

# **MY PATH OF TRUTH**

by

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## Foreword

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The Honourable Mr. Justice I. GRINDLEY- FERRIS,  
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Many years have passed since I first attended lectures given by Mr. Nicol Campbell. These were then given in the Auditorium, Escom House, Johannesburg, and the number of those interested was comparatively small.

As far as I can remember, Johannesburg was then the only place where lectures were given. But their great value was soon appreciated by all who attended, with the result that their friends and even acquaintances also became interested, and it was soon found necessary to give the lectures in the largest halls in several cities and towns in the Union.

A collection of some of the lectures delivered by Mr. Nicol Campbell, and which he is now publishing, will, I am confident, not only be of great interest, but will also be of the greatest benefit to all who read them.

They will no doubt convey to readers a different line of thought and outlook on life and will help in extending, in the correct direction, ideas which may have been formed of the value of religion, no matter to what Denomination the readers belong.

My family and I and numbers of our friends, and may I add thousands of others, look forward to attending lectures and also to reading and making a study of the literature issued absolutely free of charge.

I am confident that this publication will prove such a success that additional numbers will be published to meet the demand, not only from those who are able to attend the lectures, but also from those who cannot do so.

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## Introduction

I have frequently been asked what I consider to have been my greatest blessing, and in every case, where I have answered "fear", the questioner has been dumb-founded. But I always had a very logical explanation waiting for him.

As I think back, I remember how forcibly I was struck by the 'weary, stale, flat and unprofitable' quality of the lives lived by the average man and woman, and I had a very lively dread of ever having to endure such a humdrum existence myself, and it was this fear of what the future *might* hold for me that spurred me on to think independently and to refuse to accept conditions, circumstances, and appearances at their face value. Around me I saw every kind of lack and discord and I remembered how, as a child, I had been taught that God was a loving Father, and was good, so, though I could see very little evidence in support of such statements, I determined to prove Him for myself.

I was acquainted with the teachings of the Master, and I believed in them, but without fear I might have been too apathetic to put them to the test; without fear I should never have discovered that God could become my supply, I should not have guessed that He could be my health, and in all probability I should never have sought Him out at all.

It was because I felt helpless and afraid, because I wanted a friend on whom I could rely, who despite my shortcomings--my doubts and fears--would stand by me, that I began my quest for God. Obviously if my life, or yours, is filled with peace and happiness, there will seem to be no need for us to pray to Him. It is only when we feel that something of good is lacking that we begin to look around for help, and so turn to Him for aid.

Each of us has at some time or another to learn to know God, not as some anthropomorphic being, afar off, or as an abstract impersonal law, but as a living, loving partner Whose one desire is to bless and succour us, but most of us would not seek--much less find--this Presence without the pressure of circumstances to egg us on, so it is clear that it is the very discords in our lives, and the fears that they engender, that are, in fact, our greatest blessings (in disguise) since it is they that start us out on our journey up to God. These are what bring about the initial stirrings of spiritual consciousness, the earliest inkling that things are not, perhaps, always what they seem, and so prompt the individual to take his first steps in the right direction. When I think back to my own early days, fraught as they were with all manner of cares and qualms, when I was not only terrified of outer conditions but was quite unsure of God--not even convinced of His existence--I am intensely grateful for my present understanding. Even at that time of dissent and diffidence I believed in Him. I accepted the Christ teachings despite the fact that these were contradicted by everything I saw around me, but I had no absolute faith, and when I set out to prove Him it was with the feeling that I was launching out in an experiment with God.

It was not enough for me to hear that He had helped others, their demonstrations carried no conviction as far as I was concerned, they might have overcome every type of disease, every kind of misery and lack, have even changed a nightmare of discord into peace and harmony yet all

this could mean little to me as long as I had no intimate experience of the working of God in my life, therefore I had every reason to bless those doubts and fears that had forced me to carry out my own personal investigation. I asked myself what fear really was, and came to the conclusion that it was nothing other than inverted faith, that is faith in evil as opposed to good. Then I thought about courage which seemed to me to be the faith that arises in the heart after fear has prayed.

In the beginning man must walk blindly with God, he sees no light ahead, there is no plain path for him to tread, it is only after the first spiritual demonstration that an inner awakening takes place. Once a prayer has been answered, there is a slight flutter within the soul that inspires the individual to go on further in his trust.

God has made everything very simple for us.

It is often claimed that times, conditions, and circumstances prevent the manifestation of good in human lives, we are told that this is a physical world and that we must work in a material way, but, if that is true, what is the value of faith? If, despite my trust in Him, the economic situation can affect my affairs, of what use is God to me? If He is All-knowledge and All-power and is not a person subject to outside influences, but is the Spirit that lives and moves and exists through me, (according to the quality of my consciousness of Him), then, if I have faith in my good, there can be no power that is opposed to Him and He must therefore be able to bring this forth for me and to open up the avenues requisite to my growth.

Every human being goes through the process of birth, baptism, crucifixion and resurrection, it appears to be a recurring cycle, and we wonder why it should be so. Is it not that, dealing as we are, with All-intelligence, these experiences must be necessary to our development? Do we want fulfilment in our lives or are we prepared to compromise with God and have only second best? If we are, that is all we shall achieve, but if we aim at perfection we shall find that we cannot remain static, there must be constant spiritual, mental, emotional, and physical progress, and the effort required of us to produce this state of being is inspired by the fear that we entertain of having to put up with the opposite condition.

This urge derives from an inner voice that tells us that, if we stop practicing Truth, our good will cease to manifest; if we give up thinking, acting, and living in tune with It, after a while we shall be faced with nothingness, and it is the anticipation of this calamity that spurs us on to a renewal of the effort.

I used at times to be churned up with fear, not because I did not *believe* in God, but because I was not sure if I, myself, had the quality of faith necessary to contact this dynamic Power and so to allow It to bring into my life all the things that I desired. I had hundreds and hundreds of demonstrations before there was even a slight cessation of this gripping tension; each new problem seemed to inspire a different type of trepidation and yet I would tell myself over and over again: "But it always works!" Not once did God fail me, although at times the help appeared after the eleventh hour was passed, and always this driving anxiety was in the background suggesting that *this time* my faith might be inadequate, while my soul simultaneously reassured me and urged me to go forward telling me that it was impossible for God to let me down.

I have consistently tried to develop the quality we call faith by continuously taking practical steps in my life. I would often question, "Is it possible, in view of what these lying conditions aver, for God to forsake me?" From time to time there appeared to be a lack of either health, happiness or supply yet I was convinced that God could not fall short. I was certain that His will was for my good, I knew also that I was working with Him and I felt that my desire was its own prophecy of fulfilment, being the very thing itself in incipiency. Was not this wish on my part God knocking at my consciousness, demanding an outlet, because--of all things--He wanted to express Himself in and through me, in my earthly circumstances and environment as my particular type of good? Why do we grow weary and cry out "How long, Oh Lord, how long?" After having gone apart and reasoned with Him, knowing that we have taken the steps indicated by Him in love and trust, why then should we fear that the trial will prove to be beyond our powers of endurance?

The layman would naturally say that for you (or me) there should be an instantaneous demonstration, and, but for the fact that I know this to be your growing time, I would agree with him.

You are, as it were, poised in flight, you have thrown away your parachute, and earth is rushing up to destroy you, and nowhere in sight are the 'everlasting arms'. If you look down, you are seized with panic, but we are told not to do this but rather to direct our gaze upwards and as you look aloft, you hear a still, small Voice whispering, "Fear not!" You do not know whence It comes, you cannot tell why It speaks to you, neither can you explain the feeling of confidence It calls forth, all you know is that Something tells you that you will not fail, that you are going to succeed, and that nothing can prevent you. There is an expansion in your consciousness, you know that you cannot go back, that you must continue along the path of your development even at the cost of a certain measure of pain. You may think that you have reached the limit of your growth, but God knows better, and He wants a greater scope for His Self-expression in and through your being that He may bring forth for you ever more and more of His Good.

You will continue to have your ups and downs, your moments of exaltation, and those of deep depression, but, whatever your feelings may be, you must continue to go on. If you sit by the roadside to rest, your good will do likewise, waiting patiently for you to continue on your way, if you grumble and grouse, you will not create any positive evil for yourselves but you will separate yourselves temporarily from your good. When eventually you gird up your loins and set forth a-fresh (as you will have to do), the more fearful you are, the higher will your courage rise, as your fear inspires with you the Faith that is the Power of God, and you will know that you are not alone. It will not signify how wrong you may be in your assessment of the situation, or in your interpretation of the spiritual leading you have received, for as long as you continue to advance you will be right, for you will be pressing on in trust. You will be keeping your eyes single to the good, walking perhaps blindly, but with your hands in the Hands of God, and there is no danger of His ever failing you. Were He to do so for any reason whatsoever, either brought about by you or otherwise, you might as well give up and try, by the intelligent use of your own five senses, to work out your respective salvations, but, considering that He is All-power, All-knowledge, All-presence and All-love, is it not worthwhile to try to find the consciousness of

His Immanence within you?

Is it not worth all the tribulation you will have--and you will experience much of this with God, during the unfoldment of your lives on this plane--to get rid of fear? Ultimately, if you faint not, this will happen. All the inner turmoil will fade out, and, like a dream that is past, you may remember it, perhaps even with affection, as you realise that it was indeed your greatest friend, since it, and it alone, put you on the path to spiritual understanding. What this encompasses is wonderful beyond belief. It does not mean that you will live in a certain amount of poverty, misery and disease ameliorated by a modicum of peace of mind, it means the Fulfilment of God--of all Good, of whatsoever you need whenever you need it--in every department of your lives. Something far greater than you, the material man, will be working in you, through you and for you, and It will never fail. As you experience this you will remember what Paul said: "When I, the mortal, am weak, then I, the Spirit, am strong", but you will discover that there are not two of you, the mortal and the spiritual, you will realise that there is but One, made up of the seeming two merged in one another into a complete unity.

The Spirit of God works in and through man and is the solution to every problem of life. Some have instantaneous demonstrations, and others struggle for weeks and months and years--why, the human mind cannot comprehend! We often wonder--sadly--why God does not give us just a little inkling, some small flash of inspiration that tells us that He is walking with us on the way, and then, when we probe deep enough, we find that the fault lies in ourselves who are somehow, in some way, separating ourselves from Him. We may not have known it, but the Protection was there all the time. Once we realise that the Love and Care of God are ever with us, we shall have all the courage we need for doing and daring in His Name. Problems will still be presented to us, for none may remain static, or travel backwards, all must progress and it is only by the constant exercising of our faith that we can grow, and grow. Who likes to get up in the early morning, especially when it is bitterly cold or uncomfortably hot, and stand before an open window breathing deeply and doing physical jerks? Very few, I imagine, but we know that no matter how we feel about it, provided we do the work, we shall improve physically, and it is even so with Truth.

Continue to practice It, wholeheartedly and sincerely. Do not worry about your anxieties and alarms. WELCOME YOUR FEAR! for that it is which will drive you into the Arms of God, into a spiritual understanding of your oneness with Him Who is all Joy, Happiness, Success and Freedom. Is not the effort well worth while? I think it is! I think we can all go down on our bended knees and give thanks for our fears that have led us into that which each of us is seeking--rest and security in the Presence and Knowledge of God, all Good.

What are the words, so full of hope and comfort, that the Father speaks to all who wait on Him: "Fear not, little flock, it is my good pleasure to give you the Kingdom." Yes, verily it is ours for the taking! His Peace that passeth understanding.

## CHAPTER I

### **My Father and I**

*"The Father that dwelleth in me, He doeth the works."* --John 14:10

So many of us after having asked for guidance, and not having received it, feel that God is not really very close to us.

I suppose I have repeated this affirmation, at least as an affirmation to myself, "And call upon me in your day of trouble, and I will deliver you", many, many hundreds of times.

I wonder why it is that in spite of our tremendous longing to know God, and of our seeking after Him, He appears to make any contact with Himself so difficult. Some ask for guidance and feel they do not get it, others ask for prosperity and do not receive it, others ask for happiness and it does not come to them either. No, it is not difficult to understand why so many people begin to lose faith in this Power that we call God.

They look about them and see poverty, misery, sickness, and unhappiness, and they say to themselves, and justly so: "If God is good, and if He desires happiness and peace and well-being for every human creature, and if He is All-power and All-knowledge, why does He permit these things?"

We see in the world today more chaos than in times hundreds or perhaps thousands of years back, and we begin to wonder in our hearts if God is capable of helping us.

We are so finite and so filled with worldly thoughts that fear has played a tremendous part in our lives.

How is it possible for God, either as a person or as an abstract principle, to manifest His law of good, His will of good, in our daily living?

In our work in the School we receive thousands of letters every month, and we speak to hundreds of people, and they all seem to be seeking one thing. Some say it is health, others happiness, others success, or opulence, but, when you analyse it, you find that they are actually seeking to be assured that God's will is good, for all these outer manifestations that the heart appears to long for represent purely the confirmation, to you and me, of the Presence of God in us.

A young woman once said to me: "I should hate to think that I am being made a fool of. I can believe in God and I have seen countless manifestations of His will of good or what I took to be His will of good, unless what I saw was just a coincidence. Look at my neighbours and friends, good people, they think Truth, they live Truth, and yet they seem to be just as poverty-stricken, unhappy, and unsuccessful as others--probably a great deal more so, and in contradistinction there are numerous instances of people, apparently unbelievers in the Presence of God, who yet have an abundance of worldly goods."

Now I say to you, without any fear at all, that, if I thought it possible for any human being to escape the law of Divine Justice, and to reap unjust rewards in his life, then I would have

no faith in God, for I am convinced that as a man sows so must he reap, until he comes under the Law of Grace. I am not the type of person that can fool himself that something is true when my reason tells me that it is not so, I am far too practical.

I am not prepared to accept negativity as a reality manifesting in your lives if I know, really KNOW, that you have been working according to spiritual Law, and at the same time see good filling the lives of others who have apparently not been doing anything of the kind!

I cannot be such a hypocrite as to teach you about something that I say I *know* you can use as a guide and an inspiration in your lives if I am not certain that this is the absolute truth. I cannot make-believe and bluff myself that it is so, just for the sake of fooling myself; nor am I prepared to trade on your unhappiness and, when you come to me for help, say to you that God can make you well, give you success, happiness and opulence unless I know, without a shadow of doubt in my own mind, that He *can* do so.

If God is All-knowledge and All-power, and if He is the very Presence of Life there can be no limitation, as far as He is concerned, in the life of any individual.

I know, of course, that we ourselves limit Him in our thought and consequently see limitation in our lives. Nevertheless I believe that He is the All-knowledge that knows how to overcome that limitation, and, being All-power also, He is able to enforce His knowledge, exactly as I can enforce mine with regard to a wayward child of my own. If I see my son harming himself, I do not sit by and let him reap the evil to the bitter end, my love prevents me, and I take him by the hand and say: "My child, this is wrong. Let me, with my greater intelligence, point out the pitfalls, let me show you wherein you are hurting yourself."

My very love would compel me to do this, even in the case of my enemy's child.

Now if God is All-presence--that is if He is everywhere evenly present at the same time as Infinite Power--and if He is All-knowledge too, then He can, and will, change your condition if you have the courage to demand that of Him; if you will say to this Power--this Presence that we call God-- "I know that You are Law, that You are Personality, that You are Spirit, and I realise that You are in Manifestation because everything that is material is a manifestation of Your Life and Your Power. Furthermore, I know that You are limited according to the quality of my faith yet, despite the negations that I am harbouring, express Yourself, Your Divine Perfection, in and through me NOW, for, no matter what my attitude may have been, I have faith that You can overcome all limitation brought about by my doubt, distrust, or fear.

"Since You are Omniscience, You know how to do this; being Omnipotent, You have the power, which none may gainsay, to bring it to pass--and--above all, You say to me, 'Concerning the works of my hands, command ye Me', therefore, though my life has hitherto been filled with unhappy conditions that I, through my own ignorance, have created, I can still turn to You saying, 'Father, I am trying to have faith in my spoken word, which is Your Word spoken through me, and I say now, I do command You, Omnipotence, to wipe out the effects of my errors. I am calling upon You, in my day of trouble, to remove these conditions of my own making which are crushing me. The problem is too big for me to tackle. I command that You now manifest Yourself as the solution, in spite of me and my lack of faith."

Does this appear to be blasphemous? I did not coin those words:-- 'Concerning the works

of my hands, command ye Me'. They were given in the Bible, not only in the Christian Bible, but in all other bibles, and it is true that this tremendous power can eliminate from your path, can eradicate from your consciousness, every single negative thought that you have sent out. It must be able to do this if It is All-knowledge and All-power; It cannot see limitation, for, as I have told you, times without number, God is limited, *not in Himself* at all, but only according to our consciousness of Him, our concept of what He is, what He has, and what He can do.

You must have courage and confidence when you talk to God; or do you bow your head in fear? It is said that we have to fear God to please Him. Fear God to love Him! How can we love Him if we fear Him? Does not perfect love *cast out* fear? How can I fear God? How can I fear my own Spirit? How can I fear this Omnipotent Power that is good and Whose will is good *for me*? Do my children fear me? Do your children fear you? If they do, it is to our discredit.

God--the Universal Substance, Universal Intelligence, Infinite Power--is everywhere evenly present, pressing Himself in us, through us, and about us, waiting for us to know that, according to our ability to command, He will manifest for us.

It is as though I had companioning me, someone with tremendous power, who said to me: "I know all your mistakes. I know that everything evil in your life has been of your own creating; but you cannot create evil out of my Substance of Good, darkness out of light, lack out of abundance. Look! There before you is your poverty, your disease, your unhappiness, but I have the power to help you. Ask, ask me, and I shall do it. Do not be afraid of me, for I am your help in time of trouble. I WILL deliver you."

We have seen countless persons cured of chronic diseases that had taken years to manifest in their bodies and were yet cured instantaneously. How? In the Bible it says:-- "For verily I say unto you, till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled." If that is so, how did it come about that these, who had only just come into Truth, were suddenly healed? They had not had a chance to study metaphysics, they knew nothing about the science of right thinking, right living, and right action. Someone had merely told them that, if they had faith, they would be healed. And they *had* that quality of faith. But how had it been done? Surely there is a contradiction here? Has it not been said, 'As you sow, so shall you reap'? And yet at the same time we are told that there is a Law of Grace that can wipe out the debt, and that is true. The debt, no matter how big it is, can, and will be, wiped out, and we shall enter into the glorious liberty of the sons of God when we have faith in Him, in Love, and in His Law of Grace. Until then we shall reap as we have sown, but, when we turn to Him with all our hearts, His infinite love will flow in to set us free.

What are we, worms of the dust--born as it is said, in sin? Can we make God an accessory before and after the fact? Or are we, rather, the temples of the living God, the very Presence of Life manifesting Itself on this plane of consciousness?

If I want something from my Father and I know it is in His power to do it for me, I go to Him and say, "Father, I have made a mess of my life. Look at me; I am unhappy, sick, poverty-stricken, and wretched, and You have all the good there is, riches, radiant health, happiness; it is in Your power to help me. As Your son I come to you; help me! I am sorry that I have erred." And what does God do? He is our Father, He loves us, and, if I know anything about God's love,

I know perfectly well that He will succour me without the slightest hesitation.

But just as perfection cannot be aware of imperfection, light be aware of darkness, or health know disease, so is God of too pure eyes to see iniquity, and He has to wait for us to raise our state of consciousness, and glimpse perfection, that we may claim it. Then His love for us floods our being pouring all good--joy, happiness, health, and supply--into our lives.

If the human father who has but an atom of the love of the Universal One, if we who are evil know how to give good gifts to our children--how much more will God, Who is our Father in Heaven, give good unto us?

All you have to do is to claim your good. You need no longer concern yourselves with confusion, misery, failure, and poverty, you will say, confidently, to the Universal Power, "I command that Your will be done through me, for it is Your bidding that I do so," and you will command It with authority, in the realisation that it is not you, the physical, who command, but the Spirit within you, speaking through you. You will try to realise that the Universal Substance now fills your mind, body, and affairs with peace, health and abundance, and you will wonder how you could have wasted so many years, afraid to use your faith which is the very power that we call God--ALL GOOD. You will find that affirmation, concentration, meditation, and visualisation literally drag you to the manifestation of your desires. When you ARE good, you can never be separated from your good. You can never be separated from your own homes, your own abundance. You are the Universal Substance of Life in manifestation. Command It! Wealth, happiness, peace, success, whatever you need. All was prepared for you before the world was, and there is an abundance of good here for you, more than you could ever require till you pass on to the next plane of consciousness. It is *you* who have consciously separated yourselves from your good, but it is only now that we are beginning to realise that the fault has lain, all along, with us.

God is Infinite, God is Omnipotent, God is Omniscient and He is NOW bringing into our lives His good to spare and to share. Is not that the kind of God you want? Man makes his own God. If you want a God of vengeance and wrath you can have Him. If you want a God of Love you can have Him. You can choose. You choose your Fate, your destiny is God, good.

Your fate is what you make through your faith. This poverty, unhappiness, and lack is what you have consciously invited, but now you are going to refuse to accept such negativity. You will command that your Father, Who is All-knowledge and All-power, bring into being that which you desire. And you will not give up until it is done; you will knock and knock and knock at that door of your consciousness, where the Presence of God abides, until He manifests His peace, happiness, health and supply. Does not that give you a sense of freedom?

We, who are so deeply inhibited--so filled with complexes, and with such a confused idea of God--, are continually breeding greater confusion in our minds, and yet we wonder why we have such chaos in our lives.

Put doubt out of your minds and just command the universe. No matter how you define it, or how you define God, demand of the universe what you desire: and then do not express doubt and fear, or wonder what is going to happen. Be expectant, God's will is good--take my word for it, for the time being, that His will is good, is happiness, peace, love, and abundance, to

spare and to share.

Go--anyone of you--to the sea shore and pick up one tiny grain of sand and with that in your hand recognise that it represents the size of our little planet in comparison with the rest of the vast universe. Then look around you at the billions upon billions of grains of sand and remember that God controls the whole of Creation, and you will have some idea of His omnipotence. Then, as you realise that not only is He all the power and this infinite knowledge, permeating every single thing in space, but that He is right within you too, you will understand that there is nothing you cannot accomplish.

The immense Power that made you and me and the universe, that created everything we see around us, and all that we cannot see as well, is there for us to command. There is nothing, and no one, that can interpose between us and It when we consciously align ourselves with It. It says to us, down the ages, "Call upon me in your day of trouble and I will deliver you. Concerning the works of My hands, 'Command ye me.'" Does not this give you a wonderful sense of power? It must, if you realise that this Omnipotence is interested in you, is within you, desiring and longing for you to command It for your own good, and to learn to know It as your own, personal Father.

And when we--all of us--come to recognise this loving relationship, we shall no longer be under any law that would limit the expression of His Life more abundant through us and for us. Then do we come under the Law of Love, the Law of Grace, and we know that His Spirit within us, the indwelling Christ, is mightier than all circumstance, and in humility and gratitude we can--each and all--affirm, "Now AM I a son of God!"

## CHAPTER II

### GOOD-BAD NEWS

It would be quite easy I think to be a student of Truth if we could always foretell our future and the type of problems that were going to be presented to us. We should not require any faith at all.

However, many students of Truth come to me and say, "Right out of the blue a very unhappy problem has been presented to me. As far as I know, I have been a good Truth student and have the type of faith in God that I ought to have. Why must this happen to me? One day I am filled with happiness and peace and have a secure position and the next I have nothing. Does it not rather contradict the love of God, or the protection of God, that such a thing should happen?" And my usual reply is something like this: "I am not concerned about the problem that has suddenly been presented to you. I am not concerned about how insurmountable it appears to be, but *I am* concerned with your particular reaction to this condition, for it is this that will determine the next step in your spiritual unfoldment. If you have not accepted the condition as a reality, and, if you feel that you are worthy of better things--if you really feel this in your heart--then you have nothing to fear. But you have a great deal to fear if you become bitter, resentful, and filled with a consciousness of lack."

The problem is good-bad news. That sounds strange doesn't it? Good-bad news. Usually the person I am speaking to looks at me askance and says: "How can it be good-bad news? I have a family to support, certain commitments monthly, and now suddenly I have nothing: would you call that good-bad news?" "Yes," I reply, "it is good-bad news, because you have Life, or God, in the hollow of your hand, and no human being, or group of human beings, can possibly deprive you of your substance, of your supply, or of whatever good appears to be slipping away from you."

"So long as you have *spiritual mastery*, that is, when mentally and emotionally you have learned to react constructively, nothing can harm you. In the seeming condition of lack you will find a tremendous amount of good, not only spiritual, but also material. The theme that you have to work on, as did the people of old, is this: 'In Thee O Lord do I put my trust, let me never be ashamed!'"

That appears easy, does it not? All I have to do is constantly to affirm, believe, and know that I shall not be ashamed for the faith that I have exercised in God, nor shall I be confounded. But it is not so easy, is it? When the need becomes pressing, when the eleventh hour arrives, not only do you feel that you cannot find God, but the whole condition shrieks failure at you. You cannot see God, hear Him nor feel Him, there is just awful silence and fear grips you; yet fear is a wonderful thing, because it is through fear and by fear that you can build up a positive and constructive faith. It makes you realise how impotent you are, how ineffectual you, as a human being, are in relation to the universal scheme, the unlimited supply of Power and Knowledge that is God.

However the vacuum, the void that has suddenly come into your life, is something that is presented to every single human being. I have seen it innumerable times myself, when apparently God was really putting my faith to shame, and confounding it, and it seemed that this one time I was going to fail, that I had not sufficient faith to overcome the condition. But it never is so. I have never known God to fall short. I have, indeed, often been afraid, not in respect of God, nor His Knowledge, nor Power, but regarding my own capacity for faith. "Am I," I have asked myself, "strong enough to weather this storm, can I be absolutely sure of myself? I am sure of God, of course, but can I be sure that I shall not let God down? It is not a question of God's confounding *me*, or putting *me* to shame, but shall *I* put *Him* to shame and confound Him through my lack of faith?"

You know--you will remember--how human we are, how filled with emotions; one second we are happy, bubbling over, and the next we are right in the slough of despair. Emotionally, just in a flash of time our whole world seems to crumble away, but God is still there, and He is actually inviting you and me to come up higher, by and through this condition which is, nevertheless, none of His creating. Our souls have chosen this particular experience for their own growth and the soul can never remain static nor can it regress. It must go forward, not only spiritually, but mentally and emotionally, physically and materially, so that we can ultimately attain to happiness and peace.

This problem from the blue will actually give us an expanded consciousness of the presence and power, knowledge and love of God. It is an exercise in faith, and it is only by and through this exercise that we can develop a greater degree of faith. This being so, think to yourself, "I am now going to expand. There is no reason for me to panic, there is no question of failure, of opposition; all these human beings, that appear to be the instruments producing unhappy experiences for me, are doing so only to cultivate my own quality of faith, to help me to grow, and as a result of that growth to bring a higher quality of goodness, mentally, emotionally, and materially into my life.

"It does not matter whether the lesson is one of disease, lack of supply, or unhappiness, there is only one Presence, God, and He is good, therefore I cannot possibly--not for one second--lack any good quality of His. I know that I live in this very presence of God Who is the substance of my own faith, therefore experience teaches me that there is a time to prepare, a time for me to sow like the farmer who prepares his ground, cultivates it, fertilizes it, and then puts in his seed, after which he waters it, and then there is nothing more that he can do. He cannot make the seed grow, neither can he do one single thing more to bring this about; he has no option but to sit by and wait."

Now you know your own mind and heart, how you have been thinking, feeling, and living during these past years. Which have you built up, a greater faith in God, or a greater fear of conditions? Have you so cultivated the garden of your mind that you know that you will have beautiful flowers and not weeds?

If you are honest with yourself, you will know: "This is how I have thought, and felt, and acted over the past years; this is how I have prepared my ground, this is the type of seed--good or bad--that I have sown, BUT I do not have to stand by should I see it coming up as weeds, nor

do I need to leave it there. It can only stay there when I allow this, if I do not wish it to remain, I can plough it under."

And so God gives to you and me the power to plough over these apparent conditions of lack that suddenly present themselves to us in our minds, our bodies, or our affairs.

It will not take years and years to rebuild the consciousness of supply. Now, this instant, is the accepted time, NOW is God our fulfilment. In God there is no question of time. On whatever plane of consciousness upon which your soul can express itself, *there* will be the fullness of God. But it is your reaction, your physical reaction, to the condition that will either retain it in your consciousness or eliminate it, and allow the pure Spirit of God to flood you with His perfection.

I once had a discussion with a lady, who came to see me in my office, on the subject of faith and love. I put several questions to her, the type that are put to us daily. People come to us who feel that they are breaking down, that their problem is too much for them, that they will not be able to overcome it, that they have inadequate faith, or that God has let them down and they want to know the answers.

Her reply to me was: "One has to have faith and one has to have love before the good can manifest itself," and I answered, "I am fully aware of that, I know that practicing the law of love brings me into tune with the Universal Power that we call God but, when Christ said: 'According to your faith it shall be done unto you', he made no qualification whatsoever. He did not say: 'According to your faith, *and if you love*, it shall be done unto you'. He said: 'According to your *faith it is* done unto you'."

Whether you have believed in God or not, loved Him or not, whether you have lived a good life or not, it makes no difference whatever, your sins are forgiven. Sins are in your own consciousness. *You* retain them, *He* sets you free from them instantly. They do not have to be worked out over a long period of trial and error. *Now* is the accepted time. Love brings happiness, faith can, and will, bring fulfilment in so far as material things are concerned, but love alone can give you happiness. You want what we call true prosperity. You want health, happiness, and abundance, but greatest of all you want PEACE OF MIND, and that is something only love can bring.

However, if you find that you have not been able to stimulate the type of love of which Christ spoke, it is still according to your faith that it is done unto you. Every human being in this world lives by faith, either of a negative or positive nature.

Faith is, as I have told you before, merely power in action, and you must realise that by and through faith you cannot create anything evil, though by negative faith, which is fear, you can separate yourself from the good. So, when you release constructive faith, you are not destroying something that is present--it is not like the furniture in a room that you have to remove before you can bring new furniture in, you are simply recognising the positive good where you have been seeing negative evil. It is like darkness which is but a lack of the opposite good, a lack of light, lack of understanding, lack of the knowledge of Truth; so, if I appear to be manifesting disease in my body now, or lack in my affairs, or disharmony in my life, it is not something tangible, something real, something which I have built for myself, it is only that I have separated

myself, in my own consciousness, from God--God Who is good, the light in the darkness, the health in the disease, the harmony in the disorder, the steadfastness in the place of my fear.

Therefore, although my ground appears to be barren, like the Christ I can say: "Say not ye there are yet four months and then cometh the harvest? Behold I say unto you, Lift up your eyes and look on the fields, for they are white already unto harvest." I cannot escape my good, I cannot escape my light or my love, my health, my harmony, or my supply. I cannot get away from God because I am the manifestation of that very substance that He IS, so according to my faith I can fill this present lack--my barren fields--with as much good as I desire: and any sudden bolt from the blue means nothing, absolutely nothing, if I react to it constructively.

If I affirm that sweetness will come in the place of bitterness, that abundance shall fill this condition of lack, that peace shall replace this discord, that health shall take the place of this disease, it shall be so, because the faith which you have, and which I have, is the Faith Which is God. God is all knowledge and all power expressing His fullness in this apparent void, pressing Himself into consciousness, and He does not require days, weeks, months, or years to do so.

The substance, that is slipping away, is the lesser substance, and God is now opening the windows of your mind to your greater abundance, to the enlargement of your supply, your success, your happiness, your health.

Remember that no human being can deprive you of any good whatever. You have the spiritual mastery in your own hands, you are not *receiving* from God, you *are* God-spirit Itself, the whole Universal Power expressing Itself in consciousness. Remember when you say, "In Thee O Lord do I put my trust, let me never be ashamed," it is Spirit talking to Itself. How can God let Himself down? How can God be ashamed of Himself? How can God confound Himself?

In every instance it is a question of your own separation. Through your reaction to these problems you can separate yourself from God, from all that is good, and according to the sense of separation it is done unto you.

But the living Substance is as real as any concrete object. Though you cannot see it, the Substance from which any such thing is manifested, from which you too are made manifest, the life, the light and the beauty are real and tangible now, waiting to express themselves in the form in which you invite them by your reaction.

