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PREFACE.

THE following pages have been written out of twenty-six years' experience in exercising the healing ministry as an ordinary parish priest. There are many books on the subject which deal with results; one of the best is *Stretching Forth Thine Hand to Heal*, by Richard Spread, which also deals with the anointing of the sick with oil. I have not mentioned "Holy Unction," as it is called, though I often use it. It is one of the sacraments of the Church, and is usually administered as part of the sacramental ministry. The subject is adequately dealt with in the chapter on the visitation of the sick by Charles Harris, D.D., in *Liturgy and Worship*, published by the S.P.C.K. Dr. Harris also deals with the question of exorcism in the same article. For fuller information about contemplative meditation, I recommend *An Introduction to Meditation* and *Stillness and Strength*, both by Miss M. V. Dunlop—to be obtained from the Guild of Health office (for 2/9d.), 8, Kensington Park Road, W.11.

I am aware that my psychological terminology may not be what some readers are used to, but it is difficult to find any psychologists who agree about terms. I hope I have shown that Christ's ministry of healing is part of his whole ministry to men, and that I may have indicated the need of deeper understanding in its exercise.

I am indebted to Joan Lawrence, who has read the manuscript and helped to clear up a number of obscurities.

JIM WILSON.

St. Mary's, Somers Town, N.W.1.
June, 1946.

HEALING THROUGH THE POWER OF CHRIST

CHAPTER I.

GOD, THE CREATOR AND REDEEMER OF ALL.

THE Church's ministry of healing is the ministry committed to the Church by our blessed Lord himself—and the Church in its widest sense is the family of all Christian souls. The Church was meant by Christ to be the body through which he would carry on his work in the world. He lived in the world, and he carried on his ministry of healing and preaching. Then men nailed to the cross the hands that had been laid upon the sick. They silenced the tongue that had spoken the words of healing. The feet upon which he had walked about doing good were nailed and helpless. From that moment he had no body through which to work, until he formed his Church and sent it into the world to be his new body through which he would lay his hands on the sick, through which he would teach men, and through which he would go about doing his work.

The Church's ministry of healing is just the continuation of the healing ministry of Christ on earth. Our Lord's healing ministry was not something quite apart—not a sort of extra to his other work; it was a normal and necessary part of his whole work of redemption. Redemption is the cleaning up of the mess and muddle and havoc wrought in God's creation by the sin of men. It is his work of recalling men to the purpose for which he has made them; the work of restoring the whole creation—both spiritual and material—to the purpose for which God has created it.

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The work of redemption, therefore, includes not only the work of healing the body and soul, but the healing of the nations. It includes the healing of the whole life of mankind on earth. It includes the whole social reconstruction of the world—though, sad to say, many people think of that work as completely apart from God's purpose.

St. John reminds us that the whole creation was made by God through His Eternal Word. "In the beginning was the Word and the Word was with God, and the Word was God . . . All things were made by him and without him was not anything made that was made." It was through the Eternal Word that God made the world. He took flesh and was incarnate, and came into the world which he had made to recall it to the purpose of God. that means, to recall everything in the world—the way in which we use material things, and our whole way of life, as well as our bodies, minds and souls—to God's purpose, in order that they may show forth the beauty, the perfection and the wholeness of God's life.

Jesus Christ is the Word which was made flesh, and God was ever expressing himself through the Word. The doctrine of the Trinity is fundamental to our understanding of the healing ministry of the Church. When we think of God as a Trinity, we are thinking of his complete and perfect nature: the Father always expressing himself through his Word, and the Word always responding to the Father, and then the Word continuing that expression of the Father in the whole creation—creating everything with the purpose of its expressing the Father and showing forth his glory; the Holy Spirit inspiring men to achieve God's purpose.

This can be illustrated by thinking of our own nature. There is the spiritual part of us which we call our soul—

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our real self—which is something invisible except as we express it through our bodies. If I am miserable or unhappy, I express that unseen spiritual state by my looks; if I am joyful, I do so in another way. So I am always expressing myself through my body, and my body responds to my inner self, and is continually giving back to it that which expresses it. Then, because I have a creative spirit, I want to be continually expressing myself still further through my body: if I am musical, I want to create music; if artistic, I want to paint or to write poetry or do sculpture; if I am a potter, I want to mould clay into useful shapes and pottery; if an engineer, I want to have my part in creating a machine. My music, poetry, or my medium is not myself, but is expressing something which is within myself. The world is no more a part of God than my picture is a part of myself. The world is that which the Eternal Word has created to be the means of expressing the Father. We are always trying to extend the expression of ourselves in creative ways, and so God—through his Eternal Word—is ever striving to express himself through the world which he has made and through everything that is in it. In the same way our human nature is made by God to be the expression of his own nature, of his character, of his Spirit, of his fulness of life, of his wholeness and of his perfection.

Then we come up against the fact that the creation which the Eternal Word has made for that purpose has been spoiled by sin, and our human nature—as part of it—is spoiled by the disharmony of sin. And that disharmony expresses itself in disease—it may be in mind or in body, or in society. So the world—God's creation—and our human nature are disordered by sin, by greed, cruelty and injustice, and all those other things which are the expression

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of sin. And these, when they have grown sufficiently, result in an intensification of greed, cruelty and injustice which we call war. War is only the bitter intensification of the chaos and cruelty and evil due to sin. This lack of harmony we also see in our human bodies as expressions of dis-ease—lack of harmony of mind and soul.

Christ came into a human nature made by him to be the means of expressing God. God's son could not have appeared in this world in any other form than human nature, because human nature was the only part of his creation which was capable of expressing God fully. So he came into it in order that he might redeem man's whole life, and the life of the human race, by restoring men into fellowship with himself. He came also to restore man's use of things, for the material things of the world are also made to express God: the flowers and the trees are all expressing something of his beauty, so are the hills and the valleys and the sunshine. So Christ came into the world to redeem our human nature and to teach men how to restore the material creation and the social life of man.

In the Holy Communion service, where we take bread and wine which are representative of the whole material creation, we make those material things really express God's spirit of love and justice and fellowship—and thus make them a true sacrament—by the manner in which we use them in fellowship with Christ and with one another: breaking them, dividing them and sharing them. In contrast, most material things are not being used for the benefit of the whole race, as God intended, but in selfishness.

Christ came and lived our human life as God means all lives to be lived, and showed how our human life could express God. "He that hath seen me hath seen the

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Father.” He showed us how the human results of sin could be healed. By his life, by his works of healing, and by his teaching, he showed us how life should be lived if it is to fulfil God’s purpose. He called men into fellowship with himself in this whole work of redemption and restoration, of which the healing ministry of the Church is a most vital part.

We see Christ healing all those who came to him, and we have no record of his ever refusing to heal anyone. His attitude towards sickness is that it is one of the effects of evil: “this woman whom Satan hath bound,” he said to the woman with the spirit of infirmity; “Son, thy sins be forgiven thee,” was said as a prelude to “take up thy bed and walk”; again, “go, and sin no more, lest a worse thing befall thee.” Our Lord never said that sickness was “the will of God,” or that it was “God’s fatherly correction,” given to us by the love of God to teach us something that was good for us to learn. It is hard to get away from these ideas, because for so long the Church has told us that sickness may be the will of God.

One of the first things we have to learn, if we are to have real faith, is that there never can be the slightest doubt that it is God’s will to heal. If “God is love,” and if he is light, if it is true that “in him is no darkness at all,” if he is “the Lord and Giver of life,” then he cannot contradict his own nature by willing disease. Our Lord’s attitude to sick people was identical with his attitude towards sinners; he always saw the truth about people—about sinners—as well as the facts. For instance, he saw the facts about Mary Magdalene—that she was possessed by seven devils. But he also saw the truth about her—that she could be one of his saints. He saw the facts about Peter—he was a weak and impetuous person in many ways

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—but he also saw the truth, that Peter could be the strong leader of his apostolic band. He saw the facts about Zaccheus—that he was a tax gatherer and an oppressor. But he also saw the truth—that he could be one of his disciples, and a generous man.

Our Lord always saw behind the facts of a person's life, that each one was made in the likeness of God, that he had got God's spirit in him. That spirit was the substance of the person's life, and was meant by God to find expression in his whole life and personality. Treating sinners from this point of view, our Lord gave them a respect for their human nature. He enabled them to see what they were capable of becoming. In the sick person he saw that the body was not intended to express disharmony and disease: there was in each sick person a Life working for their healing; there was the very life of God. If only their mind and soul could be brought into perfect harmony with the body, it would release all the power of the spirit of God in them for their healing.

Our Lord aroused their faith, and said: "according to your faith, so be it unto you," knowing that by the power of his life and his spirit within, they could become what God meant them to be. He gave them faith and he gave them expectancy that God's purpose and God's will was going to be completed for them.

The whole basis of the Church's ministry of healing lies in the fact that God has made the world in a sacramental way. Everything that has been made is made to be something which expresses God, and so men are made for life, and for fulness of life, and by the power of Christ's redemption—by bringing harmony into their lives once again—they can be healed. And so our Lord told his disciples to go out and heal the sick; to have fellowship

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with him in his work of restoration. That is the ministry of the Church in which we have a part. I believe that the whole Church is meant to be the fellowship of those who, with Christ, work for his purpose of the redemption of the world, and that we can have and should take our share in that work of healing.

CHAPTER II.

CHRIST HEALS AS PERFECT MAN.

