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Spiritual Healing

(An Address)

BY CHILTON LATHAM

(California College of Divine Science)

AT the outset permit me to say that I shall not use words in other than their familiar, or at least their dictionary meaning. Confusion arises when a speaker assumes meanings that are not familiar to the listener. For this reason I am not fond of what some call "the jargon" of Christian Science, though in some instances Mrs. Eddy has penetrated to the true meaning of a word which her critics use in a more restricted sense. Take, for instance, the word Science. The dictionary defines it as "systematized knowledge considered with reference to the discovery and understanding of truth." Natural science calmly appropriates the term for knowledge which it obtains solely by inductive processes, which arrive at principles by the observation and combination of particular instances; ignoring the fact that knowledge may also be obtained by deductive processes, by reasoning from principle,—in Mrs. Eddy's case from the Omnipresence of God,—to particular cases. When I use the term Science it will not be in the restricted sense. If I mean natural science I shall say so.

Metaphysics, I understand in its strict ontological sense as the science of Being, as pertaining to the essence of Reality. Being, Reality, and Life, I use as synonymous with God. Substance is "that which underlies all outward manifestation; the real essence." It is therefore not synonymous with the common word "matter," which is the physical expression of Substance. Recognition, I use in the etymological sense of "knowing again" something that is already known.

I think there are no other words about which there can be a possible misunderstanding of my meaning.

OMNIPRESENCE

The basis of all spiritual healing is the full and complete recognition of God as Omnipresent Being. This is the postulate upon which all religious belief supposedly rests, and it is, therefore, so familiar that I assume its acceptance by everybody present. I will add, however, that its acceptance is quite a different thing from its recognition; but more of that later.

Try as we may to form an adequate conception of Being, the Uncreate and Formless, it always eludes us. Form inheres in the human mind; and its molds, which are elements of strength so long as we cling pretty closely to earth, serve but to limit

our freedom when we would soar to unaccustomed heights.

Perhaps the most satisfactory approach we ever make to a conception of pure Being comes through the cessation of conscious thought. This is not the easiest thing in the world to do,—to stop thinking; but after some unsuccessful attempts to keep out the host of inflocking thoughts that seem, like Nature, to abhor a vacuum, we may finally experience a thrilling moment in which we are conscious of a perpetual "becoming," as Bergson calls it, the impinging of an ever-vanishing present upon an ever-approaching future. This is about as near as we are likely to come to experiencing the Reality of Life, for the vibration rate of Absolute Life is so inconceivably rapid that contact with it would probably shatter the human frame. Some such truth, no doubt, the ancient Hebrews had in mind when they declared that "no man can see God and live." But even the vibration rate of this perpetual "becoming" is apparently considerably higher than that of the mental processes with which we are familiar, for these cut out sections of the passing flow and piece them together, as we piece together separate cinema pictures in an effort to create a semblance of life.

The same conception may be approached from a slightly different angle. To the human ear the product of a rate of vibration higher than that of audibility is silence; and to the eye the product of a rate higher than that of visibility is darkness. If we follow the analogy to its logical conclusion and project the curve of successively higher rates of vibration beyond the capacity of the mind to conceive, we may think of pure Being as vibration raised to its *n*-th power; and the product can be expressed only in terms that are mutually contradictory,—as activity so intense that it becomes (to us) perfect repose, absolute inactivity. It is by some such association of illogical incompatibilities that the Hindu arrives at his conception of Nirvana, which is a state of consciousness so filled with God that it approximates absorption into Being.

Another way in which we seek to satisfy our longing to conceive pure Being is by the employment of synonyms. Some of these are:

God: the supreme source, eternal, infinite.

The Absolute: all reality; the sum-total of existence, without variability or error; freedom from all restraint.

Principle: the source; the origin; the ultimate element; the beginning; the foundation.

Omnipresence: that which pervades all.

Now it makes not the slightest difference which of these synonyms we take. If you analyze them, they mean, one and all, the same thing. That which is supreme essence must necessarily be omnipresent. That which is the origin, the source of all, must necessarily embrace all of reality and must be free from limitation. Omnipresence implies One Presence, without, within, through and about every particle of substance, on whatever plane of activity it may function.

