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UNIVERSAL TRUTH

My Words shall not pass Away.

VOL. VI.

NOVEMBER, 1894.

NUMBER 11.

THE AT-ONE-MENT.

"I and the Father are one."

A Résumé of Truth.

H. LOUISE BURPEE.

(Concluded.)

The true God is not a personality sitting afar off on a throne, judging and condemning the world for their sins, as the above words verify. He is not a cruel tyrant desiring vengeance upon his children, or an *angry* God whose wrath must be appeased by blood sacrifice. The very *fact* that the nations of the earth *wrangle* over the character of a personal God shows that there *is* no God like their descriptions. When people find out the laws of numbers they never dispute each other as to whether five and five make ten. The Greek, the Jew, the Arabian, the Christian, all agree on this point.

"For if ye had known what this meaneth, I will have mercy and not sacrifice," said Jesus, "ye would not have condemned the guiltless." "If ye being evil know how to give good gifts to *your* children, how much more will your heavenly Father give the *Holy Spirit* to them that ask him." Jesus here withdraws the accusations against God. God is a *spirit* desiring expression in man; can only be known *through*

man. It was therefore Jesus' purpose to reconcile *man* to God, not *God* to man; for the Christ Principle *is* God, and how can God propitiate himself? Love and Truth are not at war with God's Idea; and man *is* this Idea. Man cannot exceed God in love, and so atone for himself.

Did Jesus establish a church? not at all. He founded no institution as a monument of his word. He appointed no order of men to preserve his glad revelations. He only bids his friends give freely the truth they had freely received. He never uttered a theological proposition or wrote his words in a book. But he *spake* as never man spake, and his words came as from a tongue of fire—burning up the *dibris* of human beliefs, and leaving in the heart only living realities. Renan says of his scathing words, "*Others* graze the skin; but he carries fire and madness into the marrow and bones. . . . Ever since that day hypocrisy has walked the world under a tattered veil."

In Jesus two eras seemed to meet, repudiating the formalism of the Pharisees; he did not join with the Sadducees in their hostility to religion. Too radical for the one sect, he was too religious for the other, and he incurred

the enmity of both. Without prejudice he accepted the good, not caring from whence it came—"From Moses, a child, a flower, or the heart of a repentant Magdalene." Whether it was old or new it mattered not, so that it was good and true; for he said, "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

Again he says, "Ye say that there are yet *four months* before the harvest; but *I* say unto you, Lift up your eyes and look on the fields; they are white already for harvest. He that *reapeth* gathereth fruit unto life eternal, that he that soweth and he that reapeth may rejoice together. And herein is the saying, One soweth and another reapeth. I sent you to reap whereon ye bestowed no labor; other men labored, and ye are entered into their labors."

In other words, the same Spirit of Truth which has been working in all men before you, is now working in you for *greater* manifestation. The time is now ripe for you to *reap* that which *others* have sown. If you recognize this fact you become colaborers with them, and the result will be eternal life for you *now*. If you take advantage of your privilege you may reap that which others have sown, and he that soweth and he that reapeth will become *one*; and thus the perfection of God will be manifest in the earth.

Thus it was the purpose of Jesus to take away the boundaries made by nations, peoples, sects, that the *oneness* or unity of all things might become apparent. "Paul planteth, Apollos watereth, but God giveth the increase. So then, neither is he that planteth anything, nor he that watereth anything, but God that giveth the increase." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ."

In the above words of Paul we see the result

of the teachings of Jesus; all boundaries and limitations were taken away. Jesus saw the good, the true, and the beautiful in all people. In other words, he saw God *everywhere*. God was no respecter of persons, was manifest in all; Good is omnipresent. The same Spirit of Truth manifest all along down the ages was now manifest in him in greater power and majesty, and could be manifest in *all*.

Jesus Christ is the God-man of *all time*. Ages cannot add to or take from *such* a mediator between God and man. Why? Because he still holds his place in the universe as Truth. He is proven to be the fulcrum upon which Archimedes could rest his lever in order to move the world.

How *is* this? What *is* the character of a true mediator? The true idea of a God-man or mediator is, for one to stand in such relation to two *apparently* opposing parties, that he sees the *true* relation existing between them. He sees the common ground upon which both may meet; that common ground *must be God*, for only in God can two or many meet. Did Jesus come, then, to reconcile God to man, or man to God?

Jesus Christ is that poised place in your consciousness where you see God as he *is*, and man as he *seems*. He is the angel who has one foot upon the sea and one upon the land. In other words, he understood God and humanity, the allness of God and the *nothingness* of material man. From this poised center all things are seen in their true light. "The true light now shineth," says John. What is the significance of this? Why, that not till *now* are things seen rightly. Not that the true light did not *always* shine, but that we could not see it. To *see* it is to *be* it.

That thou seest,
That thou beest.—Plato.

It is thus that "I and the Father are one." Jesus Christ, having that spiritual understanding which is the God manifest here and now,

proved man's possibilities and power; that all that was possible for *him* was possible for mankind for all time, even to the overcoming of death and hell. These beliefs he cast aside as you would an old garment.

An orthodox minister said on Easter day that old thoughts and beliefs—e. g., those of Calvin and Jonathan Edwards—were the clothes which Jesus left in the tomb when he arose, and that all the possibilities which were in him are in me, in you, and in everyone today; and wherever a true word was spoken, a worthy deed done, a noble act, justice and mercy manifest, whether in the church or out of it, there was Jesus risen.

Here is a proof of the onward march of Truth as from the beginning. Chevalier Bunsen, a so-called German unbeliever, on his deathbed said: "Upward, *upward!* it becomes not darker, but always brighter. God is Life, Love; Christus ist victor."

Thus *all* are irresistibly drawn at last—no matter of what shade of belief—by the Christ that is within them, to their illimitable source from whence they came. They become conscious of their oneness with God, in the manifestation of Life, Truth, and Love.

This is the "At-One-ment," the "I and the Father are one."

THE higher thy flight the less canst thou see the abysses.—*Balsac.*

PROGRESS IS

The law of life; man's self is not yet man!
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows.

—*Robert Browning.*

I COUNT this thing to be grandly true,—
That a noble deed is a step toward God,
Lifting the soul from this common clod,
To a purer air and broader view.

—*J. G. Holland.*

IS SUCCESS DEMONSTRABLE?

No. 2.

R. C. DOUGLASS.

"Every good and perfect gift is from above."

What are those good gifts which are perfect because "from above"? Are gold and fame and fortune the goods referred to? Can any material good be included in the category?

Gold represents the world's highest idea of good; in fact, it is considered very substantial. If the thoughts of the worldly mind (carnal mind) are true and right, if indeed the carnal mind is itself the true Mind, then are its goods truly good; but if this carnal mind is not the true Mind, the real Mind, but is the error mind, and the carnal man is the false man, the unreal man, then all its thoughts and claims and conclusions concerning Truth, and all its goods, are erroneous, and belong to the realm of the unreal. David voices the thought of the infinite Real when he said: "*I hate thoughts*"—thoughts of the carnal, unreal man.

But the things called good by the world are good only as measured by its own standard; measured by Truth's standard they are far from it.

The most fundamental statement we can make on this subject is, *God is Good*. Then, since God is Spirit, good is spiritual, and not material; and since the spiritual is the only reality, then the spiritual is the only good, else God is not the All-Good. Then gold is not *real good*, not being spiritual, but it has a correspondence in the spiritual, which is the *real good*; for the material has always its spiritual correspondence, and the spiritual has also, by the same logic, its material correspondence. The material is but the symbol of the greater reality—or rather, *of the reality*; for if the material can be properly called the symbol, being but a symbol, it cannot be dignified by the term "real" at all. Then shall we *strive* to lay up gold? Is not this beginning at the wrong

GREENACRE, AND HOW I SAW IT.

WILLIAM C. GIBBONS.

Standing near that suggestive and imposing bronze monument, "The Minute Man," in Concord, Mass., on its base one reads a few lines from one of Emerson's hymns:

By the rude bridge that
 Arched the flood,
 Their flag to April's
 Breeze unfurled,
 Here once the embattled
 Farmers stood,
 And fired the shot heard
 Round the world.

What memories are awakened! what thrilling incidents pass in panoramic view! what mighty achievements have been wrought since that first shot was fired, one hundred and nineteen years ago last April! The waters of the gently moving river near by were stirred as by a mighty birth.

The divine audacity of the freedom-loving yeomanry of that day proclaiming peace through the avenues of war! A gentle maiden witnessed this conflict for freedom and independence, from an attic window of the "*Old Manse*."

