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# UNIVERSAL TRUTH

*My Words shall not pass Away.*

VOL. VI.

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## THE AT-ONE-MENT.

"I and the Father are one."

A Résumé of Truth.

H. LOUISE BURPEE.

(Continued.)

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest."

How clearly it is shown here that the Spirit of Truth must be made manifest in the consciousness of each one; everyone must expiate for himself. "The kingdom of God is within you."

The whole Brahman philosophy may be defined as a persevering effort to explain the various phenomena of nature, and also a restless search after a living and incarnate Intelligence to communicate with man and disclose to him the otherwise unknowable. The doctrine of a divine incarnation associated with *sacrifice* was the Hindoo's method of removing the evils of

the world. *Buddhism* affirmed that men were *not* brutes, but the true high priests of the universe—nay, even gods. It anticipated the claim of Empedocles—"I am God,"—and that of the Psalmist: "Ye are gods, and all of you children of the Most High"—an evidence of *all* becoming the God-man.

The Spirit of Truth was manifest in the Greeks, when from sacrificing human beings they came to sacrifice thoughts. Greek philosophy taught self-knowledge. "Know thyself," said the supreme wisdom of the Greek. Thus the tide of thought was turned inward to find its God. "The kingdom of God is within you," was anticipated by the Greek mind. The Greeks believed in their heavenly origin; their gods were only their higher selves, their ideals. Beauty was their symbol of Deity. The beautiful was the outer court to the inner sanctuary of the Most High; through it they must pass to reach heaven. It was identical with goodness. The fundamental doctrine of the Greeks was evidently monotheism, although a multiplicity of gods meets one at every step in their philosophy. But we know that Pythagoras, Socrates, and Plato, and many other of the Greek philosophers believed in one God. They

no doubt accommodated their language and instruction to the taste and comprehension of their hearers, by applying the attributes of the one eternal God to the various deities in whose existence and power they had been accustomed to believe.

This was also done in obedience to the laws of the state. Love of liberty moved the Greek soul. Thus out of freedom of thought—the liberty-loving mind—came the beautiful, the ideal. The wisdom of the Greek saw one Principle underlying, governing all things; saw *reality* only in “the One.” The entire Greek philosophy was a search for this one Principle or Life.

“What is that *invariable* Existence of which these (the visible) are the variable states?” said Thales, the father of Greek philosophy. Aristotle said of Thales that he was the first man who made an attempt to establish a physical beginning without the assistance of myths.

Parmenides, said Plato, established the existence of “the One,” and his disciple Zeno the non-existence of “the many.” He did not deny that there were many *appearances*, but that these appearances were *real* existences. Only *One*, then, can exist as the *substratum* for all manifold appearances.

Parmenides had two distinct doctrines,—absolute knowledge (metaphysics), with which the faculty of pure reason was concerned, called in that day “science of being,” and “relative knowledge” or opinion (physics), with which the faculty of intelligence or thought derived from sense is concerned, which was called the “science of appearances.”

Plato said, “Discover ‘the One’ in ‘the many,’ and you have penetrated the secret of existence.” And surely the wisdom of the Greeks brought heaven to earth, in their disbelief in the *reality* of evil. This was the opinion of the greatest of the Greek Fathers, Origen, Clement of Alexandria, and Theophilus of Antioch, and Gregory of Nyssa, who made all the

additions to the Nicene Creed, at the Second General Council, and considered the highest authority in the church. For he says, “It is needful that evil should some day be wholly and absolutely removed out of the circle of being. For inasmuch as it is not in the nature of evil to exist without the *will*, when every will comes to be in God, will not evil go on to absolute extinction by reason of there being no receptacle of it left?”

God, he maintained, had created rational beings, in order that they might be self-conscious and free, vessels for the communication of the original fountain of all good. Athanasius’ argument was, “Evil in its own nature is *nothing*. Those things *are* which are good; those things are *not* which are evil,” he says. “And *good* things have their being because their patterns are in God, who truly *is*; but evil things have not being, because *nothing* in themselves; they are the pictures of men. As a substance and in its own nature evil is *nothing*; the Creator has made all things.” Basil has the same doctrine: “Evil is no *real* thing, but a negation or privation.” Thus we observe that the doctrine of total depravity was *non est* with the Greeks. It was surely not an integral part of Greek wisdom. Their efforts were rather to *deify* man than to degrade his nature.

Pythagoras, who lived 600 B. C., combined so many qualities that were not common to mortals,—such as great personal beauty, great wisdom and goodness,—that he was said to have been the son of a deity (Hermes or Apollo). He had a golden thigh, it is said, performed miracles, and understood the language of animals—could talk with them. Plato also, for having like qualities, was said to be the son of the god Apollo, having a virgin mother. And Plato is said to have ruled the human mind from his own era to that of Bacon. Clement said of him that he touched the very gates of truth. Thus we observe that what man desires in himself he enshrines in Deity,

and this is a proof of his oneness with God; that is, that when the kingdom of heaven within becomes the kingdom of heaven without, then man has demonstrated his oneness with God.

We observe here that the God-men of all nations have been represented as born of virgin mothers. Now what does this signify? The Christian world affirms that the God-man mediator or deliverer, Jesus the Christ, is God incarnate. And *their* explanation of how one can be both human and divine is, that they must be "God-begotten and woman born." This is the only way, it is said, to account for the sinless origin of a sinless person, and thus the only way of forming a typical union between the finite and the infinite. But this does not explain the phenomena. "Come, let us reason together, saith the Lord."

In the story of Robin Hood is a song called "The Wooing of Sir Keith," in which a dame with a foul disease could not be cured until thrice kissed by a Christian knight. She was then transformed into a beautiful maid (Sir Keith was her knight). Thus it is with knotty and ugly problems which have stood before the world for ages unsolved, and without question; when they are looked fairly in the *face*, and you find your true relation to them, they are transformed into beauty.

God is Spirit, and spiritual things must be *spiritually* discerned. What, then, is the meaning of "God-begotten and woman born," but *pure Truth made visible*? This is the Christ. Virgin mother means *pure thought*, which is the only avenue through which "the Christ" can come. Mary is thus the type of the possibilities of *all women*. Mary is the mother of all "*pure thought*," as Eve is of "*all living*."

Pure truth, then, must be born of purity (God), "made under the law" (made visible in the flesh), "to redeem those who are under the law,"—that is, show each one his own possibilities, his freedom from the limitation and

bondage of the flesh; that he is here and *now spirit*, one with God; God Incarnate, or God manifest in form—the Christ. This is the "immaculate conception."

The truth unbinds, frees. It shows you that you are infinite *now*, not finite or limited at all. This is the mission of the Christ; this was why Jesus was called "the truth, the way, the life." He *proved* man's spiritual origin; that "the flesh profiteth nothing"; that "Spirit is all."

The commonly accepted idea of the "immaculate conception" cuts away the whole ground of our redemption; for if the flesh which bore Jesus was not *our* flesh, then his incarnation does not profit us. "Jesus was in all cases *tempted* as we are, and yet without sin." Here is a proof that his flesh was the same as ours. Again he says: "I have a baptism to be baptized with, and how am I straightened till it be accomplished." Here again do we see that he has to overcome as we do. "He was made under the law," as we are. But he became *superior* to the law through the knowledge of Spirit, and thus overcame the belief of death, laying aside this garment of flesh and resuming it when it pleased him, proving the words of Paul, that "the last enemy to be overcome is death." In doing this he proved its *unreality*. He always spoke of it as a sleep. If it was to be *overcome*, it was surely not ordained of God.

Let us consider for the moment what death is (first and second). The first death is the belief of sin, because it is *conscious separation* from God. The second death is the belief of leaving the world (the body). But according to Revelation, the belief of death and hell was cast into the lake of fire (destroyed). This seems to be the end of the mortal idea of punishment. Who *are* the dead, then? All who have not been made alive by the Truth. "The day you do thus and so, you die," we read; that is, you come into darkness, you separate yourself from Truth (God). But through Christ (II Cor. 4:16) "day by day you change

to immortality"; that is, you return to your true self; you are regenerated by the Spirit of Truth; or in other words, you *prove* your spiritual origin. You are then no longer under the law of sin and death. "Be ye transformed by the renewing of your mind, that ye may prove what *is* that good and acceptable and perfect will of God."

The "second coming" of Christ comes as the dawn of Truth in everyone, whenever we shall open our hearts to receive it. But *now* is said to be the accepted time, *now* the day of salvation. Why *now*? because there *is* no other time in spirit—no future, no past, but the eternal now.

Christ is thus our "passover" (passage) from "death unto life"; but not from "life unto death," for there *is* no death. "I am the resurrection and the life." "He that believeth in me shall never see death." Thus are we made alive by the Truth. The word of Truth is life-giving. "The bread of God is he who cometh down from heaven and giveth life to the world;" "I am that bread;" "Ye judge after the flesh," says the Christ. "But henceforth know we no man after the flesh," says Paul. Even Christ shall be known no more after the flesh, he says.

"Not everyone who saith unto me Lord, Lord, shall enter into the kingdom, but he who *doeth* the will of my Father which is in heaven." "For the kingdom of God is not in word, but in power."

Jesus' mission was not to excuse man from the responsibility of his sins, or from *any* responsibility which was binding upon him. He came to show man the way out of this dream of sin into a clear realization of the truth that God is "All in all." And thus he is man's savior. Every nation all along down the ages has looked for a God-man, a savior, a restorer, a deliverer. But the great *desideratum* has been and is *now* to escape the responsibility or burden of their *own* sins.

