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## *Adventures in Faith*

**T**HANK You, Father. We are come home to Thee as little children, so thankfully, so joyfully, so filled with love for Thee, and ask only that You will fill us all, and teach us all, and awaken us all, that we may bask in the radiance of Thy Divine Perfection, and that Thy Will may be done, Thy words may be spoken to us, and that all the people of the world may share in the Love that we are receiving, through Jesus Christ our Lord.

And so for a few moments we rest in His Peace, for Already the Power of the Great Father is radiating through each one of us. Already His wisdom is being given to us. Already His guidance is quickening our minds. Already His healing love is blessing your mind, soul and body, and already He takes your life and is filling it with everything that is good and perfect. Therefore rest in Him, abide in Him, and let all His goodness flow through you like a stream of blessedness. Be still and know you are poised in God . . .

. . . The Great Silence . . .

**A**ND your resistance falls away, and the Peace and Love of the Father enfold you. As you relax and let go, just let God come right into your heart and mind. Feel the relief of it, the peace of it, the perfection of it, the almighty nature of this Living Christ in your mind. For you are the temple of His Spirit, and the sacred flame of all eternity illumines your life.

Within you is the throne room of the Great Father. As you let go self, He bears you so lovingly and so tenderly into the Light. Worship there at the throne of the Great Lord, knowing so simply and completely that you are there, that you can never be anywhere except where He is, but that as you let go self you come into this inner sanctuary, and the Father takes your life and unfolds it in wisdom, in guidance, in wonderful teachings, with new confidence, new strength, covering all weakness in His Light. Peace—the Peace of the Presence of God.

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**I**T is then that we begin to know that life without the Father is like a desolate land without water: Life without the Father is like being in some arctic waste, without food or shelter or warmth. Life without the Father is like wandering in a blazing desert without anything to drink. Life without the Father is a very poor thing indeed. For life was designed to be lived in the Father, and through the Father, and by the Father in you. You are His child, and are alive only because His Spirit is your life, and the only need of us all at any time in our eternal destiny is to find this oneness with God, to establish our lives in this stream of blessedness, so that the waters of God shall bear our little ship forward to the destination which He has chosen for it.

It is the Father Who provides these things. It is the life of God in the vine which produces the fruit. It is the life of the Father in us which brings forth that which is perfect in our lives. We are confused only because we think that WE have to bring forth the fruit,



that WE have to do all the doing, whereas all the time it is the life of the Great Father moving in us, keeping us alive, promoting our highest well-being, and seeking to create divine fruits when the branch of personality is always open to the Life of the Vine, in which all things are perfectly fulfilled.

I wonder what the Great Father would say to you about your life, here and now—and to me, too, of course. Here are we in the presence of God Almighty, the Great Father who loves you so much. He is yearning to point out the wonderful things that can be accomplished in you. He is yearning to take your life and to fill it full of goodness, and to bring forth in you a sense of the illimitable power that belongs to you.

He desires especially to talk to you about your problems in daily living, for it is in the midst of difficulties that we find our greatest resistance to spiritual progression—and yet our greatest opportunity. Anybody can be happy when happy circumstances come along. But what about when the difficulties arise, when you are feeling tired out, or overworked? What about the time when you are growing very old, not so steady upon your legs, and wondering what is going to happen? What about the day when perhaps all your worldly possessions leave you, and you are faced with some apparently insoluble problem, and you don't know how you are going to earn your daily bread for the rest of your life? What about the time when your best friend leaves you? What about the time when love seems to fly out of the window and leaves you desolate?

What about all these thousand and one circumstances in which we all find ourselves in one way or another in our daily living?

What would the Great Father want to tell us about such a problem at any time? Only when we know that answer are we going to march boldly, lovingly, wonderfully, gloriously, invincibly along this royal road that brings us to our freedom. For you see, it is in the conflicts of life that we find confusion. It is in those disturbed states — emotionally, spiritually, physically, mentally—that we are often least ready or able to come to the Father with the faith of a little child.

People come much more easily to God when they are happy and lifted up, surrounded with love and all the good things of life. But when the problem comes along, we so often panic and fail our faith to worship the god of mammon, the god of earth, the god of earthly things, and forget that it is at that point of our experience that we are needing to release all the perfection and love of God into our experience.

That is why, as Jesus said, "According to your faith so shall it be unto you." The need is of course to trust the Father with every necessary thing in your life from A to Z, from beginning to end. Everything—it doesn't matter what it is—and the bigger the problem the more wonderful is our opportunity to arise in that Christ-consciousness to prove for ourselves how the Great Father brings about these divine and perfect adjustments in our lives.



