

The Abiding Truth

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"Love is the fulfilling
of the Law."



"A Little Child shall Lead You."

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From review by B. O. Flower, former editor of "Arena" and present editor of the "New Time."

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In the realization of the Higher Self, and the realization of the presence of the Comforter, all the seeming ills of this life vanish in the incoming light of the dawn of a New Life, which gives to us a knowledge of the Kingdom of Heaven that is with us and of the Lord of our own being. Our very angel—which, “as a little child,” shall lead us to our inheritance of All-Good. “Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you.”

Merrily the bells ring out
At the breaking of the dawn;
Joyously the music sounds
For a little child is born.

How joyously it is voiced in the realm of Truth when a Christ child is born. Do we think enough of this new birth that must come to each one of us?

In each one of us is the Christ child waiting for the resurrection morn to step forth from the tomb of mortality into the glorious recognition of his divine inheritance. Can you not picture the form of your own Christ child as it steps forth from your being? A child, free from all that so hampers us in mortal sense life. Eyes eternally raised to ever behold new beauties of thought and all its little being awakened to understanding. Loving, peaceful, trusting and free, the little one starts out on its wonderful pilgrimage in the glorious country of Truth. What a beautiful gift of love from the Creator! “Made in his image” we have to find his image in us, and then this truth shall make us free to go forth into ever more perfect recognition of our powers as children of a living God.

In the mortal we bear the image of mortality; in the immortal part of us we bear the image of the Creator. The mortal is but for an hour—the immortal is for Eternity. How eagerly we feed and clothe the mortal, never thinking of the necessities of the immortal part of us. Thus it sleeps until its resurrection morn.

Then when the stone from the sepulchre is rolled away, and we are born again, picture to yourself the joyous recognition of this new birth all through the realm of Truth.

We are so bound together that all his children everywhere rejoice with those that rejoice. Yes, and sorrow with those who sorrow. Let us have no sorrowing then but joy, joy forever, as we think of our glorious birth-right.

One by one we shall arise in our resurrection morn, and ever looking forward, with joy partake of the food and drink prepared for us in the Kingdom of Truth.

And they shall look for us in the old habitation and an angel shall say: “They are not here. They have risen. Follow them, as they have followed Him.”



Alone, alone, upon its upward way
The skylark sings ;
Alone, alone, the soul must rise each day,
On tireless wings.
But now and then, like lonely ships at sea
We meet a brother craft.
Speak a few words of loving sympathy
Then part as winds may waft ;
But this one thought does give me joy and hope
And lingers in my brain ;
That those we need, and who need us,
Some time shall meet again.

Simcon Carter.



“God is a spirit ; and they who worship him must worship him in spirit and in truth.” Can we then worship or love God—All-good—through mortality? Flesh and blood—mortal senses—cannot enter, that is, *conceive* of the Kingdom of heaven. Beyond all mortality—the life that we have lived for centuries, the mortal sense life—there must be a part of us with finer senses, clearer understanding, else how can we love and live in the Divine Law. In this passage of the Scripture: “God is a spirit and they who worship him must worship him in spirit and in truth,” this part of us is called spirit.

"Above all else to thine own self be true."

How then shall we find our spirit? How shall we gain this clearer understanding? How shall we find our Divine inheritance?

Clearly, this is the answer: By overcoming the mortal part of us; for the Kingdom of Heaven cometh not through intellectuality since the mind of intellect is mortal mind.

We have within ourselves the Holy of Holies, wherein we can enter and listen to the voice of All-Good.

Brothers, sisters, let us arise with renewed strength, and seek to *live* the Christ life, knowing that the instrument our ancestors have given us is no barrier to the unfoldment of our higher part. We have all the same inheritance of wisdom; no poor mortal machine can affect that higher immortal part of us. We *can be* what we *will to be* just as soon as we understand the truth of ourselves and that the Divine Ego, buried as it is to-day in mortality, can arise from the tomb and as a little child go joyously forth into realization. All alike in the Divine Law, but to-day we are so buried in mortality that we do not see our Truth powers.

