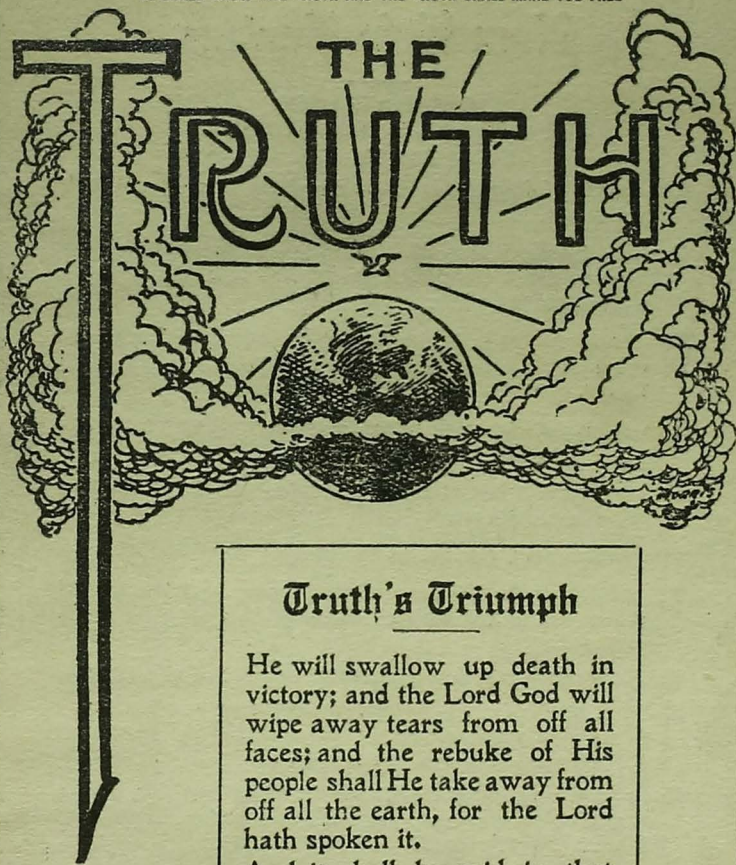


YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE



Truth's Triumph

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth, for the Lord hath spoken it.

And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; we will be glad and rejoice in His salvation.

Is: 25-8-9

New Life Psalms

Christian Warnick
(From The Harmonizer)

PSALM IV

The habit of inspiration is mine; heaviness of spirit is not in me.

For me the pendulum of life swings with evenness; the least moment of my life is not less than the greatest moment of any life.

My consciousness is luminous and inclusive, taking cognizance of all things and of the right relationship of all things.

I do not roam the earth in restlessness, seeking that peace which abides only within myself.

I have found what it is to be perfect as the Father in Heaven is perfect.

Is not the violet perfect as the rose?

Behold the apple blossoms of the bough, and the lily of the pond; is not each of these perfect as a flower is perfect?

Yet they are not of one fragrance, nor yet of one beauty.

So am I perfect as life is perfect; my measure fills to its brim; the small circle is complete as the sphere of the greatest world in the universe.

Each day I am what I am; the glory of one day is not the glory of another, yet each is sufficient for me as I am sufficient for it.

It has not been hidden from me what it is to be born again.

He that hath come into a knowledge of the unity of life is born again; He hath laid hold upon life that is eternal! He is the resurrection and the life; He has compassion upon all men.

He that is great will claim nothing for himself that the least being alive may not claim for itself.

This is the glorification of unity, that every part of the whole shall not cease in labor, love, or growth.

THE TRUTH

REV. A. C. GRIER, Editor

Associate Editors: Rev. Nona Brooks, Rev. H. H. Schroeder,

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VOLUME IX

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NUMBER 1

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The Coming Year

With this issue we begin the ninth volume of The Truth. Eight wonderful years—and eight wonderful volumes. We have tried to make The Truth the thesaurus of the treasures of the heart of all ages. We have tried to make it the register of every high state of consciousness of man. But more than these things we have endeavored to make it the inspirer of new and higher states than have ever been achieved by man. In these eight years we have cleared the ground for a wonderful structure—in them we have laid a foundation that no man can move. And now comes the sublime task of building that structure which Jesus sensed in the invisible and called the Kingdom of Heaven.

We do not accept the present state of man as permanent—a wonderful world is at the dawning—and it is ushered in by the Truth consciousness of man.

I look for the year 1920 to be the year of this dawning in more radical form than has ever been known. It was through earnest watching that Jesus was born 1900 years ago. It will be through the earnest watching of Truth inspired souls that the Kingdom age will be called in. Reader, will you pause NOW a moment and utter a prayer for this wonderful day—and a special prayer for your leader—to whom you have trusted your leadership—that he may be all the Father needs of him to this mighty consummation?

MR. RAWSON'S VISIT

Mr. Rawson's visit has left us rather breathless. We are so in the habit of having those who are thought to believe in the nothingness of matter, keep that doctrine in the background or explain it away, that to hear one boldly, nakedly proclaim this doctrine and all its attendant consequences puts many of us **hors de combat**.

But Mr. Rawson is a noble man, and a kindly, lovable character. We send him on his way with love and tender wishes.

Japan's Verdict on American Christianity

Reprinted in Literary Digest from the Detroit Free Press

Missionary societies especially and church people of all creeds and denominations in America can find material for thought in the statement of Bishop Tucker of Kioto, that Japan sent a special commission to the United States to study the influence of Christianity on the lives of the American people. Their report on their return was that "while education, commerce, and industry had been developed to a wonderful degree, there is little evidence that the Christian religion is regarded as important by most of the people."

This is a judgment by a presumably honest and thoughtful body of outside observers. And it would be a courageous man who would undertake to prove that the Japanese observers were profoundly in error in their conclusions.

The verdict reached by the commission from Tokio is important quite aside from the immediate comment on religious conditions in the United States, because it probably throws light on certain recent developments in Japanese domestic policy hitherto not easy to understand.