Her grandson in after years wrote the hymn in which occurs, "*The shot heard round the world*." And while the conflict raged, her heart was stirred with fear and anxiety; but deep in her soul's sheltered home there arose the "Galilean's" welcome,— "Peace on earth, good will to men."

Standing at one of the attic windows of the Inn at Greenacre, in the summer of 1894, overlooking the flowing sea tide of the picturesque Piscataqua River, bordered by two states, one might witness another army gathering from far and gathering from near; another "embattled host," some on foot (these are the infantry), some in carriages (these are the artillery), and some on bicycles (these are the cavalry). Here, too, one might hear another shot, soon to be "heard round the world." High over

the heads of this gathering host floats a flag of pure white; on its field, in large letters of green, is the word "Peace." This army of devoted men and women seem impelled by a high and noble purpose. There was no thought of sacrifice in their coming. Drawn as by the invincible power of the Almighty, a divine purpose in their heart, the light of love in their eye, from the unfathomed depths of their souls there arose the heart's response to the crying need and hunger of humanity. As Miss Farmer on one occasion remarked, "Only those come here who are drawn here." And here was felt the realization of that grand old thought, "They loved God in their fellow man." To us it seemed the "great Oversoul" expressing itself in forms seeking rest through higher development. It was indeed the pure, true, free soul culture, the quickening and energizing of the physical, mental, and spiritual natures.

The object of the Greenacre movement as inaugurated by Miss Sarah Farmer, of Eliot, Me., who was the presiding genius, was indeed, as has been expressed by another, "To review the progress already achieved in the world, state the living problems now awaiting solution, and suggest the means of farther progress."

This necessarily involved not the "freest discussion," but in fact no discussion at all. When one speaks from Principle he does not have to maintain the Principle, but simply to work out the problems involved.

The broadest charity marked the movement at Greenacre this summer, and was the *keynote* which, we understand, will characterize like gatherings there in coming years.

A broad platform from which everyone spoke their highest truth: Over fifty subjects treated, widely differing in some respects, yet all tending to the *constructive*, never to the *destructive*, here the true spirit of the age was caught,—namely, coöperation with all meth-

ods the tendency of which is for the betterment of humanity.

This is "the shot heard round the world": "Resist not." Truth needs no defense, no defender; the simple proposition of Truth is its own justification. With other methods the Greenacre movement has nothing to do—no, not even to object to them. "The children of the gods never argue." The spirit of the closing years of the century is the spirit of universal love, held and taught by all the master minds of the past. It is the renewal of the sweet old thought that "Love to *God* is love to *man*."

Lilian Whiting, in a recent article—"Life in Boston"—very truthfully set forth the high-water-mark thought of today, when she remarked: "It is the man who constantly asks, 'What can I do *for* the world?' rather than 'What will the world give me?' whose life is a factor in progress and who ultimately realizes the higher satisfaction. The moment one catches the enthusiasm to serve, he eliminates from his life a host of possible miseries. He does away with the corrosive torture of jealousy, of greed, of applause, of selfish vaunting, and takes his stand on the highest plane."

Our wishes, it is said, do measure just
Our capabilities. Who with his might
Aspires unto the mountain's upper height,
Holds in that aspiration a great trust
To be fulfilled, a warrant that he must
Not disregard, a strength to reach the height
To which his hopes have taken flight.

At Greenacre will be gathered year after year, thinking, intelligent, soulful, large-minded men and women, filled with noble ideas of religion, love, and truth. Then surely will this larger thought burst asunder the fetters of creeds, political and social privileges. Distinction will be broken down; man will then stand on his merit, his worth alone; no preference will be indulged in, no favors will be demanded. Humanity will be an established fact, and the Good will be enthroned in the

hearts of the people. Soul is to be studied, and not sin. Love is to be universal. There will be no strangers on the earth, for all mankind will be brethren.

Such is the spirit of Greenacre; and such was the spirit of the utterances poured forth from many dear souls, unknown to each other previous to their meeting there, but strangers no more forever.

This age will not shut its eyes to the fact that a great spiritual and purifying wave is now fast sweeping over us, soon to engulf us. It is a fact known to some, that at the end of every hundred years an attempt is made by the "masters" to help on the spiritual progress of humanity in a marked and definite way.

Toward the close of each century you will notice invariably there has been an outpouring and uplifting of spirituality. Some one or more persons have appeared in the world as generous, guiding souls, and a great amount of occult knowledge and teaching has then been given to the people. Such a movement is now on us. Emerson said, "Beware when the great God lets loose a thinker on this planet; then all things are at risk." The great God in the last twenty-five years has let loose a great many thinkers; hence the old fables are crumbling away, and oppression must take its heavy weight off the hearts of men.

In this article I have endeavored not to deal with the *personnel*, but rather with the spiritual quality of what we know as the Greenacre movement. But Greenacre without the fine presence of Miss Sarah Farmer is not Greenacre: a soul nobly born, truly reared, and fitted for this work by experiences not common to humanity; a nature poetic, generous, just; a sweet soul in which the whole humanity finds a mother! "First the blade, then the ear, then the full corn in the ear."

My Father worketh hitherto, and I work.—
John 5:17.

LESSONS FROM THE LIFE OF JESUS.

MRS. MYRON W. REED.

VII.

The Conversation of Jesus with Nicodemus.—John 3: 1-21.

There are three ways in which Jesus is known to us, and care is required to avoid confusion here:

1st, Jesus is the Eternal Christ.

2d, Jesus is the highest individual consciousness, and comes forth where the David consciousness meets the Christ.

3d, Jesus is the highest spiritual thought of the Jews, and as such is represented in the New Testament story by the human Jesus.

In these three ways Jesus is known to us during the world process.

After the rejection of the personal, the human Jesus disappears to be raised up to us as a degree of consciousness only. In the ascension, the Jesus is withdrawn into Consciousness and wholly merged in the Christ.

“There was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same came to Jesus by night.”

The coming of Nicodemus to Jesus follows upon the cleansing of the temple, and in their spiritual meaning these two are connected.

It is written, that during this visit to Jerusalem many believe on Jesus because of the miracles he performs. Jesus, however, does not explain these, for he knows what is in man (John 2:24, 25); i. e., he knows there is not a readiness to receive spiritual manifestation.

However, before this visit at Jerusalem comes to an end, Jesus explains to one truth seeker the preparation that is required for receiving the Son of Man. There comes to inquire of Jesus (by night) one Nicodemus, a ruler of the Jews. The city of Jerusalem sleeps in the darkness of ignorance, but two are awake; one walks in the light of Truth, and the other seeks to know it.

We are to consider Nicodemus in two ways: 1st, as a man earnestly seeking a better knowledge of Truth; 2d, as a man representing a body of rulers who, as the Jewish Sanhedrin, profess to have a knowledge of all truth. The individual character of Nicodemus is presented on another occasion, the only one on which he appears before us. The Sanhedrin are determined upon the death of Jesus, and the voice of Nicodemus is the only one that is raised for justice: “Doth our law judge any man before it hear him and know what he doeth?” (John 7:51.)

At this time, however, we are to regard Nicodemus not as an individual character, but as a representative of the rulers; for in this way he addresses Jesus: “Rabbi, *we know* that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him.”

Jesus is not satisfied. The common people may believe on him “for the works’ sake,” but from the religious guides of the people more than this is expected. In his answer Jesus does not recognize the tribute paid to himself and his divine authority, but he says: “Except a man be born again, he cannot see the kingdom of God.”

As the ruler does not understand these words, Jesus explains the new birth as a birth of water and of the Spirit; without these one cannot *see* the true manifestation.

Let us take this meaning into our own experience. When we look upon a demonstration over sickness, a spiritual thought declares, “Surely this is a manifestation of the power of God;” but the Jesus consciousness affirms, Except thought be cleansed by turning from the without, and illumined by the Spirit within, it cannot *see* manifestation nor enter into its blessedness.

Nicodemus desires to know if a succession of ordinary births will introduce one to the spiritual vision, and he is answered that suc-

cessive incarnations of *themselves* accomplish nothing; for a conception of the flesh always brings forth its product of flesh. While individual consciousness has an earthward tendency, all thoughts that come forth to it must partake of the nature of earth. Only as individual consciousness brings forth to Spirit alone, is its product a spiritual one.

After listening to these words with increasing perplexity, the ruler asks, "How can these things be?" and he is answered with the gentle reproach, "Do the teachers of Israel not know *these things*? Verily I say unto you, manifestation must be lifted up even as Moses lifted up the serpent in the wilderness."

