

One must go off to oneself to learn heavenly secrets. Only when all alone can one be with God. One may be thus alone in the midst of a crowd but it is very unlikely and calls for complete forgetfulness of those about us. When with others we should be with others; so to be with God we should go apart, into the Holy of Holies. Within himself is each man's Holy of Holies. There he must go to meet his God; there God speaks to him according to his questioning—and his doing before and after the questioning.



To have faith is to look upward; to have none is to look downward. If also one's doings proceed downward then one wishes not to have faith. For the looking upward brings the Light down to us and who would want the Light to fall on a course of depravity. Depraved people may hold positions of piety but that makes them only the more impious. That such people have, in the course of history, had great honor, shows how we are prone to invest the person with the position, however false is their relation to it. Mankind wears blinders even more than horses wear them. We put them on ourselves while the poor beast has them put on him. We have free will from

God. Do we use it to carry us toward, or away from, Him? Surely we should begin by investing ourselves with child-like trust in the creation of this universe, with all its law, its orderly proceeding.

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We give account of ourselves as we go along and we are judged, or rather, we meet the reckoning, as we go along. God is immanent and his Laws are always present and we make or mar according as we feel His presence and know and act on His Laws.

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Why wonder at the prosperity of the wicked and the affliction of the righteous? There is no prosperity save in nearness to God and suffering nobly borne leads that way, while prosperity tends away from it. Yet, one should not seek suffering for its purification, but accept it when it comes; for God is the end, and suffering is only means to that end.

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Marriage is for those who are truly mated. But marriage is a sacrament, and should be approached accordingly and so lived. Nothing short of that love which includes all loves is eligible to marriage. With anything less it breaks

down within and should be broken without. Intimate relations apart from this love are a crime. To this crime are to be traced the worst, and indeed, all that is bad, in society. God's law is violated therein, and therefore there follows unending catastrophe. The instincts of the children born are all set awry, and have accordingly (discordingly) to live out a very wilderness of life. There rise in them not right feelings for right situations, but they are enslaved to distorted ones. Human beings, meant to be noble and free, are ignobly slaves to a mess of emotion; and the soul's proddings, unheeded or misunderstood, are met by tobacco, strong drink, revelry.

When love and its harmony are the progenitors, how different the offspring! The "genius" is then born. Genius should not be extraordinary. It comes of God's ordinance. Commonplaceness, vice, delinquency, are out of order, being born of the violation of God's Order.

But this great love must be zealously guarded. Marriage must be approached reverently and lived reverently. Beauty must pervade it unflinchingly as in God's nature world, in flowers, fruit and all. Beauty of thought and feeling must be present. Heights and depths of noble conscious-

ness glorify the relationship. Reserves and reserve must characterize both. Never should vulgar familiarity enter to demean marriage. But, alas, how all too common is this familiarity, and how it leads to the decline and death of love! We do not face the fact of this, but the tragic fact is there, all about us.

And there is the very potent immaterial generation continuously taking place in true marriage, and which depends above all else, on the power and conservation of sex force. United as are these two fine, forceful human beings, yet not in the least enslaved, what strong, effective action and reaction takes place between them. They vivify and inspire each other. It is as Browning has said in his "Flight of the Duchess":—

"If any two creatures grew into one,
They would do more than the world has done;
Though each apart were never so weak,
Ye vainly through the world should seek
For the knowledge and the might
Which in such union grew their right."

The "world has not done" because it lags so far behind in this great intent of the Supreme Creator. But this, which is open to all, has found more or less degree of fulfilment in some rare cases of "immaculate" conception. Thus we get the great

prophets. These register the high-water mark of the people most advanced. Other persons, noble and gifted, fall in their way into the precious category of the immaculately conceived. But there should come greater, ever greater, from among us, and they should be less, ever less, rare.



Prayer should be spontaneous, an expression of the spirit's desire toward God. It comes of sense of dependence on God, on the Laws of God. There can be no reversion of the Laws of God; we may only desire that which falls in with them. In prayer then we express our wish to become at-one with the Will of God, with respect to this or that propensity in our nature. The words of the prayer must be our own as the aspiration toward the God whom we address is our own. Others' words cannot voice the fervor of any but their own feeling, as ours only can rightly express our own. The best place for religious service is in one's own innermost being. That can happen only when we are quite alone—with God.