Presumably the Mikado's government in making its investigation desired to arrive at an accurate estimate of the influence of Christianity in America, in order to reach some conclusions as to its permanent value to Japan and to Japan's dependencies, as against the value of the native cults and religions, particularly Buddhism. Such a proceeding would at least be in harmony with the Nipponese habit and turn of mind as we of the Occident know them.

If the report of the commission had been favorable to Christianity, mission work would probably have received material official encouragement, not because of any new appreciation among Japanese government officials of the ethical truths of the religion—the merits of the Biblical teachings are fully understood and valued in Tokio—but because of a feeling that as a piece of practical statecraft the spread of the Christian religion might be good for the people of Nippon and good for the general national situation.

But a contrary decision having been arrived at, there is not very much difficulty in detecting a connection between the report of the commission and the trend toward less toleration for and encouragement of mission work which has been springing up lately in some sections of the Mikado's empire, noticeably in Korea, where missionaries are complaining loudly of the attitude of the Japanese officials toward them and their converts; and are protesting against the final submersion of the country because of the threat to the further spread of Christianity that submersion involves.

The Pursuit of Happiness

Extracts from an Article by Arthur Clutton-Brock in the
Atlantic Monthly, Dec. 1919

The divines and moralists have been telling us for centuries that if we pursue happiness, we shall be following the shadow and losing the substance. Man fears happiness—he thinks it opens the way to calamity. He believes that God forbids it and that the nature of things imposes struggle upon him. Yet, nearly two thousand years ago there was made a happy affirmation. Jesus has told us that God is Love, and he goes out of his way to assert that whom God loveth He doth not chasten. He has indeed made affirmations about the Creator and so about the nature of the universe, so daring, so contrary to what anyone had ever said before, that to this day we ignore them.

The Parable of the Prodigal Son is constantly read in our churches, but it is not listened to. Remember that Christ clearly implies the behaviour of the father in the parable to be the behaviour of God. The prodigal returns home only when he has spent all his money and can get nothing to eat; but the father—who, remember, is God—seems to have no sense of responsibility at all; he is foolishly, frivolously, pathetically happy, just because this poor creature has been driven home by his need. He shocks the elder son with music and dancing and eating. And note this also that when the elder son is angry, this father, this God does not put him in his place. He “came out and entreated him.” The elder son talks sense and justice, speaks of his service and years and obedience. “Thou never gavest me a kid that I might make merry with my friends.” But still the father is not angered; he replies, still without any spirit, “Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad; for this thy brother was dead and is alive again; and was lost and is found.” Is that not the most beautiful story in the world? If we could really believe that the behaviour of this father was the behaviour of God, how foolish would all our worldly wisdom and most of our religions seem!

God will tell us how to be happy if we will listen to Him; but so many will not listen because each one thinks that the God is only in himself, not in other men, and still less in the universe. In our long struggle with circumstance, we have inherited a fear of the essential malice of circumstance as something which will surely frustrate us if we aim at that which we most deeply and permanently desire; and so deep is our fear—that deadly sin, fear!—that we will not confess, even to ourselves, what we do most desire. In the Par-

able of the Prodigal Son we recognize what we desire for ourselves and all men. There we see that happiness and goodness are one. But in a moment we say, "This is a beauty, a happiness denied to us by common sense, by each other, by the very nature of things. It is an ideality. It is beauty but it is not truth." Christ dared to say that this beauty is truth. How little has Christianity understood him in its faint insistence upon forgiveness as if it were a painful duty. In his parable, Christ presents it, not as a duty but as a pleasure. Many of us, if we met the father of the parable in real life, would condemn him—we would say that he forgave his son, not for his son's good, but because he enjoyed forgiving. But, according to Christ, to enjoy forgiving is the attribute of God, and so is the highest virtue in man. There is no final opposition between duty and happiness, or even pleasure. Christ seems to prefer the word happiness to the word goodness; He does not say, "Good are the meek, the merciful, the pure in heart"; He says that all these are blessed, which means happy.

We cannot become ourselves by ourselves. Humanity is, or will be, men in a right relation with each other. Men have not dared to say that happiness is the test, the symptom, of this rightness. Often they have blindly pursued happiness for themselves alone, not knowing that they could not do this any more than they could play lawn tennis alone. And finding that they could not pursue it alone and get it, they have despaired of it altogether. Denying it to themselves, they have denied it to others also. Happiness, in its nature is a common thing, a right relation between us all which we have to achieve.

When Keats said that this world is not a vale of tears but a vale of soul-making, he meant that it is a vale of self-making. It is the delusion of an achieved self that makes men hard with each other and also with themselves. It gives them the wrong sense of sin, the feeling that they are tied and bound by their own past and must punish each other and themselves for it. We act as though we were debt collectors for God. The true Christian doctrine insists that we can escape utterly from our past, because we are merely raw materials, all of us; our task is not to mortify an evil self in ourselves or others,—a self which does not exist—but to achieve a self by entering into a right relation with each other.

The Christian doctrine that we should love each other is not merely a command laid upon us by God; it is also the counsel of our own hearts, and that is why we know we are divine. It is not a task imposed on us against our natures, but the whisper and prophecy of our very selves that are not achieved. As we like ourselves, so it is possible for us to like each other; as we tolerate ourselves, why should we not tolerate each other? The man most at ease with himself is he who knows himself to be the mere raw material of a

self, and who is always good humored with himself even in his worst failures. So with the same good humor we may be at ease with each other; and out of this good humour, this sense of human inadequacy as something absurd, yet delightful because full of infinite promise, love will come.

"In our light, bitter world of wrong," we are always thinking about the kid that has not been given to us. We put away happiness so that we may make an example of each other. We do not believe that any man will ever confess he has sinned unless we pull long faces at him—the very thing which makes him deny his sin, even to himself. The way to make a man repent is to forgive him before he repents, and to forgive him, not as a surprising act of virtue, but in good humor, because we all need forgiveness. Needless to say we must prevent men from doing wrong if we can, but we must not do it in the spirit of avenging angels, for we are not angels, and vengeance is not ours. Life is hard for us all and full of snares and temptation. We all fail and we have no right to say that another man's failure is worse than our own. No man is to be judged by his past. We can help each other to freedom, to life in the present, to the creative power latent in ourselves, by forgiving always, not with ceremony as if we were doing something unnaturally good, but as a matter of course and with a smile, as a mother forgives her child, as the father forgave the son in the parable.

