and he is “rooted and grounded” in the knowledge which gives him a full assurance of power.

The one who has developed poise has found the peace that passes human understanding. He has learned what Jesus meant by entering into the closet of the mind and shutting the door against all intrusion. There, in the secret place of his own soul, he replenishes his strength, in quietness and confidence. For quiet and solitude are necessary in order to hear the “still small voice” of God. One who has thus renewed his strength and, through self-control and self-discipline, has harmonized his personal characteristics, is invariably a person of poise.

The poised person does not fume or fret over trifles, nor does he waste his nervous energy in restless tapping or fidgeting. He does not hurry in either movement or speech and he knows that exaggeration and over-enthusiasm are fatal to harmonious balance. He cultivates a courageous optimism, because no

person has ever been known to call a pessimist well poised. He avoids perversity and stubbornness, and he “resists not evil.” He does not argue. If he feels it is necessary to express a difference of opinion, he does so, quietly and without antagonism. He listens calmly to the other person’s point of view and gives it due consideration. He is happy over success, whether it is his own or that of another, because his heart is filled with good will toward all people.

“Let not your hearts be troubled.” This was the Master’s farewell message to those He loved best. “Peace I leave with you; my peace I give to you.” *His* peace is the secret of a poise that nothing could disturb; a poise that faced adulation and ignominy alike with calm composure; a poise that sensed the value of both acclamation and derision; a poise that remained serene in the midst of cruel betrayal, unjust accusation, and atrocious punishment. Most amazing of all, a poise that was free from the arrogance of successful attainment.

We have the report of this poise in the story of those two friends who, walking toward the village of Emmaus, and excitedly discussing the events of the day, were joined by the Master. There was no emotional display—nothing of the “conquering hero” attitude. Jesus did not even make Himself known to them. Quietly and calmly He explained why such things had happened. And later when He met the little group of those who were dearest to Him, do we read of shouts and tears, of blasting and ostentation, or of pride in His marvelous achievement? No. He stood quietly in their midst, giving the accustomed salutation, “Peace be unto you!” Gently He calmed their excited agitation. “Why are you troubled? And why does fear arise in your hearts?”

Too long the Nazarene has been called the Man of sorrows, as though He were eternally swayed by human emotion. A much better name would be the Man of poise. In harmonizing His personal characteristics He had found peace of soul. In harmonizing His mind with the Universal Mind which He called the Father, He had found power. His poise combined the two. He was both strong in His calmness and calm in His strength.

Pease and power—we may all possess them. They are inherent gifts, but their development depends upon ourself. Is our soul troubled and oppressed by fear and worry? We may contact, in mind, the peace that is beyond explanation. Is our body racked with pain? That peace will heal the cause. Do the petty irritations of daily life upset us? Have we lost faith in ourself and in others? We may find and touch the Source of power within ourself. Are lack and want staring us in the face? We need not recognize them—they are shadows. Although they may frighten us with their seeming reality, we have the power to scatter them into nothingness by turning the brilliant light of Truth upon them. Is our heart saddened by grief and affliction? He will keep those in perfect peace whose minds are stayed on Him, because they trust Him.

But something is required of us. We may not indulge in destructive thought. We may not “bear false witness” against others. We may not even allow them to hold a grievance against us. Before we can make any great contribution to the universal good we must first of all be unified

with our "brother"—that image and likeness which is in all humanity.

If we cannot love and be harmonized with the good we see expressed, how can we believe in and trust that which we have never seen? And if we are unable to do this we shall never have the confidence in that greater Self which is the miracle worker of the ages. For it is self-confidence that measures the height of our power. "According to our faith" we shall receive. We can make little headway in life unless we get at least a glimpse of our higher, nobler Self. As we learn to depend more and more upon this divinity within, we shall find ourself growing more and more serene, and at the same time, more and more powerful. When we have found peace and the inner Source of power, and have realized both in perfect combination, we have touched the secret of poise.

No man is truly great until he has attained this harmony of spirit. The disturbed mind cannot see clearly or truly. It sees "through a glass darkly," while the poised mind sees "face to face." There is positive constructive force in poise, indicating as it does a perfectly balanced mind. To be poised at our work does not mean that it needs to be slow and deliberate. The exact opposite is true; the calmer the spirit, the faster the accomplishment, because no energy is wasted. Logically, the quality of the work is finer and there is no tiring effect. Our work should not tire us if it could be done calmly and directed straight toward a settled purpose.

Poised thinking is the very soul of art. It deepens and enlarges the mental capacity beyond any limit we can place upon it. The poised speaker carries conviction to his every listener. Whether he is talking

from the lecture platform, the stage, or simply as man to man, his word is powerful. The same is true of the musician. Any hand can pound the keys of a piano, but only the trained poise of a Paderewski can draw forth great harmony.

For those who would have refreshing sleep and restful relaxation, poise is the very foundation stone. We all know how exhausting some sleep can be, and how much that is called rest plays havoc with the nerves. But to rest in the calm strength of the Infinite is to be poised in the Christ spirit, and to "sleep in peace." May we, then, receive this power, through His spirit, in the inner man, that Christ may dwell in our heart through faith. May we be rooted and grounded in love, and quick to apprehend what is its breadth and height and depth; and may we be poised and centered in all the fullness of God. ☺

Treasures

By Richard Spacek

Treasures of nature
are wholly imperceptible, indescribable—
most admirable wonders,
and fully merit man's respect, admiration,
deepest, warmest gratitude.

How soothing is their breath!
How inspiring their ingenious forms and
colors!

Man's creations art, can be nice, practical;
but those of nature
are so unspeakably gracious masterpieces,
that man can only sing praise for their
original,
noble existence.



The Incessant Answer

BY RUSSELL A. KEMP

DOES IT SOMETIMES seem to you that life is a struggle to be something other than what you are? When we are boys, we long to be men. When we are men, we long to be bigger or better men. When we are poor, we long to be rich. Becoming rich, we long to be richer, or more secure and safe in our riches. So it seems that we appear never to be satisfied. Perhaps in some moment of reflection, we think of the fable of the donkey, trotting after the carrot perpetually dangling just beyond reach of its eager teeth . . . and wonder if it applies to us.

Yet there are moments when the endless struggle to be something else or somewhere else is forgotten, and we enjoy just being alive. We take a walk along a winding path, above but near the ocean. It is a sunny morning in early spring. Cool, from a breeze, but the heat of the sun strikes through our clothing and it warms our backs. We relax. What is that pleasant

smell? It is clover! A little clump of it has been warmed by the sun, and the fragrance makes us sigh with pleasure.

There are so many beautiful orange-and-black-laced Monarch butterflies. They are fluttering and climbing over the tall bushes, which have large plump spikes of purplish-blue-and-red-tinged little flowerlets. Like the bees, they are seeking nectar. The sea is a heavenly blue, and when the knife-edge of a wave first begins to break into white, there is the flash of an ineffable watery green pouring itself into the foam. It always makes us catch our breath.

We feel intensely alive, enjoying every moment. The butterflies fluttering around us, unafraid, make us think of Eden. A little bird with glossy, brownish-black feathers and shiny eyes walks toward us. He comes almost within reach. He does not fear us either. We feel warm love for him, and make friendly noises,

but he turns and walks away from us with quick little steps on some important private business of his own. And we too walk on.

Undoubtedly, we have escaped to Eden. We say "This is living!" We do not want to be anywhere else than where we are, doing just what we are doing. We are back into the simplicity of being satisfied and happy and alive. This *must* be Eden!

Where are the carrot and the donkey now? Right where they always are. They are in a false sense of being, which afflicts almost every living soul upon the earth. Just now we are tuned out of this false sense of being, because we are happy. Our senses are being gratified. We are being bombarded and fed with beauty and warmth and the innerly sensed companionship of living creatures who live unselfconsciously. Somehow, we intuitively share their utter absorption in being what they are and doing what they are doing, and in their enjoyment of it.

Is this what life was once like all the time, before we fell into the trap of wanting something else, something more? Is it desire that is the cause of the unrest, the dissatisfaction that always makes here and now seem lacking when compared to some future time? Is the serpent in our garden desire, always telling us to compare what we can have with what we are not allowed to have? Was it desire and discontent that got us expelled from Eden, thrust out into the thorns and thistles?

I believe that there is an answer to these questions. And I believe that this answer belongs to us, that it is always trying to call itself to our attention in order that it may enlighten us. I believe that it is an insistent answer, because it causes us to ask the questions and be dissatisfied in the first place. It longs to satisfy our dissatisfactions with itself. That is why I call it the insistent answer. There is a Sufi aphorism which suggests this: "I was a treasure and longed to be revealed. So I

created creation in order to reveal myself."

To me this sounds as if God, being a boundless, ineffable supply of all good, must create a demand for this good, must cause us to want it, in order that He may bestow it, and enjoy His creation's enjoyment of it. Does God advertise? Well, there is another ancient maxim: "As above, so below." Perhaps modern business with its incessant advertising, to create a demand for its innumerable products, is merely imitating in a limited,



human way the incomparably superior methods of the infinite Storehouse, aimed at getting Its vast supply system into operation.

Do not both systems rely on creating desire? So what is desire? From the Truth standpoint, desire is just infinite good seeking an outlet, seeking expression. Then how should we react to our insistent desire for more and more good? Some say that we should renounce desire altogether, in order to enter into the divine reality which satisfies desire.

I do not think that Jesus taught this. He did not say that desire in itself was evil, or that we should try to kill it, or escape from it altogether. How can you escape from desire by *desiring* to escape from it? While you are feverishly trying to escape

from desire, are you not still expressing desire?

On this point Jesus displayed the supreme good sense, the utter practicality of all great mystics. Do not try to escape from desire, just satisfy it by divine means. Did He not say "Therefore I tell you, whatever you ask in prayer, believe that you receive it, and you will."

Our trouble is that we seem to live in a privately constructed "carrot-and-donkey mental world," where fulfillment of our desire always appears to be just out of reach, because it is obviously not where we are in space, or at this point in time. So we always seem (to ourself) to be pursuing our desired good, which we think is kept from us by space and time, like racing greyhounds chasing an electric rabbit. They never quite catch up with it, because it is not built to be caught. It is built to stay tantalizingly just ahead of them.

So I believe that Jesus would have us quit playing the carrot-and-donkey game. Instead, practice believing, practice receiving. As Emilie Cady says, it is the supply for our need, already existing in the invisible, which has caused us to desire it. "Desire for anything is the thing itself in incipency." Paradoxically then, it is the waiting answer to our prayer which has caused us to pray.

Life longs to heal us. Love longs to love us and be loved through us. Strength forever strives to be strong, as us. Power yearns to be powerful in us. And as for wisdom, "more precious than rubies," the Bible says that it "cries aloud in the street," meaning that we can have it for the taking.

Then why will none of us, or at least so few of us, quit our desperate search outside of ourself, and accept what strives to bestow itself freely from within? Why?

Because we do not know the insistent answer. And we do not know the answer because we do not know the great law, the law of being, that governs the relationship

of God with His creation. We can come into an understanding of the law of being only by knowing ourself and what we really are. What are we? We are that which causes desire. We are also that which fulfills desire and satisfies it. We are a vast, limitless, measureless, timeless, infinite capacity to be anything we truly conceive ourself to be.

Please stop and (very thoughtfully) say this to yourself right now:

I am a vast, limitless,
measureless, timeless,
infinite capacity
to be anything
I truly conceive
myself to be!