Words fail, because conception fails, to give adequate expression to the sensation of abiding in Omnipresence. I have been out in a gale blowing from ninety to one hundred miles an hour, a wind so strong that I could yield myself to its support and literally lie back in its arms. The sensation was unique. I felt as if I were living in the wind. Similarly, but even more intimately, every phase of consciousness, from that of the mineral to that of God (it may be) "lives and moves and has its being in Omnipresence, supported from without, upheld from within.

Perhaps our most natural conception of Omnipresent Being is that of Life, with which it is exactly synonymous. Everything we know or can conceive owes its beginning and its continued existence to Life. Instead of saying, "In the beginning God created the heavens and the earth," we may say, with equal truth, "In the beginning Life created the heavens and the earth." Jesus said, "Before Abraham was, I am." We may paraphrase these words and say, "Before Substance was, Life is;" for Substance is Life,—it is Life in self-contemplation, Life conscious of its own livingness.

GOD IN ACTION

Omnipresence is not only abstract Being, the supreme essence of Deity; Principle, the ultimate source and foundation of all that is; it is also God in action; and this is, to most of us, the natural and more familiar conception. Again we employ synonyms:—God the Creator, maker of all that is made; God the Mind, the conscious doer of all that is done; God the Spirit, the operative life-principle in all that lives.

We have less difficulty in conceiving a God in action than we do a God that is pure and absolute Being. The acting God is God breathing upon the face of the waters. It is Life breathing upon the Formless as the wind breathes upon the surface of the ocean and produces ripples and waves, or as it breathes upon the moisture that hangs suspended in the atmosphere and produces clouds. Reasoning from analogy,—from the creative activity of the human artist, which is possibly the highest concrete expression that we possess of Being in action,—we assume that the creative process in Divine Mind is by means of Ideation, which is the projection of Life into Substance as a complete and perfect Idea, the creation of a perfect image in Mind-substance. Into this Idea God puts as much of Himself as is necessary for its sustenance and perfect expression. It is all God; not necessarily all of God, but God is its all. Therefore, it is wholly of the nature of God.

Its life is God-life; its substance is God-substance.

* * * * *

I have purposely dwelt at some length on the conception of God as Omnipresent Being and Action, for it is fundamental. "The great difficulty is to understand what God is." What I have said contains nothing that is new. But just therein lies the danger. We have always been taught it and it is so familiar that we take it for granted, without thinking it through, without considering what it may mean to us. We agree glibly, "Oh, yes; I have always believed in God as Omnipresent, Omniscient, Omnipotent;" then we promptly act as if we did not believe it at all,—as if there were some sort of Devil, personal, national or racial, who shares with God the ruling of the universe, or a power that we call Evil which is continually warring on the All-Good and which pretty often gets the better of it; or a Satan that is still "wandering to and fro over the face of the earth," as he was in Job's time, and who hands us an undercut now and again when we least expect it. Let us fix it definitely in mind, here and now, that the basis of all spiritual healing is the unreserved recognition of God as Omnipresent Being; impersonal, omniscient, omnipotent, eternal, changeless, perfect; the One and Only Source, Life, Substance, Intelligence, Power and Reality in the universe, whose nature is essentially Good.

It should not be necessary to argue about such self-evident truths as the Unity and Goodness of God, or that God is law and Order, Abundance and Supply. Whatever Creative Mind does is done within and toward itself; its action is therefore sufficient and satisfactory, hence beneficial, to itself. All thinkers agree that an Omnipresent Being that is not Goodness, Love, Order, Supply, etc., is unthinkable.

THE CREATIVE PROCESS

At the present stage of man's unfoldment nothing is,—and I believe nothing can be,—known of the details of the creative process. The only hint the Bible gives is the statement that creation is already an accomplished fact: "In the beginning God created the heavens and the earth." Then it drops the subject and proceeds to give a more or less cryptic account of the *un*folding process, which has not yet gone far enough to indicate much of the original process of *in*-folding. The best anybody can do is to offer a sort of working hypothesis. I offer one that is no better than many another,—and I hope no worse:

- I. Since there is but One Life and Substance, both perfect, creation is likewise perfect. We have no reason to believe that Like ever produces anything but Like.
- II. From analogous activity in the creative mind of the human artist we assume, as already stated, that the creative process is by means of Ideation, by which a permanent image is created in Mind-substance.
- III. From our understanding of evolution and from the curve that we plot therefrom, we postulate involution:—i. e., a rolling up of the scroll whereon is written the complete record of creation expressed in all different phases of consciousness.

