

The priest, the Aaronite, must have no blemish. The reason for this is twofold and in this is its wisdom demonstrated. The blemish is witness to unworthiness, being physical sign of spiritual blemish. Set in high place the priest must be perfect that he may be an example of perfection to all who look up to him. We grow by admiration, faith and love. That to which we look up must be worthy our admiration, faith and love to draw us toward worthiness in ourselves.



Just to sit still and be with God: that is prayer. But you must be all alone for that, as you feel Him all alone in His turning to you. He gives Himself to you as completely as you give yourself to Him. It is in the Law, His Law. This never fails in its working. You will find its co-operation as unfailing as your own.



The great Creator of this world is ever present in His laws. These laws are of that Law which He set going for the governance of the world. As the laws are of the Law, so the Law is of God. We are thus, through these laws, in constant relation to Him. It rests with us how close a rela-

tion it shall be. To come by our wish and its endeavor, more and more into harmony with Law, is to "walk humbly" with God. Estrangement, with all its consequences, comes through violation of law. By these consequences we are admonished of our violations and should learn better to direct our steps. They must be turned ever toward God.

* * *

They think of God as distant from us. What ignorance and unthinkingness! Why, he is Ever-present, All-Present. It is we who shut Him out and off, by our attitude. We have but to love Him and feel Him near and He is there, both by oneness of spirit and through action of His law. This consciousness of Him lifts us above cares and tribulations into pure realms of thought and feeling. The light is let in and we become wise. Feeling has foundations put under it and is steadied, stimulated, uplifted, radiant with every possibility under the sun,—the sun of His shining into us. These are not idle words; they tell of actual experience, of what happens unfailingly when we do not fail Him. When we do fail Him, then we fail ourselves; and it registers itself in us not only in troubled and distorted thought and feeling, but our bodies too become impaired.

Body and spirit act and react on each other. Out of harmony and you are out of joint—and dissonances follow, of course.



The whole physical world is a reflection of God. As the sun is its centre, the ever-present, ever-acting force, so is He in the spirit world. In Him is our light and warmth, through Him we live and grow. If you turn away from sun you lose its light and warmth; so it is with your spirit, if it turns away from God. All the laws governing this physical world are reflex of the laws governing the spirit world. You know how true desire, mass of desire, draws its own fulfillment. You know what electric currents, as between you and your fellows, are set up by the magnetic force within you. One could go on endlessly indicating this relativity. Let the scientists tell you the laws of the physical world, as gradually they learn them, and you can point to their correlatives acting within you—provided you have let in light whereby to see and understand.



What a lovable personality was that of Joseph II, of Austria! It is because of his large spirit.

That spirit could feel deeply for human need and see far along the way of right enactment. So he stood for the taxation of land values,—of taking for the needs of the State the value created by its citizens generally; not take from the individual what belonged to the individual when there is always a socially-created-value for the needs of Society.

And noble, right-minded Joseph II stood staunchly for religious toleration, excepting not any person or people; and thus the Jews found their good friend in him as long as he lived. Alas, they were all too soon bereft of him, to become subject again to a far lesser being and fall prey to the bad mob spirit engendered.



The six days in Genesis, for creation of the world, must mean six thousand, or sixty thousand, or any adequate number of years for its creation. Man's terminology falls short, of course, for telling of God. For, while man is of God, he is only on the way to God, and most men are very far away from Him. Those we call prophets were nearest to Him and thus walked most in light from Him. Those we shall in time call prophets come under the same head. Though we have wandered

so far away from God, we shall return, and, in so doing, recognize the prophets among us.



The attitude toward a people in general is like that toward a person in particular. Given a highly-evolved people you will find against it a low attitude of mind and feeling; and thus a rare, high personality will be maligned and objected to by low human beings. In this history does, indeed, eloquently repeat itself; for there history has to do with nature, ill nature.



The luminous mind of such a man, as for great instance, Thomas Jefferson, comes of a right heart and clean spirit. Brain alone can never achieve this. The vistas down which we see God, the All-Good, let in the light of God. So every one of us is eligible to superior mind provided there is this goodness and highmindedness wherein is imbedded the active desire to be one's best self and to attain knowledge and experience. There is more forming and informing power in desire for knowledge than in any amount of it merely laid on by what we call education. For education is never such save through active desire and stren-

uous seeking on one's own part. It needs the attraction-and-gravitation power of the latter to draw it to us, "to have and hold" it.