It would help if we could mentally say this as though it were followed by a million exclamation points . . . for even these would not sufficiently emphasize



the staggering implications and magnitude of this declaration.

It is staggering because in it is wrapped up a condensed, power-packed statement of the law which governs not only man as a species, but the Creator also, in His relationship with man. Jesus was quoting from this law when He said to the centurion, "'Go; be it done for you as you have believed.' And the servant was healed at

that very moment."

You are the power to be anything you truly conceive yourself to be! *Conceive* is a much more definite and powerful term than *think*. To conceive is to become pregnant, in a physical sense. In a metaphysical sense, it means to have an idea or a concept in mind which is vitally real, vitally important.

To me, the phrase "anything you truly conceive yourself to be" does not suggest an idle fancy, a passing wish, or even a form of words which we concentrate upon briefly at certain times, for the purpose of impressing them upon our subconscious mind in order to make them come



true. On the contrary, it suggests a deeply held desire, an idea that we are willing to work for and live for, and if necessary, to deny ourself for.

For example, suppose I have conceived myself to be unfortunate, failure-prone, always encountering hard luck. My experience naturally will bear this idea out. This is no passing fancy, no idle thought. In the popular language of today it is a "gut conviction." But nevertheless, it can be changed . . . when I conceive the idea of changing it, getting rid of it.

The same law of mind that produced this belief of being unfortunate, in response to my own continued negative thought and feeling, can replace it with the belief of being fortunate, if I give to it my consciously directed thoughts of

being fortunate. This new concept of being fortunate will be firmly grounded, because it is in agreement with the divine Self of me, which is the real source of every bit of good fortune and success I have ever enjoyed.

Yet if I want to conceive of myself as being fortunate, successful, magnetized to good luck, always getting the breaks, can I effect this radical transformation by a few selected thoughts and daily periods of mental concentration? Undoubtedly this will help. It will challenge and begin to unseat the deeply felt beliefs of being a "hard luck guy."

But are there not quicker and better ways? Have we overlooked and failed to use a wonderful secret way, even a magical way, of reversing and getting rid of wrong mental beliefs? Jesus gave it to us when He told us to become as children: "Unless you turn and become like children, you will never enter the kingdom of heaven."

The outstanding characteristic of being a little child that I remember is playfulness, inventiveness, imagination. A broomstick between my legs was a horse, and I was a cowboy, galloping over the range like my big brother. If we could just remember this playful mood, place ourself in it, pretend as vividly now as we did then that we are what we have affirmed ourself to be, would this be a shortcut to freedom from our old concept of failure, into the new concept of being a success?

I believe that it would. I think this could be a truly magical method of replacing deeply-held negative concepts with positive concepts . . . provided that along with our pretending and our playfulness we knew clearly that we were working with God's great law of being, a principle teeming with divine creative power.

Suppose we were to affirm, "I am truly fortunate and successful in my life experience now," choosing this as a corrective master concept to banish forever the idea

of being prone to failure and disappointment. What would our fact-bound human intellect say at once? "How can you say that? Look at the facts. What are you trying to do, kid yourself? Quit being a Pollyanna!"

Let us deal with this objection and dispose of it forever, here and now. The whole history of human progress in science, business, transportation, medicine, any and every field of life, is a record of looking at facts, not as great unchangeable finalities, but as things that could be changed if they needed to be changed.

Edison, Bell, the Wright brothers, Lindbergh, Marconi, and in our day the aerospace scientists, all were faced with the most staggering, challenging facts which shouted "No!" to their dreams and deep desires. Had one of them quailed and quit before a particular set of facts, others could not have built upon his overcomings. We would never have known the supreme thrill of seeing one of our kind step onto the unknown surface of the moon.

Imagination, working with faith, conquered these hostile facts. What this team has accomplished in the last half century! How wonderful it would be if all of us who are working with the great creative powers of the human mind could think more highly of ourselves, and of the great "mind-power movement" which began in

the last century. We too are working with imagination and faith, but we do not appreciate their importance as we should. As Truth students, we do not appreciate ourselves as we should. We still tend to quail before the opinions of the world, and the old-line fact-facers of the world.

But the day will come (and it is drawing nearer) when the great pioneers of the New Thought era, of which Emma Curtis Hopkins and the Fillmores were major prophets, will be recognized not as cultists or religious freaks, but as spiritual scientists and benefactors of humanity.

Edison tamed the awesome power that produced the lightning bolt, placed it at the service of humanity, and banished darkness from people's homes. But the Fillmores tapped the even more awesome and unknown power of God. By humble and devoted spiritual research, carried on in obscurity and motivated by love, Charles and Myrtle Fillmore banished darkness from people's mental homes, and placed their own illumined perceptions at the service of humanity without price, to heal it of its grievous wounds.

In their own lives, working with their own bodies and restoring health to them, they changed apparent facts of sickness and lameness to facts of health and wholeness. In their healing work they faced facts that bore the most challenging names, and transformed them. Charles Fillmore said: "I had applied the healing principle to my own case with gratifying results. My chronic pains ceased. My hip healed and grew stronger, and my leg lengthened until in a few years I dispensed with the steel extension that I had worn since I was a child."

Now the Unity Movement has not grown and flourished as it has since 1889 because it would not face facts of sickness, inharmony, and failure. Obviously it has grown because it regarded facts like these merely as things that needed to be changed, could be changed, and were

Unity Churches, Centers, and Teachers

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

changed, through the limitless power of the Father Presence and the healing Christ, in their ministry.

From the metaphysical viewpoint, it would be the height of folly to fix one's attention on such facts of human existence as sickness, lameness, misfortune, and lack, in order to correct them by spiritual means. In modern terms, we would then be "problem-minded," or problem-oriented. In order to heal, we need to be "solution-oriented."

Why should we focus our attention only on our ailing body, our unhappy feelings, or our being in a hospital bed or a prison cell? Only a tiny part of us is really involved in any of these. There is an infinitely greater part of us which is never involved in such things, is superior to them, and is the corrective for them.

The research of some top-level modern scientists has led them to conclude that there is an invisible, intangible (but very real) spiritual "force field" which surrounds us like a larger body, which permeates us and lives through us. This force field which functions above time and space must be in reality a part of us, and we are a part of it. Since we are a part of it, it loves us as itself.

In metaphysical terms, one may think of this force field as being the "divine body idea." Sickness, pain, fever, congestion do not arise in this force field. They are caused and sustained by the intense, false human beliefs and negative emotions which we have indulged. These form a sort of "interceptor medium" which prevents the force field pattern, or the divine body pattern, from normally expressing itself as health.

There is a world of meaning in the word *pattern*. Joseph Shipley explains the word's origin in this way: "The father was the model of the family, the tribe, as the archetypal pattern is the Father in heaven, who made man in his image. The word shows this in its background. *Pattern* is

from the Latin *patronus*, support, model, which in turn is from *pater*, father."

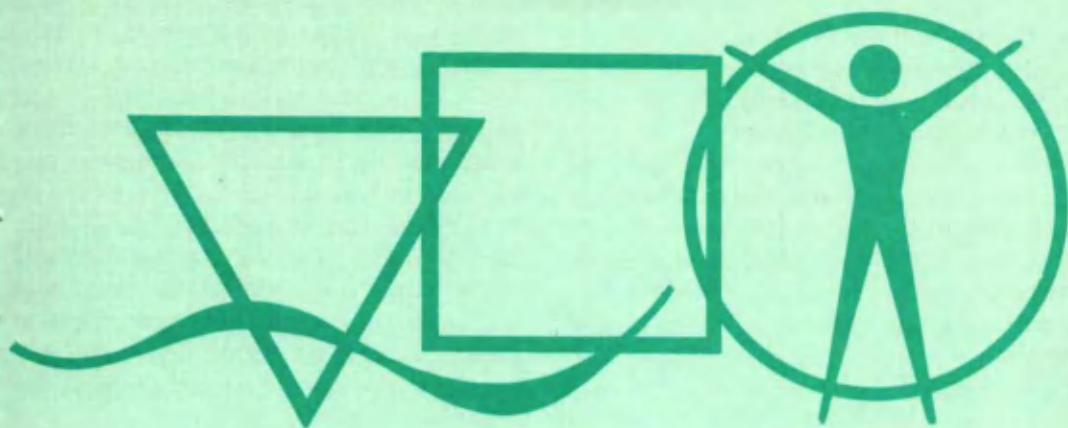
At once we think of "Our Father who art in heaven." Since our word *pattern* is derived from the word *father*, could "Our Father who art in heaven" also mean "Our pattern which is in heaven"? One modern physicist is now quoted as saying that it is the divine pattern, the force field or force form surrounding, permeating, and animating our physical body, which is really the man made in God's image and likeness. As mentioned above, negative emotions, stress, or physical injuries form an interceptor medium which prevents the divine pattern from expressing itself. A possible parallel would be the jamming of a radio broadcast by another broadcast, as sometimes practiced in certain areas.

So if we really want to face facts, why not face the existence of this "super fact," the divine corrective, the perfect idea of us? Which do we want to have prevail—the ailment or its antidote? Are we to be sickness-minded and sickness-oriented, and at the same time try to cure the sickness? Or are we to be health-oriented, solution-oriented? Is not the healing, the solution, ever seeking to have us accept it? To quote from my book *Live Youthfully Now*: "There really never was any gap between desire and its fulfillment. They were always the same thing, perceived in two different ways."

It is this eternal antidote to sickness, the infallible solution to every problem, which I call the "incessant answer." A Unity lecturer once said: "There is a kind of double action in Spirit. While I am seeking my good, my good is also seeking me." However, the great law which acts as the go-between, the delivery service between the universal and the personal, must be served in order that both seekings may be fulfilled.

How do we serve the great law? First,

(Continued on page 60)



PATTERNS FOR SELF-UNFOLDMENT

... challenging and inspiring patterns of lessons and exercises through which you may learn to realize for yourself, to experience at firsthand, and to express more fully and freely the infinite spiritual potential that is within each and all . . .

BY RANDOLPH AND LEDDY SCHMELIG

Dear Student:

Have no doubt but that Truth gives freedom, joy, peace, and health. These are the natural and sure outpicturings of the spiritual wholeness you are beginning to experience!

The Christ within you is your unfailing source of harmony and wholeness. Look inward to infinite wisdom for the great

idea of unity with God, and know that in this awareness, you are perfectly whole and happy.

A single idea born of wisdom is irresistible. No one can estimate the power for good that is in an idea generated in the center of the home of ideas, the inner man. When an idea comes from that great galaxy of

supreme ideas it goes forth in strength and harmony. It is a perfect sphere with no point liable to friction or collision (*Charles Fillmore, Talks on Truth*).

You are lifted by constant love and prayer as you begin this month's study. In this awareness, begin the lesson with a feeling of happiness and expectancy; be receptive to divine ideas, and look forward with faith and joy to wonderful results!

PATTERN FOUR

Learning Wholeness

Lesson 4: Completeness

You have begun to realize that the method of affirmation and denial you have been using can be applied to any challenge in life. But this method of positive thinking is not only a way of regaining your sense of balance when you are ill or disturbed or in trouble; it is not only a method you use when you are in need of a healing in life, but it is a process that is completed in a *constant state of consciousness*.

The secret of healing lies in lifting the consciousness up by faith into the realm of God perfection, thus clearing the way for God's original perfect healing and blessing work to be done . . . (*Lowell Fillmore, Things to Be Remembered*).