What would our Lord Jesus Christ say to you in connection with the particular problem or problems affecting you at this moment, I ask this question with a great love in my heart for you, because I know that everyone in this church is faced with apparent difficulties now and each day, for the simple reason that life is designed to unfold through the overcoming of difficulties and problems that are presented to us in day by day experience.

If you took all the problems out of life you would indeed be left in a desolate desert, because you would have no creative work to do. You wouldn't be able to live, for consciousness would stagnate like a dried-up river. The purpose of life, God's plan for you and for all, is to promote an expansion of personal consciousness in the Spirit of the Father, that we may arise like beings of light to overcome all darkness, to overcome every difficulty, to become co-creators with God Almighty in daily living. It is in our daily life that we find the cloth upon which we are to weave our personal pattern, with the hand of Christ in ours to reveal the infinite beauty, variety and power of divine patterns.

The more I see of Divine healing and ways of prayer and love, the more surely do I realise that only when we touch this central thing, this problem aspect of our lives (and learn to meet those problems with equanimity, with joy, with a welcoming embrace), are we really going to get on with the business of healing the causes of our disasters. I see so clearly, that if you run away from a circumstance, it will return to you, inviting your co-operation again in a week or a month or a year.

If you think you can dodge the issues of life, you are simply walking in a blind alley and will have to retrace your steps.

What is the use of even thinking about Divine healing, if we are not also prepared to operate the infinite laws of God, and be first healed of our worries and fears and sense of disaster, our resentments, bitterness and acceptance of frustrations. Prayer is a true realisation of God as Love, in which we also become love—with simple trust in the all-pervading Presence and Perfection. Divine Healing is surrendering all sins and burdens to God, accepting His complete forgiveness, and then giving our lives into His care, seeking only to live in love and thereby to forget self in helping and loving all people we meet each day. Divine Healing is the daily healing of the soul and mind—the practise of the Presence of God in every circumstance.

We need urgently to learn to accept every apparent difficulty, trouble or pain with love, thankfulness and trust in God to reveal His Perfection in the centre of all discord. Not one of us can truly say that every time difficulties have come into our lives we have laughed and rejoiced and given thanks to God, and come to Him to say, "Well, there's another one for You, Father. Thank You that I am with You in the overcoming of this." We just don't usually do it. If we do, we don't do it consistently, yet this is a fundamental need of life.

Christ tells us so much about the power of God's Love, about this central fundamental Being of God,



this God of Love Who dwells within us, Whose Almighty Power is always with us, Who is the Almighty Love that will come into our experience and flow through us to Bless everybody else. We have accepted, in our talks about God here, all these central truths, the need for simplicity, the need for being realists in our relationship with Him, and the need for exercising a self-abandonment to Him. But even so, in the midst of all that glory, in the midst of that knowledge that if God's Love heals and transforms and transcends cause and effect, yet it is equally true that there's isn't one of us here who is as yet absolutely sure that we can never panic, no matter how big the problem may be, when it comes along.

Therefore it is an opportunity for us again to restate the position of our own relationship with the Great Father, with a view to defining what we are going to do when the next problem comes along, and what you and I are going to do here and now today, in face of the particular problem which may be exercising your mind at this minute. So we focus our minds to the present moment, to this day. This is your life. What is happening to it. That is what you are interested in. What is happening to your life—now—today? And what is likely to happen to it tomorrow? Only you and the Father know exactly what that problem is. Only you know to what extent that problem is exercising your mind, and what degree of worry is attaching to the particular circumstances or circumstances which are surrounding you.

I want you to believe that the Great Father of creation is wanting to tell you what to do, that He is yearn-

ing to speak to you personally, to tell you how to deal with your particular problem, how to let go and allow the Great Father to come in and bring about a Divine adjustment. If He were speaking to you (and I believe He is), if He were speaking to you as Jesus Christ might speak, what do you think He would say to you? Definitely and absolutely, He would ask you to reveal to Him what your problem really is, what it amounts to, and then He would tell you that there can be no problem in the Spirit of the Father. He would say, "Well, there's your problem. Now give it to Me and I will take it, and I will deal with it for you and with you. You just stand aside and watch Me bring about this Divine Adjustment. Trust me completely with it."



But He would say, "Now you have given it to Me, it does not belong to you. For you have surrendered it, you no longer believe in its power over you, nor possess it. You are now believing that I am bringing all My power to bear in the midst of it to bring forth that which is perfect, for do you not know that I cannot bring forth anything that is not perfect."

And He would say, "Much of this trouble is caused by your fear and your worry about it." "The root of all," He would say, "is that you are afraid of what is going to happen to you if such-and-such a thing comes to pass, if this problem gets worse, if my money does go altogether, if my health does fail me, or if I can never make friends with so-and-so again."

