

A people is to be estimated not by its individuals but by the product of the collectivity. The latter manifests the genius of a people. "By their fruit ye shall know them." This applies to person and people alike. The greater the product of a people, which means the higher its reach, the firmer foundations are needed. These foundations must rest deep in the earth. Thus a people who have given great spirituality to the world must have at their base a strong, rich materiality—as the lily springs from the mud. So, if we meet coarse creatures, forcible in their coarseness and crudity, we may look for their opposite in their race. Nor need we look for these; we know they are there by the genius of that race, as manifested in its contribution to the spiritual wealth of the world.



Who sees to it that his life includes precious leisure? A goodly amount of leisure for good uses: to look life in the face, to relate oneself to it, to be with God. To be with God, in spirit truly, insures all else. By the light of this you see yourself and all pertaining. The woman who drives life so hard, rushing from this to that; the man engulfed in business; the many chained to the grind of mere physical need: whose spirit is

at leisure and free to be itself, to live with God? Many could command the situation but do not. They let life remain merely a mad rush after—nothing.



Whatever does not lead to God is nothing. To leave life at nothingness is to throw it away. It is not only to make no return to God who gave it, but to appraise it at nothing. What accountancy looms ahead of us! It is stealing to make no return for what we take; it is prostitution of thought and feeling to appraise below value; it is sneaking through life to run from, instead of turning to, Him from Whom we have it!



We evolve from the personal to the impersonal. The more we live the sooner we grow into the impersonal. Some live less in many years than others in few years. It is a matter of giving yourself to gain life. As one gives oneself one enters into the broader life which leads to God, the broadest life. There it is so large it cannot be defined. How then confine it to the personal? To think of God in terms of personality is to overlook the Law which determines that our growth shall be toward impersonality. Those

who have grown in that direction can testify how there is health in it. They can tell of the deep peace and serenity that is theirs and the joy as of meeting the most loved One, of being near the Best Beloved.



We must do away with all formalism in religion, for it stands in the way of spirituality. Indeed, we must do away with formalism everywhere, for it stands in the way of reality. God would have us spontaneous in thought, feeling, act, for by this way the currents of life are set in motion and kept going, and we proceed onward and upward toward the great current, the dear, living God. If we move by rote, the feeling within us has not full play, has not life at all; how then can we find the living God? If we love as we go along we shall arrive at loving God. "To love thy neighbor as thyself" is to learn to love God more than thyself. For to that we must come: to love God above all else.



If a good man is kind how kind God, the All-Good, must be. Those only who are vengeful themselves will think of God as a vengeful God. How man has made the mistake of investing God

with his own shortcomings. Thus animal sacrifice came about. The savory smell of burning flesh so delighted him that he offered it up to his God, with things accompanying. Those who have offered human sacrifice were of most brutal kind themselves. In every way and at every stage, what we offer tells of what we are. Only when we come to offering all we are do we enter into life with and for God. We know how this is in our relation to our fellow-man. To the degree of our desire to serve him do we manifest love for him.



The soul is indeed "the key that unlocks the universe." Those scientists who make discoveries have had the light of soul to guide and impel them. We could all make discoveries, in our way, if we opened up to soul. To the degree that we do so we see down the eternal vistas, and learn of the Law. Scientists of whatever wisdom and power can learn only of what exists under the Law.



It is the prodding of the soul which makes people uncomfortable in being alone. The soul is admonishing them to look in and face their God. To the degree that the soul is insistent and per-

sistent in this, to that degree they are painfully uncomfortable. And there is no help for it save in heeding the soul's admonitions; the running away, by inducing excitement of feeling to displace God's stillness, only puts off and increases the reckoning. God's account with us stands forever.



God's ways are not "inscrutable." It is we who lack light and power for seeing. So we start with wrong premises and end in ignorance and confusion. We talk of the "mystery of the unseen," unmindful of our own unseeingness. As if God were not clear as His day if only we did not mar our faculty for clear seeing. We mar it by wrong thinking, perverted feeling and bad living. We are given free will and choice to make or mar, and we mostly mar our lives. Who keeps himself simple, straightforward, altogether natural? Who lives life in such a way as to keep the sluices of our being open, clean and clear? How know God save through a pure spirit and its true-to-God thinking? But we are busy all the time obscuring God. We put the tenets of such or such a church in place of God. We look to mediators instead of to God, Himself. We offer Him formalisms instead of fervent devotion. We do not turn to

Him in the depths of our being but say other peoples' prayers to Him. How can the light from Him enter into us when we do not turn to Him in all our own inmost self? In great silence within and without, all alone, we should stand before the One God, if we would hear and be heard.