The use of affirmation and denial is a technique to help lift your consciousness into "the realm of God perfection"—to a state of constant awareness of the infinite goodness of God. A denial need not always be an outright statement, but a kind of mental overcoming of negative appearances; an affirmation need not always be a definite positive statement, but a subtle, inner recognition of Truth. Through the idea of affirmation and denial, you are building a greater consciousness.

You are building a perfect body in your mind; you are building a peaceful, loving attitude; you are building an expectation of good in life. As you continue in this activity, you must watch your thinking very carefully to see that no negative perception impairs this mental image. Let no imperfection of any kind be accepted in your thinking, for how can you be whole if your thinking is not whole? See things as they are, yet see beyond appearances to God, omnipotent good. Let your consciousness expand to encompass the whole of things!

As you grow in this consciousness you attain an attitude of praise; you continually give thanks for this beautiful, perfect body, for this wonderful mind, and for this life of infinite possibility. Praise the health and happiness you idealize. Know that all good is now being made manifest in your life. Turn away from any false appearances, and affirm inwardly with all your mind and heart:

I joyously give thanks that I am whole and perfect, right now.

You can begin to feel the lifegiving activity of Spirit bringing your thoughts of perfection into manifestation. God is now manifest in every cell, every idea, every situation. Whatever words or statements you use act as a signal, a preparation for this sense of certainty, this consciousness of completeness.

In this consciousness, you know that God's will for you is perfect wholeness. As you begin to think in accord with this divine will, you *will* healing in all things. You call forth the loving, healing action of God.

You know that God has not given you sickness and weakness and limitation; He has given you health and freedom. Choose these gifts with all your power of will. The affirmations and denials you are using are tools to this end; they express your choice of Truth over false appearances. Through

the method of affirmation and denial, you renounce the thought that burdens of ill health or disharmony of any kind are the will of God, and you affirm the truth that that which is changeless good can will only changeless good. You begin to see yourself on your own highest level of expression—that of Spirit, eternal and free. Every apparent obstacle becomes an opportunity for enlightened choice; you choose to give up a false concept or condition, or you choose to overcome it. Often once the choice is made, the obstacle disappears, or its ability to disturb you passes away. You realize that every day is filled with the possibility of overcoming!

Remember how an overcoming feels. Think of physical overcomings: that first morning after a bout with a cold, when you can breathe easily and when you know you are completely well. Think of that deep breath that comes with this realization. Breathe it now—that breath of freedom, of release. Express the feeling that you have in positive words, such as:

I am free of all limitation—I am strong and pure, ready to do great things!

Register the joy of this sensation. Maintain this consciousness of praise and joy. The experience is exhilarating, freeing, for it indicates an underlying unity of all experience.

Out of the duality of good and bad, positive and negative, sickness and health, discord and harmony, emerges a unity that is constant, beyond duality. Your understanding of ultimate good transcends what may seem to be relatively good and right—your mind reaches to encompass the idea that God is far better than you had thought. You may have begun in search of physical healing, mental tranquillity, or harmony in your affairs, and now find that there is a spiritual wholeness that transcends all of these phases of healing.

This truth is your inspiration, yet do

not be impatient with yourself or with outer conditions as you work to realize this spiritual wholeness. *Do not be impatient.* Rest in the certainty of God as the all-powerful Healer. Develop a consciousness of completeness, a sureness of God's perfection *at hand*. "Patience is not passive waiting, but active, faithful expectation" (*James A. Decker, Magnificent Decision*). When you develop this quality of patience, you do not give up hope—you give up hopelessness. In this step, believing is completed in being; "I believe" becomes "I am."

Every healing is accomplished through the application of God's principle of wholeness, whether material agents are utilized or not, whether the healing takes place instantaneously or in "God's instant men call years." . . .

Those who traveled a mile to reach and touch Jesus' garment were healed immediately, and so were those who traveled twenty miles. The distance, the time involved, varied for each individual; the healing in each case took place instantaneously.

So it is with our application of the principles of Truth. Sometimes we wait months, or years, for the realization of some cherished desire. Sometimes we grow impatient, or even bitter, when we think that God does not quickly answer our prayers for something that we "really need." Yet the actual demonstration of that for which we pray always takes place instantaneously—when we are ready for it (*James A. Decker, Magnificent Decision*).

Time is finite, yet that wholeness you seek is infinite. Only let your thinking be ready to receive Truth, only be ready to let it be expressed in your life, and any moment is "God's instant." The process of receiving wholeness, of feeling that you

are filled with Spirit, completed by God, is really the goal of all religion. In this consciousness, you pass beyond the finite and into the infinite. You leave limitation behind and come into limitless joy and abundance. You overcome self-bondage and reach eternal freedom. You see beyond apparent division to the unity that is divine love.

What does being whole mean in life, in your body, in your mind? That longing for wholeness within you is the love song of all time, of all people in all languages; it is the recognition that to be completed by God is to be whole.

Love, in Divine Mind, is the idea of universal unity. In expression, love is the power that joins and binds in divine harmony the universe and everything in it (*Charles Fillmore, Christian Healing*).

Spiritual experience leads you to think thoughts of perfect love and wholeness. When you think these thoughts, you can instantly have a sense of completeness. This sensation is manifest in your physical being as health. This sense of completeness is manifest in your mind as understanding and love; it is manifest in your life as order and peace.

Dwell for a few moments on the qualities you associate with God. You may behold God as perfect health, infinite goodness, wisdom, and love. When you recognize these qualities as the reality in and through all things, you at once begin to see them manifested in your life. It is not only that your increased attention to these qualities makes you more aware of the innate good in your life and affairs; your loving thoughts actually attract to you blessings of vitality, right understanding, and your highest good.

Think of the quality of divine love that you associate with God. This love is infinite, whole, complete. You know in your own experience that when you feel love, you have a sense of completeness, of

wholeness. When you love, you actively see the good in people and things. Your thoughts and words of praise bring out the good in others and bring about blessings in your life. The law of healing and happiness is simple—only love. In order to restore wholeness in your body, see the good in it, send love to every part of it. Recognize your body as the temple of the living God. If you want peace of mind and understanding, know that your mind is the channel of expression of your inner Christ self. Lovingly salute this life you live! Praise life!

Have you learned that there is more to life than you had thought? Have you had healings? Then you realize that it is necessary to renounce the thought that “you” are the healing agent. The “you” of appearances, the finite you, does nothing. But that self which is within you, that which is beyond all personality, that which is nameless, ageless, birthless and deathless, is the divine “do-er” in your life. This is the true self of your being; it is self-luminous, eternal.

We are spiritual beings first, before we are mental, emotional, and physical persons. It is this spiritual self that is perfect and whole, always, for it is the self created in the image and likeness of God (*Mary Katherine MacDougall, Healing Now*).

Do you think that you are suffering? That Christ within is beyond suffering. Do you think that you are weak or ill? That Christ within is untouched by illness, knows no weakness. Do you think that you are unhappy or isolated? That Christ within is eternal happiness and unity. That Christ self within you is dependent on no outer condition whatsoever. It lacks nothing, and is right now absolutely whole and complete. You become one with that self, and the universe is revealed as whole and complete to you when you recognize this reality.

By identifying yourself with the Christ self, you quicken that in you which is correspondent with God. You strengthen that divine connection and clear the channel for all that is good in your life. Just as there is an underlying harmony and perfection in the universe, however things may appear, so also there is an underlying harmony and perfection within you. This is the center of your being, that balance point within you, that inner fullness and completeness of Spirit.

The idea that you are intrinsically whole is not new or foreign or difficult to accept. You cannot read scriptural accounts of healings without a thrill of recognition. You know that healing is more than a possibility; the experience touches on ultimate reality. Healing is undeniable, unchanging, for it is grounded in Truth, it is grounded in you.

That you are spiritually whole and complete is really already known to you. Even when you contradict that inner knowledge, you are aware that you are admitting to a half-truth. You know that an illness cannot be eternal, infinite, but is always somehow separate, transient, false. A physical limitation may affect or influence you, yet it is always less than you really are.

The Christ self within you watches over you night and day, without break. In apparent illness or in health, in apparent lack or in abundance, in happiness or unhappiness, it is there, waiting to be realized. There is not a single moment's pause in the constant attention of the Christ in you. Think of this loving intelligence watching over you, abiding within you, strengthening and protecting you in all things. Think of this loving, healing activity with you even when you are asleep, present in every cell and system of your body.

Once you have realized the unlimited healing power within you, you will never again be quite the same. This acceptance

and experience of healing brings to you a new sense of wholeness and of the all-sufficiency of God. Immediately give thanks. Thanksgiving is the completion of the process, and the opening of the way for even greater experiences, even more complete oneness with God.

As you give thanks for the wholeness that is now being manifested in your life, it is almost as if you can perceive that still, small voice within you saying to you, "Yes, the healing you seek is already established in Spirit, but do not stop here, for much more awaits you!"

All your life you may have believed that you have been seeking health, but you have been seeking only God. All your life you may have believed that you have been seeking harmonious conditions, but you have been seeking only God. All your life you may have believed that you have been seeking peace of mind, but you have been seeking only God. Come to the realization that God, and God alone, is your goal. With this realization comes the wholeness, the spiritual completeness you seek.

Practice Exercise

Sit relaxed and still, keeping the spine straight. Resolve to experience completeness; resolve to feel oneness with God today. See that all the days of the past and all the days of the future are complete in this present moment. Now is the time to have perfect health, not yesterday or on some future day. Now is the time to be happy; now is the time to know God.

The infinite possibility of life fills *this very moment*. All that you seek is here, in this moment of stillness. Rest in this wonderful idea.

You have a growing sense of oneness. All time is one, all experience is one, and you are one with God and the universe. In God, you are complete.

When you think that you are only a

body, or that you are only a mind, you are apart from the universe. When you realize that the divine Self of you is one with God, you are one with all that exists.

As you hold these ideas in mind, let your thoughts flow naturally for several moments. Think of yourself, think of your life; watch the trend of your thoughts.

Although you feel generally inspired about the true nature of yourself, the thought may come to you, "I have a particular physical weakness." At once complete that thought with the truth, "Apparently I have a weakness, but in reality I am whole, healthy, and complete in God; that reality is manifesting in me now!"

Turn your whole attention to this freeing, fulfilling idea. Become still and give thanks that you are whole and complete in God.

If you have the thought, "I have bad habits," or "I feel hurt, resentful, angry, afraid," complete the thought with the truth, "Apparently I am limited in thought and feeling, but in reality I am all-wise, happy, serene, and complete in God; that reality is manifesting in me now!"


Turn totally to this idea. Become still and give thanks that you are whole and complete in God.

If any thoughts about negative outer

conditions come to your mind, such as, "Life has no meaning; nothing works out right," immediately complete these thoughts with the truth, "Apparently life is chaotic and confusing at times, but in reality, all is in divine order, complete in God; this reality is manifesting now!"

Rest in this thought with all your being. Become still and give thanks that all things are whole and complete in God.

Each day this month continue in this exercise in the time you have set aside for your course work. Yet develop the habit of watching your thoughts at other times also. Consciously complete half-truths in your thinking with the Truth you know. Expand your consciousness to encompass the whole of things in every situation, in every experience. You can no longer accept illness or unhappiness for yourself or others, for you see beyond these apparent limitations to the spiritual completeness of all things. You have discovered the secret of wholeness.