How is the serpent lifted up?

In all our wilderness periods we look upon the suffering of mind and body as a result of dwelling in outward conditions, and we receive this suffering as an admonition from the Lord, who scourgeth every son whom he receiveth (Heb. 12:8).

When we obtain a vision of the perfect spiritual conditions, we rejoice to find these reflected in human conditions, for ease of mind and body takes the place of disease. But when we attain the Christ consciousness the Son of Man is lifted up to us, for here we understand the divine nature does not descend into conditions of sense, as manifestation, either for scourging or relief.

As Nicodemus uses the word "we" in speaking of himself with the other rulers of Israel, so Jesus uses the word "we" in speaking of himself as individual consciousness and spiritual thought: "We speak that we do know, and testify that we have seen." Observe the distinction here. Spiritual thoughts *know* because individual consciousness *sees*. What the consciousness *sees*, it testifies to thoughts, and these express what they have received; they speak what they do know. However, many thoughts do not receive this testimony; they

cannot receive it without turning to the within, where the illumination is; but they do not turn toward this, for their desires go out to the material, and they choose the light of Truth as received through their conceptions rather than the pure light of revelation which would reprove their earthward tendency.

These thoughts have no occasion to look forward to a judgment day, for they have condemned themselves already, and this is the condemnation: In the fullness of time a spiritual light has come into the world, and thoughts still cling to the light veiled by conceptions, because they are not willing to let go the things of sense.

This light has come forth from God the Father, for he so loved the world. The world process within each is the coming forth from and the return to God.

God is the basis, at the beginning as at the end of the process, and the cause of every upward movement. Love, that is God, abides with the Adam as with the Jesus, though conceptions hide It from one and an open vision reveals It to the other.

Every degree of consciousness until the Jesus reveals an endless life which thought declares is something to be attained. Through the Jesus, life is revealed as eternally present — without end, because without beginning.

This is the revelation to an eye that is single; but when this vision has become possible, and thoughts would avail themselves of it only to rest with greater security in material conditions, how great is the darkness!

The "only begotten Son" is seen first as the Son of God, afterwards as the Son of Man. This is the full, the final expression of the Father. Only through this can we realize That which is beyond expression. No man cometh unto God but through the Son; and the Son is revealed only through the Jesus consciousness; therefore the Jesus is the Way.

The light revealed through the Jesus is the

last light that shines in the world, for the Jesus overcomes the world; and when Jesus is raised up, the world too has its resurrection, being withdrawn into That from which a process has been conceived.

In our meditation we find this question often arising: When the Jesus knows that manifestation fails of its high purpose through being taken into outward conditions, why is it that miracles to sense still go on?

This question can only be answered from the plane of consciousness. Let us consider it from here. The Jesus sees itself as the only begotten Son of God, sent into the world to redeem the world. While it is *sent* forth, it must *bring* forth, for the Son images the Father, and the conception of activity veils the *truth* of both Father and Son to the Jesus.

Jesus differs from the Christ in that it has come forth, and in no other way.

While the Father brings forth the Son to Jesus, the Jesus brings forth what it has received to spiritual thoughts, and these in turn bring forth to material thoughts.

There can be no end to the process, until the Jesus, which has seen the Son come forth, sees the Son recalled to its rest with the Father. As the Jesus enters into this rest, it knows conception to be a dead thing—of the nature of death; in consequence, product is impossible.

In the new light which follows to spiritual thoughts, upon the return of manifestation they no longer receive a product to be taken into outward conditions, but they recognize the drawing power of Spirit as the only power to save, and they consent to be drawn by this, to identify with the Son, not in activity, but at rest "in the bosom of the Father" (John 1:18).

(To be continued.)

WE must not love art for its own sake; that would be idolatry. Art gives wings for ascent to God. One need not pause to contemplate his wings.—*Delsarte.*

A HYMN OF EGYPT.

"Given to a son of Jerus, one of the Magi," to the darkness of the country of Egypt.

(Translation.)

I have seen all thy ways, O son of the Nile!
I have heard all thy songs, O son of the Nile!
I have listened to all thy woes, O son of the Nile!
I have been with thee, O son of the Nile!
I have been near thee when thy days were full of glory. I have been near thee when thy days are covered in sadness. I have heard thy voice, O son of Egypt! I have counted thy tears, O son of Egypt! I have heard thy voice of wailing, O son of Egypt! I have watched thee when thy men of might have flown; I have watched thee when thy glory has faded; I have watched thee when thy sun has set; I have watched thee, O son of the Nile! Thy tears have been my tears; thy joys have been my joys; thy woes have been my woes. O son of the Nile, I love thee! O son of the Nile, I love thee! My heart yearns for the days of thy glory. My heart opens to thy heart. O son of the Nile, how I love thee! Thy sands are now the way of the stranger; thy plains are now the path of the poor; thy fields are now the wastes of the day. Thy hope is gone; thy day has fled; thy years are gone. O son of Egypt, I have loved, loved, loved, loved thee! Thy day shall rise again. Thy hope shall dawn, thy sun shall shine, thy love shall be mine, thy tears shall flow, thy hope shall dawn, thy flowers shall bloom again. Thy palaces shall rise again, thy dream shall live again. Thy years shall be years of joy, thy triumph shall be the triumph of peace, thy walk shall sing with new songs, thy hopes shall dawn with new stars, thy rivers shall flow with new life; thy heavens shall blaze with new light. Thy hope is my hope, thy coming is my coming. I am he who loved thee; I am he who kissed thy lips; I am he who in thy great hour was thine. I love thee, I love thee, I love thee; O son of Egypt, I love thee!

When thy day shall rise again I will be thy guide; when thy hour shall dawn again I will be thy love; when thy morn shall rise again I will be thy sun; when thy life shall flow I will be thy heart; when thy love shall beat I will be thy breast; when thy womb shall bear thy young I will be thy guide; when thy life shall ebb again I will be thy life; when thy star shall go to rest I will be thy night; when thy love shall be thy day I will be thy love. O son of Egypt, I have loved thee! Thy way has been long; thy path has been dark; thy woes have been many; thy tears have been as the sand. I love thee! I love thee! I love thee!

WILLINGNESS.

ELLEN M. DYER.

It is through this faculty that we take the first step toward appropriating and making actual our highest conception of truth. Man is prince or serf according to his intelligent use of the truth that he possesses. Potentially, he has all intelligence to use all truth; but the manifestation of this depends upon his appropriation. How many of us act from the summit of our intelligence? How many are *willing* to do so at whatever cost? Until we have outgrown our selfishness it costs something,—patience, firmness, strength of purpose, undeviating loyalty, faith, and carelessness of temporary results through carefulness for final, lasting results.

It takes a great deal more force of character to be willing than to will; to stand still and wait, ready to fall into a line of action yet to be defined, than to rush headlong into the fight; to face an approaching experience as one would welcome an anticipated blessing, than to set the teeth hard and bend the neck to the inevitable. Yet it is this difference between will and willingness that gives measure to the difference between the storm and the calm of the conscious thought realm.

Personal Mention.

HELEN VAN-ANDERSON has settled at 83 Dartmouth St., Boston, for the winter. Her card will be found on page 310. She is also holding "mothers' meetings," in which great interest is being manifested.

MRS. H. H. FARNSWORTH has returned to Boston, and will speak the healing word for many, at her noonday services at 317 Columbus Ave.

MRS. MARGARET B. PEEKE, of Sandusky, O., teacher of occult philosophy, has been in Chicago for several weeks teaching large and enthusiastic classes. The West-side class was held at the residence of Dr. Phelon, 619 Jackson Boulevard; South-side, at Mrs. Sarah Wilder Pratt's, 2019 Indiana avenue; North-side, at the Plaza Hotel. We who have learned to know Mrs. Peeke find her to be an earnest and consecrated woman who gives out the Truth *as it is revealed to her*, in a most happy manner.

THE many friends of Dr. James Porter Mills were glad to welcome him back to Chicago, in the early part of October, after his extended trip to the West. He can be found every day except Sunday, in 825 Marshall Field & Co.'s Building, from 11 A. M. till 2 P. M.

REV. JOSEPH ADAMS, who left Chicago for the Pacific coast some time ago, is now at Nipomo, San Luis Obispo County, Cal. Brother Adams believes thoroughly that "All is good."

MR. and MRS. E. J. CASTLE, who have done such good work in Pueblo, Colo., have returned to Chicago, where they are very welcome. We cannot have too many workers in this metropolis of the West.