In "In Adam's fall ye sinned all" (a senti-

ment that is repugnant to all rational thought) man finds his subterfuge. But guilt is not transmissible. Iniquity is not guilt or punishment. Hereditary evil is a different thing. It is the transmission of evil tendencies, dispositions, proclivities, coming down a long line of tainted ancestry, under the law of human descent. A propensity is not a sin. Nations and families perpetuate their characteristics, but by the renewing and purifying word of Truth they are erased from the consciousness.

The first lesson Jesus taught was by example. "Lo, I come to do thy will, O God." Obedience was the first great requisite. And by *this will* are we sanctified. "This is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more." In other words, there is no remembrance of sin after the Christ mind is established in us.

Jesus proved that "the deliverer" was always the one who showed the way out by *walking in it*. Jesus *lived* his teachings. Cicero said, "Who ever made his own precepts the model of his own daily practice? But Jesus always *lived* out his word and *spoke* out his life."

The Sermon on the Mount is said to be "Judaism spiritualized." He breathed new life into that helpless code, and it became quick and powerful. It was not the destruction, but the completion of the law. In the first place, he sets aside the *form* of religion that the *spirit* may appear. The *form* of worship was nothing. It matters not how or where you worship, in this place or that. "The time cometh and now is, when the *true* worshipers shall worship the Father in *spirit* and in truth; for the Father seeketh *such* to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth."

(To be concluded.)

## HEALING PARAGRAPHS.

FANNY M. HARLEY.

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." So says Paul, and what is true regarding the soul growth of one personality is true regarding the soul growth of all personalities.

In its infancy living soul knows very little. It says many things, chooses many things, and does many things which it would not do, or even think of doing, if it knew more. The things which we do or leave undone are all according to our soul knowledge. Intellectual knowledge is of the external world; but it is soul knowledge that leads us into the kingdom of heaven, that brings us into the Truth, hence into peace and joy and satisfaction. Our intellect can hear the announcement "God is Love," without our knowing anything more about Love than we did before; but let our soul—our inmost being, our feeling—once be stirred by the hearing of those words, and immediately do our pulses thrill and our blood quicken in its flowing.

When Jesus was on the cross he said: "Father, forgive them; they know not what they do." He had attained to realization of the full stature of divine manhood, so he never thought of blaming his crucifiers. He knew that in their soul infancy—their soul ignorance—they were doing what they thought should be done; that they imagined it was even necessary to be done. If they had known in their souls that God is Love and Jesus its perfect manifestation, do you suppose they would have ever wanted to crucify him? They did not have the slightest conception of the true nature of either. Out of their vain imaginations they had made to themselves a false god, and as error thoughts always result in error actions, what they did was only the result of their ig-

norance, as are the mistaken things which we do only the results of our ignorance.

We do not really know a thing until we have either proven that we know it, or else have a certain intuitional perception of it that makes it so perfectly clear to us that we are fully assured of its truth and can prove it soon or late.

Our thinking is always in accordance with our degree of knowledge, and it is only with understanding knowledge that we can do absolutely correct and true thinking. After we really know a thing it is impossible for us to think contrary to our knowledge. For instance, we know that five and five make ten. It would be impossible for us to think it nine.

When we once perceive that our wrongdoing is the result of soul ignorance we will no longer condemn ourselves; but instead, will press onward for more light, clearer understanding, and greater wisdom. When once we recognize that the wrongdoing of other people is from the same reason, we will no longer censure or condemn them, but will bless them, help them, and encourage them to learn of the way of Life, whose paths are peace and pleasantness.

As we grow in understanding we change our thinking from mistaken and error beliefs to true thoughts; for of necessity we think according to our knowledge. For instance, while we considered ourselves to be erring mortals and subject to sin, sickness, and death, we used to say "I am sick," "I am poor," "I am afraid," "I must surely die," etc., and we were under the control daily and hourly of these mistaken thoughts, and were constantly reaping the fruits of these error words. But after we came into a knowledge of the Truth we declared all of these error words and thoughts to be null and void; so turning away from them we never tire of saying, "I now recognize myself to be a spiritual being; therefore I have outgrown the old, ignorant, and error beliefs about myself, and they no longer have any control or

power over me." Each time we speak this true word we strike off a shackle that has been fastened upon us by a past error word. "How good is a right word!"

Right words spoken from the heart will lead us into the kingdom of heaven. It is a very straight and narrow way that leads into this kingdom, and sometimes it almost seems as though Yea, yea, and Nay, nay, are the only words that we can speak. "Death and life are in the power of the tongue;" "A wholesome tongue is a tree of life;" and "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." The world has always recognized this, for often we have heard it remarked of people who are always getting into scrapes and trouble, that "They talk too much." If talking too much gets us into error, then we can readily see that we had better "keep our mouths with bridles," and learn to be silent, than speak error.

Whoever has learned to control his tongue has also learned to control his whole body.

Formerly we very much admired one of brilliant conversational powers, who had constantly on hand a supply of "small talk"; and we were taught that it was a very necessary thing to know how to be always entertaining, and to always be able to keep conversation from lagging; but surely those thoughts belonged to childhood's estate, for as soon as the light of Truth was turned upon our consciousness and we began to grow in knowledge, we saw that those who talk the most are not by any means the wisest; and the nearer we grow toward manhood (knowledge of Truth) the more we put away childish things, and we see that the friend who is willing to sit with us, walk with us, ride with us for a half hour, an hour, or a day, maybe, and who will only speak to us when it is necessary, because he is engaged in meditation upon some word of Truth, and trying to overcome the world, to control self, and bridle his tongue, is far better society

for us and a far more useful and helpful friend to us than if he should spend all his time trying to entertain us.

A friend of mine paid a visit of three days this summer to some friends whose intention was to be most kind and loving to her. Upon her return some one asked if she had had a pleasant visit. She said "Yes, only that I was entertained almost to death." At home she was accustomed to some silence each day; there they felt that they must talk to her all the time, to keep her entertained. They know nothing of the restfulness, the peace, and the knowledge gained in the beautiful silence.

\* \* \* \* \*

All of the teachers who have ever amounted to anything in spiritual attainments have taught of the necessity of patience. It is through our patience that we come into conscious possession of our own souls—become masters of ourselves.

If we want to do the will of God we must cultivate patience. In the cultivation of patience, or learning to wait, we gain strength, power of will, steadfastness of purpose, purity of heart, perseverance, and self-possession. All who would know the Truth must cultivate patience from Principle.

If we are impatient, all stirred up within, we are not in a fit state to be taught of the Spirit; for it is a silent Principle, and works quietly and gently in the soul that is willing to be taught of it.

People who have humors of the blood should cultivate patience. People who are nervous should cultivate patience. People who have insomnia should cultivate patience. People who have heart disease should cultivate patience. Many times we have appeared calm enough to other people, when inside we have been fairly boiling and tingling with nervousness and impatience. It is not the appearance of patience which is to be cultivated, but it is



the inward patience, the inward strength—or in other words, soul patience.

Do not think that patience means inertia, indolence, or slothfulness; far from it. Patience is of the Spirit, and Spirit is the ever-active, harmonious working Principle. To be patient with the patience of the Spirit is to put forth all one's efforts to be Godlike.

The mental faculties of him who is slothful in thought become inactive and paralyzed. True patience is a thing of Christlike activity, and the influence radiating from him who practices it is as light shining in the darkness, and as living water to a thirsty traveler.

Those who cultivate true patience become very wise. They are helpful and loving and kind always; but when anyone who is selfish tries to impose or take advantage of their good nature, their wisdom keeps them from allowing themselves to be imposed upon; for it is not good for that selfish one to be allowed to impose upon another.

We cannot set out to cultivate any one good or Godlike trait of character without all other good traits improving also, which in time will make for us the perfect character, which is the Word made flesh.

"Except we become as little children we cannot enter into the kingdom of heaven;" so let us be just like good little children, and try to be patient with everything and everybody. We must be patient with other people, for they are doing as well as they know how. We must be patient with our environments, for everything will come out all right when we, in faith and patience, have spoken the true word as long and as understandingly as we should. We must be patient with ourselves. By doing our very, very best at all times, we cannot help but grow in grace and in knowledge of truth. And nothing will be more helpful to us than putting forth our best efforts in patience.

Let us speak our strong, true words in patience, and one day the words "Well done,

good and faithful servant," will be spoken to us in such clarion tones that they will be heard in the inmost depths of the soul. Let us affirm with a loving heart, "Thou art teaching me to be patient;" or "I am learning patience;" or "In patience am I possessing my soul;" or "I am patient with the patience of the Spirit," until we do bear the fruits of the Spirit, and show forth gentleness, meekness, peace, and long-suffering, all of which are included in patience.

By our fruits we shall be known, and by our fruits will we be a light to them that sit in darkness and a lamp to guide them into the haven of rest. Through our continuance in patience will the Comforter come to us and abide with us forever.

WATCHMAN, what of the night? Traveler, its weary hours are drawing to a close, when man will awake to his own divinity.—*Arena*.

#### Personal Mention.

DR. JAMES PORTER MILLS is taking considerable of an outing. He spent some time in Denver, and is now in California. He speaks the healing word wherever he goes, and will return to Chicago richer in experience and higher Truth than when he left us.

MRS. URSULA N. GESTEFELD is busy on her forthcoming novel, which will be ready some time this fall. In it she will contrast the intellectual woman of today with the truly illuminated woman of the coming age.