OUR blessed Lord is the great healer with whom we must always work, whose methods we must try to understand. It is not enough for us to say that Jesus was God, and that in consequence he was able to heal all sickness and disease. Many people do say this, and then they take up the attitude that all that is needed for healing to-day is faith and prayer, and that God will do the rest according to his will. If the sick person is not healed, in answer to prayer, they think that it cannot be God's will to heal, or it is not the moment for him to do so. People who think in this way often resent any enquiry into our Lord's methods as irreverence. But Christ definitely committed his healing work to men, and expected them to heal in the same way that he did. "The works that I do shall ye do."

When we say that Christ was God incarnate, we do not mean that at the incarnation some strange divine being from a far distant heaven came to dwell in a completely different and alien nature which we call "human nature." We do believe that God has been present, by his divine immanence, in every progressive step in creation, which has led gradually to the creation of human nature, made by him to be the means of his own activity and of his own

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revelation in the world. Human nature is therefore akin to the divine nature. It is the sacramental means of the divine expression. We are indeed sons of God. We are born not merely "of blood, nor of the will of the flesh, nor of the will of man, but of God." We are made in the image of God, and when we receive Christ as the incarnate Word of God and maker of our nature, we do become sons of God consciously, knowing that our nature derives from him and is akin to his. In Christ we see not only what God is, but what man is made to be. We see also that complete and perfect humanity is divinity incarnate. We are none of us anywhere near being human yet; we are most of us more or less inhuman, unnatural, degraded, and below the standard of humanity.

We can say, then, very truly, that our Lord's healing work was done by the power of his perfect humanity and by the use of powers which he had as man, powers which we also possess but have not yet learned to use, because we are not yet fully human. Christ was the norm of humanity. He healed as man, knowing the indwelling power of God's spirit in man. "My Father abiding in me doeth his works." His works of healing were "works," not miracles in the sense of their being done by an intervening power from outside which breaks the laws of God in nature and in man.

We believe that Jesus was perfect in character: we must also believe that he was perfect in mind, both conscious and unconscious, with perfect harmony and integration between the spirit and the mind and the body. We believe that he was sinless: we must also believe that he was free from that inheritance of sin which plays such havoc in our unconscious minds and is the source of so much disharmony in mind and body, and of disease in both, and

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of so much confusion in our judgment and intuition, and which weakens our unconscious faculties.

We have unconscious faculties, some of which have little play in our life in this world, but which are vital to the soul's activity, and which are probably the faculties of the soul which will come into full use only in the next life. In the unconscious we have the faculty of intuition, of knowing without direct factual information: this is the power of omniscience in a minute degree. We have the faculty for telepathy, of knowing what is in other people's minds. We have the power of perfect reasoning. We have the power of perfect memory, not only of things which have entered our conscious minds from birth, but of things before birth, a cosmic memory. We have also a faculty by which we can perform levitation, the power to move ponderable bodies. But most of these faculties of the unconscious mind are seldom used, and some of them are only brought into use under very exceptional and abnormal circumstances. Christ would have all these faculties in perfect proportion and in perfect harmony with his conscious mind, implemented by his perfect wisdom and understanding and sympathy.

A warning must here be given to those who might be tempted to use and develop their subjective faculties and powers. Our Lord's subjective faculties were always under the perfect control of his reason, and were never allowed to usurp control. The soul and the unconscious mind are always subject to the control of suggestion, and must therefore be limited in reasoning power. If not controlled by objective reasoning, they may become the prey of human passions, emotions and suggestions. Herein lies the great danger of what is commonly called "spiritualism," or "spiritism," in which subjective faculties are used and

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psychic phenomena are produced, in ignorance of the fundamental laws which govern them. The danger to the soul and to the moral character, and to the integrity of the mind, in the practice of spiritism, is immense.

But while the perfect harmony within Christ fitted him to be the perfect and unerring healer, it also pointed to the fact that this is man's heritage, and that, as he becomes more perfected in character, wisdom, understanding and sympathy, man will be able to use these powers, as Christ did.

So Christ committed his ministry of healing to men—"As my Father sent me, even so send I you."—"The works that I do ye shall do, and greater works than these shall ye do, because I go to the Father," that is, "because I shall be in you as the Father is now in me." When he sent the seventy disciples out to prepare the way for his coming to the villages of Galilee, he gave them authority to heal the sick. It was the same when he sent the twelve upon their missionary journey and when he sent out his Church. If we are to exercise the Church's ministry of healing, two things are required. Firstly, the most careful study of Christ's methods, and, secondly, that we shall learn to know the reality of the indwelling spirit of Christ, and thus ourselves become more truly human and integrated personalities.

CHAPTER III.

THE SECRET OF CHRIST'S POWER TO HEAL.

LET us ask in all humility—what was the secret of Christ's power? As we have seen in the last chapter, there is no question that he had a power which we do not as yet possess. Not only did he heal unerringly, without what we call "failures," but he impressed people who saw him do his works. They were amazed at his wisdom, his power, his authority, as well as his speaking. Though we do not as yet possess this power, our Lord evidently expected that we would be able to achieve a large measure of it by our union and fellowship with him, and that in consequence we would be able to do the works which he did "and greater works than these."

The first secret of his power was his splendidly balanced personality. Our human nature has two very distinct sides, though it is not possible to draw a hard and fast line between them. A large part of our nature derives from our animal forebears through the scale of evolution or creation. But we also have gifts and capacities which are higher and more definitely spiritual than any which the animals possess—though some of these can be seen in rudimentary form in the animals. We have capacities for the expression of self-sacrificing love, wisdom, mercy, justice, beauty, goodness and truth, as well as a deeper experience of joy and peace and freedom than any animal can enter into. These capacities enable us to express in our own lives the attributes of God's spirit and character, and thus to grow into his likeness. Certain capacities which we share with the animal creation—self-centredness, hatred, and all the physical capacities such as sex and hunger and greed—

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are not in themselves evil ; they may be useful and necessary equipment for life. But, having deeper and more spiritual capacities and a fuller intelligence and a large measure of free will, we are different from the animals. They do not sin when they follow their unconscious instincts. But man stands continually at the cross-roads, with the choice before him of co-operating with God's purpose and with the higher instincts of his nature, or of not co-operating. Using our free will, we choose whether we will follow the prompting of our higher nature or our lower. We are created as responsible beings in God's sight, and as such are capable of attaining great spiritual and physical heights, as well as of falling to great depths of degradation

It is our consciousness which decides which of our capacities will find expression in our lives, and which will mark and form our personality. If we are deeply conscious of joy, we are happy ; if of sorrow, we are unhappy ; if of power, we are confident. If we are conscious of weakness in face of some duty, we are anxious. This sense of joy, or sorrow, or power, or weakness, arises out of the contents of the unconscious mind, and it will not arise at all unless thoughts of joy and sorrow or power or weakness have gone down deeply into the unconscious. Our personality depends, therefore, largely on the forming of our unconscious from which our consciousness derives. If we know the reality of God's spirit within us, so that we dwell often in thought upon his power, peace, love and wisdom within us, we become calm and confident, and our personality begins to reflect his spirit.

We often think of our Lord as a great teacher and a healer, but we seldom think of him as a deeply religious man with a deep religious experience of his own. We read of his three years' ministry, but we seldom think of

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the twenty-eight years spent in preparation for that ministry. We know something of his habits of prayer from the Gospels, of nights spent in prayer. But prayer is not learned in a day, and his habits of prayer, which made him a man of prayer, must have been life-long. He didn't spend nights in vocal prayer, and probably never used intercessions such as we know them in litany or paper forms. His nights of prayer were much more probably spent in close fellowship with and awareness of his Father's spirit within him. He had a great sense of his Father's life and power within him. "I am in the Father and the Father in me." The result of this was a deep knowledge of God, a calm faith, a deep dependence upon God, a deep love which went out in understanding and desire to help others, and a true sympathy.

So much of our sympathy is mis-directed. We think of some ill which afflicts someone we know; we suffer with them. Our intense thought of their suffering, however, only makes them more conscious of their trouble, and thus increases their suffering. Our Lord would not be unaware of the fact of their suffering, but he would be far more aware of the reality of God's indwelling spirit already working within them for their healing, perhaps hindered and thwarted of its purpose by some sin or other obstacle. He would have a unity of purpose with that indwelling spirit, that is, with God's purpose, with the will of God to heal and to perfect. That is the true sympathy which heals.

It was this consciousness of God in himself and in all men which formed his personality and was the secret of his power.

But power must not be mistaken for force. Power is a sense of adequacy. If we feel weak or afraid, it is generally

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because we feel inadequate to meet the circumstances that face us. If we are walking through a field in which there are cows, and suddenly see a bull coming towards us, we are afraid. If we knew that we could run twice as fast as the bull and easily jump the gate to safety, we should have no fear. We might even enjoy giving the bull a run. It is our sense of inadequacy which makes us afraid. We sometimes wonder why God doesn't immediately heal us or relieve us of some unpleasant circumstances. We are confusing power with force. God can only help us on the deeper level of the spirit; he can change our consciousness by healing the unconscious forces which mould our consciousness, and enable us to feel adequate to the circumstances. From this change on the deeper level of the mind and soul, there comes the natural expression on the physical plane in accordance with the law of nature.

Christ was ever conscious of God within. He never felt inadequate, and he never was. "With God all things are possible" was probably a life-long spiritual experience which he desired us to know.

With this great personality, whose secret power was the awareness of God in himself and in all men, went his wisdom. His judgment was perfect. Wisdom is not a matter of books or of book learning. We should never, of course, despise the accumulated experience of the human race which comes to us in books, but true wisdom is of God, and can only be learned by waiting upon God and receiving it from him. None could withstand our Lord's wisdom; he was never wrong, and he never hesitated. His insight or intuition was also perfect. "He knew what was in man." He seemed to know who could be healed, and he saw clearly what was the cause of the sickness and the barrier to health. He saw how far there was the

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co-operation which is faith. Intuition is one of the capacities of the unconscious mind. It can be trained, and our Lord's use of it was helped by his faith and his true sympathy.