"You are afraid," He would say. "But of what are



you really afraid? Afraid of being hurt yourself, just because you do not really know that I, the Great Lord of creation, dwell there within you, waiting only to give you all that is perfect, to fill your life with everything that is good and true, to embrace you with a wonderful love, to bring you home into that wonderful place I have prepared for you where these things can never disturb you."

He would say to you so lovingly and so tenderly, "Come, my child, do you not know that nothing can ever hurt you? There is no circumstance in the whole universe that has any power to harm you, for every problem or pain is an invitation to bring it to Me, so that I can reveal My Perfect Spirit in which all darkness, disease or disaster cannot exist."

That is what Jesus would say. That is what He did say, and moreover, He showed exactly what happens when we do come to the Father with that kind of love and that kind of simple faith. Even that dread disease of leprosy, with its terrible sores corrupting the whole body, was instantly cleansed in the Perfect Spirit of God. He showed how the blind could see, and the lame would throw away their sticks and go running with joy when they were prepared to receive God's liberation of the cause of their disease and, therefore, the physical sickness also.

It is in the healing of the cause that we find the greatest possibility in Divine healing, which is in this life of Love in the Father. As long as we treat only the physical disease, we will only usually get alleviation,

or temporary healing, because unless the cause is healed, the same or equivalent condition will again be reflected from within to manifest outwardly in the body or affairs before long.

This principle inevitably applies to medical treatments, too, although I have the most profound respect and admiration and love for all the doctors and nurses of the world, and for all people who are expending their lives trying to help all those who are sick or in trouble. Yet the fact remains that as long as we are only treating the abscess in the stomach, the arthritis in the hips, the pain in the head, even though we use drugs or operations to kill that pain, and even though we get a healing of it, if we have not healed the cause it will erupt again in some other place before very long.

Only when we recognise the simple truth that we live in consciousness, shall we understand that the mind, soul, body and environment will demonstrate the power, quality and reality of our thoughts and mental attitudes—for good or ill. Only when we recognise that disturbances in the mind will project disturbances in the body, can we truly arise to live in harmony and communion with the Great Father. With this knowledge we know that fear and worry are killers in the earthly sense, and that we cannot hate, judge, criticise others, or hold resentment against any person or circumstance, without doing grievous harm to ourselves. With this quickening incentive to express the perfect life through love and prayer, we shall all eagerly come back to the Father with the confidence and trust of a child, and a love that makes it all true.



There is no other way, and in a million years' time we will still be thinking that way. Thank God we shall all have learnt a lot more about it, but we shall still be walking closer and closer in our realisation of the infinite love of God as being the only necessary truth for the solution of every problem as it emerges. We shall have learned to listen to the Great Father, and treat Him as an Almighty Father. We shall have learned to allow His power to radiate Perfection into every circumstance. For the only purpose of life is to create. The intention of God is to bring forth the image and likeness of Christ so that we may express His power in ever more wonderful experiences and creative enterprises. We are all His children, destined to live and work in partnership with Him.

But it is His life that is working in us, and until we drop our resistance to this Divine flow we shall still continue to find ourselves in conflict day by day with the kind of experiences which come our way. There is no other solution to the healing of fear or worry, and every human problem, than trusting God's Almighty Love for us, and proving for ourselves that we live in eternity because His Almighty Spirit is the Life in which we have our being. Then we shall know that He is daily leading us safely and surely forward to unfold the amazing destiny He has prepared for us.

Fundamentally it is all so simple. But it can never be simple to us unless first we accept the idea of natural simplicity in our relationship with God. And secondly, unless we are prepared to welcome every difficulty as it comes along with a definite sense of joy, peace, and

mission, and say, "Thank You, Father, here it is. I immediately release it to You and give thanks that all Perfection is manifesting in the midst of it."

[The great sin—if you like to think of it like that—the great sin of the world is that we do not fully trust God with our problems.] How then can those things which hurt us most be solved, if we do not find and realise God at our point of need? As I said, anyone can be happy in the midst of a great illumination or when we are surrounded by love and friends and all good things. Usually, it is only when things are collapsing around us, when the problem comes, when the pains are there, that we panic, and this at the urgent moment when we need faith in all its simplicity, at the very time we need to love the circumstance and bring ourselves straightway back to the Father.

We especially tend to fail in this when we need physical healing. When we are in prayer, seeking Divine healing of some circumstance of pain or disaster, instead of loving the experience we do the opposite—we hate it. When we get a pain in the shoulder, we hate it. "This wretched thing which has come upon me," you will say. "Oh dear, isn't this terrible—this awful shoulder. I hate these pains. They always make me so irritable, so tired and so weary, until I am frustrated," and we get distressed about it.

But the poor shoulder was only waiting to be loved better. It needed our love to bless it, caress it, to know the Hand of Christ upon it, to feel the Love of God so that it may be filled with His Divine Perfection again.