The Temple of Jerusalem was the center of the national system. David kept the idea before the

people, Solomon the building. It connected into one Imperial system all the scattered tribes and persons. It made a more compelling capital than the modern city with its capitol, or whatever Federal Government center pertains. Religion, real religion, has for its center of light a person, the highest and best manifestation of a people. We know this is the only living center by the way the person survives for all time, while Temple or Capitol falls into ruin in little time.

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“Is there any one of the great sciences which has not had invaluable contributions from every race and age?” Of course, since it means discovery and application of the Laws of the God of all? Each race expresses itself in its own way, as each has its own prophets; but the source of what they all express is the One God and His Laws.

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“To make that balky motor run there has to be a definite arrangement of certain devices to utilize natural principles, always alike at all times, for all men everywhere”. My thought at once substituted for “natural principles” God’s Laws “always alike for all men everywhere”. Whence the

creation of nature with its natural principles? How much clearer and more constructive our thought, how much more true our feeling, if the tenor of our thought and feeling bore always recognition of that Creator! To give credit where it is due is always the fair, just thing in this life. Let us be fair and just also to God. It puts us into right relation to the All-Good, the Supreme Power, and accordingly into right relation to ourselves and our fellow-men.



Those are humble who realize God and thus it is only the humble to whom God can speak. Moses was halting in speech and humble in disposition, we are told. One would know it by his achievement.



In whatever we do we should seek God, else we lose our way. To make anything else an end in itself is to go astray, to wander into the ways of prostitution. God must always be the end in view, for the purpose of life is to find God. The spirit of man must return to God. At the very beginning of its turning to God it knows that it is in the right path, by the way all its concerns right themselves: the body becomes healthy, the mind

grows clear, the spirit attains serenity. This comes inevitably to him who stands in the light and warmth of the sunshine of God. The sun of the solar system is the symbol of this. As one's spirit yearns for God, so one's body craves the sunshine. Can the made-to-order sun-cure help those who have not this craving? I know how it can help those who have it.



We must learn the symbolism of life, so as not to mistake the symbol for that which it symbolizes. It is to take the shadow for the reality and thus fill life with shadow. We have such urgent need of the light which is always struggling toward us, but which we brush aside to "walk in darkness".



Often the "Lord speaks" to great ones when they are about thirty-three years of age. He calls on them to speak to their people in His name. The fact is their own self calls on them then to be "about their Father's business". Up to that time usually energy is in the blood, not yet gone to spirit. While it is in the blood they are concerned mostly with themselves in the material world; they are laying down the physical basis of life. After that

the spirit asserts itself, calls on man and woman to act on its promptings. Great souls, wishing to obey this voice rather than the other, readily turn to it; small souls run from it. The former do the great things of this world; the latter lose themselves, as fast as they can, in the littlenesses of life.



“We should not try to fathom to what ends God is working.” What impiety! And it was said by a so-called saint, a saint of the church, not of this life in God’s world. We are here to find God. How else are we to know Him save by His works? How manifest our devotion to Him save by trying to understand Him? A law of this life is that devotion and understanding should go together. All laws of this life are God’s laws. Surely they should be applied also to Him. How otherwise understand and know and love Him? Who cares for blind faith? Only a very vain person. The faith that achieves understanding is the only true faith.



It is not as a nation but as a people that Israel achieves; nor yet as a people save in their giving rise to persons in whom rests the high-water mark of civilization. For they are persons of noble

spirit, of great endowment,—fit to be spokesmen of God. They speak, one should say, about God and show Him to be One God, the All-Father; and they point to the Law of God and show forth (for prophecy is forthtelling) its infinite workings. So there come out of Israel these Redeemers and Deliverers when man needs them most: those that have come, to be succeeded by those who will come. These remain for all time; but no State, no city, no Temple remains; only spiritual structures survive. In so far as a people has these latter to contribute it is a people that survives.



“And the Lord went before them, by day in a pillar of cloud to lead them the way; and by night in a pillar of fire, to give them light.” Thus it is always, and everywhere, and to everyone, in God’s world: in the daytime clouds are engendered which night-time must pierce and disperse. Lightness of spirit leads away from God and his great Laws; in depth of spirit one faces God and seeks to come near Him. In the night-time of the spirit one is plunged into its depths and there one sees and holds by God. Into what strong relief is this thrown in the history of the Jews! Adversity is the beneficent force which brings back

to God. "The horse and his rider", who involves him in the adversity is "thrown into the sea". It would be true of any people who withstood adversity and turned to their God; and true that destruction comes upon those who brought adversity upon them. As in Egypt so long ago; so in Spain after the expulsion of the Jews; and in many an elsewhere.