I know that it gave me tremendous inner peace and happiness to realise that I am the temple of the *living* God, and that nothing, nothing whatsoever, can interpose between me and my good. No human agent can in any way deprive me of anything that is perfect and beautiful and harmonious in my life, and that is the understanding that I want you to have.

I know that you will feel very blue and miserable on occasion; I know that you will feel completely cut off and a thousand times in your lives you will say: "God, why have You done this to me, why have You deprived me, why have You suddenly brought this problem into my life?" You need to talk to someone, and that is how you will talk to God. But that is not important.

Remember that you cannot create anything that is evil, that nothing that appears to be evil in your own life, can remain there when you reject it, even if for days, weeks, months, and years you have believed that it is so; when you suddenly turn your back on it and see the real and

true, judging righteous judgment, the judgment that God, the Universal Presence, judges by, that instant will this lack be filled full of His living Substance.

Such is the quality of faith that you must develop.

If you should stop applying Truth today--if you try to run away from It for a week or a year, or ten years--then to the very place at which you stopped, to the self-same problem that you refused to face, you will be brought back and compelled to tackle it, even if it takes you ten or twenty years to overcome it. Wherever you go, you will take your mind with you; wherever you are, there will be the problem also; you will not be able to escape it, you will have to face it, to declare that it is a liar-- non-existent.

And when, finally, you do face it, what will you find? Those giants of despair, that appeared to be so overwhelming in your life, those sudden insurmountable hurdles, will, when you walk up to them, fade away, for they never had any reality, they will ever false creations of your own mind.

Health is within you, happiness is within, success is within, supply is within. Your complete freedom is within. That is the Truth, the one Truth you have to learn, the Truth that, according to your faith over days, weeks, months, and years, it is now being done unto you, by yourself, not by any other human being.

Just think of it, the realisation that you are now free, that you are NOW this temple of God, the temple of all that is in God, not just a fragment nor a bit of Him but the sum total of all, that He is and has, is now within you.

When you understand, this is the time to thrust out your chest, to lift up your head, for you are free. No longer are you cowed by personalities, no longer are you afraid of individuals, of problems, or conditions. How *can* you be when you know who you are? How can any problem remain in your life when you have the answer, the solution of every difficulty, within yourself? All you have to do is to declare it, to know that you are already set free.

But, as long as you bind yourself, you literally chain yourself to the hell in which you are living. You bind yourself tighter than any lock or bars could do, you saddle yourself with your disease, your misery, your unhappiness, and your failures, but in an instant, the moment you know it, the moment you feel that inner conviction, you are free. It does not take any period of time, the instant that you KNOW, health will begin to express itself, happiness will start to manifest itself, success and supply will commence to gravitate to you because NOW IT IS DONE.

Let us, therefore, in future remember when we say, "Dear Lord, I have put my trust in Thee, let me never be ashamed or confounded," let us remember to reverse it and instead to pray: "In me, O Lord, have You put Your trust, let me never confound You, nor put You to shame."

## CHAPTER III

### THE BOUNTY OF GOD

How often have you not heard these words: "Be not weary in well doing, for in due time you will reap, if you faint not." I think one gets a good deal of cold comfort from this assurance, particularly when you feel that you *have* been working sincerely with God, trying to live in tune with Him by thinking right, and speaking, feeling and acting a-right as well.

If I came to you, weary, sick, poverty-stricken and hungry and you quoted the above to me, I know that I would ask you, "Be not weary in well-doing about what? Will God pay my bills? Will He give me inner freedom and happiness, sustain me and fill my body with radiant divine health? As far as I know, I have done my part faithfully. I have been living in tune with this God of good, but I do not propose doing so any longer, for all around me I see people who apparently have no spiritual beliefs, who do not lead the kind of life the student of Truth is called upon to follow, and *they flourish*, I am going to emulate them."

You, if you believed in the God about whom you were teaching, would probably answer: "The choice is entirely in your hands, AND you can have as much success and prosperity as you desire without believing in this Presence we call God. You do not have to 'be not weary in well doing' by living in tune with Truth. The material things you want can be produced, not merely theoretically but, we know by practical experience, in any quantity, by the power of imaging, concentration and play-acting. You can produce as much wealth as you can possibly use, and as much luxury as your soul desires quite apart from believing in God, or His Power. If you are prepared to have only worldly goods that do not bring with them happiness, freedom, contentment or peace, it is for you to decide."

I, personally, would never stop any student of Truth from going his own particular way; I would not even, by a thought, try to coerce one of my own loved ones into treading my path. I would adopt the attitude that the best way for anyone to learn is by and through experience, and I would say to all who sought after material manifestations only, (which are in their essence the Substance of God, expressed on this particular plane of consciousness), "Go ahead!" I know, of course, from my own practical experience and from that of thousands who have found the Presence of God as fulfilment, that there is no physical thing in the world that can give you happiness; but if you want *that*, with peace and love added, then it is the path of Truth that you will have to take, for it is this particular consciousness, that of His Immanence, that you have to build up. Your poverty, misery, disease and lack of any nature are the results of your own acceptance of these things as realities, so that you now see them in expression.

At one period I tried the material way myself. I so trained my mind and emotions to attune themselves to what I wanted manifested in my life that nothing could deflect me from it; when I wanted some particular thing I so focused my whole being--spirit, mind, soul, and body--on its achievement, that there was not anything that could steer me away from it. I was not concerned about health or happiness or any of the qualities that bring peace if I was working for

some physical thing. I simply had to know whether it was possible to produce good in my life without believing in God, whether I could have fulfilment, as so many people, judging from external appearances, seem to have, without also having Him. And whatever I wanted I obtained. If I wanted a new car, I got one, if I wanted a larger home, this came my way, if I wanted more money, I received it, even if I needed a new suit of clothes, I knew that I could produce, by the power of concentration, the wherewithal that would procure it.

Naturally, it is my business as a teacher of Truth to prove the various approaches to God, to Life, to the Solution, but, after I had demonstrated these things, I asked myself what I had got? What had it brought me? Momentarily, of course, there was a tangible result and I was elated over my own mental creation, there was the achievement of success, but nothing had been produced in the way of spiritual welfare, and the experience left me empty and flat.

Was there then a better way; one that would not only bring forth *things* but would bring them accompanied by fulfilment? and I remembered that if I would 'seek first the Kingdom of God'--of Truth, Love and Beauty--all these things would be added.

I was not concerned because people, who did not believe in Him, had ample to meet all their needs, or because, if unhappiness visited their homes, it was compensated for by the luxury in which they lived, but I *was* concerned, and deeply, that many, who sincerely tried to serve Him, dwelt in misery, insecurity, and poverty. I asked myself why this should be? Why these people should not be shining examples of His Perfection, why they did not advertise Him as He really is, a beneficent Father, the Power of Love that desires to express only good in and through every individual in the world.

And the thought came to me, 'Can it be because of their unbelief?' They *believe* (yes, I know they do) a *little* but they do not KNOW. The Kingdom of Heaven is not here and now for them, they *hope* that It exists, that they will find It on some other plane of consciousness, when their souls have discarded these terrestrial bodies, but there is no certainty, no conviction, and that frame of mind is of no use to anyone.

It is of no value to me to have, for example, health and not to know wherein lies the assurance of my happiness and supply, and it is useless for me to have a modicum of happiness and supply and no health wherewith to enjoy these things.

I want the consciousness of God. I want to be sure that I can develop the consciousness of His Presence, that will produce in my life, not some arid mental creation of superficial worth, but the fulfilment therein of His perfect will for me and the whole of the all-encompassing good that this represents. I have told you before that you will never know His will unless you take up the stand, and refuse to be moved from it, that His will *for all mankind* is their highest good with *no* sorrow added. I have proved this.

I did so by adopting the opposite attitude. I made no material claims at all. I set out from the standpoint that, if it is true that the nature of God is to provide abundantly, and I am indeed a temple of this loving Provider, Who is someone or something that is All-knowledge, All-power and All-presence, and, if He owns the whole universe and all the Substance in it, let me ask for nothing. Let me just go about my daily duties and know that His will is entirely good where I am concerned.

I decided that I would no longer meditate, visualise, or concentrate, but that I would not fail to give of myself in loving service. Since I was the tenant of a storehouse (temple) of Substance, I would spend my time in passing on to others whatever I wanted in life for myself. I would give to all and sundry the very thing I desired to have, then by so doing, I might find that the secret of demonstration was bound up with the practice known as 'give and it shall be given unto you'--a giving of God through oneself--so that in rendering service one opened the floodgates of his own consciousness, his own spiritual, mental, emotional, and physical self, so that the divine Power could flow through the individual to other people, and back to complete the circuit.

I felt I could only arrive at the Truth by experimentation. I knew that I did not need to concern myself about my breathing. I inhale and exhale naturally. If I try consciously to do this, I lose the rhythm, I destroy the balance. It is the same if I listen to my heart; I become so taken up with listening that I lose the beat, and my heart begins either to palpitate or to slow down. God is natural, so that in this temple there is a *natural* Force that is All-love, All-knowledge and All-power. It is automatic for God to provide in a prolific way, and, since I am His instrument, I will let this be done through me, by *myself* seeking opportunities to render service. Not only will I give to all who call upon me, but I will also 'not be weary in well doing, that in due time I may reap if I faint not'.

And what shall be this 'due time'? Is it not God's time NOW? Is He not present in every single spot in the universe? Is not the future already the present, because the future determines my present actions, and my present actions guarantee my future results, so the present, the past and the future are all one, and everything is already done?

I need but to give and take freely. My hands shall be His hands, open to all who call upon me, and if I do not possess as tangible substance that which is asked of me, what does it matter? I shall still give it in His name. I give you health, by His Power it is made manifest; I give you happiness, by His Love it is expressed; I give you substance, by His Omnipresence it becomes reality through you. Can I then not say: "God, my word is Your Word. There is only one Life, one Love, one Power, so my voice is Your Voice and You are speaking this Word through me, and I have faith that it is done."

I know that, for practical purposes, the good has to become a consciousness in you, and as you receive the consciousness of health it shall manifest through you. Likewise, when you achieve the awareness of happiness, it too shall become a part of your lives, or as you receive an inner knowledge of an idea connected with your need, and you are led to exploit it, the result will be that supply is brought into your lives.

As my investigations progressed, I found that every human being is really a sower, who, if he sows sparingly, reaps scantily. The one who gives as a duty, following only a mental prompting, receives not, for he has spread his seed either on stony ground or among weeds, and there is no return, but for him who scatters from the heart--giving himself with the gift--there is a rich harvest of good.

I discovered that the more happiness I passed on to others, the more came back to me, through my fellowmen, from God. This is the secret of 'getting': *give*, and it shall be given unto you. I perceived that, as I *gave* health, so did my own health increase, I was more vigorous, could

do twice my former amount of work without depletion, and nothing was a burden to me.

You can obtain all you long for by dispersing kindness and love. If you can really desire all good for one who has harmed you, if you can give to him from your heart--and I know how difficult it is--that good, increased tenfold, will come back to you.

Because I know how important is this giving and forgiving, I practice it assiduously myself. It happens sometimes that I fall short, I make a cutting statement, hurt someone in some way, but I quickly feel ashamed and immediately ask his forgiveness. I pray for him, and send out love to him, freedom, and understanding.

Why waste your time on the hard way, the one of concentration that rules out any spiritual approach to God, and claims--not without reason--that man can, while having not one atom of faith in Him, by determined and unremitting effort compel life to give him whatever material thing he craves. You will achieve your object, but it is an empty satisfaction, as I know only too well. There may be those among you who sometimes envy persons coming to my office, who have wealth, success, and social position, but these are hollow things of themselves, and those that possess them alone are far poorer, in spirit and happiness, than you, and my pity is much greater for them than it is for you, living, as you do, on a smaller and simpler scale.

Each one of you is a temple of the living God, a storehouse of unlimited Substance, ready to express in any form that you may desire. You are entitled to these material things, and, if you do not seek them *first*, they will become to you, not empty shells but God's blessings, lavishly bestowed. The house that you receive will not be a mere structure of brick and stone, it will be a home, enshrining love; your motor-car will not be just a means of transportation, it will be a thing of comfort, joy, and beauty. You will find the concrete expressions of spiritual prototypes becoming manifest in your lives and yours will be the blessings of God, that make rich, and to which no sorrow is ever added.

This is the consummation that I desire for all of you and for tens of thousands of other students of Truth. I want you to know of God as a *living* Reality, Who, before you call, answers and bestows upon you your souls' desire, and His peace that passeth understanding.

Every single seed you sow, of love, harmony, happiness, and supply, shall germinate and sprout, and produce for you--as well as for those for whom it was planted--fulfilment to share and to spare, therefore be not weary in well-doing, have faith in God, the kind of faith that recognises that His Substance is all-inclusive Perfection, Which, when you seek It with all your hearts, being It and giving It, shall be in you, to you, and for you your highest good in all things.

In your minds shall be understanding; in your bodies, health, wholeness and vitality; in your lives, happiness and peace; and in your affairs, justice, opulence and success.

Is not that what you want; is it not what all mankind is seeking? It is YOURS, in a heaped up, pressed down, shaken together, and running over measure, *if you faint not*, for such is the BOUNTY OF YOUR GOD.

## CHAPTER IV

### “THY WILL BE DONE”

Of the hundreds of people I have met, I think I can say, in all sincerity, that very, very few can pray with complete conviction and abandonment, "Thy will be done". They say 'Thy will be done' knowing that they have certain reservations in their minds, that their thoughts run something like this: "I know that God IS and that He is good," but they do not understand that He is All-power; they know that He is very powerful, that He must have a great deal of knowledge and that His Spirit must be in every corner in the universe; then they look into their own lives in which there is perhaps a certain amount of poverty and maybe a great deal of unhappiness, where chronic disease is rife and prevails, if not for them, then for their loved ones, or for their friends, or many others whom they only see or hear about, and their confidence in this 'loving Father' is sorely shaken.

It is in desperation that they ask, "Can I say to You, God, 'Thy will be done, *but let it be only good for me*'?" fearing, as they do, that it may be His will that all these discordant conditions in the world, that they may have been expressly sent by Him to strengthen character, to test their faith, so that perhaps, as a result of these many unhappy problems, a greater consciousness of Himself may be awakened in them.

They are not at all sure of what God may have in store for them. Most people are consciously or subconsciously afraid of the negation they see around them, many even imagining that it must be His will for them and thus represent, in some incomprehensible way, their highest good.

But they do not *want* it! so--to be on the safe side--they pray 'Thy will be done' with many reservations, such as: 'But I do not want that adverse condition', or, 'I cannot endure that particular disease', or 'I cannot cope with that degree of poverty and lack'.

Let us now think about God and try to come to some conclusion as to His Nature and what His will must be for His beloved children.

In the first place, what kind of God would send, not merely the smaller trials that beset mortals, but those major conditions that appear capable of actually destroying us, mentally, emotionally and physically?

I see a great deal of the negative side of life: persistent disease, dipsomania, broken homes, squalor, lack of every conceivable kind; and what is for me so distressing is that the vast majority of human beings suffer from some of these unhappy conditions, from which I, thank God, am free. What is the lesson here? Why should God single *me* out to have all good? I certainly dare not imagine that He wishes me to be happy, successful, and prosperous while my neighbour lives in poverty, disease, misery, and lack. Why should this be so? Could God's will for me be different from what it is for you, who are just as much His child?

What sort of man would I be if my son were bringing a great deal of trouble into my life, and I, wishing him to build up a stronger character, or thinking to awaken in him a greater

consciousness of God, were to hit him over the head with a chopper saying, "That will teach you!", and were thereupon to consign him to filthiness and squalor, driving him by my harshness first to drink and then to suicide?

What would you think of me? Would you start wondering if these experiences had been necessary for his development or would you be shaken with revulsion? I do not need to tell you that you would be horrified, yet, this is the treatment that the world *accepts* for God's expressions, you and me and mankind in general, believing that it is meted out by *Him*. Can you wonder that the average man shrinks from praying, 'Thy will be done', while he holds such fantastic views?

I know that problems--solved--build up faith and that trials--overcome--strengthen character, but are these the only means of achieving this? Is it by *God's* choice that we travel the hard road? How can we ever find out what is actually His will?

Let me investigate.

Suppose I start praying from tonight: "God, let Your will be done, in and through my life. You are All-presence, All-intelligence and All-power, take this my body and do with it what You please", and if, after a few days, a week or a month, I find disease invading my body, unhappiness coming into my life, my substance and security slipping out of my hands, must I attribute all this to God's will saying: 'He does not want me to learn by and through love, but by means of suffering and bitter experience, *this* is His way of purifying me for some particular purpose'?

As these trials continue, I begin to doubt the wisdom of my prayer so I change it from asking that 'His will be done' to petitioning that He cancel the working of this negative will in my life and inaugurate the operation of His positive will for good, and I begin, at once, enthusiastically to expect this good, and I find that it, too, comes into my life.

Now I do not know where I am. Were both these manifestations, the positive and the negative, God's will for me? If that is so, I still do not know whether His will is constructive or destructive. Is it possible for God to be both good and evil? Suppose I want an increase in salary of £30 or £40 a month, and I pray in this connection, "Your will be done, God!" and instead of receiving more money my receipts are reduced? Since I am praying, 'Your will be done', surely *this* must be His will.

The whole thing is too confusing. I can never know what God's will is because, no matter what becomes manifest, it seems that I must attribute it to Him, but is this the Truth of the matter? Is it not perhaps that I fail to take into consideration the possibility that *I* lack the requisite quality of faith, the consciousness of the Presence of God in me and my affairs, and that it is not due to *God*, but because of something in *me* that lack appears, disease crops up, and unhappiness persists.

When you start to work with God you must have a firm foundation from which to proceed; you must recognise that not only is He Almighty, but that He is a Father and is Love, so that you can never attribute both good and evil to Him.

All who worship Him must do so in the Spirit of Love and of Truth. If you believe that today He is kind, showering blessings upon you which tomorrow He will withdraw in

punishment, if you think that now He bestows happiness and anon misery, if you imagine that at one moment He is your health and in the next your infirmity, you are investing Him with mankind's frailties, but we cannot judge God according to human standards for He is not finite as we are, but Infinite. And even this word does not sum up God, it is but an attribute of Him Who is All-life, All-power, All-knowledge and All-love.

Since He is forever Love He acts in all things from the standpoint of love, and we must follow His example.

If my child errs, far from leaving him to suffer for his mistakes, I try to teach him in *love*; I point out to him the type of problems that his present course of action is not only *anticipating* for him, but literally guaranteeing in his life. I do not seek to coerce him, for I know, from my own nature, that any application of force will but arouse his resistance. Just as I will not be bullied by others, so do I not expect him to react constructively to such treatment from me, but, in remembering how a show of love always disarms me, I know that by resorting to this I shall compel him to repay me in kind, so that his one desire will be to please me and he will walk willingly in the way that I am indicating.

If I, an earthly father, can display so much consideration, how much greater is not the goodwill that God has toward each and all of us? If you have only a faint inkling of what this must be, you can have no hesitation in praying, "Your will be done", for you know that you are appealing, not to some measurable quality of love but to Love Infinite, which means that, if you took all the love in the universe and concentrated it at one spot, you would have only a pin point of the Love that is God, and in *this* lies your security.

As you pray to this divine Essence, you are saying: "I know nothing about Truth, or Love, or Power. I know, however, that I have made many mistakes, but I am not afraid to throw myself upon Your love for me. I know that You will lead me gently to the solution of my every problem, so I ask in trust--and in the expectancy of all good--that Your will be done."

It is so important for you to have as clear a conception as possible of what the Love of God is, that I will try to illustrate it in another way.

Imagine that you are dealing with one large family called "Smith", each member of which has, of course, his own individual first name so that whether you refer to Mary, James, John, George, or Jane, you will still be alluding to our family, Smith.

None of these 5 is identical one with the other, and none contains within himself all the characteristics appertaining to Smith, nor does anyone possess a single trait that is not of Smith. Each is a particular aspect of the genus Smith and all together constitute the whole of Smith. Now, consider God along these lines. Run over in your minds all the constructive qualities you know of, such as: human affection, health, happiness, kindness, beauty, affluence, generosity, etc., etc., and you will be itemizing the constituents of good which is God, but, just as each individual Smith, taken separately, does not represent the whole clan, if these qualities of the father, considered severally, do not make up the Totality of Deity which is complete perfection--something that you, with your finite minds, cannot possibly comprehend, but what you *can* understand, is that His will must coincide with the attributes that constitute Him--there can be no contradiction between God's nature and that which He desires to bring about.

A being, made up entirely of evil, could not in any circumstances cherish benevolent intentions, and in like manner God, Who is the sum total of good, cannot will discord of any kind for any of His creations. This being so, you can rest assured that, wherever His will holds sway, either on this plane of consciousness, or the next, or the ultimate one, it must be *good* and constitute your personal weal, so that you can invoke it confidently--without any hesitation whatsoever--in the prayer, "Thy will be done."

The story of the 'Prodigal Son' is a perfect illustration of the love of God for one of His children. All that the Father asks is that you say, "I will *arise*. I will ascend out of these negations, where the senses rule, I will cease identifying that which is negative with God, I will climb up and leave this error behind me, I will raise my eyes and behold my Father's home, the consciousness of all-good, and I will say, 'I am returning, I am coming back to the place of security and peace that I left long ago'", and, at these your words, the Father will welcome you back, will re-instate you, and surround you with His love.

I realise that, universally speaking, there is a cold, impersonal Law; it functions in the world about you, where a typhoon may destroy hundreds of people, a tidal wave, thousands, and a volcanic eruption, tens of thousands. These are mighty forces operating in nature, but there is Something infinitely greater than these, the power of Love, of the Light 'that lighteth every man that cometh into the world', it destroys all that is negative, all that is dark. It is to this Power which Christ, Buddha, and all the other great leaders of humanity found within themselves, that you must pray, "Thy will be done." In so doing, you are approaching *God*, a tremendous auditorium of Light. Come then to Him freely and confidently; have no reservations in your minds, speak to Him intimately, present your problems of doubt and darkness and they will be dissolved in His resplendent effulgence. Think you that there will be some colossal clash, the powers of good and evil contending with one another? Not so, for the problem that you brought with you will have become the solution, as disease gives way to health, discord changes into harmony, lack becomes abundance, faith takes the place of fear, and ignorance blossoms into knowledge. Such is the Power in Whom I believe; to Whom I would lead you; not some anthropomorphic being outside myself, nor some impersonal Law operating only within the realm of cause and effect, but the Quintessence of Love that wipes all tears from our eyes.

As science advances, the scientist, who has verified some particular law, finds another law within it, and says, "We have now discovered everything," only to find a few months or years later that a colleague has gone still further disclosing yet another law within the last one, and so it continues *ad infinitum*.

These people are uncovering only that which was always fact, but as man evolves he absorbs ever more and more of God as Intelligence, though, no matter how far he goes, he will never fathom the infinite, he will never be able to say, "I have discovered all there is to know about the universe."

In the application of Truth, the individual starts out like a little child, he makes mistakes, tumbles down, gets up again and goes on and on, and one fine day he finds that he can run with God. He has made enough spiritual progress to know of problems that present themselves, that they have no power to persist in the Presence of Love. He recognises, at last, that, when he

identifies himself with God, ALL-GOOD IS HIS, and that he is moreover Omnipotence, Omniscience, Omnipresence *and* that perfect Love that casteth out all fear.

It is much the same where the establishment in consciousness of faith is concerned.

When one is learning to play the piano, one practices and practices all day long, one studies the laws of harmony--all the theoretical side of music--in order, at long last, to become a professional. Such a one does not let up even when he has become a front-ranking pianist. Paderewski once said: "If I don't practice for a day, I notice it; and if I don't practice for two days, my manager notices it; but, if I don't practice for three days, the public notices it!"

With faith it is the same. The moment you stop using it, it does not disappear, but it becomes static, and in order to awaken it again some problem or some difficult situation has to be presented to you, so that you have, once more, to put it to the test. As you start to use it, your various trials take on less the aspect of bitter battles and assume the character of adventures with God. You begin to feel that though, being but a human being, you will certainly make mistakes, you nevertheless have, driving and directing you, a living, vital Partner within you, Who will not permit you to be hurt or lost. As you are about to put your hand upon the stove and burn it, He removes it for you, and when you would enter the wrong door, He prevents you, by shutting it in your face, and gradually you will begin to recognise these leads from Him.

Let us all, therefore, seek to realise that God is perfect Love and Good, so that, no matter what issues we may be called upon to face, we can with full confidence say: "Thy will be done", understanding that, far from having to compromise with 'ifs' and 'buts', we can turn everything over, in trust, to the Spirit of God--of Love, Joy and Happiness--that it may bring forth His Perfection in our lives.

Such is the quality of faith that Christ enjoined upon us when He said: "Unless ye have the faith of a little child, ye shall in no wise enter the Kingdom of God": not that the Father would debar us, but the Open Sesame to all that we desire is FAITH, which is the only key that will unlock our hearts and release the Spirit within us Which is for each and every individual His particular Kingdom of Heaven, with riches spilling out upon him, with happiness, security, and peace encompassing him, and all the good he craves heaped upon him, to have and to hold, to share and to spare.

## CHAPTER V

### LOVE EVER GIVES, FORGIVES

If you look at us human beings and judge us according to appearances you will agree, I think, that we are a very sorry lot. Wherever you go, no matter whom you meet, you seem to find discord of some sort--misery, poverty, disease, misunderstanding and hatred.

For twenty years, I have been trying to analyse the power we call Love, to analyse God, not from my own human standpoint but from the point of view of people with whom I come into daily contact, trying to assess, as far as my limited mind is able, the spiritual side of my own nature and this power of Divine Love.

I wonder at times, if perhaps it is only wishful thinking on my part, if it is only because I want to make excuses for my own omissions and commissions that I sum up God, as I do, as Love.

If we judge ourselves in relation to the material conditions associated with us, we do not amount to much, but the more I progress--I do not mean spiritually--the more I advance in my seeking to prove this power of God as Love, the more I substitute for the bias of my own thinking the will of God in my life, the more of health and happiness seems to flow into me and through me.

When Christ told us that God was Love, He did not mean that God is a personality, some anthropomorphic being up in the sky that loves you and me, He meant the very word Love *is* God, and that, as a father pitieth his children, so does this infinite power that we call God pity *us*, whether we are good or bad, black or white, rich or poor.

This power, I conclude, from my own experiences and from the many hundreds that you have related to me and to other members of the School, has only one mission, not that of teaching us to find the consciousness of God, but that of pressing into our hearts, minds, bodies and affairs His *own* fulfilment. Therefore when people ask me what is my conception of God I say, 'To me God is Something so infinite, so beautiful, so perfect that in spite of myself--my waywardness and mistakes--as long as I trust Him, He will be concerned only with filling Himself full in my consciousness as peace and happiness, and the manifestation of whatever else I may need.'

I know how difficult it is for some of you to believe in this infinite Power of Love. You have so many problems that confront you; perhaps your son or your daughter takes the wrong path, you see maybe your husband, or your wife doing the things that should not be done, all kinds of unhappy problems are presented to you and you pray, I really believe, sincerely and earnestly, for release from them.

I know that everyone of you, who comes to this School, although you may not be conscious of it, comes with a sincere desire to find fulfilment, to find God as a present help to find within or even outside yourselves, something that will take care of you, help you, guide you and make you do the right thing. How often have you not said to me, 'If only I could give up this

or that!', 'If only I had the will power to accomplish such and such a thing!', 'If only I had the strength of purpose to act thus and so, how grateful would I be!'

Whence come those desires? Again and again I have asked myself from where springs that longing for mastery? It comes from within, does it not? It is God Himself, the Spirit of Love, that is of 'too pure eyes' to behold your iniquities and mine, a Spirit trying to find some way to express some measure of outlet, so that you may have the peace, love, companionship, and understanding that you are entitled to, and that is the fulfilment of all of your desires.

How many of us, however, really trust Him? How many can say, as Job did, "Though the Lord slay me, yet will I trust Him"? He was diseased, he had lost his wife, his family, everything he owned, all that the human heart cherishes, and yet he could make that statement *and mean it*. Can you sincerely say that you can do likewise?

Job was only an example, he was not a man, he was a symbol of human nature, an illustration of the wheel of fortune functioning in your lives and mine, and, if we can read that allegory, if we have the courage to say, "Though the Lord--the Law--slay me, yet will I trust in Him," we shall not be required to give up anything, we shall not need to make any sacrifice, because, as we find out later in the story, not only did he recover that which he previously had, but he received a hundred-fold more. That is how God blesses you and me if we have the courage to trust Him.

To me the approach to God is a very simple thing. I know that one can study hundreds, even thousands, of books on metaphysics, I realise that every individual has his own interpretation of God, his own conception of the Entity that brought him into manifestation, I recognise that there is not one human being who sees God as his fellow man sees Him, feels Him, or knows Him, but I speak for myself. I am an ordinary man and I find that by the exercise of trust, of simple faith, all my worries, my burdens, and my problems are taken off my shoulders.

I find that I do not need to read all kinds of books to find the Kingdom of God, for His Kingdom is not to be found therein--not in The Path of Truth; nor in any other magazine; these contain at best only information relating to the Kingdom, but It, Itself, none of them can reveal.

The Kingdom of Love is within you and within me, and I can tap its resources to an unlimited extent, but, since only like will attract like, these will be unable to flow through my life, body, and affairs if I am filled with criticism, condemnation, resentment, or bitterness.

If you wish to find God by the hard road, you are at liberty to do so; you may approach Him in whatever manner you desire, but the cost of the effort may be great.

It seems a waste of time to take a long by-path to God, when there is the track from the mind to the heart, a straight highway from information to knowledge, from fear to faith.

If I take everything I have ever read, analyse it and find that it gives me nothing more than the knowledge that God is Love, and that that Love is not an intangible commodity far up in the sky, I have learned a Truth. We live, we move, and we exist in the presence of that Love. Whenever I call upon It, in that moment It has answered, if I but call *in love*. The key to the Kingdom, the key that will unlock my heart and open the floodgates of this Divine Love is in myself, it is simple faith.

No matter who you are, where you go, what you do, what you see, or through which

channel you try to go to God, you will still have to take the route of faith and love and you will have to travel it as a little child for only as such may you enter in. That is all that you and I, as human beings, are, yet wrapped up within us, and within every individual in the world, irrespective of class, colour, or creed, is the principle of Love.

This is the harmony that keeps the universe running smoothly, in an orderly manner, that allows only peace to flood our lives. It is we who are out of tune. Life is beating at a certain tempo, on a particular tone of Love, trying to draw us up by the urge of our own inner desires, but we refuse. We want our own way, but nothing can change the chord of creation, even God cannot change His own vibrations, His Love, His Fulfilment, already manifest. We have to strike that same chord, the key of Love in our hearts, and the second we do so, by sincerely desiring to express love, at that instant we shall become one with Universal Love and all mankind, for every single fellow-being is a necessary part of our lives, our happiness, our success, and our fulfilment. I can no more have success and fulfilment without you than you can have these without your neighbour; we are all cogs in the one great scheme of life, and if one cog goes wrong, we are all out of trim, unbalanced, and the whole machine is useless, it breaks down.

At this moment Love is saying to you and to me: "Come in! Come in and be like Me. Be of too pure eyes to see iniquity. Come in and see, not the shadows in the lives of other people, because you have a beam in your eye, but enter and see clearly, judge 'righteous judgment'. Keep that eye, that is My Eye, single to the good, and all the shadows in the lives of those who bring you unhappiness, or try to do so if you accept it, will disappear, for you have lit the light in your own hearts and it will shine on them, swallowing up all their darkness in its radiance."

And still you ask me: "What is this love going to bring forth?" Many people say: "Of course, it is very nice to love people, very commendable, but what do I get out of it? The cost of living is increasing and increasing, what I need is more money with which to pay my bills! I need more harmony in my home, I cannot stand the conditions there any longer. I need more health so that I can live and make a living! What will love do for *me* with regard to these matters? How shall I profit? I am prepared to accept it only with certain provisions, certain qualifications."

This is quite in order as far as God is concerned. You can have your reservations and limitations, they will affect none but yourself, but shall I tell you what you will gain if indeed you start to love?