Lastly, his authority was unique. He was never uncertain or vague. He knew his power and its effect, and was certain that, given the change in the mind and soul, the outer circumstances would respond. So he spoke and acted with authority. Here, then, was the secret of his power: his marvellous personality trained by a deep awareness of God, his faith and love and sympathy, his insight and wisdom and power, all directed by an unerring authority. Can we ever become like him and have the same power? All that we can say is that we have the same capacities in our human nature which he had. In the measure that we develop and train those capacities, and in the measure that we attain to the same consciousness of God and to faith, shall we be able to do what he did. "According to your faith, so shall it be unto you."

CHAPTER IV.

HOW DID CHRIST HEAL?

WE may now in reverence ask the question: How did Christ's power work?

Firstly, there was the enormous influence of his personality. We know the immense power of personality for good or for ill in people who are far less forceful than Christ. Personality is a spiritual force and influence which makes itself felt upon others. It may be that by telepathy we share the deep unconscious convictions of another. Those who came to our Lord were aware of, or at least

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felt the influence of, his wisdom, his faith, his sympathy and understanding. It made them expectant of great things.

Secondly, Christ knew what conditions were needed for healing. So he knew who could be healed. There were many impotent folk round the Pool of Siloam, but he only healed one. He required co-operation, either from the sick person or from friends. There must be desire for healing, and in most cases intense desire. How often we find this lacking in people who ask for healing to-day! There are compensations for illness: it is a way of getting sympathy which can't be got in any other way. It is sometimes an escape from something which we dare not face. It is a relief to lie up and let others decide things for us; and so we don't really want, in the deepest part of our minds, to get better. But Christ was known as a healer, reports of his works of healing spread far and wide, and the whole message of his gospel was of life. He gave people a new desire to live and a new purpose in life. People came to him with ardent zeal and determination to be healed. As you read the story, you can almost see blind Bartimæus leaping up and throwing away his stick, and shouting after Christ in his determination to get to him and in his certainty that he will be healed. And you can hear the woman with the issue of blood talking to herself: "If I can only touch the hem of his garment, I shall be healed." Christ himself was amazed at the certainty of the Centurion that his servant would be healed, and the four friends impressed him with their determination: "seeing their faith," he acted at once. These people came with intense desire and confident expectation. This called out and aroused faith. And faith is much more than belief. Belief is a cold, calculating

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action of the conscious mind. Faith is a deep-seated conviction in the unconscious mind. It arouses emotion, confidence and joy. It knocks out the censor in the unconscious so that there is no lingering doubt, and "all things are possible to them that believe" in this deep way.

Thirdly, Christ was not only a healer. He was a man who loved men, and they instinctively felt it. He loved them because he knew that God had made them and because he knew that God's life was in them striving to find its self-expression. He saw what they were made to be, and so he enabled them to see that they could be different to what they were. This called out their love for him. Love is a very deep emotion. It calls out all the latent and hidden reserve in our nature. We see this in the way that a mother will find strength to sit up night after night to nurse her sick child. And, when anyone is really in love, every faculty is enriched and invigorated. Love calls out all that is best in us and directs it to the purpose we have before us. It harmonises our whole nature.

Here, then, were the conditions needed for an enormous change on the deep level of the unconscious mind and in the soul of the sick person. Strong expectation, co-operation, desire, confident faith, and a deep stirring of true love. All these were united and directed to the purpose of harmonising the deepest springs of life; these were reinforced by our Lord's own faith, by his authority, by his words, and by the laying on of hands or some other action. In this way all the natural processes of healing within the body were set in motion so vigorously as to affect the whole body, through the nervous system, and bring about the change in the cells in the body in such a way as to give health and healing immediately.

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Our Lord's works of healing were most of them accomplished at once. To-day, there are many works of healing being accomplished through the ministry of the Church, some of which are immediate, some of which take a little time, and some of which take a long time. It would seem that the time factor depends largely upon the depth and intensity and completeness of the response to God, and of the co-operation with the healer through whom God acts.

We may, I think, go a step further in our understanding of our Lords' healing by considering the way in which the natural processes of the body work.

Faith and love are the deepest emotions which we possess. And the emotions seem to be the link between our spiritual and mental activity and the physical. Much emotion is stirred by thought, and each emotion has its own appropriate physical expression. Fear results in trembling; the hair may stand on end; it increases the sugar in our urine. Anger increases the pace of the heart and changes the look on our faces. Love brings confidence and a light into our eyes, and so on. These physical conditions are produced by the internal glands which are set in motion by the appropriate emotion. The glands secrete chemical solution into the blood stream, and we are told by American scientists that the chemical content of the secretion from the glands is different for each separate emotion. Some are actually poisonous to the body, others are stimulating and helpful. It is recognised to-day that many diseases are caused by wrong emotional states of mind. Gastric ulcers are common among bus-drivers and are due to the strain of their occupation. Duodenal ulcers are common in people who are under long strain and worry. Some forms of rheumatoid arthritis may be due to a resentment which has become habitual. Grave's

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disease often follows a long strain in nursing a relative. It would seem that the negative emotions are harmful to the body, while the positive emotions such as love, joy, peace, confidence and faith are uplifting and helpful. How naturally, then, would the deep emotions of love and faith and joy aroused by our blessed Lord set in motion those natural processes implanted in man's nature by God himself and, by the harmonising of the deep levels of life and by the stimulation of the body, bring about the complete healing and fulness of life which he purposed for man.

CHAPTER V.

THE FAITH WHICH IS NEEDED

WE have seen the importance which our Lord attached to faith. Faith should be the attitude of mind of the sick person towards God and himself: an attitude of deep confidence and expectation which allows no place for doubt. If we are preparing a sick person for healing, we must be sure that he has faith; quite often those who seek healing are lacking in this necessary condition. They have a surface conviction that God can heal them, but their deeper conviction has been formed by ideas of God which give them a doubt that he will do so. This conflict between the reasoning of the conscious mind and the deeper convictions of the unconscious mind is the cause of much disharmony and illness.

Many people derive their whole idea of God from the Old Testament, which they have learned to read uncritically. They have been taught to believe that every word and every book of the Bible are of equal value and

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truth with those of the New Testament. It is all "the Word of God" to them. They make no allowance for the human element, with all its aptness for misunderstanding, through which God has given his revelation.

What do we believe about the Bible? The Bible is, to start with, a collection of books, some of which are very primitive, some historical, others devotional and prophetic some giving spiritual truth in story form. The New Testament books are modern compared with the early Old Testament writings.

The Bible is also the history, firstly, of man's search for the truth about God and of his gradual understanding of God's character, and of his slow adaptation to the truth as he came to know it. Secondly, it is the history of God's revelation to man and of his dealings with men. This, too, was a gradual revelation, given as men were gradually prepared to receive it. The Bible is not a direct communication from God: the revelation was given through fallible men and was often mixed with their own primitive and inaccurate ideas. It was not till the coming of Christ that the fulness of truth was revealed; and so the ideas of God which we find in the Old Testament have always to be checked by the full revelation given by Christ in the New Testament.

Abraham is probably the first historic character mentioned in the Bible, and before Abraham the world was pagan. Abraham was brought up amongst pagan ideas of God. He thought that God required human sacrifice, and was prepared to offer his son Isaac: but in the process of making the offering he came to realise that God valued human life more than sacrifice. He also came to know that there was one God; and that his character was righteousness; and that the only way in which man could

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serve him was by living in the spirit of righteousness with his fellow men. This belief became the basis of all true thought about God, the basis of all true religion. But it was a long time before this truth was assimilated, and many of the pagan ideas of God continued to be mixed with the truth. The pagan idea of God was that he was like an eastern king or sultan : a person of uncertain temper whom one must catch in a good mood if one wanted anything from him ; one who must be propitiated with bribes and offerings. At other times he was easy-going, and would grant any request, The Israelites only slowly emancipated themselves from these pagan ideas, and in the Old Testament we keep finding such ideas mixed up with the truer ideas of God which they were learning. Thus God is often represented as cruel and vindictive, ordering the massacre of whole populations. Much is made of his wrath, and of his hatred of those who were not Jews or were the enemies of his people. Even David, who had deep and true spiritual ideas of God, thought that God only existed in his own country, and that if for a time he went to live amongst the Philistines he must worship the God of the Philistines. The great prophets of the Old Testament, who put forward the highest and most ethical ideas of God, were generally in a minority of one, condemning the pagan ideas which were prevalent, and suffering martyrdom in consequence.

It was only when Jesus Christ came that the whole truth about God's character was revealed and taught. Christ taught us to know God as the Father, as perfect Love which never changes, as Life which is ever in us and around us, working to heal and to give fulness of life to all. Thus we come to know that God never can be hard or cruel or deaf to our prayers. His will is always to do good, and to think

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otherwise of him is to deny the reality of his love and to make him untrue to his own nature. God can never will sickness, for he is Life. We must therefore correct by the teaching of Christ the pagan ideas of God which we find in the Old Testament.

If a sick person has absorbed these Old Testament pagan ideas of God and accepted them as true, then, deep in the unconscious mind, there is a conflict between these ideas and the Gospel message of God's love and the idea of his purpose of healing. There will be deep-seated doubt, which may come to the surface of the mind in thoughts such as: "It may not be his will to heal me"—it may be "God's fatherly correction" for me—"God may have said no to my prayers"—"He may want me to suffer this." And where such doubts exist, there cannot be the creative faith which is needed for healing.