We cannot treat any part of our being (mind, body, or affairs) with hatred or resentment without making it worse. We can only find the solution to any problem by loving it, embracing it, welcoming it, and then bringing the Love of God to bear in the midst of your own love for it. That is why, of course, it seems to be so difficult for people to get their prayers answered. We so seldom fully operate this Almighty Law of Love in simple faith.

I am under no illusion about this. Millions of prayers are apparently not answered. But it is simply because the rules of prayer seem to be contrary to human commonsense. It is very difficult for people to say, "Am I not to be concerned about this problem then? How dare it be unconcerned? The world has taught me that if some great difficulty is falling upon me I must roll up my sleeves and get to work on it, and get everybody's help, and worry my way through it. I dare not leave that to God when I've got to work it out myself." If somebody tells us we have an incurable disease, we have much more faith in going to the hospital and chasing all the specialists in the country than we have in being still in the Presence of God and believing in His infinite Spirit of Perfection. You see, until we fulfil the laws we cannot really expect to find this Divine illumination and manifestation.

And I am not saying by any means that anyone is anywhere near being perfect in doing it, least of all myself. My task is but to emphasise the reality of Christ's teaching, not to say I am perfect in it. Merely to say—This is the law. It is like a bar of steel. One

man may make a wonderful figure out of it. Another may make it all twisted. But the truth still remains that it is a bar of steel, to be used in many ways.

Much confusion is often wrought, I believe, in church circles for example, by people saying, "Well, of course, how could I go and find God in a place like that. Look who went there, look what she does; too much hypocrisy there for me. And the minister—he's far from perfect." But what has the life of the minister got to do with it? What has the weakness of other individuals got to do with our finding God? The truth is the truth no matter who speaks it. If the most wicked man on earth stood up and said "God is Love"—that is the truth. Even though the man himself was not perfect (and who amongst us is free from sin?) the Perfection of God's Love could never be diminished. We urgently need to recognise that in God's sight we are all equal. There is no variation in the Almighty Perfection of His Love. He could not love a saint and despise poor you or poor me way down here. God loves the archangel and the sinner equally.

The Spirit of God is all-embracing. There is as much of God's Love in the wicked man as there is in the greatest saint, because His Love cannot be divided into degrees, although we personally may realise and express it in varying degrees. Divine Love IS the Absolute which is perfection, the immaculate, that which is infinite in its scope and understanding. And we are all like tiny swaddling clothed babes in our relationship to Him. Whether we call men the greatest or the lowest, the degree of difference between one and the other is infinitesimal in relation to the infinite Perfection of God.



That is why we need never be afraid. We have but to realise that God loves us and that we are therefore important in His sight, and that He loves us as much as the highest archangel or the most highly evolved teacher He may send into our midst. And in fact the archangel would be the first to reveal simplicity and love as the guiding light. I could never imagine an archangel saying, "Oh, look at me. Haven't I come wonderfully near to the Father! Look at the glory of God shining in me. Isn't it wonderful? Am I not a wonderful being?" Impossible! The highest archangel from the highest heaven is much more likely to be found in some humble slum trying to find somebody to help in the darkness, trying to give this power of God's Love to someone who needs it more desperately.

And it is only by walking in that Light that we are really going to find this Divine destiny within us, and allow it to unfold in daily experience. The angel walking with us would only desire to take us by the hand and speak loving words in prayer to comfort and try to help us to loosen the burden of self, the burden of pain or misery or disaster, saying to us, "I know a Law of Love—God—Who will take all these things away." "I had the privilege once of having to go through similar painful experiences," he would tell us, "when I was young." "I know what can happen when the Great Father's Love is released. Do try it." For you see there is no conspiracy in life to hurt us, but Almighty Love to take us quickly and lift us right up out of these things, so that we may know the joy of living in the kingdom of the Great Father, and letting His Love illumine our lives, so that they may be in a constant state of joy, but joy which is expressed in overcoming.

Many people are deluded by the belief that—"Well, if we can only get through this life, this awful business here, then the gates of Heaven will open and we shall be lifted into Paradise. Oh what a relief! We'll be able to sit down and do nothing in a great peace, and just be lazy for the rest of our lives!" We shall certainly have cause to change our minds if that is what we think. The Great Father's life in us, in its own being and essence, is creative to the nth degree. We shall be taught throughout all eternity — and this IS our eternal life, here and now—we shall be taught throughout all eternity to create bigger and more wonderful expressions through a growing knowledge of the infinite Love of God as the operative factor in life.