At Geneva is a method of international life but the spirit which should charge it waits to be born. Rather, it waits to awake for its birth has been always, being of God. The Oneness of God, Father of all, waits to take the world in its arms, as one family, Its family. The good God created this world family as every family, to be at one with itself. Every feeling of love and oneness is of God; the contrary is in violation of His Law, in disregard of Himself.



Human growth is most manifest in religion. Surely since its growth is upward, toward God. The purest, truest religion is that wherein God, the One, stands out most simply, clearly,—not as an abstraction but as the One God, the All-Father, the Dear Lord of all creation. Thus, on the part

of individual and collectivity alike, the within relation to God is the mark of progress.

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It is within and without us that God is omnipresent and omniscient, and through His laws that He is omnipotent. He is spirit and we are of His spirit. The body of each of us is to its spirit as the universe is to God. God's laws work through each one's spirit as they work in the universe, and all together work as one. Thus we may not depart from the general harmony without inviting disaster. Faults in the earth like faults in our human nature, bring about catastrophe; while righteousness is effective in its own way, which is a very forcible way. If then our social system does not foster the good of all it menaces the safety of each. The integrity of each helps bring about the good of all. Thus the action and reaction and interaction of God's laws, tending always to the harmonious relation of all, leading back to the inevitable oneness of all—in God.

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When one wishes to grow wiser and better the opportunity is drawn, by God's law, toward one. Event, happening, occasion occurs, out of which schooling comes for the one or the group desirous

of it. See this in Israel's history. What looked like catastrophe proved most helpful teaching. With the exodus from Egypt came great Revelation. With the Babylonian exile came further revelation—of Israel's mission in the wider world. Then out of later tribulation came the definite Messianic ideal, looking to the good of all, the weal of the world.



The true Jew is never a wanderer. He is at home everywhere. For the true Jew lives with God and God is everywhere. But this applies to the truly religious person of every race. Not one of us but is at home with God. It rests with us to find our way there. The way is never blocked save by ourselves. God's laws are constantly acting to open up the way again whatever we may have done to obstruct it. It requires our wish and our will and the contrite heart to gain this cooperation. But we must be in direct relation to God and must suffer no mediator, no mediation.



Someone asks: "Why is it that the converted Jew is so often a bitter assailant of Judaism?" It is always so with a small soul whether disloyal to a cause or a person. When a child falls it hits the

floor in its rancor. The small-souled, ignorant person in its apostasy wants to blame something other than itself, thinks to prove itself right by putting the other in the wrong. It is a common failing, common in every sense of the word.



“Everyone worshipeth the work of his own hands.” How true too in alarmingly large measure to-day? What difference between gold as an idol or made into idols, whether calf or other. Think how we bow down before the rich. And to evade the God “of spirit and in truth,” we fence ourselves in with mechanical conceptions of the universe,—willing to be ape rather than angel. Well, one’s choice manifests oneself. But this unworthy choice is not the choice of one’s real self, but that of the all-too-prevalent unreal self. Our care should be to let the latter supersede the former.



“Whom God has joined together let no man put asunder.” God joins together in that domain of man where He is enthroned: in the spirit of man. So when a man and a woman are one in spirit it is God who has joined them together. Then are they truly wedded and all will go well.

But when they are not one in spirit no power on earth should hold them together, seeing their union is not of God. For holding them together brings about catastrophe of the worst kind. In both spirit and body violence takes place where should be harmony,—violence of God's Law instead of obedience to it. In his ignorant tampering here, man mars more than anywhere else and the disastrous results are by far the worst. These are plainly to be seen in the degeneration that takes place where should be generation of the highest sort, physical and spiritual.



The man and woman who are wedded in spirit will wish to be married. Let man beware how he holds together those who are alien in spirit. For this makes for confusion and the confounding of the situation. Not only are the poor souls held in wrong marriage but withheld from the right. It is thus the race suffers blight and loss at every turn and in place of noble, high-minded human beings, we have the commonplace, the ignorant, the degenerate. There is ugliness where should be beauty. "Whom God has joined together let no man put asunder." True love desires bonds and can never feel or foresee them as bondage.