First of all fear will be eliminated from your consciousness, it will become an unknown factor in your life. It will be like walking past a heater, you will feel the radiations, but these will not affect you, the warmth will be all around you but it will not burn you, and in much the same way you will perceive the possibility of fear, but it will not enter into, nor contaminate, your consciousness.

And when fear, which is but a negative form of faith, goes, what will take its place? You will find peace beginning to enter your heart. You will begin to realise that you are no longer so afraid of outer conditions. You will be able to face them, and you will not know why. *They* will not have changed one iota, they will still be there--poor, miserable, sick, unhappy conditions--but you will be able to cope with them. Peace, harmony, and love will begin to enter, to flood your being, and you cannot, you know, have two things in the same place at the same time. Perfect

love casts out fear. Perfect faith, which is the expression of love, brings fulfilment, success, happiness, adjustment in your affairs, more supply, a greater abundance and all good.

That is what you will get out of it if you are prepared to put the requisite measure of love into your life. You can, literally, love yourself out of any condition; love will open any and every door. Love will take the drunkard from the gutter and lift him to a consciousness of peace and freedom. It will dissolve the most chronic disease into its native nothingness, and, as light dissolves darkness, so will Love act upon hate and discord and banish them from your daily living, not just for some few minutes, but for all time. Often you will fall short, I am fully aware of your limitations, exactly as I am conscious of my own, you will stumble many times, many hurdles will impede you, obstacles will trip you on your way, but you will get through.

We of the School do not want to feel that we have a number of automata running backwards and forwards trying to find God outside themselves, we want to train members who can say: "I am qualified, I am free! I no longer need to rush to teachers for help. I have discovered the Kingdom of which you have taught me. I recognise that I am one with an ever-growing family of particular people, who love and trust God, and have found fulfilment." Problems, they still have, but the illumination thereof, with its attendant peace and all good, has come to pass for them, and harmony now reigns in their lives.

We are merely interpreters, passing on information, telling you what God has done for us as individuals and as a group, explaining to you in the plainest and simplest language what you can get out of life if you are prepared to put love into it.

We show you that every single burden, that you now carry in your hearts, your bodies, or your affairs, is a load of nothingness before this power of Love which is only another name for concord, and ensures harmonious relationships between your minds, your hearts, and people outside, external conditions.

That is what God has established for me, and that is the only way in which I can pass Him on to you. I can but tell you how I find Him in my own personal life.

I wonder with amazement why He blesses me as much as He does, why, in spite of my humanity with its omissions and commissions, this Love continues to pour Itself out upon me, not in any sentimental way, but as an Essence that is goodwill, a Shield that screens me from all the nagging conditions that tear one to pieces mentally and emotionally.

I have often overheard people saying to me, 'He is quite mad', and my inner answer is that I would far rather be mad--be happy, be at peace, having fulfilment and all good--than be sane, and at the same time miserable, sick, and consumed with lack and longing.

Each one must find God in his own way.

We are a School that teaches you Love. If that sounds like sentimental nonsense to you, do not come, you are free to do as you think best, but, as far as we are concerned, this is the only way we know!

This is the only way that we can teach, and we shall continue in this manner, for we can say, with absolute faith, gratitude and humility--after seventeen years that the School has been going--that this is how we have found God, this is what He has meant to us and what He has become, not to hundreds, but to thousands and tens of thousands of students throughout the

country.

Thousands of letters come in to us from near and far. Do you imagine that you, or your problems, differ fundamentally from those writers and the situations that they have to face?

Is God some *meaningless* Being outside of yourself just because you cannot see Him, feel Him, or touch Him?

Every time your heart beats with happiness, it is the beat of Love, of God Himself, that will bring you more than all your intellect can ever offer you. Your faith, based on Love, will give you something that not all the intellectual knowledge in the world--founded as it is on limited human experience--can provide for you.

We point out to you a simple path, a wide road with no stairs, a way on which you will find many fellow-travellers, helpful companions, not competitors, not people anxious to knock you down, to criticize you and to destroy you, but a highway where every hand held out to you is the hand of God, a hand of love, uplifting you, guiding you, leading you on.

You will never want for sympathy, you will never lack supply, you will never be short of peace or happiness, on the contrary, you will have fulfilment for Love is no illusion, It is living Substance, the substance of Life, of God Himself.

Now, at this present moment It fills you full to overflowing with joy and understanding, with every good gift, with all you need and could ever wish for, with God's rich bounty, to share and to spare.

## CHAPTER VI

### THIS DAY IS THE ACCEPTED TIME

I am often asked by people in deep trouble whether it is possible for them to find the consciousness of God, not after a lapse of time, but at once in such a way that the discord which is crushing them can be immediately removed.

My reply is that this can and will be done if they succeed in banishing from their minds and their emotions all thought of the condition so completely that they really feel that God now has the matter in hand and is dealing with it successfully.

To reach this standpoint in spite of appearances, they must, of course, believe in Him.

As I have often pointed out there is a wide difference between belief and faith; faith is knowledge based on personal experience, and, if they had that, they would not have the condition since the one precludes the other, but belief is an attitude of mind that we can obtain before a Truth has been established, it is a preliminary to faith, it is a blind instinct that feels that some outside influence represented by a person or a power is able and willing to act on behalf of the individual relying on it.

If, when one is in acute pain, worried to death, or abysmally unhappy, he can put his misery entirely out of mind *believing* that God will release him from it, then it is already done; but this is not easy, and fortunately it is not the only approach that man can make to his Creator.

There are as many paths leading to the Father as there are human beings treading them, but I have always found that the quickest and most direct way to any solution is through heartfelt gratitude.

But gratitude for what? Must you be thankful that you are sick, that you cannot pay your debts, that you find yourself living amid strife and stress, or that you must rate yourself a failure?

Can you thank God for something which you do not possess, that you have certainly not received? Can you rejoice over health that is absent, or affluence that is lacking, or over peace and harmony when discord and misery are rife within you; will you, perhaps, by giving thanks for your poverty, be enabled to discharge your debts and meet your obligations?

The idea seems absurd, does it not? But what, then, *is* the idea? An idea is a thought, and, when you *think* about your particular disability, you are at least subconsciously wishing for its opposite, and every single wish that you can ever entertain, is not--as you suppose--some unfulfillable longing that has arisen in your heart, it is a message directed to you from God, an assurance that the thing you want is already yours and that it is actually God-within-you Who is desiring for you its outward expression through you.

Can you perhaps be thankful for that?

Think what it means. You feel that you are sick, but what is the opposite of sickness--health--so God is *now* telling you that you have health because He is at this present moment within you as your health; if you are poverty-stricken, God is all the wealth, the abundance, the

prosperity there is, and He is declaring, "All that I have is yours." If you are a failure God is saying, "Look unto me! I am your success; claim *Me* as the Spirit within you, the intelligence that *knows* through you, and *I* will surmount every obstacle for you. *I* will triumph over all difficulties; in *Me* shall you be victorious over all things."

Is not that good enough for you?

The moment that you listen with acceptance to the still small voice of your desire murmuring within you, you have risen above conditions, you have arrived at your point of freedom, you have qualified for the greater good, because that desire is the desire of God dwelling in you, Who is unopposed upon earth as He is in heaven.

By thus taking that which God so freely offers to all in need, you have set in motion a spiritual law which replaces every kind of evil with perfection--the Perfection that is God--therefore you can, without any hesitation, begin to thank Him, despite all appearance, for the good that is yours, which you have already received!

You realise that you have never been separated from Him and all that He IS. You recognise that fulfilment is now established for you, that there is no question of its going to be brought forth, and here is the crucial issue. Students frequently do not demonstrate because they cannot attain this state of mind, they cannot accept the fact that all is already finished and done. They limit God by introducing a time factor and looking to the future for their good instead of appropriating it in the divine present, the EVER-NOW.

"I shall have", "I shall be free", "Tomorrow it will happen", these are all too recurrent qualifications associated in thought and speech with what is being prayed for. "Sometime I shall receive." Whose time is this? Yours, or God's?

If it is yours, it will always be in the future, the consummation will ever evade you, it will be just ahead of you, just outside your grasp. But God's time? What manner of time is that? Spiritually, the present, the past, and the future are one. All is completed, established, finished and done.

It is a tremendous step to take, this acceptance of the NOW. It means that you can--and must--give thanks to a seemingly outside power for having manifested itself through you when obviously, according to the conditions prevailing at the moment, it has done nothing of the kind.

You must, however, realise at once that there is no separation at all, there is no such duality as you and God, there is no such thing as disease and health in God, there is no such fact as lack and plenty in Him and, if you live and move and exist in this Presence, then you must at this time be living in all the good, the health, the harmony, happiness and supply that you could ever desire.

Is it too much to ask that deep within you, you feel gratitude for this state of things divinely organised and instituted? And gratitude--you will remember--is only another name for love, which is 'the fulfilment of the Law'.

It would certainly be impossible for you to retain the consciousness of sickness while you were joyously thanking God for His celestial health now manifesting through you, *according to His will*.

And if your pockets were empty and debts were piling up, could this alarm you if you

knew--really knew--that your *desire* for freedom from these embarrassments had already brought itself into manifestation, fulfilment, and bounteous supply?

By being grateful, by constantly giving thanks for prosperity--which permeates the whole universe, including you and everyone else--you are allowing it to come to pass in you and through you, but, until such time as you can realise that there is no separation whatsoever between yourself and God, you will always have some type of lack in your life.

You may have health unaccompanied by happiness and success, or you may be happy and successful without enjoying health, and this state of affairs is not God breaking Himself up into bits and pieces; *He* does not express Himself in any one specific form only, but your particular consciousness of Him, your inner realisation of what constitutes Him, governs just how much of Him shall manifest in, through, and for you at any given time.

You do not need to spend hours studying Truth or reading books in order to receive your good. Christ gave us a very simple formula. He said that love (or gratitude) is the fulfilment of the Law.

He admonished us to be grateful *in all things*, so, when you are faced with circumstances that seem to call for anything *but* gratitude, say to yourself "I am now learning a valuable lesson as a result of this unhappy condition that has come into my life, by *my own invitation*," for realise here and now that, where either evil or good overtakes you, the responsibility for this is yours alone. These come at your bidding, and only at your bidding shall they go.

You must exercise the authority that has been given to you, you must use your faculty of choice, and, in order to be rid of discord, you must so raise the vibrations of your emotions that in spite of appearance you can sing so gladly and gratefully to God, the Spirit of Love, Harmony and Peace, that these will flood all of your mind, body, and affairs.

Let us now consider your problem.

Is it one of unhappiness; do you feel that you are fenced in, that there is no way out, that you are so emotionally fettered to this condition of wretchedness that, no matter which way you turn, all you can see is the prevailing state of affairs?

Is it possible to 'get out and from under'? Not by yourself, I grant you that. It is impossible for you to escape from it because of your emotional reactions which continue to bind you to it, but, with the help of God, you can *praise* yourself out of your plight and bring about a happy solution, under grace and in a perfect way.

But suppose you say to me, "I do not believe in God. I have no conscious faith in Him, I feel separated from Him--Who is far away up--perhaps--in the sky."

Can you not, for it is important to you, make some attempt to find a way? You cannot of yourself effect any change for the better but will you not--in order to work to some extent with Him--decide that, even though you have no faith in God, you will do your utmost to disregard your trouble and to fix your whole attention on the power that you know is within you.

Endeavor to think so persistently about this constructive force that the condition will be banished from your consciousness so completely that it will no longer possess reality as far as you are concerned, then you will find that, like snow in the sunshine, it will dissolve itself and vanish into thin air.

There is after all no Truth in it for it does not derive from God. *He* is not causing you this unhappiness, this discomfort. He has never been absent from you. *He* is not even teaching you a lesson! Forever and again He says to you "I am fulfilment. All that I am, you are. All that I have is yours--come and take it!"

Why do we hesitate to grasp the good that is our birthright?

I know perfectly well, if I went to Cape Town and sent any person in Johannesburg a telegram to the effect that I had a hundred thousand pounds with me waiting for him, he would hurl himself on to a plane, jump on a train, take a car, or even set out on a bicycle in order to reach me. He would not waste time in wondering if it were a leg-pull, he would make every effort to get to the coast with the least possible delay: are you not in much the same case? You, too, do not know what awaits you but you certainly hope to find a solution, to discover a way out of your troubles, so cannot you also take the first practical steps on the off-chance?

Ask yourself how your mind and heart are reacting, and you will not be so much in the dark.

You know that in your extremity you are willing to do anything that will release you, but you are so obsessed by the condition that you probably feel yourself entirely possessed by it. In that case, what else is there left for you to do but to hand it over to an authority greater than yourself?

You can say to God, Who is all compassion, all knowledge, "I do not *know* how it will work; I have had no practical experience of You; I have doubted for a long, long time, but this thing, which distresses me, has become too much for me to bear and too strong for me to deal with so, as a last resort, I am turning it over to You. The best I can do in the matter of working with You is to will myself to *believe* in You. I am going to remind myself continuously that You *are* the solution now manifesting Yourself in, and through, and for me. I am going to take an affirmation of gratitude and *use* it, and I shall put as much effort into thinking about You as I would have had to put into transporting myself bodily from the Rand to Cape Town, AND I will not cease to give thanks that it is done."

Do you think that would work? Of course it would!

With regard to every problem in my life, in every condition that has been presented to me, when I could see no possible way out, I have always--without exception--reverted to gratitude, simple gratitude. I have kept myself in unison with Divine Love.

If you center your thought upon love, you can even forget about God--the name 'God'--for, if your heart is attuned to Divine Love, all you have to do is to look around you and see the types of love that are expressed through countless millions of human beings and then tell yourself that these are only a fraction of the Love of God which is being poured out upon you. Whether it is the love of husband for wife, parent for child, or sweetheart for sweetheart, each of these kinds of love is but a part of the one great Love in which you are now putting your trust.

Henceforth you will be so busy thinking about this Love that, each time the condition asserts itself, you will make no attempt to fight it, for you already know that what we fight, fights back, so instead you will turn your face from it, you will look beyond it and away. You will affirm the Presence of God as Love, Health, Happiness, Opulence, Success--as whatever you

require and desire--and you will do this, not once a day but all day long. You will 'pray without ceasing'; *not* about the problem, for, if your mind and your emotions are focused upon that, your thinking will be negative and entirely unproductive of the good you are seeking; on the contrary, you will keep only the solution before you, giving thanks for that, and you can be certain, without any trace of doubt, that it will come forth for you.

It may not arrive in the way that you expect, the channel used may not be the one you have in mind, but the answer will come about under grace, bringing with it only happiness, peace, and fulfilment for you.

It will make you realise and appreciate what it means to be in accord with the seen and the unseen; you will recognise--probably for the first time--that there is no such thing as a problem that God cannot meet, be it one of lack, disease, discord, frustration, or failure.

If there were any chance for such to exist, if there were one case in the whole of life in which God could be defeated, all omnipotence, omniscience, and omnipresence would be a fallacy and would have to be thrown overboard.

That, however, is outside the realm of possibility.

While God exists He is All-power, All-perfection.

There are times, I know, when you feel downhearted, frustrated and unhappy, you think that God has let you down for you are doing your best and, no matter how feeble that may be, it is still *your* best, so you wonder why He does not step in and aid you.

If He is All-love, All-knowledge and All-power why, you ask, does He not do something to help you, to put you on your feet?

I too have asked myself such questions hundreds of times, but the real issue is not concerned with what *God* is doing but with what we are doing ourselves.

I am fully aware that of yourself alone you cannot shift the load that is oppressing you; I recognise that it is bound to you by an unseen chain that appears to be unbreakable, and that the more you try, by force, to rid yourself of your burden, the closer will it stick to you, but, when God comes into the picture, it is different. I have never known *Him* to fail.

I have never known God to let me down or to do this to any other individual who has tried sincerely to work with Him. Come what may, we can be sure of God. We can give thanks with complete conviction and joyous expectancy before we have received, for gratitude is love and Love--as I have said before--is the fulfilment of the Law.

And as this Love Which is God, That is measured as God measures, heaped up, pressed down and running over, fills our bodies and affairs, it draws out all negation, all sorrow and grieving, and leaves only His good in its place.

"Fear not little flock, for it is the Father's good pleasure to give you the Kingdom." "Fear not", what does this mean but that your problem will be, IS, if you can only accept the fact, already solved?

These things are not easy! It will not, of course, be all plain sailing when you try to fill with peace hearts that are heavy and empty. It will require resolution and effort to believe in God as radiant health when you are racked with pain. You will not so readily find His Presence when all around appears dark and gloomy but, if you begin to 'think on these things' if you persistently

entertain these ideas, before long,--even if they are not clearly defined in your mind--you will commence to believe that what they represent does in fact exist. Health and peace, the Divine Presence, will be shadowed forth in you and when that comes about you will find yourself saying: "You--Who You are or What You are--I do not know, but I begin to sense that You are bigger and stronger than I am, so now do unto me that which I cannot do for myself, bring *now* my good to pass for I am trusting in You." And, having gone so far, you will start, gradually, to identify yourself with the fulfilment and, like the farmer who has prepared his ground, planted his seed, watered it and finally waits patiently on God, you, too, will wait and expect and a voice will whisper, "Be still and know that I am God", and you will surrender to that, letting go of pain and doubt and fear and it will come to pass that your joy is indeed made full.

That is the simple way of God.

It does not require weeks or months or years of study--just trust and gratitude. I have never known it to fail, I would be the first to tell you if it ever did, but that could never be, so make up your mind to rely henceforth upon God, *accept* this Presence, live in the consciousness of His Immanence; let each one think of his particular problem as merely a symbol of darkness--a void--and let each turn his individual vacuum over to God, knowing that the good he seems to lack is waiting to surge in as peace, love, joy, and happiness, filling every nook and cranny of the empty space.

Let us rejoice and be exceeding glad, as all our needs are met, our fondest hopes all realised.

In us the faith, in Him the fulfilment, always and forever.

## CHAPTER VII

### "FEAR NOT, FOR I AM WITH THEE"

The greatest promise made by Spirit through man to you and me is the promise: "Fear not, for I am with thee. Be not afraid, I am thy God." Those are the most reassuring words that could ever have been uttered to the man and woman starting out in Truth.

When you look about you as you take your first steps in Truth and see the multitudinous problems presented to almost every individual you know, you wonder if it is really possible that God can be this beneficent Power of which you have heard, a Power that will manifest through your bodies as health and in your affairs as harmony and peace, abundance and success.

For me, God, Whom I can neither see, touch nor feel--Whom I know to be abstract in the universal, yet personal to each one of us individually, is a very close and constant Friend Who loves me in spite of my many faults. He is a Friend Who gives to me His very all; One Whose eager hands uplift me when I fall, Who will lead me when I go astray, Who will be my health should sickness overtake me, my guidance when I become confused, and my supply should there be any lack--a very personal Friend indeed.

I talk to Him just as I do to you, as I would speak to my own father, and, although I know that He is not conscious of any problems since His nature is Perfection--Beauty, Love, Abundance, Peace, and Health--I still come to Him with all my difficulties connected with these things and so get them off my chest. I have to talk to someone or something that understands because I find that the majority of people to whom I speak, Truth students included, are filled with negation, and the very fact that many of them have had numerous demonstrations over all kinds of conditions still does not convince them of the Omnipresence of God, but I, in order to carry out my work, have to persuade myself of that truth perhaps a hundred or two hundred times a day; when I see in my path some problem that according to human thinking appears to be insurmountable, I have to reassure myself with those words again and again, not using them as an affirmation, or statement of Truth in which I *want* to believe, but listening to the Spirit *within* saying to me, "Fear not, I am with you. Be not afraid, I am your God. I am All-knowledge, All-power, All-presence, there is no problem that can be presented to you that I have not already solved, there is no disease, no matter how chronic, that My Life cannot instantly dissipate, no lack of any nature that My Substance cannot fill, no discord, no disharmony that may enter into your affairs that I cannot remove, if you but trust in Me. I am already the Peace and the Harmony waiting for you to allow the Substance of My very Being to flood your consciousness as a complete awareness of All-good."

I do not walk around in a state of tension, with regard to conditions, affirming and striving by visualisation or imaging literally to draw Him out from the spiritual realm into my physical body and material concerns. I just listen to the Voice saying, "Fear not, for I am with you. Be not afraid, I am your God", and what I do you must do also if you would be set free.

First you must visualise His Presence within you, Which will dissolve in you--as in every

other human being--all conditions of disharmony and discord as they come into your lives. We can think of our bodies and emotional make-up as we would of a building; a storm may be howling outside, accompanied by hailstones, thunder, and lightning, but we feel quite safe and secure; we are not in the least afraid because we know that nothing will harm us unless we open the windows and doors and admit the fury lashing and flashing without. We are, of course, not able to still the tempest simply by closing the windows but we do prevent it from entering our place of sanctuary, and so it is with our lives. Storms are constantly raging, storms of poverty and disease, of unhappiness and lack, of failure and discord, but they cannot touch us as long as we keep our mental and emotional windows closed for, in so doing, we have contacted the Presence within and we have heard Him say: "Fear not, I am with you. Be not afraid, for I am your God."

We still have to remind ourselves that these outer happenings have no power except that which we, as individuals, invest in them. We have yet to know that there is no human being in all the world that can do us any harm unless we furnish him with an opening and consciously accept the evil that he has to offer, but does the student who finds himself faced with the difficult situation usually turn to God, or does he say to himself: "*I* must do something about this! I must not allow this or that person to do thus and so to me, I must protect myself lest he or she harm me. I shall have to take very practical steps," and, in doing so, is he not actually giving way to fear? Although we proclaim to all and sundry that we believe there is a Presence called God, Whom we know to be All-presence, All-knowledge and All-power, we still behave as if He were unable to help us, and we take action ourselves instead of relying on Him, and, in so doing, we are governed surely not by faith but by fear. Many times I have asked myself, "What is my underlying motive in doing this or that?" If I feel that the steps I am taking are in tune with Truth then I know that I am endowing God, the Presence within me, with all knowledge and all power and paying no attention to human beings, having realised that they are of no account.

I can ignore their injustices, or that which passes for human justice and is generally perverted or warped, knowing that neither of these is important, but what *is* vital is that I should be very clear as to what my own attitude is to be.

I cannot compromise where God is concerned! For me He either IS, or He is *not*, and, if the latter conclusion were true, I should have to believe that some human being had more power than He had and should find myself compelled to worship an individual and go out of my way to pander to a personality, and to appease him for the sake of what I might get out of him, but any such supposition is entirely untenable for we know that, even though God is for us intangible and unseen, He alone is All-power, All-presence and All-knowledge and is therefore supreme both in Heaven and on earth.

Is it then so important how your neighbour behaves to you? I know your little human minds do not like to see someone else getting away with what appears to be yours. I know that we all suffer an inner hurt when such things happen, and we feel we must get our own back on these people in some way or other, but all this is completely insignificant. In the long run it does not really matter what the other person does to you or thinks about you; it is solely your own reactions that are of vital moment as far as you are concerned. It is your own thoughts and

feelings alone--whether directed towards yourself or others--and not the actions or intentions of outsiders, that can harm you, therefore your only course, if you would be protected, is to think in tune with God, and no matter how the world may scoff, it will still be true that you and God are a majority, and that, "He that dwelleth in the secret place of the Most High shall abide under the Shadow of the Almighty."

There was a time when I used to be afraid of people, of what they might say about me or do to me until I discovered that what I was experiencing in that respect was just a basic fear within myself, then I realised that, if I pleased God, I should perforce please humanity too, for that, which is acceptable unto Him, cannot possibly harm any of His children.

There is no individual that can destroy your health or mine, no one who can influence your happiness or mine, none that can prevent your success or mine, for these are spiritual states which only we ourselves can jeopardise, if we give power to the little people around us, by admitting, erroneously, that *they* are mightier than God.

Every human being is self-sufficient. Each one of you, when you consciously ally yourselves with God, is a majority with Him. When you refuse to split His power with anyone else at all, no matter if everything appears to crumble around you, or to be taken from you, you will be safe and sure under the shelter of His love.

God abhors a vacuum; therefore, whatever is withdrawn, is promptly replaced by what flows in, so there is nothing in this whole wide world for you or me to fear. Nothing, that is, except ourselves.

We have the promise, not *my* promise, but one which I have seen manifest hundreds of times in my own life, and thousands of times in the lives of students: "Fear not, I am with you." But 'I am' can only be 'with you' when you realise what 'I am' means and Who 'I am' is. 'I am' is Love, and I--the individual--am identified with 'I am' Which is God, *only* when I am in a state of love, because perfect love, love of all people--good, bad, indifferent--who are expressions of God, is the fulfilment of the Law.

Is not this oneness with God what you are seeking? Is it not purely a security of mind that you want? You may think that what you really desire is this, that, or the other thing, but what you are actually seeking, what brings you here and takes you to other teachers, and ministers, and churches, is the fulfilment within yourselves of peace and protection and freedom from all fear.

What a different world it would be if we could all be released from the tyranny of outer conditions that bombard us daily and shout hysterically, crying: "Look at me! I am greater than God!" But what exactly is there to any single thing that menaces you? Each threat to your safety or your happiness is like a mighty mouse that puffs itself up and swells and swells until, like a balloon, it bursts and is gone, *unless* you endow it with the substance of your faith, which builds (for you) reality around it.

I can assure you, without any reservations, that on the day that I find that any human being is greater than the power of God, in Whom I believe, when I feel that I have to pander to an individual, or when I see you toadying to personalities instead of trusting in God, that will be the time when I shall no longer be either a teacher or a student of Truth.

I cannot compromise where God is concerned; I cannot mix that which is evil with something that is good. I cannot allow anything less than God to overcome God. I cannot afford to do this by being concerned about circumstances, or by permitting these to persuade me that I am being deprived of my rightful heritage; if I did, I should be having faith in them instead of keeping my trust centered upon God. In any case, how could such a thing happen? What power is there that could rob either me or you? It is your fear--and mine--that deprives us, our negative faith that cuts us off from God and allows our good to run out like sand in a sieve.

There is no power except God, God Who does not say to me alone, but to every single individual in this universe: "Fear not. There is nothing to be afraid of. I am with you. I am your God."

This is the Truth that frees you, but it is according to the way in which you receive it that it is able to bring salvation to you or not. If you adopt a tense or doubting attitude, it cannot enlighten you or take root in your consciousness. You must have a quiet, inner realisation that within me God, the Spirit of Love, is saying to me individually, "Nicol Campbell, or John Smith or Mary Jones, I am with you, I am your God, there is nothing to fear."

It is up to you to achieve, and to maintain, this spiritual mastery by shutting your eyes to the clamouring of conditions, even if, as is only natural, you are somewhat panic-stricken because you cannot see how or when God will take over.

God's time is always the right time, it is the EVER-NOW, and it will now come to pass if you create the spiritual channels through which the Substance of Life can manifest itself as fullness of all good.

If only I could make you feel, just for one moment, what it means to have something to which you can really hold on, not a blind belief, not even what is called a 'blind faith', but a conscious inner realisation that *knows* that God is taking care of this thing for you, that God is Love and that, if you are living love and truth, it must work out, under grace and in a perfect way. If you are not in tune with God, there is no channel for it to use. If you are bitter and resentful, if you want to hit back, you merely block up the way. Divine Justice never errs; it is like Divine Love, ever waiting to express itself in and through you.

It is always within you as spirit, but you must be aware of this for It to manifest through your body and in your affairs.

Try to understand this. Do not just affirm, hoping by your clamouring and the noise you are making that God will hear you; go apart and sit quietly in a chair, or on the grass in a park, and realise silently that you are one with Omnipresent Wisdom, Omnipresent Love, Omnipresent Omnipotence, and that the still, small voice within you is whispering these wonderful words of cheer and encouragement to you, "Fear not, I am with you. Be not afraid, I am your God."

After you have told yourself this or listened to it for a few moments you will lose the terrible fear obsessing you. You will find your problems, that loomed like mountains before you, dissolving into their native nothingness because the Voice of God--Which you will either hear, or only apprehend--will have spoken to you, giving you new heart, so that you will know, in spite of appearances, that the Father Himself is being your faith *through* you.

You will sense that it is He feeling, rather than you, that He is thinking of you, speaking to you, and acting through you. It will seem that you are merely the vehicle that He is using. You will appear to be a reservoir, a dam, that you are yourself opening up so that His supply is freed and flows out flooding and filling every void in your life whether of disease, discord, failure, unhappiness, or lack of His abundant good to spare and to share.

I had an instance of this when a lady came to my office one day to show herself to me. She asked, "Do you remember me?" I did not, so she continued, "Some time ago I telephoned your School for aid. I had been brought up from the Free State to undergo an operation here in Johannesburg. My leg was so gangrenous that it was about to be amputated, and I asked your help so that, if it were God's will that it might be saved, it should be so."

She was quite resigned, if it were His will that this leg should be removed, that it should be done, but her complete abandonment to, and faith in the fatherly love that surrounds us and permeates us, did His work through her and the leg was healed during the week that she was waiting upon the surgeon.

Is your problem any greater than hers? any more urgent? I know a great many of you. I know how sincerely you believe in the Presence of God and yet how quickly you waver when difficulties present themselves to you. You forget God as your minds become focused upon the condition, become fascinated by it as a rat is fascinated by a snake, and yet, if you but knew it, that Presence is waiting to set you free. It is waiting to release you, first by the sublime peace that will enfold you and then by the fulfilment that will express through you, to you, and for you.

I know how, at times, when you have fallen short, you feel humbled and abashed, just as I used to be covered in shame when I thought I had let God down, and would cry in deep distress, "If only I had held on, had been less impatient and had clung to Him instead of surrendering to the condition."

From my own experiences I can assure you, here and now, that you have nothing to fear. I do not say these words of myself, yet, whether I say them or the man in the street says them, they are TRUE. It has been proved millions and millions of times that God is the living Presence of Love and that the ache in your hearts for freedom is the urge of God trying to free Himself through you as the fulfilment of your desires.

It is only because your eyes and your minds are concentrating upon the condition that you feel that it is greater than God; yet how will you get to know God unless you can succeed in listening to Him? How are you going to realise that God is your supply or your health or your protection, unless you give Him a chance to be these things to you, without compromise or doubt? Even if there appears to be failure, you must go on because it is not *God* Who fails, it is we ourselves who have failed--but for the moment only--we have not really failed for every step taken into the darkness is one taken into the Consciousness of Spirit, into the realisation of His Presence.

All the forces of Life, Love, and nature are coming to your rescue! It is never too late! God is never late, though at times it may appear so and you may say to yourselves--as I, too, have said-- "God has let me down. Is *this* how Truth works?"

But the skein is unfolding. The pattern is becoming a perfect tapestry in which later on, when you look at your lives in retrospect, you will be able to see the complete design and you will realise that the particular conditions, the by-paths, and the deviations that beset you, all lead you to your fulfilment, which you *could* have attained a thousand times more quickly than you did, without at all struggling for it if you had been able to put your complete trust in your loving Father.

None of us can go backwards, and each and every one should be capable of learning by his experiences. The time will come when we shall recognise that all the delays and diversions were of our own making, and, as we journey forwards and onwards, the Voice of God will go with us, encouraging, uplifting, promising: "Fear not, for I am with you. Be not afraid, I am your God."

## CHAPTER VIII

### PROSPERITY IS YOURS

I think most of you are familiar with the admonition: "Commit thy way unto the Lord, trust also in Him and He shall bring it to pass."

In practically every part of the country to which I have gone, in some house or other I have seen that quotation from the Bible on a little plaque, perhaps in the hall, in the dining room or in a bedroom, and most of the people living in those houses and seeing those words before them have no real faith in God.

It sounds so reassuring, does it not, "Commit thy way unto the Lord, trust also in Him and He shall bring it to pass", but what does this 'committing thy way' mean, and who is 'the Lord'? How do I commit my way unto Him? If you think of Him as a personality, the whole message is lost, but, if you read it this way, 'Commit thy way unto the Law, trust also in It, and It shall bring your good to pass', then you have found the secret of the inner meaning of the promise.

We speak of the Law--you and I--very glibly. We say, "I am a follower of Truth." I hear people all day long say that they are practicing the Law and that they cannot understand why God does not do something constructive; why He does not bring health into their sick bodies, why He does not bring abundance in the place of lack, or peace, harmony, and understanding into the discordant, unhappy, chaotic conditions obtaining in their lives? But in every instance you find that those people really have no idea of what the Law represents.