We have built up a society on fear and punishment, and then we wonder that we are as far from happiness as ever; we have told ourselves that happiness can never be ours, that we ought not even to aim at it. But is not that blasphemy, the only true blasphemy, as being a denial of the goodness of God? Is it not possible that, if we really and consistently aimed at happiness, we might discover what it is and so at last achieve it?

OUR ANNUAL DINNER

On Tuesday evening, January 6th, was held our Annual Meeting and our Dinner. We provided 173 places at the tables and a happy group it was that sat down. A splendid dinner was served—and during the meal beautiful entertainment was given us.

At the following business meeting splendid reports were given by the officers. The year ends with all bills paid and a small surplus in the treasury.

I enjoyed the Truth and the truth in it. It is fine. I think that your lecture on "Man's Effective Relationship to the Universe" is magnificent. It is truly inspired and I congratulate you. Thank you for sending it.

FENWICKE L. HOMES.

“Ye Shall Know the Truth and the Truth Shall Make You Free?”

By N. B. M.

There are times when, by some subtle relaxation of our mental and material vigilance, the spiritual consciousness reaches out, or rather awakens to receive and transmit the impressions which are constantly pouring in upon it.

At such times one becomes aware of something like a supernatural radiance about the most commonplace objects, a sort of **immanence** of the **spirit** in matter everywhere; as though the **body** of things suddenly faded and left the **soul** visible and almost tangible. This experience was most aptly described in an article published by the Atlantic Monthly several years ago entitled “Twenty Minutes of Reality,” but it is not as unique as the author appears to suppose. It is this same fleeting “soul of things” which the poet senses and seeks to imprison in his realizations, and so successfully has it been done at times that the cold, printed page glows with emotion, making us live again the experience of the one who wrote it, and we grasp at second hand certain spiritual truths; lacking the power to find this experience for ourselves, we build our faith upon the spiritual consciousness of others.

No one who has not in some degree, however inarticulate, realized the immanence of spiritual forces through direct contact, will be able to understand such experience through the words of another or build his faith upon it. To such a one the wonderful, religious exaltation of such a poem as “The Hound of Heaven” may seem mere sacrilegious maundering and awaken no answering glow of comprehension; the words may be blank and meaningless or even seem the raving of a disordered intellect.

But for one who has felt the rush of the infinite life-forces surging through all creation there can be no more doubt, no more wavering uncertainty; he is as sure of the existence of a world of higher intelligence with which he can consciously cooperate as he is of his own existence; seeing or touching could add nothing to that surety.

And the difference between surety of life, continuous and eternal, progressing according to beneficent purpose, and a state divided between longing and despair, is all the difference between light and darkness, between melody and discord to a human soul. No mischance can seriously disturb the life that is grounded in the eternal verities; never again can it be bound by the finite and transitory; above the clamor and bustle of the busy earth it bears the sweet flute-call of the Eternal Lover wooing it upward to larger liberty, and in answer to that call it is forever “homing.”

This spiritual consciousness, this sixth sense, which includes all the others in blended perfection, is not the miraculous property of the few, but the free gift, the normal possession of all. The Eternal plays no favorites; truth, life and joy are there, free and abounding; he who seeks in love, faith and humility shall find. Awareness of the spiritual sense may come to a saint; it may come to a sot from the gutter; these variously perfect mediums give us rays variously distorted, but it is all the **same light**. We have the ecstatic vision of Saint Teresa; we have also the heart-broken confessions of Francis Thompson:

Winters of pain, roses with awful thorns,
Yet wondrous faith in God's dew-drenched morns.

—From The New Age (Masonic).

December 8, 1919.

Dear Brother Miller:

Just two or three instances that will be of interest to you.

You will remember the man with the cancers in his stomach. The other night, as prayer was offered, the body opened and the whole mass of dissolved cancers and puss gushed from his body and he is on the highway to recovery.

The instant healing of a woman from Walla Walla took place as follows: On account of an injury to her knee, the city of Walla Walla paid her five thousand dollars damages. The leg shortened and the joint set in the knee-cap. The other night she was instantly healed. The leg came down an inch and a half and the knee-cap loosened up.

A man from Montana, I think you perhaps met him here, by the name of Wheeler, a cowboy, had a horse fall on him, injuring his arm. The elbow set and the flesh ossified and became as hard as the bone itself, and both flesh and bone became solid and immovable. The Spirit worked in his arm so powerfully, that his friend, Mr. Romer, with whom he slept, told me that he was compelled to put cushions on the floor to keep him from injuring it, as the hand struck the floor with violence, the movement of the arm under the Spirit's power was uncontrollable. The muscles loosened, the circulation became normal, the elbow moved and he is rejoicing in the Lord.

This healing, which occurred while you were with us, I regard as one of the most extraordinary answers for the absent sick in recent days, of a dear woman at Bonners Ferry, with a disease in her spine. The disease went down the back to the hips, causing them to come out of joint. Extending downward, the thigh joints came out of place, the right knee came out of place also. There was no feeling from the waist-line down. Prayer was offered at the Healing Rooms for her. The Spirit of God began working in her feet and

extended up the limbs. When it reached the knee it went into place. When it reached the thighs, they went into place. When it reached the hips, they went into place. It continued on up the back and the feeling came back into the flesh.

This working of God in her person took place from the time of prayer on, for practically twenty-four hours. At the end of that time she was perfectly healed. Her baby that was an invalid, was healed at the same time.

This morning the first to be admitted to the Healing Rooms was a man and wife. They were Christian Scientists. The woman suffered with a species of paralysis, causing a numbness in the knees, lower leg and feet. He had rheumatism and constipation. His right shoulder was stiff.