* * *

"The just shall live by faith". It is the same thing as: "Seek the Lord and live". Faith in God means loving and seeking God, and along that way lies life, true life. For, we come thereby into knowledge of, and harmony with, God's laws of life; and growth into life ever more abundant, can come accordingly.

* * *

Human beings are regarded as animals in that it is thought they are useful only when in harness, —harnessed to work of some constraining sort; whereas it is just the opposite makes man useful, makes him a contributor to our civilization. Mind and spirit must have wide margin of freedom wherein to work out, spontaneously, human creativeness; so the less we are bound the more we may achieve in spirit and in truth. To be sure there are, alas, countless human beings who, like Pickwick's horse, fall to pieces when out of the traces; but so many even of these would not be thus disabled had they not been forced into

habitual dependence on such prop. How is man to find and enact his own powers save under conditions of freedom and favorable environment? Even creative genius may be maimed if it is in wrong environment. Genius, however, is so strong a force it cannot, in most cases, be overcome; but lesser force gives way. In everyone is force of some kind, talent for something; but as climate, soil and air are needed for the physical plant so there must be present favoring conditions for the spirit kind.

* * *

Someone spoke of extraneous religious observances as overflow of spirit and endorsed them on that ground. But spirit should not overflow; it should stir the within, not run off into the without; it should stay within to expand and gather force there. Body may, and should, express itself in bodily activities but it should not over-express, else it passes the point of health. It is health that should be championed, not the sport itself. How we fail in regard to body, but worse still in regard to spirit.

* * *

Yes, those who disobey God "bring forth in sorrow"; but not those who obey. Obedience to

God's laws brings about health and with health goes healthy functioning. Not only is there no pain with the latter but there is actually serenity and joy. These go with every act in harmony with God, with every thought, feeling, enactment, as with every physical correlative of these. We need to find the natural, that which is in accordance with the Law. This we must do in every realm of life, the physical as well as the spiritual life. We must be lovingly loyal to all of God's creation.



James Russell Lowell says it is the duty of every great nation to produce great men; and Dr. Schechter says it is the duty of every great religion to produce great men. It is only through religion that a great nation can produce great men; it is attitude toward God and the observance of His Law gives good men, great men, to person or people. Love for God and glad obedience to His laws brings goodness and greatness to birth. Therein is the divine fire wherein lofty souls become incarnated. A lesser crucible generates the lesser man. Noble beings love nobly and greatly and of such love the great and noble are born.



Insofar as we are obedient to God through the laws which he has given for living this life, we are good; through disobedience comes evil. Thus Adam and Eve, disobeying God, partook of evil and may be said to have eaten of the tree of the knowledge of good and evil. Through desire to obey God we come into the knowledge of good, knowledge of the true laws of life, God's beneficent laws. Noble beings are filled with this desire. They are found to be "ascetic"; but the fact is they quite naturally and spontaneously live God's laws of life. They do not demean themselves in body, mind or spirit; their life is simple, clean, true in every way.

* * *

"For my glory have I created it",—which means for His fulfillment. It is thus with us: we are glorious to the degree of self-fulfillment.

* * *

The belief in Messiah, whether in a Messiah or the Messiah, is such a natural one. To the height of our own elevation we look to the coming of transcendent beings through whom mankind will be inspired and impelled to be and to live its better self. Many an individual can tes-

tify to the depth and the strength of this hope within himself,—this hope of seeing, or even having part in the birth of such transcendent being.



The value of the Sabbath is that it provides the atmosphere which impels to communion with God. The quiet and sanctity of the day are of the spirit's world and the spirit, feeling at home, turns to God its All-Home. It is right that one should do no work but one must not overdo this, else one leads away from God. For this lays stress on what should not be done instead of on spirit approach to God.