MRS. E. MARION has lately been in Eldora, Ia., teaching a class in Divine Science. She has now returned to her home in Chicago, and has resumed her regular work of healing and teaching.

MRS. MARGARET B. PEEKE is now in Grand Rapids, Mich., giving her teachings on "Occult Philosophy." She is due in Chicago October 5.

REV. WM. C. GIBBONS has been speaking to the people of Ionia, Mich., since his return from Greenacre. The Ionia people say they have been having "a feast."

REV. FRANK E. MASON, of Brooklyn, has lately taught a class in Minneapolis. It is expected that the words which he spoke will take root and yield an abundant harvest.

MRS. CLARA E. CHOATE, of Boston, resumed her Sunday talks on September 1, in the parlors of *The Woman's Journal*.

ANNA W. MILLS has returned home from her summer in the East, and reopened her services on Sunday, September 8, in her own parlors, 518 W. Adams St., Chicago.

## THE INVISIBLE RIVER.

"ION."

There is an invisible river that rolls,  
A crystal flood, through a world of souls;  
Its bordering lands are bleak and wild,  
And human beings, by sin defiled,  
In sorrow and tears are wandering there,  
'Mid regions of doubt and dark despair.  
The river, the river, the broad, bright river,  
In glory and joy flows on forever!

In passing the shores where the sorrowful dwell,  
Its musical murmurings always tell  
Of a wonderful land toward which it flows,  
Where weeping and pain and all earth's woes,  
As fevered dreams of a troublous night,  
Are lost in a climate of calm delight.  
The river, the river, the broad, bright river,  
In glory and joy flows on forever!

Though frowning the gloom of either side,  
How radiant the face of that mystic tide!  
And heavenly sweet the airs that blow  
O'er the glorious path where the waters flow!  
And to feel the touch of the lucid wave  
Is to learn its power to cleanse and save.  
The river, the river, the broad, bright river,  
In glory and joy flows on forever!

It is an invisible river to those  
Whose eyes are fixed on the "Land of Woes";  
But it glances and gleams in vision fair,  
In moments of faith and hope and prayer.  
Then we walk to the marge of the holy flood,  
The Water of Life and the River of God.  
The river, the river, the broad, bright river,  
In glory and joy flows on forever!

"MAN must build up his being carefully, step by step. If he throws his thoughts together without order or harmony he is sure to fall to pieces and have to be reconstructed. The impatient worker never makes a success of anything. Everything that comes into the consciousness should be carefully and thoroughly analyzed before being accepted or rejected. In this way we build sure."

WORK for some good, be it ever so slowly;  
Cherish some flower, be it ever so lowly;  
Labor!—all labor is noble and holy;  
Let thy great deeds be thy prayer to thy God.  
—Tennyson.

## RIGHTEOUS WILLING.

ANNA W. MILLS.

Will is the strongest power in the universe. Everything is subject to it. I can do whatever I will to do. Will is mind force, not brain or fist force. No matter what you set your will upon, if you will use all your power to hold it there, and do not waste it in trying to bring about the desired condition through means of hand or foot, or muscle, word, or sound, you will see forming about you the conditions which your will ordained. If you could hold it long enough and strong enough, you could reverse the very action of the earth upon its axis. We do not mean by this the kind of will usually understood by the word "will" in its narrow signification, but the will that is of our Father in heaven. There is no law in the universe save that established by will, nor that a stronger will cannot overthrow. It is will, motive, constancy, that have established those methods of action which we call fixed laws, and a still stronger motive can again overthrow and displace them. A stronger motive, however, would of necessity be one combined with perfect harmony, or it could not possess its own power, so that all of its changes would work only advancement and greater perfection. I need not accept a single condition of my existence unless I will to do so. I can bring harmony out of chaos, and I need not turn my hand to do it. The power all lies in willing steadily willing.

Willing is creating. But if I create and then destroy, I have no satisfactory result. If for an hour I hold steadily to the thought, "I am within myself the source of all wealth," and then immediately allow thought currents to flow out that are a contradiction to this first thought, I have by this means clogged up my own passageway through which the wealth must pass, and have, by so doing, destroyed my own work.

If the will positive is stronger than the will

negative, I shall see only so much result show forth as the difference between the two; and this *difference*—the meager little mote—is all that we do see in our conditions, which indicate constantly a power against ourselves,—a house divided,—when we may have the splendid result of a steady upbuilding, without any mar or delay of destruction.

Our great mental and spiritual exercise is to learn the holding of will to a certain point, until all opposition vanishes. The photographer's possible picture is upon the sensitive plate of glass; but it must be held in the solution until it becomes developed, stands out in bold relief, and all the murky mist enshrouding it is dissolved. So is the action of will in bringing forth grand results. All visible results are the expression of will; but the will which lies back of most of our surroundings has been more often negative than positive, therefore many depressions and blunders seem to occur, looking at things in a small way; but in the large view none appear at all, for all of these examples are but proofs of the principle. If I can measure two yards with a yardstick, I can measure the circumference of the earth by the same principle.

Life is activity; not blundering motion, which is death, but live result, development.

"Not my will, but thine, be done," should mean, No contradiction, no cross-purpose, no hesitation, but constant abiding in positive wisdom. It should not mean, Let me sink into nothingness, but Let me stand fast in the positive Good, not putting any obstruction in my own way by division of power or purpose.

Will positive, abiding in wisdom, is divine. It lies back of all visibility or possibility. That which ceases to say I will, sinks into obscurity and oblivion. That which persists in speaking its own, overcomes all obstacles and outmeasures limitation.

On the world's plane of existence everything is the outcome of a conflict between that of

positive and negative will. The one creates and upbuilds, the other destroys. It is my business to see that both are united within me and that they work in harmony. When this is accomplished I shall remove mountains; because, having withdrawn my own negation, there will be no power which can or will resist my purpose. "The hand that smites thee is thine own," is only another way of saying, The power that obstructs thy purpose is thine own negative will.

I have learned this—that I do not have to run after anything. I have only to will it, and that which I will, comes to me. This is the law. Do you think I have thrown myself out of employment by seeking to fulfill it? By no means. I have taken upon myself the largest contract of my existence, in this resolution. I have just begun real work. I seat myself calmly and quietly in my own room alone, and shut out the external senses, while I begin to say, "I will that only Truth shall come to me; I will to develop the inner faculty which sees and knows only that which is true." A beautiful serenity begins to enfold me. A stillness and peace come into my soul consciousness. I begin to feel the power of the Unseen centering within me; all tumult and desire of personality are left behind; mortality is being forgotten—when suddenly an ice wagon goes thundering by, or the voice of the newsboy or street vender rolls out in such penetrating accent that I am called out of my kingdom of heaven to a place teeming with restless activity. Is this dominion, when I can be hurled off my throne by an ice wagon or a newsboy? No; I *will* more positively that my *door* be closed until I choose to open it, and again retire into the *within*. Again some restless, precocious negation recalls me, and suggests, You have been a long time inactive; don't you need to go out and take a walk? No, I say; be still, silly prattler! I never *need* to walk. I am Mind immortal, which needs to collect its scattered force into one center, and

needs nothing but to know itself. Again I close the gates upon the enemy and open the windows of Truth, and in the stillness expand, *live*, and radiate health and peace. One after another unseen come into my circuit and bathe in the pure ether, and become released from the bondage of sense-inflicted misery. The health currents flow, and peace begins to become established, when a voice audible to the inner ear whispers, You ought to go out into the sunshine; flowers know enough to reach out after the warmth and light; is it right for you to sit inactive in the shade? Untutored simplicity, be still! I am not a flower, to run after even the sunshine; I *will* that it come to me; all things come to him who waits, and who *wills righteously* while waiting; it is clearly evident that I am not unemployed nor dilatory while trying to be still. It requires more effort to be still than to move. It is the process of learning to rule one's own city; to bring into subjection all vagrants, mendicants, and peace destroyers. Until I have done this it is not wise for me to go visiting or to make excursions into other kingdoms or countries. Neither am I lacking change nor activity; I am every moment being carried bodily through space at an inconceivable rate of rapidity, as with the planet I revolve around the sun. That which you need is not action, but self-control; the power of ruling through willing, not of swinging through space.

Once recently in seeking to prove the power of the Will divine—the Whatsoever things ye desire, when you pray, *know* that you have, and you have—I went every morning into the silence for a week, and willed that money should come to me each day. It came, and in four instances from the most unexpected or unthought-of sources. Now it was not money that I wanted; it was understanding and self-control; and I merely used this object—money—as a test or point of focalization. If I had willed to have money for money's sake, I should

not have received it in this way, judging from former experiences; but it was at this time a divine response to faith and words focalized upon a certain point. And the sign followed, just as it often has in the healing of a certain disease upon a certain person. The law is, Ask what you *will* and *it* shall be done unto you; but if I have such power as this response to the demand for money signifies, it is worthy of a higher and a better use. I next made the demand for the expression of friendship, and put my will upon it—all that I could summon for a certain time each morning for three days; and the response which came to this demand, from over the wires, was something beautiful. I have never received higher expressions of friendliness or more divine letters of encouragement and appreciation; and these also came from unexpected and unthought-of channels, and expressed themselves in most eccentric ways. But even friendship in its highest—that most precious jewel—was not the jewel I was seeking for; but its demonstration was a proof to me of the law—"Everyone that asketh receiveth, and he that seeketh findeth" that which he asks for and seeks; but this was not my ultimate, but only preliminary to the knocking at a larger and a broader portal. Knock, and *it* shall be opened unto you. Why waste time asking for insignificant things, and knocking at side doors, when I may just as well enter the grand doorway of the palace and receive of its richest treasures? "The Father knoweth that you have need of these things before you ask him," and of course has furnished the supply. "What wilt thou have me to do?" is the divine, loving inquiry. "*Wilt* thou be made whole"—all? if so, make mention of it in your affirmation. "Hitherto you have asked nothing in my name," the name Almighty, Hallowed, Whole. Ask in the name of the Whole, and ye shall receive the whole—that which the Almighty has to give,—that your joy may be *full*."

