

THE REMOVING OF MOUNTAINS

We ask what ails us ? We are holding hard to God with one hand—of that we assure ourselves with passionate tears. But if—and it seems possible—we are holding as hard with the other hand to some Satanic influence, can God save us ? The corporate worship and service of an Eternal Love in which wrath has no place would work great change. Would it not be worth trying ? It would render our adjustment to the Divine environment more simple. As it is now, we regard God as opposed to half our nature, and imagine a long course of discipline necessary before spiritual power can begin. Or we regard God as opposed to all our enemies and religious opponents, and we must perforce turn our swords and our denunciations against them also. But if God desires to bless all things and all men with blessing of recreative power, and only awaits our co-operation for the blessing to become operative, all the adjustment that is needed is that we turn from our idolatry of wrath and hostility and, with grateful recognition of His true nature, take our stand with God and with all those who bless and curse not. If we truly worship a true God will He not naturally regenerate all our activities of thought and deed, our imaginations and our judgements ?

What is it that, by the example and teaching of Jesus of Nazareth, we find ourselves bidden to do ? Is it not to wash in the river of God's loving-kindness until the leprosy of our selfishness and separatism passes from us, and the normal, fundamental life of the spiritual man flows through us again in abounding health, till our vision is clear and our hand steady, and our feet swift, and our word the word of power ? In our land of Damascus there run two rivers—the Abana of ascetic practices, of disillusionment, of separation and obedience to external authority, and the Pharpar—the majestic Pharpar—of Jahweh worship, of hostility to sinners, of righteous wrath and indignation. Do we prefer to wash in these ? Well ! we have perfect liberty to do so ; God has given us the great gift of freedom, and, being God, He will not take back what He has given. He does not, as some