To me a law is something that is completely abstract, that you cannot change, and that I cannot change either.

Let us say that there are two people here in this particular--shall we call it--garden, the one wants a beautiful day and the other needs rain, and they both believe in God. There appears to be the immovable object and the irresistible force. Whose prayer will God answer? He cannot give both sunshine and rain in the same place at the same time. It is utterly impossible to have a beautiful day in that particular garden simultaneously with a downpour, so whose prayer will He answer? It is not necessary to answer either.

We have to try to recognise the motive behind our prayer. What good--the greatest good for all concerned--shall manifest in this garden, a rainy day or sunshine?

If I am a student of Truth, I do not put myself first, I put myself last. If it is right for your abundance to manifest here, if there is a greater need for it than for something else, then let it be so, but, if it is of greater value to have the sunshine than the rain, then let that come forth.

This is the stand that I take myself every Sunday night when I come here. I may see storm clouds. I may see rain coming, it may even be raining, yet I do not say to God, "I want a beautiful effulgent, starry evening"; I say, "Which represents the greater good for Your people, the rain or the message through me? If it is of greater value to have the rain, then let it be so, even though I recognise, just as You do that, 'Man shall not live by bread alone, but by every word

that proceedeth out of the mouth of God', and out of every human mouth through which He elects to speak."

My attitude is always: 'Let that be done which will bring the greatest amount of good to you, not to me', for all of my asking must be unselfish.

There are, of course, people who think that by doing the unselfish thing they are depriving themselves of some good, they fear that by such action they will be compelled to retain the consciousness, that they have at the moment of unhappiness, disease, or poverty, but it is not so, rather is it the reverse. The Law says: "Give, and it shall be given unto you, good measure heaped up, pressed down, shaken together and running over", so, in asking for myself, I must ask for others.

It is a spiritual law that has brought me, this physical human being, into manifestation, and by the word 'spiritual' I do not mean something that is super-natural. I mean something that is eminently natural. I am the manifestation of the unseen, intangible force that we call 'Life'.

Life is an attribute of God, one, therefore, with All-knowledge and All-power. If I want happiness for myself, I do not sit down and pray to God to give me happiness, I do not visualise people coming to me and giving me the type of happiness that I want, or that I feel I need. I commit my way unto the Law. In other words, I have to set this particular law of happiness into operation myself. I am the storehouse--the Kingdom of Heaven.

I must begin to give of my happiness to you, and by giving you of that happiness--a loving word here, a kindly gesture there--by uplifting someone else, by putting myself entirely last and then by knowing that my motives are right and good, that happiness must go through me on its way to you, and so it becomes a magnet, operating for me, a tangible force that begins to draw happiness to me, the kind, moreover, that brings fulfilment, not merely a temporary alleviation of conditions. Such happiness is no evanescent thing that comes and goes like a mist, it is something that becomes an integral part of my consciousness and consequently endures.

I find that the more I give of my own happiness--the more that passes through me--the more inexhaustible and unlimited is the supply that accumulates within me, not outside me.

It may come through some human channel, for in aligning myself with the spirit of happiness within myself, which is the Spirit of Life, and is the same Spirit that is in you--we being indivisibly *one*, my happiness may come through you or yours through me for I am the same Spirit that is in you, constituting you.

Since happiness is a spiritual quality, I can never be limited in any way as to the amount of it that I shall receive in my own life. I can never be short of happiness because my bank is one that is inexhaustible, infinite.

The moment I have set the Law in operation, when I have committed myself to It, having put my whole trust in It, whatever I am seeking is brought to pass. This seems perfectly simple, rational, and logical to me.

It operates in the same way with regard to health. I do not need to think in terms of: "If only I could find some help outside of myself! If only I could find someone with an instantaneous cure to pass on to me! If only some friend, doctor, chemist could and would give me a particular pill, capsule, or medicine that would heal me!" If I did this, I should be dealing

entirely with effects instead of getting down to causes.

I do not say it is wrong to call upon these people. It is as right for you to go to a doctor as it is for you to go to church, as right as it is for a child to learn to crawl before it walks, and to walk before it tries to run; it all depends upon your state of development. Some people have the consciousness of either health, happiness, or supply, but they lack that of other forms of good. If, at first, they seek these from material sources, through human channels, they are not to be condemned even though they are dealing with things instead of with ideas. In treating external conditions, I am handling *effects*, which may thereby be eliminated temporarily, but, when it is a question of a spiritual disease--that is a lack of the consciousness of God-within-you -- if there is a conscious separation between the physical and the spiritual, you will experience the effect that this state of mind brings with it and it will remain with you, no matter how you try to weed it out, until you seek the underlying spiritual cause and treat that.

I am told that I am the 'temple of God', the temple of Life, must not then health, divine health, be radiating itself through me as a perfection? Is it not an inner consciousness, an inner quality within myself? Some have all the health in the world and cannot demonstrate abundance, others have all the abundance they would wish for but cannot demonstrate health. If I try to find the solution to my problem of the lack of these things outside myself, it will always elude me, it will always be just ahead of me.

What I have to do to obtain that, which I am seeking, is to begin to give of it to others. The Law says: 'Give and it shall be given unto you'. How can I give of that which I do not possess? If I am sick, how can I possibly give something but ill-health? What, however, is this sickness or ill health? It is only a manifestation, the outer scum, as it were, on the edges of a stream, not the stream itself.

I can begin to give of my *spiritual nature*, which is abounding health, to all in need thereof. I can begin to pray, or affirm, to meditate or concentrate, call it what you like, for some other human being and, as I do this, the Truth that I am holding in consciousness *for him*, it cannot do otherwise, and, as I give to my neighbour, I, too, receive.

What happens to darkness when light passes through it? Is there any kind of darkness that can destroy light? I switch on the little light within me, that spark of God, 'the Light that lighteth every man that cometh into the world' and it begins to glow and neither you nor I can ever be separated from It. It begins to flame up in me, taking my mind off my sense of the lack of the Presence of God within me, of disease in myself, and, as I, conscious now of my God-derived all-good, pass on both health and light to others, these must dissolve all that is unreal in *me*, and, when that happens, faith springs up in me as I find that in giving to my neighbour, in praying for my brother, I am doing it unto myself. My body becomes healed by reason of the health that is passing through me on its way to my fellowman.

All that I am doing is committing my way unto the Law of health. I am trusting It. The very fact that I am praying for you shows that I have that grain-of-mustard seed faith of which Christ spoke, since to pray at all I *must* believe on your behalf even though my faith may be weak and tentative. And that poor, small faith shall be honoured of God, and health shall bring itself to pass through you.

And what of supply? How fearful we human beings are, how limited is our consciousness when it comes to the substance called money! How ready we are to say, "This is all I have, I cannot afford more." "This is the shabby way in which God treats me."

It is, of course, not God who treats you thus, it is yourself. It is according to your own faith in abundance whether you have £5, £5,000 or £50,000; no man, but yourself, gives you either lack or plenty, no man can deprive you of one jot or tittle that is yours. It is you and I who deprive ourselves by separating ourselves in our own thoughts from the affluence that is our heritage.

Yet here again the Bible says: "Commit thy way unto the Law; give, and it shall be given unto you," and we reply, "But I cannot afford to give," and you cannot while you think that it is so.

As long as you believe in lack, as long as you limit yourself to this, that or the other amount of substance, you are committing your way, not unto the Law of your being, but unto the law of lack in your own mind. You are trusting also in it and it shall--and must--bring itself to pass. Giving is the safety valve, the instrument of release. It is the only thing that has kept me believing in God, the one tangible expression of my faith in what or in Whom, I believe.

I know that, where my heart is, there is my treasure, and, where my treasure is, there will my heart be also, so my salvation lies in never retaining too much lest I become possessed by my possessions.

So, how do I open my safety valve? By holding on to what I have, by filling my mind with thoughts of poverty and fear, or by giving, not in a sporadic sort of way, but systematically and freely?

You can all answer that question, and all of you will sooner or later have to build up an orderly system in your minds, according to the spiritual concept of Law and Order Which is God.

You need faith--a great measure of it--and all the faith that you can ever need is in the Kingdom of God within you, but each and every one has to release it for himself. Begin, therefore, in a small way, by giving. Recognise, firstly, that you are taking into partnership the universal, unlimited supply of God, then realise that what you are giving away is not your *substance* but your *fear*. You are getting rid of your limitations, you are breaking away from the old, negative law of anxiety and mistrust and in its place you are building up a consciousness of abundance, the Presence within you of God.

You no longer need to ask, "What do I mean by committing myself to God?" You are students of Truth and you have found the way. You cannot avoid it, nor can you escape it, you have to walk along it.

If you want happiness, peace, success, affluence, and fulfilment in your lives, you will have to give these unto others, for, knowing the Law, it remains only for you to practice it. It is changless and immutable; it cannot produce health when the mind is clogged with thoughts of disease, it cannot bring forth abundance where only lack is entertained, it cannot produce good where the consciousness is filled with evil.

Everything rests with yourselves as it rests (for me) with myself alone. If there comes a

period of lack in my life, I do not say to God, "Why have You done this to me?" I say, "Where is the crevice in my own consciousness through which this lack is seeping?"

I am not negatively introspective about it, I start some positive thinking, and I begin to investigate as to where I have broken down. I know, if it is a question of unhappiness for myself, then the cause is at home, if it is a matter of lack, then the deficiency is in *me* and I look into my happiness and my supply consciousness respectively, for I realise that it is being done unto me according to the Law that I have set in motion.

I recognise that this Law has no inherent power of choice, that it must obey Its own terms, and that I am no exception as far as It is concerned. I can spend all my time, 24 hours a day, giving love and service, being good and kind, doing everything in my power to help people, yet such action of itself will not produce for me health, happiness, success, or abundance. I have to set the Law in motion, but that is not enough, I have personally to direct It towards those ends that I desire. When I commit to It my way, I have to trust in it, and how can I trust in anything unless I test it? How can I develop muscles unless I exercise them? Can I become proficient on the piano without constant practice? How can I be anything at all in life without devoting myself to the particular thing that I want to do or to be? I--and I alone--have to make the effort.

We jog along expecting God to open His windows and to pour into our lives all the good, the happiness, success, and supply in the world, while we ourselves do nothing about it.

We are too apathetic, or we have not the requisite quality of faith, or we are too lazy to set about earning what we desire to possess, but things do not work out without our own co-operation.

Let me repeat, it is we, we, WE who have to bestir ourselves, and it is the aim of the School to show you how to help yourselves. We teach you how to bring your minds so into tune with the Spirit of God, the Spirit of God that is omniscient, omnipotent, and omnipresent, that there can be in your awareness no separation between yourselves and It and consequently no lack, discord, or evil of any kind in your lives, or your affairs.

Some have greater burdens to bear than others, bigger difficulties to face, but the Truth will set you free--all of you, there can be no exceptions. There is no human being in all the world that can make you think differently from the way in which you want to think, there is none that can make you feel as you do not want to feel, and it is your attitude of mind that is of paramount importance.

Everything rests with you. If you have the consciousness of God, no matter what may *appear* to be, there is always a super-abundance of the particular good you need *in* you, flowing through you, and if you have faith that this is so, it must manifest.

So, as you ponder upon these things, take unto yourselves these few, simple words, indelibly imprinted on your hearts: "I have to think, to live, to act in tune with the thing that I desire. I have to trust, to the best of my ability, the spiritual Power within me and It will, without any doubt, bring my all-good to pass for me."

This is the Truth, the Truth that sets you and me and everyone here on earth forever free. Let us then know it, practice it, rejoice in it, and give thanks for it to our Father-God Whose love for us forever passeth understanding.

## CHAPTER IX

### **"I WILL RESTORE THE YEARS THAT THE LOCUST HAS EATEN"**

This is a very wonderful promise made by God to man in which He engages that the years of personal wastage in your lives, wastage of disease, of unhappiness, or of lack, shall be restored to you; and yet, when we look around and see the discord in which so many of our fellowmen are living, we wonder if it can be true, if it will ever be brought to pass.

Here is a woman, getting on in life who imagines that she does indeed believe in God yet who has for a long time suffered from a very painful malady, and we ask ourselves why God does not render back to her those years filled with health and strength, and so make good His word.

Over there is a man, religious, upright, and respected but so poverty-stricken that life is a perpetual struggle, an everlasting attempt to make both ends meet, and again we wonder why God does not do something to relieve him so that he may have a little joy and gladness to replace his nagging sense of anxiety and care.

These are questions which we as outsiders cannot answer for we cannot see into the minds of other people, and for us to speculate too much upon such enigmas will only undermine the little faith which we ourselves possess but, when it comes to our own problems, we may well search our hearts to find wherein we are lacking, and to discover what we should do to help along the elimination of the adverse conditions obtaining in our lives.

You want to know, and so do I, whether it is likely that God will remove these troubles for us, or whether we must retain them to the end of our days.

The question to consider is whether these evils are verities, constituted of real substance or not. If they are actual entities, what will faith avail against them? Will it not be a waste of time tackling them from this standpoint, and would it not be better if we devoted the effort, which we are now expending on trying to find the consciousness of God--as opposed to our present acceptance of discord--on some more practical method of approach?

I know that you must often speculate as to whether teachers of Truth are really sure of what they preach, and it is to me a tremendous responsibility, because of my own past doubts and fears, to say to a diseased person, "I know"--not I believe-- "I know that it is God's will for you to be healthy NOW. I know that to be a possibility, nay, a probability, and, if you can stimulate your faith to the requisite pitch, it must become a certainty, at the very moment when you recognise the Truth."

I cannot say to him or her, "I hope it will work"; "I hope God will heal you." There must be a complete conviction as far as I am concerned, my realisation of the Presence of Perfection must be absolute before I can pass it on to other people. I may have a day, a month, or over fifty years ahead of me in which to experience this Immanence of God, in which to find out whether it is possible for Him to remove all discord for us, but you want the assurance now.

We of the School get as many, if not more, trials and tribulations in our lives as you do, because we need a greater quality of faith in order to pass this on than you require for your personal use alone.

I can, and do, however, tell you here and now that in the many years that I have been trying to practice the Presence of God, that is trying to prove His spiritual laws, I have never known them to fail. Often it appeared as if that might be so, the eleventh hour had struck and the conditions were still shrieking defeat and disaster, crying in sum and substance, "God has failed you"; but it was not so, for, as I held on--in faith--the bad news that was being thrust upon me, that threatened to overwhelm my trust in Him, always turned out to be good news in disguise.

I found that God was taking me to the thing that I required, by a quicker route than the one that I would have followed on my own and, as a reward for my perseverance to the face of apparent reverses, He always gave me added good. He heaped it up, pressed it down, and shook it together into a running over measure, and all the negative despondency that had overtaken me was wiped away as though it had never been.

It was I who had caused the hitch by setting the time for Him. I, in my finite mind, had said, "If it does not work now, *now*, NOW, it will be too late," but it was never so, for God works independently of dates and deadlines and wants nothing of the calendar.

Often in the early years, when I was trying to apply Truth, everything seemed to go wrong, only negation manifested in my life and my affairs, and I had more to cope with than I had ever encountered in the days before I put my hand in God's and sought to walk along with Him.

Yet, as I came into contact with individuals, young and old, whom I was trying to help, I found that the words, already quoted, were doubly true when wasted bodies became healthy flesh, empty purses filled again with plenty, and barren lives blossomed as the rose.

I saw old men, who had been at the top of the tree, crash down into the direst poverty and want, and then through Truth, rise up once more to attain positions far happier than those that they had lost; I saw broken and unhappy homes become united and filled with peace, and, every time I encountered these men and women who had proved God-with-them, I experienced a tremendous uprush of faith for I knew, what these people had accomplished through steadfastness and trust, could be equalled by any others who were willing to work with God in the same way.

And, if others could do this, then I could do it too, because the God, in Whom they believed, was the very same God on Whom I was counting; it was of no consequence that we held divergent conceptions of Him, for all of us visualise the Spiritual Power differently, the crux of the matter was that the promise would hold--it was *true*.

The conditions, that you have in your lives, are not important of themselves once you begin to realise your own importance, your own inability to overcome them. When you honestly and sincerely turn your minds within, centering them on the Power which brought you into being, you will find that It is ready and waiting to guide you into your greatest good in the best way and at the appropriate time.

When you have cleared out all that is negative and destructive and have made room for

Him, He will fill you full of whatsoever you desire.

This was brought very vividly home to me on a certain occasion that I recall with great distinctness.

One night there came to me a little lady who must have been nearly eighty years of age, a woman of whom, I think, every specialist in the country had said was dying of cancer, and in greeting me she asked, "Do you remember me?" I replied that I knew her face, but had forgotten her name. She mentioned it and added, "How do I look?" Then quickly and eagerly she repeated, "How do I look to you?" The urgency in her voice struck me and glancing at the tiny, wizened little figure before me I said, "To me you look very well, very healthy, and very happy." She laughed and said, "Yes, the cancer is quite gone." Then she continued soberly, "The struggle, the mental strain, through which I have passed, was terrific. A dreadful fear used to grip me and I would ask myself whether indeed God could restore this diseased and stricken flesh, whether He would be in time, whether perhaps it was not my particular hour to pass away? I was very frightened, but I held on to my affirmation. The more the condition persisted, the more my own unhappy thoughts assured me that God could not help me, the more in my heart I continued to declare, 'I am the temple of the living God,' and the 'living God' means the Power of Perfection within me."

"I have driven," she continued, "I don't know how many hours just to show myself--healed and well--to you, so that you may tell of this to others that they may hope anew, knowing that God is not a God for the younger people only; six, sixteen, or seventy-six are all alike to Him, He is concerned only with our quality of faith, for according to that is it 'done unto us' quite impartially."

She was not alone, many have come to tell me of what they have called 'the wonder of God's work.' It is no longer new to me, it is not even new to you, but always it uplifts me with tremendous force, it fills me with a deep and glowing gratitude to know that, here before me, are the living examples of the might of God shown forth in the life of the individual.

There is no need for talk, we need not to 'protest too much' or to advertise the power of God, such cases are their own best argument, and those that have eyes to see, will see.

Some there are who were diseased and have been healed, some had lived in discord and dissension and were restored to peace and happiness, some, who were mental wrecks, have been completely rehabilitated, *all* are living proofs of what God has done for them.

To these people who come to me from far and wide, I owe an enormous accumulation of faith, many of them I have never met before, for them there was no School to run to, they have had to depend on letters only, have had to battle on their own, to work out their problems patiently and in trembling for themselves, and they have won through!

Do they not give you, too, unequivocal exultant faith?

If you will set yourselves upon your own two feet, if you will take your individual standards in Truth, making your problems an issue between yourselves and God, having faith in Him, then He will restore whatever wastage has been manifest in your lives.

You cannot do this merely by effusing about God, by holding forth about His Knowledge, Love and Power, you cannot--in short--just *talk* Truth, you have to *be* it.

You have to be so at one with the Presence of God that there is no room for doubt in your minds, you have to be so in tune with Him that you can still your inner fears, throw away your complexes and relax, knowing that if you but trust in Him, He will work out the solution for you.

What more could you do in any case? If you have a chronic disease and the doctors have told you that there is no hope whatever, to whom else can you turn? Are you not confronted with a blank wall? What course is open to you but to cast your burden on the Lord?

Of yourselves you cannot bring healing to your bodies, you cannot re-build worn-out tissues or recreate new nervous systems to take the place of those you have destroyed, but the spiritual force that is in you, that is the sum total of all the power and knowledge in the universe, that is the very presence and substance of Life in you, that Kingdom of God which is closer to you than breathing, nearer than hands and feet, is saying to you, "Come unto Me and I will be your salvation. I will change all your negative conditions into positive, constructive ones. I will fill your lives full of happiness, full of abundance to share and to spare if you will but come to Me. All you have to do is to take the first practical steps in faith, I will do the rest."

This, then, is your part. In you there must be an awakening, a stirring of the mind, an acknowledgment of the Presence of God within you, then this consciousness will begin to work for you, to rebuild your bodies, to change conditions, to replace all discord with harmony.

You cannot do it braying and beseeching; *I know*, for I, too, have turned this way and that, have agonized and petitioned, have tried literally to drag the particular good I craved into my life to no purpose at all, for what I subsequently received, was nothing more than strain and tension.

It is a letting go that is required, a relinquishing of what has been built up in you as reality, and is, in fact, a lie. When you recognise this, even if you cannot go so far as to declare, "I am, here and now, restored," you will be able to say to the power within you, "I know that, permeating the whole universe, is the living presence of perfection. I know, too, that there can be nothing wrong with God, that there is not even anything wrong with me, but so far I have been unable to establish contact with reality, but You, Father, Who are All-love and All-knowledge, show me the way that I may walk in it."

If you can summon up this childlike faith it will set you free. If in spite of circumstances, of the lying conditions that bombard you, you can put your trust in God, He will deliver you.

Is it possible that you could desire anything outside of Him, something over which He has no jurisdiction?

If you desire health, happiness, success, or opulence, these must come from within, and God is now saying to you, through every tiny demonstration that comes into your lives, "Behold! that was I! I am now your good. Here was discord where I now am harmony; here was lack which I now fill with plenty; here was sorrow, am I not your joy, your health in sickness, your success in failure, your peace where turmoil used to be?"

These are the revelations upon which we build our faith. It is upon such manifestations of God's good to all mankind that I rely. If He can heal this child here, help that woman over there, or supply the person yonder, He can do it for you, for He is quite impersonal. So, I shall ever hold for you the Truth that God will restore the years that the locust has eaten, and if you will

agree upon this with me, then it shall be established unto you, here on earth as it is in heaven.

No more do you have to strive and struggle, to work and worry, for what you need, for God-within-you is your good now and always.

At this moment Omniscience, Omnipotence, and Omnipresence restores peace and joy within your hearts, health and strength unto your bodies, opulence and success in your affairs, and in your lives the Kingdom, and ALL IS WELL WITH YOU.

## CHAPTER X

### "THE ELEVENTH HOUR"

How often have I not heard these words: "It is the eleventh hour, perhaps it is going to be too late. I realise that, whatever has come into my life, or may even now be manifesting in it, is of my own making, is here at my invitation. I know that, not only have I anticipated these particular conditions, but that I have guaranteed them."

Again and again I am asked that question: "Will it be too late?"

If we judge by human standards, by the teachings of the old Mosaic law, then there is no hope for you and me. What we reap, we must have sown. What we have sown in the past, we are now reaping, and what we are sowing at this present, we shall reap in the future. It is all cut and dried.

Those are the ancient teachings according to Moses, 'an eye for an eye, a tooth for a tooth, a life for a life' and so on, but Christ brought us all a message of hope: He knew all about those spiritual laws, and He knew also that every human being was expressing only his own state of consciousness.

It is up to the individual, and no ignorance of the Law lets you out. If you use it correctly, it works for your good, if you apply it wrongly, it *works* also, but to your detriment.

Wherever He went, Christ saw people, crippled, maimed, and miserable, but He did not condemn them. He did not tell them that they were suffering because of any Karmic debt; He asked them, "Do you want to be healed?" and, when they answered 'Yes', He did not say, "According to MY faith shall it be done unto you." He was aware that the Presence of God permeates the whole of His universe, so, understanding that the Life Force was present in the condition, He said, "Arise and take up your bed, throw away your crutches!" or, "According to *your* faith"--your acceptance of the Truth that I am at this moment recognising-- "is it done unto you."

He did not need to use force, He did not try to compel the Spirit of God to express as perfection in and through those people, He spoke with conviction, as I might say without fear of contradiction, "It is a beautiful sunshiny day" or "It is a lovely starry night."

He did not even argue the matter. He made a simple statement of Truth.

Three years He spent in doing one thing only, proclaiming the Truth, showing the multitudes that it was not God's will that they should suffer, and setting them free from their own negative conditions.

To make them more aware of the Goodness of God He called Him 'Father' and He never claimed that it was He Who did the healing. He said, in effect, "I do *not* do these things, God in Me, the God Who is also in you, does them. It is not any power of concentration or any magical influence that I possess, that is healing you. The Truth is that you are *already* healed, but you do not know it. You are not conscious of the fact that you are NOW the temples of the living God, the temples of Omnipotent Life that can, at this present moment, instantly dissolve your

darkened conditions and express Itself as perfect life and perfect health in you."

Now, at the eleventh hour, you are afraid, worried, concerned--not with regard to God or His inability or disinclination to aid you--but because of your own feeble belief.

"Will He be in time?" you question. "Can I be sure that God will help me in this terrible condition of disease, lack, misery, or failure? How can I be sure as I have no previous experience of Truth's working for me? I have seen other people helped, of course. I have seen all these conditions dissolved and the fullness of God expressed in and through the affairs of those suffering from them. Nevertheless, much as I want to believe that it is so, I cannot feel certain, I cannot sense this Presence of Love that, according to the Christ-teaching, will set me free. Will it really do this? I have been told to 'stand still and see the salvation' that God will bring forth for me this day, but can I, unreservedly, put my trust in Him?"

"I have been assured that if I will 'stand still'--be at peace inwardly--in spite of the clamouring conditions, the apparent unhappiness and failure now staring me in the face, All-presence, All-knowledge, and All-power *will* work for me and I shall be delivered of God. But what about this fear that is gripping me, and how am I to quieten all my confused, distracted thoughts? *I am* trying to believe, to have faith in Him, but because of my wrong up-bringing I have no idea how to go about it!"

You understand, I am sure, that the things you see in life become a part of your own consciousness, if you accept them. You know the shock you experience when witnessing some terrible accident and the joy and upliftment that you feel when something of a happy nature comes your way.

At this moment you are under the influence of unpleasant conditions and discordant circumstances and your nagging fear of them is dragging you down. You realise that of yourself you are not strong enough to overcome them and, if you judge according to the evidence of your senses and accept as realities these human facts that life is presenting to you to test you, you will certainly be heading for failure and defeat. If, however, putting your faith in the Father, you have the courage to face up to them then, out of the very experience that you are now naming evil, sweetness shall come forth, thus proving to you that even in the seeming discord is the Omnipresence, the All-good, that is God.

You have to stand 'still'. This you do by commanding your emotions to be at peace, but, as you know, the more you demand serenity of them, the more disturbed do they become; the more you fight them, the more will they fight back; the greater your efforts to hang on to faith, the more will the condition appear to swamp you, yet, throughout all the struggle that insistent, compelling Voice will keep on repeating, "Stand still, and see the salvation that I shall bring to pass for you this day."

If *I* were to promise you something wonderful, some particular gift, I know precisely what your attitude of mind would be, exactly how you would feel about it. You would be uplifted, expectant, enthusiastic.

Now think in these same terms of the condition that is at present troubling you; decide that only sweetness shall come out of the prevailing bitterness. Do not deny its existence, as an appearance, recognise that to *you* it seems real and tangible, a threat to your very being, but

determine that only good shall come out of the apparent evil. Realise that it is about to bring you peace of mind, and a conscious faith, that which no other problem, no matter how insurmountable its nature, could at this moment effect, and in this awareness rejoice and be exceeding glad.

We all too frequently become panic-stricken, because God--this unseen Presence--is intangible, something we cannot lay hold of. We give way to fear, as we might, if someone were trying to break into our house, and even *knowing* that the doors are barred with steel and cannot be forced unless we ourselves open them, we let our imaginations run riot, visualising all sorts of disasters, even though the intruder is safely locked outside.

This is how our negative thoughts act upon us, they bombard us continuously, and it would be absurd if we should say that they do not exist, BUT we do not need to give way to them. We can, by constant affirmation, keep reminding ourselves that the evil cannot invade our consciousness, or affect us in any way, and we can, finally, succeed in transmitting it into its opposite good.

We may *still feel* afraid, but we are using our grain of mustard seed faith; we are identifying ourselves with the good instead of with the discord.

We can compare ourselves with the little Jewish tribe of the Bible story. When the Moabites and the Ammonites, and their allies come out, mighty in numbers, against the Judeans, these--like you and me--were sore afraid. They did not even have steel bars with which to defend themselves and, as they cast about for ways and means of overcoming the enemy, they realised that they had not the wherewithal to match themselves against the foe.

It was like having to use pea-shooters against tanks, and in their despair they turned to God. Their priests prayed for guidance and this was what they heard: "This battle in which you are about to engage is not yours, but God's. You shall make as though you were about to attack but you shall do anything else but fight. You shall hold your peace."

As you know, they went out stupidly, or so it seemed, to meet this vast horde and the king, Jehoshaphat, appointed singers to precede his troops, who went forward, not fighting but praising the Law to the great army awaiting them.

And what did they find when they came around the mountain? The enemy had been destroyed and it took them three days to gather up the spoils.

Now this may, or may not have happened, that is not important, but, from a Truth point of view, there is a wonderful moral hidden in this little story.

If you will go forth, praising the Lord, singing into the face of your condition, no matter what its magnitude, you will be raising your consciousness, your vibrations, your whole beings to the Presence of God, and God, Who is the Life, the Health, or the Power that you need to see manifest in your lives, will come through you.

And do you suppose there is anything, or anybody that can withstand the power of God?

I have been afraid hundreds of times, I have faced problems that I knew were impossible for me to overcome, and, like you, I had to shut my eyes and pray and pray until I could feel nothing but the Presence of God in me, because I *knew* that I could do nothing of myself. I had to

make as much noise as those Judeans, and stop listening to the outer conditions.

And, if you have already done all that is in your human power, if you have ordered everything to the best of your ability, shall you not do likewise? What follows will not be a miracle for the Christ explained the whole thing to us when He said: "It is the Father's good pleasure to give you the Kingdom." It is God's pleasure to give you and me happiness, fulfilment, and success. It is even more than that, it is His pleasure to BECOME these things through us.

It is nothing new, what we are teaching you today. We are not trying to change God's will in your lives, we are trying to get you to align your minds and hearts with this will so that His Good may flood you, and press Itself into livingness through you.

As I have so often told you, and as you yourselves have read, the Kingdom is an inner thing that is forever within each one of us.

When, as at the moment, the whole world appears to be toppling down about you, know that what seems real is a lie. Refuse to accept it, *stand still* and you shall surely see the salvation that God will bring to pass for you this day.

It is only when problems are presented to you that you realise--almost at the crucial moment--the courage, the power and faith that God gives to you; and, when it is all over, a tremendous gratitude wells up in your souls as you recognise how thankful you can be to Him for the experience that has freed you.

It has given you independence, the consciousness that He is a living, vital, dynamic Power in your lives which you can use at any moment, day or night, so that you need never be afraid of persons or conditions any more.

If on some future occasion you feel that you have done all you can and fear has become too much for you, just say to God, "I know nothing about You, I do not even believe in You, I have no faith in You, but I want to try to trust You, so I am going to put myself unreservedly in Your hands and pray just one prayer to You that '*Your sweetness may take the place in me of this bitterness*'" and, as you do this sincerely and to the best of your ability, you can rest assured that God will indeed honour your petition and become to you whatsoever you need.

## CHAPTER XI

### THE REALITY OF FAITH

('When we are weak, then we are strong')

We have been told that, 'when we are weak, then we are strong', and I think, though this appears to be self-contradictory, most of us understand that it means that, when the human part of us has become submissive (weak), then the spiritual part is, in consequence, enabled to take over (has become strong).

My whole effort in doing this work is to teach you one thing only, to try to infuse into you, as it were, my own quality of faith, no matter how small that may be. I strive to make you realise that, although there appear to be two of you, the Spirit and the body, there is but one. There is only one thinking, feeling, dynamic Presence constituting every human being.

You hear us talk very glibly of what God will do for you, of what God *can* do for you. We teach you that He is All-knowledge and therefore knows the solution to every one of your problems, that He is the Spirit of all Good, so that spiritually there is no evil, and that, since He is All-power, there is none outside of Him trying to combat the spiritual power within yourselves, so preventing you from having the very good which is the heritage of every single human being in the world of whatever race, colour or creed.

I repeat that you hear us talk very glibly of what God will do for you, but what we are really trying to show you is what the Spirit, *your own Spirit*, the inner man, will do for the outer man if the latter will permit this. You find it difficult to believe what we say because you cannot see this spiritual being, cannot see it in me as I cannot see it in you.

You often read advertisements in the press, "Think, and the world is yours; concentrate and tremendous success will come into your life"--do this or do that and you can achieve anything that your heart desires--and you buy these various lessons, or teachings, and find, after having done a great deal of thinking, a lot of concentrating and after having fulfilled every condition required of you, that you have accumulated a vast amount of information relating to the power we call God, or Creative Force, but you have not found any solution to your problems.