Wherever you find it, in greatest book or in the far lesser ones, you know which is religion and which is folk-lore, by its character. To the degree of its elevation is it religion. It comes always by way of inspiration. Man has opened up to God and God speaks to him, in him.



Aristotle, and many another, hold the flesh in contempt. That tells a sad story as to their own flesh. You know and judge by yourself. There

is every reason for respecting the flesh. You have but to keep it worthy of respect. The body that we have through law of God is surely worth preserving in its purity—not by asceticism but by active purity of life. This means life according to law of God,—care to avoid perversion of that Law. Pure food, pure drink, healthy sleep, natural instincts, clean thought and feeling, high-aimed acts of every kind. It is much more natural to aim high than to drift low.

* * *

Whether what is attributed to Moses is due to him or not, the fact is it belongs to him by its nature. Whether a man has lived in the body or is creation of man's desire and spirit through his thought does not matter. What matters is the kind of man—how true to God in his being. It is this makes him God's man and our man.

* * *

Beware of names and numbers where they define the indefinable. For thus you lessen infinitude.

* * *

The Bible is the history of humanity written both before and after the facts. The six days of

the creation stand for six thousand years, or more or less.



What we call miracles or what we call nature all comes from God—through His Law. We say it is natural when we understand it; we say miracle when we have not yet arrived at knowledge and understanding of the law of God working in it. So God is everywhere and in everything present to us: and we have cognizance of it to the degree of our desire and its active turning toward God.



The knowledge of evil comes with experience of it. In that experience we ourselves involve ourselves. Of God is only good. So, of the Tree of the Knowledge of good and evil is partaken when we have committed evil and thus far lost Paradise.



To quote an old Rabbi: "Both good and evil come to us only from God." No, the good comes from God; the evil is of our making, of our perversion of the good. It is all a matter of God's good laws: do we obey or disobey? Are we in harmony with them or out of harmony? We are here to learn those laws and to act on them. We

become God's good children and draw ever nearer to Him as we do this. Those laws are always present, beneficently to act with us, if only we will it. The mass of our wish draws the law to our service and we gladly act with it. It is the constructive force that goodness is, while its opposite is the destructive force of evil. We are to choose to which we shall lend ourselves; therefore we are given free will. Free will means individual responsibility: we must see to it that we size up to this.

* * *

In whatever spot you turn to God and seek to come near to Him in love and reverence, there you have put up an altar, there made the ground holy. Peace offerings to the Lord means conduct in thought, feeling and act conducive to peace, to love and harmony between human beings. Childlike devotion will think and act in terms of the literal material, not having arrived at worshipping God in spirit and in truth; but it is worship of its kind, of a beginning of growth, and must be estimated accordingly. This is true of everything in the Bible, from simplest personal act to the impersonal, the spiritual, the most inspired of God.

* * *

It is of love that the true Trinity proceeds. It is a Trinity not made, like the theological one, by man, but the Trinity ordained by God for man. It includes: love of the one man for the one woman; love for all fellow-creatures; love for God. This is the holy procession within man, when he is natural man,—which is to say, according to God. Who can deny this is God's ordinance, seeing its inherency in man? That man is greatest who is truest to this inherent self. Mankind, down the ages, has acclaimed this. The ages sift out the true. The mists of the immediate have had time to lift, and man has moved on to better perspective. He can no longer be deceived by mere mirage.

* * *

The fool, to say, in the face of this glorious universe, there is no God. He has turned his back on the light and is looking into the darkness wherein, of course, he cannot see God. God is in the light. He is All-light, All-warmth. We must keep moving around and toward Him, as the earth does toward the sun. As the earth needs the sun so we need God. We must keep moving that every particle of us comes within His radius. The law of growth demands it; hence health depends upon it. You know that the atoms of your

body must keep moving to maintain health. Then know that it is likewise with your spirit. Your mind grows rusty in inactivity; so your spirit becomes stagnant when not moving on. Our life should be so ordered that it offers activity to body, mind and soul. Alas for those who through compulsion or blind choice live the disordered life where not body nor mind nor soul are given opportunity for actively revolving around and toward God.



A request from the loved one, amounting even to a demand, carries no compulsion, for it is our wish to accede to it. It comes not from without but from within ourselves; it comes from one's other self. So we are right to gladly be, and more than willingly do, what the loved one wishes.



