

## TOWARD THE LIGHT

In our daily life with its numerous activities, attending lectures and banquets, going to religious services and taking up University courses, we slip into the habit of thinking that we know God and that we serve Him. Yet most of us are restless, excitable, full of yearning, and all the time a vague sense of dissatisfaction gnaws in us to the very deeps of our soul. It is the urge toward God. For this is certain: we are not living in harmony with Him, nor are we even near Him. Hence the soul's proddings to keep us in the quest for, and harmony with, God.

In this quest two great obstacles stand in mankind's way. One is the alien attitude of science. How absurd this attitude, how unthinking! For, what is science but man's mind on the trail of God's laws. Every discovery is a perception of the working of His laws. One set of sciences follows this working in the world of mind and spirit; another seeks clue after clue in the material universe; both try to know and understand and utilize, being on the quest for human betterment, to the

end, consciously or unconsciously, of getting nearer to God.

The other, and greater, obstacle is in the way man obscures God. When Pompey forced his way into the Holy of Holies of the Temple in Jerusalem, he was struck by the complete absence of any image of God. Not even with an image does Israel obscure God, much less by beings. Its prophets are its prophets, even to the Son of Man. And all are servants of God, adoring Him alone, loving Him "with all thine heart and all thy soul and all thy might"; and, impelled by this love for Him they serve his children by teaching "these words which I command thee", and by love and sympathy and active helpfulness. Every nation has its prophets, to the degree of its own degree; the One God is God of all nations; Father of all; and under this Fatherhood all men are brothers.

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There are within us possible powers of such clear perception that we can not only see into and through things, but perceive far forward. These powers are not to be developed by incantations and observances of a particular kind, but by all of life. Purity in life attains this pure vision; purity of body, mind, and spirit. Purity of body through

not introducing drugs of any sort, and by averting all grossness in either desire or satisfaction of desire. Purity of mind by abstaining from falsehood in thought and act. Purity of spirit by being pure in spirit and living, unflinchingly, true to it. Thus the sluices of our being are kept open and clear, and the light shines in, and from, and upon us, and we see accordingly.

Asceticism is not purity. Purity must be spontaneously of the spirit, and not a cult through which rigidly to put ourselves. Asceticism kills spontaneity where should be constructivity; induces self-consciousness where should be childlike unconsciousness; sows distrust to displace trust; and makes Faith a matter of formulæ instead of a spirited turning to God. It denies the holy passion of love. Asceticism and sensuality confound the latter with the cold lust of passion-apart-from-love. Sensuality especially, having sold its birth-right of love for a mess of lust, proceeds to demean the god-given passion.

With purity of life there is always consecration of life. It goes with desire to devote oneself, at one's best, to the service of God, and our fellow-man — God's children. Negative consecration would go with negative purity, and active consecration with real purity. The former is of the

darkness of life, the latter is the clear light of life. The one segregates itself, withdraws from life; the other is of life and gives itself to life, to mankind. The one mumbles formulæ; the other acts. The latter diligently seeks what and how and where to do; the former has "principles" wherewith to cloak inactivity. One is muddily selfish; the other "thinketh in his heart" constantly.



Whatever is of the spirit is a growing thing. Outreaching of spirit leads onward, upward. Of love this is especially true. To the degree that love is of the spirit it is in a state of becoming. Insofar as it is bodily it grows less and less, while the other proceeds from more to more.



To the good God a deliberate Hell is impossible. We, in our wickedness, fashion one out of our thought and ascribe its creation to him. Our Hell is here. We make it by our marring of God's world. God's world is altogether good, save where we mar it. We do this by ignorantly and carelessly breaking God's Laws. These Laws are so beneficent; they make for goodness, and glory, and consequent happiness. But we break