Whereas any people who "hearkened unto God and kept covenant" with Him would be God's "own treasure, chosen from among all peoples; they would indeed be to Him a holy nation."

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To read fiction is to kill time, and, as Thoreau said, "to kill time is to injure Eternity". Why not write true stories, as O. Henry did? There would be life in them. The fiction stories are dead things and it deadens faculty of thought and feeling to read them. They do, indeed, act like a drug. The tale of living beings—as we have in the Bible—would be stimulating and enlightening, as is the Bible. And how thrilling would be the portrayal of real lives! We hail as great writings those dealing with actual persons and experiences.

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If cures from light why not cures from the great Light? If one keeps close to God and thus walks in the Light, may not this Light be transmitted, in more or less measure, to one who suffers the physical ills of those who "walk in darkness"? Who will say God's Light cannot drive out these ills? But one who has found his way into this Light knows how it drives out every ill of body and of spirit. And such a one can understand how a great radiance of this Light could fall from one on another and make whole. It can, however, reach only such as seek. "Seek and ye shall find". This is Law of God, and works in every direction, whether of good or evil. To be well is no more a miracle than to be ill. No miracle can occur since there can be no deviation from the simple general Law of God. It is impious to think otherwise.



"Day unto day uttereth speech, night unto night showeth knowledge". The daytime reveals nature, the speech of God; the night shows the stars, other worlds, great works of God. So within ourselves, in night time, dark days of suffering, we learn of God and his Laws: the ground within us is broken up, God's seed falls into the furrows,

takes root, springs up, and into the light come flower and fruit. In daytime of life, when joy is present, we utter ourselves in work and play, in act and emotion. At night we learn; by day we give out. It applies to period upon period in our lives, as well; applies everywhere.



Palestine is the Holy Land but Jerusalem is not the sacred city. No city is sacred; into the highways and byways into God's open country, one must go to find holiness. It is especially so in Palestine. Jerusalem was either the gathering place of the luxurious in body and in mind, or it lay a ruin. In the countryside were simplicity, devotion, valor,—a high sense of things. Jesus and the other prophets were safe outside of Jerusalem,—safe, welcomed, understood. There the soil is sacred to the life and purpose of holy men.

Why dwell on the death of these holy men and the place of it? It is with their life we have to do, the human life of noble beings and to make it other than human is to rob us of it. How can we take for example life other than human? Then, too, to make the human divine is to obscure the One Divine. Think of putting a mediator between us and God! As if mediation were

needed where is All-Justice, All-Mercy, All-Love. "God is One". "His Mercy endureth forever."

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"They sold the righteous for silver, and the poor for a pair of shoes". The only difference between Jews and other people in this propensity is that among the Jews were those who made the above protest against it. The utterance, "If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down", is also Jewish.

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A woman just told me of her "beloved dog" and how she "adored him". The adoration that should go to her God she gives to a dog; the love that should reach out to God and her fellow-men is spent on a dog. What an abomination! She talks about the dog having better qualities than people. Of course, putting the dog in place of man leads to perversion of thought and feeling. She demeans man in the interest of the dog. Her feelings exercise themselves in the world of dog instead of that of man. We should by all means be kind to dogs, to all animals, when they happen to come our way; but to live with them, that is

another matter; to love them should be impossible to us. Man only can be our companion, calling out our love and service. No lesser love should satisfy our craving for him.

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"Thou shalt not bear false witness against thy neighbor". How very many break this commandment. For, they not only listen to, but even repeat, slander of the neighbor. What unkind unthinkingness prevails in this world! How we sin in not taking careful thought! It is not only to fail in appreciation of and loyalty to the power placed in the mind but to suffer its deterioration and to do degenerate acts accordingly, among them the aforesaid. In every one of the commandments is call to self-preservation. Greatest of all is the power of preservation in the first commandment; from it follow the power and glory of all the others.

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"The potential force which Palestine holds for those who come to seek in it the way to God." These words of Alex Aaronsohn tell truth. There is a potential force in seeking God wherever you so seek, but in Palestine there is more of it than elsewhere. For, Palestine is invested as nowhere else with way to God by those who have so assid-

uously sought Him there. Earth and sky of that Holy Land are thus hallowed. So seekers after God will find themselves more at home there than anywhere else; and in the depth and serenity of that at-home come close to the Creator, the Father of us all.