It is not necessary to list for you case histories of recovery and healing in mind, body, and affairs through enlightened positive thinking, although truly they are without number. Only follow your innate inclination toward God, and the record you keep in your Spiritual Diary becomes a living case history of your own. Give thanks for the dramatic spiritual unfoldment you have experienced, and for the limitless unfoldment yet to come. 

The Gift

By Barbara Pye

What can I give Him—
A springtime of life?
What can I give Him—

One moment of quiet?
What can I give Him—
A bouquet of flowers?
What can I give Him—
Long prayerful hours?
What can I give Him—
Oh, heart, tell me how!
"My child," He says in answer,
"Give me your now!"

The Beautiful Way of Life

BY CHARLES LELLY



ALIVE TO THE MOMENT

YOU CAN ENTER the holy of holies by simply going out in your backyard, or to a quiet garden. The portals of spirituality await your arrival, and beckon those who sincerely seek the Source of all.

Contrary to what most of us have been taught, we can use our physical senses to prepare for our spiritual journey. We have confused the sin of *abusing* our senses with its opposite of *using* our eyes, ears, touch, smell, taste to discover fineness, subtlety, beauty. The refinement of our senses opens the portals wide to untold beauty available everywhere. It is only a gateway—not the destination. But without an entrance, how can we find our heart's desire?

Get a single rose from your yard or from a florist (just one, not a bouquet!). Place it in a location that is quiet, with a simple background, lighted in such a way that the rose becomes an object of worship on an altar of your choice. Now you are ready for your spiritual service to begin.

Concentrate on the rose. Smell it, gently touch it—look deep into its expressive form.

As a beginner you may have trouble keeping your whole being focused on this one object of concentration. Your intellectual mind will try to analyze, classify, or give other logical reasons why you should stop this silly activity.

You must persist, and practice giving your whole being to the rose, until one

day in an instant you will arrive at a condition of body forgetfulness. You will not be aware of having a body with senses that are observing an external object. You will have merged into the rose and become one with it.


The form of the rose will disappear and will be replaced by a feeling of formless or abstract beauty—a feeling of tranquillity—or just a feeling of being fully alive to the moment.

The moment may last a few seconds or minutes. An outside disturbance may instantaneously bring back your conscious awareness of your body, and the feeling is gone. But as you persist, the moments will become longer and deeper, and you will come back to consciousness with a lasting feeling of awe and well-being.

In time you will learn to direct your focus on concentration to any object you find beautiful, and be able to penetrate it to the essence of its being.

There will come one day an experience of knowing—a touch of pure intelligence that is beyond feeling and gives you the reason of life itself. This experience is beyond the need of proof—you just *know*! You become an authority of your own experience. If you rush out to tell others, you will discover how easily you can lose your newly acquired self-confidence.

One day during your worship experience there will come a moment sublime, when you know absolutely the oneness of all things. You will glimpse the Source of being, and when you return to ordinary consciousness you will not be able to describe it in words to yourself or others. You must experience it to know. At this point concentration has turned into its opposite—expansion!

Ultimately you will know that out of the complexity of eternal life you chose a highly complex object, and found that its construction was infinitely simple. 

PRAYER POWER

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

Courage and Strength

Dear Friends of Unity: I had a sudden urge to contact Unity by phone, which I had never done before. The voice that greeted me, affirming that healing was taking place that instant, was a blessed rescuer. I felt a great surge of strength, and all fear and panic left me. I felt I had risen high and these conditions were far below. In this exalted state of mind I forgot my ailment and didn't realize until the next day that my cough and nosebleed were gone.

Thank you for the courage and strength received.—*H.T., Illinois.*

“Joy in My Soul”

Dear Friends: I never renewed my subscription with such absolute joy and gratitude. I came here from another state with dreams of spending my late years happily, but the dreams were just that.

Last year I wrote you from the depths of my despair and loneliness, but your reply and the advice therein strengthened my courage to completely relax and know that God had a place for me and was leading me. I prayed and learned to meditate quietly each day.

The way to make a change opened and I came to this beautiful senior citizen's apartment house at a price I could afford. I am happier than I've been in years and more aware of what prayer will do. I am eighty-one years old now and so grateful; I have found such joy in my soul.—*T.M., Michigan.*

Overcoming Stroke

Dear Silent Unity: My father suffered a stroke. The next day, while in the hospital, his condition worsened and the doctors told us he probably would live only a few hours. I called all the members of the family, and we kept a constant prayer vigil at his bedside, asking the Lord to lift him from the shadow of death and into His healing hands. Within a few hours his condition began to improve. The doctors were amazed by the turn of events. Our family knew that the Lord was taking care of him.

Many of our friends were praying for him, but the next day, although he was still holding his own, improvement stopped. It was then that I phoned Silent Unity for prayers. The woman who took my call told me that my father would be prayed for but that the most important thing for us to do was to release his situation to the Lord. Being human, this was easier said than done, and I was in constant agony over what might happen. Finally, through prayer, everyone in our family became more at ease about his condition. A few days later he was no longer critical and he slowly but steadily improved. We know that he will achieve a complete recovery. Thank you for your prayers.—*K.W., Michigan.*



To call for prayer help, phone (816) 524-5104. (If you have an urgent need and have no means of paying for a call, dial our toll-free number: 1-800-821-2935.)

A Quick Recovery

Dear Friends: I called you and asked for prayers because of an attack of arthritis. Later shingles was discovered in the same leg, which crippled me to the point of not being able to walk. I was told I would not walk for several months. Now, three weeks later, I am walking and feeling fine.

Thank you for your prayers and encouragement, by your letters and other reading materials. I know that your teaching ministry has been a blessing to me and my family. Thank God for you.—*V.F., New York.*

"I Am Grateful"

Dear Silent Unity: My lawsuit has been settled out of court and this is what I asked you to pray for. I mailed a letter to you asking for prayers and that very same day my lawyer called and said that the opponents wanted to settle.

I have called you several times for prayers and they have been answered quickly and satisfactorily. Once I asked for help in finding a job. Your answering letter came in the morning mail and that same afternoon I received a telephone call from an unexpected source offering me a job. I am grateful and thank you for your prayers.—*G.L., Missouri.*

Right Employment

Dear Silent Unity: Thank you so much for praying with me to find my right employment. From the moment I called you my faith began to grow and my need began to be fulfilled. I have now begun training in a new line of work and will soon start in a position that shows promise of being most rewarding. From this experience and from the Prosperity Bank drill I am beginning to realize how richly blessed I am.—*J.G., Massachusetts.*

MUSIC ... A BRIDGE TO HIGHER CONSCIOUSNESS

BY DR. IRMA GLEN

IN MY TRAVELS around the world, I have found that music—like a smile—is the same in any language. This manner of communication knows no race or creed, but gives to each according to his need. Music opens doors! I am an organist, and everywhere I play, the reception is the same: loving and appreciative, for music transcends human boundaries and is a bond of brotherhood among people of all faiths. It is a unifying force; it bridges the differences that divide men. Music can build bridges to link men to one another, and it can also serve as a bridge to a higher

consciousness within the individual.

Music is meant not only to entertain, but also to bless, to uplift, and to engender the quiet and peace necessary for meditation. Thus music is not always an end in itself, but can be the means to achieve conscious union with God. The right kind of music sets the tone for tuning in to the Infinite, the kingdom of God which is within us. It helps to unfold the intuitive faculties and to alleviate mental, emotional, and physical tensions produced by the pressures of modern-day living. Many persons are too worried and



distressed by world uncertainties and complexities to be able to follow the path of reason and logic to spiritual poise and inner attunement. For them, music is a way of by-passing thought and directly reaching the heart and feeling nature. Music often accomplishes in minutes what might take words hours to achieve.

A friend has written to me: "I love your Christ music! It pours from a well of wonderment. It blesses, it caresses. It leads to at-one-ment. It welds the molten metal of the melting heart to higher things—to the gold of God. What I mean to say is: vibration that stimulates and inspires and harmonizes is so *real* and needed and does more than many words. Words can be dead leaves clogging a fountain. Joy in the Lord is the fountain which your magical music unclogs. Bless you, dear. Words can inspire especially when music gives them wings. A concept in mind needs emotional input from the heart."

With certain music as a bridge, we can enter the shrine at the center of our being where all is harmony, Truth, and beauty. We turn from outer circumstances, from the effect of our own thinking, and in the ensuing peace, we get in tune with the Father. In the past many great composers have written soul-awakening compositions that hold rich spiritual rewards for the listener, and today some of us are composing music especially for this purpose. The consciousness of a composer is always reflected in his music. When music is composed in prayer, played with prayer, and listened to prayerfully, a trinity of peace is formed.

There are many compositions that are especially conducive to prayer and meditation. I particularly like the quiet, melodic movements of the symphonies of Beethoven and Brahms and the operas of

Wagner. Various pieces of chamber music are uplifting and enlightening, as is the superb religious music of Bach. Handel's "Messiah" and other oratorios based on Scriptural texts are ever inspiring, and other favorite works are those of Grieg, Franck, Sibelius, and Debussy. There are others too numerous to mention, and each of us should choose whatever suits his particular mood at a particular time. Divine guidance can lead one to the proper choice of music fused with high character.

Music has been defined as the art or science of harmonic sounds. All music is sound, but all sound is not music. It behooves us to use discrimination in choosing what we listen to. Loud noise comes into the brain as an overload and produces stress which upsets the nervous system. One of the surest ways to relieve and dissolve this stress is through the practice of deep meditation and rest. If we can dispel the effects of all grating and offensive sounds, we will feel better, more relaxed, and at ease with ourself. Musical tones may be scattered as soothing medicine for the ear and the soul. Consider how the chiming of church bells uplifts and attracts us. No stress and strain is expressed in the sound of a beautiful carillon. James Dillet Freeman has written:

"O bells, ring out of peace securely
founded
In freedom, of the hope of paths untrod
That lead us to a world unbound,
unbounded:
Humanity united in one God!"

Scientists tell us that the motion of the atom creates a melodic sound. All nature

is filled with music. Wherever there is vibration, there is sound. At the heart of everything, something sings. The motion of the stars and the planets creates a vast symphony. Job described a time "when the morning stars sang together." Shakespeare knew the truth that "There's not the smallest orb which thou behold'st/But in his motion like an angel sings." Lord Byron wrote of the music in all things that man could hear if only he would listen closely enough: "The earth is but an echo of the spheres."

Every electron in the universe is in constant rhythmic vibration, and our consciousness of the external world is dependent upon our capacity to register these vibrations through our senses. If we consider two vibrations per second as the first octave, four vibrations per second as the second octave, and so forth, the vibrations between the fourth and fifteenth octaves are those producing sound that we can hear. The field of electricity encompasses the twenty-fifth through the thirty-fifth octaves; heat encompasses the forty-sixth through the forty-eighth; and light the forty-ninth.

Thus we see how little our senses can acquaint us with the external world. Only seven and a half octaves of musical sound are audible to the average ear. All other vibrations—of which there are a limitless number—are not registered by our brain. If our ears could be modified so as to register these higher vibrations, an entirely new world would be opened to us. We would become "clairaudient" and perceive vibrations of higher planes. Great musicians sensed this other world even before science proved its existence. Mozart declared that he could never record the music that he felt in his heart. He intuited the bombardment of vibrations that man cannot perceive due to the

poverty of his senses and believed in the reality of an "infinite scale of harmonies." Beethoven also spoke of this immortal music: "My ninth symphony is but an empty echo of the heavenly music I have heard in my dreams."