them, and then we suffer, and slowly, through that suffering, we learn. So breaking God's Laws becomes our Hell; the mount of Purgatory down which we fall, and up which, in good time, we climb toward redemption. It is God's Law of growth. The seed goes down into the ground and its fruit pushes its way up out of the earth. So with the spirit; once out of the earth it can look toward the heavens and proceed on its struggle Godwards. It must free itself from earth encumbrances, not add to them, as we are so prone to do. And which are such encumbrances? Loving the material rather than the spiritual; frustrating the spirit by meeting it with spirits, alcoholic and narcotic; upsetting the spirit by excitements in place of inspiritings. It is the spirit in us which gives the monitions; the body can only be a sort of interpreter; we must listen with understanding and solicitude. Do we? No, we jump about, we jazz, we smoke, we drink, we over-eat. We listen-in to all sorts of sounds, and fail the one Reality, the inner call, "the still small voice" which comes of the great Dominant Tone.



We are right to love the health and vigor and charm of youth and to feel distressed and repelled

by anything to the contrary, whether we find it in the young or the old. For the former is the normal and the latter abnormal. We manifest our own integrity in being attracted to integrity, whether it be mental, spiritual or physical integrity. Advanced age should have this triple integrity in advanced degree—should value it in itself as in others. Thus this attraction of youth by whomsoever it is felt, whether by the young or those older, bespeaks rectitude of feeling. It is witness to the eternal verity of the ever young. How true it is that “the good die young”. By this is meant not the goody good but the truly good, in whom is the rectitude aforesaid.



When what we learn has to do with the eternal verities then it is an achievement forever. By forever I mean the Beyond no less than throughout this life. But thought, feeling, energy of every kind, devotes itself to the temporal,—to diving, swimming, polo-playing, golfing. And great effort is put forth to acquire the ability to beat everybody else. What if one does any of these extraneous things better than anybody else, to what does it lead? We can add to our inner stature but not a cubit to the outer. Even if we could

add to the outer, what gratification would it be to the spirit within us? We can be happy only in spirit, and there growth goes on and on, up the ladder from earth to heaven, which is to say, from man to God. Whereas otherwise "all is vanity and vexation of spirit".



What stirs in us is not God's personal intervention but the impersonal working of His Law. Cyrus, of Persia, and since then Baron Edmond Rothschild, of France, were moved to help Jews back to Palestine, by the force of the spirit of that people. Baron Edmond knew in his own people, Cyrus saw in the Jews of his kingdom, this force for righteousness; and each was moved to give opportunity for its manifestation. That manifestation takes place in Palestine, as Abraham and Moses knew, as we have seen since, as will be seen hereafter. Palestine, the home of that spirituality of the Jew, acts strongly on him; the Jew, fervid of spirit and thus in close relation to that impulse to righteousness impressed on this Holy Land, acts faithfully in Palestine. In the Future, as in the Past, the Light of the world comes out of Palestine.



“The moral equivalent of war”. How can anything so immoral as war have a moral equivalent? But it should be superseded by the moral, the most moral order. Wholehearted devotion to and working for the God of all would displace that allegiance to the devil of war (devil is only another name for the violation of God’s Laws which destroys). God calls on us for no less sacrifice, no less giving of all; but, as in war is the spirit of hate so in giving ourselves to God is the great spirit of love. War demands your every effort, your every thought and feeling. If one turned all this toward God one would become like God, creator and not, at all, destroyer. It would be an order worthy human beings, created in God’s image.



As one reads the newspapers and finds page upon page devoted to racing, to contests of so many sorts, one finds them always in the realm of our outer self. Yet it is the inner self which prompts to them. There is an inner urge toward the good, toward God, which impels people, and they make the sad mistake of thinking this outer excitement will meet the inner need. Far from it; the former only leads away from the latter. What is wanting, and so causes the mistake, is



self-knowledge and wisdom. "Know thyself", and learn the laws of life, and the true fount of inspiration will open up. When this is released then one enters into true, serene self-direction. When a goodly number have thus arrived, true standards will be set up. Contests will be along the line of inner achievement. Faculties of the soul, not prowesses of body, will be the contestants. Deep emulation will take the place of militant rivalry, and States will have cultural patriotism, not cold, cruel, political patriotism.