In the material way we are what our ancestors and the race thoughts have made us, and there we remain until we are born again as individuals. There we remain until the morning breaks, and the light of the Divine Law of Love shines upon us. With dazzled eyes, just awakening to the great glory and power that is ours, we climb down from the lap of mother earth and all that she has given us, and "mount up with wings as eagles" to our rightful place as sons and daughters of God.



Three grades of mind upon the earth I see,
One says, "Good was, Bad is, and Bad shall be."
Another class, more numerous, I see;
It says, "Good was, Bad is, but Good again shall be."
Peaceful, tho' small, the other class I see;
It says, "Good was, Good is, and Good shall ever be."
This is the song Eternal of the Free.

—Simeon Carter.

I will express the Lord of my own being.

Progress.

Let there be many windows to your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows broad as Truth itself
And high as God.

Why should the spirit peer
Through some priest-curtained orifice, and grope
Along dim corridors of doubt, when all
The splendor from unfathomed seas of space
Might bathe it with the golden waves of Love?
Sweep up the debris of decaying faiths;
Sweep down the cobwebs of worn-out beliefs,
And throw your soul wide open to the light
Of Reason and of Knowledge. Turn your ear
To all the worldless music of the stars
And to the voice of Nature, and your heart
Shall turn to truth and goodness, as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole.

—Ella Wheeler Wilcox.



The Silent Evangel.

Are there tears in your eyes, dear one? Is there a heavy burden for you to carry? Have the feet grown weary in the earth-way of living? Look up! a sweet and loving face bends o'er you, the dear voice whispers, "Come unto me all ye who labor and are heavy laden and I will give you rest." Take the hand of your comforter who dwells in your "Holy of Holies," and listen to the loving guidance.

All is well. All is good.

Let us shelter ourselves in the dear love arms and know that we are free.

Missing.

One little head of golden hair,
Two sweet blue eyes so mild;
Two rosy lips that love to kiss,
One darling little child.

Two tiny arms about my neck,
Two little tripping feet;
A sweet and winning baby voice,
And loving ways to greet.

An empty cradle, rocked no more,
A vacant chair, so small,
Two little worn out baby shoes—
Missing, that is all.

How many loving, aching hearts
For those who've gone before!
Missing, a word so sad to all—
Where *is* the other shore?

And shall we find our friends again?
Will baby know his own?
Will father, mother see their child
When many years have flown?

Will all time be forgotten then?
Loved—united—ever?
And missing never heard again?
Our lost be ours forever?

Yes, we know it must be so.
A Father's hand so kind,
Holds all with tender, loving care,
And we our own shall find.

When that veil has dropped away,
And all, with clearer sight
See—*Missing* is a loving word;
Our own have passed to light.



Concentration.

There are three forms or modes of concentration—physical, mental and spiritual. The physical man concentrates his muscular power for a supreme effort in physical action; the mental man concentrates his mind upon an idea, to hold it and comprehend it.

Most people who study concentration of thought, make the mistake to suppose that mental concentration is spiritual concentration. They make great mental efforts, day in and day out, and wonder why they do not grow into oneness with their innermost, spiritual selves. But spiritual concentration is the very reverse of mental and physical concentration. It is virtually a relaxing process, as regards mental and physical tension ; it is emptying the mind and stilling the thoughts, and relaxing the nerves and muscles, and entering into that "Peace that surpasseth understanding." In that stillness of the being when Divine Love alone is present, Celestial Wisdom does all things essential for the progress of the being, without a demand or thought. This is the condition of perfect trust and faith that "removes mountains." It is not easy of attainment, for there are but very few who can attain to even a faint realization of the condition of peace necessary for spiritual concentration.—*Lucy A. Mallory.*



Suggestion Rules the World.

If you will bear in mind the fact that our every thought, action, word, look, gesture, sensation, etc., are so many suggestions that enter the mind, controlling it and through it the bodily functions and conditions, you will then have an inkling of the significance of great power and law of suggestion. Suggestion is also the all-potent factor in the production of all psychological phenomena. There is a wide field before us for investigation, but at present we shall confine ourselves to the task of pointing out the uses and abuses of suggestion and its possibilities as a curative, moral and educational agent.