Modern science bears out what these men knew intuitively. The research of Dr. Donald Hatch Andrews, a noted authority in the field of chemistry, has led him to believe that the whole universe is in constant vibration: "We are finding that the universe is composed not of matter but of music." The atoms that make up a man's body sing in harmony with the atoms that make up all other men, the earth, the entire universe. Charles Fillmore has written: "Who shall tell what man may do when all his forces are brought into play, and he knows how to properly control them. When the faculties are in spiritual harmony, music flows from man as naturally as the brook murmurs in cadence or Niagara roars in organ tones."

In India, the sacred syllable *Aum* (or *Om*) is chanted by many devotees and religious aspirants. They are taught that *Aum* is the symbol of divinity and is the cosmic sound that includes all the names of God. They believe that while chanting "Aum," one may feel the vibratory force of the universe within himself and that ultimately he will become aware of his unity with all that is—one with the rhythm, energy, and order of the universe; one with God.

In the concerts and lectures that I have given in various parts of the country, I have found that a "singing church" is a live and active church. "Be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart." When people have an actual communion with God through singing and feel

His energy flowing through them rather than merely listening to a lecture about Him, they are inwardly nourished and become spiritually involved. Music is an important handmaiden of religion and can be the framework for inspiring church services. Affirmations, prayers, and treatments take on new strength and meaning when they are sung. Words threaded on a melody gain power and are more readily impressed upon the subconscious. Cheerful singing dispels any sorrow or depression we may be feeling, and singing out with all our voice and all our heart transforms our hymn into meaningful worship. If only all the world could sing in perfect harmony, all discord and chaos would disappear. We are told that the heavenly host sang at Jesus' birth: "Glory to God in the highest, and on earth peace among men." Cosmic love and music have washed over our planet from the heavens. Isn't it possible that the love and music that we express on earth could reach out and affect the universe?

May Rowland has written: "The solution to man's every problem is in man's own consciousness. When we learn to tune in to universal harmony through daily prayer, we find new joy in living. Our body responds with harmony and health, our mind is at peace, and our affairs are in order." We all need to find the rest, relaxation, and calm that come with the "peace of God, which passes all understanding." A sense of quietude and attunement to God within can be attained through regular periods of listening to music played in a slow, singing style. It need not be what is termed "religious music" or even purely classical music. God can speak through any sort of music; you are the judge of what quiets and inspires you. Daily periods of quiet time will lead you to the place where you forget your body and your earthly self and

are in communion with the Lord. Personally, I like to have my times of communion early in the morning and at bedtime, although they can be taken at any time of day. Instead of taking a coffee break, I take a meditation break, for the closer I stay to God, the more joyful and fulfilled I feel. The conscious awareness of God's omnipresence filling and surrounding me and all of creation is like beautiful background music accompanying all I do.

Music has been called the divine art, for it is the most abstract and spiritual of the arts. It can be the pathway to inner tranquillity when one listens not only with the outer ear, but also with the inner one. We can listen so deeply that it seems we are not listening to the music per se at all, but to the soundlessness of the Silence—we become the music. When this happens, we do not try to think things through, but let the infinite Intelligence of the universe guide us. We let God be God in us. We draw from the same Source that inspired all the great, good, and wise men who have ever lived.

Are you in need of encouragement, guidance, or inspiration? It is the nature of Spirit to respond to all who listen attentively within. Man sometimes denies God, but it is impossible for God to deny man. He is unfailing, ever available, omniscient, omnipotent.

Dryden well knew the transcendent powers of music. Describing St. Cecilia, he wrote: "When to her organ vocal breath was giv'n,/An angel heard, and straight appear'd,/Mistaking earth for heav'n." A woman who was attending one of my lecture-recitals told me, "When I hear you play, I feel I am back home." For her, as for Dryden's angel, music proved to be a bridge to a new dimension of feeling and awareness . . . a bridge to a higher consciousness. It can be the same for you. Cross it now!

This is a serialization of *Christ Enthroned in Man*, by Cora Fillmore. The book, originally published in 1937, has been revised and harmonized with Unity's present understanding of the spiritual principles involved.

Christ Enthroned in Man

Chapter X

Affirmation: Jesus Christ is now here raising me to His consciousness of divine order, and I realize that the law of God is fulfilled in me.

MAN HAS FREE will, and in his ignorance he often acts in direct opposition to

the divine law, but when he reaches a certain stage of understanding he strives earnestly to keep the divine law. He knows that his freedom will come by his cooperating intelligently with the law.

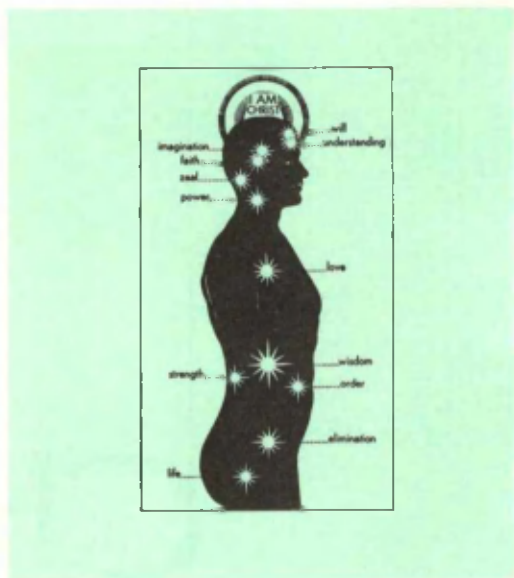
In working out his problems of everyday life, man should first take into con-

sideration the relation that the problem bears to God, then to his fellow men and himself. Next he should lay hold of the ideas that are to be worked upon by divine law. As these fundamental ideas are incorporated into consciousness, they make contact with thought forces on various planes of action, and the many complex problems that arise in the course of the soul's evolution are harmonized under the higher law.

It is very clear that the safety of the people of the earth lies in the operation of the law of order upon which the universe is founded. To be happy we must act in accordance with God's eternal laws and allow them to work peacefully and thoroughly in and through all that we do. Divine law is not hard and binding; it expresses itself in freedom and joy.

Our so-called laws of civilization are in a way copied after the divine law, but too often personality has entered in, and thoughts of ambition, selfishness, and greed are dominant; therefore, manmade laws are colored with the personal ambitions of man. To be overtaken by the law means, to the man immersed in his senses, to be convicted of crime and to be fined or imprisoned. One overtaken by the divine law—that is, one who has not acted in harmony with the divine law—suffers mental and physical imprisonment; he fails to grow spiritually and the reaction of the forces of life within him destroys his body. The illumined individual prays for greater strength, greater power to live in harmony with the law, counting it a privilege to pay the last farthing of the penalty that has been imposed because of his transgression of the law; for by so doing he enters to a greater degree into the heavenly kingdom.

The divine law of order working in the subconsciousness unearths buried talents, reveals hidden powers, and paves the way for their expression. The divine law of order coordinates the mind powers, and



paves the way for their expression. The divine law of order coordinates the mind powers so that new inspirations may come forth and find unhindered recognition and lodgment in the conscious mind. The divine law of order emphasizes the overcoming power of man, thereby abolishing fear and despair. Sickness and weakness are never to be recognized as having a place in divine law and order. Health and freedom are always the outworkings of God's wondrous plan. In short, while man apparently is undergoing continual change, both physically and mentally, the changeless law of order is operating in the spiritual depths of his being.

Our spiritual realizations blend in the subconsciousness and work to eliminate the weak and the negative; a wonderful law of order is at work there. There is a yoking and a pulling together of the spiritual powers to the end that both soul and body may be lifted up to the divine standard.

James (son of Alphaeus) represents law and order. His work was to cooperate with the other disciples, just as the orderly

movement of a play depends upon the cooperation of the players. The center of order in the body of man is located at a nerve center back of the navel. By employing prayer and meditation, one may quicken the ganglionic nerve cells at the order center. It is through the navel that the unborn baby receives its sustenance from the mother; so it is through this order center that the soul, spiritually quickened, receives the divine nourishment direct from the Father-Mother God. Through our meditation and consecration the spiritual laws are unfolded to us from within. Then our realization of God as the great Father-Mother is quickened and not only do we begin to discern the soul experiences that have been ours in former lives, but it is more clearly revealed to us that certain unfulfilled desires have determined our present parentage. The inner realization corresponds with the outer manifestation.

Divine order radiates its mighty power into the other faculties and sets them into sustained activity to the end that the perfect man shall be brought forth. Thus through the operation of divine order, the greatness of the soul is demonstrated and the nature of God is more fully revealed.

For the regenerative exercise in the silence, first take up the exercise given in Chapter I. Continuing to allow the Presence to dwell at the point designated as the great central sun, back of heart and stomach, affirm:

Divine order is becoming active in my mind, body, and affairs, and all things are working together for my good.

Realize that, under divine law, the rule of infinite Mind is awakened in you and that every function and organ of your being is inspired with health, harmony, peace, joy, and satisfaction.

Then let the Presence descend to the order center back of the navel, and affirm:

The law of the spirit of life in Christ

Jesus has made me better able to work with the law of sin and of death.

As you dwell upon this powerful statement, realize that the light of Spirit from on high, from the spiritual center in the crown of the head, is descending upon you, and that you are laying hold of a new understanding of the divine law of life. Next allow the Presence to center in the small of the back, the strength center. Then, more perfectly relaxed in mind and body, affirm:

The law of divine order and harmony is satisfied in me, and I behold myself a tower of spiritual strength and stability.

Then let the Presence ascend to the power center at the root of the tongue and the base of the neck, and realize:

I am the power that sets into activity God's perfect law; every function of my mind, every organ of my body, is working to glorify the Father.

Next let the light of Spirit return to the order center just back of the navel, and declare:

Praise God, the law of divine order is satisfied in me, and I am at peace with all mankind.

Then allow the Presence to return to the point designated as the great central sun; there realize that the laws of God are written in your heart and that your delight is to direct your life according to His laws. Close the exercise by softly repeating the Lord's Prayer.

After the drill is ended, throw the attention down into the feet; and declare that your house is in order and that all the forces of your being are working to glorify God.

(To be continued)

Need leadership? God will take your hand.—Andy Veach.

A METAPHYSICAL ALPHABET

BY LEW H. MORSE

YOUTH

It always seemed grandly mysterious and appropriately mystical that the opening words of the Mass are, "*Introibo ad altare Deo*—I will go unto the altar of God, to God who giveth joy to my youth." All new things are the province of youth, regardless of our days and years.

To see a circus through the eyes of a child—to relive what it is to learn to read—to drive a car, to fly an airplane "all alone"—to speak with eyes—to have it be spring, or summer, or fall, or winter—to go off to college—suddenly to "see" a girl who has been sitting beside you in class for a whole year—to find a hero—to zing a baseball over the fence—to have a new dress or new shoes—to be greeted by a wag-tailed dog when getting off the school bus—to suddenly learn that one can hammer a nail or saw a board—to have a friend—to find a new friend—to see new-born kittens . . .

How is it that we ever grow up and let these things go?

"For we are metaphysicists from two 'til ten,
And then wait forty years to be
A metaphysicist again."

ZEAL

Zeal, like happiness, is the barometer of psychic health. Each is elusive when approached directly.

Our search for Truth is bearing fruit when we demonstrate physical and mental health, when we begin to realize that portion of abundance which is our due; and the final fruitage is a great zest for life and living and doing.