Studies in the Fundamental Teachings of Divine Science

BY LIDA LORIMER POTTER.

LESSON X JESUS CHRIST

The worth of every law or set of principles is in their application to life. Jesus, the true Son of God, and the true Brother to Men, demonstrated perfectly the Principles of Love, Peace and Truth in his life here on earth, and throughout the nineteen hundred years since that time, has served as the Great Example, the Perfect Man, the Leader in the Way, to all Mankind.

The coming of Jesus into the world marked a great change in religious history. He taught the Supreme Law of Love rather than the ceremonial laws, which dominated the religion of the Old Testament. He taught Unity rather than separation, Life rather than death. Jesus not only showed others how to live happily, healthfully and purposefully, but was himself the living expression of Spiritual Truth. Because of what he was himself, he was able to quicken and awaken the good in others. Greater than his dying was his living, that we might have a goal and a pattern with which to fashion our lives. Jesus Christ is the most Perfect Man, and therefore the one most perfectly and fully expressing the God-Life-in-Man the human race has ever known.

Each one of us has experienced beautiful and rare moments when we felt ourselves in harmony with God; those times when we feel that we are most nearly thinking with God; when we glimpse something of the greatness and beauty of the Universal Spirit which is alive in the world today. We can imagine then, the richness and the beauty of a life which is always in perfect tune with Truth. This is the reason that Jesus was Jesus, the *Christ*—because he lived even closer to God than we are able to conceive.

The Christ is as much alive in the world today as he was in the days that Jesus lived. The Christ is the Spirit of God which is in every human being. He is the immortal part of man, the part that makes us immortal now. It is this fact that makes the life of Jesus mean so much to us; and this is also the fact that Jesus emphasized most strongly. If God

does not give to all men what He gave to Jesus, Jesus would never have said, "Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do, because I go unto my Father." (John 14:12.) But Jesus also taught that we must be "born again," for it lies with us to manifest this Spirit of God in our lives. It is our Divine Gift. We are given the power to choose, and in order to manifest the Perfect Expression we must make a definite choice to live, speak, and think in accordance with our highest knowledge of Truth. We must learn to distinguish between Reality and unreality. If we always thought pure, true thoughts, always did good deeds and always spoke kind, helpful words, there would still be a breach between that life and Christ-Life. There must come a re-birth, a conscious living in the closest unity with God. We must live *in God*, as well as let God live in our lives. It was to show us this way of the Christ-Life that Jesus came into the world.

"Christ in *you*, the hope of Glory." Jesus brought the hope that mankind needs in the strivings to make the world a place of peace and love. He showed us how to make all of the God-principles manifest now. Yet no man, before or since, has been able to even approximate the consciousness which Jesus had. We may not know the Ultimate Plan of the Universe, but we do know what potentialities for Wisdom, Love, Life, Joy and Knowledge are within *us*. God is ever-willing and ever-present. Only through the integrity of the individual can our world become a place of integrity.

MEDITATION

I realize now that I am placed in God's world, to live in accordance with His principles of Love and Truth. This is my highest goal, toward which I must direct all my thoughts, all my words, all my deeds. There is nothing so small or so trivial that I can afford to let it pass without giving it the best that is within me.

I know that by triumphing over all the inharmony and unreality that seems apparent today, I shall grow in strength and shall ultimately gain the Perfect Consciousness of *my* Unity with God.

IV. What we know as evolution is the progressive re-cognition of the different phases of God-consciousness. The lowest phase that we know is that of the mineral, the highest that of the Christ as manifested through Jesus. There may be stages beyond that manifested by Jesus; but his stage of Christ-consciousness is the next to be attained, and its attainment is the problem set for man to solve in this present era. Evolution is the unrolling of the rolled-up scroll of involution.