As God is our Light so we should be light to one another. We get most light from the one we love most. There is this light for us in love to the degree that the love rises toward God. Where the spirit is turned toward God the love so rises. There are those who loving all mankind give out light to all. They are more like God.



The reason the Word of God requires explanation is because confusing terms have been used. Words wherewith to express the great God meanings, who can command adequate ones?

There is progression (growth) in this as in everything of God's world. Is not the law of growth the most determining one and thus the supreme law?



As the flowers turn toward the sun so we, when of true nature, turn toward God. Not to do so indicates perversion. We stand or fall according as we do so.



We love beauty in Nature according as it is correlative of beauty in spirit. The deeps of the forest fascinate us because they are reflection of deeps of spirit. Where the trees meet overhead and the vista points beautifully afar we are as in God's protective, far-reaching realm. The perfume of flowers and fruit is that giving out in this life which is essential to right human life—self-expression for others as well as for ourselves. The tall trees, especially those of older growth, point upward, Godward. Colors express that variation which should take place in us in the course of person and people evolution. Differences in

form, texture, relation of parts are also correlative of varied personalities. The Law acts in all, on all, through all; hence the relativity throughout God's universe.



Along the line of our animosities we do no good; we are, indeed, in the way of harm. It is only when love lights the way that we tread safely in the direction desired, the way of helpfulness.



In his book, "The Struggle for Justice," Louis Wallis says: "The struggle for justice is a religious matter." Surely, since it has to do with man's relation to God's children. With higher religion goes higher sense of justice and greater solicitude for its enactment into life. The more we love God the closer we feel to Him and His children, and the more we desire to do justice. Thus the test of religion is in sense of justice. We love Amos and Micah and the other good, great souls for the way they express the latter for us.



The break of day is wondrously beautiful this morning. One is struck anew with the glory of all God's creation. And we little human beings

are the big part of this Creation. We should carry this consciousness constantly with us; then we would be more solicitous as to our worthiness. If we bore in mind that we are children of God, we would wish to live up to the level of that heritage. The dear Parent, present then all the time, how He would help us! But as so many people are sleeping through this radiant early morning and do not partake of the great glory of it, so are their inner eyes shut throughout the waking time. Alas, that they should thus miss what is so beneficently held out to them!

* * *

How blue the sky this morning against the strong golden light flooding it! Thus are the depths within us when the light is let in.

* * *

When you find cunning in a man you may know he is without wisdom. You know that in the idiot, and even in the maniac, there is cunning of a low order—which is not to say that there is any high order of cunning. And the wise man will be at utter disadvantage in dealings with the man of cunning. He is out of his element and will be at a loss and will thus lose his way—and get trapped. But the wise man will not be held by the trap

however cleverly contrived by the cunning adversary. He will both become free and grow in wisdom and experience through what it entailed; while the other will remain involved in the evil he projected, and it will lead to his own frustration.



In the city everywhere is taint. Wherever you walk, the air, God's sweet air, is thick with smoke and smell and dust and dirt from material doings: from construction of buildings and subways, from automobiles and trucks. Indoors, old and young fill the air with their self-indulgent, self-perverting smoking. Such a long way you must go to get into the open country where the air is still unpoluted. Even there the automobiles follow you with their dust-raising and their exhausts of various hurtful kinds. What ill effects to human beings must come of this! When will we seek the way back to holy cleanliness and healthfulness?



All work is honorable: whether it is that of one who cooks a meal, or cuts a road or cleans it; whether that of one who waits on you in private or public dining-room, or serves you in lowest or highest capacity in a bank; whether worker in field

and farm, or among machinery, or with books and papers of every sort. The most honorable would be that which best serves the true needs and high outreachings of our fellowman. This would react also most favorably on the worker. One thinks at once of work on the soil; out in God's sweet sunshine and fresh air, together with vigorous use of mental faculty and right direction of the spiritual self.