WE hear that Mrs. Adele M. Harper is making herself greatly beloved in Indianapolis, where she has been for some months. "She not only does beautiful work, but lives a most Christlike life;" so says our informant.

REV. E. W. BEERS, one of the clergymen whom we met at Greenacre this summer, is now preparing a course of lectures which we know will be well worth hearing. His subjects are as follows:

1. Physical Chemistry, or Matter, Ether, and Motion;
2. Physical Evolution, or From the Inanimate to the Animate;
3. Mental Chemistry, or the Power of Mind over Matter;
4. Mental Evolution, or From Sense Perception to Spiritual Perception;
5. Man's Dual Nature, or The Subjective Mind and the Objective Mind;
6. The Trinity in Unity, or the Relation between God, Man, and the Universe;
7. Soul Development, or Planes of Consciousness;
8. Laws of Healing, or Denial and Affirmation;
9. The Conclusion, or Various Methods of Healing Compared.

Mr. Beers can be addressed at 132 Chandler St., Boston, and we trust that multitudes will listen to his convincing arguments on the allness of Mind, during the coming winter in Boston and vicinity.

UNIVERSAL TRUTH.

NOVEMBER, 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.

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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.

UNTIL November 15 we will give to each new or renewing subscriber who sends the full subscription price of one dollar for UNIVERSAL TRUTH direct to this office, "Every Day

Helps, A Calendar of Rich Thoughts," compiled by Helen Van and L. J. Anderson. This little book gives a helpful extract for each day in the year. It is bound in cloth, and the price of it is 50 cents. The "thoughts" that Helen Van-Anderson considers helpful will surely be helpful to you.

Do not fail to obtain the booklets of "Living Words of Universal Truth Series." They are just what you want for yourself and friends. See notice of them on page 312.

Do not fail to read the notice of the Healing Week on page 305. It is earnestly hoped that this week will be everywhere consecrated to this work of healing.

THE beautiful realization songs by James Porter Mills, which appeared in UNIVERSAL TRUTH from time to time, are now ready on stiff card-board. The songs were "Omnipresence," "Faith in Omnipotent Life," and "Holy Spirit." Both words and music of all three are on one card. Price 10 cents each, or 60 cents a dozen.

DR. HEINRICH HENSOLDT's third paper on "Occult Science in Thibet" appears in the October *Arena*. This series of articles has created a great deal of discussion. Some writers are violently opposed to Dr. Hensoldt's statements and refuse to consider them seriously; others regard them as of the greatest importance and value. *The Arena* and UNIVERSAL TRUTH for one year for \$5.

We have now in press "Blossoms of Universal Truth, or Divine Thoughts for Every Day in the Year," by Hannah More Kohaus, author of "Between the Lines."

It is only through aspiration that the soul attains to self-consciousness.

There are many who recognize the power of the spoken word of Truth, but they do not know *what* word to speak. There are many who have earnest aspiration and desire to

"take words and turn to the Lord," but they do not know in what words to clothe their aspirations. There are many who feel that it is well for a number of people to be holding the same word each day, for in union there is strength.

It is to answer all of these needs that "Blossoms of Universal Truth" has been prepared. It is earnestly hoped that each reader of UNIVERSAL TRUTH will give his or her heart to the soul-felt speaking of these words.

If ten righteous men could save a city, ought not the readers of our pure white messenger to save the world?

This little book contains a statement for each day in the year, and has been prepared with much time and careful study by the author, and at great expense by the publishers. Nothing like it has ever been given out. It is thoroughly unique, as you can see by the contents, which are as follows:

January: Declaration—That which Is.
 February: Negations—What I am Not.
 March: Affirmations—What I Am.
 April: Contemplations—What I Think.
 May: Dedication—What I Will.
 June: Supplication—What I Have.
 July: Restoration—What I Restore.
 August: Aspiration—What I Desire.
 September: Acceptation—What I Believe.
 October: Consecration—What I Consecrate.
 November: Adoration—Praise and Thanksgiving.
 December: Benediction—Blessing and Promise.

This little book is good food for the soul. It is pleasant to the eye, with its pretty white cover, upon which is a spray of blossoms from the tree of life. This is just the book that you will want to put under your pillow at night, so that you can get your word for the day with your first waking moment.

Beginning with November 15, we will give a copy to each new or renewing subscriber to UNIVERSAL TRUTH who sends the full subscription price of one dollar direct to this office. Tell your friends everywhere of this offer, that they too may avail themselves of it.

You could not possibly make a more helpful Christmas gift than UNIVERSAL TRUTH for one year, to be accompanied with this inspired and inspiring little book.

Price, when not accompanied by the magazine, fifty cents.

"BE thou faithful unto death and I will give thee a crown of life."

In this instance crown means immortal bliss. Be thou faithful unto death and I will give thee immortal bliss. Bliss means the highest degree of happiness. The highest degree of happiness must surely be to know God, which is absolute Good, which is absolute Truth. There is nothing higher than Truth.

Be faithful to what? The only thing that you can be faithful to is the highest that you know; so be faithful to the highest that you know until death.

Death? yes, death of all that can die; death of error, death of ignorance. Death means cessation. When you cease to believe so and so, that belief has died. Do you not know that in your human consciousness death is taking place all the time? With every new truth that you realize, a death of its corresponding ignorance takes place in you; and according to the death which takes place in you, is just that much work done on your crown of life.

In being faithful to the highest that you know, a higher truth will be revealed to you. With this new perception another error or ignorant belief will die, and that much more work is accomplished of life.

Don't you want to die the death? Don't you want to get rid of ignorance? Don't you want to put away all error beliefs? Do you want a crown of life? Well, then begin now. With each error you die to, you accomplish just that much on your crown.

Begin at the beginning with your problem, and be faithful. Have you ever discovered the joy and blessing that comes to you by just simply being faithful? If you have not, there is a beautiful realization in store for you. If you have, you understand what I am saying.

Faithfulness means to do as perfectly as possible everything that you attempt to do or ought to do. Whatever you think about, think about it just as truly as you possibly can. Think of it up to the very highest truth that you know. The highest that you knew yesterday is not the highest that you know today. The highest that you know today will not be the highest that you can know tomorrow. Your perceptive faculties expand and strengthen with use.

Faithfulness in true thinking—which compels right doing—will bring to you a crown of life, which is immortal bliss.



A TRUE FAIRY TALE.

Do you know of the land
Where ginger-snaps grow?
Where tarts for us children
March out in a row?

Where wishing is having?
Where— isn't it grand?—
Just up in the garret
Is real Fairyland?

Where youngsters can caper
And romp and haloo?—
For they always do right,
Whatever they do.

You don't know the house?
Then oh, deary me,
I'm sorry for you!
Why, it's grandma's, you see.

—*Youth's Companion.*

BETTY.

HELEN AUGUSTA FUSSELL.

CHAPTER IV.

Saturday morning dawned bright and clear, and Betty awoke at an early hour without having been called.

She leaned on her elbow and gazed at the sleeping child beside her.

The sun peeping in at the window softly touched the yellow curls clustering around Star's shell-like ears and brow, and a gay little sunbeam made lively dashes at her closed eyes as a branch of the apple tree outside the window yielded to the restless hopping up and down of a business-like little robin who was making his toilet, his bright eyes ever on the alert; for well he knew that Mrs. Pussy had promised her two fat purring kittens—"Stuff" and "Nonsense"—a dessert of *robin*, after their saucer of new milk.

Betty pursed up her lips and plumped a soft little kiss on Star's parted lips. "Star," she said softly, as the child opened wide her dark eyes in surprise, "Star, this is our picnic day; and oh, Star, I am so sorry! but I could only get you two dolls; but you can pretend the rest are naughty and had to stay at home."

Betty felt slightly selfish as she said this. She thought of each one of her dolls and she could not give even one of them up, they were so dear to her; for the lonely little girl had made her dolls her real companions, and her mother heart yearned over each one, especially Eva, whose legless condition appealed to her most strongly.

As she dressed silently a sudden thought entered her mind: "Star, you needn't pretend the other dolls are naughty, 'cause this is such a lovely day, and we won't even pretend that anyone is naughty or not happy"—to which Star readily agreed; "and, Star, I invited a little colored girl to the picnic; her name is Lavinia Lemons. She is so funny, and I want to make her have just the nicest time!"

For sure enough, the day before Betty had found her mother in the milk house among her pots of yellow cream. "Mother," she had said, "may I ask Lavinia Lemons to the picnic?"