The Mosaic ordinances could claim authority from on high for they fitted into the ordinances of God, contained within His laws. And Moses went apart to commune with God since it is only within the deep solitude of oneself that anyone of us meets his God. One like Moses had a deeper self into which to retire and find God. He could come closer to God having dedicated himself completely to Him. We all come close, just to the degree of our dedication. It is so in the life of this world; why not in the All-Life. When will we think in terms of the latter's oneness in this life and know that the laws govern throughout.



Moses was one hundred and twenty years of age when he died and "his eye was not dim nor his natural force abated". So it would be with everyone of us if we lived with God as he did. Living with God is to live according to His Law and thus there can come no taint to induce weakness and decrepitude. It means health of spirit and with that goes health of body. No bodily ill but tells of illness in spirit in order to admonish us of the latter. What we have to do is to look to the spirit. When it is well with that, the body will know no ill. Nor will its "force abate" whatever the length of life. Rather will it increase and deepen to lift itself to ever higher and higher force. What deep happiness goes with such augmentation of life! While meeting spirit needs we must not disregard body needs. Air, light and warmth and food, every nutriment of its kind and according to its need. Not that indulgence which goes past need, nor the over-attention which displaces healthy simplicity of life. For body as for soul simplicity is of the Law.



God is all-seeing being all-love. So man sees according as he loves. Whether it be his dear country or some dear person his estimate of each

is true if he loves with true love. For love makes his seeing alight and brightens all his faculties. It gives too the force of itself, to penetrate through all wrappings. Love may need to look through to the very soul, where all is well, however far from it the outer layers of being may be. So "he who knows all pardons all"—as God does.

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One may reach out to God as an end in itself, for the way to God is the great purpose of life. No other reach may become an end in itself but must remain a means to the end of living life truly, and "ever more abundantly", in the direction of God. Otherwise stultification sets in, and even worse happens—prostitution. A great man made beauty an end in itself, and so lost his way and met with dire catastrophe. Make self an end in itself and you get selfishness, most grievous of sins. Worship, becoming an end in itself, leads to narrowness, cruelty, worst wickedness. The saint, or rather would-be saint, deifying his doings, carries his abnegations to the point of unhealthiness to both body and mind. There is a bodily part of us and it calls for consideration. It mostly gets too much; hence the reaction of the saint.

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As the inner processes of the body are automatic, so should the outer ones be, nearly as possible. We should not make banquets of the need for food but wisely supply that need in the simplest way. And stimulation should come from the spirit within, not of spirits from without. So, too, repose should come from within and not be sought in factory-made narcotics. Exercise for the body should come in the ordinary course of life, not be made-to-order in most elaborate way, running to professionalism. Else the spirit suffers neglect and even violence, and that acts unfavorably on the body.



What a force for evil is there in self-righteousness so blinding that you do not suspect your own ill feeling, your own unreasoning thought.



"Mind is the master-power", says James Allen in his treatise on "As a Man Thinketh". He is wrong. Mind is less than heart, far less; and spirit is before and above them both. Spirit is master over all. As the spirit within us has its way, so are we. Mind works with the outer layers of our being. The heart stands between.



Spirit is the motive power and the heart the moving power. Mind is merely the interpreter of monitions whether from heart or spirit or both. When the monitions from heart and spirit are in accord we are in the Way and the Truth. All of life is to help us find that Way. We find it to the degree that we are willing to lose in order to find. The wish of the heart is the moving force; it is a force which nothing can withstand, for it is of the Law of God. But this is not to underrate the mind but to put it into its place as interpreter. There it can be a power for either good or evil according as it works well or ill. So it needs to be kept clean, clear, enlightened and vigorously healthy. It must be so to stand on the side of truth. It brings to consciousness and leads to act and thus helps in the achievement of ever more abundant life. How it can help or hinder! But it cannot frustrate; heart and spirit have the re-surg-ing power.