We may see how mankind holds on to the true, the eternally true, by the wide-spread devotion to, and persistence of, "Nearer, my God, to Thee." Every word of that deserves this long-felt favor. It is addressed direct to God; there is no mention of mediator. It is simple, direct, aspiring. So should we be in ourselves, in thought, feeling, act. It marks us loyal children of God and puts us into the fold, the safe, so-progressive fold, of the working of God's Law.



Someone has said, "Thought in the mind hath made us." It is not so, however. There is a power behind, far greater than thought. It is as thought obeys this power that thought becomes useful to us. "As a man thinketh in his heart." Thought and feeling allied come nearer alliance with this greater power behind them. The spirit of man, which is a composite of God's making is, or should be, our director and determiner. You

believed that such or such a thought in your heart was moving you, only to find long after that it was otherwise: that an undefined, larger determinant within you had been at work. Insofar as mind and heart give obedience to this deep, inner, undefined power, there is the harmonious moving on which makes for growth. One needs only turn in longing and aspiration toward this inmost self, and its great Co-operator, to be in the way of this harmony toward achievement. The lesser co-operators will flock, through powerful gravitation, toward this.

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When Isaiah said "He was despised and we esteemed him not", he had in mind any person or people who in devotion to truth goes counter to the careless many. The whole of that 53rd Chapter applies here. How often it happens, how lamentably, that a rare, noble human being is "despised and rejected of men". And he bears the sins of many because to him are imputed the sins real or seeming of those with whom he associates. He is "numbered with the transgressors" whom he seeks to help. Isaiah could speak from own experience. "It is true with his stripes we are healed" when the realization of his loving devotion comes to us and impels us to self-healing.

Nothing can be efficacious for us save that which incites to contrition within us. With contrition comes the pure spirit which brings to itself God. God dwells only in the high and holy places.



I am reading "From a Bench in Our Garden" by Samuel Hopkins Adams. They are charming stories. There is in them sweetness and light, grace and beauty. In portraying the love of fine men and women he brings before you the power and glory of that love. And you wish, ardently, they would know to preserve this love in all its power and glory, its wonderful radiance. Alas, it is, by most, soon dragged in the dust. It is not held in high place by all the practices of life, as it should be held. Everything in the personal life should pay tribute to it there in its high place. Each should be at best in relation to the other, down to slightest demonstration. Next to God, the love of man and woman calls for this, and makes marvelous return. Demeanor, dress, nothing should be overlooked. And above all there should be beautiful reserve, and never unlovely familiarity. With prayer constantly in heart for the preservation of this high love, should it be lived, day by day.



As cross-fertilization cannot take place between different species so we humans cannot affect one another save through like character and faculties. We neither wish, nor are able, to take hold of what the other offers. For what is offered is not of our own kind and cannot be used by us. Certainly one must live and act in one's own orbit; otherwise there is only clash and catastrophe.



The unlovingness in the very structure of a city! No loving solicitude to preserve the warmth and light of the sun for God's children! Houses built so close and so high as to shut off all sunshine from the street, and to cut it off from the houses also; so that out-doors and indoors man is debarred from God's sun. Why let yourself be robbed of it and then run to the doctor for expensive doses of it?



Low natures are impelled by hatred, high natures by love. You will see this working in history, whether that of a person or a people. So you may gauge persons or nations by their enmities or their loves. Love is light; like light it is of the absolute.



As life should be constant search for truth, so love should be constantly sought. It is true love that we seek to achieve. It may mean turning from one to another but what it does mean is the search for nobler, truer love. This search calls for every best faculty, every fine feeling and all one's doings must be in accord. How important then our relation, one to another; how all-important the relation between the man and the woman. In that relation the personal life must not be an end in itself, but means to great end, to eternal life.

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As man's spirit must move in the light of God so his body needs its physical reflection, the sunshine. It is to walk humbly with your God, which means seekingly. Health of spirit demands that you seek God in spirit and in truth; health of body calls for light, air, warmth. The body gets physical sustenance from God's Nature world; the spirit is sustained by that of God. As we should not draw down blinds between us and the sweet outdoors so we should strive to be in free, open relationship to God. We need neither doctor nor priest to either tell us about it or to guide us in it.