Extreme self-indulgence and extreme self-denial are bad because both revolve around self. The mean is the happy course. It is the simple, natural one whereby spontaneity has play. Without spontaneity there is no life, and lack of life is suicide in its way. We may not throw away life; we must, on the contrary, foster it, in loyalty to Him Who gave it. How sinful then, because hurtful to life, is every act that pampers life and every act that robs it.



Death-bed repentance, if it is real repentance, serves the purpose of preparing for the next life. The eyes were clouded until they came to the borderland and by the latter's light could see backward and forward. Those eyes now see they have to make good in the life to come, what was not good in the life past. The contrite heart is eager for this as one may see by the last wishes here. It turns now to sources that bespeak deeps of spirit. How good it is that the Psalms are there for our uplift and our inspiration. What sensitive, God-loving soul they evince!



A chosen people or person is not deliberately separated from others but it comes about of it-

self. By its mission it must stand out sharply, clearly, forcibly for the fulfilling of that mission. It thus lies in the nature of that person or people to stand apart, faithful to the inherent purpose.



The needs of the body include, of course, movement, activity; but these, like all other of its needs, should be met simply and naturally. They should not come under the head of sport, running to professionalism, but should come in the course of our every-day life. In the years when the energy is more physical than it will be later, life should include more of the doings that offer physical activity. There is no end to what out-doors holds of such and to most productive ends. Walking instead of riding, running, at times, instead of walking, driving instead of being driven, pushing and carrying instead of being served by others. And how good gardening of every sort, farming and so on. Indoors too offers so much to healthy use of physical energy and would at the same time save us from parasitism in this life. There is no need whatever to devise an extra territory for our physical energies; life, lived naturally, covers the whole field of that need as of all other needs. Why

not set energetically to work to make our life what it should be in all simplicity and healthfulness?



We should aim to hold human thought in human solution for then it remains in a state of becoming. To relate a person to an *ist* or an *idea* to an *ism* is to reduce each to a state of incrustation. You force it into a mould instead of leaving it free to spread its wings for flight ever onward, upward. It is for this that the Law of God provides wings within man and everywhere without.



Of course we should love our fellow-man as oneself, for he is as oneself. We are all children of one Father.



“Whosoever drinketh of the water that I shall give him shall never thirst.” It is the spirit of God that Jesus offers here. To partake of it is to come home. All cravings are for our home in God. We mistake them for what they are not and thus lose our way. We wander farther and farther out of our way by our mode of life and by departure from truth in our thinking and feeling. There is only one way back to our center: “to

worship God in spirit and in truth." But it must be in truth and in spirit. Not by mumbling made-to-order prayers, nor by filling life with formalisms of every sort. Only when we are, spontaneously, on our knees in spirit should we approach God. Only in directing every craving toward God shall we find ourselves near to God. Then all of life will fall into harmony and we are at home.



When we shall worship God in spirit and in truth then we shall serve Him in a living way, by devotion to Him and His children, our fellow-men. That living service is all too rare. We fail in it constantly toward our fellow-man, living and dead. We have stony hearts toward the living and we erect monuments of stone to the dead. A living memorial is the only kind worthy living beings, whether they are with us here or have gone Beyond. Better name after him the street in or near which he lived than erect some obstruction in stone; for the one comes into our life and the other we pass carelessly by. But better set to work the noble ideas that he had and do, as far as we may and can, that which he longed to do. Thus he remains in our lives, the living factor that he

was, and the memory of him does not become part of a tombstone or a static statue.



What thought is given to brain-storms and those worse ones that rise in the rest of our being? What happenings may not take place within us especially at changes of life, and most especially when youth is passing over into manhood or womanhood? And if crime is committed in those years it behooves us to study the case carefully. But what do we do in this case? We hurry it out of existence by way of the cold-blooded murder that we call "capital punishment." It is capital sin, seeing that only He who gives life may take it. He takes by way of His Law,—not as punishment, not out of anger or any hard feeling but only by way of beneficent cause and effect. So as we have hospitals for those sick in body we should have hospitals for those sick in soul and tend the one carefully as the other, and no less, probably more, patiently. When will we acquire the love and forgiveness of God? And the understanding that blames illness of body as it too deserves to be blamed, if there is to be blame at all. Love does not take that attitude.



Those faculties of thought and feeling which we have by virtue of the immortal soul within us must have opportunity for development. They too need light and air and sunshine,—nutriment, warmth, protection. They must fulfill themselves here on earth in order to get back to God, whence they came. Our responsibility is not only to see to the unfolding for development of our own, but to strive to the utmost for that of others. All that we are is related to the all in others, as we should know by the working of infection, influence, suggestion, contagion of every sort. We cannot get away from this; we should wish not to do so; we are born of love for love.