The sparkle in the eye, the spring in the step, the expectation of good, the business of living in the ever-unfolding here and now, a warmth of personality and a contagious smile—these are the mark of a person who has come to terms with life, a person who has come to terms with Truth.

“I am part of an enterprise that embraces the abundance of the divine; my cup runneth over.

“I have seen and met Truth, and the living of it has set me free.

“Surely goodness and mercy shall follow me all the days of my life.”

(The End)



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

...with answers by Marcus Bach

Dear Dr. Bach:

As I increasingly subscribe to Unity's metaphysical interpretations and beliefs about Christianity and Truth, I am asked many questions by people who are interested in my ideas. My question to you is, how should one answer these questions? In explaining my beliefs I seem to encounter more argument than understanding. I don't feel that I express myself in any nasty or condescending attitude or tone, and I gracefully refuse to allow myself to be caught up in an argument, if I see one beginning to bud in my questioner; but no matter what I do, my unorthodox beliefs usually get me into some uncomfortable situations. What is the best thing to do?

B.L.G.

Dear B.L.G.:

Always remember the old adage that what you *are* speaks much more convincingly than anything you might say. Another equally important axiom is that spiritual convictions are not taught, they

are caught. A third point, effective and understood by "Truth students," is that you can talk to people only on the level and at the point of their current understanding. This, of course, is true of all of us. All we can do is to stimulate and be stimulated in the process of spiritual growth. "Truth work" has none of the evangelizing or proselytizing aspects of the older, institutionalized faiths. It is transmitted through acts and stages of consciousness. In this respect it is mystical, though some may shy away from the term. It is an emanation, an awareness, a nonverbal communication.

There are ways of testifying to Truth without testifying *about* Truth. If you are drawn into a discussion about spiritual matters, fine. Calmly give your opinion or state your conviction, and let it go at that. And be sure to listen to your inquirer or your inquisitor. You may discover a great deal about yourself and about him or her that will be very revealing. Remember, too, that many questioners are on a deeply personal quest which persuades

them to challenge you, just as others are looking not for new light along the way but merely support of their preconceptions. And don't forget to use the "light touch" if you know how to handle it. It is, as we have often said, the touch of light. Above all, don't dwell on your own preoccupation that you are being threatened or even challenged; you may have been maneuvered into a divine situation to test the reaches of your own convictions and to find an added dimension in the process of your own spiritual growth.

In her "Ballade at Thirty-Five," Dorothy Parker gave her secret of success in one area of persuasion: "Here's my strength and my weakness with gentlemen, I loved them until they loved me."

MB

Dear Dr. Bach:

Many thanks for the provocative and stimulating "Questions on the Quest." It lights up many a dark corner. Could you please tell me something about the "Jesus Revolution" one hears mentioned so often these days?

With much Aloha,
Rainbow

Dear Rainbow:

The "Jesus Revolution" is many-faceted. It includes, in my evaluation, everything from the presentation of such spectaculars as *Jesus Christ Superstar* and *Godspell*, straight through the organized novements such as the *Jesus People*, the *Jesus Freaks*, the *Children of God*, on into the more structured *Youth for Christ*, *Crusade for Christ*, and similar campaigns, straight through to young people who in the quiet of their own hearts are seeking a consciousness of Christ as contingent to spiritual growth, without fanfare and

often without the benefit of clergy. I hail it all as one of the most significant signs of our time and an advent to the coming of the cosmic Christ. More and more the Unity saying is becoming meaningful: "The Christ in me salutes the Christ in you!"

MB

Dear Dr. Bach:

I am a Unity-reading Roman Catholic. I am loyal to my church and would never change, but I find help in Unity teachings and in your question and answer department. There are things in my church that bother me and that I have questions about. For instance, priests who marry bother me. Celibacy is honored in the sight of God. What is your thought on that? What drove Martin Luther to get married? Don't you think it was simply an act of spite against the teachings of the church?

Celeste M.

Dear Celeste M. :

It would, of course, be presumptuous of me to speculate on the drive or drives that impelled the Augustinian monk to marry the one-time nun, Katherine von Bora. It could have been love, pure and simple. Or perhaps an assertion of freedom. Or he was lonely. Or he wanted a family. Or the sex drive? Legend has it that he said he did it "to spite the devil."

Maybe God wanted it that way; heaven knows Martin Luther needed a wife. His sign was Scorpio (Nov. 10, 1843). He was unpredictable. Starting out to become a lawyer, in keeping with his father's wishes, he switched to the monastic life to find, he said, "proof of a merciful God."

Celibacy, in its ordinary sense, simply

means to live a "single life" or to be bound by vows forbidding marriage. To practice this kind of celibacy for the sake of celibacy is nonsense. To practice celibacy in its extraordinary meaning of subduing the passions in order to develop and maintain the highest possible spirituality, or to harness the sex drive and transmute it into a more refined state of consciousness, is quite another matter. This latter kind of celibacy represents one of the highest disciplines in yoga and was, no doubt, part of the intention in the early discipline of "Mother Church." When the principle was introduced into the church by Gregory the Great in the 7th century it seems definitely to have stressed not celibacy, but chastity, quite another thing.

MB

Dear Mr. Bach:

In your July Questions on the Quest you spoke of T.M. I have real need of it and have wondered (this might sound foolish), just how does one meditate and what does one think of or about during meditation? As I understand, to meditate one thinks deeply, but just exactly about what and how? I pray and try to meditate, and the more I try, the more my thoughts fly from one thing to another. They get more cluttered and crowded and I am more frustrated and more anxious than ever before. Should I try T.M.?

Mrs. M.T.

Dear Mrs. M.T. :

Your question states a case repeated over and over in letters that come to me. "The more I try to meditate or pray, the more my thoughts fly from one thing to another" is almost a key phrase. Then comes the question, "Shall I try T.M. (transcendental meditation)?" Or, "Shall

I try yoga or Zen or some other method?" In answer to these letters, sincere and searching, as is yours, my research and experience keeps saying, "*The answer to your question is in you.*"

I have no doubt that T.M. would help you. It is part of T.M. technique to provide, through means of a word or mantra or inner focal point, a mooring to which one consistently returns when intruding thoughts intrude. To get the teaching you would have to take the course, or at least follow the instructions in Maharishi's books.

There are, however, things you can do immediately, by yourself, if you are willing to clear up several obvious misconceptions which, I gather from your letter, have become wrongly patternized in your prayer approach. For one thing, meditation and/or prayer require a discipline involving the total life, total living. Forget about formal meditation or prayer for a moment. Can you sit quietly relaxed and hold a word or a concept like love or peace or beauty or serenity without getting frustrated and "cluttered"? If you can't, practice until you can. If you can, you are ready for meditation and prayer. *The answer to your question is in you.*

I know that this kind of discipline works. I had a friend who for a long time lived an harassed and frustrated life. Whenever he ran his undisciplined life into a frazzled edge, he would say, "I've got to pray!" So he rushed into prayer, and his prayers were no different than his overall frantic life style. Finally, discovering that the answer lay in *himself*, he learned not to be calmed by praying, but to pray by being calm.

I wish we had time and space to go into this at greater length, but you see how life is! We must learn to adjust! Let me simply add that when you anticipate the answer to your question in T.M. or any form of eastern meditation, you are embarking on a trail which leads you right back to the

depth meditation of the Christian path. All *true* meditation is *transcendental*. There is great value in studying other methods, methods other than Christian so-called, but no religion, no faith, no philosophy has a monopoly or corner on Truth. They are all aspects of and insights into universal consciousness. Investigate, work with them as you wish; *the answer to your question is in you.*

MB

Letters that answered themselves:

Dear Mr. Bach:

I recently wrote you a letter concerning being true to myself vs being dominated by my husband. After I wrote the letter I received my own answer. Through meditation and reading Stella Terrill Mann's story, "The Man who Lived in a Cage," and Edgar Cayce's reading saying that the soul that is dominated owes much to him who dominates it because of resentment, I recognized my own resentment. I released my husband from my resentment, and I feel so much better and he is treating me better. Perhaps writing my letter to you and putting it down on paper helped me to see myself.

Mrs. A.M.

Dear Dr. Bach:

Please accept my apology for writing as I did, in anger, when I felt that God was unjust in sending me the trial I wrote you about. It had to do with the person working with me in our office, and there was real hatred between us. Would you believe that it is all different now? All I did was stop judging and start trusting God to work things out. It was really miraculous what happened. We don't have to judge anyone or pay them back or get even with them. It is all taken care of when we put it in God's hands. Don't ask me how it works. It works. It worked for me.

(Ms.) E.K.

Graduation

By Marion Impola

This nursery, Earth, is bright with colored toys

to please the children of a loving God.
Rainbows curve, flowers bloom, and
winging birds

are mobiles turning in the sun;
balls of pure light roll through the
nighttime sky
where pinwheels blaze in distant
galaxies.

Yet there are puzzles, too. A Father wants
His child

to grow, to study, and to learn.
So earth becomes a schoolroom where the
student probes

black holes in space, and eerie songs
throbbing in voids too deep to contem-
plate.

Who speeds the quasar on its way? What
shakes the pulsar
in a rhythmic flash more blinding than
a thousand suns?

What is the purpose? And—above all other
needs—
how solve the calculus of love within
man's heart?

Humbled for answers, each one must lift
his gaze

and seek new wisdom from beyond
himself,
until at last that strange day comes
(greatest of days!)

when he stands tall enough to see,
across the confines of earth-walls,
a vista stretching luminous and fair,
boundless and timeless,

calling him to come in faith into the
reaches of eternity.

Then every part fits into place
and life itself gives meaning to the
quest.

WAKE

BY V. STANFORD HAMPSON

USUALLY YOU DREAM when you are asleep. But dreams are a type of mental reality until you wake up. Only then are you conscious that the experience was a dream. It takes waking up to recognize a dream. You also have to wake up to make dreams come true.

Your dreamlike promptings are goals being born into awareness. The more you look for these nudges of grandeur, the more you find fields to conquer. In Genesis we read that Joseph dreamed he and his brothers had tied wheat into sheaves. Then Joseph's sheaf stood up and his brothers' sheaves gathered around and bowed down to it. Later Joseph became second in command to Pharaoh, and during a famine his brothers came to humbly ask him for grain. One could say that the dream was prophetic. Joseph made his dream into a goal. He turned

every situation into a stepping-stone on the way to success.

Wake up to the value of your dreams, for dreams that are cherished become goals. Give yourself ample meditation time each day to find wishes, hopes, possibilities, "what-if's" rising to the surface of your consciousness. Write down those daydreams that fly through your mind. Keep a pencil and paper beside your bed to record night dreams as well. You have more good desires than you realize. Momently goals of bigger bridges to cross are taking shape in your awareness—be conscious of them. As you awaken to these God-prompted desires, they become goals you can attain.

Elias Howe worked for years to invent his lock-stitch sewing machine. One night he had a dream in which he was surrounded by warriors with holes in their spear points. He awoke from his dream, jumped out of bed, and whittled a model of the eye-pointed needle, with which he brought his experiments to success. What

UP AND DREAM

experiments in life are you working toward? When you know what you want, you too will find the answer within yourself. Then get busy and create a working model—start taking steps to see your goals fulfilled.