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The relation to Jesus, to Moses, to Buddha helps us only by virtue of their humanity. To the degree of their virtue do they help us. Their virtue is in their real relation to God and His Law, and it helps us insofar as it leads us to God and His Law. Otherwise there is no real virtue, none to prove effective. Look into person and people through the ages and see where you find eternal virtue and its power of preservation. You will find it only where there is the deep true relation to God and His great laws. God, the law-maker saves you from law-breaking. No lesser One may you turn toward in worship and obedience, in anything more than human love and appreciation.



The bottom fact of Lewis Browne may be seen in these, his words: "By the word faith we mean that indispensable—and therefore imperishable—illusion in the heart of man that, though he may seem a mere worm on the earth, he nevertheless can make himself the lord of the universe." How does he know it is illusion? It impels, by his own words, to constructive doing, to a seeking which leads, by however long way, to the finding of more and more in this life. That more comes ever nearer to the good, makes man stand ever nearer

to the light of God, the All-Good, from whom proceeds all life. To Browne the motive power back of religion is fear, not love. As if fear, which paralyzes, could lead forward; and mankind has moved forward. No, back of man, making him stumble and fall and rise again, is love, the all-impelling, upward leading force.



One sees again and again how mere cleverness works satanically in the thought and feeling of man. It confounds with "words without wisdom". It makes mirages where should be clear, open, middle road. How many sink into the mirage lacking also depth of insight, to rise to height of understanding for seeing truly.



We may call it Divine Cause or Loving Father but there proceeds from it general supervision which acts individually on, in, and through man. The Law of God, the loving All-Father, the Divine Cause of all creation, inheres in His works. It acts inexorably, which is to say impartially, in and over that for which it was set going, whether for physical or spiritual creation. Since the former is only reflex of the latter, it has a force for

spirit way beyond its force for matter. Its acting in matter may be more easily seen, as is the case with all that is superficial. For action in spirit you must seek in the deeps of life and for this you must call on every faculty of thought and feeling within you. But what revelation may come to you through this! Whoever obeys "seek and ye shall find" comes upon such Revelation. It is open to all.

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As one grows older, not necessarily in years but in thought and feeling, one does not any longer enjoy the merely personal pleasures but longs for those related to the eternal. The former now induce restlessness, the restless desire for what is better, for what meets the present wishes. Restlessness always expresses the feeling of not at home, the presence of what is alien. If only we would act on it by going on the real quest, the search for one's true self. It is not selfish so to do; on the contrary life becomes perversion if you disregard yourself, for it is through it you are and act in this life. Only acts from within yourself are your acts; and only by these do you grow toward God. "Who makes another do a noble deed, His action does his neighbor's act exceed", is said in the wise Talmud. Surely, since the deed

sprang from the heart of the other. Thus everything comes back to us; so everything must go from us. It is the law of the tide of feeling.



As I look from one of my windows over the park, I see the equestrian statue of Simon Bolivar, in among the trees. Thus we make artificial breaks in the natural. How much better if we had put there a lowly seat, inscribed with the good name, whereon the passerby might rest and feel the beauty about him, thinking meanwhile of what this man meant in God's world. We should abet God and Nature, not frustrate them. When will we learn to think in terms of the natural and the Divine? For we have to come to it: to the Creator, and to nature as He created it, both within and without man. It is inevitable return to the Source,—to that which made us and sustains us.



Why may not the Divine Cause and the loved, loving Divine Father be one? They are one and the same. We are born of this Father and we remain in His loving care and protection forever. He is the great cause of all being and His laws look after us constantly. We have but to find and hold

our place and our purpose relative to Him. Then we enter into the Law, and all is well to the degree that we co-operate with Him to bring this about. Love and longing are the forceful levers; faith and aspiration point the way; and wisdom is the great guide.



It is as meritorious, even more meritorious, for a people to preserve its individuality, as for a person. But in neither case does this call for cutting oneself off in any way from one's fellow-men. Indeed, it demands relationship and co-operation in the duties of life. We are here to become one, as we were and are one, in God. We should think, feel, do, nothing to militate against this oneness. For each to conserve its particular search for truth and striving after rectitude, does not hinder but help that oneness. For it is this which makes for that fullness of individuality which is ours to offer to the general stock. Partnership calls for such contribution. That feeling of oneness is large part of this contribution. See how such contributor is hailed by all the world and felt to belong to all.