But isn't it wonderful? That is why the whole objective of teaching, the purpose of Christ and all other teachers whom He has sent to earth down the centuries, has been to quicken the process in those who are ready to observe it, so that they can begin to experience these joys of creative enterprise, so that they can find this practising of the Presence of God to be the one great reality and the only urgent need of every living soul.

Some people say, "Well, you know, it's all very well, but you know it's very difficult to deal with the invisible. If only I could SEE God moving in front of me I'd be able to do something, but how can I talk to nothing? How can I get hold of this Father of Love when I can't even touch Him?" And I can easily understand how such confusion arises. But it arises fundamentally because we always believe ourselves to



be in a state of separation from God, as though I and you, this floor, this earth, and all these things were one aspect of being, and somewhere out there in the invisible—somewhere—there, too, is God.

Only when we begin fully to appreciate that nothing exists apart from God, that we are looking at God in that sense every day, can we realise His Presence. "If only I could touch Spirit," someone will say. I say if we touch our hand we have touched Spirit, we have touched God. But if we believe in separation we only know that we are touching a physical hand, and that God is somewhere else. It is only when we recognise, believe and accept the truth of our life poised in the infinite Love that is God, that we progress in spiritual rebirth, because the only things that ever become real to us are what we recognise, believe and accept.

Only when we fully appreciate that God is in every particle of the whole universe, can we understand that His Spirit dwells in the mind, soul, and in every cell of the body, a Living Presence. He is in the air we breathe, the earth and all it reveals. We walk on holy ground, see holy flowers, harvests and sunshine, and know that everything in heaven and earth is a demonstration of Divine Presence and Activity.

When we know this truth we shall all eagerly cease all resistance and come Home to our Father. "Thank You, Father. Here I am in the midst of Thee, of what could I be afraid? I walk with Thee, I talk with Thee. Here are my needs. Thank you for the outpouring of

Divine Perfection. Thank You for Thy health in me. Thank You for Thy wisdom, for Thou art my wisdom. Thank You for Thy love, which transcends every other kind of love I have ever known, and Thy Love is now my love. Thank You for Thy Love in me that goes out to everybody else and for their love returning to me. Thank You, Father, for peace, for now I know that in Thee all chaos is made into peace. Thank You for infinite supply to meet every need, for there is no lack in Thy Kingdom. Thank You, Father, for Thy life revealed in me. For Thy Spirit in my mind, soul, body and every aspect of my life and environment. Thank You, Father, for perfect everything, through Jesus Christ our Lord and Saviour.



## *Your Eternal Life*

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should bring forth fruit, and that your fruit should remain, that whatsoever ye ask of the Father in My Name, He may give it you.”

“One God and Father of all, Who is above all and through all and in you all.”

**T**O You, our Father, we come as little children in the Name of our Lord Jesus Christ, in all humility, simplicity, and with a wonderful love. We seek only that Thy Will may be done amongst us that Thy Love may be revealed in the midst of us, and that Thy words of simple teaching may be given to us. And that all people everywhere may be Blessed, even as we are Blessed.

And so the Great Father lifts us into His perfect peace, the peace in which all our troubles fall away, in which we feel just the Love of God and the Almighty rightness of everything. Just rest there—so simply. The Father doeth the works. He takes you, His child, and as you sit there, poised in His Spirit, He lifts you up and gives you everything you need to receive. Feel yourself glowing with it. Feel yourself so relaxed and released from all consciousness of tribulations. You are waiting upon the Lord now, but even greater than that, the Lord is waiting upon you to minister unto you, to give you the peace of Heavenly Perfection in which

every human tribulation is no more. For whomsoever enters the Kingdom of God and abides there finds that they are truly endowed already with the Love in which all things are perfect for every one of us.

Rest then in the Presence of your Heavenly Father, that He may illumine you, and Bless you beyond your highest dreams.

. . . The Great Silence . . .

**I** N Him you are radiant, for the Light of the Holy Spirit is upon you. See yourself for what you truly are, a child of the Most High, indwelt by the Living Spirit of God Almighty, His Love radiating through you until you are all aglow, until you are realising the wonderful destiny of a child of God, till you see yourself in the image and likeness of Christ, because you are now contemplating the beauty of Christ in your own being. . . .

I want you especially tonight to see only the beauty of your own self, to look far beyond the commonplace, to take your vision away from the mud and the muck and the mire, to realise the eternal Spirit within you. Contemplate that which is perfect in eternity, and see yourself invincible and free, able to look upon all life through Divine vision, and know the truth of your own eternal life.

In Christ you have the ability to rise above every aspect of old age, of sin, of sickness, of misery, of despair, of complications or problems, and to realise in



His Love there IS no problem, for all things in the Father reveal the beauty of the Father, the love of the Father, the joy of the Father, the health of the Father, the inspiration and guidance of the Father.