The world has not become yours, and the objective that you had set yourselves, is just as far away as ever.

You will discover that you are just as empty inside as you were before you began your quest and you will become disillusioned. You will feel that wool has been pulled over your eyes, but it is not quite like that.

It is actually a fact that you can think, and concentrate, and can by such means, if you have developed the quality of confidence necessary, bring anything you like, of a physical nature, into your lives.

You can have all the money and all the success you wish for, and not just for days, weeks, or months but for years at a time; you can slowly build up and obtain whatever you wish to attain, you can become whatever you want to become but it is a hard way, as most of you

have found.

Let us think back. 'When I am weak, then I am strong.' When I have reached the point where this physical body no longer continues trying to bring into consciousness, or into its visible affairs, the good it is seeking, when, finding itself completely impotent to achieve this, it gives up, no longer concerned one way or another, at that moment Spirit takes control and the happiness, the success, the wealth, or the substance of all that the mortal self desires becomes manifest.

I have often told you before that it is my business to try to work on every single angle of Truth, so, if a man tells me that I can concentrate and through concentration bring into my life a particular object, I like to test this out, I like to prove it for myself, because I never scoff at anything that I have not investigated.

I never debate anything about which I know nothing and I never argue with anyone if he can show me facts following on his particular approach to God; instead, I test it. If I find, after having adopted his method, that the thing desired does come to me, but brings with it no happiness, leaving me at the same time depleted, I feel that the effort has not been worthwhile since I have actually gained nothing of any value to myself.

This, however, is not what results when the teaching of Truth has been correctly applied. We are showing you how to have faith in something that is a reality within *you*, that is a power so omnipotent and omniscient, so loving, that, even before you call for any kind of good, it is already present, in moulded form.

It is a simple, easy method, and you may ask how we know that it is as we say. How do we know that our way is simple and easy? May it not perhaps be due to our trained minds that the good is manifesting itself in our lives? I would answer 'Yes' if I were concentrating or working for a *particular* thing, if I set myself to try to demonstrate--as you call it--health, happiness, or abundance. I could ask myself, after these things had become manifest, whether I had not brought them forth myself? Is it not through the process of one-pointedness, of holding entirely to the single idea of these qualities of good that I have produced them in my life?

Since you have no notion of how it has been done, doubt can quite easily enter your minds and hearts regarding the Presence of God, and when I, a limited, finite human being, knowing nothing about God and His Laws, say to Him, "Let Your will be done in my life," how can I know what the Infinite desires to see expressed in and through my mind and body, and into my affairs? For this reason I do *not* begin to work for specific things, I forget all about them; I accept God's will of good as a child would accept it, and, if this Presence of God, that is expressing Itself through me into livingness, is Love, as I imagine It to be, and, if His will is that I become like Him and express Him, then He surely cannot express disease, unhappiness, poverty, or failure in my life.

So, in this faith, I continue to go about my daily duties, whatever they may be, sweeping the street, selling fountain-pens, practicing as a lawyer, or peddling odds and ends.

I recognise that I have decided to serve One Master only, the Master That is within me, my own spiritual Life, and that I am not going to concern myself with any outside results whatsoever, because I have to discover His will for me.

I must be so sure of God that in any emergency I can automatically pray, "Thy will be done", and KNOW that it is protection, or "Thy will be done", and KNOW that it is divine health, or again, "Thy will be done", and know that it is happiness without having to go through any set routine in my mind before it can become manifest.

Then the question arises as to whether this good really comes from within, whether there is within me a storehouse of all that we call happiness, health, and substance, the living substance that we know as money, or a home, or a motor-car? Is it conceived within me or outside myself?

If I continually talk to people about what I am trying to do or to demonstrate, then I can never be sure whether it comes from within or without. Supposing I need £50 and I say to you, "You know, I believe implicitly in God, I know that He is a wonderful Power called Love. He never has, and never will let me down, and at this moment I need £50," you, feeling sorry for me, may out of the goodness of your heart decide to give me that sum; I then say to myself, 'Here is a demonstration of God's love'; but quite possibly it is no such thing.

I can never know whether *God* gave me that money through you, as His instrument, or whether you, on an impulse of generosity, made me a present of it yourself. If, however, I keep my mind and my mouth closed to all outside conditions and influences and KNOW that my desire for this £50 (which has to be met within a certain time limit) is the desire of the spiritual power within me, I am on the right road, for I am beginning to understand that my inner man wants to express through this physical self, the outer man, as the substance that I need.

I cannot earn this sum at the moment and there are only two ways in which I can obtain it. The first is by going to some other human being and borrowing it, but if I do that, I shall have demonstrated nothing and shall moreover have to borrow again from someone else when it comes to repaying him, and so it will go on ad infinitum. The second way is by discovering for myself that within *me* is an unlimited source of prosperity, in the form of spiritual ideas, and from there onwards I can know that God is my supply and I can remain still. I try to realise that I *must* be still, that I AM GOD-SPIRIT (not I, the physical self, that is weak and runs around looking for funds), but the *I* which is I AM within me, the spiritual self that knows the Truth. I cannot be separated from God if He is Omnipresence; if His Spirit permeates the whole of the universe, then I am a manifestation of that Spirit and NOT a separate entity for there are not two of us. It is this inner self that says to me, the physical being, "Be still, and know that I am God."

What does that signify, 'I am God'? If God-Spirit is the substance of the whole universe, then Spirit is saying to me, "Be still and know that I am the substance of that which you call £50 and the spiritual idea representing that concept of yours will manifest for you. My physical self, at the right time, never a moment too late, under grace and in a perfect way. You, you know, are just a suit of clothes, a shell in which I am encased; it is I alone Who am the reality of whatever you may desire, physical things, states of being, conditions and circumstances."

One of our greatest difficulties is to make people realise that the same Life or God, that expresses Himself through every atom of them as perfect health or complete happiness, is the identical Life that will express Itself through me or through you as any particular substance that we, respectively, require.

It is comparable with one vast telephone network. The exchange and my telephone are

one, as are the exchange and your telephone. When I pick up my receiver and dial you, the call goes through the main central and we all three are, at that moment, one. This is the nature of our relationship to God, we are a unity, we shall always be one. Until we realise this, until we accept it, and it becomes an integral part of our spiritual, mental, emotional, and physical make-up, we shall not know that God is our spiritual supply, ever within us.

At the instant at which we contact Him, that is when we turn within, every single human being becomes tuned in to us and can manifest for us as the spiritual idea of the substance we desire, or, since God is All-in-all, this may come to us through any other of the millions of channels that are his vehicles.

This being so, you never have to tell a single soul what it is that you require, or what it is that you are trying to demonstrate, because it is all within you.

I cannot stress this sufficiently.

You will never know God as fulfilment, as the fulfilment that always precedes your demands, until you turn within and recognise that it is His Spirit in you that is the very substance of life, love, beauty, power, *and* money and that you are now a whole storehouse of all that He is.

You are not dependent upon any human being for any good whatsoever; this is a wonderful thing, a most wonderful realisation to have. What does it amount to? Nothing less than 'God in me is a majority, that is, my own inner man and my outer man are a majority, we are all the power in the universe' and you, the man in the street, can discover this if you take the practical steps of practicing constantly the Presence of God and of turning everything over to Him.

It does not matter how small the problem, that presents itself to you, may appear to be, turn it over to the inner man and you will find that the inner man is the solution, and so you will gradually, step by step, build up a consciousness that God is, literally, your supply and your success. Although you may not receive a single penny from the employer for whom you are now working, you shall receive ten times as much as he is earning when you find this consciousness.

You are God-Spirit, the WHOLE of God-Spirit, not a fragment, not a separate piece, and, if this were not so, then God would not be Omnipresence, nor would He be All-knowledge and All-power.

To me it is a tremendous realisation to know that I live, move, and exist in God, and that God lives, moves, and exists in me, that He is always with me to guide me, to guard me and to help me, to protect me, uplift me, direct me; to become my health, my happiness, my success, and my supply.

It is not I alone who say so. Every great teacher in the world has told you that 'in Him you live, and move, and have your being'. And, if this is true, then you cannot escape Him, then He is nearer to you than hands or feet, closer to you than breathing'.

What more can I say?

God, that is the inner man, the spiritual being within, is the only real part of me; when I die this physique dies, it disintegrates, it goes back to dust, but I, the real I, am still here. Nevertheless, as I stand here, I can put myself over there in a corner, I was here and I am there,

but this inner self I can never move. I can see myself, the physical, temporal body--this unimportant suit of clothes--walking across a room, but the real ego, me, the Christ, the God in me, I cannot move, because I am the whole, from the center to the circumference, from the inner to the outer, I am completely integrated with the indivisible Omnipresence that is God.

It is only because of our non-recognition of this spiritual self, of this vast storehouse of all good that is within us, and because we lack the faith to test it, to prove it, to try it and to keep on until we can build up complete faith in it, that we see these unhappy conditions in our bodies and affairs.

We are either too stupid or too apathetic to verify it, or the effort costs too much; but in Truth we can say, in any circumstance, "When I, this body, am too weak to overcome whatever negative conditions may be in my life, either of sickness, unhappiness, failure, or poverty, then I AM STRONG," because then I can hand the whole of myself over to God, I can realise that in my impotence I have Omnipotence with me, and that I do not have to tell Him what it is that I desire, what it is that I must manifest in my life, my body, and my affairs; all I have to do is, like a little child, to trust Him, to pray sincerely from my heart--not my head--"Let Thy will be done through me."

You must pray with feeling, with understanding, even if you have never had a demonstration in your lives; look around you and see the thousands, the tens of thousands who are demonstrating the Presence of God every single moment as perfect health, radiant happiness, unlimited abundance, and complete security.

Pray, 'Let Thy will be done', not to someone outside of yourselves, not to some God, some anthropomorphic being miles away in the sky, not to some separate entity, but to the very Spirit of Life, the very Presence that is within you, that thinks and breathes and feels through the human shell, pray, 'Let Your will be done, Father', and you will find that that will, which was from the beginning the inspiration of your desires, the will of your own Spirit for the flesh, is perfection. It desires with an infinite longing to be free through you, but it is impotent as long as you do not liberate it.

Do not be discouraged, you get disheartened too quickly, you try two or three times and you fail, but that is not enough.

One sometimes hears the saying: "Try, try, try again and, if you don't succeed, stop trying." The man who wrote that was a man who could never be successful, was one who could not face up to the problems of life because trying is a necessary factor in one's spiritual development.

It is only by constant trying that you build up, and retain, the consciousness of God. It is the same as it is with muscles, if you build up tremendous muscles and then stop exercising them, you get a lot of flabby flesh in their place.

Let us go on trying, trying to realise only one thing, that we live and move and exist in LOVE, and Love, Which is divine, lives and moves and exists in and through us.

Then when I, the physical, am weak, I can turn away from the without, the lying conditions that always shout failure, and, throwing myself with complete abandonment and freedom on the Spirit, I can KNOW that I am strong, that I am the fulfilment of every human

want, the substance of every need, the faith adequate to remove every problem, the perfection that can resolve every disease, the joy that will replace every sorrow. That is what we want *you* to KNOW. We want you to realise that you are temples of the living God, a God of Substance Who is living in you, a God of Peace Who is expressing through you, a God of Faith Who is working for you.

Let us now remember, from this day henceforth, that there is only ONE POWER to Whom we have to look, the Presence and Power of God within US, the thinking, feeling, living Presence that we call Father, and let us know that He is Good, All good, and Good alone.

## CHAPTER XII

### PRACTICING HIS PRESENCE

How many people consciously accept God as their protection? I find, as I think most workers in the School and most teachers of Truth do, that people come to God only when they are in dire necessity. When they want health in place of disease, happiness for discord, and opulence instead of lack. In other words, they wait for the manifestation of negation in their lives before they pray to God. Then, when they have the pressure of circumstances to contend with, in the form of problems that are insurmountable in as far as any human means are concerned, they turn to Him and wonder that they have not the quality of faith--that is the consciousness of God as being the fulfilment of their particular need--that would bring to them what, in their own minds, they lack.

They act like a child that says to himself, "I am not going to bother to study and to do my homework; perhaps, when I am older, I shall see about it," and then finds, when he is older, that everything has grown much more difficult, and, instead of having the consciousness of success, that he could have earned by application, he has nothing of the sort and has to start from the beginning, with many wasted years behind him.

If God is something on which we can rely, and every single one of us knows that this is so, there seems to me to be no excuse for not trusting in Him, since we know, according to the Bible, that in order to please Him we must have faith.

This does not mean that we have to please some anthropomorphic being by way of good deeds before he will listen to us, but, in order to find the awareness of the Presence or Power that we call God, we have to develop faith. This will be at first but a blind belief since it is impossible for us to know that God is this, that, or the other until we have had a specific experience illustrating this, such as God working in our minds, bodies and affairs.

I realise that some twenty odd years ago, although for my whole life, as far as I can remember, I believed in God, I used, in the old orthodox way, to go to bed and pray to Him in fear, and trembling, hoping, whenever I got into trouble, that He would hear me, but, now that I realise that God has to be earned, by the dedication to Him of the very best that my mind, emotions and actions have to offer, it seems sensible to me to go all out, to do everything in my power to prove Him, and when I say "prove Him" I do not mean "tempt Him." I mean to prove Him to be the fulfilment of my any and every desire.

I know, as I look about me, that something must have created this universe--whether it took seven days or seven periods of time does not matter--there must have been an architect to produce such a wonderful scheme of things, there must have been a colossal power, a tremendous, thinking, dynamic force to bring me, and all that we see around us, into tangible manifestation.

In every religion, not only in the case of Christianity, it has been taught that, if man develops faith in God--not just a blind belief, though that too will bring results--the hard way--

but if one can engender a conscious faith, whatsoever he desires he shall receive, without any qualifications, or limitations whatever.

This is a wonderful assurance. Is it perhaps too good to be true, or can simple people like you and me and the next man learn to know God as a benign Presence, presiding over their lives and their affairs?

I could spend an eternity *talking* to you about Him, you could bring the crippled and the sick to the School and see them healed, you could see the poverty-stricken rehabilitated, see homes in which hatred and discord had given place to love and harmony, and in spite of these proofs (seen but not personally experienced) of what the Love of God invoked by faith can do for those who come in trust to Him, if your own lives went awry, you would not have the faintest idea how to bring about your salvation. I meet very many people who have made an exhaustive study of God. There is nothing you can tell them about the Law and how or why it works, but when it comes to what you call demonstration, that is having their prayers *answered*, they are at a loss as to how to approach Him. They say, "Yes, I can see that it is being done, I can see these living miracles (that is what they call them, though we know that they are in accordance with natural, spiritual laws), the manifestation of these wonders, but there appears to be something lacking in myself for I do not know how to bring them about. To put it crudely, I have not clicked, and, try as I may, concentrating all that I have of mind upon it, it still does not work for me."

There are others who have no learning whatsoever, who know nothing about spiritual law, who neither know nor understand who or what God is, yet they have within themselves the consciousness--a realisation that you cannot place or pin down--that tells them that no matter how dark conditions are, how diseased the body appears to be, or how near to the brink of absolute failure they may have come, God will take care of them. They recognise that in their extremity lies the opportunity for God, the Spiritual Light, to bring Himself into consciousness, and from consciousness into materialisation.

To me it sometimes seems unfair--and so it may appear to you too--that some people just grasp it naturally while others, no matter how hard they try, are unable to take it in. Those in the first category accept good as their heritage and enjoy health, happiness, and abundance and whatever else they need; among the others you come across some who have wonderful health but are indigent; then those who have great wealth and sickly bodies, and even some that have both health and riches and no happiness at all; always for these people something is lacking and this is so because their minds are so accustomed to accept without question what the senses tell them that they find it extremely difficult to summon up that quality of faith that permits them to put their trust in God.

Now you and I *can* achieve this consciousness. It takes some doing for it is not easy to break any habit of years and years standing--such as smoking for instance--the harder you try to give it up, the more you strive within yourselves, the more difficult it becomes. As you fight against it, so it fights back at you, but with persistence we must win through.

I wish I could make you understand that simple childlike faith is not by any means a simple, childish thing, but that it is an inner realisation that can be built up. You can tell yourself,

until you accept it, that the spiritual power that is you, with a capital "Y", is now the thing itself in manifestation in You. It does not have to come from outside or through some particular channel to you; it comes by paying constant attention to the Self within Which is the opposite of the lack. The Life of God is not disease, the Abundance of God is not want, the Harmony of God is not discord, but we must keep our minds consistently attuned to the Truth; if we would understand this, we must "practice the presence" of the good until we can turn our backs upon the problem without fear; we may have to admit that there is still no manifestation, no health in the body, abundance in the affairs, no peace nor love, but inside there will arise a conviction, an inner realisation, a feeling of expectancy that things are about to change and they will indeed begin to do so.

We shall be creating an outlet for the Substance of God that is within us, and which has, by our manner of thinking, become the major part of our human minds thinking.

Even though you cannot see a sign of a cloud the size of a man's hand, I can tell you that it is being done, because of my own personal experience in overcoming every type of problem that has been along these lines.

I could not in the beginning say from practical experience that I knew that God would express this, that, or the other particular thing for me because that was still a nebulous and abstract idea within me, but I could maintain that there was, waxing in me, an inner conviction, something that was eliminating my fear, because I felt that the power of the problem was commencing to wane. I found that what appeared to be insurmountable was beginning to diminish, it was not worrying me so much, I was less nervous, not so sensitive with regard to it, the pendulum was starting to swing from the negative side towards the positive one.

It was rather as if I wanted, while clouds were about, to ignite a piece of paper by means of a magnifying glass; I would know that, if I kept the glass there long enough and correctly focused, the clouds would ultimately float away and the sun come out again, then, though there would not be an instantaneous burst of flame, the paper would gradually curl up, begin to smoulder, and finally catch fire.

Just as steadily and patiently do we have to focus our attention upon God, then, despite the clouds of circumstance that are so magnified and distorted in our minds that there is no room therein for the out-picturing of the spiritual idea which is God, for, if we do not waver, the Truth will become manifest unto us.

You get disheartened, you say the sun will not come through, the clouds will not blow over, your arm is getting tired and you do not even know whether, if the sun comes out, the paper will burn or not and so for lack of perseverance--the one little extra step taken in trust--you meet with recurrent failure. Nevertheless, there is a promise, one that you can either accept or reject, to the effect that your extremity, of whatever nature, shall be God's opportunity. Here then, is your chance to begin to build up the consciousness of faith as long as you do not make the mistake of focusing your minds and emotions upon the condition; naturally, if you do that, you will be concentrating on the lie, and whatever you see--if you look at it long enough--you will begin to accept and that which you conceive, either negatively or positively, will start to mould itself into form, ready to express itself in your bodies as disease, or in your affairs as lack,

failure, or unhappiness.

We have to turn away from appearances, to compel ourselves not to fight illusory conditions that have no power over us except that with which we have invested them; that are a part of our lives only because we have received them with kindness and been so excellent a host to them that they are loath to leave us. We have bound them to ourselves with chains and it is we who must force ourselves to break the fetters of our own false beliefs. It is of no use to claim that we do not believe in these untruths, for, if that were the case, we should not be experiencing them. You state that you have no faith in disease, poverty, or unhappiness, yet how can you back that up when these are present with you, for the one and only reason that you acquiesce in them.

We do not ask you to fight any sort of discord, we are asking you instead to challenge it by declaring: "You have no reality, no power at all, you are a part of me ONLY because I have believed in you, but now I am making a right about turn, I am going to believe in your opposite good, in God, in Love, in Power, in health, and beauty."

It will take time to do this, just as it did for you to build the negative concepts into your consciousness, but you will accomplish it if you put your minds to it.

I was just as afraid as you are, just as disheartened, as full of complexes and questionings, but I knew that there was a *Law*, and that I could depend on It. I had to build up faith in good, and my first step was to start telling myself that I believed in this power of good, accepting that it is All-power and All-knowledge and that I was an extension of It, the manifestation or projection of Life into consciousness.

God-Spirit, when He brought forth you (and me), built up for Himself a suit of clothes to house the entity created within His Being of which we shall each become conscious--whose existence we shall definitely sense--at that moment when, through the practice of right thinking, we have begun to understand the Truth and so to recognise our own spiritual selves. When this unfoldment has taken place within us, when at last we have perceived the *real man*, encased in its envelope of flesh and blood, the first sign following upon our new understanding will be an actual manifestation of the Presence of God within us. The Life-Force will start expressing Itself through us, negation will begin to be eliminated from our experience, discordant conditions will dissolve into their native nothingness as a fire dies down and flickers out when it is no longer fed with fuel.

When this happens you will find that you have completely changed; your old way of thinking will have altered, becoming optimistic, the idle chatter of individuals will not affect you any more, you will be--as Christ said-- "in the world, but not of it." You will say of mundane things, 'None of these things move me', because, having cast them aside, they will no longer form part of your thinking.

As God, the Spirit of Life, becomes expressed, through the speeding up of the vibrations in His body temples, He will begin to manifest as health through you.

When this happens to me, I find I have more energy, greater strength, more studying power, I can do my work better, everything becomes simplified, then supply starts to come in and, when that increases, I begin to build up a greater faith in God. So does one thing follow on

another. As my faith grows, my supply grows, and, as my supply grows, so does my faith also. It is the same with my health and my happiness.

No one can take anything away from you unless you consent to part with it. When people come and talk to you negatively about disease, unhappiness, failure, and poverty and you agree with them, these become manifest in your lives, because, when two of you agree upon anything, at that moment you set in motion the unseen spiritual Law that creates, or causes to be created for you, the good--or the not-good--as you determine.

God is not something that you cannot know, feel, or understand--a protective power somewhere up in the sky--He is a living Presence. He becomes something that drives you on, that makes you realise that you can take this or that step, that there is nothing to fear though you have no evidence in support of this.

Your friends may laugh and scoff at you because of the steps--incomprehensible to them--that you take in faith; let them do so, ultimately they will applaud you and begin to ask, "What have you discovered? What is happening in your life? You are beginning to express health, whereas before you were almost an invalid. You are becoming quite successful, and the channels of God's supply are opening up for you. You are happier, and, what is more, conditions no longer seem to affect you. The same conditions that come into your life came into mine, and to me they appeared as mountains, while to you they are less than molehills! What does it all mean?"

In time they will see your light, and it is only because of that light, your example, that it will make sense to them when you say, "This is what I know! What you see in me and my affairs is just the expression of Love, of God as Divine Love, finding Himself through me as Divine Consciousness."

Let me say to the younger people **THIS IS THE TIME TO START**. Begin before you form too many negative habits, to give to God, in your minds, your hearts and your actions the very best you have; start practicing His Presence in the case of every minutest problem, put Him to the test, build so into your consciousness this Presence of God, the protection of God, that when the inescapable difficulties that crop up in the lives of all of us confront you, you will be prepared. Your citadel will stand upon a rock from which the waves (problems), that beat against it, will bound back and subside into the sea of nothingness whence they came.

And to the older folk I would say, if they feel it will be difficult to change the established order of their thinking (I know they cannot do it of themselves alone, for I cannot either), "Tell God to do it for you." Let the physical body turn within and say to the Spirit: "This body is in tribulation, things have reached a desperate point. You rather be my opportunity, You take charge. I cannot solve anything by myself, so I am going to give my undivided attention to You and refer all things to You! What can I lose by it? I am going to believe that 'he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty' and although ten thousand fall on one side and a hundred thousand on the other it shall not come nigh me!" Shall I tell you why this *must* work? Because All-love, All-power, All-knowledge, all that is universal protection surrounds each one of us, and, as it encompasses, blesses and shields us, we are delivered from all harm and we shall be enabled, by the standard that we are demonstrating, to

help others also to find our consciousness of God.

If we do not possess this awareness of the indwelling Spirit, we are like a lot of sheep following one another in fear and trembling. Man is a gregarious creature and a crowd takes either a negative or a positive stand according as the one faction or the other predominates. Since like attracts like, let us be a good example, not merely *saying* that we believe in God but showing our affiliations by our active faith. As Shakespeare wrote, "Assume a virtue if you have it not," let us then "assume" our faith even if it is not very strong, for then other people will help to establish it unto us.

Let us assure you that just to feel the protection that they *think* you have, they will come to you as a thirsty man in a desert seeks out water, then the power of Love, this Almighty Presence, will absorb them into Its own consciousness. You will have created an ever widening benign circle, or a gigantic snowball, that grows and grows as each tiny snowflake comprising it--every human being you contact--passes on this new way of thinking until all shall receive it, and establish the Kingdom of God here on earth, and all mankind will be free.

## CHAPTER XIII

### "LET YOUR LIGHT SO SHINE"

The other evening I saw one little drop of water fall into a tumbler, and, as it struck the bottom, it somehow made me identify myself with it. There to me, in that tumbler, was just one drop of consciousness, and I asked myself this question: "I wonder if the drop is aware of the void in the glass or only of its own presence therein? Do not the tumbler and the drop represent for me an illustration of myself and my awareness of God? Here is my particular state of consciousness, the drop, and here is my mind, the tumbler. I have only a drop of consciousness of the Presence of God, yet as I am able to fill the tumbler with many drops so can I fill my mind with the Presence of God and have fulfilment."

Now my drop of consciousness reflects in my body and affairs as my realisation of the Immanence of God. I advertise to you just the quantity and quality of His Presence that is now reflecting through me, either as this one single particle, or as many, many drops which in the ultimate aggregate make up the consciousness that is the Christ.

If the drop is unaware of the void in the glass and is aware only of itself, so, too, is the Spirit of God conscious only of Itself and not of the void or lack around it, and the more aware I become of this Presence, the more will It begin to reflect Itself through me.

This may seem perhaps a little involved, but the point that I want to try to stress tonight is the reality of God and the unreality of conditions. Although He is everywhere evenly present in the same place at the same time, He cannot be cognizant of the void, the lack; the disease, the misery, or the unhappiness in your lives or mine, because all of these are entirely outside of His Being.

In spite of the fact that He is ALL-knowledge, and All-power, He can only know His own nature, and that being perfection it is impossible for Him to see our voids, lacks, or imperfections. He cannot see the lack of health in my body, of supply in my affairs, or the dearth of success in my consciousness caused by my ignorance of His Presence within me.

I have been pressed into livingness by Him, but my awareness of His indwelling Presence may be only one drop, either adequate or not to meet my needs represented as health, happiness, success, or supply, and this will be obvious to the observer for it will be either reflected, or not, as the case may be, in my body and affairs.

This, I think, is the most difficult Truth for the average student to understand. How, he asks, can God be All-presence and All-knowledge and yet be unaware of all the misery and unhappiness in me and round about me?

Is the one tiny drop in the tumbler sufficient to keep us alive, just above the dead line, enough for only a certain measure of happiness? Have we only one tiny glimmer of light? Even if this is so, we have seen that all the darkness anywhere cannot destroy one single pin point of light, and this light, which is Refulgence Itself, cannot see the darkness because of its own luminosity.

In you and in me is that tiny light of Truth. We have just sufficient consciousness of God to get along, some happily, some unhappily, some in affluence, some in poverty, some as successes, some as failures, some with peace, others with discord. But the *light* we can never extinguish, and, if we were the focal point of all the electricity that is being generated in this city, we could have either the pin point, or we could put in a million globes and have all the radiance we could possibly desire.

You believe that! You accept it, because you know it to be a fact. You *know* that you could hang the whole town with globes and have so much brilliance that you would be blinded by it! So it is with us and God. God can be in you and me but a tiny speck of light--the amount that our own consciousness has accepted of Him--but we can fan this minute spark until it reaches a transplendency where our awareness of Him enables us to ask anything of Him, what we will, and we shall receive it. But, "you ask and receive not, because you ask amiss." You have not learned to create the requisite capacity within yourselves. There are always certain qualifications in your minds. You think, "If such and such a thing should happen, if perhaps this one or that one would come to my aid, my troubles would be over," but this intervention from outside would not give you the consciousness which it is essential that you develop.

If I pay your debts whenever you owe money, you will never learn to know God as your supply. It would be like my carrying a child and never allowing it to walk, the result would be that it never would walk. It is only by a mental and emotional effort that we begin to build up this consciousness that gives us the Kingdom.

We see very faintly through a dark glass, just enough to awaken in us a certain measure of belief. We see people around us overcoming negative conditions and we say to ourselves, "It must be true what we have been taught, and if he or she can succeed, so can I!" We admit to ourselves that we have brought certain Karmic debts with us into our lives, that we have ourselves created the conditions that oppress us, and we realise that these are the result of our separation in consciousness from our Creator, from Perfection, expressed as health, happiness, understanding, or fulfilment.

You complain perhaps that you ask and ask yet nothing happens! But you must ask in faith. You must believe, and, if you cannot believe that you have already received--the highest form of consciousness with regard to this physical world and its good--that good will always be ahead of you. When, however, in spite of disease or discord you can say, "I know that God is my health and harmony"; when in spite of lack--when there is not a single penny visible to the human eye--you can say, "I know that God is my prosperity"; when you are not in any way concerned about the apparent deficiency because you are sure of God's Presence in the very place where that is claiming to be, at that moment you will live and move and exist in health, happiness, abundance, and success.

Should the conditions persist, then it becomes obvious that there is not sufficient consciousness of Grace.

Let us suppose that we are all torches equipped with tiny globes. If we walk out into the dark, we shall hardly be able to see that way, nevertheless we shall know that the surrounding darkness cannot extinguish our lights, and that it is open to us to put in larger globes. As at

present we are just about able to see far enough to take one step at a time, would it not be sensible to provide our torches with globes of greater capacity? If these still do not suffice, we can invest in longer torches with even larger globes wherewith we shall be enabled to see hundreds of yards ahead.

If we find ourselves to be lacking in the good things of life, we are like the person with the tiny globe and we are just managing to get along in the obscurity in which we are living.

*But, I am myself the light--and you are it also.*

We reflect our degree of radiance, dull or bright as it may be, and we show to all and sundry, by the conditions obtaining in our lives, exactly what we believe in and the extent of our faith in God.

No matter what our circumstances may be, He is able to change them, and there is no power, since He is All-power, to prevent this. He is All-knowledge also, so the solution of every problem is already known to Him, and being--as He is--the Presence of All-good, none of us need to search outside of himself to obtain this; we have but to become conscious that it is ours, already within us.

Faith is not something nebulous or abstract, it represents All-power-as-God working through man, but it is either that one drop or the hundreds of drops in the glass.

I could have said to you over twenty years ago, "I believe that God can do anything; I believe sincerely that He can heal any type of chronic disease; I believe that He can find ways and means to be my supply, to give me happiness," but my mere belief would have been of no value. Belief of itself does not produce anything, it has to grow into *faith* by constant practice, faith has to become knowledge, and knowledge has to grow into wisdom; when that has been attained, you become as sure of God, when you have nothing, as you are when you have everything, because you realise that you live, and move and exist in Him, All-good.

It is always a question of greater realisation, of greater spiritual absorption of His presence, greater mental acceptance of it, a higher emotional condensation of it, and finally an active living in this consciousness that produces outward expression in and through the physical body, and the affairs.

When it comes to the debts you have brought with you, which you will be required to pay in accordance with the dictum, "as a man soweth so shall he also reap," and you ask who created this condition, do you imagine that God brought upon you disease, unhappiness or lack? If God is by nature All-presence and Perfection and you are suffering from a condition which is the antithesis of this Presence of Good, is it possible that He can be the author of it?

There is only one spiritual law and that law is good, and, as the power and substance of God are Light, these cannot produce darkness, disease, unhappiness, or lack, for that which is perfect cannot bring about its own opposite. It is we ourselves, *alone*, who are responsible for what is lacking in our lives because sometime, somewhere, either in this phase of existence or another, we have broken the link between ourselves and God, but the very power we used then to do this we can use now to re-establish it. We can once again snap on the switch which will connect us with Him and none but ourselves can cut it out. Once we have established contact with God as our happiness and fulfilment, no one in the whole world can dispossess us of one

atom of our good.

No human being can take anything away from us or prevent health, happiness, and success from coming to us for these are spiritual qualities, states of consciousness within us, and, as we drop from our minds one set of ideas, we make room for new and better concepts, which automatically move in, and the "Life abundant," of Which the Master spoke, begins to manifest in, through, and *for* us.