In some cases this deep-seated conflict is the direct cause of what is sometimes called "religious mania." The sufferings and death of Christ are sometimes represented as the necessary satisfaction which had to be made to a wrathful God, who was angry with men for their sins, and who could only be prevailed upon to be merciful by the sacrifice of the cross. This conflict in thought between God's anger and wrath and his love for men was insoluble, so the patient gave up thinking about it. But the idea of an angry and wrathful God remained in the unconscious mind. But when for some reason the higher control is weakened, the emotion attached to this idea has a tendency to come up into the conscious mind, and the person then thinks that he is utterly depraved by sin and is a lost soul. This leads to hopeless depression and melancholia. There are many cases of this kind in our mental hospitals, and their whole thought circles round the Old Testament ideas

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of God's wrath and anger with sinners, and round their false ideas of the Atonement. The only way to help such persons to peace of mind is to re-educate them; to lead them to a truer understanding of God; to get them to see that Old Testament ideas of God must be corrected by the teaching of Christ. They must see that Christ did not suffer and die to propitiate an angry God, but that his whole life was given to the service of God so that, as man, he entirely satisfied the desire and purpose of God in making man; that his life was an entire satisfaction to God in a way that no other man's life had ever been. In union with him we can share in his perfect life, and thus fulfil God's purpose for us.

There is, then, for many people, as a necessary preparation for their healing, need for much re-education of their basic ideas of God and of religion; for healing can only result from the restoration of harmony in the soul. And often, in the most devout Christians who are sick, this harmony is lacking on the deepest level, where it is most needed, holding them back from having perfect faith.

CHAPTER VI.

MAN'S NATURE—SPIRIT, SOUL AND BODY.

THE healing ministry of the Church is concerned with the healing of the whole man. And man consists of spirit, soul and body. He has a mind which, though it works normally as a unity, has two distinct departments which function in different ways: the conscious and the unconscious mind.

The conscious mind functions through the brain: it is part of the body and it will die with the body. The un-

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conscious mind is the mind of the soul. It is the driving force lying beneath and behind the performance, by each of the cells, of the particular functions of the different parts of the body. It is the intelligence of the whole fabric of the body, an intelligence which expresses itself through the emotions and the nervous system. Thus the human personality embraces spirit, soul and body. It is a unity, and its dual mind functions as a unified intelligence for the whole.

Spirit is often used rather vaguely with two different meanings, sometimes of God's spirit and sometimes of man's. We have in our human nature capacities for the expression of spirit. When these are called into action we say that a person shows spirit. He has a courageous spirit or a joyous spirit or a quarrelsome or cruel spirit. This is spirit as it is used in speaking of man's spirit. But when we say that man consists of spirit, soul and body, we think of spirit as that part of man's nature which derives from God. It is the innermost kernel of man's nature. It is "that light which lighteth every man that cometh into the world." It is the creative substance of his being. It is that which constitutes his being; that by which, if his soul and body respond to it and express it, he can grow into the likeness of God and become his true son, manifesting and expressing him.

This spirit is, therefore, perfect. It cannot be subject to sin, or to disease, or to death. Man is never sick in spirit, and spiritual healing is never the healing of his spirit. The normal purpose of the spirit is to express itself through the soul and body, and disease is fundamentally the dis-ease or disharmony which inhibits the true functioning of the spirit, so that the capacities which man possesses for the expression of the spirit fail to do so. Spiritual healing

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deals with this disharmony, thus releasing the power of the spirit and enabling it to perform its true function of expressing itself in healing and in perfection.

The soul is the whole human personality, including the unconscious mind but with the exception of the material elements of the body. It consists of all the human capacities for expressing the spirit, and within it is developing the spiritual counterpart of the body which the whole nature is continually forming to be the means of its self-expression in its next phrase of existence. The soul is the seat of the emotions and desires, of the deeper memory and of the will, and of the affections as well as of the deeper intelligence.

The body is the physical instrument of the spirit and of the soul. It is the means of the soul's self-realisation and expression in a physical and material universe. It is an equal partner in man's nature and has its part to play in shaping the soul. It is the organ through which man becomes acquainted with his environment and thus builds up self-consciousness. It is the outer and visible counterpart of the soul. When the time comes for us to pass on, into a non-physical existence, the material part of the body will fall away in death, but man in all the fulness of his being—spirit and soul and the spiritual counterpart of the body—will pass on along the road of his pilgrimage.

Sickness and disease may be either in the soul or in the mind or in the body: these interact upon one another. The minister of healing must diagnose the disease and try to find its cause, and any lack of recognition of the conditions which are present may account for failure. As well as noting what the doctor has to say, and where possible working in co-operation, he will use his own ways of recognising what is wrong. His own insight and intuition will

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need to be trained by perseverance in meditation and in silent waiting upon God. The knowledge and wisdom thus gained will need to be combined with knowledge gained through reading and with an experience which grows as a result of constant practice, and with a constantly deepening sympathy.

CHAPTER VII.

THE TWO MINDS.

WE have seen how wrong thoughts and ideas which have sunk deeply into our minds can cause disharmony and sickness. In many cases there is need for the entire re-education of the mind and of the basic ideas of the patient before there can be much hope of healing. To do this we need to know something of the mechanism of the mind.

Nothing is more obvious than the fact that we have a dual mind. The functions of the two parts of the mind are so different that one almost thinks of them as two minds. This is probably not true. But we speak of them by different names. The conscious mind is that of the ordinary waking consciousness. It is informed by the five physical senses. With it we reason. It functions through the brain and it will die when the brain dies. It is specially adapted for the use of the physical body. The unconscious mind is chiefly manifested to us when the conscious mind is asleep or in some other way is inactive—in dreams or in sleep-walking or in action under hypnosis. It is always active, but we are not conscious of its activity. It is probably the mind of the soul, for its functions are pre-eminently fitted for a non-physical existence.

The conscious mind has comparatively little or no

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memory. It takes in information through the senses and passes it down to the unconscious, which thus becomes the storehouse or memory of all that has been impressed upon it by the conscious mind. All the knowledge and experience, all the feelings and thoughts which have passed through the conscious mind, are stored up in the memory of the unconscious. The conscious mind is also the instrument by which we reason. It collects facts and knowledge and reasons from them to conclusions. It is controlled less by suggestion than the unconscious mind. It has no emotion of itself and no power of intuition or of telepathy. It is dependent upon a healthy physical organism. It may become tired and inactive if the brain or the body are overstrained or injured or sick. This doesn't mean that our resurrection body will have no means of consciousness. But whatever instrument it has, equivalent to the brain, will be suited to the conditions of the spiritual life in which it will live.

The unconscious mind does not function directly through the brain, though it affects bodily processes and so does act upon the nervous system. It cannot reason inductively like the conscious mind; that is to say, it cannot collect facts and information for itself and reason from them to conclusions. It reasons deductively; it is dependent upon information which it receives from the conscious mind, impressed upon it by suggestion; and it is informed by it. It then has a shorter way to its conclusions, by intuition. It knows the conclusion from the facts which it possesses, and acts upon it. It doesn't think in the way that the conscious mind does, but acts intuitively upon the aggregate of the ideas and suggestions and facts which it has received. The conscious mind acts and the unconscious reacts. The unconscious mind also possesses the faculty

for telepathy, the faculty of intercommunication with the unconscious minds of others.

The two minds may be likened to a two-storied house, with a lift which goes up and down between the two stories. The conscious mind in the upper storey is continually filling the lift with thoughts and impressions which are sent down into the lower storey. The lift is then filled with the reactions of the unconscious, the feelings and emotions roused by the material which has been sent down. The lift then ascends and fills the conscious mind, which again sends down the experience of those emotions.

If the experiences of life are unhappy or frightening or unpleasant, the conscious mind may thrust these quickly into the lift: it wants to get rid of them, and it may use up a good deal of nervous energy in keeping them from ever coming up from the memory of the unconscious. The emotion caused by these unpleasant experiences will then sometimes come to the surface in disguised forms, in strange actions, in forms of illness which have no physical cause. If the general health of the body has been weakened by overstrain or illness, the nervous energy of the body is weakened, and then the unconscious will send the reactions to the suppressed unpleasant experiences to the surface in forms of depression, fear, or a sense of shame. Thus the conscious mind becomes obsessed with gloom, and again sends thoughts of gloom and of fear and of depression down to the unconscious. Here is a vicious circle. What can be done?

First, there must be co-operation with the person who would help the victim. He may need the help of a trained psychiatrist or psycho-analyst to bring the memory of the unpleasant incident to the surface, that he may recognise and face it, and release the tension of the suppressed

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emotion connected with it. In some cases this may not be necessary. If the state of depression has arisen from inaccurate thinking and ideas held deeply, he may be taught to recognise the inaccuracy of his ideas and thoughts and taught to say "No" to them when they come into his mind. At the same time, he must be taught to replace the wrong thinking by holding positive thoughts in his mind. The lift in the top storey must be filled with thoughts of peace, joy and love, of forgiveness, adequacy and confidence. These thoughts can be sent down into the unconscious by a simple method of meditation. But the result will not be immediate, for the unconscious will always act upon the aggregate of the ideas and thoughts which it receives. In time, however, if persevered with, the method will overcome the depressive and unhappy condition of the unconscious, which will in turn send up happier thoughts and feelings to the conscious mind. This is not easy: it requires great courage and perseverance, but it is the road to recovery and to happiness for many.

CHAPTER VIII.