The love that is God is perfection and all creation for everyone. For you—and there is is the miracle—for YOU, just you, all the love of God is—it belongs to you. You belong to Him. There is no greater revelation than your own recognition of the liberating truth, that God, your Heavenly Father, belongs to you, and you belong to Him. For you and your Father are one, because you are the temple of His Holy Spirit.

To be still like this is all we really need to do, for it is in this stillness, realising the infinity, the wonder and the glory of the truth I have just spoken unto you, that gives you exactly what you need, because then you are not concerned about anything any more. You arise in the simplicity of understanding that you can never be separated from the Great Father, and that therefore all is well, now and unto all eternity.

This is the basic truth we are all seeking so desperately, but once we have found it everything is all right. For then we have come Home — come Home to the Father, in which only the goodness of the Father prevails in everything. And from that point life truly begins to unfold itself in all its beauty and creative overcoming of every problem.

Even as the Father is infinite in His Spirit, in His

cosmic operations in Heaven and in the far-flung universe, so too the joy and wonder of it is this, that there are infinite ways in which you may find God. You do not need to think that there is only one specific way, and if you deviate from it you have missed that way. You don't need to say, "Well, that man is the way," or "This method is the only way . . . this church, this ism, this creed." There are, I suppose, hundreds of ways in which you can come to the Father. Being still, kneeling in daily prayer, just knowing that you are alive in the Father. And very often in ways that we do not always fully appreciate. The Way of Christ is the all-embracing Way of Life in which we are in constant partnership with Him.

Have you ever looked out to sea on a summer's evening, and watched the sun setting in a golden ball, and the sea transformed in the delicate pastel lights of many colours, merging into orange gold and pink? Have you seen the very water become still, and felt all nature come to rest in a breathless hush as evening gave birth to night? If you have, truly you have seen the soul of the Great Father, perhaps often without knowing it.

Have you ever stood upon a hilltop, and looked out upon mountains and valleys, and far-flung moorland landscapes bronze with heather, green in bracken? Do you remember the silver river, flanked by trees and fields in the valley below, marrying the sea where the red-roofed town and harbour cradled fishing boats, tides and men? Sunshine and shadow? The infinite blue of the sky; a wide horizon out to sea; clouds like mountains and minarets, and fairy palaces of snow? Blessed are you if you have seen God in such a scene. Have



you ever walked upon a golden strand—and you will have done, especially when you were young—and looked into the little pools amongst the rocks, and played with little crabs? Do you remember the craggy shape of yellow rocks, the glint of sunlight on the water, amber seaweed and green sea grass? The sand, shells and coloured stones—and the tang of the sea in the air? You are Blessed indeed if you have seen the Spirit of God in these simple pools on the seashore.

When we are on holiday we change our attitude of mind. We leave behind the cares of the world, and lo and behold! A miracle happens, for everything seems to quicken with delight and excitement. The energy we expend, the concentration we put into our holiday activities, if done in a workday life would probably have left us exhausted. But when we are interested, in love with our experiences, we are filled with power and joy. And on such holidays you will perhaps have been closer to God than you realise, because you let go. You will have done those things which brought you into closer harmony with the universal scheme of things.

I was reminded of this only yesterday, when I had the opportunity of walking along a lovely beach paddling in the sea, listening to the orchestra of the waves as they broke on the shore and caressed my feet. And I felt as though I were fifteen years old again, because my mind was in tune with God. Memories of childhood, exhilarating adventures in simple ways; wonder and joy in everything! I saw again the glory of the simple things, the commonplace, which we so often take for granted and ignore. And certainly as I walked along



that strand, with the little waves washing over my feet, feeling the delight of it all, it was truly the ever youthful Spirit within which was appreciating something of tremendous importance—the very joy of God. And Divine Joy stems from simple things, and we come closer to God in a garden, on a seashore, on a hilltop, watching the sunset, listening to the wind and waves, or the music of birds, than in most other ways. Is it not wonderful ?

I saw someone feeding a seagull—a very simple thing. Handing little bits of bread to a seagull standing upon a perch on a bridge. Nothing very elaborate about it. And yet to me it suddenly seemed magnificent because I saw God in the midst of it all. Here in all its simplicity was a glimpse into the Kingdom of God.

So you see, there are infinite ways into the Kingdom of the Father. Spiritual realisation and progression really depend upon our state of mind, upon our attitude to life in daily experience. And the liberating principle is simply this—that we recognise our one-ness with the Father, for everyone, and everything, everywhere, is the Life of God in manifestation. In HIM we live, and move, and have our being. It is our eternal joy, privilege and heritage to be God's Own children, with the gift of sharing with the Lord the wonders of His Own Being in endless creation.