Thus it is that, although we may now be expressing disease, unhappiness, lack, or discord, we are still absolutely at one with God as is a microphone one with electricity. In sound and light we have power manifesting in two divergent ways, on the one hand is power which we cannot see but which we can hear, on the other there is power which is inaudible, but which we can see: it is a case of the condensation of the same power into two different media, but the essential essence remains the same. The microphone and light are one with electricity, the electricity here, there, and everywhere is one with that down in the power station as well as with all the current seen and unseen permeating the entire city.

So, in Truth, are we; just a number of globes that are at one with the Presence of God, the unseen, intangible presence of Life. Thus when, without any fear--and, irrespective of external conditions, without any shadow of doubt--we can say, because we have affiliated ourselves with God, that He is this, that, or the other thing to us, then nothing in the whole universe will be able to prevent its manifestation, because whatever we have in our lives of lack will be filled with this Presence of Life, expressing as any specific thing we need.

This presence of God-Life can be condensed into consciousness as happiness, peace, or supply. We do not have to seek outside of ourselves to find it. You are no more dependent upon me for health or any other good than I am dependent, spiritually, upon you. Every human being is merely a hand of God, but the hand of God, if it is *closed* by me, automatically closes every other human being's hand, as far as I am concerned.

If I want to be happy, the happier I make others--and I like making people happy--the happier I shall myself become, for I shall be expressing the emotion of love, and happiness is the state of consciousness forever aligned with it.

So it is also with my health. You cannot deprive me of health, I cannot divest you of it, nor can any other human being dispossess us of it, but you have to live in the consciousness of this health, radiating it, expressing it, talking it, living it, thinking it, and acting it!

It is the same with prosperity, with all spiritual qualities, they must form part of your own consciousness, part of your daily thinking. I can be living in a slum, but, if I begin to accept the spiritual Kingdom that is within me, and start to live in it in my thoughts--my emotional world--then just as a lift goes from the ground floor to the 50th, or 80th, storey in New York, so will God, Life, Power, raise me from the consciousness of nothingness to that of fulfilment.

We are too prone to blame other people for our failures, and we are too envious of others for the good things that they possess, but actually it is not the *things* that we should covet but their state of consciousness which brings these into their lives.

If you have the one little drop, you know that it has been condensed from the invisible substance called liquid air, that you can put it into a refrigerator and condense it into ice, in which

state it will be almost as hard as a pebble. It will, in fact, *appear* to be just as hard; nevertheless, if you put it out in the sunshine, you can watch it dissolve back into its water form and then evaporate to become again the unseen etheric substance from which it derives.

If conditions are now solidified in my body or affairs, how can I get them to dissolve and then evaporate into the native nothingness from which they sprang? *He* needs *my body* for manifestation just as I need *His Life*--we are inseparable. You and I cannot do without God, nor can He do without us. We are the physical expressions of His consciousness, God experiencing Himself as power and knowledge to a greater or lesser degree in and through man. Therefore I can go to Him, within me, and begin to trust, and to trust is the first step to the consciousness of power, and there is only one power and it is All-power, and that All-power eliminates the void of good, the negative condition. The fear thoughts that bind me to misery or unhappiness are dissolved into their native nothingness just as the ice was dissolved by the sun. Once this is accomplished, I have a clear mind through which this perfect essence can manifest itself. It can do this instantaneously or, as so many of you have witnessed, it can take weeks and months for this to happen, depending entirely upon the strength of your desire and the steadfastness of your faith.

You must try to understand. It is not what you pray for that you obtain, it is what you *expect*. You can pray and pray but, unless you *expect* to receive what you are asking for, you will never have it. Sometimes something is offered to you which is of value and you are afraid of it, and because of your fear it comes to you; while others, who desire it ardently and take every practical step to obtain it, do not receive it because of their state of tension, fear and anxiety.

That is how it is with prosperity, or happiness, or health. If you could build up the same emotional faith-positive as you have faith-negative, you would have the most wonderful demonstrations. You can observe these things in your daily lives, not because I say so but because it is a simple truth. Let us try to build up a greater consciousness of God the good; let us accept the truth that, at the present moment, this God-life around us and in us is unlimited. I may express just a tiny speck of consciousness but, since I want my mind to be filled with a greater awareness of God, let me start to think constructively, to feel constructively, to speak, and to act constructively and, when I have learned to feel, think, speak, and act in this way, that will be the moment when I shall have put my mind, heart, and actions into tune with this tremendous colossal Law of Which I can ask what I will and it shall be done unto me, so that whatsoever I subsequently ask, shall indeed be manifest in and through me without delay.

But the good cannot manifest for me until I have created the capacity, until I have eliminated the mental chaos within myself, the emotional negations. You see, it is difficult and yet it is easy; if you could open your hearts now and say, "I accept it," at that very instant it would begin to press itself into livingness through you, either as health, or as the spiritual ideas governing your success, supply, or happiness.

Since, however, your all-encompassing prosperity cannot externalise until it has a channel through which to manifest, you should start at once to expand your consciousness, to accept mentally that God is not a person but an Intelligence, conceived of entirely apart from physical embodiment, and comprising knowledge, power, beauty, and perfection, and you should

remember that this spirit lives, moves, and exists in you, who are its physical embodiment, just as much as you live in It, who is God, your Father. You are the bodies of God spirit, the bodies of good, power, knowledge, beauty, joy, Truth, peace, all the spiritual qualities that are changeless, but you must be able to receive these, you must be worthy of them.

When you have the garden of your minds prepared, all negation cleansed from it, then the seeds of Truth will begin to shoot up and you shall see them reflected as fulfilment in every department of your lives. The material things are valueless to you unless you have the spiritual understanding that lifts them above the ephemeral and establishes them as permanences in your consciousness and your daily experience.

So you and I--all of us-- will agree here and now that this is the Truth and we will cherish the *knowledge*, not the blind belief, that God is good, all good. And we will realise that we are the vehicles of this good and although, at the moment, we may be reflecting but a tiny glow of the Light of Truth, we will resolve to fan it alive with trust and love, that the expansion unto *God*-consciousness may take place within us. And "Ye shall ask what ye will and it shall be given to you," for you will then KNOW the unreality of all things temporal, and God the REAL will be the living stream of good, flowing in, through, and for you.

## CHAPTER XIV

### "TAKE THEREFORE NO THOUGHT FOR THE MORROW"

It is not easy, it is even extremely difficult to "take no thought" for the morrow. I think the question that comes into the mind and heart of every student of Truth is: "Why does God take such a long time to help me. Why is it that, after having prayed to Him, the condition apparently gets worse instead of better? If God is Love, and I believe He is and that it is His will that I, His child, express happiness and beauty, love, prosperity, and success, surely all I have to do is to ask Him as a child would ask its father and then to stand still and wait the manifestation, which should be instantaneous."

I agree that this should be the case.

If you had developed the type of faith that could see, as the Master saw, you would have your immediate demonstration. He was so evolved, so at one with the spiritual realm, that it was not difficult for Him to see the manifestation of either the health, the happiness or the abundance taking place. He knew that all the things around us and about us are made of unseen spiritual substance, not from the things that "do appear". Because of His psychic vision, because of His tremendous spirituality, He could see the seed growing, see the plant come to fruition and express its beauty as a flower, but you cannot do this--nor can I.

It would be so simple--would it not?--if you could see the manifestation of your good, coming to pass, if you could see health expressing itself through the diseased body, if you could see the spiritual idea, or the channel through which the spiritual idea was about to manifest, as your abundance or success. If we could see the manifestation of discord change into harmony, we should not require any faith.

Life would be very simple, but unfortunately, because we have separated ourselves in consciousness from God--although, in reality, there cannot be any separation whatever since we are the expressions of the Power, Life and Love that *are* God--we have, in our own minds, set ourselves apart from Him, so it takes a long time for health, happiness, or abundance to manifest for us.

I know one person who believes as much in God as I do, I have seen him have the most wonderful demonstrations over every conceivable type of problem, yet I have seen him wilt in the face of sickness, become filled with fear on account of it, for he felt that he had lost everything that he cherished dearly because of it, and like you and me he asked the question, "If I am living in tune with God, the good, to the best of my ability, if I have not let go of the spiritual things which have become a part of my spiritual make-up, why, firstly, should this experience come into my life and, secondly, why is it taking so long to dissolve itself?"

With the initial shock of the condition over, he began to think as you and I would think. He began to realise that the Truth, which so often had set him free from the other types of problems that had confronted him, was the very same Truth that was now with him, able to liberate him once more.

He had had wonderful demonstrations, far more wonderful than I have had, and yet it took him close on four years to overcome that particular condition.

As far as I knew--and as far as he knew--he was thinking in unison with God, he was feeling in tune with Him, he tried to live in harmony with Him, he tried to accept it as "now done" and yet it took nearly four years for the physical reconstruction to perfect itself as complete health in him.

I am not prepared to go into the reasons of why it took so long, but the very fact that he was able to overcome this allegedly incurable disease was proof enough for me that God was working through him, and that he had to learn--as indeed he did--some very valuable lesson as a result of this affliction.

In my own case I have often said to God, "Here is a manifestation of Your love and Your good in my life, here are all the things that I desire, which have come to me because of my trust in You, surely therefore, after so many years--at the end of nearly twenty years of practical faith--it should not be necessary for me to go over these negative conditions again and again.

If I study some particular science, after twenty years of work, I should be able to say that I know something about it. I know exactly how to put two and two together in order to obtain four. That has become knowledge to me, and, because I know how to do this, I always obtain the correct answer. But practically every day, every week, every month, every year new problems seem to present themselves and I work on them just as hard, but not exactly in the same way as I worked on negative appearances twenty years ago.

It was then from the standpoint of a blind belief that I proceeded, not from any knowledgeable faith; I had found, if I could shut my eyes and close my ears to clamouring conditions, that it was not long before the manifestation of the desired good took place.

But it appears, as we progress spiritually, that is, as we make headway in overcoming conditions, that our own problems become more and more difficult to solve. It seems to be necessary for you and for me to continue to build up an ever greater consciousness of God as *faith*.

I know as well as you do that faith can prevail against any circumstances without its being associated with belief in God. I know that faith--be it either faith or merely self-confidence--will remove any obstacle. You do not necessarily have to believe in *God* to bring about some particular demonstration, for, according to your faith, which is an impersonal law, having no option but to obey its own terms, is it 'done unto' you.

But the human being is weak. I have found that the faith of an unbeliever can reach only to a certain peak, after which it begins to decline. The order of faith, that does not take into account the presence of God, the good, achieves everything in a physical, material way, it will even overcome disease in the body of the person practicing it; such an individual can cure himself, he may amass a fortune, he will be able to bring harmony into his life up to a certain point and then, like you or me, he may be faced with certain problems in which a time factor is involved and his own intellect, his own will power, will not prove sufficient, because of the dead-line which has entered in, and, swamping him with fear, has upset all his calculations.

The challenge persists, it may be for weeks, for months, even for years, and the faith,

which he originally had in himself, begins to dissolve and he is left with nothing. He finds his health and happiness slipping out of his grasp, he sees his supply melting away, his success goes, and he has no idea where to turn, for no way lies open.

There has never been the need for anyone stronger than himself, but now he has to turn to God; now he realises how weak man, of himself, is, he perceives that he needs something outside of, and above himself to which to pin his faith and, tardily, he starts out on Truth.

Now, if God is good and, if we are working by and through His spiritual Law, which He Himself sustains and upholds, then every single year, you and I should be a little happier, a little healthier, a little more successful, more prosperous too, because we are moving upwards all the time. We are making steady progress and these incidents, that come into our lives, do not point to failure, they are of our own spiritual making --experiences--which the Spirit within us needs to overcome in order to find a greater consciousness of Itself within the shell of Its physical body by means of the very trials and tribulations to which Its dwelling place is subjected. It is not satisfied with a certain amount of fulfilment only, and since, like God, It is eternal, It continues, to the end of time, Its pursuits of absolute Perfection in and through each one of us.

As one comes into contact with human beings in connection with their multitudinous problems, one finds out the reason why you, yourself, went through this or that experience.

I may feel that I passed standard five a year ago, and ask why I have to write the same examination again. Why do I, who serve God, have to tackle these problems? Surely I, if I devote my time to serving God and doing good, should be free of them? Why should I have personal problems, other problems, and students' problems to cope with? Of course, if either you or I wish to remain in standard five, we shall not need to face ever recurring, ever more perplexing enigmas. If, on the other hand, we want to matriculate, and then go on to university, the Spirit within us will Itself set up questions for us, knowing that only by and through the experience of solving these material, mental, or emotional conundrums, can we gain that greater awareness of Itself within us, which will enable us to help all those who come to us for aid.

Your personal problem is never the same as that of another, and no two people will ever work out the same problem in the same way, so any teacher of Truth has to go through a cross section of the problems of those whom he serves; and you, too, have to understand the Truth as well, because it is only by giving of your own knowledge for the benefit of others that this will increase for your personal use.

And so it comes about, as you and I pass on our meagre understanding to some other human being, that this unfolds within ourselves as a greater consciousness of ever present good, and fear--that most killing interloper of all--is thereby routed out of our daily lives and banished from them forever.

We find that we are going up a hill, but that, provided we keep on plodding, we shall inevitably reach the top, and we have no fear of the height that towers above us.

There are two main types of people, and both ultimately reach the same destination, it is only their journeys thereto that differ one from the other. The man, who is full of energy and vitality and would march straight up to the summit, is frequently compelled to take a longer, winding path because he needs patience, relaxation and rest whereas the man, who wants only to

sit in the shade of the wayside trees, admiring the landscape, finds himself constrained to travel sheer upwards because his spiritual, or fate-, muscles need exercise and development. The Spirit within each takes him directly over the top, or around the sides of the mountain as is best for him personally.

If I am building up the consciousness of prosperity I know that I can, by the constant use of my mind and my emotions, by fixed concentration, bring as much money as I can ever need, and even far more than that, into my life. By doing this I am, however, developing in one direction only, and God wants me to know Him as happiness also. He wants me to know Him as health and as peace, so the Spirit within me sets about dividing me temporarily from my material substance which is manifesting as money for me, and which is just as much an expression of God's being as is happiness, peace or health, because the spiritual Light, which binds together the etheric particles of money, is the very Light that expresses itself through me as happiness and health.

When neglecting all else, I concentrate exclusively upon the getting and keeping of money, I have forgotten that the spiritual source of all things is within me and I am no longer heeding God's promise. My mind becomes filled with negative thinking, I am gripped with fear, the dread of insecurity, disease, and lack. I no longer remember that my happiness, my supply, and my success are no concern of mine and I fear enormously for the morrow. Then the morrow comes, and it is today, yet still there remains the menace of the day after with its potential losses and discord. So, we have to learn by experience. We can live only in the now, for as tomorrow moves in upon us, the future still lies ahead with all its uncertainty, and God becomes our only salvation, our only anchor.

We have to learn to know Him and His Truth that sets us free from every problem, of no matter how frightening a nature, that may be presented to us. Some of us lack a certain measure of happiness, others a certain amount of health, and others some other good, yet, whatever our need may be, we have to recognise that God is the fulfilment thereof, just as He is the fulfilment--as perfection--in *all* of those who are diseased, dying, unhappy, poverty-stricken, or reduced to absolute squalor.

And when we have but one demonstration we can never again say that we have not been shown what God will do for us; once we know, we can never *not* know, we can never say, "God cannot do this or that for me, because I have strayed too far from Him." And, if we retain this spiritual mastery, this consciousness that we are the vehicles of God, no adverse experiences can affect us, for no matter what type of problem enters our lives, it cannot remain there, it cannot become a permanent guest if we refuse to entertain it.

People fail because they break down in their trust, they want to remain in the lower class, they have not the initiative to take a firm step forward. Yet if, as according to the Master's teachings, it is your Father's good pleasure to give you the Kingdom--or to make you conscious that the Kingdom is within you, and if He is the Power and the Knowledge that will enable you to express this Kingdom--then surely every human being can have fulfilment, if he will put forth the necessary effort. This he can do, not by seeking here and there for material manifestations, but only by finding the spiritual prototype of the thing which he desires and then recognising its

presence within him.

What a wonderful message is the Truth that we are teaching! We work with a faith in God that knows and, as a result, we see the manifestation of His good, not only in our own lives but in those of thousands of people.

And yet at times most of us fall by the wayside. The spiritual experiences we have had are forgotten--as one forgets his own youth--they recede into the background of our minds, and, despite all the living proofs of God-manifest in the lives of countless people, we give way to doubt. We are like Thomas, we all want to place a finger in the side in order to believe; we cry, "Show me first, *then* I will believe it."

But the Master's teaching cannot have been a pack of lies, and we of the School are also not hypocrites and the Truth IS TRUE.

Christ never said that some could have fulfilment and others not; He never suggested that anyone had his karma to work out; when He was asked if it was on account of his parents, or because of his own previous sins that the man had been born blind, He replied that it had been so, that God might be glorified. There had been a voluntary choice, made by that man's soul, to glorify God by the outworking in and through himself of that particular condition.

Let us now admit the light into our own minds and hearts, let us drop all such qualifications as, 'Yes, I believe, but perhaps the supply I needed was on its way before I asked for it', or 'the medicine was, maybe, created before I became sick' or 'I was--who knows?--forgiven before I ever erred', or 'It might all have happened in any case!' If we persist in this attitude we shall never develop the faith that will enable us to eliminate our fear of what awaits us on the morrow, and God's promise will be of no practical value to us.

I have learned to look upon every little thing in my life, no matter how minute it is, as a manifestation of God, and, as I recognise this, I give thanks to Him, for I know that the more I become aware, through gratitude, of His Presence of Love within me, the more will He press Himself into livingness in my body and affairs.

"Take no thought." There is no need to! It is as natural for God to fill your lives with good as it is for you to inhale and exhale, you can be as unconcerned for that which you desire as you are of your own being, once you understand your true nature and that of God, for this knowledge will itself bring about the supply of all your needs. The spiritual idea will give you the substance of your happiness, your success--what you will--for the supply always precedes the demand.

It is because we are anxious and fearful either for our bodies, our affairs, or our loved ones that we are *concerned*, and it is this fear that produces a blockage between ourselves and God, so that nothing manifests in our lives.

I do not like problems any more than you do, nor do I like to have to exert myself in faith any more than you do, but that is the way it has to be, it is inescapable, for it is the path that the soul has chosen for us to follow. Experiences will come into your lives and harm you, or merely pass on, you cannot stop them, but as Dr. Seton said, "If it is hailing outside and I give you an umbrella, it does not stop the hailstones from falling, but it does protect you from the storm." You may get a little wet around your feet but otherwise it will not touch you.

You and I have to develop a type of faith in respect of outer circumstances that will prevent them from taking hold of our emotions and so becoming an integral part of ourselves, where they manifest as misery, disease, failure, or unhappiness.

It is your reaction to any particular incident that is important, not the event itself. Your Truth is your umbrella, the experiences or circumstances represent the hail storm, but they will not touch you, they will not hurt you or affect you because you are protected. The umbrella is your armour,--the wings above your head.

It is as necessary for you to practice the Presence of God daily as it is for you to eat to live. It will not suffice to do this once a week, you must persist in it every single second of your lives. You will break down many times, as I did--as we all do--but we can begin again and the ultimate result will be a realisation, an inner consciousness, an awareness that--thank God--no longer do we have to concern ourselves with tomorrow, for tomorrow is today, and today is *God*, and God will take care of us and become our fulfilment in all things as we put our trust in Him.

## CHAPTER XV

### LET GOD DO IT

"Not by Might, not by Power, but by My Spirit," saith the Lord.

We are all so accustomed to doing everything for ourselves that, when a time comes in our lives when we have to leave it to God, we find it extremely difficult to do so. Some people are under the impression that in trying to bring into manifestation a particular good, it is they who have to do everything. Others again feel that they need do nothing, because God is Love, and, since we are His offspring, it is His duty to express His good in our lives.

Now the admonition that should strike every single one of us very forcibly is this: "Not by might, not by power, but by My Spirit, saith the Lord." It is very hard, is it not, when conditions become unbearable and you see everything that you have built up over a period of years being swept away, as the health that has been so much a part of your body, and the happiness and love that have filled your lives, disappear? It is difficult just to stand still and say with absolute courage and conviction, "Not by my might--not by any power of mine--but by the Spirit of God."

Does this mean that, when things go wrong, we have to sit down and do nothing about it? Does it imply that, before we even ask God for any good, it has already been bestowed, and is being brought into manifestation? Yes, it does!

When the human being has reached that point of negation where he can no longer think constructively, where no matter which way he turns he sees failure, it is time to become still and listen to what God, the spiritual knowledge within, will guide him to do; it is then that he should hearken to the spiritual idea that is always there, that does not have to be specially created for him, but is already present as fulfilment so that, by his attitude of mind (by taking his thoughts off these externalised conditions, which have become so tremendous in his life) the Spirit may be enabled to talk to him and lead him in the way that he should go.

You will discover, as I and so many students of Truth have done, that there will be many times in your lives when you will not know what steps to take. A problem will be presented to you, and the point of crisis will be rushing toward you at terrific speed, your emotions will be all knotted up inside you, and in your panic you will forget entirely about God. It is, however, in just such a situation, if you will trust to God's promise "not by might" (anything of a material nature or connected with physical power), that this pledge will rescue you and you will discover that "by My Spirit" will the solution come to pass through you, so that the nightmare condition of unhappiness confronting you will be dissipated as easily as is darkness dissolved by light.

Any real communion with the Father will bring you peace. Many a time have I found confidence and quietude flowing through me from the inner to the outer, as walking by a river or sitting still contemplating the beauties of nature, I have felt myself so unified with God that I have heard His Voice speaking to me in a way that I could not mistake.

I have often said, just as you do, "Father, I have done all I can. I do not understand why

this catastrophe has come into my life, I am well aware that I must have invited it, but I cannot, at this moment, recognise the cause that I set into operation in the yesterday that is now producing these effects for me. I know that I must have created them, and I have no idea which way to turn, I am on the brink of failure (as are many millions of other human beings), and I cannot see why I should expect to be rescued from this plight if other people are not." And His firm, loving voice answers back, "You might just as well say that you all have electricity in your homes, but because the others refuse to put on their switches, you too must live in darkness."

God works through spiritual Law and He can work for you only as--when you are in a state of peace, with your minds and emotions harmoniously related--He can work through you. "Possess thy soul in peace, thereby shall good come unto thee."

What can happen within the next few hours as far as your condition is concerned? Cannot you become still just for that short period and say, "I am going to listen to God because there is nothing that I can do of a practical nature to solve this problem for myself?"

God expects one thing from you and me, and that is trust. There are certain things that we have to do and that God cannot possibly do for us; there are other things that are God's province with which we are not concerned, but, the one thing that we MUST do, if we want to see the Substance of God expressed in and through us as All-good, is to *trust*.

All our works in the world will produce nothing in so far as any particular problem is concerned. There is no material solution. We may exhaust every possible channel and we shall not find the answer because it is something of a spiritual nature that is taking place within us; the Spirit of God is calling us to come up higher, It wants to express Itself through us to a greater extent than hitherto, so that from this time on there shall never be any cause or reason for us to doubt Him.

Problems we shall always have because it is only by and through these that we grow spiritually and develop our faith-consciousness, but they will not affect us. We shall feel as happy and peaceful when we have nothing in our pockets, and nothing in the bank, and yet owe hundreds of pounds, as though we owned thousands, for *realisation* will have taken place. There will be a consciousness that this lying condition cannot affect us. "God is the same yesterday, today, and forever."

There will be a freedom of action of spirit within us. We shall know, despite the condition, that may persist for days, weeks, or months, that there is no cause for fear, and there will be no panic in our hearts. We shall not be walking around as we did originally with clenched fists and teeth, trying to get our minds off the situation so that we can pray to God. We shall have realised that the condition has no substance whatever and because of this knowledge we shall recognise that it is only an emptiness, a void that we are entertaining mentally, while the Presence of God is there *now*, in manifestation.

Whatever happiness we may desire, is a spiritual quality within us and must be passed on before our neighbour can pass it back to us. Whatever supply we need, must come through a human channel, but it cannot come through this if it is not already in our own consciousness.

I have found, over the years, that, as we grow in the awareness of our faith in God, it is the realisation that it is *God* working in, through, and for us that causes us to become stronger

and stronger and more fearless. It becomes a joyous thing, this adventure with God!

Although we may not see, touch, hear, or feel anything, we know that God is working through us and that means that *good* is working through us and, as we release the good to others, it must pass through us and bless us.

What is your particular difficulty?

I know there are some folk--not young, but elderly people--who are faced with terrible problems, who are in such a state mentally that life seems, to them, not worth living; they have perhaps taken up Truth only in the last year or two, what message can I give to them? Must I tell them that it is too late? Must I say, in this hour of their need, that God will let them down? That their minds and emotions are untrained with regard to Him and that, in consequence, nothing can be done and they will have to accept failure? OR is it perhaps just because of this threatened failure of the moment that they will FIND God?

"I will restore the years that the locust hath eaten." The Voice, that spoke those words, was the Voice of God and He did not speak them only to students of Truth, or to Roman Catholics, or to Christadelphians, or to Christian Scientists, He said, "I will restore the years that the locust hath eaten, and, whether you have had faith in Me or not, makes no difference for I am the Spirit of Love, and My nature is to express Myself in and through your minds and bodies as health, happiness, peace, joy, and fulfilment."

Faith has no age barriers, whether you are 16 years old or 60, it is according to your faith that it shall be done unto you if you will begin this day to trust in God. Faith goes on eternally and is quite impersonal, it is God Himself, His Power working in and through you and me and all mankind.

When I say that I believe in the power of God, or that I have faith therein, I mean that I have faith in the power of the all good that is within me and you also. If we take the sum total of all the good in the universe, it is a manifestation or attribute of God, and all that goodness is pressing itself in, through, round, and about you and me, waiting to condense itself in our lives according to its own true nature, in order to give us happiness.

God cannot fail. I have often told you in the past that, if I ever find in my own life that God has failed me, after I have done my part in faith and trust in Him, I will be the first to tell you.

I know I have had to struggle during the last 20 years to build up the consciousness of this Presence of Good, to try to build It so into my spirit, soul, and body that, in spite of any external conditions, panic would be unable to grip me. It was an all day job--no less--and it took all of my strength of purpose.

I have tried in every single department of my life to prove God. I set out deliberately to do this, to put myself in a position in which it would not be easy for Him to help me, *but* I also maintained to myself that He was All-power and that it could not therefore be too difficult for All-power to succour me. This is what I expect of the God in Whom I have faith. I may be wrong, but I cannot, and will not, impose any limitations upon Him.

As far as I am concerned, either He is All-knowledge and All-power and is the Spirit that will set me free from all external, negative conditions, or He is not; and I can only know this by

constant experimentation with Him, by constant testing of His ability to deliver me from evil.

What a joy it is when we learn to know that it is not "by my might, nor my power," but by our *trust in God* that His Spirit sets us free, and this should give heart to all of those who feel that life has become a heavy burden, and to whom I say one thing only, "Keep on." It does not matter how difficult it is, you are not trusting some human element, you are trusting the All-power, God, to be your very salvation.

Your desire for freedom has brought you to seek Truth, and Truth will set you free from everything of a negative nature.

It is not something far away, up in the sky to which you go and pray. It is the Spirit of Life, the essence of perfection, the Substance of all the things we see manifest around us, animate and inanimate, it is the Spirit of God manifest in different forms and degrees that you approach.

Some people have a greater consciousness of Him as Beauty, some as Intelligence, others as Form and so on. ALL IS GOD. No matter how depraved we may be, or how we may have wallowed in materialism, the Substance of our lives is perfect; it is good, it is God. I cannot say that only the people, who come to me and follow my teaching, are manifestations of Him because they seek Him in our special way. I cannot tell you that the people in the church next door, or those in the chapel up the road, are wrong. They are all the Presence of God. God is Omnipresence, His Spiritual Life, Perfection and Power permeate every one of us.

I do not find it difficult to forgive people or to love them because I realise that they are reflections of myself; whether they be good, bad, or indifferent, saints or sinners, there am I. There is only one Life, there is only one Power that holds this universe together, you, me, and all the phenomena we see about us. We are all indivisibly one; there is only one spiritual body, God, Omnipresence. I did not invent that word, all the seven bibles of the world tell you that God is Spirit--not "a" spirit--and that He is everywhere present. He is the spiritual Life, Knowledge, and Power that permeate the whole of creation, and that Power and Knowledge are inviting you and me to become still and TRUST; to recognise our own impotence, to realise that all the power *we* have is ineffectual against adverse conditions.

"By My Spirit" (working in and through us in a way that we cannot understand or see) is the message that gives us abounding hope. It is the assurance that God, the Spirit of Good, desires our happiness, wishes to be a greater consciousness of His Love in and through us, and these very problems, that are now manifesting in our lives, are the hurdles that are compelling us to expand our awareness of His Power, Knowledge, and Presence. Surely, that is what we all want!

If you seek deep within your hearts, it is not more money, or greater success, or material things that you crave--these are empty baubles that bring you nothing--you are seeking only one thing, the knowledge that God exists. Once you *know* this, and have the spiritual experience that will enable you to overcome any negative condition, whether it be disease, poverty, discord, or lack--when you have taken this in--it will *become you*, and your fear, which, as was the case with me, drove you to God, will have been the thing that gave you your freedom.

Whatever may have been the burden of the day, dismiss it and know that to-morrow is being taken care of by God. His Spirit, the Spirit of Love, will adjust all discordant conditions in

your lives.

Every human being, remember, is a potential channel through which God can, and will, work for you. Take your minds off any specific avenue, do not mentally name this, that, or the other one. God IS, and because He is, you ARE. You are His Life in active expression and you can never be separated from Him. He can never leave you, because He *is* you. Let, therefore, those of you, who are sorely troubled at this time, try to leave your problems with Him for, as He said, "If two of you shall agree on earth as touching anything, that they shall ask, it shall be done for them, of my Father which is in heaven", meaning that whatever you require in a material way, if you will agree on it, with the Christ within you, it shall be established in the spiritual and that, which is established there, must express itself through the physical and so become condensed and manifest in this visible world.

Let us, accordingly, consciously agree with all those who so badly need the guidance of God to-day, to-morrow, or the day after, that their problems can be turned over to the presence of light, which is understanding, which will flow through them as the particular good they need, no matter what that may be.

Let us forget our own problems--even those of us who have major ones to face--and let us, when we pray, think for the less happy people, giving thanks that the Truth, that is already perfected in us, now becomes expressed through them, as the solution, the freedom, the light in their lives. "Whose soever sins (problems) ye remit, they are remitted unto them." So be it, and so it is.

## CHAPTER XVI

### "NOT EVERYONE WHO SAITH UNTO ME, 'LORD, LORD'..."

It has often been said that the essence of Truth is simplicity. In other words, it is a very simple matter to contact God, yet millions and millions of people, who sincerely believe in Him and with all their hearts feel Him to be the Presence of Good, Protection, Supply, and Fulfilment, find that in spite of their belief there are no practical results in their lives. They live in poverty and squalor, they suffer unhappiness and their bodies continue to be diseased.

If God is all good, and the finding of Him is the essence of simplicity, why are these countless millions oppressed by such negative conditions?

The Master gave a very plain explanation. He said: "Not everyone who saith unto Me, 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he who doeth the will of My Father which is in heaven." Thus He taught that it is useless for you and me to believe in God and then to show forth no active faith.

Over the past few months I have, to the best of my ability, tried to simplify the meaning of faith.

What is this strange, apparently unknowable power that can change diseased bodies into perfection, can bring happiness and joy to hungry hearts, can substitute plenty for lack, and replace failure with success? Where does it come from? How does it contact God? And why is it, if we believe in Him, that this is so unavailing? Our belief is inadequate because, firstly, we do not *really* believe, and secondly, because there is a conscious separation in our minds between ourselves and God.

We are always looking, perhaps unconsciously, but nevertheless we are looking to something outside of ourselves to bring some particular good into tangible expression for us, yet the greatest of truths, and one that every single human being must accept, is that he and God are absolutely, indivisibly one. He must understand that there is no such thing as God-and-himself, or God-and-anyone-else, he must know that God as Intelligence, Power, Peace, and Love is already in expression through him and all mankind.