THE PURPOSE OF CREATION

The purpose of creation is as yet a profound mystery. As the human artist craves self-expression, so, seemingly, does the Creator; but His ultimate object

is not yet evident. So far as Jesus enlightens us, man's purpose seems to be a realization of conscious oneness with God,—at-one-ment. When we need to know what it is from God's viewpoint, doubtless we shall be further enlightened. The present stage of man's unfoldment is, in a sense, an apprenticeship in building with God-substance. God furnishes this Substance,—which we call thought, inspiration, ideas. Man uses it to the best of his knowledge and ability. When he directs it constructively, what he builds is permanent, for that which is good is in its very nature permanent, being of the nature of God and therefore eternal. When he directs destructively, what he builds disintegrates, because it is not of the nature of God.

(Continued next week)

Healing Department

WITH GOD ALL THINGS ARE POSSIBLE

HEALING

Healing is letting the "Goodness that filleth all" come into our lives and take complete possession of us. When we let this Absolute Goodness fill us, permeate us, and continually flow through us, we have no room for anything opposite to Good. I cannot have aught against my brother, and see Love; I cannot think any evil, or this Goodness cannot come in it fullness. My very Being sees love in everything, in every circumstance. So inharmonies must dissolve, confusion must right itself, and all discords vanish, for I attract unto myself the thing which I see and live—Love, Good. This Goodness is unbounded; it knows no limit. It pours through me and lives my very life, so that home is made orderly, attractive,

loving and joyous; business or school life is transformed, for there are no conditions which Love cannot meet; social life is made constructive; and Peace reigns.

Healing is consciously connecting our lives, in thought, word, and deed, with the one Source of Life, Love, Power, Spirit, Intelligence and Joy. As we empty our thoughts of fear, false beliefs, race opinions and all unreality, we open the channels for Reality, the Truth of Being to express and do its perfect work—manifesting in an improved body, harmonious environment, a joyful heart, a peaceful attitude of thought, a sense of inward power, an improved mental activity and a consciousness of Omnipresence—Spirit-Life.

Meditation

I accept the Presence of God without any reserve. At this moment I am expressing the God-Life. I am fearless, I am calm and trustful, for Infinite Mind sustains me. I am ever conscious of the Truth, the Reality, of everyone and everything. I rest in this Truth and it makes me free.

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

There is no set charge for this service. Let gratitude be your guide as to proper remuneration.

Address: Healing Department, Colorado College of Divine Science, 1250 Ogden St., Denver, Colorado.

FREEDOM FROM PAST MISTAKES

There is naught in the yesterdays that binds me. Yesterday, I committed a wrong in my thought. Yesterday, I was a child. Today, I am grown into the realization of my birthright and I smile at the childish mistakes of yesterday. In the light of day the shapes of darkness disappear, and I think of them no more; they cannot limit me, for I am the son of God. C. F. M.

"The one sure hope for a permanent foundation for world-peace lies in the extension of the principles of Jesus Christ to the ends of the earth."—*Dr. Bryce.*

To know the power within,
To meet the world in Love,
To cherish for mankind a boundless hope,
To hold Divine relationship with all that is,
To have the mind a perfect instrument,
To make wise use of every circumstance,
And to be all *I am* in all I do,
Such is the perfect *Life of Man.*

—*Anonymous.*

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IN GOD WE TRUST

The Meaning of Beauty

One day, a few months ago, I had a letter from a pessimist. This was a part of his letter: "You say that what I need is to believe in God. How can I believe in God, when I see all the ugliness and suffering that are in the world?"

After I had read his letter I was walking down the street, thinking what I should reply. And I happened to look up and saw a lovely tree—a green and glowing tree against a sky of blue. Instantly I had what I sought.

"Ugliness? Suffering? And what is the meaning of beauty?"

My friend had forgotten that most of the ugliness and the suffering is man-made. He had forgotten the woods, the sea, the sky, the flowers, the birds. He had forgotten beauty!