RE-EDUCATION IN THOUGHT.

WE have been thinking of the way in which our minds work: how the conscious mind always taking in information and feelings from its environment and sending them down to the unconscious mind, which in turn acts upon the suggestions which it receives and obediently builds our life and actions into an expression of it. If we realise this, we will quickly see how disastrous it is to feed our minds upon thoughts of illness or disease, or, in fact, upon

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any unhappy, evil or depressing things. So many people talk and think of sickness and gloat over the unhappy details of disease. Take a walk through the crowded streets of a town on a Sunday evening when people are standing about talking to one another. Walk slowly and listen to scraps of conversation. You will be surprised to find how many are talking about illness and disasters and quarrels and other unhappy things. The papers print morbid accounts of police court cases and murders and disasters because so many people like to read them. The papers make money out of our morbid habits of thought: they exploit them for profit. But we think of such things at great risk. It weakens our resistance to disease. It makes it easier for us and for others to be ill. We have only to remember that our emotions always set glands to work within our bodies; that these glands secrete chemicals into our blood stream; and that gloomy thoughts arouse gloomy emotions, which in turn arouse glands which poison the blood stream—to realise that such thoughts must have an ill effect upon our general health. We shall do well to learn how to free our minds of such thoughts to refuse to discuss or to hear details of diseases, unless it is for the purpose of helping another person to health, and to train ourselves to substitute thoughts of health and of goodness for the unhealthy thoughts which others force upon us. It is one of the secrets of living a healthy life.

When we visit someone who is ill, one of the first things we must do to help them is to get them to have a right attitude and right thoughts about their illness. In some cases this is difficult, especially if the person has been ill for some time.

There are three characteristics which are more or less true of all sick persons. Firstly, they are depressed. This

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may be completely hidden by an outer cheerfulness which they have learned to put on in the presence of visitors. There is nothing insincere about this. They don't want to depress their visitors or to show what they are feeling. Their thoughts, however, when they are alone, are often negative and depressed, and, according to the degree of the illness, full of forebodings of evil.

Secondly, they are self-centred: they are inclined to self-pity. Many sick persons cannot help talking about themselves, their feelings, the symptoms of their illness, and their pains. We are all inclined to do this. We accept our sickness and sometimes become almost possessive in our attitude towards it. We speak of "my rheumatism" or "my headache" as if it were a normal part of ourselves. It is something which has come to stay. People say: "I always have asthma at this time of year," or "I always get bad colds in the winter." And, in making such a suggestion to their unconscious mind, it can often do no less than obediently produce it.

Thirdly, they have lost much of their enthusiasm for life. In cases of long sickness they often have little expectation of getting quite fit again. In fact, they have lost their consciousness of God as a reality within them, and so there is little expression of his spirit manifesting through their human spirit. It is there, but the human spirit is not responding to it and is lifeless.

This is a general view of the condition of the sick. It is not wholly true of all cases, but I think it is true of a large proportion of those with whom we have to do.

Christian healing must deal with these conditions and change them. Jesus Christ did so almost at once. Firstly, he was known as a healer. His reputation went before him. As soon as he came to a village, the people

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brought the sick to him to be healed. They expected to be healed. His very presence called forth their love and changed their thoughts of depression to expectation of recovery. He renewed their confidence. His calmness gave them peace.

Secondly, they no longer thought of themselves and of their disease: they thought of him, of what he was going to do, of the new life which was coming to them. "If I may but touch the hem of his garment, I shall be whole." They lost their morbid self-centredness.

Thirdly, he renewed their enthusiasm for life because he roused their consciousness of God and of his power and love, to which their human spirit responded and gave expression.

The Church's ministry of healing must aim at doing what Christ did. The Church is healing people to-day. It should have a reputation which should arouse people's expectation of healing. It isn't wise to broadcast accounts of healing. The papers immediately seize on such accounts to increase their sales and to make bigger profits. Unbelievers seize on the opportunity for spreading doubts in people's minds. But the quiet work goes on. I myself have had experience of the healing of asthma, meningitis, gall stones, tuberculosis, cancer, septicæmia, detached retina, a case of a broken bone, and a great many others; and there are many people who are having similar experiences all over the world. Many doctors now recognise the fact of such healing, and welcome the co-operation of those who exercise this ministry with theirs. But it is not enough to tell people about cases of healing which we know. It is true that Christ still heals, but the sick must be taught to know that Christ is a reality, and that, by the fact of his Ascension, his spirit is within them, and

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that it is he who will heal them. They must be taught to become conscious of his life and spirit within.

The healing ministry of the Church is a ministry of conversion. It aims at bringing the whole life into a living fellowship with Christ, and of bringing about a change upon the whole mental and spiritual level of the soul, knowing that this must express itself upon the physical level. It is the salvation of the whole man: and "salvation" means saving health for soul and mind and body.

CHAPTER IX.

THE TRAINING OF CONSCIOUSNESS

THE underlying thoughts and feelings which possess our minds day by day are important, because they affect our general health for good or ill. It is doubtful whether we are ever entirely free from some kind of emotion. Our response to our environment is largely conditioned through circumstances which affect our senses. Feelings or emotions of various kinds are then aroused, which act upon the glands, which in turn bring the nervous system into action and determine our behaviour.

It often happens that, besides this almost continuous activity of thought and action through emotion, there is some great underlying emotion, in which we may be said to abide, which arises from some thought which has taken possession of us. It may be aroused by the thought of something pleasant, such as a holiday drawing near, or the prospect of meeting someone we love; or by something unpleasant—of having to lose one's job, a sense of danger or fear, or some personal sorrow or anxiety about someone. We say of such experiences, "I can't get it out of my

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mind," and even if we do get it out of our conscious thoughts by becoming busy about something, the underlying anxiety or fear is still with us. It is an emotion which possesses us. We abide in it all the time. If a dear friend is seriously ill, we don't have to stop what we are doing to remind ourselves about it: the anxiety is there all the time, an undercurrent of emotion.

These are obvious cases, but this kind of emotion is always with us. Some people are always cheerful and optimistic; others are always inclined to look on the black side of things, expecting disasters and sickness; others go about with feelings of ineffectiveness and failure. Why is this? The fact is that the underlying, possessing emotion arises from the thoughts which we have allowed to fill our unconscious mind and so to dominate our consciousness. For most people these have arisen from the circumstances of their lives, from the events in life around us which have most impressed themselves upon us. If life has been hard and unhappy for a child, then gloom and anxiety and fear may become the dominating feeling or emotion; it has shaped his temperament and he will generally look on the black side of things. If life has been disappointing and unsuccessful, he may become obsessed with a feeling of inferiority and ineffectiveness. Even the joys of life may become unattractive and fail to arouse the emotion of joy in him, for fear of some hidden snag within it, and so he becomes a pessimist.

A negative attitude to life is a cause of much illness and a great hindrance to healing. But the very process which produces such evil may be bought into the service of healing. We derive our feelings and emotions from the ideas upon which the mind thinks and dwells most deeply. As we think, so we become. We can, if we will, learn to

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turn away mentally from feelings of failure, anxiety, gloom and fear, and from thoughts of sickness and disease, and from the thought that nothing can break the power of some habit. Then we can turn in thought to the reality of God's life within us, and let our minds dwell upon his peace and power, his wisdom and love, his wholeness and healing power within. We do this by making time to be quiet and still and trying to let the sense of God's peace and power sink into our consciousness by being expectant and receptive of his spirit, so that we enter into the experience of his peace. If we persevere in this effort, our consciousness of God within us grows and becomes our dominant consciousness, and, as all mental states have their particular physical response, our consciousness of God does become incarnate in us: that is, it expresses itself in a dominating sense of his peace and power. But this will only happen when the aggregate of our thoughts is of this positive kind, and it may take some time to drive out the negative thoughts which have been the dominating occupants of our minds. But when this feeling, drawn from the consciousness of God within, does triumph over our negative thoughts, we shall triumph and find peace.

CHAPTER X.

FEELINGS AND FEAR

THIS chapter is meant to amplify and enlarge upon what has been said in the two preceding chapters. If we are to live full, healthy and happy lives, we must learn to control our feelings. Our feelings very largely determine what we do and think, and even the health or ill-health of our bodies. The feelings which we allow our thoughts to arouse, and which are accepted by the unconscious mind,

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set the whole internal process of glands and nerves to work to bring about physical changes in our bodies. And the kind of thoughts we allow, which arouse anger or anxiety or resentment, or some other negative feeling, manifest themselves in some similar cramping or adverse effect on the body, while the kind of thoughts which arouse courage and peace, confidence and love, or other like positive feelings, also express themselves—but in a vitalising way—in the body.

There are many people who suffer terrible mental anguish and allow their whole physical health to be undermined and weakened by uncontrolled feelings of fear, anxiety, jealousy, hatred or resentment. They become obsessed with fear or with one or other of these wrong states of mind and do not know the way out. Let us take the common problem of fear. There is no truer saying than that "fear hath torment." Some people have hidden fears: fear of taking any responsibility, fear of meeting certain people, fear of the unknown. They are kept back from seizing the opportunities of life: "Oh, no," they say, "I daren't do that—I should be afraid." Others suffer from agonising fear of disease or of ill health: some relative has been ill with cancer or tuberculosis, and the idea has become rooted in their minds that they will probably contract the same disease themselves. Others suffer from fear of death or fear of someone else's death: a son or a husband is "overseas," and there is the daily fear and anxiety lest the worst possible news should come. Yet others live in daily fear of disaster happening to members of their family, or of poverty with its fancied disgrace. Their minds are filled with dark forebodings of evil. And then there are those who just feel afraid and don't know why; waves of terrible fear sweep down upon them without

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apparent reason and paralyse all action and completely depress them. I have known something of this myself, and I know how real such fear is. But I have also known the way out and found it possible to achieve release.