Take the trouble to analyse your thoughts daily and check up on the measure of faith that you *do not have*. What is it that you want? Happiness, health, a better job, or more money, greater success? All these things are already within you, but in what terms do you think of your relationship to God? You say all day long that you believe in God, you use affirmations, pray and relax, you follow all the mechanics of Truth, but the essence, the substance, is lacking because there is in you no trust to back up your belief.

The student of Truth will assure me, "Of course I believe in God, naturally I know that He is All-knowledge, All-power, and All-presence, and I certainly recognise that this is true!" And I say to him or her, "If you know these things, why do you not live them? If you sincerely believe that God IS, and because He IS you ARE, that you are His expression, living, moving, and existing in Him, if you believe these things, why do you not, by your actions, set them free?"

It is useless for you to say, "Lord, Lord, be this or that to me," for He is it already but He requires an active worker, otherwise He is dammed up in you (or in me, as the case may be) as the very thing that you desire. It does not come to us from outside, it comes from within, *outward*. It is the inner realisation, the constant practice of the Presence of good, the Presence of happiness or the Presence of health that sets these things free. When we know this to be the Truth, we shall see it come to pass.

There are people who have instantaneous demonstrations because their souls have evolved to the particular point where they can accept God's good as done; but at the moment I am thinking of folk like you and me, who have to battle to find Him, who automatically judge according to appearances, accepting conditions as realities; but what can all these have to do with God? If God is the reality and if we are, as St. Paul said, the temples of God, or of His Kingdom, why do we keep on looking outside of ourselves, to circumstances and to persons for our relief? Each individual is absolutely dependent upon God alone and not upon any single entity external to himself.

You and I have fulfilment within us. The Power, the Knowledge, and the Presence are all in you and in me. We are not only the focal point of God, the outlet of His consciousness, we are ourselves His very Presence. It is, however, only our ability to live in this consciousness, to have an active faith, not to be just thinkers and feelers, but *doers* also that sets It free, and it is this capacity that builds up in us a greater and greater realisation of the immanence within us of all good.

It seems strange that people will not look inside themselves. So many have said to me, "How can I possibly associate God with the substance called 'money'? How can I look within myself for something that I need in practical form, that is of a material character, how can *that* be within me?" But it is so, the living substance, the atomic life that holds that entity together is the atomic life that holds you and me together, and the whole universe as well. The substance and the money are spiritual ideas, and the latter is the essence of Spirit made flesh, that is, expressed in tangible form.

When we identify ourselves with Spirit within us, when we consciously know of ourselves that we are one with the Whole, then all the seeming parts or fragments unite to become components of the integrated individual that we have become.

It is a wonderful thing to be able to understand this tremendous Truth that we are not dependent upon any single soul for any good that we may desire. The very love we need, the companionship in the form of either man or woman, is within us, not outside, and it is by the realisation that we are not separated from God, the Maker of all things, AND by the practical living of this truth, that the physical manifestation--another part of God in us--is brought forth through us. God, or Love, simply calls to Love and the natural attraction takes place.

But we are inclined to doubt and to compromise. Naturally we desire the best, we want to be completely happy, to be successful, to have a joyous freedom within ourselves, to be able to meet our needs, when they fall due, in a heaped up and running over measure to share and to spare, and yet, when the first indication comes that the good is beginning to manifest, we turn away, because we do not recognise it. We do not endorse it when it is no more than a sign, a

cloud no bigger than a man's hand, for it is not the actual rain we have been asking for, and we do not understand that this is merely an indication that we must receive gratefully as being the forerunner of the thing itself.

I cannot go half way with God, therefore I will not accept from Him that which is second best. If He is the substance of perfection and is All-good, then I want only that in my life; yet sometimes I falter and say to myself that I will make do with some inferior substitute for what I really want, but in accepting this lesser gift I am virtually acknowledging that I am prepared to put up with the crumbs that fall from the table, and in that case it is unlikely that I shall get more.

We all have to grasp with both hands what we want! Love tells us that what we see in the beginning is only the first sprouting of the tiny seed and asks if that will suffice or whether we mean to stand out for the fullness of the flower in perfect bloom.

The more solicitude and attention you lavish on that little shooting seedling, the larger will it grow; if you give it everything you have, mentally, emotionally, and materially, it will--because of your love and tender care--grow and grow until it attains for you the very acme of perfection. What we want from God, and what we are prepared to accept, rests entirely in our own hands and I think you know, as well as I do, that we can repeat all day long the words "Lord, Lord!" without His attributes of health, happiness and abundance manifesting for us as a result of our lip service only.

You can pretend from dawn till dusk that you are a multi-millionaire or that you have perfect health, peace, or harmony and this will bring forth nothing at all, unless you take actual, practical steps in this direction. You must be convinced that you have already received, you must radiate your consciousness of that which you wish to see expressed in your material world before it can come to pass, but, if you separate, in your minds, the spiritual from the material, nothing whatever will happen.

It is futile to reason from any such standpoint as: "The material is evil; since God is good, it cannot be His will that I have material things." Do you imagine that God ever wanted humanity to live an entirely circumscribed life because of our lack of initiative, or any desire to use our intelligence creatively? If so, why did He say, through the so-called man of poverty and sorrows: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them"? Where is the limitation in this? "What things soever" is qualified only by the sentence, "if you *believe* that you receive it, you shall have it." In other words, physical health, human happiness, tangible abundance, manifest good, are already yours, if you accept them; and, if, in order to have the fullness of God in your lives, you must find Him. Should you not set about doing that at once instead of wasting time looking to your fellow-men?

We know that human beings may let us down, that they will probably make rash promises, and yet we are more inclined to rely on them than upon God. We take every practical step in trust, where a friend is concerned, without hesitation because we feel that he is safe. We have the confidence that he, who is but a tiny atom of God's Self-expression of good, will help us, yet, when it is a question of the universal Power that is all the Knowledge, Love, and Power in creation, we are afraid. We think, "Perhaps I am unworthy of this demonstration. It may be my karma that I should suffer or lack, perhaps it is necessary that these conditions persist for the

rest of my life."

In that case, what is the meaning of healing? It would mean that persons who are healed through the School of Truth, or through teachers of Truth, who speak the word of faith and encouragement, would be cured in any event. The teacher would not be necessary for, at the moment when the karmic debt had been wiped out, the healing would automatically take place.

The teaching of Truth would become hypocrisy if the application Thereof could not produce results and anybody practicing It might pray for someone in need with all the faith in the world, releasing all the Power of God through himself and calling It forth to flow through the individual, and nothing would happen unless his karmic debt was already paid, in which case the good offices of the intermediary would be superfluous. This would make a mockery of the admonition: "Ye shall know the Truth, and the Truth shall make you free."

If you look at Truth rationally, you will find that It is just plain, good sense; It reveals that the body, the vehicle that you can see, houses within itself something which is intangible, which is Knowledge, Power, and Love, and knows the answer to every conceivable problem that can be presented to It, and furthermore, It indicates that the faith of the individual is the power, the switch, the open sesame that releases these through the body as the vital, dynamic force that produces health, happiness, success, and supply.

God is the most practical Being, Power, or Person--as you care to call Him--in the universe. He pours out the good in such measure that we cannot use all that He provides, but, because of our wrong up-bringing or limited outlook, we reduce Him to our own level, and believing--as we have been taught--that disease, poverty, and misery are His will for us and that we must bow our heads to them, we accept them in our lives. If this be true, what are you and I praying for? If God has decreed that we remain sick, poverty-stricken, and unhappy for all our lives on this planet, there is nothing we can do about it but to accept these things and wait for death, but, if that really is the case, then human beings must be superior to God because it has been proved that, by their faith, they are able to transmute disease into health, change poverty into affluence, failure into success, and discord and hatred into peace and harmony. If this is so, man's power must be greater than All-power because we actually *see* countless thousands of people rising out of the very lowest degradation to which any human being can sink and climbing to the highest pinnacle that any man can reach, and this not only in regard to health and happiness, but where prestige, success, and opulence are concerned too.

We have to be practical! Some people say that I am a complete visionary, but I think I am the most practical person in the world because I believe, without any shadow of doubt, that God is the substance of all good, is within every human being and that it is possible, and probable, for us to have whatsoever good we desire, without delay.

The universe is unlimited; it is we who have to build up a greater consciousness of good, to cultivate a greater capacity for accepting it, to live our awareness of it in our lives. It is useless to speak of God as abundance and then think poverty, to talk about happiness and feel unhappy inside, or to proclaim health and then accept disease.

Realise that there are no limitations whatever, and then consider my opening words, in which I said that it is not just those who cry, "Lord, Lord!" who will receive the good, for words

alone will not bring it forth, it is a consciousness that has to become an integral part of your minds, your emotions, and your material selves, before it can take on visibility in your everyday world.

I am not trusting something that is not cognizant of my needs. I know from long years of experience that whatever I desire--or any other human heart desires--that thing is already created, finished, and done, not only spiritually but also materially.

There is no happiness that you can long for that is not here for you, there is no health that you can wish for--in spite of a sick body--that is not within you because your bodies are the temples of God, that is the temples of Life, of Perfection, in which all good abides.

There is no companionship that you crave that is not already in expression for you, and as for substance, God does not have to manufacture substance up above, in a place called heaven, to give you your supply. It is all within you, just as it is within me, but you must live a *practical* trust. You must make up your minds that you are not separated from God, that you and God are one, and this desire on your part is God Himself, the Substance of whatever you need, seeking to come into expression through you and the happy, enthusiastic opening of your minds and hearts provides Him with the opportunity to do this.

We do not need to be afraid of taking action. We must be mindful of hurting people, of selfishness, of a tendency to be grabbing and critical, to disparage and condemn, but, when it comes to our own affairs, we must be quick to listen to God's Voice, and not hesitate to give living expression to the particular good that we desire. We must not argue with ourselves about it, analyse it, dissect it, but we must live it, working speedily with singleness of purpose as God does.

I know how you feel, particularly the beginners, when everything about you seems chaotic, when the bottom appears to have fallen out of your lives, and you feel isolated, deserted, alone.

I know what it is like when you are hungry, when you cannot pay your debts, or you are sick and cannot get well. These are not your experiences alone, they are mine also, and that is why I can say, without any reservations, without any fear of contradiction, in spite of appearances, of overwhelming conditions, that you are now *set free*; it needs but a little more effort on your part, a little more recognition of God, a little less acceptance of the condition, a unifying of yourself physically, emotionally, and mentally with His substance and spirit of good, for everything to work out under grace and in a perfect way.

You must try to realise that there is no problem that you could have of which God is not already the solution, no such thing as an incurable disease, as a lack of money, as discord, except in your own minds. It is only because you, and I, make realities of these conditions that they befall us; we give them power instead of giving that to God alone, we magnify them out of all proportion, to their importance and ninety-nine times out of a hundred--as you well know--in spite of our mistakes, nothing of a negative or evil nature happens. Let us therefore think on that message, that it is: "Not all who say unto me 'Lord! Lord!' shall enter into the Kingdom." In other words, those people who merely *speak* about the law--for God *is* the Law--shall not enter the Kingdom, but they who "do the works." They, who allow the law of good, the law of love, of

patience, and tolerance, forgiveness and all good to flow through them, are the ones who enter the Kingdom.

The Lord is the Law, and I can talk about the Law--the Lord--all day and all night and the talking alone will not help me, make me healthy, happy, successful, or prosperous.

Talking of itself does not bring forth anything.

"My Father"--that is the Law-- "worketh hitherto, and I work," and as I (you and I) work, *so It works for us* and is done unto us, and all is well.

## CHAPTER XVII

### "PERFECT LOVE CASTETH OUT FEAR"

It seems a strange thing to say, but it is perfectly true that, because of our wrong conceptions of God, we are our own enemies. We believe, I think, up to a point in His goodness, concede that He is mercy, truth, love, and justice, we have no doubt that He is Omnipresence, and we feel that we are His Spirit in manifestation, and there are many people who do a great deal of mental and emotional work in trying to align themselves with This Spirit so that they may become open channels through which He can express His goodness and love. However, in my contact with human beings, I have discovered that we impose limitations and reservations upon Him. Yet, if God is, as the Master said, 'Love', and if He is complete forgiveness, why do we, because of past or present actions, torment ourselves--consciously or subconsciously--with the idea that we are unworthy of manifesting His good.

If we want, not just an emotional experience, but real happiness of the mind and heart, such as makes for health in our bodies and success and opulence in our affairs, we must accept it as a Truth that God is Love. This God-attitude is not, of course, the physical, sentient enchantment that we encounter in our daily lives, it is that Spirit of Harmony and Peace that no money can buy and no human companionship can give, it is the inner realisation that 'God and I are one'.

When Christ said that They would come and make their abode in you, He did not mean that two outside people should enter into you and me. He was speaking of that Lover, compounded of the unseen, unknowable Spirit of God and of the Christ made manifest in all mankind Which, if we seek it diligently, *will* find Its way into us, and, taking up Its abode in our consciousness, will still all the mental and emotional turmoil in our hearts so that our highest good in all things may come to pass.

We cannot treat God as a machine, we cannot think to set Him in motion as one does some cold, impersonal law that brings, through faulty application, poverty into the affairs and disease into both minds and bodies. Do not mistake me, no one can create, by the Power of God, Which is the only power there is for anyone to use, one single atom of evil; we cannot break the Law Which is One of Progress and Perfection, but we *can* use It wrongly and, as a result, we shall see a lack of God manifested in the world in which we live.

In reality, no matter what condition you may have in your bodies or affairs, how low you may have sunk, or whether you believe in God or not, you can never, for a moment, be separated from His Spirit, Which is Divine Love. All the burdens of sickness, misery, failure and poverty, that now weigh down your lives, and are the results of your persistent wrong thinking and living, will immediately dissolve into their native nothingness when you become aware of Love enthroned within you. Love cannot punish, cannot create any evil. It can express only Its own nature, which is to flood Its human expressions with Its own infinite Bounty.

When the Master was asked what more we had to do besides obeying the commandments

He replied, "Love one another, as I have loved you." When He was betrayed of men He did not criticize or condemn, when those nearest to Him denied him--ashamed any more to know Him--He repaid them with the infinite Love Which was God expressing through Him--He recognised their frailties and weaknesses, and He knew that the only power in the universe that could uplift them was Love and He gave that in fullest measure. He did not only *talk* It, as so many of us do, He *was* It; It radiated Its healing warmth from Him and was so much a part of Him that all who came into contact with Him could sense His spirituality, feel His compassion, His pity, mercy, and forgiveness.

Could these qualities have sprung from the human selfhood, that is so quick to jump to conclusions, so ready to hit back, to retaliate, and harms not the other person but himself, or were they part of that divine afflatus that lifted Him far, far, above his fellow-men and drew them so humbly and devotedly to sit at His feet.

The faith that He called forth so spontaneously, we of the School are trying to teach to you. We know how much we have to break down, the dread of conditions, the emotional chaos that threatens to swamp you, the turmoil in your hearts, but we know, too, that these have nothing whatsoever to do with God. We see the problems and at times even we are gripped by fear, not because we do not believe in God but, when the appearance rears its head, momentarily there is a reaction of shock, and we wonder whether our faith is adequate, and then the still, small Voice within speaks words of encouragement and trust and we know exactly where we stand. We have to choose, and choose immediately. Here is the condition, but what is it? Has it any substance? Is it a reality? Is it part of God? If it is a negation, how can it be of God, of That which is good? If it is poverty and lack, how can it be one with wealth and opulence? If it is darkness, can it exist in light?

The trouble is that we forget God. We have some minor demonstration and all our thoughts turn to Him, but not for long, soon we begin to take the good for granted and then we wonder why the trials recur in our lives. It is certainly not the fault of God! It is we, who by our ingratitude, have separated ourselves from Him. There is only one thing, apart from all the mechanics of demonstration, that I try to remember, and that is to be *grateful*. To be sincerely thankful for every tiny token of good that comes into my life, and to recognise it as coming only from Him.

The human channels are merely instruments or vehicles of His Love. It is He Who--through us--is giving and receiving love, therefore I must not fail to pass it back to Him. I know that when I forget God I forget my good, therefore, even if I cannot feel it emotionally, I must sustain, in an intellectual way, my trust in His Presence and Goodness as the only fulfilment in my life. If all day long, from the moment I open my eyes, I spend my time giving thanks to God in spite of turmoil and conditions, what evil can manifest in my life? There is no room for anything but good. If I snap on a light the darkness is dispersed, and, when I switch it off, the shadow reappears. Evil is like this obscurity, it has as much power in the Presence of God, or in that of gratitude, which is Love, as darkness has when we put on the light.

Truth is really very simple. It is the easiest thing in the world to grasp because It is universal. All must be able to understand It, the illiterate, the uncouth, the degraded, as well as

the cultured and educated. We create confusion in our minds by trying to make It mysterious and too metaphysical. We think It must be a study open only to the clever, the brainy, and sagacious among us, but, if that were so, what would happen to the masses who have not that mental capacity, yet who, nevertheless, often succeed in uncovering profounder truths for themselves than do the more erudite members of the community?

We come nearest to God when we push out the reasoning faculties, the logical approach. If I have some incurable disease and you need £5,000 very urgently, have we any time for rationalisation? We cannot work out the solutions in our minds because our deductive abilities have not yet evolved to the point where we can see the good as already established in the spiritual realm and manifest in and through the physical vehicles. At this juncture the analytical, commonsense thinker would say that I must seek professional advice and you must bestir yourself and try to borrow the money you require, but when we both have investigated all the channels available without result, where do we stand? It is at that point, when in our human anguish and suffering, we turn with childlike helplessness to the Spirit of God within us, that we receive, and the Substance of the good we need is externalised for us.

The Power that brings this about comes from your heart and mine, from our continuous gratitude that asks not, 'What can I get?' but, 'How much can I give?' It is Love that will permeate you and me, spiritually, mentally, emotionally, and physically; It is the Pearl of great Price that every single human being is seeking, and to the uncovering of Which we of the School are trying to lead you; It is the knowledge of our unity with God, and the understanding that He is Love and Love is the Law.

When Love is in charge, you will not have to work things out for yourselves, you will experience no more mental or emotional agitation for perfect Love casteth out fear. With your hearts filled with love there will be no room for negation of any kind, you will be free, immune from criticism, indifferent to what others think and say, their malice will not touch you and they will have no more power over you. You will know that no outer darkness can ever destroy your inner Light. Whatever power is sent out against you, must be for you the Power of God, and to you It shall be for good; the evil returns to those who sent it forth, it is not your concern at all. The only thing that you, each and every one, have to ask yourselves is: "How can I consciously become one with the Kingdom of God? What is the key, the 'open sesame' that will release the floodgates of good within me, and fill my life?" And you will hear your own voices saying: "First of all I must have peace, I must be happy, for an unhappy mind cannot have a healthy body, and an unhappy heart cannot bring forth success, and the Key to the Kingdom shall be simple gratitude in all things, not just giving, but expressing, BEING thanks, this day, and tomorrow and forever."

## CHAPTER XVIII

### WHAT ARE YOU GIVING TO YOURSELF?

It seems a strange thing to say that even some teachers of Truth cannot appreciate that whatever experience comes into their lives is of their own making.

They feel that they should be excluded from what we commonly call personal problems, and they are inclined to resent those that come to them. They hold, since they are serving God all day long, devoting all their time to succouring humanity, that they should have free, happy lives uncomplicated by obstructions or hurdles.

To me it has always seemed fantastic that anyone could blame another for his own trials and tribulations and I have very little sympathy with the "if only" attitude of mind: "If only so-and-so would do such-and-such all would be well with me"; "If only these little pin pricks could be removed, life for me would flow easily and I should not find any difficulty in the application of Truth."

This, to my way of thinking, is an unworthy stand to take, and it is particularly to be regretted when those who adopt it are of the opinion that, while *they* are enjoying immunity to the small vexations that are common to all, for the rest of humanity these little visitations and afflictions are both educational and salutary.

As I see it, if a problem of any nature whatever comes into my life, whether it concerns me, or has to do with other people, it is I myself who have invited it because it is a necessary factor in my own spiritual growth; it has been presented to me to arouse in me a wider tolerance, a greater patience, to awaken a deeper faith, or to bring about the inner realisation of non-resistance, as taught by the Master and as applicable to me and my affairs. It is a challenge to me to let the Spirit of God express Himself more fully through me and in all that concerns me.

This obviously has nothing to do with the other man; it is not a case of personality at all. It is not that someone--a man, or some woman--is trying to make me unhappy or is seeking to put stumbling blocks in my path, he or she is merely the agent who is providing me with certain contingencies that I, personally, have to overcome for my own sake alone.

Every single human being is entirely self-sufficient and my concern is not with those who are instrumental in presenting problems to me, or even with the problems themselves, my business is to uncover their spiritual solution which is hidden within myself and is in no way connected with anyone else.

In like manner, you, too, will be required to learn that no difficulty can confront you, be it of physical, material, emotional, or spiritual nature, that cannot be solved inside yourself.

Those people who feel--mistakenly--that others are causing them unhappiness or bringing disturbing experiences into their lives, allow their minds to become focused on the outer conditions, and on the little personalities causing them, instead of centering them on God, Who is all the Knowledge, Power, and Love That would abolish these forever, were they but turned over to Him.

I am fully aware that it is not all plain sailing, we all of us have a great deal to overcome and none of us have our emotions fully under control so we frequently say things that had been better left unsaid and do things that later on have to be brought into submission to the Spirit of God within us; but these mistakes are our stepping stones along the way that leads to the expansion of consciousness that finally allows the Spirit of God--of All-good--to manifest through us and into all of our affairs.

It often happens that students say to me that they have no real consciousness of God in their lives: one lot says, "I have *faith*" another set admits, "I have no faith--of my own--in God, but I believe my salvation is possible because I have seen so many examples of His power working in and through the lives of others"; and in each group there are those that have partial demonstrations or results that appear successful but are not permanent, and in every case, because they have not yet achieved the awareness of God's Immanence, they have to start all over again.

This seems hard--does it not?--but there is nothing else for it. It is of no use to say, "I am not going to believe in God any more because of this disappointment," or to complain, "I tried my best and nothing came of it," all you can do is to go on, whether you like it or not, whether you believe or not; you just have to continue on the path to understanding, and, as you travel along it and the light breaks through, you will see the evil disappearing, the unhappiness melting away, and you will know that these are something that is past and done.

It is only in this way that God can teach us that our future well-being depends upon ourselves alone, that none with whom we come into contact can limit us, or by their actions modify or change things for us. No matter how difficult the lesson is, or how slow we are working on it, *God is beside us*, knocking at our hearts, asking us to receive Him, to trust Him, and to cast our burdens upon Him.

We are not aliens in His Universe, puppets, marionettes dancing to some outside tune, we are His Own chosen vehicles, capable of expressing Him as Perfection throughout all of our minds, bodies, and affairs.

I know that you become disheartened, as I have so often become discouraged too. Like you, I have felt the inadequacy of my faith in God, of my small realisation of what He is capable of doing in and for me if only I will let Him through. But I no longer make the mistake of blaming others, I know better than to say, "I would have had this, that, or the other thing if it had not been for A, B, and C," for I now recognise that these are not human beings as far as I am concerned in this instance, but only experiences, whose purpose it is to carry me forward to a far greater good than I have at present, by expanding my consciousness which at the moment comprehends but a fraction of what is mine by virtue of the Presence of God within me.

If anyone could give me all the material things in the world, spread at my feet, and could say, "These are yours!" he could not thereby give me happiness for these baubles would not bring me either love, health, or understanding.

The pearl of great price that every single heart is seeking--including your heart and mine--is the realisation that God is a Living Presence within us and the knowledge that, in spite of turmoil, of negative conditions and a thousand obstructions in our lives, all will eventually be well

with us. We cannot foresee what is going to happen, we do not know the channel through which God will work but we can be CERTAIN that He will bring it to pass.

Nothing outside can shake us, the old fear is something that is dead and past, we know that God is solving the problem, that even before we ask it is already done, and, while we are yet naming it, the solution is beginning to manifest itself as physical expression.

And even so, we are slow to learn. We still keep on judging our fellowmen asking: "Why did you do this or that to me?" but what have they to do with the matter? If others could hinder the working of the power of God in our lives, if they could prevent love, good, understanding, or peace from externalising for us because of their negative or evil intent, of what account would God be to us, of what value would be our belief in Him, of what use would it be for us to try to develop, through faith, the consciousness of His Presence as All-power, everywhere evenly present?

I cannot see why people do not realise that, whether it be one incident or a thousand that come into their lives, these have nothing to do with any other human being.

While they are growing, there will be pain, for all growth is accompanied by suffering, but at least they ARE growing, not, of course, physically, but spiritually, into the consciousness of the love and goodness that God will pour into their lives the moment that they have earned it and can accept it.

And here let us pause!

There is something more that we have to understand; we must learn tolerance and forgiveness, for by being intolerant with others, by being unforgiving, we can dam up all the good, that should express for us, within ourselves. We shall not harm those others, but we shall very effectively prevent what is ours from manifesting. It is only when we begin to give it, and also consciously to BE it, that it expresses for us.

You can do this I know, for I have to do it too.

I feel hurt, become unhappy, show intolerance and resentment just as you do but I pull myself up quickly and ask myself if I really want to stop the presence of God's good from manifesting through me? What is this foolish thing called pride? Let me renounce it and express good instead of anything so negative! If I truly desire only good for others, what does it matter if they injure me and if I have to forgive them seventy times seven? Am I not thus creating a benign circle of perfection for myself?

It is only commonsense to react in this way, but most of us feel very strongly about the various small irritations that come into our lives; we look to the other person concerned to give way first and, by so doing, we defeat ourselves, for if we want God with us, we shall fail if we work along those lines.

I am concerned only with those people who desire to see the fullness of God manifest for them, not only as material *things*--cars, bigger houses, more money--but as understanding, as the realisation that in Him they have an inner security that nothing and nobody can take away.

These are the people in whom I am deeply interested, whom I am most anxious to help, and to them I would say: Let him who would be first, come last; let him who would be the master, serve, and let him who wants forgiveness, as we all do, be the first to render it, for,

whatever we want of God, that we must first pass on.

Only when you have experienced it, can you know the inner feeling of happiness that comes over you when you have been able to give some good in return for evil; it is only when you can think in terms of *love* of someone who hates you, or has criticised you, that you will be set free; whereas before, the world was filled with enemies seeking to tear you down and destroy you, these will have become friends anxious to lift you up and establish you; on all sides there will be helping hands and loving hearts; should it, therefore, when the reward is so great, be too difficult for you to put your pride in your pocket? I do not find it so, particularly when I see, as I often do, that I am in the wrong, and when I am not, what does it matter? Will not my example of love, forbearance, and tolerance ultimately bear fruit?

If it were possible for me, at this instant, to fill every single heart with the consciousness of the Presence of God as Love, nothing on earth would give me greater pleasure, if I could go to every human being in the world and give him that assurance. I would set out tonight and to everyone I met I would say: "Look what you can have, see what it is like to possess this understanding faith, this freedom, this knowledge that you are not dependent upon a single soul for your happiness which is a *state of mind within yourself*." If I could do this, I would spend all my days at it, but I cannot grow for others any more than they can grow for me. We all have our own experiences to face, our own particular problems to overcome, and no one can shirk his share, but each one of us *can*, without exception, glimpse the Truth that governs his whole life and being.

We are, each and every one, not only the outlet of all that God is, we are the inlet too, we are not just the manifestation, we are literally the source of all that IS, and whatever the heart of man desires, is already wrapped up within us; let us, therefore, begin at once to express this good. Let us give up judging by appearances. If only we could see the motives of people who have apparently brought evil into our lives, we might find that this had come about without their intent; we see effects, but we are ignorant of the causes that produce them, we make short term judgments when we should be making long term ones, we search out discord when we should be holding our eyes single to the good, and we miss the salvation that God has wrought for us.

In all my years of working with Him I have never seen any individual, who has tried to live the simple truths that Christ taught in the Sermon on the Mount, meet with failure. I have seen them go through all kinds of turmoil, all sorts of hell--physical, mental, and emotional--until one felt that they must go mad, but with God's help they have held on, and today they are grateful for those strenuous experiences that gave them the consciousness of God-with-them so that their bodies have been healed, their affairs adjusted, and their minds steeped in a peace that passeth understanding.

Let us remember always that what others do, does not concern us. This is something that I cannot stress and reiterate enough. Each one, whether he realises it or not, whether he likes it or not, is responsible for himself alone, and is required to work out his own redemption.

This is something that those who teach the freedom of man in God, whose metier it is to direct others on the way, and whose self-appointed function it is to declare to all the Omnipresence of God, do not always bear in mind. Because of the work in which they are

engaged they have an idea that they should, and will be, spared the personal trials that others have to face, and, when these crop up in their lives, they are all at sea.

I know very well how they feel, how disheartened and discouraged they become, because I have felt exactly the same myself.

More than once I have asked why some particular difficulty should keep on recurring for me to tackle, when I have thought that I had been tested to the utmost in respect of it.

But this happens to all of us for we are never finished with anything until we have ceased, even in the minutest degree, to react negatively to it. When it is a question of the character that our particular problem should assume, that is entirely unpredictable, for the simple reason that it is not an entity on its own, it is nothing but the admission, *in our own consciousness*, of the reality of discord, so, it can present itself in a variety of guises either as a person, or a condition, even as a form of sickness or of lack, and it will only cease from troubling us when we are able, unmoved by its false claims, to turn our backs upon it.

The manner in which any problem gains entrance to our beings can be illustrated like this. It is as if I took a ball and threw it at a wall, if there were a hole there, the ball would pass through the aperture, which is exactly what happens to the people who have holes in their minds; they acquiesce in evil and it promptly externalises for them as disease, misery, failure or lack; if, however, the structure of their mentalities were unimpaired by doubts and fears, there would be no opening in them for discord to pass through and nothing untoward would happen.

I know all about the working out, by the individual, of conditions because I had to struggle for eight solid years with something in my own character that caused me an immense amount of trouble. It came up in an ever-recurring cycle until I realised that it was my own mind that, being open to it, was letting it in. When I recognised this and refused to allow it to upset me any longer, it had no choice but to stop coming. It could not recur in me because there was nothing left for it to feed on, the fear, conscious and sub-conscious, that had brought this failing, with all its attendant unhappiness into my life, had gone, and there was nothing to support it, I had washed my hands of it, had refused to invest it with any power, had ceased to be concerned about it and so had obliged it to vanish into the native nothingness from which it sprang.

It is fear alone that brings evil upon us, because fear is inverted faith and, if we could use the same emphasis, the same power, the identical emotional content that we use negatively *and direct it positively*, all our troubles would be over. If we could do this, we should merely have to say the word and whatever we desired would be brought to pass instantly.

We have no conception of the potency of God's decree, uttered *by and through us*. If only we could see physically the tremendous power set up by our word pronounced constructively, or destructively, we should think very carefully before declaring it.

Our greatest mistake is to allow our mood of the moment to affect the character and tenor of our word. If we are hurt, angry, or unhappy, our minds are full of the current condition and it is difficult to ignore it and speak constructively. But this whole procedure is governed by impersonal Law, created by God *for us* to use--intelligently.

No matter what seems to be obtaining in our lives, bodies, or affairs, all we can do about it is to relax and turn the discords over to God to be resolved by Him, but, before He can act on our

behalf, we must put ourselves into tune with Him, so, if we are harbouring unforgiveness in our hearts, we must relinquish it, if we have been impatient or intolerant towards others, we must forgive *ourselves* and then, thinking of them by name, bless them. Meanwhile, let us try to forget ourselves, our needs, our desires, and begin to give to others, for, as we bestow upon them the things that we desire of God, these very things must come to us, through His channels, our fellowmen.

As we judge so shall we too be judged, as we forgive so are we automatically forgiven, and what we give, in love, shall be returned unto us, heaped up, pressed down, and running over.

## CHAPTER XIX

### "LET NOT YOUR HEART BE TROUBLED"

I think most of you have heard the expressions many times, "Let not your heart be troubled" and "God works in a mysterious way His wonders to perform."

To us poor mortals these sayings do not give very much encouragement when all around we find either discord or failure, lack or unhappiness. It is cold comfort for me to know that somewhere, somehow, God is working out a particular problem when I can perceive nothing of what is being done, and it is not easy in such circumstances to attain peace within, so that my heart is 'not troubled'.