I walked on, away from the city, into the woods. Great trees crowded close about me. Song-sparrows and vireos were calling. A cardinal—red as an autumn leaf—perched on a fallen trunk. Now and then a wren sent forth its little soul in a veritable fountain of song. Even the soil seemed wonderful, the mosses were infinitely interesting, and oh, the clean fragrance of that air, the grace of those thousands of twigs and branches against the summer sky!

I thought of other beautiful scenes—the great, blue spread of the ocean thick with white-caps, tremendous canyons, haughty mountain ranges shouldering their way against the sky, friendly little hills, and bits of woods and pasture.

I thought of the beauty in color, in form, in light, in shadow, in sound—a golden moon, the splendor of the sky in the west, a rainbow, the whispering of the wind in the trees, the magnificent din of the thunder, the music of a master's violin.

I remembered the beauty in movement—Pavlova's dancing, children playing, water rippling, smoke curling upward.

And I came to the beauty in men—beauty of body and mind, the beauty of great ideals and of generous deeds, the beauty of friendship and of love.

And I saw that beauty floods the universe, that it is everywhere, if we will only see it!

But some of us are blind, with selfishness or with ignorance. And some of us are given to worry—which is like a bandage over the eyes. And others are too sick to see. Our eyes perceive the sunset, our ears hear the song of the bird, but these mean nothing to us. To enjoy beauty one must be well—physically, mentally, spiritually.

"Why do we enjoy beauty?" I asked myself, as I wandered on under the trees. "Why does it bring refreshment, peace, pleasure to the point of a winging rapture?"

And it came sweeping through me that it is because at the core of our souls we are divine, and the divine is beauty. We recognize our own!

One day on a street in New York I saw a foul old man. I stared, marveling that one could fall so low. As I looked, I saw that old man smile. Never have I seen a lovelier smile; never have I heard any sound more tender than was that old man's voice as he bent to speak to his little dog.

It is there in every one—beauty!—very deep down sometimes, but there—latent, struggling. Some day, somewhere, it will rise triumphant.

Beauty is God—one of God's expressions of His nature, one of His ways of letting us know what He is like—a proof that God is good, generous in His bounty beyond all our imaginings. I tried to say something of this to my friend, the pessimist.

At first he was argumentative. A little later he admitted, "Perhaps I have been blind." And still later—when he had thought more and lived more—one day there came this letter: "I have been wrong. I have been going against my very nature. No more saying there is no God! There is a God. I have found Him!"

—MABEL DILL, in *Good Housekeeping*.

Excerpts From Letters

I took for my New Year's resolution a watchword from the Daily Studies, "I am purposed that my mouth shall not transgress." If I speak only words of truth about the Perfect expression that is everywhere, shall I not automatically become a member of *The True Words Club*?

The *Weekly* is the joy of my life.

I thank you for everything!

May the Divine Science College enjoy "showers of blessing."

Stallo, Miss.

Mrs. A. H. W.

I am very grateful that I can be a member of *The True Words Club*.

In the short time since I took the pledge, I find I am growing some, for I watch my words more closely—making note of the negative words that have slipped out (which is the first step toward their correction), and purposing in my heart to replace them with positive, true words.

Blessings upon the Club and all its members!

Lincoln, Neb.

Mrs. J. M. McV.

OUR SUMMER SCHOOL

The Colorado College of Divine Science will hold a Summer School, June 4-10.

This early date has been chosen in order that delegates from the West may have this week of study on their way to the I. N. T. A. Congress to be held at Washington, D. C., June 17-24.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

VII. Cain and Abel.

"The value of the Bible lies in its psychological aspect as well as its historical and literary merit. Men see in it, an inspiration for right living. They may see in it, if they will, the successive stages of their own unfoldment from the Egyptian darkness, through the wilderness of experiences, to Realization, the land of promise. The evolution of the human soul is portrayed again and again in the Bible.

"What the Scriptures are concerned with, is not the philosophy of the human mind in itself, nor yet, the philosophy of the Divine Nature in itself—but (that which is properly religious) the relation and connecting of God and man—what God is to us, what He has done and will do for us—and what we are to be and do in regard to Him."