Mrs. Miller had looked surprised, but one glance at the earnest eyes, with no shadow of doubt in them, checked the hasty refusal on her lips. "Children left alone choose as angels choose," she murmured, as she nodded an assent.

And so it happened that little black Lavinia had joyfully accepted the invitation, and bounded into the little cabin at home to tell the news, which she did standing on one foot. Her mother stopped washing and looked straight up at the glad face so dear to her. "What I tell you, chile? ef you is jes' kind, and keeps on loven' de chil'en dey'll *all* lub you, sure," she exclaimed. She continued her washing, but she was a wise woman, and meant that "Vinnie" should not have her pleasure marred by not having as good a lunch as the other children.

"Can I go?" asked little G. Washington.

"No," said his mother, bristling up importantly; "dis am a pickparty, chile." Lavinia's tender heart smote her as she saw his face fall. "Never min'; I goin' tell you all about it."

"I'd be turrible good," he urged, drawing nearer his sister.

"No," she said firmly, looking the other way, for the melting brown eyes were looking pleadingly into hers. Here a small brown hand gently smoothed her cheek: "I won't say a word all day, 'nd I won't eat a thing—'deed I won't." But the very idea of the good things at that picnic made the little red tongue come from its hiding place; and he swallowed, looking so eager that Lavinia laughed outright.

"Well," she said slowly, "maybe Betty wouldn't care;" but a warning glance from her mother sent her out of the room.

* * * * *

The air was fairly crisp with morning brightness, and the birds were singing with all their lusty little might. A thousand dewdrops shimmered and sparkled in the sunlight, like so many jewels on the wet green leaves, as a tender breeze stirred them.

Betty and Star, trudging down the lane with their basket, containing their dinner and dolls, between them, keenly felt the beauty of the summer day. To Star, used only to the well-

laid-out streets and brick houses of the city, the joy and brightness of this morning in the country was almost oppressive; she could have wept, she did not know why.

But common-sense Betty broke in upon her sadness here, by dropping her side of the basket and grabbing the noble Lady Araminta, who had taken advantage of the geography cover flapping up and down to escape from England, and was just airily flitting over the hedge, on a stiff passing breeze, when Betty caught sight of her and happily stopped her.

"Perhaps," said Star, "she got tired living in England all by herself, or perhaps she didn't want to be married to the boy doll."

Betty did not laugh at this sally. Instead she crossly retraced her steps to see if any more of her captive family had deserted her. Poor Star felt much abashed that her effort at being entertaining was not better received; still, she made another effort. "It was awful kind in your pa to bring me out to your house. I wish he could have brought little Boy Blue and Bo Peep."

Betty's heart melted at once. "Who are they?" she asked, much interested.

"My little brother and sister; you would like them so much—they are so little and sweet," Star replied, her face beaming with love for the little ones at home.

"Can't you bring them out here some time?" asked Betty. Then she added wistfully, "I wish I had a little brother and sister."

"Oh, no," said Star, "they are too young; but my auntie said you must come to our house and spend Christmas."

At this Betty clapped her hands with delight, and in doing so, let the slippery Lady Araminta out of her book again; and this time the willful beauty bounced right toward a yellow mud puddle a short distance in front of the children.

And indeed it might have been that the wedding finery had all been ruined, if it had not happened that little Lavinia had come to the cross-roads just in time to catch her as she hovered on the brink.

(To be continued.)

THE SERMON ON THE MOUNT.

ANNIE RIX MILITZ.

V. SALVATION FROM ANGER (*continued*).

And whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

The Christ instructs us to call no one a worthless or common fellow (*raca*) or a fool. In the eyes of God, all are equally precious, wise, and divine. One who views his fellow being as a body of flesh, or a mortal creature, makes a mistake, and is apt to fall into confusion and blindness because of his ignorance. He is liable (in danger of) to make a wall which will keep him from his divine inheritance, if he thinks a man a fool. The Pharisees thought Jesus a fool, and, by disregarding his words, missed their opportunity. Call no one a crank or a fool because you do not agree with him. The wise man listens quietly to all, without prejudice or contempt, and is not hasty to accept or reject, seeing that there is some truth back of every statement that can be made, and knowing that from those who are sincere and earnest in their search for Truth, the error will fall away for very lack of nourishment.

So, also, never deem anyone outside the pale of salvation. No one is worthless; nothing can equal the value of the immortal soul, which is the true Self of all them that men have called "*raca*."

The judgment, the council, and hell fire are three symbolical terms used to indicate three stages or states of mind, the result of holding false thoughts in the heart. The first word refers to a common court which the Jews had, consisting of twenty-three men, which had the power of sentencing men to death either by beheading or strangling. The second is the Sanhedrin, consisting of seventy-two men, before which the highest crimes were tried, and which alone had the power to put to death by stoning, considered more terrible than the other death penalties. The third is *gehenna*, a

valley without the walls of Jerusalem, in which a fire was kept burning continually to consume the refuse of the city, the carcasses of beasts, and the unburied bodies of criminals who had been executed. All these words are used allegorically by Jesus, and do not refer to places to which one is going after death, but to experiences which men are going through all about us because of uncontrolled passions, and from which Truth our savior has come to deliver us.

23. Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee;

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Since the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth, and not in temples made of stone, therefore the altar here referred to must be spiritual and not material. That altar is the heart, the within, and the gifts we bring to our God are all our desires, thoughts, prayers, deeds, sacrifices and joys. By offering them to the Great Good we identify ourselves with it and draw down upon ourselves the harmony, joy, peace, life, and health which are the kingdom of heaven. Why is it that many have brought their gifts so often to God, and apparently have not been accepted? They have given away in charity hundreds of dollars, and yet suffer poverty; they have prayed many prayers, but see little return. It is because they have not studied the Master's instructions closely enough; for he has given a perfect guide into the right life, and somewhere along his sayings we shall be sure to find the key that will solve every puzzle that lies in human experience.

Right in these two verses lies one of the solutions to the oft-repeated questions, Why is not my prayer answered? Why are my treatments so ineffectual?

When you enter the silence to commune

with your Good, and suddenly remember that some one is angry with you, or has something against you, first go and be reconciled with thy brother; then return, and all will be well.

Here Jesus shows that it will not do to have anyone angry at us. No matter how little cause they have for their stand, our part must be done toward bringing forth the true reconciliation. "But suppose they will not be conciliated?" says one. There is no such thing as failure with the true Love. Be as fervent about that, then, as you have been in other things. Pray to God; all things are possible to them that believe. The inharmonious wall of your brother's anger or revenge must be pierced by your all-conquering love. One enemy reconciled becomes a mighty host to carry you into higher and greater realization of the divine kingdom here.

Reconciliation commences in the heart, and when one's love and desire go out to another for harmony and peace between you, often the Spirit brings back the sweet assurance that it is done, even when that one is over seas and far away from personal communion; such is the power of right thinking.

25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The adversary (literally, *opponent-at-law*) is the accuser, sometimes called Satan, disease, pain, condemnation, affliction, death, etc.

This instruction of *agreement* is given us by Jesus Christ in order to escape from our adversary and not become slave to or subject of the evil, as would result if we should oppose it. Here is taught one of the great tactics of the Spirit, the wisdom of the serpent combined with the harmlessness of the dove. Many an evil is escaped through ignoring it, or not caring about it.

But wise is he whose nonresistance is grounded upon knowledge of what is real and what is false. He does not fight evil, seeing it would be as a man who fights shadows and wars with darkness. Wisdom teaches her children to scatter the darkness by bringing in the light, and to overcome evil through not resisting it.

Your adversary is not necessarily an enemy. Your accuser may be your best friend. He perhaps accuses you of selfishness, deception, impurity, or some other false trait, and it may seem to you most unjust. But do not resent it. Ponder it in your heart, and you may discover some subtle error which has hitherto been too concealed to be visible to yourself. By your nonresistance you may be delivered from some secret foe. "A man's foes are they of his own household."

Had this trait been left to increase it would finally have brought you under the Mosaic Law ("the judge"), and you would be delivered up to the "officer" (experience), and be cast into bondage of mind and body, like to a prison house.

There you would remain until you had paid the last farthing,—that is, until the cause of your bondage, certain false thinking, had been completely canceled and replaced by true thoughts. It is always Christ (the Truth) that pays the last farthing, and frees one finally from the clutches of the law. "If the Son, therefore, shall make you free, ye shall be free indeed."—John 8:36.

(To be continued.)