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Either we are so dulled by the sordidness of life that we do not search at all or in our search for truth and beauty we go at it blindly. Our search for truth in the domain of science results so largely in mere means of destruction, or at best palliation, but not for sustaining and increasing constructive

life. Our search for beauty is either indifferent or leads only to fatuity.



No one grows old who is true to type; for this insures that there will be deepening and increase of force with length of life. That with each additional year force grows fuller and deeper militates against "declining years". To the normal there is no such thing as growing old. It is abnormal and unhealthy; it is pathological to become decrepit in mind or body. In both the latter the mind is much to blame. Both our own and the general mind acts on us and in us, powerfully.



In the contests of physical prowess life itself is waged; not to speak of inroads on health, maimed limbs, and shattered nerves. What iniquity! Is not this to be counted criminal as we estimate deliberate suicide? In the latter case is more likelihood of sudden or prolonged irresponsibility. There is no such excuse for the former.



We treat the young as though they were animals, putting bit and bridle upon them. What a griev-

ous wrong we do them. They need, as we all do, to be attracted toward the good and they will surely gravitate to it. By the light that has come to us through longer life we can be a guide by letting that light shine upon the good that they too may see it. This is the utmost we may do one for another. Otherwise we blindly fetter, and interfere with, their own free will and choice.



We make the mistake of thinking that we may, or do, grow deaf as we grow old. It is not so. What happens, or should happen, is that we listen more to the within and thus attention is withdrawn from the without. Thus, less alive to the latter, we by our thought generate this deafness,—by auto-suggestion lower the health of the sense of hearing. There need be no decrepitude with advance of years, but rather increase of force with length of life. Only this force makes for deepening of life and a consequent stilling of its expression. "Still waters run deep." Deep feelings are still.



I have been thinking about the search for havens. Persons lacking balance and driven by instinctive fear; or, persons lacking content in

their life and driven to seek it in something beyond, reach eager hands to an idea or a cult that promises some heaven as a haven. They seek to find themselves in something well-defined. Stronger souls, when life fails their heart's need, know they must lose themselves to find themselves, and their life becomes one of service to the need of others.



To say "the God of Israel" is to say the God of anyone and everyone who is with the One God. Hence, "Hear, O Israel". It needs just this: to choose God and become, in consequence, God-chosen. It cannot be otherwise. By God's great law of attraction and gravitation, your turning toward God brings Him to you. And as when you stand in the sunlight its warmth and light envelope you, so when you walk with God his radiance is all about you. As the one makes for health of body, so the latter leads to health and wealth of spirit. Infallible proof of this is to be found in living it. Those who do so can prove it to you but your fullest proof is of your own experience.



The devil is of mankind's making. When man's worse self wars against his better self the



devil is supposed to be at work. Not so; it is we who are evil in our doing. We have turned away from God and are acting in the dark and breaking His laws. When you turn to God you stand in the light; when you turn away shadow surrounds you and you are sure to stumble and fall. God's Law is there to help you pick yourself up but you must desire that help with all your might.



Daily, as I awake, I can see where I lie, the sky with all its early-morning revelations of light and shade, cloud and color. And one is drawn to God, the Creator of it all, by the beauty and the wonder of it all. Such sense of His loving kindness fills one as the loveliness before one grows from more to more and deepens with the oncoming dawn. How good is God in the way He provides for all our needs, both the physical and the spiritual. The rich return the earth makes when called on for its resources of food, clothing and shelter for man. The wondrous beauty of nature for the delectation and development of man's mind and spirit! But men in their stupid selfishness do not see to it that all this is opened up to man. On the contrary they suffer an order (a disorder) whereby the mass of men are so held

to the grindstone that they neither see nor hear what is in life for them; nor have they even food and warmth for their bodies. No wonder culture is in general an extraneous thing,—something of the brain but not of the spirit. And thus culture is not really such, since it fails to serve the great God purpose of lifting up our spirit to His.