So I learn that all lesser things are contained

within the greater; therefore I spring from the sand hill of money and friendship to the high mountain of Wisdom, Truth, and Love, and will for the gift of the Holy Spirit. If the parents of this world know how to give good gifts to their children, how much more does your heavenly Father, the supreme and perfect Will, know how to give the Holy Spirit to those that ask him? If I am to receive the gift of a piano I will not go rushing all over the city to buy or bargain for one; I will stay at home to receive my gift.

Upon the table in the center of my room before me is a crystal globe half filled with clear, pure perfumed water. Not a drop is in motion. It is absolutely still, and in its stillness it has drawn unto it an image of every picture upon the wall, every piece of furniture, window, even the street and trees without. All are reflected upon its calm surface. The least commotion within the globe, like the dropping of a pin or pebble or the changing of its place, would instantly dispel all of its drawing power, and render it unattractive. Do you trace the analogy between the crystal globe and the Will divine, your throne of majesty, your rod of power? When taught the lesson of the dignity of stillness, you will have no need to travel on foot or horseback, to walk for exercise, or to go out into the sunshine for health. You will make new conditions, and will be the central workshop of new creations, where a new heaven and a new earth will spring forth. The seed lies still in the dark earth, until it finds the drop of dew and the warmth of sunshine in its own heart. Then it proclaims new conditions for itself, and rises to a clearer atmosphere.

There is a well of living water in each soul, of which, if a man drink, he shall never thirst, nevermore have to earn his bread by the sweat of his brow; but will, through the dignity of understanding, furnish all supply. The living water is within your soul. The well is deep. You can never find anything to draw with from

without, from restless activity; but go into the still place; *wait, will, abide*. Continue *willing* and abiding. Hear no voice from without. Be not moved by external conditions. Hold to your center, your inner, your highest. You will find a new life and soul exercise, a sun, moon, and stars, a new love and warmth and beauty, that the senses do not dream of.

The inheritance is yours. Possess yourself of it. Be *still* and *will* that there be light within your soul, by faithfully affirming, "I will that the Holy Spirit abide within me."

#### Among the Mountains.

Dear UNIVERSAL TRUTH:—Jackson may never be a second "Greenacre," but yet it bids fair, in the not-distant future, to become a center of no mean magnitude for the radiation of metaphysical truth. Situated as it is, in the very heart of the White Mountains, amidst the grandest scenery that America—east of the Mississippi—contains, the material environment is most uplifting. Peaks upon peaks, like "Alps on Alps, arise," forming a grand panorama extending quite around the horizon, in the midst of which the climax is reached in the grand and towering form of Mount Washington. A large number of city pilgrims annually gather here for the rest and inspiration which are afforded by such a rare combination of scenery. Among the numerous hostleries in Jackson, the largest and finest is Wentworth Hall, presided over by General M. C. Wentworth, a prince among landlords, and, still more than this, warmly interested in the dissemination of the higher thought and the bringing about of a larger spiritual development among the people. Learning recently that if the way were clear, Helen Van-Anderson would willingly come and proclaim the living Truth, he kindly placed his beautiful Casino at her disposal, and gave her a cordial welcome upon her arrival. She gave two eloquent public lectures to fine audiences, and also found ample material of the choicest quality for a good-sized class, to which she gave a very acceptable course of lessons.

General Wentworth is much interested in possible future developments, and will warmly aid, or perhaps take the initiative, in the organization and enlargement of this enterprise for succeeding summers. Metaphysical truth is "in the air," and among the most intelligent classes there is not only toleration and openness, but actual hunger for it, quite unlike anything known in the past.

With the indorsement and active coöperation of General Wentworth and his noble wife, Jackson promises much in the future as a new "base of operations" for the promulgation of the living Word. HENRY WOOD.

THE achievements of one age are but swaddling bands for the next; the husk, which is a home for the seed when it is dormant, is a prison for the seed when it is quickened.—*Boston Investigator*.

## UNIVERSAL TRUTH.

OCTOBER, 1894.

## EDITOR'S DEPARTMENT.

The Editor does not necessarily second all the views set forth by the writers for UNIVERSAL TRUTH; but as a whole, each article accepted is deemed worthy of candid consideration. The desire is not to be arbitrary, but to exercise all freedom consistent with wisdom.

UNIVERSAL TRUTH still clubs with *Harmony* for \$1.50 per year; *St. Louis Magazine*, \$1.50; *Thought*, \$1.50; *Child-Garden*, \$1.50; *Unity*, \$1.25; *Wee Wisdom*, \$1.25; *Das Wort*, \$1.50; *Problem of Life*, \$1.50.

ALL books mentioned in this magazine are for sale by the F. M. Harley Pub. Co., 87 Washington St., Chicago, upon receipt of price named.

SUBSCRIBERS, please notice that we no longer inclose a slip notifying you of the expiration of your subscription; but the year and month of your expiration appear with your name on the wrapper of your magazine, *except for subscribers in Chicago*. This, with your magazine, is your receipt for subscription money received by us.

Considerable work will be saved, both in the printing and publishing departments, if you will renew your subscription one month before it expires.

When you change your address please notify us immediately, giving former as well as new address. This will save us much time and trouble, and will also insure your not losing any copies, as of course after we have mailed a magazine to the address which our subscriber has given us, it could not be expected in righteousness that we should duplicate the magazine to another address.

A sample copy of UNIVERSAL TRUTH will be sent to any address upon receipt of ten cents; subscription price, one dollar a year. Agencies are given wherever requested, as of course we want to send our Love messenger into as many homes as possible.

On August 1 we withdrew our premium book, "Truth's Fairy Tales;" but from August 1 until further notification we will give to each new or renewing subscriber who sends the full sub-

scription price of one dollar direct to this office, the choice either of "Drops of Gold," by Elève, or "Every Day Helps," compiled by the Andersons. These very helpful little books are fifty cents each. "Drops of Gold" is in white souvenir binding, with your birthday keynote given you by astrologic computation. We have but a few copies of this book left, and to our knowledge no more will be printed; so if you want one, send for it quickly. "Every Day Helps, A Calendar of Rich Thoughts," gives a helpful extract for each day in the year.

Those who have sent us the full subscription price of one dollar *since* August 1, 1894, can yet send in for their choice of these books. As the number of "Drops of Gold" is limited, you must choose quickly.

For people who do not have the time to make special studies of the topics of the day, nothing takes the place of a first-class review or magazine which takes up each subject that is or ought to be of interest to the intelligent public, and gives, in a nutshell, by one well versed in his subject, the necessary and interesting things to be known on this subject.

*The Arena* is called "the king of nineteenth-century reviews," and for the year 1894 is proving itself to be "abler, brighter, and more indispensable than ever."

The subscription price of *The Arena* is \$5 per year; but by a special arrangement with the Arena Publishing Co., we can give not only *The Arena* and UNIVERSAL TRUTH for one year for \$5, but also a beautiful premium album containing portraits and autographs of some of *The Arena's* best-beloved writers.

If you want to take advantage of this splendid offer, send in your subscription to the F. M. Harley Publishing Co., 87 Washington St., Chicago, Ill.

"Living Words of Universal Truth Series" will be fifteen cents each or \$1.40 a dozen, or six for seventy-five cents; No. 1, "Thoughts

for Temple Builders," by Lucius B. Morgan, and No. 2, "Healing Paragraphs," by Fanny M. Harley, are now ready; No. 3, "The Rich Man and Lazarus," by Gertrude L. Campbell, will be ready soon.

No. VII of "Lessons from the Life of Jesus" is crowded out this month for want of space. It will be given in the next issue. Our October issue will also contain "Is Success Demonstrable?" by R. C. Douglass, in which he very positively answers this question in the affirmative, and also tells us how to attain it.

THE many of our readers who have been helped by "Faith and the Angel," and "The Twelve Gates," and "He that hath Seen Me hath Seen the Father," by Anna W. Mills, will be glad to know that there is now in press another of the Starry Crown Series by this beloved author, entitled "Your Heaven." It includes four chapters,—viz., The Invitation, The Requirement, The Acceptance, and The Abiding. This beautiful little book will be in white covers, with gold embossed stamp. Price 25c.

We have often heard people say, and have said ourselves, that "We can get along with anybody if they will only be reasonable"; for when people are reasonable they are righteous.

The word "reason" means "a just ground for a conclusion or an action." Then it would seem that we are unreasonable to expect certain things unless there is a just ground for our expecting them. It would be a good method of self-training for us, if, when we repine at not having so-and-so, to ask ourselves, "Why should I have it? On what grounds do I ask it? What reason have I for expecting it?"

No one who repines in any way is "dwelling on high,"—that is, being conscious of his real, true self, who hath already all things; but he is dwelling in the carnal sense of things. He is seeking the things of earth, and for the time, it is the Adam sense who is the ruler in his mentality. This Adam sense must be taught the same things over and over again, for very

unreasonable and forgetful is he. It is the Adam man who wants things; for the Christ man knows that he has them already.