THERE are great truths that pitch their shining tents
Outside our walls; and though but dimly seen
In the gray dawn, they will be manifest
When the light widens into perfect day.

—Michael Angelo.

"LIVE truly, and thy life shall be
A great and noble creed."

INTERNATIONAL BIBLE LESSONS.

URSULA N. GESTEFELD.

November 4.

Jesus, Lord of the Sabbath.—Mark 2:23-28, and 3:1-5.

GOLDEN TEXT: The Son of man is Lord also of the Sabbath.—Mark 2:28.

For many generations the Sabbath day has been considered a time in which no work should be done, because the Fourth Commandment reads, "Remember the Sabbath day to keep it holy. . . . in it thou shalt not do any work, . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Many generations have kept the letter of this commandment religiously, believing they were obeying and honoring God by ceasing from their ordinary vocations one day in seven. According to this letter and their belief, it is not lawful to do on the Sabbath what might be done in any of the six days. But Jesus points out that it is lawful to act according to our needs on that day, and to do good on the Sabbath also.

The letter and the spirit of a truth—of a law—are always in accord. But if we miss the spirit—fail to see it, and grasp only the literal letter—our view of the letter will fail to accord with the spirit. The letter always needs interpretation, because the spirit is what gives it its meaning, or life.

So the Pharisees (those who have only the letter) fail to truly keep the Sabbath themselves. They "sit in Moses' seat." Moses (spiritual perception) alone sees and grasps the spirit, and leads one out of the bondage of the mere letter. They "bind heavy burdens and grievous to be borne, and lay them on men's shoulders."

The spirit of the fourth commandment reveals the nature of creation and the law which governs it. This law we are to obey, that creation may be finished with us.

God *creates* six days, and rests on the seventh. The Lord *makes* in six days, and rests on the seventh.

The Divine Mind goes forth in expression till fully expressed, which is in six days, or de-

grees, the sixth being the fullness of expression. This fullness is man, the image of God, or the Lord. Expression being complete, God rests.

Creation is finished by the Lord directly, and by God only indirectly, as God works *through* the Lord. The making must follow the creating. This fullness of expression—man—must be manifested. What man is, must be made manifest. This process of manifestation is the Lord's work, which has its six days, or the six stages of self-consciousness (living soul.) When the seventh stage or day is reached, the Lord rests; for the making is finished, the soul is fully developed, perfected.

The perfected soul is the Christ manifest in the human Jesus,—the Son of man. Through this unity "the Son of man is Lord also of the Sabbath."

The Sabbath day for us is the time when we see the demonstration of being, the manifestation of what we are as spiritual beings imaging God. We should keep it holy, for it is hallowed and sanctified.

This demonstration, whether in great or less degree, is the appearing of that which was hidden by fleshly beliefs; and healing is always the appearing of the spiritual quality of soul, in which is no evil, no disease, no imperfection. It appears when the obstruction is removed. We do our work of removing obstructions in six days and rest on the seventh—at the time when the Divine appears. If we do our work, that of the seventh day is sure to follow. "Not I, but the Father who worketh in me."

Truth heals. The truth of being casts out our errors of belief about it, and heals the wounds resulting from their friction in the soul. But we must stretch forth the hand to receive it. We must "stand forth" from among those bound by the letter, that we may receive the ministration of the spirit. Then we shall be "made whole." Until we do this one hand is withered. We need both hands—both the letter and the spirit—to truly, wholly keep the Sabbath.

November 11.

The Twelve Chosen.—Mark 3:6-19.

GOLDEN TEXT: I have chosen you, and ordained you, that you should go and bring forth fruit.—John 15:16.

Verse 6. Those who have failed to find the

spirit, and have only the letter which they misinterpret and misapply (Pharisees), will seek to destroy that revelation and its revealer. So it is often wise to withdraw from them and work for those who are willing to receive its benefits. It is universal in its power and in its application. It will heal all nations. A multitude will yet come to the spirit of religion from all the four quarters of the globe, when they have the ears open to hear, and the eyes open to see, the work of the spirit.

9. Those who, through endeavor to "let the same mind be in them that was in Christ Jesus," have helped to uncover the harmony of being in others (healing), will be likely to have others "throng" them. "Isn't that wonderful?" "How did you do it? Tell me how to do it!" they exclaim. And they "throng" and "press" and wonder at and admire the one who *only helped*, instead of the power that did the work, perhaps. It is better to have a "small ship," and get away from the personal admiration that may lead to a personal worship and so to a bondage for both the worshipers and the worshiped.

They need to recognize and worship the Christ, the Divinity of being; to discriminate between the flesh and the spiritual entity—the letter and the spirit. They need to see the perfected living soul which is ruler over all the "ills of the flesh," and to say "Thou art the Son of God."

13. This perfected soul goes up a mountain and calls unto it all who are willing to climb. Unless they will climb they cannot be with him. Such self-consciousness is mountain-high as compared to sense-consciousness. But the one who can climb and be with it but a short hour, is ordained by that contact to go forth and preach; and he will have power to "cast out devils" and "heal sicknesses," for its power will go with him.

Let us once come in touch with the divine in ourselves, recognize and remain loyal to it, making our best endeavor to be pure, clean, and true, in thought, word, and act, and the healing power and presence goes with us wherever we go.

19. The twelve disciples of Jesus are the twelve component parts of our nature, and one of these is the betrayer. They go "into an house." They enter into that state of consciousness which is the house or soul's habita-

tion at any given time. They have to do with all experience, for experience belongs to the human nature. They attend the "miracles," witness the casting out of errors (devils and unclean spirits), the healing of the sick (overcoming their consequences), and the raising of the dead (raising the higher quality of soul from the dead past).

The merely human quality of self-consciousness will always be betrayed by its Judas,—mortal sense,—which will always sell it for a price. But when it is united to the divine soul, that divine will always rescue and redeem it, while its betrayer is self-destroyed. "And Judas went and hanged himself."

November 18.

The Sermon on the Mount.—Luke 6:20-31.

GOLDEN TEXT: As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

The Sermon on the Mount is the declaration of what is seen from a higher than the ordinary point of view. Up above the plain the horizon is wider, and includes more than can be seen from below.

20. "He lifted up his eyes on his disciples" when he spoke the comforting words. Do we lift up our eyes that we may truly see? Do we lift them up above our personal sense and personal feeling, to the impersonal truth, that we may see and declare it only? Till we can do this we cannot see who are the truly "blessed." It is the poor—the "poor in spirit"—who have the kingdom of God instead of the kingdom of self. Those who follow after the impersonal truth, the eternally true, and for its own sake, regardless of the amount of climbing they may have to do, are the poor in spirit, because they see that the amount they at present are conscious of is but a very small part of the infinite all.

Those who continually declare, "We've got the truth," need to see the meaning of this beatitude. The ocean was never yet put in a pint cup; and in our present state of self-consciousness we cannot hold "the truth"—only as much of it as our capacity can receive. But because of what we can and do hold, we are with it, it is with us, and works through us to make God manifest; and our kingdom is truly the kingdom of God, not the kingdom of mortal sense, which we abdicate.

21. It is blessed to hunger after truth and its

righteousness now, as we cannot if any belief contrary to it satisfies our appetite. The hunger—the desire—brings the supply. *We shall* be filled. There is no doubt about it, and we should have no doubt. But we do not truly hunger till our desire for it is stronger than our desire for anything else. Not till we "leave all to follow" can we be filled, or find satisfaction for our souls. When we have laid down all, we shall have everything worth having. Our weeping shall be turned to laughing, our sorrow over the temporal things to joy over the eternal things.

22. See the grand meaning in this passage. When men "reproach" you, and "separate you from their company, and cast out your name as evil," ye are blessed? Not necessarily. When this is done "for the Son of man's sake," you are blessed. Here again we have the work of the Pharisees, the action of those who, having only the letter without the spirit, are bound in the bondage of their own making. Everyone is to bring forth his son and God's son—his own highest self-consciousness, which is also the divine self-consciousness. If we have generated this quality even in a degree, it will free us from the bondage of the misunderstood letter; of the disposition to say "He speaks error," when some one says six and four are ten, and because we say five and five are ten. The spirit of the two statements is identical; the letter differs.

"Blessed are ye" when, seeing the truth that one eternal Principle runs through creation, and everything in it, from beginning to end, you declare that truth as the spirit giveth utterance, instead of as some other one says it. If your name is cast out as evil in consequence, "rejoice and leap for joy." It is proof that what you say is true, and that its truth is contending with the mistakes and blindness and bondage of the Pharisees. Do not look for their commendation as your reward. Even if you had it, the reward would be very small. It is great in heaven, in that higher soul, that peace and power of which you are becoming possessed.