Microbes are mere carriers, obeying the law of attraction and gravitation. Particles of dust are so, in their way. We, large lumps of dust that our bodies are, are very much so; but we have will and choice in the matter.



Judaism says little or nothing about the Hereafter because having come on this Earth man's concern is with this life. Besides, when the Here, Heretofore and Hereafter is so completely taken

for granted one does not discuss it. God is on His throne in Heaven and all else is His footstool. See to it that the part of the latter on which you are placed has your proper attention. If, in your thought, feeling, act, you knock it from under you, how perilous becomes your position.



Where we differ from our fellow-man we must not only loyally agree to differ but lovingly try to understand one another. We shall soon see that the differences are outer rather than inner; and together will love and understanding displace all animosity.



With the collectivity as with the individual the inherent life goes on and on as long as no taint is suffered. A civilization survives as long as it is healthy. Likewise an individual, whatever his age, suffers no decay as long as he remains healthy in spirit. Even the body which such a spirit inhabits retains its young force. All its forces, allied to the eternal, retain their quality accordingly. Seek, and find, and live with, God and you will enter, even here, into the eternal. But see to it that you do not mistake the prophet for God.

The prophet is not the way; he can only point the way—more or less well.



The light in the East is the greater and lovelier this morning after the storm and darkness of yesterday. As in the solar world so in human life; storm and stress clear the air and sun and stars in the spirit shine with stronger, clearer light. But our eyes need to be open to see the one, our spirit awake to appreciate the other and our wish and our will set to turn it to account. A right relation to God and His Law insures all.



The Co-operative movement has long interested me and does so more and more. It is in main line with mankind's development. The latter must come to this: a state of society that gives free, full play to individual initiative, admitting thus spontaneous co-operation. Socialistic feeling we must all have but Socialism is just the opposite to this ideal. Socialism makes for turgid bureaucracy. Government should be of the simplest kind: a board, or boards, of directors, our representatives, chosen by us to lead and direct in meeting common needs.



What is true of a person's wish is true of a people's. The inmost wish has power to draw toward you, to put you into line with, God's laws. So what happens, in the course of the life of the individual as of the collectivity, is what you really wished would happen. That inmost wish has inmost (unclouded) intelligence and knows your true need in the matter of experience as in everything else. Thus will happen to you what you need for development. How good is God, how deeply loving!

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Neither a person nor a people need become decrepit however old in years. On the contrary, both could and should grow stronger, greater, with length of life. It all depends on the relationship to the Giver of life. Whosoever, whatsoever, keeps close to Him, loving Him and loved by Him, lives in light and warmth, and all the forces remain forceful, and impel to more and more life and growth. There are then no dark places for taint to come in: there is no coldness to cause paralysis. All-round health has no weak places.

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A great person is the offspring of a people, but only as he brings his people to consciousness of his ideas and ideals does advance in their civilization take place. For then only does the advance become incarnate in deeds and the ideals thereby prove themselves. Hence for any class, whether priest or other, to keep wisdom from the people is to arrest the forces of civilization. An outspoken herald of dawn therefore stands out conspicuously and warmly against this background and the ages preserve him accordingly.



My interest in Palestine is that such as Amos, Hosea, Micah, Isaiah, Jesus can come out of it, and such as Moses be drawn to it. One can well understand when there how it engenders and fosters such wealth of soul. God's light is there as nowhere else. In that light His heavens seem so near and indeed moon and stars are manifest beyond elsewhere. God's light, infused into the atmosphere, brings about a wonderful clearness. One comes very close to God and His works.



Mankind is manifestly headed toward a life wherein space and time are eliminated. A life too

where he lives in the upper ether. For we think of progression in terms of upward. And man is devising faster and faster modes of locomotion and of action in general. The master painters conceived of angels as human beings with wings. They and we are moved by what is; there can be no relation in thought, or feeling, or act, to what is not. What we call fancies is simply the incongruous or earliest putting together of realities. We cannot fancy, cannot conceive, that which has no existence anywhere, anyhow.



If you would turn truly in your own orbit relate yourself truly to the great sun of the spirit-God. Begin by desiring this relation: the desire will grow, feeding on itself. Be vigilant as to your loyalty to this desire: there is nothing like loyalty to strengthen foundations of any kind. Be zealous in all the doings relating to this desire: doings are self-expression and make for growth. Be watchful of your truth in all relations of life, whether it be relation to yourself or to others: it is indispensable to clean, unobstructed circulation of spirit.