The Adam man says, "I want health; I want prosperity; I want a happy home. I ought to have them, and I am sure I don't see why I do not have them."

Well, when we become *real* Truth seekers, we will very soon see why we do not have all that we want. We need do but very little "searching of the Scriptures" before we will be told plain enough, without any mincing of words or fear of hurting our feelings, or any respect paid to our "sensitive dispositions" at all, *just why we do not have thus and so.*

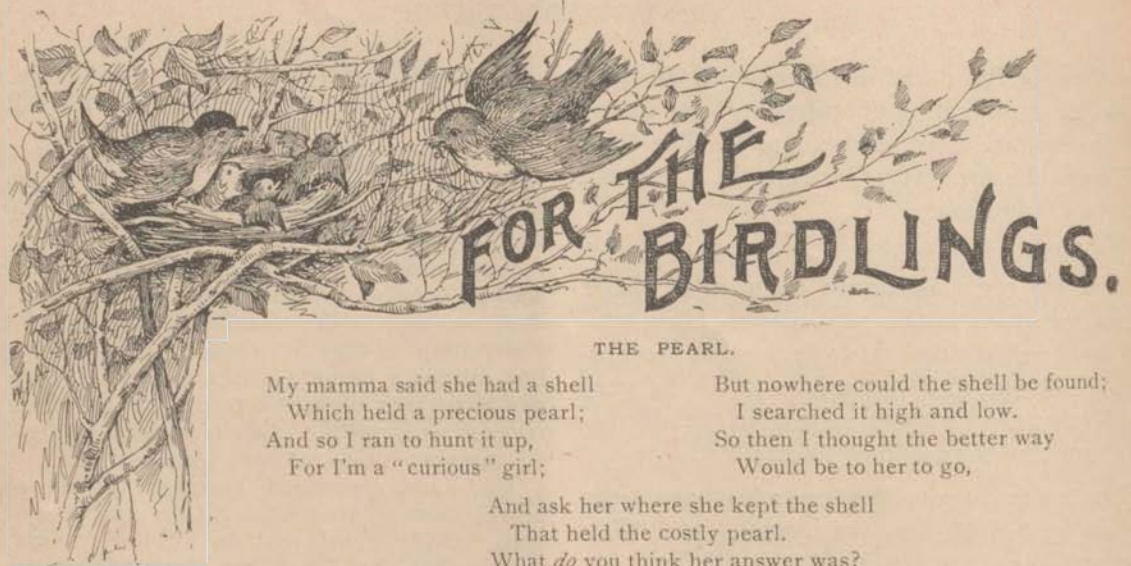
The Lord promised through his prophet Moses that if we would return and obey the voice of the Lord, and do all his commandments, that the Lord our God will make us plenteous in every work of our hand, in the fruit of our body, in the fruit of our cattle, and in the fruit of our land, for good. Through Jeremiah he promised that if the people would only swear by him as *diligently* as they had sworn by Baal, that they might be unto him for a people and for a name and for a praise and for a glory.

Through Jesus it was promised that if we would seek first the kingdom of God and his righteousness, all these other things shall be added to us.

We do not have to "treat" for health, for happiness, or for prosperity; but what we need to treat for is divine meekness and lowliness of heart, and to *let* the Father within us do the works. "The meek *inherit* the earth; they do not have to work for it." True meekness is to be lost to self, but awake to righteousness—right thoughts, right words, right deeds.

What right or what reason have we to expect the rewards which are promised only to them who love God, if we love him not? The riches of the world endure for a time, then take to themselves wings and fly away; but the riches that endure, the bounty that is unfailing, health secure, come only to him who loves the Lord his God with all his heart, all his soul, all his might, and all his strength; but who among us fulfill these conditions?

Truly the Lord is merciful and very kind to bless us so abundantly while we fall so far short of the requirements which shall bring these results!



THE PEARL.

My mamma said she had a shell  
Which held a precious pearl;  
And so I ran to hunt it up,  
For I'm a "curious" girl;

But nowhere could the shell be found;  
I searched it high and low.  
So then I thought the better way  
Would be to her to go,

And ask her where she kept the shell  
That held the costly pearl.  
What *do* you think her answer was?  
"Why, 'tis *yourself*, my girl!"

H. M. K.

BETTY.

HELEN AUGUSTA FUSSELL.

CHAPTER III.

The next morning Star awoke at an early hour. For a moment she felt strange, and could not remember where she was. Then she thought of Betty's mother with her kind smile. A slight feeling of homesickness stole over her, but the lowing of the cattle, the grunting of the pigs, and the noise of bird and fowl were new and full of interest.

She sprang quickly from her bed and was soon dressed and downstairs, joining with the family in their early breakfast. She followed Farmer Miller and his man as they carried their pails of foaming milk down the steep, narrow path to the spring house. As she was passing through the little gate she brushed against a tall rose tree and received a shower of dew. The farmer seeing her surprise, laughed at her with jolly twinkling eyes.

And now Star found courage to ask him what she had been wondering all the morning. "What is that roar I hear all the time?" she asked him.

"That is the sea," answered Farmer Miller. "The sea!" Star's eyes sparkled; there was

a glad ring in her voice. "The sea," she said again, this time a little dreamily. She had always heard of the sea. "Is it far?" she asked.

"Only about quarter of a mile; just through that little clump of trees and down that path. When Betty has wiped the dishes she will take you."

But Star could not wait for Betty. She darted toward the wood and hurried along the little path; and as she ran, the sound grew louder. Her path was so beset by rocks, she could hardly curb her impatience. Would she never reach it? Here she came to another immense boulder, that must be gone around when she raised her eyes and a startled cry broke from her—for there before her, as far as she could see, stretched wide the ocean.

Breathlessly she stood like one in a dream and listened long to the roar and din of the mighty ocean, till the beating in her ears was almost deafening. The breeze lifted her hair from her brow and fanned her cheek, but she took no notice, for she was drinking into her soul the strange, wild music of the sea. It seemed to her that she was listening to the refrain of a grand chorus; but one that had never



been begun, but was being sung always and always. Unconsciously she heard through it the new old song she loved so well.

It was the same she heard in the waving tree tops and in the note of the lark.

Often and often, when visiting her grandmother, had she run in the meadow with her face turned heavenward, following a bird whose far-away song seemed calling her to follow. But now in the hollow thunder of the surging waves a something stirred within her which she did not understand. Without knowing it she sighed, and did not look up until she felt Betty's impatient hand on her sleeve and heard Betty's voice, close to her, saying: "Why didn't you wait for me?"

To tell the truth, she was a little cross at having been deserted; but Star's bright smile was very sweet as she looked into Betty's face. "Do you hear the waves saying something?" she asked.

"Why, my mother says they say different things to different people; and she says they always say '*God is love, God is All,*' to her. What do they say to you, Star?"

"I cannot tell," said Star, a little sadly. "They seem to be wanting to tell me something, but I cannot understand them;" but Betty did not hear her, for the sudden swoop of wings cutting the air, and a flash of something darting directly past her, made her jump. A frightened *cluck* and struggle, and there was a great bird trying to carry off poor Bantie, who had followed her closely to the beach. Betty with a shriek sprang forward and the baffled bird flew off, while poor Bantie staggered, fluttering, toward her. She clasped the frightened bird close to her heart. "My dearest friend!" she sobbed; "if you are hurt I shall never forgive myself for not shutting the gate."

She watched her anxiously for a few moments, and was rewarded by Bantie stretching her neck and wings; and after giving herself a

little shake, she settled down in the hollow of Betty's arm as comfortably as she could, looking into her face with her bead-like eyes. She made a gentle cooing little noise as though assuring her it was all right, and no further cause for worry.

Betty knelt on the sand and put down the hen to see if she were wounded, and was glad to find she had escaped with the loss of a few feathers.

"You see, Star," she said, as the children sat together on the sand, "I love Bantie better than my dolls, because she is alive and can love me. I tell her all my troubles, and she tells me whenever the other chickens get in her roosting place, and then I see that she gets her own place. You see, Star, she knows I am her friend. Don't you, Bantie?"

Bantie laughed, just the cheeriest little chuckle, in spite of her fright. "Cluck, cluck!" she laughed; and Betty and Star both understood her.

"Yes," continued Betty, "I loved her when she was only an egg. I was at my grandma's, and she said: 'Betty, we have only one bantam egg, and I am going to cook it for your supper;' but I begged her not to, but to let me set it under a hen, and have it for my truly own; and I did, and watched her and waited for her, and now she is mine. She was such a funny little ball of puff." Betty laughed at the recollection.

Then she sat silently smoothing Bantie's pretty, bright feathers, and looking out to sea. "Star," she said after a moment, "I—I want you to wear my beads to school, and to—to take another ride, a real long one, with my pa, and to feel, you know, as if he was *your* pa. You see, Star, if you wear the beads so I can see them, why, I'll remember to be glad when I see you having a nice time."

Dear little Betty! the seed was already growing rapidly. Star, looking at her smilingly, never guessed the effort that that little

speech cost her; and she was so taken up with the novelty of her surroundings that she did not see the little struggle going on inside Betty as she unclasped the glistening beads from her own chubby neck and fastened them on Star.

Nevertheless, with a pretty, childish impulse she kissed Betty heartily. "Oh, what is that?" she asked eagerly, touching a pink leathery substance with her foot.