As we should be with our dear ones only when we are our better and best selves, so should we ap-

proach God only when we are at our highest. And, indeed, this happens of itself when we are spontaneous in our relations. When we do not pray at fixed times and places and in someone else's words but only when prayer wells up from within in longing and aspiration toward God do we loyally and rightly approach God. And in our relation to fellow-creatures, especially to those nearest us, we should so live that we are with them only when we wish and are worthy of it. Otherwise life drops to lower planes instead of rising to higher ones; and we lose happiness and well-being here and eligibility to it in the hereafter. Nothing stands still; everything moves, forward or backward, according as you live life; up or down with the action of the Law.

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Dear, dear God, I thank Thee for the richness of life which Thou hast accorded to me. I thank Thee for all the suffering it entailed. In deep, wide experience must be imbedded much suffering. There can come experience only to power of feeling and power of feeling draws to itself joy and its opposite, in occasion for each. How otherwise could there be fullness of life?

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As we cannot look into the sun so much the more we cannot see God. With all its power of light and warmth the sun is but physical reflection of God's light and love. That reflection suffices to keep all parts of the universe in proper place, properly acting; how much more living in the light of God would keep us in true place and right functioning. God's Law governs both spheres, the physical and the spiritual; the latter, however, has infinitely greater power to turn this governance to account. Its power is for turning to eternal account. The province of the physical account is not to get in the way of the spiritual. Like other reflection it comes and goes; that which it reflects is forever. The one is of the shadow of death; the other of the light and life beyond.

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God is good to His enemies—the complacent, the selfish, the wicked—out of His love and its patient waiting for their recovery from sloth of every sort, from evil of almost any kind. And while He waits He is actively helping toward recovery, through His Law.

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As from God is only good, and only through us comes evil into life, so nature is there to befriend

if we know to meet its advances. But by ignorance or careless indifference we fail to avail ourselves of nature's good offices and we turn into evil that which was meant for good. From least to greatest demonstration on the part of nature is beneficent, progressive action of the Law through its laws. We have but to know and to heed—and we are not only safe, but helped in our own course onward.

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The dream of the Messiah, of course, persists. It is in line with life, is bound to come true. But it is dream of *a* Messiah, of recurrent Messiahs, born into the world to meet its needs. Every high human being, whether a Lincoln or Moses or Jesus, is a Messiah, meets mankind's immediate need in its course onward, upward. He, or she, is sent by God, comes from God, the spirit of God. In the light of this he sees and knows: by its warmth he wishes to serve and ardently works to do so. And his fellow creatures lift their eyes to him, rotate around him, as does the planet with respect to the sun, as should man toward God in supreme devotion and relation. It is God's law of life; its working is sure. The Jewish belief in Messiah is one with their faithful holding of the Oneness of God. And it is due to the truth and

rightness of their belief that they could know and give out the Commandments. Real morality goes with true belief. We are given brains for discernment of the latter. Our part in this life is to use those brains.



A person or people manifests its status by its religion. Does it look up or down? Is it self-centred or outreaching? Is it craven or courageous? Does it stand out in the light or crawl into darkness? Is God in own image or that to which it aspires? Without aspiration one is far from God; only in greatest aspiration is great God. So relation to God invariably tells one's true self. It is the deep down test, witness to height of being. The ages stand by the prophet.



Your faith makes either an idol of yourself—which idol can be duplicated—or finds God, the One.



When the deepest prayer feeling comes I cannot voice it, I have no words for it. I only know that I cry out of the depths, that my soul turns in utmost longing to the All-Good, the All-Wise with the wish to partake of this goodness and wis-

dom, the wish to walk in its way. With what love and yearning I turn to God with this wish in my heart, this wish to come ever closer to Him through right relation to Him and His children, right thought, right feeling, right action in the course of life.

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That the Law, as it governs spirit, has infinitely more power than in its governance of matter is shown, for instance, in the former's power of attainment. The vessel of the mind and spirit can never overflow; on the contrary the more there is in it the more can be added. There is the limitlessness of God in this.

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When the body of us could stand upright and look toward the heights, then the life breathed by Law of God into us would be ascending spirit-life. Then we must live "in spirit and in truth", loyally reaching out to God, whence that spirit came and of whom it is; living life close to God and coming ever closer. The way is always open and so clear, once you have entered on it. How warm the welcome there, how bright the promise. These are not words but facts of experience. The utterance of them comes of eager desire that one's

dear fellow-men should enter into that way to God so tenderly open to every one of us.