* * *

Strauss, in his *Life of Jesus*, was wrong in presenting as not historically but only ideally true, the immaculate conception, the transfiguration, the resurrection, the ascension into heaven. They are both ideally and historically true. They could have happened and probably did so. It is evident that Strauss knew of none such either in his own experience or that of others. Jesus must have been born in harmony with the Law: thus immaculately conceived. That noble soul must have experienced the loftiest exaltation: transfiguration. Resurrection into the Kingdom of God surely awaited a being so close to perfection. And he must have experienced the very heaven of happiness both here and hereafter: at times here, out of his infinite serenity; more constantly there, in the great Beyond. All this has come in its way and degree

to lesser beings; how much more, and in all likelihood, to Jesus. Out of his irreverence Strauss sought to disprove everything—and proved nothing. He did indeed look, as someone said of him, “through dead mists of theory.” And he lived an arid life. How could he know to portray that of anyone else.



When you leave the path of fact for the path of faith you are still in the path of fact, of inner fact. You observe the working of your spirit, which is back of brain and above body. This working you can follow even though you cannot grasp, but only lead toward, the great source. If the latter were less than it is,—less All-Present, All-Pervasive, All-Powerful, you might grasp it as you do the little things that aggregate this life; but it is too large, too far beyond our human hold; there awaits the entrance into that Eternal whence it proceeds. It is shining white there; broken into all colors here, that we may see those colors and try to trace them back to the One Source.



Whoever chooses God is God chosen. Among peoples all over the world are the latter to be found. Not all Jews, but Israel on the whole, has

been of all peoples the most faithful to the One God.



If you love God and wish to walk His ways, then will you love to listen to another's understanding and appreciation of Him. If the theme is an unwelcome one to you then are you indeed an errant child of God. Think of what endless charm the love utterances of human beings for human beings have for you.



Socrates and Plato, and many another great soul, lay such stress on the dependence of happiness on virtue. They omit, however, to dwell on the origin of this. Surely it must mean that virtue is in harmony with the Law, the Law of God, and that this dissolves all dissonance in one's being.



Cyrus Adler, writing about Schechter says: "The work underground in sorting hundred thousand fragments of manuscript (very old) impaired his health to such an extent that he began to pass almost from the appearance of a young man to a man of considerable age." It was the health of Schechter's spirit that was impaired. It was the subjection of a man to documents. That it was

violation of the law of his being is shown in his aging thus. He loved life and life loved him. He wandered from loyalty to his true loves; at any rate, to a limited extent. He was meant to be a radiant, outgoing spirit—to live and move above ground, in the ever-rising sunlight, and sweet fresh air. It was good work he did in this underground sorting but it belonged to others rather than to him. I cannot help thinking his own splendid growth was arrested, and that Judaism has somehow suffered severe loss thereby. He did good work also in matters of administration, but this too should not have been laid on him. That beautiful spirit should have been free. To what heights could it not have flown, to have gazed in its soundness and wisdom, into the depths of God's world. How glad I am that another splendid spirit is not arrested in its wonderful course.



The relation of God to all of us, his children, is alike, is impartial; but how we vary in our relation to Him. We have free will and choice to make or mar. We have power, through His laws, to do and undo. However we may be entangled in ill conditions, ill heritage, ill doings, we can re-

cover by our own will and choice, our own contriteness. For what have I this will and choice but to be "captain of my soul?"



Young and old love stories of a Prince Charming come to release an imprisoned maiden. They are told as fairy tales but are really based on fact; that is why we like them so much. Let love come and we are released. Petrification of this or that kind may have set in but the warm force of love will undo it. Whatever chains may bind us they become undone by love. Faculties of mind and heart are released, as if by magic, and new powers spring into being. But it must be a real prince who comes; it must be true love. Even if you are "possessed with a devil" this love can cast it out.



This that they call "Welt-schmerz", what is it? It is neither pain nor of the world; it is yearning toward the eternal, the true home of our feeling. It is intimation of what should be our relation here to the eternal there. That we should be in constant, close relation to it, else we are restless aliens, unhappy in being far from home.