The first thing is to realise and convince oneself that feelings are not to be trusted. It does not necessarily mean that there is something to be afraid of when you feel afraid. If you feel afraid that something dreadful is going to happen to someone you love, it doesn't mean that it is going to happen. It is only your feeling, and though it is unpleasant, it is not necessarily true. Feelings are very unreliable. Don't trust them

Feelings are indications of some unconscious memory : some fear which you have had in the past and which you have repressed and pushed down into the unconscious mind and have forgotten. This buried fear is sometimes called up by some circumstance in your life which is difficult and attaches itself to it. A man in hospital, who was depressed because he had been in so long once said to me : " I am so terribly afraid all the time. I'm afraid my wife is ill and that my children are ill." I pointed out to him that fears of that sort were not to be trusted, and that probably his family were quite well ; but he wouldn't believe me. But his wife and children came to see him that very afternoon and so proved truth of what I had told him.

Fear of this kind is sometimes due to some fright which we have had in our childhood. We were so frightened that we didn't even dare to think of it again, and so we pushed it out of our conscious mind and buried it in the unconscious. We may need the help of a psycho-analyst to help us to recall that unpleasant experience. If we can remember it and face it, and once again feel the fear vividly, and see clearly that there is no need for us to

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fear it any longer, we shall then release the pent-up emotion and be rid of it.

The important thing is to face the thing we are afraid of. If you are afraid of some person, look him in the face boldly. If you are afraid of something you have to do, think about it and think of yourself facing up to it calmly. Fear is a bogey. Treat it as such. Then deny it, and assert the truth. "There is nothing for me to fear, for God is with me." "Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me." "The Lord is my shepherd, therefore can I lack nothing."

If God is with us we can have nothing to fear, and there is something lacking in our faith and love for God if we are afraid. St. John says: "He that feareth is not made perfect in love," because "perfect love casteth out fear." So we must try to deepen our consciousness of his love and peace and power which are always with us.

Fear is always due to a sense of inadequacy. We are not afraid of doing things if we feel capable of doing them. We are not afraid of a bull in a field if we know we can run faster than the bull. So if we know that God's power and wisdom is in us, and is sufficient, we are not afraid. Fear has an attractive force. It tends to draw the thing we fear towards us. If we are afraid of sickness and disease we often get it. But, on the other hand, if we overcome the fear, we also overcome the thing which we fear. At first it seems foolish to deny the fear, but it is not foolish, for there is a sort of law in life that when fear is removed nothing can hurt us. It is something akin to faith, for if we have confident faith and desire, it begins to create the thing which we desire, and draws it towards us. People sometimes laugh at the story of Daniel in the lions'

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den, but it is well known that if you have no fear of animals they will not hurt you. I have seen a small child go up to a fierce dog and pat it, when no grown-up stranger would have dared to do so. Daniel had no fear because of his faith in God, and so the lions could not hurt him. In Africa the natives go through the bush where lions abound. They say they "walk humbly and without fear," and they are safe.

When we deny the need of fear, and then speak the truth to our hearts—"Thou art with me"—it awakens our consciousness of God's presence and gives us a sense of peace and strength, which makes us feel adequate for our task and gives us courage to face the thing which we dread without fear. In this way, with perseverance, we can learn to overcome our fears.

CHAPTER XI.

CONFLICTING THOUGHTS

WE have been thinking of the way in which our thoughts very largely control and affect our life, and how our happiness and peace and our general health depend upon the kind of thoughts which we allow to dwell in our minds. The real cause of many of our minor, and perhaps some of our more serious physical ills, lies in our thoughts. Physical disease is, in so many cases, the expression of spiritual and mental disharmony or dis-ease.

Conflicting thoughts can work great harm, and many people are not aware of their ill effects. They allow their thoughts to wander all over the place, one thought calling up another until in a short time they bring up all kinds of old and sometimes evil memories, which in turn call up old antagonisms, thoughts of past sin, and desires which

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are unhealthy and which lead to their minds being torn with conflicting emotion. This is bound to express itself, and it does so in unrest and fear and discontent and in unhappiness. Then people wonder why they are unwell.

How often we think that we want to do what is right and yet, really deep down within us, we have a greater desire to do the opposite. We would like to help others, but really we would much prefer to please ourselves. We want to be single in heart and life, but really we don't want to give up the feelings which unhealthy thoughts arouse in us and which we enjoy. It is these and many similar conflicting thoughts which make us unstable, restless and unhappy. With such a turmoil in our minds we are never likely to be really well in body or happy in our minds. Anyone who has had a serious breakdown will know how such conflicting thoughts can possess the mind, and how fruitful a source of misery they can be. But many people who are well have the same sort of conflict in their minds. All through the week they fill their minds with the ugly things of life. They read the accounts of divorce cases and murders in the papers. They pore over novels which are far from being moral or healthy. They talk gossip and scandal and discuss the details of operations and illnesses, and make no effort to keep their minds free from garbage. Then on Sunday they may go to church and for a short time feed their minds on better thoughts and desires. But the unconscious mind which absorbs the thoughts of seven days acts on the aggregate of the thoughts which it receives: and they wonder why their temptations to evil are so strong. It is due again to the same sort of conflict in the mind which, in such cases, the good is bound to be overcome by the evil.

What is the remedy for this state of things?

CONFLICTING THOUGHTS

First we must be sincere and single-minded in our desire to overcome evil in thought as well as in deed. Then we must have real faith in God's goodness and in his real will to help us, and in his power to do so. There must be a sincere belief that his spirit of goodness and love and singleness of heart and holiness is always within. We must catch hold of that truth and make it our own by regular daily meditation, in which we dwell upon the thought of his spirit within us until we come to know him as the great reality. Then, whenever any kind of negative thought comes into our minds, we must replace it with a positive thought of goodness, of peace, or joy, or power, or love. You cannot think of two things at the same time: and so, the moment you really think a positive thought, the negative thought is driven out. This is possible whenever gloomy or unkind or depressing thoughts assail us. It is also possible to do this the moment temptation to sin assails us. If your will is sincere and you really mean to change your thought—and do so—victory is yours. If you can meet the wrong thought quickly by substituting the thought of God's love or forgiveness or peace, it will save you again and again from brooding over ills done to you or insults or worries; and if you conquer at once the wrong feeling which is rising in your mind in this way, you will be healed all the more quickly of these unhappy states of mind. As we learn to do this, we come to realise that the spirit of God within us can and does overcome the evil which besets us. We come to have a more practical and real faith in God: a knowledge of God as a reality which grows and becomes a great strength and joy to us.

Do not say "I can't do this." To say "I can't" makes it impossible. So often, in face of difficulties, people say "I can't control my thoughts," or "I can't help being

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angry," or "I can't resist this temptation." But to say that is the biggest hindrance to any victory and to any real happiness. St. Paul said: "I can do all things through Christ which strengtheneth me." "I can"—because the spirit of God is with me and within me.

I have myself known, after a nervous breakdown, what it is like to have these conflicting thoughts. I have known the misery which comes from them. The constant feeling of depression and hopelessness, the feeling of inadequacy and fear about facing any decision or undertaking any work, and the consequent physical weakness and illness which made work impossible. But I have also known the complete release from all this through regular meditation and through learning thought control, and, as a consequence, I have seen the return of physical health and strength and real happiness. I hope this may be the experience of others who read this, and, in the following chapters, I seek to set forth the meaning and practice of meditation as a way to mental serenity and harmony.

CHAPTER XII.

KNOWLEDGE OF GOD

THE healing ministry of the Church is the healing ministry of Christ through his body, the Church. There is much that we can do to help and to prepare sick persons for this healing. We can help to find and to clear away the obstacles to healing which may lie in the mind or in the soul. We can teach them to have truer ideas of God. We can help them to have creative faith and desire for healing. But when we have done all that we can do, it is God who heals, not we.

When our blessed Lord healed, he always looked for

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faith either in those who were sick or in those who were in close touch with them. On many, he laid his hands for healing, and we are told that power went forth from him and healed them. I don't think that that means we are to expect that the Christian healer should feel exhausted in the act of healing. If he is a true minister of Christ, power will go forth from Christ, but not from him. Christ is as much within the person to be healed as in the healer.

The aim of the minister must be to bring the sick person to the knowledge of God who is the healer. The sick person must have faith in God, not only in the minister. God is to be thought of in two ways. First, as he is in all his glory, high and lifted up, filling both heaven and earth, greater than all that he has made, and perfect in his own eternal being. But also intimately within his whole creation, working from within by the power of his eternal Word and by his indwelling spirit, creating all things to be the means of his own self-expression.

It is through God's life and spirit within us that we have communion with him and learn to know him. Many people are afraid of thinking much about God within—they are afraid of pantheism; but pantheism identifies God and his creation and thinks of it as part of God. We must not do this. Music is the creation of the composer; it is the means of his own self-expression, but it is not to be identified with him. And so it is with God and his creation.

We do not lose the sense of God's greatness and glory by thinking of his spirit in all men, but we do gain an intimate and real contact and consciousness of his life and power always with us.

Christ himself teaches us to think of God in this way.