In the story of Eden Lost and Found, we learned that of his own free will and choice man left his Source (Paradise), where all was joy, love, happiness and abundance. Separated from his Source, through ignorance of his divinity and his oneness with God, man wanders in a world of experiences. Through these experiences, gained in the world of sense, he may find the way back to Paradise and become conscious of his at-one-ment with it; however, he need not wander and suffer to find his Good. It is always with him.

"God does not and will not interfere with man to take away from him that complete freedom with which, beyond question, He endowed him 'in the beginning;' nor will He have any occasion to dominate or coerce him in any way. Man is a King, by right of origin as well as by right of divine gift, and there is no one to interfere, but it remains for him to manifest the Kingship."—*A. M. Crane.*

"Many is to know God and none beside. This means to know no reality but good; no Source or Cause but one; no Life but the Perfect; no supply but the Inner; no time but now; no place but here; no self but Christ; no Mind but the Divine; no Soul but God."—*Truth and Health.* No one realizes this at once. "Progress is the law of life; man is not man as yet."—*Browning.* There is growth; "first the blade; then the ear, then the full corn on the ear," expansion in consciousness.

In the story of Cain and Abel, we have a luminous picture of a process in operation.

The story-teller of old takes us back into a Semitic home, where there are two brothers, Cain, and his younger brother, Abel. The desires and inclinations of these two brothers were entirely different,—one preferring to work in the field and till the ground, the other delighting to care for the sheep on the hillside. The story-teller relates that Cain and Abel desired to make an offering to God. Each brought that which typified his work; Cain's gift being the fruits of the ground, and Abel's, of the firstlings of his flock.

We are told that Abel's offering was acceptable to God, but Cain's was not. Had we been there we should have seen Cain's face growing very sullen. The monster, jealousy, was beginning to stir within him.

What do you think would naturally follow? The story is true to the usual culmination of jealousy: Cain called his brother out into the field and killed him.

"Where is thy brother?" sounds in Cain's ears.

"Am I my brother's keeper?" he answers back.

His sin brings its punishment. Cain hears his sentence. He is banished from his country, to be a fugitive and a vagabond in the earth. As he turns away, fear takes possession of him, his guilty conscience gives him no rest.

Fearful for his own safety, he turns to God, and God, ever merciful and loving, puts upon him a mark of divine protection. Cain goes out from the Presence of the Lord and dwells in the land of Nod (unrest, discord).

"The narrative of Cain and Abel is impressive for two reasons. It reveals the evolution of sin and its consequences and it commences the series of allegories running throughout the Bible, of the two brothers, symbols of the natural and spiritual man.

"Sin, after it possesses us, like fire, is difficult to confine, and it carries us along the broad road to destruction, gaining speed by its own momentum. Jealousy may not seem a great sin, but it leads to hatred and to murder and not even natural affections can stay its ravages. Yet gleaming through it, like sunlight through a crevice, we see the restraining care of God, seeking to save us ere we yield to passion, and He is merciful to us when we turn to Him and ask for His aid."—*Hints to Bible Study.*

The author of Hebrews (Heb. 11:4) suggests that Abel's offering was accepted because of his faith. God, who is a discerner of men's hearts, accepted the love and spiritual aspirations of the shepherd who was true to the highest he perceived, but Cain, who had become a "servant to the soil," perhaps submerged in thoughts of materiality, may not have had a right attitude towards God, no real communion of soul. The acceptance of one offering and the rejection of the other, must have been a matter of consciousness within the souls of the two men. It was in the men themselves, not in their gifts, that the great difference lay.

Since both men offered the best they had, we are compelled to look back of the gifts to the character of the men, for this cause of this seeming favoritism in Jahveh.

Cain's intense jealousy did not spring into action full grown. Such anger must have been but an outbreak of previously harbored ill-feeling toward the more spiritually minded Abel. Cain, instead of throwing off this jealousy, gave place to it, brooded over it, and finally permitted it to rule over him.

In the characters of Cain and Abel, we see symbolized, "the old man which is corrupt according to the deceitful lusts" and "the new man, which after God, is created in righteousness and true holiness."

The greatest discovery next to the discovery of God is the discovery of the real Self. Cain had not found *himself*. When men are unacquainted with their true Origin and Source, they may for a time

stray from the path that leads to joy, peace and happiness.