The spirit dwelling in our body is distinct from everything save spirit. It has its own source, purpose, course, destination. While body and spirit are in such close contact they have much to do with each other and so need to be as congenial as possible. Hence spirit must lift up body toward its own level. Union can come about in no other way. Spirit does not descend to body; it holds itself aloof. Hence you may have only body for the part you play in this life; and body ends with life on this earth. If you have lived spirit in this life, then life goes on after death. Those who have truly loved here will come together there. God's law of gravitation will bring it about.



To the degree that you live body it calls for bodily expression. Your monitors of bodily health will speak to you in terms of body. Which of them thinks of you as spirit and body, and considers your needs accordingly?



In all industries, including, of course, agriculture, we must do away with what Dr. Cook, of the National Agricultural Department calls "sand of speculation." The industries are built on this sand and disaster will surely follow. There must be a deeper solicitude for the general welfare. But there is instead this careless drifting through indifference, which enables the few to work things altogether in their own interest, their material gain—which is their spirit loss.



To preserve fruit we separate it, that the bad may not affect the good. We are far from being so careful as to our human contacts. We know what demoralization takes place when good and bad are mixed, yet we pay no heed. How careless we are in the matter of human welfare! We fail to provide the good and driftingly suffer the bad. It is a crime whoever are concerned but the greater crime when the young are concerned.



If I dwell too much on spirit it is well, since the prevailing thought and act dwells so preponderantly on body.



One can see how the working of the Law is present in every domain of life by its inevitable action in the vegetable world and in that of man, his inner life. You cannot get good stock and consequent good growth through mixture of the far apart. The elements are then not at home; are not at rest; spend their force fighting alien elements. Man can progress toward man, his brother, by walking the way of God; he has impulse from free will and choice. Physical nature has not the latter; it must remain in place and there be guided by man. The stock must be kept pure; in man it may in its way be mixed.



Man gives so much more attention to the machine than to that with which the machine works, which latter is really the life of the combination.



The Jews do, indeed, aspire to the conquest of the world,—to bring it into the fold of their own belief in the One God. Their only means to this end will be the penetrating power of light, spiritual light. They need make no effort in this direction; they are that effort by virtue of their own deep feeling for God. And they know and feel that they need not proselyte; for the power and

glory of the One, the Creator and Father of us all, is bound to win its way back into the souls of men in its own good time.

* * *

When, instead of giving yourself over to God, you are staked in your personal self, you think too much of that self, too little of your fellow-man near or far. The true God devotion inevitably leads to love of man, who, with you, is child of God.

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Someone has said, "Purity consists in perfecting the innermost emotions of the heart." Yes, it is to get into that sanctum of ourselves wherein is God.

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The great efficacy of taxing land values is that it takes for society the socially-created values and leaves to the individual, brings about and makes secure for the individual, his own right relation to the land.

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It is so very important, this relation between the man and the woman. In their coming together generation takes place, but what is to come of it rests with them. The law of this is from God, but what shall come through its action is the

human part—as is the case in the working of all God's laws in nature. The one relating to the human generation is most vital of all, brings us closest to God. How great then our responsibility in it! Is the birth through it to be physical or spiritual or both? Evidently, it should be both; then both births are on high plane. If it cannot be both, then it should be only spiritual; and the birth will be according to the Law. When only physical, it violates the Law; it frustrates the great purpose; it is only reflection, shadow, of the true bringing forth.

* * *

As any individual springs from the family stock, so the great ones are born of the bigger family, the nation to which they belong. And the nation is the outcome of family conditions. So the whole human family is of God, governed by His laws in the interest of His great purpose. The little human ambition gets its spark from this great God purpose. It is large according to the human being himself. Does the firing proceed in right direction—toward God, along the line of His law? Then it builds and builds—upward. If it falls back and away from God, then there's destruction instead of construction. But the latter will be swept aside by the onmoving force for

God, for this is the determining process; it is for this mankind is here,—mankind, the only interpreter of God.

* * *

The love of the one man and one woman comes next to love for God in heights and depths of feeling, and in meeting all the needs of life. What reverence and aspiration should go to it, what complete giving of self. It is best self that one gives. Thought, feeling, word, act of every kind, should be of the best. Otherwise it is not true to itself; and discord will be set up and violence take place, instead of the harmony and sweetness and serenity belonging to it. You know this love comes next to love for God by the heaven-on-earth that it is, when true to itself.