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But we shall only grasp his teaching fully when we realise his uniqueness—that he was God incarnate, that in him dwelt fully the divine life which is in every man. He was not merely a man, but representative Man. He acted for the whole human race. He was ever giving to the Father the response—that is, the full expression of the Father—which mankind was meant to give to God, but never does. “The Father in me doeth his works. I and the Father are one.” He made it clear that because he was going to ascend to the Father, and because he was going to fill all things and be one with the Father, he would be in us and we in him. “I am in the Father and ye in me and I in you.” “I am the Vine, ye are the branches.” “Abide in me and let me abide in you.” “The works that I do ye shall do, and greater works than these shall ye do”—because “I go to the Father.”

It is only as we learn to know God in this way and so become daily more conscious of his life and spirit within that we really learn to “know him and the power of his resurrection”; that is, the real rising up within and the coming into being in our own life of his peace and power, his love and wisdom, and his wholeness, which is health and harmony.

The trouble is that so many people have not trained their consciousness of God. They are far more conscious of their troubles and difficulties, their sorrows and the unhappy circumstances of life than of God’s peace and power and his activity in them and in all the world, and as a result they are dominated by restlessness, and often by fear or sorrow.

This training can only be done in prayer and meditation. There are two kinds of meditation. There is the method by which we take some event in the life of our Lord, or

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some part of his teaching, and use our imagination to bring it vividly before us, trying to picture him and hear him, and thus rouse our emotion of love and devotion to him—passing on to prayer and desire, and it may be to resolutions. This is largely an intellectual exercise. It has value, but many people find it very difficult.

In the other method of meditation, we do not try to use our intellect or our imagination: but, having faith in God's indwelling spirit, and knowing that we have capacities in our human nature through which his spirit can find expression in our lives, we train our consciousness of his spirit within by becoming open and receptive to his spirit. We penetrate behind the idea of God's love or of his peace to the reality of his love and peace, and allow God in the silence to make his love and peace known to us in experience.

This sounds difficult, and certainly no-one will say that it is easy. But the very simple method which I have described will, if persevered with, enable us to attain to this real knowledge and experience of God. Further teaching on this method will be found in the next chapter, but where possible help should be sought in learning this method from someone who has had experience in it.

CHAPTER XIII.

MEDITATION.

WE have seen how entirely the events and circumstances of our lives can permeate the unconscious mind, thus influencing our consciousness; how, if they are unpleasant or evil or frightening, our whole emotional life and all our feelings can arise out of them, so that we become overwhelmed by fear or sorrow or anxiety, or perhaps by a

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sense of inferiority and helplessness. We are just dominated by, or to use a scriptural phrase, "we abide in" the emotion which arises from our consciousness. Yet we need not be the slaves of our consciousness, for it is possible to train or to develop it in such a way that we become aware of happier circumstances than those which have oppressed and depressed us. The fact of God's reality, of his peace and strength and wisdom, and power and goodness and joy, is as great a reality as the circumstances of life, and we can make that fact real to our consciousness. If we can do this, we shall then begin to derive our feelings and emotions from that which fills our consciousness—as we did before; but they will be feelings of peace and confidence and joy, instead of our former fears and anxieties.

We can do this by meditation. Firstly, there must be faith in the reality of God's life and spirit within us: that the creative life from which our whole life springs, which is the very substance of our being, is the indwelling spirit of God. And God is peace, love, wisdom, power, life, wholeness (or holiness) and truth.

Then we must be quiet in mind and body. We may either kneel or sit. The important thing is to put the body in the position in which we can be least aware of it, and in which we can be relaxed and without strain. We are going to spend perhaps eight or ten minutes in quietness.

We shall not be able to grasp the fulness of God's being and spirit, so we take one of his attributes at a time and try to hold the thought of it in our mind. Suppose, for instance, that we take the thought of his peace: we then try to hear him saying to us, "I am peace within you." Slowly and quietly we repeat the words in our minds, not trying to think what peace is like or to picture what its results might be if we realised we had it—but repeating

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the words just as often as we need to do so, in order to hold our minds to the thought of peace within. It may be that we shall not catch any feeling of peace during the actual time of meditation at first, but peace is one of those words of life which stands for God. It is one of the qualities of God's spirit. We can put the words "I am" before these words of life and know that they are true. "I am wisdom, I am power, I am love," and so on. These words always find a response in the human soul, because our human nature is made to express God's nature and we have capacities which respond to his spirit and express peace, wisdom, power and love. We are made to worship God, and that means to respond to him and express him. If, then, we allow the mind to dwell receptively on the thought of God's spirit of peace within, we shall absorb the feeling and emotion of peace, and when it has become sufficiently absorbed, will express it in a sense of peace. There is no intellectual activity in this, no picturing, no imagining or day-dreaming, but a steadfast setting of the mind upon the truth that God is within and that God is peace, with faith that he will make his peace known to us. We contemplate God and allow the spirit of God to do the rest.

This should be at least a daily exercise and may, later on, as we become aware of its power to help us, become even more frequent.

There are of course, difficulties. We must find uninterrupted time. Those who travel daily to work may find that they can learn to meditate in the train or 'bus. This depends on whether they can learn to concentrate enough to shut out their surroundings and other people's talk. But, for most, the early morning will probably be the best time, and the discipline of getting up in time for it will be valuable training for us.

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If, at first, wandering thoughts are a difficulty, it is advisable to have a paper and pencil nearby, and to write down anything which you may remember which needs attention later, and then to turn the thoughts back to the meditation. Don't worry or be upset about the thoughts wandering; bring them back quietly to the task in hand, and in time you will learn greater concentration. It is easy to become drowsy and to day-dream instead of meditating, and if you are mentally tired you probably need a rest, and five minutes sleep may be a necessary preparation for your meditation. Do not allow the body in any way to become rigid, for this takes up mind energy and reacts unfavourably upon our meditation. We should be relaxed and receptive, and entirely peaceful in mind and body.

If we can meditate with others we shall find it an added help, for there is then a community of purpose and of spirit.

Meditation, in time, if it is persevered with, gives us greater knowledge of spirit, and gradually transforms the body by the renewing of the mind.

CHAPTER XIV.

HELPING OTHERS BY MEDITATION.

THE purpose of meditation is always, firstly, that we may learn to know God and have fellowship with him. Secondly, that we may more completely fulfil his purpose in making us, and this means that we may become more fully developed and integrated personalities, expressing his spirit in our lives.

We are made to have fellowship with God and to

express him, and we have capacities in our human nature which enable us to do this. But these capacities need to be trained, just as our physical capacities need training. By the practice of meditation our whole human nature becomes more harmonious, more whole, more integrated. This expresses itself quite naturally in the body, in health. We need this practice for the glory of God; and by achieving it we are making ill health less likely for ourselves. God is to be worshipped (that is, expressed) "in spirit and in truth." He is glorified in fulness of life and in health, not in disease.

But, while this knowledge and fellowship with God is the supreme purpose of meditation, we can extend its usefulness and power to others in need. The harmony and wholeness and consciousness of God which comes as a result of regular meditation can become available for others who are sick.

In some cases, we may be able to teach the sick person to meditate and to co-operate in an understanding way with what we are able to do for him. If meditation is quite new to him, it will not be easy, but we can help. We must not try in any way to exert any energy or personal influence upon him. We are not trying to will him to do anything. We do not try to hypnotise his mind, or even to put our thoughts into his mind. But there is such a thing as community of thought. We are one in God and God is in him, as God is in us and we in him. We begin by realising this and then we begin our meditation, taking the thought of God's peace or wisdom or love, and letting the thought of it fill our consciousness as in our regular times of meditation, having all the time a sense of our fellowship with the person we are helping. As we become conscious of God in ourselves and in him, we awaken in him a like

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recognition and consciousness. We are, in fact, helping the sick person to achieve the spiritual wholeness and harmony which we, by our own experience, have found; and this is bound to express itself in peace and calmness and confidence, which will in time express itself in healing and wholeness on the physical level.

If the sick person is too ill to co-operate with us, or to understand what we are trying to do, we must not change our method. Meditation acts largely through the unconscious; our consciousness of God becoming a part of our unconscious equipment. If by regular meditation our unconscious mind is steeped in our consciousness of God, this will be conveyed to the unconscious mind of the sick person which is in such need of peace and confidence and healing. I once visited a manic-depressive patient in a mental hospital. She was in a very elated condition in the padded cell. I told her that she was going to recover and that God would give her peace, and that God was with her; and I then repeated the words "Thou wilt keep him in perfect peace whose mind is stayed on thee." Two days later she was in the ordinary ward and much quieter. When I went to her bedside she didn't know me; but she told me she had had a lovely dream and knew that she was going to get better. I talked to her again and repeated the same words. As soon as I had finished she told me that she had heard those words in her dream. They had penetrated to her unconscious mind and had helped her to climb out of the abyss.

When a person is too ill to help himself, and especially if he is not conscious, extra care should be taken to see that those who are with him, and especially any who are in close affinity with him, have the right thoughts and mental attitude about him and his illness. The sick person

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cannot protect himself from suggestions such as "incurable," "hopeless," "won't recover," as he could do if he were in self-conscious control. Every adverse thought will have an ill effect upon his unconscious mind, and through it on his physical condition. For such people we must hold fast to the thought of God's life and power and love working within to heal.

Meditation on behalf of others, in this way, is a great help to ourselves: it helps us to wholeness and fulness of life. It does not exhaust us. If you are exhausted by it, something is wrong with your method. You are probably trying to will the person to get better. Or you may be willing yourself to avoid thinking of the other's pain and distress. You may be entering into the other's suffering. You are responding to your senses instead of to God's spirit. It takes time to re-educate our habits of mind and to learn to draw our feelings from God instead of from the obvious circumstances. But we cannot help others as much as we should be able to do, until we have learned to be at peace and to be whole ourselves. It is useless to know with our brains that God is in the sick person, if our heart and nerves and emotions are responding to the evil which is destroying the life of the person we should be helping. We must learn to feel the peace and power and love which is in them as it is in ourselves, and to have confidence that they will also feel it. But this can only come by long practice and self-discipline.