The one who catches a vision of his real Self is willing to forsake all, to give up the lesser for the greater, and in losing his own conceptions of life, he finds a fuller realization of life. With love and purity of motive, he brings his best gifts—whether they be talents, time or effort—and consecrates them to God.

If we would receive the blessing of God we must live lives "attuned to the Divine Order."

Man, created in the Image and Likeness of God, has been given dominion over all things, his passions, inordinate desires and emotions. Instead of giving them the ascendancy, he should rule over them. The first intimation of a sinful thought should be repelled immediately and find no lodgment. We have the authority to entertain any guests in our mentality that we choose and say to this thought "Come" or to that one "Go."

Every infraction of God's law brings its suffering and consequences. Obedience to it brings blessings; failure to co-operate with it means deprivation and short-circuiting of good.

The question put to Adam was "Where art thou?" To Cain it was, "Where is Abel, thy brother?" These are two fundamental questions, one implying personal responsibility to God, and the other a social responsibility for the others. We are our brother's keeper. Are we not "all members of one body, and one of the other? Have we not all one Father; and has not one God created us all?"

It is impossible for one member of the human family to suffer without involving all mankind in its suffering.

The age is passing through the throes of a new birth, from personal sense to the larger world of a social sense, making love the supreme law. The Christ is within the depths of every life, but so buried and covered over with material-mindedness and false conceptions that the real Self does not "get through." It is there, waiting to be manifested.

The voice that cried in the soul of Cain, "What hast thou done?" is the same voice that said, "Saul, Saul, why persecutest thou me?" Within is always the urge of the Spirit for true expression. The Christ in us is crucified afresh when we suppress our divine Nature; not until the Christ comes forth can the immortal potentialities, latent within, develop and expand.

"The Spirit of God in the soul of men gives it no rest, but follows it, seeking to draw it to a knowledge of its sonship. Without this knowledge the great meaning and purpose of life are as a book that has not been opened."

What is the import of the story to us? What is its hidden meaning?

Everyone who turns to the outer for satisfaction and ignores his Source, separates himself from his good and goes out from the "Presence of the Lord." To him the voice is saying, "What hast thou done?" Each answers this for himself. What are we going to do with the Christ in us? Shall we not say, "Not I (personality) but Christ lives in me"? This is the true brother, the very Image and Likeness of God. The knowledge of this brings down upon him no condemnation, for he "walks not after the flesh, but after the Spirit."

The mark is upon each individual. The world knows whether one is a Cain, acquiring from the outer, or an Abel living from within. "By their fruits ye shall know them."

Every exploiter of his brother is a Cain. Everyone who loves money, power and fame more than he loves his brother is a Cain. Everyone who hoards the things of the world beyond his reasonable needs is a Cain. Everyone who accumulates by imposing unjust burdens on another is a Cain. Every cheat, every liar, every hypocrite is a Cain. Am I my brother's keeper? The curse is upon him who deliberately wrongs his brother, and the day will come when the exploiter will say in his heart: "My punishment is greater than I can bear, I am a fugitive and a vagabond and everybody seeks to slay me."—*E. V. Brookshire.*

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Spring

BY ALICE CADY HOOD

The little birds are here, Spring is at hand!
I feel it in soft April winds, as buds expand;
I know it by the early light on sky and land!

Every Spring

Birds sing

In love and praise;

They know God's ways.

His messenger they are,

And sing both near and far:

"God is! We are!

Rejoice always."

The little buds are here, on every willow-wand!
In little hoods of softest fur, that cold withstands.
I know the leaves are sheltered thus, at God's command.

Every Spring

Pussywillows cling

In softest grays

To willow-sprays.

God's messengers they are,

And sway, and say:

"God is! We are!

Rejoice always."

Anemones are here, in mountain snows they stand
With capes and coats of softest blue, a heavenly band!

I know they are the Wind's own flower, gathered on
zenith-wanderings,
Sprinkled with star-dust.

Every Spring

Windflowers bring

Pale veils of blue

With lavender and silver sheen,

Anemones' heavenly hue;

They wave their soft petals,

Bow low, and say:

"God is! We are!

Rejoice always."

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