While every true charm whether of body or spirit may, and will, become transfigured in our sight through the radiance of love, the light of love should be permitted to reveal to us every fault and limitation. It needs the crucible of consciousness to make us helpful to one another. We should strive for true estimates, and in this too our training begins at home, with those nearest us. To be true there is like being true to oneself: one cannot then help being true to all others. One thus turns rightly on one's axis. We know how that makes for right functioning.



Where we find man and woman, who have mated, unequal in their rectitude, their worth on the whole, the purpose is that in the light of love the better is to lift up the less worthy. Love has

wished that this should come to pass. It comes to pass as the one of lesser worth learns to look up to the other. For in that are right appraisal and the wish to arrive at like rectitude. Therein lies the healthy force to carry one along.



When one lives in the light of God, longing fervidly to win others thereto, then that very light, reaching out from within, may become an outer fact or seeming. Hence the light shining in an ardent face, and even the halo which some see or seem to see. We are shown it in pictures, past and present. It appears much more in those of the past, when life was simpler and nearer to God. And if nearer God how much wiser really.



Wherever we find, in the Bible, "he shall surely be put to death," it should read instead "he has surely put himself in the way of death, having violated the Law of God." God does not put to death; He gives life. Man, by his choice and through free will, may bring destruction upon himself by going against God's beneficent Law. Or he may make for more, ever more, abundant life, by working with God,—which is to say, by obedience to His Laws.



The Bible is a revelation of God's relation to man and man's relation to God, in terms of various peoples. Those who were nearest to God knew Him best. Through them we get the greatest utterances. In them is the highest understanding. The ages testify to this by the way they preserve them for us. Individual testimony is manifest in the influence upon life.



It is not the Lord who "repents of the evil which he said he would do unto his people," but the people who repent of their evil. For, had they gone on violating God's Law the evil effects were bound to follow. If, however, they stopped in their evil courses and became truly contrite they would overcome the evil effects, with the help of God's Law. In the Bible it is put as persons of the time interpreted what they saw; so that we have there "the word of God" historically understood.



It is imperative that we live true sex life else all of life is set awry, for individual and collectivity alike. No reform avails, no reform comes about, failing sex adjustment according to the Law; for none will wish to bring about better-



ment, none seek to know how to do it. And what is the law as to sex relation? We celebrate it in song and story but do not face about and bring it into life. We recognize in sex love the supreme love, but we do not give it supremacy in life; rather, we trample it under foot, we sell it for a mess of lust. Who gives it great, high place in life? Who preserves it from violation throughout life? Who protects it, from childhood on, into marriage, and to the end of life? And yet truth to it is the Way and the Life: otherwise the way is lost, and life is tainted at the source, and fails all along its course.



When you sail a great sea and the sun is shining there, the face of the waters will be all aglow with the light from the sun. So with ourselves when we face God as those waters face the sun: we grow luminous in spirit with the Light from God. And as that light is constantly active in the waters of the Sea, so the God Light in us makes us active in the service of humanity.



The Bible is the great Divine-Human document wherein mankind manifests itself in all its

limitations, achievements and out-reachings. It has no element of waste work about it. Read aright, every part is illuminating. We are with God on every plane of human conception. Every human cry, every human craving, utters itself in it. And God's response speaks therein, according to the understanding of each age. The prophets are the high-water mark of their race and run ahead of their age.



There is such lovely light in the East this morning. It fills one with sense of worshipful awe, for it is of God's Light. This is the direct link between us, of this world, and Him, Creator of the Universe. Those, who by their lives here have walked in the light and engendered ever more light, will likewise enter into more and more light beyond. It is the line of progression toward God. We rightly use the word to indicate progression here. "We get more light on this and that." "Our lives grow more alight." We wrestle with problems and suddenly comes the ray of light by which we solve them. As light links us to God, who is so greatly our Own, so those truly our own, who have gone into the Beyond, remain linked to us by it. Their greater

light, reaching out to us, falls on us and our path, and helpfully lights up the latter for us. Thus, while serving there they still go on serving here, through us. But there must be in us desire to serve else there is for them no line of attraction for gravitation toward us.