24. Those who are rich, who have plenty already, have "received their consolation," and have nothing to grow to or to which to look forward. They have no longer an ideal; the infinite is shut from their vision. Being as yet

only finite in soul, they can contain only the finite.

Those who are full, who do not hunger for more, will be forced by experience to enlarge their capacity to receive; and then they will hunger, for they will no longer be satisfied. Those who laugh with the joy of the hour, the joy which springs not from the eternal, but only from the personal sense, will some time mourn and weep; for experience, that angel in disguise, will turn that kind of joy into mourning, that they may desire and find the true and eternal—find the peace of God which passeth understanding.

26. Beware when all men speak well of you. It is evidence that you are conforming to their pattern instead of to the divine. The honest and fearless soul, the one who, having a glimpse of the true ideal, endeavors to be, rather than seem, will always be misjudged by some one. Lack of knowledge and consequent misjudgment inevitably provoke unfair criticism. Look out for yourself when everyone commends you. There is danger of personal pride and vanity that will shut you out from the kingdom of God. Condemnation of men is more stimulating to the growing soul than commendation. The commendation of the Almighty often wears the face of human condemnation.

27. Love is God. In proportion as we love with the divine Love we manifest God. This sun shines alike on the just and the unjust. It is no respecter of persons. Then why should we respect persons, and say "I love this one, and I hate that one because he is my enemy"? If we *let* the divine Love work in and rule us, we shall have no enemies. A feeling of enmity in ourselves externalizes as enemies. Only some realization of this kind of love and its power, can destroy the human feeling of enmity, which often acts as animal ferocity.

Return the word of love for every word of hate. Look into your own soul, and say with the voice of Love to every animal and lower human impulse, "Peace; be still!"

29. Whoever thinks to do us an injury, injures only himself. "Whatsoever a man soweth, that shall he also reap." Every attempt one makes to hurt those protected by the consciousness of the divine Love, reacts upon himself. The one so protected can never be robbed, for he will not set a false value on material possessions; and no matter how or when

these take their flight, he has the real treasures which no one can take from him.

31. The whole Law and Gospel is summed up in the Golden Rule. If we make it our rule of thought and action—and if we make it our rule of thought, the action will take care of itself—we shall come into possession of the heavenly riches and kingdom which, intellectually, we know we inherit as sons of God. Possession is more than intellectual knowledge.

November 25.

Opposition to Christ.—Mark 3:22-25.

GOLDEN TEXT: He came unto his own, and his own received him not.—John 1:11.

1. God as the Creator, the eternal Principle, is the beginning of all things, which are related to Principle as a chain of effects are related to the primal cause. The action of God, the operation of Principle, is the Word.

2. This Word, the *Logos*, or emanation from Deity, is "in the beginning with God," necessarily, as creative power must be with and inseparable from the Creator.

3. All things are made by it, as it is focalized in the Lord,—that image of God which is its embodiment and our eternal individuality. Without him nothing is made, and making follows the creating by God.

4. In this eternal Lord—our changeless being—is life, for cause sustains the effect it produces. And the life, the Principle of our individuality, is the "light of men"—of all personalities—and constitutes the divine quality in them.

5. But this light of divinity which shines in the darkness of sense-consciousness is not comprehended by it; neither indeed can it be. The sense soul—the Adam soul—needs a mediator and interpreter.

6. There was—and always may be—a man sent from God, whose name was—and always may be—John (the gift of the Lord).

7. He comes as a *witness of the Light*, as one who sees that the eternal and changeless individuality which images God, is the true being. A witness is necessary to testify to the truth unknown to others—to those who "sit in darkness." With his eye fixed upon it he declares that which he sees. Others through him may know of it.

8. But the witness of the Light is not that

which he beholds. He will grow to be what he sees. "First the blade, then the ear, and then the full corn in the ear." For it is the awakened soul that sees it and bears witness.

9. The true Light is in every soul; for there is but one Lord, one individuality for us all. It shines for all, but it cannot illumine the soul while "the darkness comprehendeth it not." If we hear the testimony of the witness, and then seek for the corroborative testimony of the witness within ourselves, "old things are passed away and all things are become new" in that Light.

10. The world was made by the Lord, and the Lord was—and will be—in the world as the Christ. "The first Adam was of the earth, earthy; but the second Adam is the Lord from heaven." But the world—the personal sense about the world and materiality, the soul's lack of perception and understanding—knew him not, and can never know the Lord or the Lord's Christ.

11. Yet the *Logos*, both as Lord and Christ, comes unto its own, though they receive him not. For we are "the Lord's own," from the least even to the greatest. And "we are bought with a price"; we are ransomed and redeemed from the bondage of mortal sense when we pay it as the price of spiritual illumination.

There is not one soul so lost, so darkened to the light of its own individual being, so unable to receive that light which illumines and shows "the way, the truth, and the life," but that some time, some way, somewhere, it shall not only receive, but embrace—hug close—that Christ which saves the world to its divine use and end.

The soul that is driven or led to receive this Light has power to *become* the Christ.

KEEP thy heart with diligence; for out of it are the issues of life.—*Prov. 4:23.*

PRESUMPTION.

A grain of sand that fain would stay
Resistless ocean's power;
A drop of rain that dares to say,
"I am alone the shower;"
A firefly claiming through the world
The source of light to be;
A little mind that seeks to hold
And gauge Infinity.

—*Charles S. O'Neill, in Donahoe's for June.*

TRUTH STUDENTS' ASSOCIATION.

The first meeting of the friends of Unity for the fall of 1894 assembled in Hall 210, Masonic Temple, Chicago, on Wednesday, October 3, at 3 P. M., Anna W. Mills presiding.

After a few moments of devotional silence, and the singing of the harmonizing strains of "Omnipresence, Omnipresence, Manifest Thyself in me," Mrs. Mills addressed the meeting by first referring to the interval since the last meeting, and reminding us that the period of separation was not in reality a separation at all in spirit; nevertheless the reunion in person was all the more delightful for having the vacation, which only increased the zeal for a more general awakening to the need of our showing our faith by our works.

She then spoke of the power of the word, explaining the manner of man's ability to mold and shape his own destiny by seeking the knowledge that insures freedom from all evil and from every obstacle that could stand in the way of his progress, and from every cloud that could darken his pathway, and urged upon us the great need of arousing the world that dwells in darkness because of the ignorance regarding this inherited right of man to control all beneath him.

After this preliminary talk, which could not be reported in full, Mrs. Mills suggested the organization of a "Truth Students' Association," which had been in contemplation for some time.

This proposition met with an almost unanimous response of approval, and without further preliminaries the meeting proceeded to elect Mrs. Anna W. Mills president, Mrs. F. M. Harley first vice president, Mrs. E. Marion second vice president, Mrs. Jane W. Yarnall secretary (with power to choose an assistant), and Mrs. Mary Pratt treasurer.

The meeting was then considered under the auspices of the "Truth Students' Association of Chicago," but more than ever a Unity meeting, as it invites and embraces *all* students of Truth, regardless of schools, creeds, or personality.

Mr. E. J. Castle was called upon, and spoke very feelingly of the peace on earth and good will to men this spirit of unity gives birth to, and the need of each one speaking the words of truth *from knowledge within*, and not from what some one else claims to know.

Mrs. Marion spoke of the pleasure and profit

to all concerned in this united movement for the redemption of the world, and also of the pleasure it gave to note the growth of all the friends of Truth since the last meeting, and the beauty of moving forward and upward, which is always progressive.

Mrs. Sarah Wilder Pratt spoke of the many evidences of good that is being accomplished by the quiet, silent working of the spirit of Truth, and the great privilege we enjoy of being instruments through which the Truth is made manifest.

Dr. Yarnall was called upon, and said the world was looking to Scientists for proofs of the claims they make, and that we should be more active in showing our faith by our works; that if we possess the knowledge that heals, we must do more to let our light shine upon the dark places. The world that knows not the Truth, has a right to see the proofs of Science; that theories have not been wanting, but more and greater demonstrations are needed. He then proposed that we should appoint a week of healing, for which no stated charge should be made; that a corps of experienced practitioners should volunteer their services, with several on duty from 10 A. M. till 2 P. M. each day during the week, admitting one patient at a time.

Each patient should come expecting the one treatment to heal—as with the concentrated power of a number of minds it *has been* demonstrated that instantaneous healing can be accomplished in many cases. A basket for the voluntary contributions of patients will be placed at the door, and the money so contributed will be used to defray expenses.