CHAPTER XV.
CHRIST'S METHOD OF PRAYER.

WHEN praying for those who are sick, there is no need to dwell upon the details of their illness. They are in God and he in them, and every detail is known to him far more truly than to us. He also knows the cause of their sickness and what is needed for their healing. Ill-health is, at its root, a lack of spiritual wholeness, a disharmony on the spiritual level, which is expressing itself in disharmony or disease in the body. In meditation and prayer we try to supply this lack of harmony by spiritual consciousness and development.

The Lord's Prayer is a method of prayer which may be used when we have a number of people to pray for, and it can be extended into prayer for the healing of all ills. The disciples saw our Lord praying, and something about him at the time led them to say, "Lord, teach us to pray." He answered, "After this manner pray ye"—that is, "in this way or method."

"*Our Father.*" Here we should stop and think: the word "our" includes all God's children; those nearest to us—and we mention them by name; those who are sick—for whom we are specially asked to pray; those in all hospitals; those who are in need and necessity all over the world; those in prison; the multitudes in all lands. Thus, in widening circles, our mind goes out to all the people of the earth, and with Christ we say, "Our Father," including them all. When we call God our Father, we address him as the one who gives life to each one and who dwells in them, and ever pours his life and spirit into them. There is a close kinship between us all in God through that life which makes us brethren in his great human family. God gives life to men in order that they may grow into his likeness in wholeness and health.

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"Hallowed be thy Name." Again we stop to think. It is so easy to give someone a bad name. We often say of someone we know, "What a name he's got." It may be a good name or a bad one. And God has often been given a bad name. When religion in Russia became identified with the injustice and tyranny of the old Czarist regime, God was given a bad name. The result was an anti-God campaign. People hated the very name of God. When we attribute wars to God and ask, "Why doesn't he stop the war?"—when a little child dies from disease as a result of living in a slum with bad sanitation, and we say, "It's God's will": we give God a bad name. We can only love that which is lovable, and we can only honour that which is worthy of honour; and God's name can only be honoured if he is known to be good. That is, if he is known truly. So many sick people don't know God truly. When you get questions such as, "Why doesn't God heal me?"—"Why should I suffer so much?"—"Why aren't our prayers answered?"—then there is ignorance of God behind each question, and thought of God's unwillingness to hear, of him as one who is not to be relied on, and one whose love is uncertain. If we know God truly we know that he is life; that his love never varies; that he is light and in him is no darkness at all. He can never be anything but the giver of life and health and healing. If there is failure, it does not lie in him, but in us. So we pray for all those whom we included in the word "our," that God's name may be hallowed by them, that he may be known truly as he is, and that he may be honoured.

So we go on to pray: *"Thy kingdom come, thy will be done on earth as it is in heaven."* God's kingdom is a reality in heaven, where his spirit reigns and is expressed

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fully and perfectly in all. And God ever works to express all that is in heaven in the world which he is creating: that is, "on earth as it is in heaven." The world and all that is in it is being made to be a sacrament of that which is in spirit. "On earth" is therefore every created thing: your body and the bodies of those sick folk you are praying for; the bread we put on God's altar in the Holy Communion; the whole social life of man on earth; all human relationships. When we pray, "Thy kingdom come on earth as it is in heaven," we are asking that all these may become the expression of the life which is in heaven, that is, of God's life. For only so can they fulfil God's will and purpose in creating them. We are, in fact, praying for the healing and the full health and perfection of every human being, and the healing of every ill in the world.

Then, in order that God may be truly known as the Father of all, that he may be honoured by all, and that his will may be done and his kingdom come on earth as it is in heaven, we pray, "*Give us this day our daily bread,*" that we may all learn to receive and to share in his gifts, both material and spiritual, that we may have strength and life, and be able to work with him in his purpose. We can only pray this if we sincerely desire that all may have their needs supplied, and if we desire that we ourselves may have only our fair share of God's gifts.

Then we ask that we may be forgiven for our sins as we forgive others: that is, that we may have such a forgiving spirit towards others and they to us that there may be real harmony between us and our neighbours and God. This forgiving spirit is an important element in healing. Nothing blocks the channels through which the gracefulness of God's spirit flows into our souls more than bitterness and ill will towards others. It is not enough to repress our

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feelings of anger or bitterness or resentment towards others ; to do this is to invite further trouble and even illness. We must learn to be "dead unto sin," as St. Paul teaches us. A dead body cannot feel anything ; there is no response in it. So we must forgive so completely that the insults or slights of others can leave us unaffected and without resentment. We ask God to forgive us in this way for the sins which we have committed against him and our fellow men. "*Forgive us*"—all those whom we have named in our prayer to our Father—"as we forgive them that trespass against us." "*And lead us*"—so that we may not fall back into the old ways of temptation and of sin—"but deliver us from evil, for thine is the kingdom," the way of life which we desire to follow, the way of justice and love and freedom and equity. Thine is also "*the power*" which we need, to strive for that way of life. And as by the grace of God and by the adequacy of his spirit we become graceful in our way of living, it is "*the glory*" of his life and character which shines out from our lives for the help of others. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. "*For thine is the kingdom, the power and the glory, for ever and ever. Amen.*"

In all this we are not praying for ourselves alone, but for ourselves as one amongst the rest. We are praying in the spirit and in the name of Christ for what he desires even more than we do.

CHAPTER XVI.

FAITH AND THE PRACTICE OF THE MINISTRY.

THE healing work of Christ was not merely the outcome of his deep compassion for the troubles and sufferings

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of men. It was an essential part of his whole work of redemption. It was part of his Gospel. The world and human nature and human souls and bodies are all made by him to be the means of expressing the wholeness (or holiness) of God. He came to clean up the mess wrought in God's world by sin, and to perfect his creation: and sickness and disease are part of the evil of the world.

The healing ministry of the Church is therefore an essential part of its whole ministry; without it, the Gospel is not preached in its fulness, which perhaps explains part of the indifference of so many to the Church's message to-day.

I hope that, in these pages, I have shown that it is a ministry which requires much individual teaching and preparation.

The cause of much disease is to be found in wrong assumptions about God and about life, in wrong ways of thinking, which create deep disharmony in the soul, in wrong attitudes to people and to the circumstances of life. In some cases there may be no short cut back to health and healing. The person who is sick must be taught to know God truly and to change his ways of thinking and to repent of his sins. Some will respond more quickly than others. But as soon as anyone begins with real faith to seek God, and to know him as the great reality, he will have set his feet on the road to health.

Faith is creative, and "according to your faith so shall it be to you." Faith is first a complete conviction that God is real, and that his life is within and that God is always good and loving and always working to heal and to perfect us in soul and body. Such faith must be so wholehearted and strong that, in face of the most depressing circumstances, we can look up to God and

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know that all is well because we are in his hands and he cannot do else than work for our good. Faith of this kind is accompanied by intense love and confidence and by a ringing sense of joy that when all other help seems to have failed, God is here and working and will work for our good. Such faith and love never fail to bring their reward.

So in faith we ask; knowing that our prayer will be answered. We ask and we believe that God hears and answers, and is therefore working to heal us, before there is any evidence of it at all. The world says: "Seeing is believing." It demands proof before it will believe. It is not so in religion. We believe first and then we see. As children, we are taught about God and the truths of religion; we accept it all in faith, and then gradually through experience the proof of its truth comes. We believe first and then we see. So Jesus Christ taught us—"Whatsoever ye pray and ask for, believe that ye have received it and ye shall have it." So we ask for healing and then we wait in confidence and joy and expectation, knowing that God is working on the deeper level of the spirit and that the result of his healing there will manifest itself physically.

When we have brought the sick person to this attitude of faith and expectation, we shall want to reinforce his faith in the way which Christ commanded his disciples to do. He told them to lay hands upon the sick that they might recover. This ministry may be given in church. My own method is usually to begin with a short time of silent meditation after giving the person a constructive thought to hold in his mind about the love and good purpose of God to heal. A short, simple prayer is then said, asking God to heal. After this, I stand in front of the person who is kneeling and lay my right hand on the fore-

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part of the head and my left on the back of the head. After a few moments, in which I try to realise that I am only the instrument by which our Lord is himself laying on his hands, I say, "Our Lord Jesus Christ who gave authority to his disciples that they should lay hands upon the sick that they might recover, have mercy upon you and strengthen you in spirit, soul and body, and give you faith in his power to heal. And by his authority committed unto me I lay my hands upon you that you may recover your full health and strength, in the name of the Father and of the Son and of the Holy Ghost." After this, I give a blessing and then remain for some time in silent thanksgiving.

I always tell the person that, though sometimes a person is healed almost at once, in most cases the healing comes gradually and not very quickly. I also warn him not to be continually thinking of his symptoms and not to be disappointed if he is better one day and not so well the next; but to be confident that God is at work and that in time he will see what great things God will do.

If a sick person is in bed the ministration will be given in the same way, but after the blessing and a time of quiet, I leave the sick person in that quietness, without speaking to him, so that he may sleep, as very often a really ill person will do after the ministration.

I have purposely said little about results. These are many, and they are often quite in keeping with the results of our Lord's ministry as described in the Gospels. There are also some so-called failures. It is these that we should be most concerned about. We do not yet know enough about this ministry to be able to have as certain a touch as our Lord. This impels us to deeper search for wisdom and for power from him.