Love is to the human being what the sun is to the universe, not only warming and lighting life but holding all its parts in place and guiding the course of the whole.

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In every human being is great power to love. It may be conserved or destroyed—like the lesser powers. All the powers are interdependent but this one of Love rules the rest. Should it abdicate, it may well do as did that King Charles who also ruled the European world,—have a coffin prepared.

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There are two wide ways of peril to this precious power of love: one is in not living home love, especially in the early formative years; the other is in living sex life apart from true love. The second vitiates love in its course and back to its very source; the first only warps it in its course but may thin it down to nothingness for the uses of life.

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It is ill to deceive others, but we may be constrained to that, mercy may call for it. It is worse to deceive oneself, one never need do that. The integrity of the brain is necessary to salvation.

Illusions about oneself fill it with cobwebs and then it ceases to be a good working machine and we become, even by our best intentions hurtful, instead of helpful in this life. When constrained by the exigencies of life to play a part instead of living openly our own true life, the mind can and must look clearly on and constantly measure one's part. It will know the deception, for deception, and lament it,—lament it constantly and deeply, and so keep the issues clear. That will conserve not only the integrity of the mind, but that of heart and soul too, in more or less measure. Not wholly will it conserve the latter; it is more moral to live in the light, if one may live one's true life there.

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One who can speak of religion "as an adventure" has not real religion. For religion is all of life. It is one with every part of life and most at one with the whole of life. An adventure goes out from life but religion is that to which all of life goes out, or rather, goes in. Religion is our relation to God and the right relation of everything in life to this. It is a constant circling around God and gravitation toward Him. So it is in everything we are and everything we do.

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It is not the earth, earthy feminine but the "eternal feminine" that leads us onward, upward. We think we see this eternal in beauty and we are right in so expecting; the eternal should express itself in beauty as God does in nature. God's nature is everywhere beautiful, until man comes to mar it, in his stupid materiality. Thus the beauty of human beings is so often marred—by themselves, not society. Then it loses beauty's power and ceases to attract, even to the degree of becoming repulsive.



The sky is exquisitely lovely in the early morning. That beautiful bar of radiant light, the crescent moon, seems loth to leave it this morning. It looks lovelier than ever because of the carpet of snow beneath it. And the dark trees, rising out of the snow-covered ground toward that clear delicate blue sky, seem sturdier in their aspiring loftiness. God's beautiful nature world! How one loves Him as one looks at it.



"That I may dwell in the house of the Lord all the days of my life." Yes, it is the one prayer with which we should approach God. It expresses our love for Him, our gratitude toward

Him, our longing to be with Him, to walk with Him. It tells of our sense of safety through this, and our appreciation of the power, in our life, of His Law, and how our love and longing invokes its action within and all about us.

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“In His light do we see light.” And “such as are blessed of Him shall inherit the land.” “Survival of the fittest,” is to say the latter in another way. For being near Him brings them into harmony with the Law and it is well with them accordingly; and they live and thrive and increase in every way.

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To fear God is to fear breaking His Law. For He, Himself, “His anger is but for a moment, His favour is for a life-time. Weeping may tarry for the night, but joy cometh in the morning.” From even the breaking of His Laws we can recover when we will. He will help us in every attempt on our own part. His laws are such His helpfulness is always in them. No net of iniquity, whether it be our own or that of others, withstands this. There is nothing it cannot, will not, overcome, be desire of the heart present to invite His helpfulness.

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Your religion will take care of itself if it be religion. Religion is relation to God; how can anything or anyone save ourself impair that? As to ourself, all rests with the sincerity and fervor of our aspiration toward God. That aspiration determines all else,—our relation to ourself, our relation to our fellow-men.



Any thought of mediation between us and God questions His loving kindness. It shows one has not come close to God and does not know Him. Who better understands our need and cares nearly as much to meet it? What would we think of an earthly parent who needed to be coaxed and persuaded in face of his children's desire and aspiration? Yet how by our own supplications and calling on another or others to intercede for us we accuse God of coldness and indifference toward us. The greatly-loving God, who is everywhere and constantly with us, waiting for us to turn toward Him. With that turning He knows all, without word or act on our part; and He meets us as directly and completely as we turn to meet Him.