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It is a matter of course that different people, whether singly or collectively, should come into contact, influence each other, learn from each other. Otherwise why should they be different. The differences are due to location. The Creator has made, through the action of Law, widely differing localities. Each has its own part to play in man's development, each is facet of eternal truth and love, as it comes from God.

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"It is a principle that if we put down a healthy instinctive aversion, nature avenges herself by creating an unhealthy insane attraction". This thought of Walter Bagehot would be more lucidly put by saying that by violent obstruction we cause the pendulum of energy to swing to the other extreme. We children of God will suffer no interference with the working of the force within us. That force is vital with desire Godward, and violently veers away from any interference with this strong desire. The Law of God is constantly at work within us, having regard however to our free will and choice. We are, through the latter, free, responsible beings, whatever the circumstances and situation in life.



Earliest youth is freshest from God; hence there are no boundaries to its vague and wandering vision. Hence also the beauty of the young. The vague vision must work its way through this life back to its source. Then the vagueness and the wandering will cease, to be replaced by clear, steady at-homeness.



From the health and happiness there is in self-expression we should learn that in this there is working of the Law. As this world, including

ourselves, is expression of God, so we, acting on the Law, must express ourselves. Hence you have art of every kind, science in every direction, industry of every variety, activity from any and every impulse. In what direction is it to move, within ourselves? Toward God, always toward Him.

* * *

We build up man-made laws on the urge of God Law. The one is to sustain and carry us toward the other.

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What deep comfort there is in the fact that everyone can enter into right thought, right feeling,—intelligence and righteousness. One need only wish it, and feel God near. Then enactment of God's laws takes place within us and we move into the light, His light, than which there is no other. We must not mistake brilliance for this light; it is not of this light at all. Nothing short of truth and love come into its precincts.

* * *

Yes, the greatest pain man can feel is the pain of a new idea. It is the pain and travail of birth. Pain goes to the making of whatever is to be born in this life. So also travail, toil of the deepest kind. Wherever there is less of these, less is pro-

duced. To bring about great results tremendous forces must be at work, and they must be ready and willing to endure whatever comes in their way. The pain and travail greatest in all history, great in every way, is that of Israel. The birth will be accordingly great.

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Aspiration is achievement only in that it is on the way to achievement. So it is the beginning, the indispensable beginning, of achievement. How much of the latter is in it, depends on how much aspiration. There may be not enough of it to become that beginning; there may not be mass of it sufficient to draw achievement to itself. God desires aspiration's achievement, but the Law must be obeyed that would bring about the gravitation. This gravitation comprises being drawn toward the achievement and drawing toward us the divine help contained in the working of the Law.

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We are to depend on symbols for reminder of this and that. They are to remind us of the very things which should be their own reminders, or rather, which should spring up spontaneously within us. They will spring up thus when

trusted to do so—in their own good time and occasion. That inner impulse is no true impulse which has to be prodded from without. And if the true feeling is there it will resent the prodding. See how we need to turn in all trust and with fervid aspiration to the self within us; and not be diverted from this to outer things.



I have been reading about a great man's love for Jerusalem. There it is again: thought and feeling fixed on the external, instead of the eternal internal. We must wean ourselves away from this. Deep devotion should turn toward depths, not toward such surfaces as symbols are. We should never stop at the symbol but pierce through to the eternally true. It is there, within everything of God's creation. It is for us to determine what shall be our choice and our relation. Recognize the external but recognize it for what it is and bear that steadfastly in mind. Then will the internal not be obscured and you will come into right relation to it.



God's law of growth, great determining law, acts inevitably. So, whatever the age may be

suffering from, whatever its limitations and defects, it is surely moving on. When appearances are most against it, there may be the more growth going on; those black appearances may be the increased slag which the fires within are actively throwing out. So with God and His Law in our heart, we can be ever of hopeful mind.



Whatever is devoted to God, whether thought, feeling, doing or not doing, is real achievement. It adds itself to the sum of that which is fulfilling for God. So to extol doing as something worth while, as something we should do, is wide of the mark. Yet doing for the mere sake of doing is what is expected of us. "What does he do?" is always the question. Not, to what does he aspire, what are his wishes in this life; but what bobbing up and down does he do?



When the love of man and woman is true to the spirit within them then the more love the better. For then the love is a fire that burns toward construction, not destruction. It is the divine fire, fuel for moving on and on, toward achievement, toward fulfillment, toward God.