After prayer was offered the Spirit of the Lord came upon the woman. She was wonderfully anointed. She arose praising God, walked about the room under the power of the Spirit, and rejoiced on discovering that her limbs had become well.

Prayer was offered for her husband. As we laid our hands upon him, the shoulder cracked so that we could hear the sound and the joint came free. His wife said: "Put up your arm. I am sure you can." Instantly he put it up. The shoulder was well and they left the Rooms in tears, blessing God for the revelation of His Salvation.

Your Brother in Christ,

REV. JOHN G. LAKE.

OUR TRUTH HOME

It is interesting to watch the workings of the Spirit in this matter. One friend in California writes to offer us a lot she owns in Spokane. As it is almost necessary that the Home be close to the Church, the lot is not available—but it means such a love that we know God blesses it.

One is waiting for oil to be struck on her property, one has a mine in mind. But God has the Home for us. Let us pray earnestly.

THE DOUBLE-UP CLUB

We are happy over the result of this plan. But even yet only a fragment of the subscribers to The Truth have joined. All you have to do is to agree to get a new subscriber to The Truth during the year 1920. Join now.

CONSCIOUSNESS

"For it left its light on the hills and seas
That rim a thousand memories."

—W. C. Gannett.

GOD

From "The Law of Mind in Action"

By Fenwicke Holmes

The eternal God is eternal realization of being. Constantly experiencing states of consciousness (which is being), God forever delights in harmonies and glories of the Creative Mind. He glories alike in the being and the making. Having the power to hear and the infinite thought of harmony, God thrills to the ecstasies of the eternal music of the universe, visible and invisible. Soft melodies delight Him, grand strains of song celestial gladden Him with their sweet melodies.

But even as God dreams these harmonies celestial, the great Law of His being bodies them forth into the music of the spheres, the rippling song of the brook, and the note of the nightingale. And while music delights the Soul-of-all, His heart is throbbing with the divine ecstasy of love. Thrill on thrill in richest feeling passes through His gladdened heart. And the Great Law bodies it forth into beauties of sunrise and sunset, of starry vaults of heaven, of human hearts all glorified in lovers, mothers, babes, mating-things from atoms up to man.

Thoughts of the Infinite go forth to create with all the joy of thinking things new. God is All and observes all. No splendid sun drives bravely through the pathway of the sky, singing as it runs, but God sees and hears. He is in the flashing of the comet and the flicker of the star. The birth and growth of every wild thing, the wee budding of the woodland violet, the grub that churns the earth, the bird that springs into the sky, are all in the mind of God, and God is in them all.

If then, not a sparrow can fall to the ground but your heavenly Father seeth it, if He feeds the ravens, shall man who shares His life, go unseen and unsatisfied? Rather should we perceive ourselves as the center of God's activity. Rather should we see that when we allow Him to so appear to us, He is the Good Shepherd leading us in green pastures and beside the still waters where He restores our souls. Rather should we see in God, the Father who goes forth to meet the returning prodigal and puts on his finger the ring of His affection. And in glorified realization we should enter into the secret place of the Most High where we may abide under the shadow of the Almighty. We should learn to listen to the music of the world and hear in Nature the voice of God. In the deeper silence of our souls we, too, should thrill to celestial harmonies; we, too, should feel deeply the throbbing joy of well-being and love unaffected.

Song of the soul, sing in my heart; joy of the world, thrill through my being. Now do I bow down and worship. I kneel before the Lord and say, "My Father who art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done in me."

We Told You So

RIDDLE OF AGES SOLVED; CAN TRANSMUTE MATTER

Sir Ernest Rutherford, English Scientist, Credited
With Discovery

Paris, Dec. 8.—(Havas.)—Sir Ernest Rutherford, since 1907 Langworthy professor and director of physical laboratories at the University of Manchester, England, has solved the riddle of transmutation of matter, the secret sought by the ancient alchemists, according to the *Matin*.

Sir Ernest Rutherford is one of the best known physicists in the world. He has devoted much attention in recent years to radio activity.

TAKE "JUICE" FROM AIR; SEATTLE BOY INVENTOR

New Device May Revolutionize Entire System of
Power Generating

Seattle, Wash., Dec. 17.—Nearly every electrical expert in Seattle today plans to examine a machine invented by Alfred Hubbard, 19-year-old boy, which the inventor claims generates electrical power from the air and can be operated indefinitely without the application of other sources of energy.

Several electricians have witnessed demonstrations and, although they can not explain the principle upon which it works, they are certain it is not a fraud or hoax.

Rev. Father William E. Smith, professor of physics at Seattle College, who examined the machine, declared he thought it a practical working device destined to take the place of all existing power generators.

LATENT POWER IN ATOMS

Enormous Force May Some Day Become Available to Man

Only a few years ago it was the teaching that the atom was the smallest division of matter, and today scientists are discussing the

possibility of the race learning how to use the force which would become available with the unlocking of the latent atomic power, says the Scientific American.

Professor W. A. Noyes discussed the relations between atoms and electrons, which form a part of atoms, in his address upon being awarded the Willard Gibbs medal, and stated that electrons probably rotate. This would make the atom a sort of miniature universe in which its nucleus would correspond to a sun and the electrons to the revolving planets.

Sir Oliver Lodge in a recent address also spoke of the latent atomic power which he considers so very great that it would be disastrous to have it become available to men before a moral plane high enough to prevent its abuse has been reached. He thought that a way to release this great power is not beyond the possible and some day it may supply a satisfactory substitute for that now obtained when molecules, made up of atoms, are shattered by combustion of fuel or other chemical processes.

BOOK REVIEWS

The Law of Mind in Action

By Fenwicke Holmes

Mr. Holmes had to line up to the Truth standard or he would never have been the Associate Editor of The Truth. And in this new book he has shown forth the splendid qualities of mind and soul that make a Truth man. I shall be glad to have this book have a wide reading. It is a book you can safely send to the thoughtful friend. We are going to keep copies of Mr. Holmes' work on hand that our friends may easily secure them.