When the Great Father made this world, He made it for His family, and for you. Even as you, a family man or woman, may have provided a little home of your own in which to raise a family, so has the Great

Father provided this magnificent estate, this world, for us all. "It is the Father's good pleasure to give you the Kingdom." "All that I have is thine." Every particle has been created for you, even the pebble you probably picked up when you were a child, and said, "Isn't that beautiful!" The Great Father knew you said that, and it could well be that that particular pebble had been provided for the particular moment when it gave you joy. The Father, it seems to me, is providing endless ways of delighting us, and to show us how wonderful and simple it is to come into communion with Him.

Next time you go out, whether it be on the seashore or into the country, whether you are walking beside some still river or a cascade coming from a mountain, whether you are looking up into the sky or walking into town, listening to the waves on the beach, or perhaps watching fishing boats coming up into some harbour—wherever you may be, if you will just think "I am on holiday, because life is my eternal holiday, and here I am in the Kingdom of the Great Father looking at all these wonders which He has provided for me," your life will take on an exhilaration very much like the joy I told you about when I, too, felt like a boy of fifteen paddling on the seashore.

An attitude of mind—that is all. And we are all really seeking to escape from those attitudes of mind in which we are overwhelmed with work, pressure, problems of disease and potential disaster. Insecurity, fear, worry, striving, straining, endlessly planning and scheming far ahead, until we often create mountains of

difficulties too great to bear. We struggle on in our own strength (or weakness) and forget we live in the Almighty Spirit of God, and suffer for our forgetfulness, for the only purpose of life is to reveal the Perfection of the Father.

The Father is saying, "Why do you do these things? Why don't you be like my child and play? Why don't you take each thing as it comes, one day at a time, one task at a time, and think of it as an adventure, and just know that I am there sharing that adventure with you?" It makes all the difference, because our attitude of mind has changed. Coming into the peace of God allows the peace of God to enfold the whole of the environment.

The world, and its business, is always tempting us out of the Kingdom of the Father, telling us how big this job is, how much there is to do, how weighty is the problem, how difficult is the situation. This problem of reconciliation with someone, this effort of making one's daily living, this problem of disease, of sadness, of loneliness, of all the things that make life difficult. As we concentrate and worry about these problems they tend to become magnified and colour every other experience with darkness. They are, in truth, reminders of our need to bring these situations to God for Healing.

That is why, right down the ages, the Father has always sent teachers to remind His children of these liberating truths. Because the Great Father, being Perfect Love, is the only perfect answer to every human need. So He sends messengers to His people to remind them about these greater things. We are, indeed, as yet



like little children in the very kindergarten class of life. We are so easily tempted and wander off into the wilderness. It is so compelling, when we are not close to God, to believe in the power of circumstance to rule our lives. We are so quickly persuaded that some difficulty or disease has power to harm us.

We forget that we are not slaves to circumstance, nor born to be prisoners of self, but that we are the sons and daughters of God on High, indwelt by His Spirit, and invincible in the Kingdom of the Father. In the self we are in conflict. In the Kingdom of God we are liberated. And that is the truth that makes man free. It is your truth and my truth and everybody's truth, as quickly as we are prepared to live our days steadfastly poised in His Spirit, looking at the Perfection of God instead of at the insignificance of self and its problems.

When indeed we become as God's little children, in all simplicity, we enjoy the very fact of being alive, and see beauty and goodness and truth in everything. And if we see others making a mistake—and who amongst us is free from mistakes?—we look beyond the sin to behold only the Christ of love, compassion, understanding, tolerance, peace and forgiveness.

It is such a wonderful adventure. For every difficulty there are countless Blessings. When we are healed of the human tendency to take the few crumbs of difficulties out of consciousness and see in their place the infinite scope of God's creation, this infinite Blessing of life itself, this miracle of eternity, this God in everything, we shall see goodness everywhere. And the stray clouds that come upon the horizon shall be swept away

by recognising the Love of God in the midst of them.

In Divine Healing Ministries today we know that the liberation from the dilemma comes when we are liberated from the self. By that I mean when we turn wholeheartedly into the Living Spirit of the Father, and dwell there with an inconsequence, with an absolute assurance, with a conviction, with a joy and a preparedness to behold only perfection behind every seeming imperfection. Thus we are lifted above the things of the earth and see only the glory of God in everything we behold and in every person we meet and in the midst of our own beings.

We know that, as long as we concentrate on the muck and the mire, thus giving power to our problems and pains, we shall be subject to the rut of life, and dwell like little ants crawling in the little mud ruts amongst the grasses, instead of spreading wings like eagles and soaring into the freedom of infinite horizons. We can only do it when we observe the law of life. As Jesus said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Everything necessary for the perfect fulfilment of the plan which the Father laid down for us will unfold in daily sequences, for the Great Father is the provider of everything.