Pope has proclaimed the doctrine that evil is not a positive principle, but that GOODNESS is. Since no sane persons are averse to accepting suggestions which are for their good, and since the least and the greatest of us all are subject to their power in some form, we can readily see the efficacy of suggestions in banishing evil

No illness or sorrow can come to me for I dwell in the Kingdom of love and plenty.

and disease. Many will, of course, accept evil suggestions; bad habits, for instance, are the result of such; but this fact does not alter the case that the mind is prone to accept good suggestions and that the bad are subordinate to the good. There are, then, evil, cruel, unfriendly and other harmful suggestions as well as GOOD and HEALTHFUL ones.

There are those who seem to delight in scolding, scoffing, calling names and thinking evil of others. There are others, also, who unconsciously give disturbing and depressing suggestions. No more cruel and unchristian suggestions than these could be given; they drive the wrong way, make people sick and bad—they kill! Christ always had a good thought or word (suggestion) for even the most lowly and wicked. By His kind thoughts and suggestions He healed the sick and turned evil into good. He gave His word that we could do "even greater things."

Let us see to it then, that our suggestions are good, that those who approach us, or with whom we come in contact, are made to feel by our every thought, word or action that we think well of them, that they are good, worthy men, women or children, as the case may be.—*From the Suggester and Thinker, July, 1898.*



Dear Ones in Christ Jesus:

“For lo! hidden in deep accord,
The servant may be like his Lord.
And thy love, our love shining through
May tell the world that thou art true,
Till those who see us, see Thee too.

Very many in this new thought seek to realize full spiritual love, and at the same time seek to stamp out love's physical emotions. It is true that a person knowing and recognizing his physical part alone and seeking to gratify *physical sensations*, is akin to the animal; but what about one who studies upon spirit, and

who really feels very near to God, and still the more spiritual they become the greater the desire to manifest love in all ways?

I know many who read this will say: But if they were truly spiritual, pure and true, they would not think of wanting to manifest their love in a physical way. I do not agree with this idea. You seek by weeks and months and years of fighting and denying to shut out, to kill all physical feeling, not realizing that for each natural craving, the true spiritual craving is right behind it. In other words, each natural craving, even if it is felt as a mere physical thing, is only a spiritual want seeking its need.

A sweet spiritual lady said to me not long ago: "Yes, the study of spirit is lovely but isn't it a puzzle where our desires not spiritual come from; if all is spirit, all is good? Name one of those desires that is not spiritual, I said. "Well, there is our animal appetite for food," said she, and then I explained that the soul having to keep its visible part—the body—in perfect shape and form, must have material particles to do it with, and that the desire for food which she considered a merely animal craving, was really a showing forth of the soul's reaching out for material to build with. Could a brick-layer do his work if bricks and mortar were not furnished?

Who furnishes the Master workman with material to build, but an under workman who cannot do the building, but who must, under the will and direction of the builder do his own particular part of the work, or the house is not built.

Well, spirit is the master-builder, the sense desire or appetite, the under workman. The material needed by spirit to build the body is in the food and water which the sense appetite demands, and will have to furnish the real desire behind its craving.

The master workman and under workman are one in God, and while they *appear* to be *separate* and engaged, one in a higher, and the other in a lower work, they are

My Elder Brother, the first-born of God, is the ideal to which I reach.

really doing one work, bringing forth the perfect plan of the owner of the house—God, and making of it a fit dwelling place and expression of love.

If the under workman will, it can furnish more material than is needed or the wrong kind, and thus clog, and even stop, the builder's work, but not if it acts upon the real will and demands of the builder.

The under workman—sense craving—must keep all attention upon the builder—spirit—and only think of self enough to faithfully carry out the builder's will and wishes. But the builder (individualized spirit), must also do its full duty to the under workman. He must recognize him as really a part of himself in the work being done, and must not belittle, or deny, or seek to kill the under workman's loving service or clog his efforts. If the builder does any unwise fault finding, or checking of earnest, honest effort, the whole work will lag, and all be a constant inharmony. It must be a love work to recognize divine love in every sweet, pure way. In fact, the building, the body, must be an expression of love built—made into form and shape—to generate and concentrate a perfect creating and realizing love. Human love is God's love. May we love more, and more, and more—"God is love."

—Will R. Penick, Jr.



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