When I go for my first out-door contact with lovely morning the only women out for a walk then are there in the wake of a little dog. It is not the beauty of the morning brings them out but the need of their "dear" dog. Once I met a young woman wheeling a child, but only the once has that happened. The child is still indoors. And the child is with the nurse in face of the fact that mother love and father love, with their wisdom of love and love of wisdom, are so necessary to the development of the child. Not in main contact with a nurse, more or less foreign, more or less ignorant and undeveloped, will the child grow as it should. Be the nurse, or governess, or tutor, ever so good, the sun of life is still missing. Brief occasional contact between parents and children is too little of this sunshine; and, indeed, it isn't sunshine at all; it has not time and place for rising to full warmth and light. It is through the total lack of this sunshine that you find genius never comes out of an institution for children.



Daybreak came so sweetly and gently this morning. The moon, a small crescent, still lingered high up in the sky, while down below, among the delicate tintings, one star still shone. Every aspect

of nature has its own charm. It could, if he would, be so with every individual. It all depends, as in the world without us, on the harmony within us,—on harmonious relation to the Law of God. To attain this relation we need to wish it with all our might. God's attitude is the same toward all men. It is men who differ in their attitude toward God.



Obstreperous gilt stripes are put on attendants in pretentious house or hotel; and stripes mark the attire of the convict. In the former case the servant must not be mistaken for the "gentleman," and in the latter the poor prisoner must be loudly marked off from the free man. God's children all, who should each have every outer, as God gives every inner, opportunity for individual status.



One is confronted on every hand with the materialism of man, with his disregard of human welfare. After a day shut up in office or factory he travels home in the subway where no ray of sweet daylight and sunshine ever enters. When he arrives at home he finds no green garden to refresh and reinvigorate him but only tenement or some sort of closed-in habitation. His freedom comes,

not in the daytime but at night, and instead of seeking sleep he postpones it to unearthly hours. Instead of rest and calm and the turning to God, he keeps going, going, in some way that still further neglects his spirit. Man tries to understand and treat in his own way the material thing with which he has to do, but the human need he disregards. In and out of prison it is subjected to confinement, to restraint and perversion of every kind.

With what avidity I read everything written by Bernard Shaw. That clear, alight mind sees things as they are and presents them as one should know them. His goodness speaks in everything. He is admirable and lovable in every way,—a truly great man, whose greatness, like all true greatness, will stand out the more as his fellow-man evolves to more.



As one looks at the sun, rays of light stream toward one. So as one turns to God, light streams toward one, evoking the love and energy within. Always God impels to warmth and sweetness, to kindness and justice. See how the turning to the One God evoked the goodness in man—and he gave forth the Commandments. "How, on the

contrary, idolatry made man vicious and cruel. Any turning away from the One God has more or less of this effect. Any persecution you can recall, any cruelty, is of this effect.

* * *

Thank God for such a one as that good, wise physician, Dr. Paul Carton, of France. That solicitous soul seeks to turn to helpful account, for his fellow-man everywhere, every experience of his active, arduous life, every noble faculty with which he is endowed. How helpful he is to those who have had the good fortune to come into contact with him and his works! What zeal for the weal of mankind is in the all-alight books which he writes for them. His devotion and disinterestedness keep the light in him clear and glowing, and maintain free from taint and limitation those excellent faculties of mind through which he speaks in his writings, and in all his sayings.

* * *

With what rare insight and ability, what deep understanding, does Louis Wallis, in both books, *The Struggle for Justice*, and *Study of the Bible*, show the relation of justice to religion. He makes you realize the inner, with the outer, evolution of

man and how religion testifies to this. We have no study of the Bible more illuminating than these books, none which shows such perception of its heights and its depths.



When life had evolved to the point where it could stand upright and raise its view ever upward, then with the breath of life infused in it could be spirit of God. Thus man came to be made in the image of God. He would need, and be endowed with, faculties of thought and feeling for working toward the eternal, for the search Godward. Whatever promoted that search would prove constructive,—what served the hereafter would serve here and what served here would serve hereafter. The peace and happiness that come with virtue tell of this; as the disaster and destruction that follow on vice bespeak the contrary.



The Inquisition, what a blot on a country! And to this day Spain has bull-fights on its Sabbath and Holy Days. But we have prize fights; and they are attended not only by enormous numbers but by persons who stand high in the community; and there are even women who look on and applaud