"Why, that is a jellyfish; see, it is alive;" and Betty raised it carefully in both hands and threw it far out in the sea. As it fell on a wave it spread out like a saucer and began floating around.

"They love the water so, and seem to be so happy in it! so I always put them back. And these little fellows are fiddler crabs; aren't they funny? Sometimes I 'most expect to hear them play a jig."

And they were laughing gayly at the antics of the little crabs when the school bell rang out on the clear morning air.

"Oh," said Betty, springing up, "I shall have to hurry to get Bantie home and reach school in time." And picking up the hen she ran swiftly toward the house.

Star, with a last lingering gaze at the sea, followed her slowly, still holding a little pink-lined shell close to her ear.

*(To be continued.)*

#### TRUST THE SPIRIT.

MARY E. BUTTERS.

Trust, oh, trust the gentle Spirit!  
Let it lead your eyes to see  
The fountain pure, where you inherit  
Life and immortality.

Never care nor fear of trouble  
Dim the mirror of your soul,  
That reflects the good, good only,  
When to Good you give control.

Overcome the seeming shadow;  
Step upon it, high above,  
On the unseen Spirit ladder,  
Into realms of life and love.

Trust, oh, trust the gentle Spirit;  
For the substance and the soul,  
That is worth the claim of merit,  
Vital life is, and the whole.

Trust, oh, trust the omnipresent  
Christ of love, to lead along  
Into paths of peace and pleasant  
Pastures, filled with praise and song.

#### THE SERMON ON THE MOUNT.

ANNIE RIX MILITZ.

##### III. THE SALT AND THE LIGHT. *(Continued.)*

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let you light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

One who has the Truth cannot be concealed. Let no man hide the revelations of God given to him. A light is not to be put under a corn-measurer (a bushel), so the Truth is not to be hidden, but is to be given in appropriate and useful language (the candlestick) to the world, so as to light all those in the house, the state of mind ready to be benefited by it. Fear has too long kept many of the great truths from people's understanding. Now are all things being revealed.

##### IV. THE LAW.

17. Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.

18. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

The Pharisees were the people of the church who were very strict in fulfilling the letter of the law, but who were not entering into the promises which had been given to those who should keep the law. They had been promised immunity from all diseases, famines, and poverty. They were to be free from every bondage, and be honored and enriched without limit. But they were filled with sickness, leprosy, and devils, and in bondage to a people that worshiped strange gods. Many of their number, realizing this, made the mistake of

thinking more laws and stricter were required in order to get the favor of Jehovah. And they made harder laws and bound more burdens on themselves, until they were in abject bondage in every way, and saw no way out of their condition; all this because they were ignorant of their own miraculous powers.

The law had been given to Moses to lead men out of their sorrows and privations, and not to put them into bondage; and this is true of all the teaching of any great master of life. The laws of Jesus Christ are for the freeing of the race. But men's own false interpretations of his words have attached penalties and condemnations to them.

"Do not think I will accuse you to the Father. I judge no man. The word that I have spoken shall judge him," through the meaning which he shall give it.

The law is fulfilled and passes away, when the spirit of it is understood and obeyed. The whole teaching of Jesus is *how to think in the heart*, how to fulfill the law in the mind and heart. If a man will never be angry in his heart or destroy with his mind, he will not kill outwardly. If a man ceases to have lustful thoughts, he will not commit adultery. This is true of every law; fulfill it in spirit and you will surely fulfill it in letter. But the letter of the law is not abolished until all—both the spirit and the letter—is fulfilled. He who thus fulfills them is as the Christ, a law unto himself, and above the law.

The statement made in the nineteenth verse is one of the most mystical and wonderful of Jesus' declarations. Ponder it well in your heart.

Who is he that is *in the kingdom of heaven*? It is the Son of God, your divine self. "No man hath ascended up to heaven save he that came down from heaven, even the Son of man which is in heaven."—John 3:13.

Who, then, is *least* in the kingdom? The Son of God.

And who is the great one? The Son of God. "I am Alpha and Omega, the beginning and the end, the first and the last" (the latest, the least).

Who, then, teaches men to break the commandments, and who to fulfill them? Even the same one, the Son of God. Jesus showed men how to break the law of the Sabbath in fulfilling it, and somewhere in his life has taught how to break the bondage and limitation of every law by right fulfillment.

How does Jesus testify that the Son of God is the least in the kingdom of heaven? By his words: "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding *he that is least in the kingdom of heaven is greater than he.*"—Matt. 11:11.

Combining these statements of Jesus we have, Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called greater than John the Baptist.

The Scripture cannot be broken, but by the master hand who knows how to fulfill in abolishing.

The righteousness that exceeds the righteousness of the Pharisees is that goodness which is above external form and independent of it. It is that understanding of right thinking which is *the Way*. It is knowing neither good nor evil, but God alone.

When one thinks he cannot walk in the righteousness of Jesus Christ, then let him fulfill the righteousness of Moses.

"When Tau (the Way) is lost, virtue comes after; when virtue is lost, benevolence comes; when benevolence is lost, justice comes after; when justice is lost, propriety comes after. For propriety is the mere skeleton (the attenuation) of fidelity and faith, and the precursor of confusion."—*Lao-tse*.

This applies to every act of one's life. If you cannot do it in the perfect way, do it in the virtuous way; if not for virtue's sake, then

for charity's sake; if not for charity, then for justice; if not for justice, then for the sake of propriety. It is the least, but it is better than no good motive at all.

The parable of "The Worldly Steward," Luke 16, carries the same instruction.

The highest justice or righteousness is after the manner of Jesus Christ. But there is a justice or righteousness of the world. If you cannot attain the first, follow the last.

The righteousness of the world brings *temporal* happiness, but the righteousness of Jesus Christ is the entrance into the kingdom of heaven here and now. The righteousness of the world or the Pharisees, as Jesus expressed it, is an outward keeping of the moral or ethical laws. But in order to enter into the kingdom of heaven one must know how to keep the law inwardly, which is a righteousness that exceeds the old way and is as high above it as the heavens are above the earth. This inward fulfilling of the law is the subject of the remainder of Jesus' discourse upon the mount.

#### V. SALVATION FROM ANGER.

21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

"Ye have heard." Jesus is speaking to men who have heard and been trained under the *Moral Law*. Those who, in the world, have been educated, either by themselves or by others, to follow a code of ethics or any laws of morality, are, spiritually speaking, Israelites or Jews.

The Christ doctrine is always preached first to Israel (Matt. 10: 5, 6, and 15: 24), those having some kind of an understanding of what is lawful and right, and to a certain extent following it. "Salvation is of the Jews" (John 4: 22) signifies that the steps that lead up to the Way consist in keeping the letter of the Moral Law. But to walk along the Way is to *know how* to fulfill the spirit of these same laws, and then to fulfill them.

Jesus does not give any new laws, but takes those that the people already have, and shows the spiritual fulfillment of them.

Many people would not kill with their hands, or by any external act break that law "Thou shalt not kill," yet justify themselves in holding angry and revengeful thoughts toward others.

22. But I say unto you, That whosoever is angry with his brother shall be in danger of the judgment.—*R. V.*

The old version had the phrase "without a cause," which is now considered an interpolation and should be omitted. It destroyed completely the force of Jesus' injunction, for there never was an angry man but what thought he had cause for his anger at the time of his passion. The instruction of Jesus is that one who is angry is just as much liable to the judgment as one who kills outright. It is not sufficient to refrain from angry deeds or words; one must be perfectly free from angry *thoughts*.

What is the judgment man is liable to? Does Jesus refer to a day some time in the far-away future, or to some one great act of doom? Not at all; for he says, "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12: 31), thus declaring judgment to be already established in the world, and to be a matter of daily occurrence and not a future event.

What is the judgment that anger brings to man? Confusion and inharmony, both in his circumstances and in his body. Why cannot men see the close connection between the thoughts of the mind and the organs of the body? When strong passion fills the heart and mind, see how the circulation of the blood is changed; how it rushes to or recedes from the face; how it chills with fear or renders feverish; how it interferes with the digestion, blurs the eyes, deafens the ears, etc. This we see plainly when passions are strong; but when they are of a weakly though persistent nature, their immediate effect is not so plain. But let the blood be inflamed day after day for many months,

then men begin to see the congested and inflamed result to some organ in the body. Continued anger produces disease, and there is no healing of certain chronic ailments but by the cleansing of the heart of all angry thoughts and tendencies.

Spiritual student, are you obliged continually to suppress anger? are you impatient? do you allow your temper to foam and ferment within? Perhaps you seldom speak an angry word, rarely act impatiently. If you have gained control of your tongue and your hands, it is well; you are fulfilling the letter of the law; and now you must know how to fulfill the spirit. The inward irritation must be removed in order that you may be healed.

This is the healing of anger: Remember that your heavenly Father is Love, and you, the child of Love, are made, spiritually, in the image and likeness of unchangeable Love; therefore angry thoughts have no real place in you, and do not belong to you at all. They are a false creation, and have no real life, force, or strength. When they begin to rise in your heart, say to them quietly and lovingly, "You are nothing, and have no place in me. I am the child of Love, and only Love thoughts can live in me." Watch and pray without ceasing, and deliverance is yours.

*(To be continued.)*

"THE faith-lacking manifest it in discontent generally, and a lack of energy in all their work; while the faith-helped work on through weal or woe with the same unswerving purpose, for by their faith they see where they are going."