Through the Veil

Again this year, our member—Miss Orpha Gardner—presents to her own world another typewritten volume of her poems. We highly esteemed her offering last year but this year's blossoms are still finer. We are publishing one of the poems, the first one—on our cover this month. The Pastor appreciates the dedication of the book to him.

DAILY READINGS

Mr. Mills has enlarged Realization and will feature the Daily Readings. So we shall for the present at least leave that field to him. To those who prefer to do so we suggest a few pages of any one or all of the following books: "Christ in You"; "The Thinning of the Veil"; "Abolishing Death"; "The Law of the Mind in Action"; "New Light on Old Doctrines"; "Dore Lectures." The Divine Science College also publishes a fine series of Daily Lessons.

Electrons Alone Exist

By Edgar Lucien Larkin, Director of Lowe Observatory

Every element of matter known to chemists can be resolved back into free electrons, which are as far removed from ordinary gaseous states as they are from solids. All elements, from the lightest atomic weight, hydrogen, up and upward through all of the 92 known to the heaviest, can be separated into molecules, these into atoms and these into electrons. The new high dispersive power telespectroscopes analyze tiny wave streams of light coming to earth from giant suns in opposite sides of the vast sidereal universe that are known to be two quadrillion miles apart, and show the true lines of the elements, hydrogen, helium, iron, calcium, etc. These elements, here on earth are seen to be incandescent in thousands of colossal suns in every direction in cosmic space. The Harvard catalogue has spectra of 300,000 suns.

There **may** be some entity in the universe now totally unknown to science that is not composed of electrons; that, is entirely insensible to the tiny dispersion gratings in the new very powerful diffraction spectroscopes attached to the eye-ends of the largest telescopes. These diamond-ruled lines of speculum metal are as high as 20,000 to the inch. The grating up here is ruled 14,438 lines to the inch. This reasoning fails, for if there is any existence not composed of electrons it could not be named matter. If any existence is discovered, not made of electrons, the entire scientific world would be as excited as when Madame Curie discovered radium in 1899, or when Robert Andrews Millikan weighed one electron in 1912.

Astounding beyond all comparison, these inconceivably minute electrons either are directed by mind how to form atoms, or think how themselves. The brain cannot think of a third proposition. Atom-building is a pure mind process of high order. For no elemental atoms resemble any other. Each set of the 92 contains a fixed and set number of rapidly revolving electrons. They have been actually counted and set in revolution by an external master primordial mind or they have counted themselves. I hold to the theory of directivity. They have been actuated by outside mind.

The without of tomorrow is the within of today. Would we guess the without of tomorrow? Then we must look to the within of today. Would we see it tomorrow? We must then dare to bring it forth, and we can do so only through **faith**, through seeing the invisible and obeying the prompting from within.

—The Comforter.

The True Use of Prayer

From "The Thinning of the Veil"

"I want to tell you a little about the true use of Prayer. The usual kinds of prayer are almost valueless because they are petitions instead of demands. 'Knock, and it shall be opened unto you.' It means a good hard knock, too, as we soon learn on this side, to win an answer. The vast eternal supply of Divine Power is all around us, but it needs both concentration of will, and faith, to be able to tap it, or to make the door open,—if you prefer Jesus' simile. You folk down there, or out there, are so feeble in your prayers, or else so selfish, and both these attitudes of mind are negative, not positive.

"If you would only practice steadily the right kind of prayer, you would soon see wonderful results. The matter of the universe is plastic to the power of thought, and responds at once to power, not to weakness, or vacillation of purpose. At the same time there are many interior forces working in different directions through the web of people's lives. If your prayer for another soul would interfere with the pattern being woven by Heavenly Powers in that particular soul's life, your prayer force will be thrust aside by these Powers and used in a general way to cheer and strengthen. In any case the force is wisely directed and controlled, never lost or wasted. Prayer is too often set aside for fixed occasions, as at noon and eve, at religious services and so on, when in reality it should be the daily breath of the soul; its steady and unwavering demand for power and light. Prayer really should imply both the demand and the response. It is the attitude of the soul that having drawn forth the underlying Divine power, now rests consciously upon it and accomplishes all tasks with a sense of inherent Divinity. Work then would be a joy instead of a labour and would be done with ease instead of strain. There is no sense of labour about the operations of nature. All is accomplished steadily and, with few exceptions, restfully. It is only man who labours painfully. Some day he will learn the lesson, and girded consciously with Divine power and wisdom, will do wondrous work without difficulty."

WANTED

We greatly desire the following copies of The Truth:

January - February, 1912; January - February, 1913; December, 1914; January, February, July, August, 1916; October, 1917; March, June, October, 1918; March, December, 1919.

Tolstoy's Voice on the Brotherhood of Nations

Christ showed me, writes Tolstoy, that the . . . snare depriving me of welfare, is the distinction we make between our own and other nations. I cannot but believe this: and therefore, if in moments of forgetfulness a feeling of enmity may yet arise in me towards a man of another nationality, I can in quiet moments no longer help acknowledging that feeling to be a bad one. I cannot justify it as I formerly did, by acknowledging the superiority of my people over other nations, or by dwelling on the errors, cruelties, and barbarities of other nations. I cannot but try, at the very first reminder, to be even more friendly to a foreigner than to a compatriot. And beyond knowing that my disunion from other nations is an evil destructive to my welfare, I also know the snare which led me into that evil, and cannot, as I used to do, consciously and calmly promote it. . . . I know that all men, everywhere, are equals and brothers; and remembering all the evils I have committed, experienced, and witnessed, that resulted from national enmities it is clear to me that the cause of it all was a coarse fraud—called patriotism and love of one's country. . . .

I now understand that welfare is only possible to me on condition of my acknowledging my oneness with all people in the world without an exception. **I believe this.** And that belief has altered my valuation of what is good and bad, high and low. What seemed to me good and high, the love of fatherland, of one's own people or one's own government, and service rendered to them to the detriment of others, as well as military exploits, became to me repulsive and pitiable. . . . If now, in moments of forgetfulness, I may still sympathize more with a Russian than with a foreigner, or may desire the success of the Russian state or people, I can, in quiet moments, no longer abet the snare which destroys both me and others. I cannot recognize any states or nations, nor take part in any disputes between them, either by writing, or still less by serving any state. I cannot take part in any of those affairs which are based on distinctions between states . . . still less in war itself with other nations; nor can I assist people to do these things.