Whence come disease germs but from disease? Thrown off, by the diseased, into the general atmosphere. Where do they attach themselves for further propagation but on soil favorable to their life? Thus those diseased or tending to disease are their victims. Accordingly the more disease in the world the more disease germs are generated. The kind depends on the prevalence of its kind. How urgent then that society in general should protect itself against disease in general, no less than that a person should be in good health, not only to be immune from bad germs but also not to add any from himself to the general stock.

How stupid then is society in not taking into its care all of society: in not providing that all of society live under healthful conditions! It knows very well that food, warmth, air, light and sunshine are essential to health; yet it maintains a state of things wherein the mass of mankind is

debarred from these. So those who have government in their hands are not shepherds of their people, nor look properly after their own interests. Thus those who have what they need—and far more than they need—are infected physically by the ill condition of those who have not what they need.

Nor does it stop at physical infection. The soul of the world is sick, both on the part of those who selfishly have and on that of those who are blighted in mind and spirit through being deprived of what mind and spirit crave. Not only is everywhere catastrophe in consequence of this but there is a constant infection of bad, low spirit, a constant lowering of mind. What might not be the mental and moral status of man if the prevailing mental and moral atmosphere were—what it should be: clear and clean, healthy and robust. Let society look to it that conditions are readjusted; that the terrible disparities of life and opportunity are done away with,—displaced by equal opportunity for all.



“To rejoice in his labor; this is the gift of God.”  
As the atoms, in health, function freely, so according to God’s law should the energies of man work



freely, gladly. So they would if they could work in the field of their innate energies; but to only the few is this choice permitted; the many must work like galley slaves chained to labors alien to them. How can noble human nature rejoice in labor not of its choice? "Our wishes are our prophets." These wishes act as advance agents to herald the powers within us. What if, instead of being enslaved, mankind were free to exercise its inherent powers? What flower and fruit of civilization would be the product? How this would exorcise the countless evil spirits which now so confuse and confound almost every individual. Ill health, for instance, is a matter of evil spirit: with good spirit, spirit according to God, would be good health. Perverted instincts and impulses are of course such; and with evil spirit driven out would become healthy and joyously active. When will we put first what is foremost: the call of God? It is in all of us, if only we would heed. God waits with infinite patience to be with us in the right ordering of the world. We must find ourselves and all choose to be with Him, to work with Him, in devotion to Him and His children.

A harem is a brothel. A religion that sanctions a harem is a heinous institution. It is, of course, not a religion. Where there is secret practice of sexual promiscuity there is still some safeguard in the general belief to the contrary to which the secrecy testifies. The one-man one-woman relation is obedient to the Law, God's Law. It is the greatest of Laws for it leads back to God.



When we love we wish to do things for the loved one. So love for God leads us to service in His name. It makes us wish to serve our fellow-man. And as we serve we grow in love, and come nearer and nearer to God. There is no upward course apart from our fellow-man, no right relation to our fellow-man apart from God. Put God in His place in our heart and at the center of our doings and all will be well. As individual problems, so world ones, await this true relation.



In man as in nature there is the constant resurrection and the laying away, Springtime and Autumn, the springing into being of new birth within us and the living it into more and more strata of our being. The older strata are the

deeper, wiser. When the sluices of our being have been kept clear by clean life, their wisdom can come through to the outer, acting self. It becomes, among others, power of intuition. Some speak of it as subliminal consciousness, subjective self, but while it is this and much more there is no explanation in that. We are stratified as the earth is stratified, save that in us it goes to spirit while the other is but an earthly symbol of what happens to the spirit. In us are layers upon layers of life's experience and attainment and the constant conversion of these into spirit for the eternal life. It rests with us how well and how far this can go on in us. It has to go on according to God's Law of growth but we have free will to either facilitate or arrest it. All of life, to the minutest detail of our life, must take part in this. "The Way, the Truth, and the Life" pertain to it. The Way to God, the Truth before God, the Life of God. Only into this can the Light of God shine and growth toward Him take place.