If you were human entities without the Spirit of God within you and God was some anthropomorphic being up above, I could understand your praying to this being and hoping that he would work out your specific problems for you, but it seems difficult--I know you find it so--to believe in some abstract, unseeable, and apparently unknowable Intelligence working in and through you. I know that I felt that something tremendous had gone out of my life when I first discovered a long time ago, that God is not a Father up in heaven, and that I could not go down on my knees and pray for favours from Him. I felt as though a very dear and precious friend had suddenly let me down, and, like you, I did not know where to turn. But today, after all these years of not only my own experiences but yours also, I realise that we have something infinitely greater than that. We have not some being--a father--outside of ourselves, we have instead a Paternal Presence within us, Whose sole desire is to express in and through our bodies and affairs only that which is good, which brings us peace and happiness, opulence, fulfilment and success, and the only difficulty lies in our seeming inability to contact Him.

If He is inside me, if it is true that He is nearer to me than hands and feet and closer to me than breathing, why do I--and you also--find it so difficult to feel Him, or to know Him? Surely if, like my shadow, I cannot get away from Him, it should be the simplest thing in the world for me to contact this beneficent Presence of Which I am the body temple?--and IT IS SO. We make of it uphill work! Certain rules have been laid down for us by the Master and the other great teachers of all time, that show us that way and lead us into a consciousness of this Presence, but we are not prepared to fulfil the requirements or to accept the simple Truths which will bring freedom to our minds, happiness to our hearts and fulfilment in our affairs. We are always haggling over terms.

You will find certain students of Truth running from one teacher to another, and from one book to another, hoping--always hoping--that they will find an easy way out. They will accept what they feel to be right in one teaching and then they will rush to another, and so it goes on, year after year. I have seen some that have been seeking for thirty, forty, and fifty years and still have found nothing but a tremendous amount of information *relating to* this spiritual Being, Whom we call God, but, as far as their inner consciousness is concerned, or having lives filled with peace or happiness and all other good which the human heart desires, they know nothing of

this. And what do they say? They say, 'This is my particular problem which I have chosen either by ignorance or intent, and I have to work it out on this plane so that, when I come back in my next life, I shall have deserved something better, and good will then manifest for me.'

I cannot see it thus. If God is Omnipresence, that means He is everywhere evenly present in everything at the same time on all planes of consciousness, and if I am the vehicle or body of God, and if He is All-knowledge and All-power, why must I go to different planes of awareness to find His Presence or continually come back to seek Him here?

All the theory in the world will produce no single atom of good in your lives unless you can, and do, apply it.

I know it takes a terrific amount of effort, is at times an immense strain on you, mentally, physically, and emotionally because it is so on me, who am just as human as you are, with the self-same faults and feelings.

This present is, however, the only time you will ever know. Whatever may have happened in the past you cannot remember, you cannot recall as far back as perhaps your second year of age, how then can you possibly know of something that occurred in a previous existence? You can never live in the future. This moment which we now inhabit is the future, and the future determines our present actions, and our current actions guarantee our future. Let me put it very simply, I desire either happiness, or health, or supply--that is something that is in the future (as far as my human understanding goes) for it is not yet a *physical* part of me, but actually it is here in the present for it is already of me spiritually, because anything I can ever desire is *now in manifestation in the spiritual*, unseen Presence that we call God, the Good.

My present actions in relation to the thing I want, which appears to be in the distant future, will bring that future to the now and I shall see it, know it, and become it, manifest in this physical body.

How many people make the effort? How many consciously consecrate their minds and hearts to the Presence that we call God? They look to Him merely because they want *things*. They want to enjoy their life-spans here, they want all the material things that will bring them happiness, and that, though they do not know it, is God's will for them as well. In their ignorance, however, as soon as some specific problem, that they apparently cannot overcome, presents itself to them, their faith begins to break down. They do not seem to understand that we are working with All-intelligence and that It *wants* us to be happy.

With your limited knowledge you cannot know what true happiness is, you relate names and places to it, of course, and you wonder why stress and turmoil come into your lives when you have been praying for some particular happiness, peace, or understanding.

A woman once said to me, "Why is God punishing me like this?" I replied, "God is not punishing you--He never does!" to which she answered, "I go regularly to the doctor, three times a week, for treatment, but I am praying to die." I said, "My dear woman, why don't you stop your visits, then you *will* die. If you sincerely wish to, if you feel that you can no longer stand it on this plane of consciousness, why not just give up the ghost? On the one hand you are asking God to heal you--for the doctor is just as much His instrument as the Truth teacher--and on the other you are denying Him for all you are worth! The doctor is dealing with the effects that you

have created in your body, and he is competent to do this, but, if *you* pray for happiness and anticipate unhappiness, or pray for prosperity and expect poverty, or again pray for health and anticipate disease, what can you expect? One does not get what one prays for but what one HOLDS IN VIEW."

You are the temples of God, the temples of all the good that you could ever desire now in manifest expression in your minds, bodies and affairs. I know how difficult it is to have faith. You have pain in your hearts because of some unhappiness and it is hard to fight it, but in it you have the challenge of God, the Spirit of Love, the Spirit of Good.

The more I allow discord to manifest inside me, the more I nurse it and hug it to myself, the more unhappy I become, but it is not unhappiness that I want, I want freedom and peace, so I turn as often as I can to God. My prayer is something like this: Love is my strength, for my unhappiness is in my heart and all love is of the heart, and I want this expressed in my Being, so, since Love alone produces it, *I* start to love the thing or person who causes me suffering, giving to these all the love that is in my own soul. Love is not *only* my strength, it is also power, my sure victory, so I put all my trust in Love knowing that it must, and will, bring it to pass because It is God.

The fulfilment of the Law consists in loving.

It does not matter how the appearances shriek failure, or even if the good seems to be going further and further away, *I* am working with God the Good, with the Spirit of Love that is inside me and inside you, in Which there is no separation of man from man, or man from God.

Love brings me into tune with God and identifies me with Him and, as I become aware of His Presence within me, the hurt gets less and less, but it is an insistent visitor to both you and me, this negative condition that is so loath to let us go!

It will keep on coming back and knocking, to make you aware of the condition, it will oppose what is to it the so-called lie, of your prayer of faith to God within you. But do you need to heed the interloper? Cannot you trust in God? Is it possible that He should deprive you of *any* happiness? Is it possible for even you or me, if we love somebody, *knowingly* to cause him pain? Do we not, on the contrary, do everything in our power to right any discord? And, if we, being human, know how, as the Bible says, to give our children and our friends 'good gifts', how much more does not God, Who is infinite Love, know how to express His good through you and me?

Even in this alleged problem of unhappiness God is working in His mysterious way, not in the noise and din of this material phase, not in the hustle and bustle of this physical world, but in the silence, He is bringing the wonder of His Omnipotence and Omniscience to pass.

I do not blame you, of course, when you begin to doubt, when you feel that you have been let down, when you think that the teaching is insincere and that lies have been told to you, for such are appearances. The important thing is not what you think of me if I have hurt you, or what I think of you if you have injured me, the vital thing is what we both think and feel about Love, because we are dealing with Something that is infinite and the only way we can contact God is by and through this unseen, intangible, unknowable emotion that we call love.

God cannot fail, He *will not* fail. This is no wishful thinking on my part. It does not matter if it gets darker and darker, blacker and blacker, if you are cut off on all sides, even if you

begin to blame yourself for the experience that has come to you, the insistent, small voice of God is still saying to you, "Let not your heart be troubled, nor let it be afraid, for I, All-knowledge and All-love, am working unseen in Spirit, My wonders of peace and happiness to perform."

This is the Truth, and there is no reason why each and every one of you should not prove what hundreds have proved before you. If there is some bitterness in your hearts at this time, which like a little cancer grows and grows until it swamps you, you are consciously separated from the Spirit of God, and you must fill your hearts with thoughts of love about the person, persons, or the condition. It is your mental selves that you have to free because the problem is not outside of you, it is within you. *You* are entertaining it. *You* are judging according to facts, to conditions, but they are lies!

How apt we are to misunderstand other people's actions and motives. I know what it is to suffer emotionally, just as you do. I know how cut off we can feel from God, how, at times, we think that, if we had the courage, we would put an end to our lives. But, would that help? The everlasting Arms of God are here, ready to come to your aid.

Fill your hearts with Love and try to act It and just have faith in His All-power. Whatever condition oppresses you, no matter how chronic it is, how unsolvable according to human opinion it seems to be, it is you who have it in your own hands to decide, by your faith, positive or negative, whether God shall deliver you or not. We are not dealing with any limited power but with Something or Someone That is almighty ('The Lord in the midst of thee is mighty to heal') and we must keep our trust 'stayed on Him'.

There is no room for insincerity on our part, we have to *feel* this consciousness of Love permeating us, it must be something deep and true within ourselves, aligning our thinking with the Mind of God.

God is Love. If we know this, then we know that there is no reason for a troubled heart, because the Spirit of Love, of All-good, of All-knowledge, and All-power is working for us, here and now, His wonders to perform, and all is well with us and with our world.

## CHAPTER XX

### **"O THOU OF LITTLE FAITH, WHEREFORE DIDST THOU DOUBT?"**

From almost every direction I hear these words: "God cannot help me. These problems that have come into my life--problems that I, personally, have created--are now so stabilized in my consciousness that, no matter how hard I try, or how much faith I feel I have, I shall nevertheless take this burden with me to the grave."

It is not only by laymen that such sentiments are expressed, I hear them uttered by those who teach of the Presence of God; who teach us that He is divine Love, Omnipotence--all the power in the universe--Omniscience, all the knowledge there is.

We are told that, if we ask anything of the Father, we may have those things, and yet the very persons who preach this gospel, do not, in their own hearts, believe one word of what they say, and the only reason for this distrust of God's ability as Omnipotence, Omniscience, and Omnipresence to manifest Himself as All-good in their lives, is the simple one that they have never had the faith to put Him to the test.

There are two approaches to God, and you are free to decide which of these you will use. The one way is the hard road of facing up to every single problem that is presented to you and then, by and through the development of faith, recognising only the Presence of God where the evil appears to be. When you can consciously put God in the place of every discord then, however steeped in the condition you may be, even if it be the worst type of chronic disease, or the most complete disharmony, poverty, or lack, it will have to disappear.

Every single human being can, and ultimately must, express his divine sonship as power and knowledge and as the consciousness of his true Self, Which is the Presence of God. Whether that is achieved on this plane of consciousness or not is entirely in the hands of the individual concerned.

We have been taught that "as below so above" and that the whole of God's universe is a natural one--that there is nothing supernatural or supernormal about it--and that it is governed by the simple laws by which we ourselves live, and move, and have our existence.

The acceptance of this teaching is the one way.

The second is by contemplation or meditation.

You can find the Presence of God as Knowledge, Power, or Love, and you can so identify yourself with Him, when you have renounced all the things of the world, that you become an integral part, knowingly, of what we would call the Cosmic Consciousness, but no matter how brilliant any architect may be, unless he has practical experience, he cannot build his house; but the man with the practical experience can not only build his house, he can design it and put it down on paper in the form of a plan.

Now I am a very simple, ordinary man, who takes the teachings of the Master and the other great leaders literally; and, if I can be shown one concrete example of a single human being

who has overcome either chronic disease, chronic unhappiness, or chronic lack, then I maintain that the power that that person used, you and I can use also.

I hold that the Omnipresence of God is not more here than there, that His Spirit is not more in you than in me, or more in me than in you. Omnipresence, when you understand It, includes the whole of the universe, so that all of God's creation is permeated by His Spirit, evenly distributed, and the only difference between individuals is that you may have a greater consciousness, a greater awareness of the Presence of God in you, either as health, happiness, or supply than I have, or, of course, the case may be reversed so that I am the one with the greater understanding of this Truth.

If, however, God is the impersonal, spiritual Father of Whom we have been taught, and, if the overriding principle of God is perfect love, then for me to have more good than you have is an injustice. I feel it is unfair that I should have a greater consciousness of God as either happiness, health, or supply than you possess, and that you--no matter how hard you try--must remain in a constant condition of lack of these things.

I believe, regardless of what type of Karmic debt you have brought with you, that the bodies you possess are the creations of your own souls, just as my body is the creation of my soul. All the defects in me, and all of those in you, were created respectively by us. Whatever symbolizes or represents our fate is something that we brought into being as experiences for our own spiritual growth. I believe also that our destiny, that which we are destined to be, is changeless, we have no choice as to that. From God we came out into activity, and to God, Creative Consciousness, we return.

I cannot have any option as to my destiny, regarding it I have no free will whatever, but in so far as my fate is concerned, that which I have brought with me--and *your* fate, which you have brought with you--these can, and must, be changed here and now.

I know it is not easy. I know the tortures through which you pass in your endeavours to attain a conscious faith. I know how difficult it is to believe that one has received when all the evidence before our eyes is negative; but, if you or I would persist in claiming the Presence of God, of All-good in our lives, and refuse to acknowledge the condition as having power over us, we should overcome that condition for, if we persist, it is not *ourselves* carrying the torch, but God doing this, through us. We are no more separate from God than is the ray from the sun. We are not worms of the dust, we are the Spirit of God projected into consciousness, vehicles through which He, Himself, as the Spirit of Life, is experiencing Himself on all planes of consciousness; we are not bodies, each with an indwelling spirit, we are spiritual beings equipped with physical bodies, therefore we are one with All-knowledge and All-Power and there is consequently no power in the condition save that which we have personally invested in it.

You will remember the story of the disciples in the boat, how they saw coming towards them what appeared to be an apparition, or a ghost, and they were much afraid until suddenly they recognised the Master.

Whether this be fact or not is unimportant, it is the Truth illustrated that is significant. The story continues that Peter who was always impulsive, shouted out to Him, as you or I might have done--with gladness and surprise, at seeing the instability of the water overcome and Jesus

walking on it as though that were a natural thing to do--and he cried out, "Lord, bid me to come unto you," and at Christ's response, which you will recollect was, "Come," he got out and walked. Then suddenly the reaction set in, and he thought, "What have I done? This just does not happen! One cannot walk upon water!" And you all know the sequel. He began to sink, and in his fear, he called to the Master, as we might have done, to help him, and Christ, putting out His hand, drew him in, asking sadly, "Wherefore didst thou doubt, Oh! thou of little faith?"

"Here I am," He must have thought, "setting you an example, you ask Me to call you, so I do, and you get out of the boat in all confidence and walk towards Me and then, instead of keeping your mind on Me, you suddenly realise the magnitude of this apparent miracle and you begin to sink, for lack of faith. Why could you not have trusted Me?"

With us it is much the same. For a time we are bolstered up by our faith, we feel an inner stirring of the Presence of God as knowledge or power, within ourselves, and we walk out fearlessly, gladly, triumphantly, and then suddenly the immensity of the thing that we are doing strikes us and we begin to fear, to recognise conditions, to question and to argue, to reason with our limited intelligence that judges by what it can see, smell, touch, and hear, forgetting that behind the finite brain is the Intelligence of God, working independently and saying that through *Him* all things are not only possible to man, but are even probable.

Which road do you want to take?

If you want to follow the road of contemplation, meditation, then renounce the world and all your problems, go up into the hills and sit there quietly and practice the Presence of God, and you will find It.

You will be able to merge your identity with His, to know yourself as part of the Cosmic Plan, one with this Power, Knowledge, and Love, but only spiritually will you discern it and, as far as material things are concerned, you will not be able to overcome them.

You cannot become a great hurdler by sitting down on the track and imagining yourself jumping over hurdles, nor can you become a famous musician--even though you have been born greatly gifted--unless you practice continuously. Every single problem that comes to us is of no value to us if we cannot learn to retain our spiritual mastery, that is, to know ourselves as the Presence of God, Power, Knowledge, Love, in manifestation.

If I did not believe this, I assure you that I would not waste one minute teaching it; if I felt that being was something governed by the caprice of fate, that the good I have, had been allotted to me alone, what would be the object in talking about it? Why not use this faith entirely for the self? Why create responsibility? Why look for more trouble? Is there not enough of that in the world already? But the fact remains that it is true. It is the only thing that I know to be true, the only thing about which I have any conviction at all. It is no mere, blind belief, I am not suffering from delusions, not dreaming dreams, but you in your misery, poverty, unhappiness, and lack are living in a nightmare which, though very real to you, is a phantasy as far as God is concerned--as illusory as is darkness, as unsubstantial as your shadow which is only a reflection of your physical self.

It is our own want of persistency in holding on to spiritual truth, the constant focusing of our eyes upon the conditions facing us, which we see as something greater than the Presence of

God, that clothes these phenomena in reality for us so that, according to our faith, it is done to us.

I maintain--and I think I am right--that once we really know ourselves, and have an understanding of our true relationship to God, our actual unity with Him, at that moment we start off on the right foot. When we have recognised that we and our Creator are indivisibly one, we can build up our faith (as one builds up muscles) starting out from the conviction that any disease can be dissolved, any unhappiness can be changed to peace and harmony, any failure be turned into success, and any lack be transmuted into abundance.

I am not now judging only from my own experience but from what you, individually, and thousands of other students, have accomplished.

Can all these persons have been special servants of God? Were they being rewarded for something? And must the rest squirm in misery, squalor, and unhappiness? Not if Paul stated correctly when he said, "We are temples of the living God," and Solomon adding that, if we will seek this knowledge with all our hearts--not with our heads--we shall find it.

But when? In our next incarnations? Or in the following ones, or in the ones after those?

If it is my destiny to go to God, of what value is it to me to know this if I do not strive after it?

Supposing I have to come from Cape Town to Johannesburg; it is a one-way journey, I may spend a week, a month, a year or a hundred years at any station, but in the end I must get there. That particular terminal is my destiny, my fate is the choice of road, the selection of conveyance, of transport and whether I fly or walk, take a motor-car or a train, travel I have to, though precisely how I go about it, is my own affair.

Of what value is the knowledge of God's Immanence to a starving man, to a diseased body, to a broken heart?

Christ's service to humanity lay in this: that when He healed them of their own false creations--not by changing God's purpose, but by aligning their own hearts and minds with the will of God for them--He proved to them that the Divine Will was for their good alone so that, instantly, they became free.

You, each and every one of you, shall know the Truth, and the Truth, the Presence of God, Divine Love within you, shall set you free.

I am far too practical to accept something abstract and nebulous, it is no use saying to me that God, be He an anthropomorphic being or a cold principle, loves me, yet loves to see me diseased, miserable, and unhappy. For what? An ordinary human being would not treat the child of his bitterest enemy like that! No, we have to shut our eyes to the waves, to the tempest, to the problems that confront us. We have to lift up our vision, lift up our eyes unto the hills, unto the consciousness of the Presence of God within us, and the conditions will assume their proper proportions of nothingness.

It is just as difficult for me to do this as it is for you. It is no easier for me to know God as supply, or health, or happiness than it is for you to know Him as such. I have the same physical composition as you have, the same pair of eyes, and the same appearances present themselves to me--but they are lies, and both you and I must know it!

They are untruths housed in our own consciousness, they are something that we ourselves have thought up, and built up with ourselves while believing in our separation from the Presence of Good within us, a Good Which is waiting, eternally waiting, for our destiny to be fulfilled, for us to be set free.

If I could get you to make the same effort--or even half the effort that you make in trying to achieve something that you know, *and can see*, in a material way--to realise the Truth about your relationship to God, then you would find that freedom; but, because God is something abstract and invisible, and our minds and emotions are governed entirely by outside conditions, laws and causes, we fail to recognise Him for What He is.

Our affairs reflect our consciousness of disease, misery, unhappiness, and failure, yet it is not God creating these things for us, it is our acceptance of an absence of good, our belief in a lack of His Presence Which, should we claim It, would fill full with harmony our beings and all of our concerns.

God gives you a wonderful plan, and all He asks in return for it is that you give Him the substance of faith, so that He can build it in concrete form for you; just as a builder takes his bricks and mortar and builds an edifice, so does God yearn to build for us, but He cannot do this with nothing with which to work. It is faith--your faith, my faith, any human being's faith--that is the substance of things hoped for, the evidence of things unseen. It is the vibrating power of Life Which condenses Itself from a spiritual idea into an emotional consciousness and then into material solidity.

We are the architects, God's is the idea, and this He gives to us. We see the perfect picture and by our faith and actions we do not build it--God does that--but we give Him the wherewithal, and each one of us represents the hands of God that are used by Him.

Every atom of good that you express, every bit of good that I give out, goes forth like a boomerang, and returns, but in an increased measure, and every scrap of evil that we send out, goes also on its way and comes back again with a magnification that weighs us down.

Let us, therefore, keep before us the picture of Peter: first of all, full of trust, then encompassed by doubt, seeing the conditions, and finally lifted up by the words of the Master.

Let that be a parallel for our own lives, but let us keep our minds steadfast, and, when the adverse conditions present themselves, let us call quickly upon the Spirit of God, the Spirit of Christ, within ourselves. Let us give to Him a tiny atom of faith, so small that one cannot see it, on which He nevertheless can work to remove our mountains of difficulties--the lacks, the disease, the unhappiness, the failures, and the discord--because that is exactly what He will do for us when we open up the way.

At the beginning of this article I said that I know that it is your destiny to find fulfilment now, that *now* you can be set free, if you will but make the effort to trust, so, trust now in God, your good, and all the things shall be added unto you.

## CHAPTER XXI

### "THE LILIES OF THE FIELD TOIL NOT, NEITHER DO THEY SPIN"

Quite a number of people are confused about the meaning of Truth, as to just exactly what It is, and what It can do for them. We have been taught that we have to sow before we can reap, and give before we can receive the blessings of God expressed in our personal lives. Then we are also told that it is a 'free gift, not of works, lest any man should boast.' There seems to be some confusion here, on the one hand we have to *do* to receive, on the other it is a 'free gift'; however, it is very simple to deal with these contradictory directions. If you, individually, have the inner consciousness of the Presence of God in you as either your health, happiness, abundance, or success, then those qualities are manifest through you. The 'free gift, not of works' is specifically for the person who has built up the realisation of God working in him, through him, and for him as that which he desires. But the vast majority of people with whom we come into contact do not possess that awareness. Some have it in regard to health and lack other qualities, others have it respecting wealth alone, and some have it only where happiness is concerned, but how is mankind in general to obtain these free gifts from God?

I have said on other occasions that you have to *spend* your prosperity, and (because I have not always been understood aright), I would like to make my meaning very clear on that point.

It happened once that a lady came to see me shortly after I had made that statement from the platform and said that she had been speaking to a member of my audience and her interpretation of spending her prosperity was to go out and buy exactly what she wanted on the assumption that God would provide it for her. I certainly never said anything like that! I said that, if you had the *consciousness* of prosperity, you could buy whatever you wanted, but, if you have *not* that awareness, it is obvious that, when the bill is presented, you will not have the quality or capacity of faith necessary to meet the liability. If you have an absolute recognition that the Prosperity of God is already fulfilled in you and through you, then I say, 'Go and take what you want,' adding, with Emerson, 'and pay for it.'

I have met most of you and each one of you--at one time or another--has said to me, 'I do not find it anything but easy to express a specific thing like health, happiness, or supply, even though I have implicit trust in the Presence of God in me.'

Such a statement is perhaps easily made, but to have a positive belief in the Immanence of God in you is, without question, simultaneously to have the thing in manifestation.

If I say to you that I know God to be my prosperity, I am not making a wild statement, I am not inferring that I *believe* in God as my supply, I mean that I am inwardly conscious of that prosperity and that I can afford to live according to this spiritual perception of affluence, even though I may not have one single penny in the bank.

If you tell me that you have absolute faith in God as health and you are reflecting disease,

then you are mistaken, and the truth is that you have *not* faith in Him as health. There is a vast difference between believing in God and having faith in Him and *knowing* Him. There is a wide distinction between being aware spiritually of the Presence of God--in which case you could not but be materially cognizant of it *as the tangible thing desired*--and in merely believing in His Immanence as that thing, in which event it would *not* express for you because, instead of having the spiritual *knowledge* that invariably gives rise to outward manifestation, all you would have, would be a quality of hope which would be quite impotent to bring forth for you since it would be based on nothing higher than fallible, human thinking and would have no safe and sure foundation. I have often pointed out to you that, until you can realise that there is unequivocally no separation between you and the specific good you desire, that good will always appear to be in the tomorrow.

People tell me that they "work" for their good. They work for the consciousness of prosperity, of happiness, and of health. Why? Do *you* work for any awareness of the living Substance that you breathe in, which is your very life, or do you accept your natural birthright with thanksgiving? You are not even sensible of your breathing! It goes on automatically and, when you start to 'work' on it, you get out of breath. You have to forget about it before it falls back into its regular alternation of inhalation and exhalation.

I do not have to *work* for something that is mine! It *is* me. God-spirit *is* me as prosperity. He *is* me as health, as happiness. When I begin to work for these, I admit separation, I acknowledge the fact that they do not inhere in me, and in my striving after them I break the contact between myself and God. It is a matter of *realising* our oneness with Him, and, when there is any question of affluence, let us be quite sure that we have the consciousness thereof before we begin spending something of which we may have no spiritual awareness. The best way to gain this is to give, for then 'ye shall receive', "Sow and ye shall reap." Let us therefore be unconcerned about 'demonstrating'; if we have a certain amount of happiness and abundance, and still lack health, we have to give of it, even if we are sick or diseased. We have to try to realise that we *are* this very quality, that God-being-us *is* our health.

Quite apart from the 'free gift not of works, lest any man should boast' we have another statement of tremendous importance concerning the lilies that 'toil not, neither do they spin, yet Solomon, in all his glory, was not arrayed like one of these.' What does the lily do? Is not all the beauty of that flower--form, colour, and texture, merely the expression of God's self-awareness as Beauty manifesting through the entity that we call 'lily'? It simply unfolds itself from the bulb as perfection but the human being is so conscious of his limitations, of his lack, unhappiness, or illness, that he begins to strive to bring perfection forth instead of keeping his mind within, identifying himself with his true Self and letting *this* Self Which is the very Life, Love, and Soul of his being--God--externalise Itself naturally.

There is another way of demonstration, by and through the exercise of will power, if you can persist in it, but it is a long and hard road, and when, ultimately you do succeed in bringing about what you are seeking you are utterly worn out and depleted. Faith does not need to struggle for It is Knowledge, a consciousness in the individual that 'I am *it*,' that Love is the Presence of Health even where the malady seems to be. In that case, where is the need of

demonstration? What is, does not have to be brought forth! We make the mistake of allowing the body to attempt to overcome something in order to contact the soul, while actually the soul is trying to contact the body so that it can find through it its own self-expression. When you come to the point of realisation, you have reached the place where your Spirit within you, your individual soul, tries by way of your desires, to free itself through your bodies as peace, health, and supply. It is not something that *you* have to battle for.

Can you imagine the Master and the other great world teachers sitting down all day long in meditation, trying to identify themselves with God, trying to drag His Substance into being either as health, happiness or supply? Of course not! They were so aware of their true identities that through this certainty, this understanding of Truth, they were able to say: "The Father has already accomplished it, before I even call for anything, He has already responded through me, and while I am yet speaking, it is finding expression." It is a tremendous thing this inner conviction that 'I and my Father' are not separate, but one, so that we can never for one single moment get away from His presence, and not for a second of time can He be absent from our bodies or affairs because He is that pulsating Presence of Life, that we cannot define, but which holds within Itself absolute fulfilment for each and all of us.

I know how you strain and struggle, for I used to strive and toil in the same way to bring about a demonstration of--maybe--five shillings! praying, praying, praying to God to give me the Substance of that money; and, when the realisation dawned, I discovered that it was not *I* praying for five shillings, but the soul within me pleading for freedom through me, and, when I stopped clamouring, having thrust the thought of lack from my mind, the good I was seeking became manifest as naturally as my breath comes and goes when I am breathing rhythmically.

Let me repeat, it is not a question of compelling, it is one of awareness, and that you cannot define. I cannot tell you what it means or explain how it feels to be conscious of something as an integral part of myself. When I, or you, have the awareness of God as health, happiness, or supply, we cannot put into words for one another what this is. It is inexplicable, but it is not by any means an abstraction, it is an exact experience. It is a full consciousness, an unqualified knowledge that the thing itself is in being, in existence, and it is *that*--not money, not health, not even happiness--that every single human being is seeking. That is why we of the School try to make you *feel* what it is like to have the awareness of God in some specific direction and it happens sometimes that one of you tell *me* of the consciousness of some particular thing that you have attained that has not yet unfolded for me. *I* partake of it, understand it, interpret it, but I cannot *feel* it until it has been my own personal experience.

This profound, intimate perception is what the Master had in mind when He said: "Ye shall know the Truth"--the Truth that every single thing is already in being, EXISTS, and that every single desire cherished in the human heart is the Truth unfolding Itself through that person, and, when the individual becomes aware of it, he is "set free" from all his limitations.

He no longer looks--as you do--for results. You, because you have not yet recognised that your desire is an integral part of yourselves, look for manifestation, and that very looking is an admission of separation. If a thing is *within* me, it does not make sense for me to look *outside* myself for it.

It is not easy when you have creditors to satisfy *not* to look to channels, not to wonder whence the supply is coming, or what idea God will give you that will bring it forth, but the idea and the Substance are one, and the idea is *within* you, and is itself the solution you are seeking, it is your prosperity and, if you will turn within and recognise it as such by *identifying* yourself with it, not by striving *for* it, but just by knowing it and seeing it with the inner eye, it must, and will, express itself on the outside in your concrete, visible world.

This might happen through some channel that is a thousand miles away, for distance is of no importance; that avenue, that is to all human sense so remote from you, is intimately connected with you. There is--let me say it again--*no separation*. You are just as much parts of me as your arms are parts of your bodies; and we are all as much a part of God as the universe is part of itself. It is this realisation, this integration of ourselves with our Maker that we are seeking; when we really grasp it, we shall know that every human being is part of the One, so that your good is my good and mine is yours. As I share your successes of either health, happiness, or abundance, so do they become a part of me; if, however, I envy you your good, that envy also becomes a part of myself and is all I shall eventually receive, I shall get nothing else.

It has been stated by a psychologist that doctors are beginning to discover that most of the diseases to which human beings are subject are closely bound up with their own emotions and repressions. Cancer, for instance, is only the outer expression of an inner turmoil; the sufferer is tormented by some condition in his life that he cannot overcome; he feels fenced in on all sides, either by the circumstance itself or by some moral or conventional law that he cannot defy, and it is this sense of frustration, this inability to give vent to his feelings, that causes these to boil over in this particular form of disease.

Two thousand years ago Christ gave us the answer to this. There is nothing that psychology uncovers today that He did not, in His time, teach concerning the source and origin of freedom. He said: "Love one another." Love frees us, it is the all-embracing solution, it liberates us from our complexes, our inhibitions, our diseases, and our fears.

If, for example, you say something unkind about me, there are two courses open to me. I may react constructively because I have learned to love, in which case the injury will bounce right off and have no effect upon me; or I may want to be revenged on you and, if I cannot satisfy the urge, my inner tumult will increase and increase until ultimately it must burst out in some form of negation.

"This is My commandment I give unto you, that ye love one another, as I have loved you," said the Christ, "for this love is the Truth, and the Truth shall set you free." Can you receive this in the consciousness that it is a GIFT, not something to be worked for, but something to accept. Can you understand that the thing you desire, that you are so fervently seeking--health, happiness, or prosperity--is yours already? Do not try to analyse, only accept--without demur, just as, without question, you receive the oxygen that gives you life. If you can do this, then 99 per cent of your battle is won. You can then live in a state of peace where all anxiety leaves you, where all worry dissolves itself, where all fear goes up in smoke. That is the kind of faith that the Master had and that many thousands of people have won today. They did not

achieve it by striving but by giving up the battle. After years of struggle, fighting, straining, they came to the point of letting go. They realised that, although they could produce a certain measure of material success, they were yet impotent to bring the things they so greatly desired to pass; but, when they abandoned the issue and emptied their minds of all the conditions, fears and negations that they had entertained for so long, their body temples were consciously flooded with the Spirit of God--the health, happiness, supply, and security, that constituted the solutions to all their problems and all was well.

Like the lilies we have not to toil, nor need we spin, for it is the Father's good pleasure to fulfil in, through, and for us, His Kingdom of Perfection, this day.

As we hold, faithfully and persistently, to the Truth, before our journey closes, we shall find the stubborn thistle (of negation) bursting into glossy purples that out-redden all voluptuous garden roses.

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