I have understood wherein my welfare lies. I believe in it, and therefore cannot do what certainly deprives me of it. And not merely do I believe that I must live so. I also believe that if I live so, my life will acquire its only possible, reasonable and joyous meaning.—From "The Christian Science Monitor."

Omnipresent Good

By Henry Victor Morgan

A practical illustration was given by a lady in California. Her husband, who was a business man in that state, had met with financial reverses, and had gone to New York to perfect a plan by which he might tide over his losses, when the crash came. The creditors, however, were inexorable, and the man was bankrupt. The wife at home was praying for her husband.

Suddenly as in a vision she saw her husband with a revolver pressed against his forehead. Her realization of God became to her Omnipresent power. All thought of distance vanished. She was enveloped in a great peace. She saw the gun drop from his powerless hand and knew that all was well. The story was told by the husband years afterward when he was again a prosperous man. He said, "Yes, in the hour of loss, my reason staggered. I could think only of the large life insurance I carried and the premiums which I would no longer be able to meet. Death seemed to be the only way by which I could provide for my family and I was prepared to end it all, when suddenly I heard my wife's voice as clearly as if she had been in the room; then a great peace enveloped me."

In the light of such an experience how clear becomes Jesus' triumphant declaration, "All power in heaven and on earth is given to the son." And Paul's realization of this inner kingdom when he said, "Eye hath not seen, nor ear heard, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

In high moments of thought we catch glimpses of our true destiny, and, if obedient to the heavenly vision, in every hour of trial we will hear the voice of Truth proclaiming, "Behold, I place before you an open door which no man can shut." There is no place where we cannot pray. There is no place where we cannot love, and, while we love and pray, we share the Omnipresence of God.

OUR TWO FORUMS

Miss Gladys Grier has a forum of young people which meets at 10 o'clock each Sunday morning. Mr. Grier has the grown-ups at the same hour. We are now studying Basil King's "Abolishing of Death." You are invited.

"Prayer that craves a particular commodity—anything less than all good is vicious.

Prayer is the contemplation of life from the highest point of view.

ELMER GATES' EXPERIMENTS

Elmer Gates, who is by far the greatest Scientist living, or has ever lived, along the lines of his investigations, while he was with the Smithsonian Institute in Washington, D. C., made numerous experiments, showing the effects of various emotions on the human body. We quote his own words: "I have published reports of experiments showing that, when the breath of a patient was passed through a tube, cooled with ice, so as to condense the volatile qualities of the respiration, the iodide of rhodopsin, mingled with these condensed products, produced no observable precipitate. But within five minutes after the patient became angry, there appeared a brownish precipitate, which indicates the presence of a chemical compound produced by the emotion. This compound, extracted and administered to men and animals, caused stimulation and excitement. Extreme sorrow, such as mourning for the loss of a child recently deceased, produced a gray precipitate; remorse a pink precipitate, etc., etc. My experiments show that irascible, malevolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous, also, that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy."—Washington News Letter.

"THE REAL CHRISTIAN"

A friend of mine, an old missionary in China, gave a Bible to a cultivated Chinese gentleman—a Confucianist—asking him to read it and then to tell him what he thought about it. After a few months he returned to the missionary and said: "I have read this book with great interest—it is a great book, and I am inclined to try these teachings; but," he added, "according to this book you are not a Christian!"

The old missionary, startled at this sweeping assertion, replied, "What do you mean?"

The Confucianist answered, "I read that a Christian is a man who is not handicapped by anxiety and worry, and is usually a happy man. He is one that knows that his God, who cares for the falling of the smallest bird, will care for him. This book commands him to cast his care upon God, and it assures him that he will receive the gift of peace. I read that Jesus said to his disciples that he gave them his joy, and he furthermore said, 'Let not your heart be troubled.' I find that a Christian is an unworried man. But you are the worst worried man I know. You impress me as having a thousand cares. You are anxious about details concerning which, as these Gospels teach, you should trust God. You are not an unworried man. You are not a Christian."—The Christian Herald.

Passing of the Medicine Bottle

We are certainly making long strides forward when we read such words as these, and they concern us all because they concern our health. And it must be well borne in mind that the writer, Sir William Osler, M. D., is unquestionably the foremost living American physician and the highest authority on drugs in the medical world. He says what follows in the "Encyclopaedia Americana":

"The new school does not feel itself under obligation to give any medicine whatever, while a generation ago not only could few physicians have held their practice unless they did, but few would have thought it safe or scientific.

"Of course there are still many cases where the patient or the patient's friends must be humored by administering medicine, or alleged medicine, where it is not really needed, and indeed often where the buoyancy of mind, which is the real curative agent, can be created only by making him wait hopefully for the expected action of medicine; and some physicians still cannot unlearn their old training.

"But the change is great. The modern treatment of disease relies very greatly on the so-called natural methods, diet and exercise, bathing and massage; in other words, giving the natural forces the fullest scope by easy and thorough nutrition, increased flow of blood, and removal of obstructions to the excretory systems or to circulation in the tissues.

"One notable example is typhoid fever. At the outset of the nineteenth century it was treated with 'remedies' of the extremist violence—bleeding and blistering, vomiting and purging, antimony and calomel, and other heroic remedies. Now the patient is bathed and nursed and carefully tended, but rarely given medicine.

"This is the result of the remarkable experiments of the Paris and Vienna schools into the action of drugs, which have shaken the stoutest faiths; and partly of the constant and reproachful object lesson of homeopathy. No regular physician would ever admit that the homeopathic 'infinitesimals' could do any good as direct curative agents; and yet it was perfectly certain that homeopaths lost no more of their patients than others. There was but one conclusion to draw, that most drugs had no effect whatever on the diseases for which they were administered."—Ladies' Home Journal.