Wake up to dreams. Dreams come true when you get your head off the pillow and get into motion. Get excited about what you want and where you want to go, and then get going! Your dreams will take you as far as you will take your dreams. *Wake up to your dreams* and make conscious goals of them. Then *wake up from your dreams* to carry them into the world. For your world is made from the stuff of your dreams. What you can dream and begin, you can have. Wake up to your dreams, from your dreams, through your dreams. Wake up and dream!



“In the beginning was the Word,
and the Word was with God, and
the Word was God.”

Watch Your Language!

BY LOREN D. FLICKINGER

WE OFTEN CONSIDER the “Word of God” to be contained within our Bible, which is a collection of many books and writings by many different people, compiled over a period of several thousand years. And yet, to believe that this is the *only* Word of God mankind has is a misconception. The Word of God is also within *man*, within each individual; and therefore each of us has the opportunity to live his life according to the Word of God, whether or not he has read the Bible or considers himself “educated” in other ways.

The Word of God has often been explained to mean Jesus the Christ, and we

can accept this thought in our understanding of the nature of God when we understand what Jesus the Christ really represents: the expression of the perfect idea of man in God-Mind. We must also accept the truth that within each of us is the same Christ-consciousness, and therefore we have the same Christ-potential, the Word of God, within us.

The disciple John, who wrote the book of John of our Bible, was one of the most mystical writers of the Gospel. There is a sense of mysticism in the words, “In the beginning was the Word, and the Word was with God, and the Word was God.” I would like to suggest a definition of the

Word God for you—something for you to consider, to apply to everything in your life, so that you are no longer limited by thinking that the Word of God is contained only in our Bible.

You can begin to realize that just as these writers were inspired you also are inspired every day, if you will accept it. My definition of the Word God is *creative energy*, the creative energy that dwells within you and me, the same power that Jesus used when He spoke the Word and people were healed.

Remember when Jesus said, “You search the scriptures, because you think that in them you have eternal life,” but “the kingdom of God is within you.” It is that kingdom, that God, that Word, that creative energy in you which enables you to speak the words that heal your body, that change your life, that give you control over things you have felt were beyond your control. It enables you to express and bring into manifestation whatever it is that you need or want.

John said: “In the beginning was the Word.” He wrote in Greek, and “Word” in Greek is “Logos.” Logos has a much larger constellation of meaning than we ordinarily give the Word, encompassing the idea of principle, “the divine word or reason incarnate in Jesus Christ,” as the dictionary defines it. This mysterious spark, this principle, this Logos, is the desire you feel to express your inmost self more fully. The scriptures go on to tell us that this creative energy is the light of men; “And the light shineth in darkness, and the darkness comprehended it not.” When Jesus the man walked the earth, He was accepted by relatively few of the people who met Him. This same principle, this light, even today is seen and felt by relatively few people.

The Word of God is in every individual, but it is often ignored or devalued because we let so many other things take precedence in our life. We think about our limi-

tations, our frustrations, about hate or disorder; and whatever we think, we put into words, silently or aloud, giving those thoughts force and dominion in our lives.

We have been given this wonderful power of the Word of God to speak at random, *as we choose*, and we bring into being that which we choose to speak. If we think words of hate, of negation or injustice, these words will have the power which we give them. If we speak hate, that speech carries formative energy, and can only produce a negative outcome. We have often used this wonderful Word of God to bring into manifestation destructive results.

It is unfortunate that we ignore this wonderful power, that we allow ourselves to dissipate this strength on such negative things as disorder, destruction, envy, jealousy, when it was meant to bring into being love, harmony, abundance, and happiness. You will recall, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God.” Let’s read it this way: “Man does not live by bread alone, but by the creative energy that comes from the mouth of God.” We know that living is more than existing as a physical being, that we are here for a purpose, and we are not truly living unless we are expressing that purpose. When we are frustrated about life, it is because we are not really fulfilling this higher purpose, we have not been living by the Word of God. We fulfill our spiritual destiny not by merely quoting the Bible, but by taking time in prayer and meditation to discern this energy that dwells within and wants to find expression through us. In order to find the way, we must turn within, and listen for the Word of God. We need to take time each day not just to listen with our physical ears, but to *feel*, to *ask*, to be receptive to whatever this energy seeks to accomplish through us.

Having done this, we can go forth knowing that God’s Word is speaking

through us, acting through us, and inevitably the results will be positive, good, and constructive, no matter what the outer appearances may have been. Make no mistake about it: if we speak destructively, we bring destruction. If we speak and think constructively, the Word of God introduces beautiful experiences into our life and affairs.

I would like to suggest something that has helped me in prayer. When I am taking time for meditation, all kinds of thoughts rush in, many of them concerning things I need to do that day. And so I have pencil and paper ready, so that I can jot them down and then set them aside and get back to the business of *really* praying. I clear my mind and heart to listen for the Word, to feel the creative power that I wish to express each day.

Whatever the circumstances, whatever your position in life, make certain that you speak *constructive* words, not that you try to *force* yourself into some situation, but that you let your God-energy lead the way. It's a beautiful way to live, because when the creative power guides you, you are not pushing *against* life, but flowing with it, using all your strength in positive ways. Listen for the Word of God. Watch your language. It has great power. As we learn to do this, we will be guided always into the full and abundant life we were meant to live. ☺

ENERGY ABUNDANCE VS. ENERGY SHORTAGE

By Marsha Trapp

We Truth students have a distinctively optimistic interpretation of life. Of course, we see the world as do our fellows. And that's not to say that all men are not

Truth students, for we know that all men are searching for the truth about life. But we realize that we fit into a self-realized category and know that our interpretation of life need not extend any further than our own "self."

Our outlook is one of great objectivity; it is an evaluation with an encompassing viewpoint.

One situation which confronts us is the so-called "energy crisis." The overall product of our energy crisis is fear, in the minds of men.

I must admit that I had a few feelings of uncertainty and fear at the thought of earth's vast energy supply running low. But as time has passed and I have applied my Christ Mind to the situation, it no longer appears to be a problem.

This, too, is a grand chapter in God's perfect story of unfoldment for mankind here on earth. It came as total excitement to think in terms of God's great energy storage area: our own life. Yes, life! Our mind and body are the world's largest reservoirs of energy, and they are the most powerful that could ever be. We know the power of the life energy, also known as the life "current."

This life current could never produce anything but abundance in our life. Because the earth's resources are supposedly running low does not mean that man's lifestream will regress. This is a call for man to put his untouched and unused energies to work with further expectations of good. God's plan is perfect, and designed with such order that we should rejoice at the opportunity to slow down our pace somewhat and use that great reservoir of energy within our reach.

We know that God's divine plan is at work. Let's not call it a crisis any longer; it is a blessing. As we know that our life is in God's care we know that there is no crisis, that our energies are in full force, and that only good will result from our faith in the divine life current of which we are part. ☺



Yearly Pilgrimage

By L. A. Davidson

I have returned part way
from a journey to beginnings
that I make each year-end,
and every New Year think
I cannot do again.

In early December
culling the greetings list,
I pare to present friends
who share my daily problems
on the long road I ride.

To go back now requires
a period of explanation,
apology for delays,
defense of travels,
for distant ones, silent all year.

But memory reaches out
strong arms that once held me,
firm handshakes now grown weak
but still with strength to touch
and draw me back in thought and time.

In spite of logical planning,
present duties of community,
the longing to sit still and rest,
I have made pilgrimage
to pay my dues of love for what I am.

THE INCESSANT ANSWER

(Continued from page 30)

by being aware of it. The great law of believing is indeed the Father's servant, but it is also ours. How marvelous that God has so lovingly provided such a means for making available to us the infinite goodness of both heaven and earth! "Do not fear, only believe," said Jesus to the grieving father. And the father did believe, for his little daughter was miraculously restored to life. What gratitude must have filled him beyond words!

Let us turn away from what we think is the difficulty of believing, for it is not all that hard. We are born believers. It is as natural to believe as it is to breathe. Just turn away from the hardheaded, fact-



bound intellect to the fun-loving spirit of the little child. After all, it is implied that the keys to the kingdom are in the hands of the child in us. Do a little acting. You do not have to be a cowboy to ride a broomstick; I did it when I was just a little boy.

Think back for a moment. What game or pretending gave you the greatest outlet, the most fun when you were small? Bring it back to mind. Try to feel it again. There

is a part of you that remembers this perfectly. Think as lovingly toward this part of you as you would to the most irresistible smiling baby.

Then in the same joyous, carefree spirit of having a private world that you had as a child, play the game of believing that what you want to come true is true. Don't be afraid. Nobody is watching you. Let the divine child in you have its way. But do this understandingly. You are cooperating with the great law, the law of believing. And this usually requires a complete mental reversal of the facts. The Master said, "Unless you turn [that is, turn away from appearances] and become like children [live in your own exuberant choice], you will never enter the kingdom of heaven."

We are not speaking here of the traditional heaven after death, but of an experience of heaven in human terms, meaning harmony, wholeness, health, physical well-being, happiness, mental peace, poise, and satisfaction.

Can all this be possible? The great law of being fulfilled . . . our desires of the present given to us . . . the joys of heaven ours: all of this just by the fun of believing? Have we missed so much by being too solemn, too intense, too serious? A great Indian poet, Tagore, put the same idea in different words when he wrote: "From the solemn gloom of the temple, children run out to play in the dust. God watches them play, and forgets the priest."

The desired answer to our prayers is an incessant answer, one that is always seeking to bestow itself upon us. Is not this what the Sufi is hinting at? "I was a treasure and longed to be revealed . . ." The treasure wants us to cooperate with it. Right now, this moment, I am going to start cooperating with the good that I want, which also wants me. I shall welcome it joyously into my mind and feeling nature. And I am sure that you will, too.



*From the Writings of
Charles Fillmore*

NOTES AND COMMENTS

THE FACT THAT Jesus of Nazareth lived and manifested the powers of the Christ or spiritual man is of vital importance to every one. Not only is it important as an example, showing the possibilities latent within each of us, but in a deeper sense the testimony of the gospels and all Jesus' followers—those with Him personally and all who have since come onto His spiritual plane—is that He bridged the way or

formed a connecting link between humanity and God, through the peculiar love quality that He possessed.

The inquiry of recent years into the laws of mind has greatly cleared up the mission of Jesus of Nazareth, and the time is close at hand when we shall have explained to us the necessity from a metaphysical premise for His specific mental quality, and how it has accelerated the spiritual unfoldment of all who have centered their mind on His words, life, and works. This is too intricate a subject to be dealt with here; it is enough for us to know that Jesus of Nazareth still lives in our very midst, and that all who will come to His mental, moral, and spiritual standard may enter His presence here and now. Yet no one may enter that presence who has not, through every sacrifice known to the intellectual man, attained at-one-ment with the Father. When one has entered this sacred realm he finds that his life is intersphered with that of the Father and Jesus Christ so that in essence there is no distinction; their ideas synchronize so perfectly that they are essentially one mind. Thus we see that in Spirit there is no distinction between Jesus of Nazareth, Jesus Christ, and the Christ within each one of us, because in that unity of soul we realize the fulfillment of the prayer "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us."

.....