When people feel that their life is not secure, that they are short of money, worried, ill, and full of trouble, they are dwelling in the realm of men, subject to the world, and not fully realising the Presence of God as Perfect Everything in full and free manifestation. We forget

that we are more like angels than snails, and yet we remain like snails until we recognise and practise that truth.

It is wonderful. Here are you and I, alive. We have lived all these years from our miraculous birth through our twenties, thirties, forties, fifties, sixties, seventies and so on. Every day we have eaten food, slept in a bed, and we are still alive. The Father has looked after us from the day we were born right until this minute, and in a million years' time we will look back down the expanse of life and say, "Oh thank You, Father. Here I am still—knowing a lot more about it now—but here I am. And all down a million years You have provided for me in everything I needed to experience. And here I am—alive, because Thy Spirit is the life within me, and I can never be anything except alive."

That is the liberation we are looking for. It makes such a difference when we place our complete dependence upon the Father for everything, from food to inspiration, from liberation from fears and worries and resentments and differences and all the things that create so much confusion in the mind and in the body and in our affairs, to the very love in our hearts, upon which pinnacle we can truly look out into God's universe and know that you are one with Him.

All these Blessings become revealed to us as we learn to realise the Presence of God in everything, and to know that the Presence of God is Perfect Love.



That is Divine Healing. Divine Healing is knowing how to establish harmony and communion with the Great Father. Divine Healing is that Blessed state where you know that you need to love the Lord with all your soul, with all your heart, with all your mind and with all your strength, so that you may enter the Golden Glory of that living Kingdom. Divine Healing is learning to dwell in that Kingdom of Love, and in that Kingdom, to love your neighbour as yourself. Divine Healing is trusting the Great Father to reveal the only thing the Father can reveal—Perfection. Divine Healing is knowing that there is no concern, that there is nothing to be concerned about, for you are a spirit, and nothing can touch the Spirit.

Divine Healing is arising in the wholeness of Christ and staying there, fearing nothing, believing all things are now manifesting for your highest well-being. Divine Healing is turning away from the self, claiming the Kingdom of God, and then releasing the Kingdom of God to everybody else. (Divine Healing is laying down your life to the Father, that He may take it up and consecrate it and use it like a radiant light to Bless everyone who comes into your pathway.) Divine Healing is the healing of the soul and the mind, not the body. (For when the soul and the mind are one with the Father, with all simplicity of recognition, with love that makes that union, then all the other things are added unto you.)

That is what Jesus meant when He said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." He was saying in very truth that your real need is not for the healing

of the arthritis in your leg, is not for the healing of your eyes, your heart, your spine, your legs. The real need is to find this Kingdom of God, to establish yourself in it, and then in that Kingdom all the Perfection of God becomes revealed. Still as a practical reality, because the Spirit of the Father released in the mind and in the soul soon quickens the body into wholeness. It is seeing yourself spiritually, physically, mentally and materially demonstrating the Perfection of God. Seeing yourself whole, the image and likeness of Christ, in the Love Light in which you are so filled and thrilled with the Father that you are no longer concerned about yourself.

Many a Divine Healing is frustrated because our concentration, even when we come to the Father in prayer, is on the removal of "this wretched condition" that has perhaps caught a leg so that it will not function, or for the healing of a heart that is diseased and thus making for more worry. For when we pray about these things, so often we pray with such concentrated anxiety about the condition that we hold ourselves in greater bondage, and it is not a true prayer at all. Prayer is the liberation of the problem into the care of the Great Father, in which you are no longer concerned about it, for we are only too thankful to be poised in the Spirit of the Father in which all these things are added unto us. With simple trust, we know that we are abiding in the Peace and Perfection of God, and that all is well. And, in true prayer, we arise out of self, in perfect love, seeing ourselves to be lifted up in Christ to be Christ-like, in all our thoughts, words and deeds to everyone else. We seek more to give and help others, than seeking for

ourselves. We know that our true mission is to pass through this beautiful world so that when we are lifted, so lovingly, so kindly, so gently out of this shell in which our spirit dwells, into the Kingdom of the Father, there we shall receive a loving welcome—"Well done, thou good and faithful servant—My son, My daughter—well done." And the world will be a richer place, a lovelier place, in the hearts and minds of men, because you passed through. THAT is Divine Healing. Thank You, Father, it is so.

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# *The Divine Word.*

*"In the Silence of my Soul I listened to the Lord."—Bro. Mandus.*

Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy.

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;

That ye may be the children of your Father which is in heaven ; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye ? Do not even the publicans the same ?

And if ye salute your brethren only, what do ye more than others ? Do not even the publicans so ?

**BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.**

—Jesus. Matt. 5 :43, 48.