For true happiness, man must harmonize with his Principle, divine Love; the Son must be in accord with the Father, in conformity with Christ.

—Mary Baker Eddy.

The Unjust Judge

Notes from a Sermon by Rev. A. C. Grier

“And he spake a parable unto them to this end, that they ought always to pray, and not to faint.

Saying, There was in a city a judge, who feared not God, neither regarded man.

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

And he would not for awhile; but afterward he said within himself, Though I fear not God nor regard man;

Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.”

Jesus began his ministry at about thirty years of age. He came as a message from God and then he left this earth life. We might pardon a lesser teacher for inconsistency—first an inconsistency of vision, second the inconsistency which is caused by growth; but we are justified in expecting that the one who spoke not for time but for eternity, not for one age but for all ages, should have a fundamental unity in his utterances. Yet occasionally in our study of Jesus Christ, we come across statements which are seemingly inharmonious. We find many paradoxies. As an illustration, let me call your attention to these words of the Master, “Who made me a judge or a divider over you?” and again, “The Father judgeth no man but hath committed all judgment unto the Son.” There are expressions in the teachings of Jesus which do not seem to agree with his fundamental thought. In the story of the Unjust Judge, we have one of these seeming inconsistencies.

Jesus has given us many wonderful pictures of God. He makes us aware that God is more desirous of giving blessings to man than man is of receiving those blessings. He tells us that it is the Father's good pleasure to give us the kingdom. That is no incidental statement. It is a basic fact. Yet in one of the parables of the Bible we are seemingly led to see God as an unjust judge who will not do the right thing except to escape persecution. In another place, He is pictured as an unkind friend who does his manifest duty only because he would be inconvenienced if he refused. How are we to reconcile these seeming inconsistencies as to the nature of God?

In Truth, we have learned to know that Jesus speaks forever from the plane of the Absolute, and inasmuch as no other person has ever done this, no one but Jesus can see the unity of the teachings which he gave. Things are inconsistent if viewed from a plane

differing from the one which the giver of the thought occupies. It is manifest, then, that we must see life from the standpoint of Jesus or else we shall meet with inharmonies in his utterances. In one place he speaks of God as Infinite Love, Infinite Wisdom, the Father of humanity whose good pleasure it is to give to His children the whole of His kingdom. In the other account, God is an unjust judge. We cannot meet the difficulty by a direct assault. You and I must go back to first principles, to the fundamentals of the Truth. From no other viewpoint, can these two apparently diverse pictures be made harmonious. If we could rise to the plane in which these two teachings of Jesus were uttered, we should find a reconciliation.

The Truth is a discovery. It partakes of the nature of scientific revelation. To the soul that finds it, there comes the knowledge that God is infinite perfection. He is the perfect source and the perfect outcome of all being, therefore all the things which really exist are not only the manifestation of God but are perfect. God dwells in His own universe which is Himself, and that universe partakes of His nature which is infinite beauty, infinite glory, infinite joy, infinite good. Yet humanity does not enter in upon this perfection in anything like a full degree. The whole problem is one of consciousness. Man must climb to a fuller realization of his own divinity before he can receive the good of God. The supreme benefactor of the race is he who finds the way of arriving at the goal. Every religious leader has come to the same conclusion. He has discovered that the method by which mankind is to find God is by the way of the silence, by the way of prayer. Jesus handed down to man the revelation of the realm of God's everlasting good. The Truth sees that this good is ever present—that it is here and now in its perfection. Jesus never spoke of superimposing the Kingdom of Heaven upon earth. I do not believe that such a reference is made anywhere in his teachings or in the teaching of his disciples. Jesus came to reveal the Kingdom of Heaven, and very much of his teaching is concerned with this purpose. The Truth vision sees that the method by which the kingdom is to be brought in is not the method of injecting it into being but the method of discovering its existence already in being. There is all the difference in the world between those two things—between trying to build the Kingdom of Heaven and discovering the presence of that kingdom. The realization that it has always existed upon earth, that it exists here and now is the way of entering into its glory.

What is it that keeps us out of the kingdom? Is God a Judge who will not give justice to His children until they tease Him into that giving? Is He like the unkind friend who has gone to bed with his children and will not arise in the night and give bread to his needy friends? Do you believe for a single moment that Jesus would have us think God is like either one of those faulty human beings

who do not measure up to the standard we have set for our own conduct? Then, what does he mean by telling us that we ought to pray in the way indicated by these two stories? We have the clue to the solution of the problem. We have discovered that the Kingdom of Heaven is here and now. We have discovered that it contains every possible good for man, that it is eternal supply for his unfoldment. God does not need continually to create for us the good which already exists in the nature of things. It is already provided. It is here and now, and we have discovered that the way of attaining it is through the discovery of the reality of that good. If you would not misunderstand me, I might say that God has nothing to do with our entering in upon it, for as far as He is concerned, it is turned over to us. He is through with it, He has created His good, our good. He has created all the health which His children will ever require. He has created the supply of every bodily need of man, and He has made provision for every increase of that need. He has provided the supply for all of the mental, the moral, the spiritual demands of man, no matter how much those demands may multiply forever. He has nothing further to do with it, in one sense of that term. In another sense, He has everything to do with it, for He is continually pouring out Himself for His children. Who has the privilege of saying whether or not we shall enter in upon any good? Does God? No. He has surrendered that right. He has given it over to you and to me. He says to us, "Take all of my good. I have no reservations upon it. There are no lock or keys. Everything is free for you. It is free now." Who, then, is the unjust judge who will not give justice to me? I am beginning to get suspicious, I have a hint who that unjust judge is. I discard the thought of a God who will not answer my prayer until I have managed to overcome his unwillingness. Many people have felt that if it isn't God who is unjust, perhaps it is the government or some other group of people who are holding the good away from them. Recently, a woman who has not lived in Spokane for a number of years, entered the healing room. She had formerly been a great worker in social reform, and she came to me broken down in spirit. She told me of a friend who had fought along these lines and who had become one of the darkest and most pessimistic souls you could imagine. She said that it had seemed to both of them as though the whole burden of society was upon their shoulders and that they had to straighten out other people in order to mend affairs for themselves. She has learned better now. She has learned that man must shift the point of attack—that he will not find the unjust judge in government or society or economic conditions. He must turn his attention to a place that is not so far away from home. The Truth has discovered that we have been looking in the wrong direction. There is only one unjust judge and he is ourselves. We make our