A favorite phrase with church people is "Give God the glory"; and their idea is that God requires praise and adulation. This is far from the truth. The real secret is that the inner spirit of man is God, and by praising the power of the spirit within himself man is in a measure bringing out and exercising his own faculties. Right here is a very intricate and much misunderstood relation: the spiritual unity of God and man. One who has not experienced this peculiar union of spiritual

forces at the center of the body cannot understand this relation. When the ego or self-consciousness detaches itself from the personality it finds itself in an entirely new relation. It lives in its body but finds many intelligent elements active in the same domain, all of which are subject to a grand central force that, like a pillar of fire, burns low or flames high as the word of the ego goes forth. Just here is where the ego or "I" must discriminate carefully. The great central flame is not the personality but that which like a lamp lights up the personality from within, and the conscious I floats in the blaze as a directive will that turns the flame here, there, and everywhere, yet ever seems to remain separate from it. If the ego says, "I do this," it immediately leaves the central flame and attaches itself to the intellect. If it says, "This power is from spirits," it leaves its own domain entirely and attaches itself to externalities.

The first fosters egotism and strengthens the personality; the second weakens the personality and disintegrates the will. Of the two, the building up of the personality is preferable, because a time will surely come when the inner flame will burn the barriers away and the I recognize its true life. When the I has abandoned its house to others there is no hope of this, and the way is beset with darkness and trial.

The carnal consciousness discerns the wisdom and power of the Christ but not the standpoint from which it exercises dominion. Carnality is mesmerized with the thought that temporal things are real in themselves and therefore of first importance in life. It never has enough, because the riches of the world cannot possibly

fulfill the craving of the soul for possessions, so there is a constant effort to attain more and more, yet never satisfaction.

Where there is seeming inequality in the division of the things of the world the carnal mind's first demand of the higher power is "Bid my brother divide the inheritance with me." Covetousness wants Christ to set up His kingdom in its world of selfishness. The rich are covetous and likewise the poor. Wherever there is a desire for the things of another, it is carnal covetousness in manifestation. The spiritual-minded do not seek for a division of man's possessions, but ask that the Lord make manifest unto them that which is theirs by divine right. Prosperity comes to them not through taking things away from others but through realizing the abundance of supply in Spirit everywhere. This sets up the true law and does away with carnal selfishness. The lesson is a denial of covetousness. If you are rich and are accumulating more and more and rejoicing in your abundance, you are in the clutches of covetousness. "Take heed, and beware of all covetousness." If your thought is being centered on getting riches, you are attaching yourself to temporal things and neglecting eternal things. Instead of thinking about eternally abiding life in the organism you are frittering away your energy in getting things that will do you no good whatever, and just about the time when you think you will enjoy your riches the law will say unto you: "Fool! This night your soul is required of you; and the things you have prepared, whose will they be?"

All forms are symbols of ideas. The boy at the blackboard symbolizes his idea of numeration in the figures of chalk, the

Monthly Thoughts

sculptor symbolizes his idea of beauty in his marble, and the flesh bodies of the human race are symbols of the ideas men hold. There are many planes beside the material one upon which forms may be projected. Some people never close their eyes without seeing forms. These are usually cast on the astral plane and are consequently very frequently misleading.

On the celestial or Jesus Christ plane alone can the forms be fully trusted, and he only can behold and understand their significance who has developed the Christ consciousness. The plane of a form can be located by the light it emits. On the material plane it is a flesh body, perfectly opaque, the Spirit shining through the eyes only; on the astral plane it is transparent but usually lacks animation and expression, but on the celestial plane the divine idea pours its spirit through the form with dazzling brightness. The appearance of the angel that rolled the stone away from Jesus' tomb was "as lightning," indicating a powerfully developed idea back of it. We all have within us these planes, and project forms corresponding to the plane in which the I locates itself through the ideas to which it clings. The majority of mankind in this department of existence have the I glued to a belief in the permanency of matter, and they project this belief through forms or bodies corresponding to it. The Spirit is always in one way or another introducing the ideas of the interior planes to the I of each of us, and we can accept or reject them. Some people get the higher ideas by mental influx direct from the Spirit and then give them forth by the spoken word to the multitude, while other forms of the ideas are presented in the dreaming or semiconscious state. ©

ILLUMINATION—God is Spirit, the principle of intelligence and life, everywhere present at all times, and always within the reach of each man, woman, and child. God loves to serve; we cannot use Him too often—He will attend faithfully to the most minute details of our daily life. Our part is to look within and to ask the silent One for guidance, just as we would send a mental message to someone near and dear to us. The answer may not come instantly (it may come when we least expect it), but we will find ourself guided and moved to do just the right thing.

God is with me. He gives me a new sense of direction. I know what to do and how to proceed.

HEALING—A doctor was asked, "How do you keep from catching all the diseases with which you come in contact?" The answer was, "I see only the curative side." We must adopt this thought of health as the one reality. Health comes from understanding God's wonder-working power within which is mighty to heal and purify. Let us say many times daily that the power of Spirit goes before us and that nothing can harm, weaken, or disturb us. Then our body walls will be built up and the symmetry of the divine perfection will appear in us as it did in Christ Jesus.

God is with me. His life is strong within me. He is healing and perfecting me.

PROSPERITY—No external condition or circumstance can hold the soul of man in bondage when he makes mental contact with God. We all have many blessings that we have not valued as we should, and we make ourself servant of the things we build up in our mind, either lack or plenty. We must praise God for the abundance of all things. Our words will crack the omnipresent ethers and good will flow to us from every direction. We will have a new inner conviction that all things are working together for good.

God is with me. He provides for my every need. He opens new ways to success and prosperity.

YOU CAN BE A STAR

Where are you living your life? Are you living life "center stage," or are you fearfully hovering around the closest "exit"? Is the most exciting event of your day something you see on television, performed by others? Are you actively involved in life and living or are you, at best, a hole-in-the-fence observer?

Life is of God and if we truly love God, we must love life. If we fear life and try to shrink from living, it is likely that we do not truly know God at all.

To know God as He instills in us a reverence for all life and puts joy in our own. God is health, prosperity, love, and all good. The Spirit of God within us

contains all these wonderful attributes. We have the power to acknowledge the truth about our relationship with God and therefore bring forth these qualities of being.

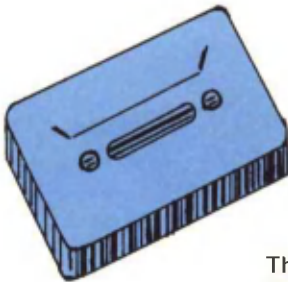
Let us live in God—in the conscious awareness that His whole nature is expressing through us, filling us with eagerness, vitality, and enthusiasm. God-life is evident all about us in nature and throughout the universe. God lives in all. If you know that God dwells in you, you are standing "center stage" and nothing can keep you from being a true star!

—*Serene S. Davis.*

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Letters to the Editor

I am so delighted with my subscription for UNITY Magazine that I wish you would mail a free sample copy to the following persons. The "Unity way of life" has been my passport to "heaven on earth." (*D.E.B., California.*) I was happy to receive the gift of the new UNITY Magazine. I have enjoyed every issue very much, especially the articles by Sue Sikking. The magazine as a whole, however, seems to be packed with the information that is most relevant to my present need. With so many authors contributing to one publication instead of several, one is more likely to find more inspiration from each issue. I am enclosing a money order for \$100 and a list of names of relatives and friends to whom I would like you to send UNITY for one year. If it's possible, I would like you to begin with the first issue, or as far back as possible, and send me a reminder when it is time for renewal. (*E.J., New York.*) We enjoy your UNITY Magazine more than any other magazine in our home. Thank you so much. (*J.A.P., Texas.*) I'm so sorry to be late but I didn't realize my subscription was up. I never want to miss a single copy. My day would not be complete without UNITY Magazine. (*H.C., California.*) It's hard to figure how each UNITY Magazine can have more and more good in it to uplift and direct my spiritual life. Each new issue is better than the others (or could it be that I am growing in my awareness and appreciation of spiritual food?). Thank you, Unity, for *being!* (*D.T., Florida.*) You cannot imagine how very much I have enjoyed the UNITY Magazine. I have read each one from cover to cover, and it makes such

sense. I plan to visit the Unity Church near here just as soon as possible. (*R.D.C., Massachusetts.*) Just a note to thank you for your most inspiring magazines. I read UNITY from cover to cover within a day after its arrival, then reread until the next issue comes! (*C.L., North Carolina.*) I just had to write and tell you how much I'm enjoying the UNITY Magazine—much to my surprise. I have never been able to agree with other church literature, but Unity ideas are right along with my way of thinking. My son-in-law is enjoying them also as I pass them on to him to read. He returns them to me, so I can save them or lend them to others. Thank you so much. (*M.K.H., Texas.*) This is a letter of continuous thanksgiving and praise for all of you. For the magnificence, excellence, and love within UNITY Magazine and *Daily Word!* For all of your continued "reaching out and up" in myriad manifestations of creativeness. A deep, deep thanks to James Dillet Freeman for his letter on birthdays and "private miracles"! For the sheer simple penetrating beauty of your words that wash me in tears of crystalline joy. For all of you I would send a most fragrant bouquet of violets, stars, sunsets, clouds, mountains, the chords of music of a new Jerusalem, the divine imagery of a Sarah Bernhardt, and the chubby wrinkles of a baby. I behold you in a continuing resurrection! (*H.J.B., Texas.*) I like the new UNITY Magazine very much. I was going to say that it is the best in its class—but it is really in a class by itself. (*A.S.F., Ohio.*) I am making full use of this glorious, mind-stimulating publication. So grateful for its mature approach. (*M.B., Illinois.*)

Book Mark

CONSENT, by Newton Dillaway;
Unity, Unity Village, Mo., 64065;
111 pp.; \$2.

Here is a volume that is vital, and no metaphysical library can be complete without it. The author says the book was several years in the making. Certainly one can understand why, for it contains the truth of the ages.

Before beginning a study of the book, the author says a word of caution is in order, "lest the reader spoil the virgin freshness" of its basic idea. "It is not something *taken from* religion, *from* metaphysics, *from* philosophy or psychology. It is something that you can *bring to* any field"—religion, philosophy, science, psychology, art, baseball, or your daily work, whatever or wherever it may be.

What does it mean to become a humble instrument of universal power? It does not mean that we are offered an avenue of escape from reality but rather that man must "consent to the cause and constitution of the universe."

The author says that in proportion to our capacity to consent, we are used.

"There is a 'lendlease' of the entire personality to the rhythm that makes all things whole, the rhythm of the universe. This Power cannot be confined to any time, any book, any one religion, any one experience. It just *is*. It works by exact law, using *all* forms of life in proportion to their capacity for consent."

There is in the universe, he continues, an incessant flowing but also incessant ascension, or a whole-making power that is propelling all things to fulfillment in wholes, or higher series of wholes. The outstanding characteristic, then, of the universal power that governs the creation is its "incessant flowing and ascension." The ascension, working in our mind, "makes the synthesis in which we see the facts of life from the higher points of view."

The mind must be freed from the clutter of circumstances in order to receive, he says. "I just relax and receive. I try to consent to be used . . . I find that I am used in proportion to my capacity to consent, to let go, to get myself out of the way." Insight is the voice of the universal power, "the voice of God in the soul of man. It comes only to that mind which consents to be used."

If we are going to get anywhere with the basic problems of human existence, we must realize that these many forms and fields are interlocked, embracing one another.

There is a center, the Self, and all is contingent on where this center is. "Everything depends on the field or form of consciousness. See that and everything begins to clear . . ."

Newton Dillaway was one of the finest authors of metaphysical literature. This book will doubtless remain a classic and is a priceless gem. Like the works of the immortal Emerson, it should be treasured and read again and again.

—Hugh R. Horne.



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