GIVE man the consciousness of what he is, and he will soon be what he ought.—*Schelling.*

"THE hour is coming when men's holy church  
Shall melt away in ever-widening walls,  
And be for all mankind; and in its place  
A mightier church shall come, whose covenant word  
Shall be the deeds of love. Not *credo* then—  
*Amo* shall be the password through its gates;  
Man shall not ask his brother any more,  
'Believest thou?' but 'Lovest thou?'"

## INTERNATIONAL BIBLE LESSONS.

URSULA N. GESTEFELD.

*October 2.*

Jesus at Nazareth.—Luke 4:16-30.

GOLDEN TEXT: See that ye refuse not him that speaketh.—Heb. 12:25.

Have we come to Nazareth? Have we been brought *up* in Nazareth? Have we been "separated" (Nazareth) unto the gospel of God, like Paul? Have we separated ourselves from the old thought, the old self-sense, and united ourselves to the new, the higher sense, the true thought? We must be *brought up* to this higher plane of consciousness if we would prove as well as see our divine birthright.

Jesus' work, according to Luke, begins in Nazareth, or "where he had been brought up." He is the Master—master of sin, sickness, and death—because master of the sense-self. This mastery extends to all things as well as to all circumstances. It applies to prophecies, to scriptures, revealing their inner meaning.

He "stood up for to read." We have been sitting down for some one to read to us. We have accepted the letter of all scripture as it has been given to us. We have been passive instead of active. We must stand up on our own feet to find and know the spirit, the true meaning that "giveth life." No one can know for us. We must know for ourselves, that we may prove for ourselves.

When we are ready to stand up, to see, know, and prove the inner truth in the outer form, it will be the Sabbath day for us and we shall be in the synagogue—God's house or habitation. Those who worship God truly, must worship in truth.

And the Sabbath is the day of manifestation; the time when the eternal truth becomes our conscious possession; the time when the true in itself becomes the true to us, because we see and know it, then prove and know it.

Verse 17. "The book of the prophet Esaias," and the writings or prophecies of all prophets, are unsealed for the master of self. Their revelation is clear and plain. Their meaning is often the reverse of the dogma founded upon the letter.

18. The "Spirit of the Lord" is upon him who is able to interpret truly. In our real be-

ing, our eternal individuality, are the faculties which express infinite Mind. They are divine faculties, and by their use we stand up to read and find and teach.

Nothing can finally be hidden from us when using these faculties in all meekness of spirit, because they are ours from God and are not of ourselves. Our divine Mind nature reveals all truth to us, and our recognition of our indwelling powers, our desire to serve God rather than our sense-nature, makes us "anointed" for a great and holy work.

19. We become able to "preach the acceptable year of the Lord," to declare and prove that all these things are possible now, instead of passively believing that they will all come to pass somehow or other after we die.

Works, not professions, belong to the "acceptable" time. "Bring forth fruits meet for repentance."

20. When our eyes are fastened on him, on that Son of God which is manifested through the Son of man; when we do not allow ourselves to fix them on anything less as the aim we strive to accomplish,—we are ready to grow from glory to glory into the divine likeness; and as we grow all things become subject unto us.

24. Yet others who do not stand up to read, but are passive believers of the letter instead, may say, "We have always known him. He has grown up among us. How can he know so much more than we, or do what we find impossible?"

"See that ye refuse not him that speaketh," for it is not the one who has grown up in our midst outwardly, not the fleshly son of the fleshly parents, that declares the hidden truth, but the Son of God that is veiled by the flesh. It is this higher self, this divine likeness, which speaks through the fleshly man at all stages of its growth from feeble infancy to mature manhood.

29. But the words of the growing divine soul are likely to contradict the commonly accepted opinion (the hill whereon their city was built); yet the man or woman who has the courage to live according to its dictates, instead of according to the theories growing out of the common opinion, will never be overthrown. He will pass safely through all that experience, and continue in "his way."

*October 14.*

The Draught of Fishes.—Luke 5:1-11.

GOLDEN TEXT: Come ye after me and I will make you to become fishers of men.

We are all fishermen. We have been fishing for health, happiness, prosperity, peace. We have searched everywhere, listened to everyone who promised them to us.

But some time we must listen for "the word of God"; we must press upon him who speaks it, to hear it rather than him; to hear it for its own sake, because only the word of God is absolutely true.

The speaker of this word will stand by the lake of Gennesaret (protection of him that governs). He is about his Father's business. His own is identical with his Father's. His word is with power, for Omnipotence and Omniscience support it and go with it.

2. We fish without success till we give it up and conclude that something is the matter with our methods (nets). We have to cleanse and purify them, wash them clean. We have used two ships,—science and religion. They are both good ships.

3. Simon Peter's (spiritual insight united to understanding) is an excellent one from which to teach the people. The developed soul will teach from this ship, which must be "thrust out a little from the land."

We have been so afraid to cut our moorings, because we have not understood our relation to God. We have felt it safer to hold on to what people have told us, to what is generally accepted as true. We have fished too near shore, in too shallow water.

And we have fished without the understanding of what these things are which we desire, of what we are, and of what belongs to us by right. We have fished hoping for good luck, instead of knowing how and where to fish that we may be sure of results.

4. We must "launch out into the deep" before we let down our nets. Have we not "toiled all the night," and yet "taken nothing"? How unprofitable has been this kind of fishing! Are we ready to let down our nets at "the word," however impossible what it promises appears to us?

5. So surely as we obey "the word," so surely shall we have "a great multitude of fishes"—such abundant and overwhelming re-

sults as shall show the weakness of our old methods (their net brake) as compared with the new.

When we begin to feel this sense of mastery in ourselves, knowing that the power rightfully belongs to us because of what we are in our real being, if we obey what it declares and teaches us, we shall prove that thought is the Creative Power, and our own thinking the channel through which the eternal purpose is wrought out, bringing to us all things.

7. Gaining this evidence for ourselves, we beckon unto our partners in the other ship—religion.

Our former religion, which has been, perhaps, denominationalism, is good as far as it goes; but it does not go far enough, and its limitations induce mistakes, besides confining and cramping within narrow bounds a nature which is sure at some time to burst them.

Growth is compelled by the nature of God. And the soul (self-consciousness) must grow till it has reached the level of the perfect individuality. The only religion that can satisfy the expanding soul is Truth.

When the devotees of both science and religion, seeking the same ultimate, become able to recognize it, both ships will be filled with its demonstrations. They will prove that there is but one Truth, however many things are true; that science demonstrates one face of it and religion the other; that the truly scientific man is a religionist, and the truly religious man is a scientist.

From this time they will catch men.

*October 21.*

A Sabbath in Capernaum.—Mark 1:21-34.

**GOLDEN TEXT:** He taught them as one that had authority, and not as the scribes.—Mark 1:22.

The new teaching, the spirit in place of the letter, belongs in Capernaum (field of repentance). Those who have had only the letter, had it only as it has been presented according to personal opinion, are astonished at the doctrine.

It is different from what they have been told and believed. The "scribes," the humanly accredited teachers, quote authority to sustain their position and words. The Master *has* authority, and no need to look for it elsewhere.

When a teacher of mathematics says "Two

and two are four," the truth of his statement is his authority; if the listener follows principle he will prove that truth and authority. It will cast out his former belief which he held as truth, that two and two make five.

23. This unclean spirit must be cast out. As in physics two things cannot occupy the same space at the same time, so in metaphysics two opposing thoughts cannot rule the consciousness at the same time. The stronger will cast out the weaker; and truth is stronger than error.

So after speaking the word comes that action upon it which cleanses and purifies the soul, making it the habitation of "the Holy Spirit."

27. "What thing is this? what new doctrine is this?" people exclaim today. "Can we heal ourselves? can we change, make ourselves over new?"

Yes, when we with authority—the authority of perception and understanding—command the error thought we have been harboring so long to come out of us and depart from us. Every "unclean spirit" is subject unto us, and must obey when we command wisely.

The master of the sense-self is master of them all.

30. We have all been sick of a fever. Fever is the expression of fear.

In our ignorance of our real being—an ignorance prolonged because our intuitional nature (mother) has been held in subjection by our rational nature—we have been afraid of everything,—heat, cold, food or the lack of it, poverty, sickness, sorrow, and death.

We must lift her up that she may minister unto us. The soul can never reach its perfected manhood, its "full stature," while she is thus subjected. Reason is good, we cannot do without it; but intuition will give us truth straight from the fountain head.

Only of this ever-virgin mother can the Christ—the divine Soul—be born. While she is prostrate, not allowed to act, diseases and sorrows will be many.

The master of the sense-self must come into the house, that Simon may lift her up; and Andrew, James, and John must be there.

Spiritual insight, joined to understanding (Simon), strength of conviction (Andrew), realization of real being (James), and impersonal love—the love with which "God so loved the world"—(John), will destroy all fear, all

fever, and raise our intuitional nature to its true plane of action, where it will always minister unto us, always mother the soul, leading it continually nearer and nearer to "the Father's face."

We find this out only when the sun is set—only when the darkness which comes of failure in every direction, overwhelms us. In this "even" we look within ourselves for the help, the power we have never found without. This inner master heals all our diseases, casts out all our possessing devils (errors).

October 28.

A Paralytic Healed.—Mark 2: 1-12.

GOLDEN TEXT: The Son of man hath power on earth to forgive sins.—Mark 2:10.

Having been in Capernaum (field of repentance), or having perception of the truth itself, and turning from our former error to listen to it, "after some days" we find it to be the "city of comfort."

Going to Capernaum again, is proving the truth we perceive; is "bringing forth fruits meet for repentance." It is demonstrating the truth of being, its everlastingness, and the nothingness of the seeming discord.