Compulsory arbitration is imperative for the peace of the world. It amounts to this: come into the open with your grievance; let the light fall on it; let us see, with you, whether it is really

a grievance and if so what can be done about it. Throughout our civilization this is what is needed: light and kindness. As God gives the light and warmth of the sun so should we be unto one another light and love, justice and kindness. If one looks solicitously one soon sees how every problem of life calls for this. It isn't "to get on the job" for the cure of this or that, but to pour all the light and warmth that is in one into the treasury of God's love and care for man. It is this moves mountains and nothing short of this reaches the cause at all. For unless you get at the cause you produce no real effect. We talk of national insecurity and the ambition to exploit other lands as causes of war; but it is what gives rise to these should hold our attention and incite us to effort.



Mark Twain wrote: "The Egyptian, the Babylonian, and Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was,



exhibiting no decadence, or infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?" It is because Jews on the whole keep close to God. They do not only pray to Him but they live with Him. Is not He constantly the saving Power? Whatever relates itself to Him may live, thrive, survive.

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Hillel, that very good and very wise man said: "Love of the neighbor is the whole Law." He meant, of course, the neighbor throughout the universe. This love is one with the Fatherhood of God. Realization of the Oneness of God, Father of all, brings with it realization of the brotherhood of man. Each people may have its own great interpreter of God and call him prophet, but they all interpret, try to bring near their fellowmen, the One God. These prophets (which means forth-tellers) are nearer the divine through their love and understanding, but they must not be put in place of God. It is the worst impiety and becomes most confounding. God ceases to be to them the One God, Father of us all, and in this alienation men cease to be brothers.

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Deeply inherent in love for God is appreciation and admiration of His nature world. We are moved to prayer by its beauty. Love for its Creator rises powerfully in us as this beauty bursts upon us. So it is with human love. What deep, glowing appreciation we have for every charm of the loved one! It is right that we should have keener eyes for this charm and that it should be transfigured in our sight.



The Palestine in which I am interested is a Palestine for all the world. It is mankind's Holy Land. You feel its holiness all about you there, especially if you keep away from the cities. It is in the cities that not only the prophets but every lofty idea is crucified. In the broad, open highways and in certain villages holiness finds a home to welcome it. There God is welcome and there He comes. Even the physical atmosphere tells of His presence. There is more light in it and one can see very far. As one sees more of the solar system, more stars and sun and moon, so one sees deeper into life and along great vistas forward and upward. Thus, you see, it is God's Land for all His children. It has been, and is, laid on the Jews to make their fellowmen more

conscious of this. They have been doing it this long time but it is high time they reaffirmed it with special emphasis. They are chosen because they are a God-choosing people. They must reaffirm with all their might this choice, this deep, all-pervading consciousness, of the One God, Father of all. Do you not see that until mankind arrives at this there will be no real brotherhood of man? And that not until it feels this Fatherhood for all will it feel and enact brotherhood. How self-determination running to selfishness rules to-day! There is a mad setting up of marks of demarcation between peoples. However, there is a lessening of it between persons and this heralds the coming day. Personal effort precedes people effort.

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"All is vanity" unless made a means to the end, that end, God. With this purpose of seeking and getting into relation with God, everything becomes balanced, directed, moves forward, upward, leads to God. Thus is everything glorified. Light is on it, in it, all along the way.

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When we hand our salvation over to a person or a cult we shirk our responsibility. This is al-

ways an act of cowardice. We should look life squarely in the face, size ourselves up, and act bravely, bearing the burden on our own shoulders. To arm yourself with your theories is bad enough, but to put on those of others is a worse unfaithfulness to the call of God. God is within you: you must listen to and act on the within. Only through this can you fulfill God's Law of growth. Not through another or others can you grow, but only through, by, and in yourself. Therefore God has given free will: you must choose for yourself, you must act for yourself. God gives you boundless latitude—within the Law. You have this latitude for learning the Law and learning to act by it.