own judgments and we must abide by the decree of the court of our own souls. There is no other court to give a decision as to whether or not we are to enter in upon any good of God. God could not refuse justice because He is justice. He is the perfect judge and all His verdicts are right. His judgment is that I shall have the kingdom; my judgment sometimes is that I shall not. If I do not receive it, I know that, somehow or other, I have issued the verdict that I shall not enter into God's good. I have found my unjust judge and I am going to deal with him, not simply that he shall give me any one particular piece of justice but that he shall cease to tell me that I cannot have the kingdom of good which is my inherent right as the son of an omnipotent Father.

The great Judge has told me that I shall have the justice of peace, the justice of joy, the justice of the knowledge of the things which concern the well-being of my soul. I am going to place the judgment of God against the judgment of my unjust judge. I shall work at that self of mine until it no longer contradicts the verdict of God Almighty. I shall appeal from the lower court to the court of God, Himself, and I shall work with the unjust judge until he ceases to be unjust. He does not want to be unjust. He is only ignorant. He says that I shall be ill. God says I am well. He declares I shall be in poor circumstances; God says I am supplied with all the wealth of the universe. He says that I shall be unsatisfied and unhappy; God says that perfect peace is mine. I wonder if some of the rest of you have not found the unjust judge, this morning. Perhaps he is telling you that you are growing old, you have many household duties, your children are a great care—you must not expect to feel well and happy. That is not the verdict the just judge gives. He says, "I have provided all things for you, perfect health, perfect happiness under all circumstances and conditions." The unjust judge declares that you cannot expect riches, nice clothes, a beautiful house; that you should demand only meager conditions in life. But God has provided the means whereby His children may be bountifully cared for. He has enough and to spare, good measure for all, heaped up and running over. How we work to clothe our children in keeping, as we say, with our position in life! Do you think God has worked less hard to keep His children fed and supplied according to their natures? We are sons of the King and we have a right to expect all that we can use, all that we can enjoy.

What a narrow fellow, what a pusillanimous fellow that unjust judge is! He makes his judgments not by the standards of the King but by the standards of the world. I want to tell you that he is not a pleasant person to live with. He is the supreme deceiver, and worst of all we believe his lies. I want to get to a place where I will not believe him, and further than that, I want to get to a place where I will transform him and make him a just judge who judges only

righteous judgment,—until he shall say to me every time, “You can have all the health you want, you can have all the wealth you need, you can have the joy which the angels in heaven possess, you can have the wisdom of the sages of all time.” I am hard after that unjust judge today. I am going to press him clear to the wall. I am going to ask him by what right he issued his verdict. Does he take them from the King who never makes an unkind judgment, or does he take them from his own clouded thoughts? I am going to appeal to a Higher Court, again and again, until his decisions are so often reversed that he will be forced to say, “I shall issue no more wrong verdicts. I shall always look to the supreme judge who never judges unjustly. I shall always look to the King.”

Friends, you do not have to accept the verdicts of an unjust judge. You can go directly to the Judge who speaks always the word of eternal good, who gives the just judgment to every child. I am praying that your consciousness and mine may be so awakened that together we shall go to Him who puts no limits upon mankind, to the God who throws His wealth and His good into the lap of His children if they will but seek. Then will the judge in our own hearts issue not the verdicts which bind and cramp our lives but the judgments which belong inherently to us as the children of the King.

THEY MIGHT READ THE NEW TESTAMENT

Episcopalians Pick Committee to Investigate Faith Healing

By United Press

Detroit, Oct. 16—Rev. Dr. William T. Manning, rector of Holy Trinity parish, New York City, sponsor for James Moore Hickson, the London faith healer, introduced a resolution, which was unanimously adopted at the Protestant Episcopal convention here, that a committee of three bishops, three presbyters and three laymen be appointed to investigate spiritual healing.

And we understand that in March the Episcopalian Church of Spokane will have Mr. Hickson visit this city and do healing work here. We welcome this brother in the name of Christ.

Our heavenly Father, divine Love, demands that all men should follow the example of our Master and his apostles and not merely worship his personality. It is sad that the phrase **divine service** has come so generally to mean public worship instead of daily deeds.

—Mary Baker Eddy.

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The Veil

Orpha Gardner

So thin a veil there lies between
The Unseen and the Seen,
Almost my eyes,
In glad surprise
Reveal to me
Thy secret, immortality.

As when my Spirit, lifted high
On wings of prayer,
Sweet fragrances go drifting by,
And glowing colors around me lie
Like petaled flower
Or sunset sky.

In moments such as these, and rare,
My Spirit flashes back the sheen
That glows and filters through the screen
Of earth's ethereal air.
For ah, the veil that blinds our eyes,
Is but the self, and around us lies
The riches of God's kingdom, free,—
The kingdom of Reality.

Arouse, my soul, and loose the bonds of self!
Let Spirit rise on pinions strong,
And we shall climb from out the gulf,
With faces lifted toward the dawn.
So shall our vision, clear and free,
Reach over all Immensity;
So shall we come into our own, and be
Attuned with Heaven's minstrelsy.

GOD

Go not my soul in search of Him
Thou wilt not find Him there,
Nor in the depths of the shadow dim
Or lights of upper air.

For not in far off realms of space
The Spirit hath its throne
In every heart it findeth place
And waiteth to be known.

Thought answereth alone to thought
And spirit with spirit hath been
The outward God he findeth not
Who finds not God within.

And if the vision comes to thee
Revealed by inward sign,
Earth will be full of diety
And with His glory shine.

Then go thou not in search of Him
But to thyself repair
Wait thou in the silence dim
And thou shalt find Him there.