Then we know—and oh, the comfort, the consolation of *knowing*—that "these light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory"!

Jesus' works are in an ascending order,—sin, sickness, death. These are interrelated. For death to cease, sickness must cease. There can be no end to sickness till its cause—sin—is removed. The removal of sin is therefore the first step.

And the Son of man has power over it. We do not need to agonize or grovel before an angry God to be rid of it. We must put it from ourselves by the help of this inner master. If we forsake sin (error), it will forsake us. If we hug it to us, it will hug us as closely.

We have all desired this mastery over sin, but we "could not come nigh unto him for the press." We have had "lords many and gods many," teachers many and doctors many. There is no room about the door. They fill all the place and tell us what we should do.

But there is a way. Get above their level and look down. We find a "roof," a covering which hides what we seek; but we can break it

up. No human being who ever lived has a capacity or a power which we do not also possess. "There is nothing hid which shall not be revealed" when we use our God-derived nature.

When we use it we find out the nature of sin and how to forsake it; how to repent, for this is the only true repentance.

We have been prostrate on the bed of mortal sense; we have been carried by it, passive and helpless, shaking with fear (palsy) because we had nothing stable to sustain us. But when we feel our sin forgiven because far-given, because we are ready to forsake it, we can take up that bed and carry it instead of letting ourselves be carried.

We are able to walk when we are ready to walk. When we put the error-thought from us, we put its fruit from us,—sickness and death.

But those for whom "Simon's wife's mother" is not raised up will not understand this way of overcoming disease. (6) They will reason over it in vain. It cannot be right or true, because "we never saw it on this fashion." And they never will, till they release this mother element in their own natures from the bondage in which she has been held so long. While she is "laid," diseases will flourish.

Fear and the bondage it engenders, expressed as fever and palsy, are gone when sin is overcome, when the mortal sense is ruled instead of being allowed to rule. This is the "fashion" which will prevail.

"Arise"—stand erect with the dignity of a royal origin.

"Take up thy bed"—control, instead of being controlled.

"Walk"—be active and strong in the truth instead of passive and weak in the error.

"Go thy way into thine house"—think, speak, and live so as to build a house, a self-consciousness which shall be an enduring habitation.

The only sure way of making good karma for the future is to pass through the *present* hours of difficulty, disappointment, and sorrow with an absolute thankfulness that it is our blessed privilege to reap what we have sown. While reaping a harvest of errors, we can sow a field of noble impulses and actions, which will spring to greet us in the form of glad experiences when the dawn of harvest time shall awaken us to the great light of a new day.—Mary Robbins Mead, in "The Mystic Gate and Flash Lights of Thought."



## NOTICE.

Mrs. E. Marion will hold Divine Healing meetings every Wednesday at 3 P. M., at her residence, 52 Oakwood Ave. (continuation of Oakwood Boul. east). All lovers of Truth are invited to join in this work of Love; absent healing for all who send their *given* names by letter or telegram. Freely I have received, and freely I give to all the spoken word of Truth on this day.

I will begin another class or course of instructions in Spiritual Science or Divine Healing November 6th. There will be twelve lessons, free of charge to all, each paying as the Spirit directs. Come, and bring your invalid friends. *They can get well.* A few persons can also be accommodated with room and board.

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Class for questions and answers will meet twice each week—Tuesday and Friday—at 7.45 P. M. Every student is requested to bring one or more written questions. Our motto is *thorough understanding of Science*, which gives increased faith and assured success in demonstration. Our thorough system of training students affords excellent opportunities for teachers and healers, as well as for new students.

Arrangements can be made for classes in other cities or towns by *correspondence*, as one of us can occasionally be at liberty to fill such engagements.

Treatments given either present or absent; terms on application. All remittances for books or treatments, and all correspondence by mail, should be addressed to Wm. Yarnall, M. D., or Jane W. Yarnall, 2501 Michigan Ave., Chicago.

*Classes will meet at 2450 Michigan Ave.*

ANNA W. MILLS has removed the Sunday services held in her parlors, 518 W. Adams St., to Hall 210, Masonic Temple, 10.45 A. M. All are most cordially invited.

UNITY MEETINGS.—The Unity meetings will be reopened Wednesday, October 3, 3 P. M., in Hall 210, Masonic Temple.

MRS. SARAH WILDER PRATT will be at her home, 2929 Indiana avenue, teaching through the autumn. She will receive patients into her home during that time.

MRS. SARAH ELIZABETH GRISWOLD will go to any family and teach children or adults sight singing or reading notes, for her board, and with the privilege of forming classes or teaching other pupils; or will teach Divine Science as set forth in her book, "Out of Law into Gospel."

## Extracts from Letters.

A LADY wrote to Mrs. Griswold: "I have read your excellent little book, 'Out of Law into Gospel,' and was very much helped by it. It seemed to me to be the most complete, clear, positive work that has been put in print, and I thank you heartily for it. As I closed the book my whole heart went out to you with such love that—is it too much to say?—I felt and saw the spiritual handclasp. No, for verily I did."

PLEASE send me the following three magazines.—UNIVERSAL TRUTH, *Thought*, and *Harmony*. I find these three magazines full of truth and freedom. Living in the truth as taught in Divine Science, we inherit the kingdom of God.

I find that our greatest blessing is the silence. The following thought comes to me very strongly: "O man, thy stillness is thy greatest good!" To become perfectly still is Godlike, and as man is the image and likeness of God, man surely must become still, as God is Stillness; then love can abound to us much more. Dwelling in the silence is unknown to the world, but in the silence we can see our full living in God, and God in us. I take God in full.

Most cordially, F. BONACKER, St. Louis.

I HAVE carefully read "Between the Lines," and am much pleased with it. While very comprehensive, it is clear, concise, and practical. It is certainly a most welcome and valuable addition to metaphysical literature. Truly yours,

HENRY WOOD.

I REMAINED at Greenacre much longer than I intended, but it was a beautiful spot, was it not?

The house was nearly full when I came away.

I listened to Josephine Locke the last evening of my stay, and went up to my room with tears in my eyes. What she said of woman in art touched me very deeply. Praise God! All is good, and we know it.

URSULA N. GESTEFELD.

## Books Sent Us for Review.

One of the most attractive books recently published is a work entitled "The Influence of the Zodiac upon Human Life," by Eleanor Kirk, and published by the Idea Publishing Company, Brooklyn. This book will be found to be most enjoyable reading to all sorts of people, as none are indifferent to the influence of solar and planetary action upon their existence. It also gives very accurately the weak as well as the strong points in one's character, and, in a broad sense, serves as a guide to the better way and higher life for every individual. Price \$1.50

"Zenias, the Vestal," by Margaret B. Peeke, is an interesting and marvelous story which blends the beliefs and doctrines of the ancient Egyptians with the later teachings of Christianity. Zenias and her mother are led miraculously from one place to another in their Truth seeking, and are made to see the meaning in every step. The chapter on Vibrations is extremely interesting, and powers and possibilities hitherto undreamed of are herein revealed. Cloth, price \$2.

"Temple Talks."—There is probably no branch of the occult or hermetic teaching of today that calls forth more speculation, arouses more curiosity, and awakens keener interest than that which is taught by the "Order of the Magi." To meet and answer these demands, in a measure, W. P. Phelon, M. D., has set forth a series of manuscript "Temple Talks," which are most interesting and instructive. Volume I, No. 6, has just been issued in book form, and from this volume one can gather the general principles that are taught by this order. They deal with the wisdom of the past in a manner that one can appropriate and make use of in the present. As there is only a limited number published, those desiring a copy must order soon. Bound in stiff paper, price \$1.25.

"The Son of Man," by Celestia Root Lang, and published by the Arena Publishing Company, is a valuable work, which contains in its entirety a great and important truth for mankind. The writer does not present this great truth from the Divine Science point of view, as she argues from effect to Cause, while Divine Science works from Cause to effect. But notwithstanding this reverse manner of presentation, there is in the book a revelation which we believe many of the race at present are ready to accept, appreciate, and appropriate. While the work may be too coldly scientific for the average orthodox Christian, the writer truly reveals to mankind a *vital* fact, and one for which it has been blindly seeking ages on ages. The author herself says, "My theory may be faulty, but the fact will remain intact," a declaration which we cheerfully and heartily indorse from conviction. Cloth, \$1.25.

"The Mystic Gate" and "Flash Lights of Thought," by Mary Robbins Mead, is a booklet of thirty-four pages. "The Mystic Gate" is an allegory of the soul, wherein the difference is shown between the growth of Master I Can and Master I Can't. The use and beauty of right thinking is so clearly set forth that Master I Can't is completely converted to the desire to use only true and right words. Bound in white, with red letters, price 25 cents.

A NEW and very interesting novel of the period is entitled "A Man and His Soul," by T. C. Crawford, and published by Chas. B. Reed, New York. The principal and most charming feature of the book is its pure originality. Being decidedly out of the usual line of fiction, and mingled with some of the thrilling discoveries of psychical phenomena, makes the work one of intense interest. Once launched into its fascinating pages, the reader is loath to lay it down until completed. This book is attracting much attention, as such books are quite in demand at this present time. Cloth, \$1.

"Why are We Here?" by A. P. Barton, and published by himself, is a booklet of thirty-two pages. His answer to this question is, practically, that we are here to build up a perfect character and make God manifest in the flesh. He says "this realm is the kindergarten school of our infant individuality." Price 15 cents.

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