Prophets arose when the need for them arose. Thus prophets continue to rise. They rise when conditions seem most prosperous. So they are—for the few; but for the many they are then at their worst. They are really at their worst for all. It is material prosperity that dominates the situation—and denies God. Always when and where the material things are in the ascendant then God is far away and the situation is bound to collapse. It is to the latter menace, that the prophets call attention in strong, deploring terms.



But they have great hearts and they hasten to picture the deliverance that will come if and when the people turn to God again. They know that time will come as surely as tides succeed each other. A prophet knows too that a Cyrus will come to power when the Jewish people have again become their better selves; that a people "in the isles" or elsewhere will stand by helpfully when the time is ripe for noble Israel to manifest itself again for the good of all.



Egyptian remains, on stone or in words, record reigns and conquests, but the Hebrew records reveal interest in and solicitude for every moral theme under the sun. The Greek spoke and wrote and carved so well, but to the scholar, rather than to the man; while the Jew spoke for, and to, every human being. Those Hebrew prophets were indeed God's spokesmen. God would address Himself, never to the few, but always to all.



The Deliverer is always a "man of sorrows." He must be to know life, to see into the deeps of things, to get near to God. He must suffer greatly that the ground may be broken and furrowed

within him, so that the Light of God can get through. "If we walk in the light as He is in the light, we have fellowship one with another." Call it sympathetic understanding, call it love, call it what you will, it is the Light of God and leads you to walk in the footsteps of the Eternal. Love is the truest earthly name for it. As you love so will you live. In every walk of life, in every circumstance and relation of life, it is love that leads the way. Great love leads upward; it achieves greatly. Apart from love is futility, impotence.



The Deliverer is also almost always "despised and rejected of men." He is unlike them and accordingly they distrust and despise him. Something tells them, though in a very vague way, that he will upset things, and that disturbs them, makes them feel uneasy. So they try to make him powerless, even to doing away with him.

But "Abraham rejoiced to see my day: he saw it and was glad." Though, "we like sheep have gone astray" and do not stand in the Light, yet there is always an Abraham who does, who lucidly looks on and, making his own soul an offering for sin, knows of the coming of the Deliverer, be it near or far; and recognizes him if he is at hand.



It is said that on such or such will follow "the resurrection of the dead." Yes, when we have grown into truth and righteousness and come thus near to God we shall know the dead are not dead but alive. God's order of development is from life to ever more life. The Law that governs this little span of life governs throughout God's creation. The life to come must be infinitely more alive than the life past.



Our reward for good deeds is in the doing and so also is our punishment for evil deeds. For each reacts on the doer, driving him nearer to, or farther from, God. This applies even more to feeling and to thought than to action; for the latter is only the reflex of the former. The real action, pulling us this way or that, takes place within us, in the province of the soul. And all reward or punishment is a matter of obedience or disobedience to the Law of God, that great, beneficial Law made up of righteousness, loving-kindness and truth.



The craving to caress is at bottom the out-reaching of spirit toward spirit. When spirit meets spirit that outer craving disappears. It disap-

pears just to the degree of spirit satisfaction. The farther a person is from inner content the more he seeks outer satisfaction. This may be seen in all the ways of life. It is the absence of inner content, in both senses of the word, that drives people to seek outer resources: to build fine houses, to fill them with unnecessary furniture; to lay undue emphasis on all sorts of clothes; to follow after physical sport instead of giving in to calls of mind and soul; to hunt and seize on physical sensation of whatever kind. See how it is at the other extreme of a man and woman meeting in spirit. They need neither caress nor even are dependent on each other's presence. But what deep inner joy they have in each other constantly! What serenity and sweetness is theirs all the days of their life! How full of promise all that is to come! The sense of this extends in prospect beyond the life here, opening up wondrous possibilities beyond. All of life is on the way to the Beyond, to God. When any craving comes let us turn, prayerfully, to God that the feeling may be set in right direction. Even craving for food is prodding of spirit. There can be only hunger, a scarcely conscious hunger, for food, at time for feeding, but cravings rise from deeper source whence is not set time and place.