This proposition met with the hearty approval of all present, and a committee to carry out and perfect the arrangement was at once appointed, consisting of Dr. Yarnall as chairman, Mrs. S. W. Pratt and Mrs. Anna W. Mills.

Dr. Yarnall also recommended a week of lectures by the different teachers and speakers, conducted on the voluntary plan, for the purpose of increasing the interest in this most important theme which so concerns the whole human family. This proposition for a week of lectures was left to be acted upon hereafter.

After the collection was taken the meeting adjourned to meet the first Wednesday of November, closing the exercises by singing "Faith in Omnipotent Life."

JANE W. YARNALL, *Secretary.*

NOTICES.

TRUTH STUDENTS' ASSOCIATION meets in Hall 210, Masonic Temple, Chicago, the first Wednesday of each month, at 3 P. M.

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.

Lovingly, ESTHER MARION,
52 Oakwood Ave., Chicago, Ill.

MRS. ADELE C. KURTZE, Spiritual Scientist and teacher of spiritual development. Special success with belief in nervous debility and despondency. Will give parlor instructions, either singly or in course. Residence 3119 Indiana Ave. At home 11 A. M. to 2 P. M. Office, 318 Dearborn St., Room 200, afternoons.

MRS. SARAH WILDER PRATT will be at her home, 2919 Indiana avenue, teaching through the autumn. She will receive patients into her home during that time.

MRS. H. H. FARNSWORTH has begun a noon-day healing service at 317 Columbus Ave., Boston, every day *except Sunday.*

DR. and MRS. YARNALL receive patients daily from 10 A. M. till 3 P. M., at 2450 Michigan avenue, Sundays and evenings by appointment. Arrangements can be made for lectures or classes in other cities by correspondence. All correspondence should be addressed to 2501 Michigan Ave., Chicago.

Do not be sick or troubled when there is help for you. I am an instrument through which God will work and send health and happiness to you. Price according as the Spirit directs patient.

Direct MRS. LEE LARISON, Golden, Colo.

SUNDAY SERVICES.

Chicago, Masonic Temple, Hall 210, 11 A. M. Anna W. Mills, speaker.

Boston, 3 Boylston Place, 3 P. M. Helen Van-Anderson, speaker.

Birmingham, Ala., "Unity Home," 1921 Park Ave., 3.30 P. M. Woman's Meeting, Thursdays, 3 P. M.; Parlor Talk, Fridays, 7 P. M.

NOTICES of Sunday services everywhere will be given in UNIVERSAL TRUTH if we are authentically kept informed regarding them.—ED.

A WEEK OF FREE HEALING.

A rare opportunity will be offered to those desiring help either for sickness, ignorance, or misfortune. Beginning Monday, November 5, and lasting for seven days, from 10 A. M. until 2 P. M., at Hall 210, Masonic Temple, a company of earnest and faithful workers will unite as one, and, gathered together in His name, will give the entire week to answering the demands of all who come for help. Let each one who reads this notice spread the glad tidings. All practitioners are invited to register as helpers among the workers, sending their names to office of UNIVERSAL TRUTH, stating what days or parts of days they can give to the work. We invite those of other places who cannot be with us in person to be with us in thought during the entire week, as we would like to have this spirit of unity girdle the earth in manifest joy and gladness. A week of lectures on the Christ Method of Healing and Philosophy of Life is being arranged for, to be given by different speakers. Date will be announced later. Committee, Dr. Wm. Yarnall, Sarah Wilder Pratt, Mrs. E. Marion, Anna W. Mills.

To have once acted nobly seems a reason why we should always be noble.—*George Eliot.*

THE path of the just is as the shining light, that shineth more and more unto the perfect day.—*Prov. 4:18.*

THINK joy, and joy will hear you—

For thoughts are always heard;

And it shall nestle near you

Like some contented bird.

—*Ella Wheeler Wilcox.*

Extracts from Letters.

LAWRENCE, KAN., October 1.

Dear Mrs. Harley:—I wish to tell you of my visit to Topeka, so that you may let our great band of truth-seekers know through the columns of your magazine what a flourishing society has been organized by Mrs. Morgan, who seems to be thoroughly appreciated by her students. I arrived at Lawrence on Saturday, spoke to the class here on Sunday, and felt that I had really begun my ministry of the gospel of freedom. I have been very cordially received, and find a class "away up" in spiritual unfoldment. The lady with whom I am staying for the present, is one of those faithful "little ones" who are faithful "in the least," consequently of large growth. She is an "every moment" joy to me, and I can praise the Spirit with a full heart that my "lines have fallen in pleasant places." Last Tuesday I went to Topeka, and on Wednesday Mrs. Morgan's large and interesting class filled her pleasant parlors to welcome me and to hear from my lips, also, the word of the Spirit. The class is a large one, and quite devoted to their earnest and efficient teacher. I must confess that I was surprised at so large a gathering, and take it upon myself to let it be known wherever Truth has its loving adherents, that Topeka is not behind any place in this respect. As for myself, I make *no plans*; I simply obey. The Spirit is my guide; "He leadeth me." It is well to always keep our eyes *above* the level. Yours in Truth,
SARAH ELIZABETH GRISWOLD.

"I AM growing marvelously in my perception of Truth, and in ability to feel it and *act* it toward people who seem born only to try one. I cannot tell you how I rejoice in this and the firmness of mind which has come to me. Things that used to break my heart, almost, have ceased to be burdens, or to be painful. The change in me in the last two months is almost beyond anything I ever hoped for, knowing myself as I did. I see that *earnest desire* for purity is a mighty provocation to the *becoming* perfect. . . . Fear and wavering have given place to a trust that seems unlimited. I realize 'the All' as never before, and there is nothing to do but trust it. The at-one-ment is fast being made in my consciousness, and I praise my God all the day long. . . . A love has been born into my soul that 'worketh no ill to its neighbor.'"
A.

Do not fail to send me October UNIVERSAL TRUTH. I have seen it and think it a splendid number, particularly "Healing Paragraphs" and Mrs. Mills' "Righteous Willing." I have just had an experience similar to hers with the crystal globe. I was gazing into a placid lake, with earth and sky reflected therein, when a light wind springing up set the water in motion and the reflection vanished. The beautiful sky was above us still, but the disturbed water could not reflect it. It came to me that what I saw in nature was a symbol of the real. To reflect God (Good) we must be in a peaceful, harmonious state. When angry or disturbed we reflect *nothing*. . . .
M.

"I WOULD like to personally thank Mrs. Yarnall, Miss Cady, and 'Élève' for what *they especially* have done for me. Would I could place their books in the hands of all my friends!"
MRS. D.

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.

ONE of the most excellent books of today—a work blending historical facts and Divine Science teaching in a most acceptable manner—is "The Life of Jehoshua, the Prophet of Nazareth," by Franz Hartmann, M. D., author of "Magic," "Paracelsus," "Secret Symbols of the Rosicrucians," etc. This writer is too well known to require testimonial comment. In the "Life of Jehoshua" he does not detract one ray of glory from the historical, divinely human personage; he gives the reader a clear view of the true Savior, the individual Redeemer who is to be found only within everyone's own nature. The book from first page to last is wonderfully interesting and truly instructive. Like all of this enlightened and gifted writer's works, it is sure of a warm welcome in every home where intellects are expanding into perceptive knowledge. Cloth only, price \$1.50.

"The Bottom Plank of Mental Healing," by Eleanor Kirk, is one of the brightest and most helpful booklets now published in metaphysical literature. Although only a small book of forty-seven pages, it is full of common-sense practical talk destined to appeal to everyone's reason and perception, because it is so straightforward and to the point. The price of the book is the nominal sum of 25 cents, but its value as a helping hand on the upward way is beyond price.

"Born of Flame."—How glad all thoughtful readers must be that many of our recent works of fiction are now written so as to unfold Truth germs within their deeply interesting plots and their fascinating incidents, which will, early or late, be transplanted into mental soil and bear rich harvest of thirst for more. Such a novel is "Born of Flame," a Rosicrucian story by Mrs. Margaret B. Peeke. In this book there is just enough of occult mysticism commingled with narrative to hold the attention of the reader without weariness on either line, while it unconsciously stimulates the appetite for more of the knowledge half hidden, half disclosed, in the folds of its novel dress. Made in cloth only, price \$1.25.

We have constantly on hand a full assortment of the famous "White Cross Library," by Prentice Mulford. The following are the subjects. Single numbers 15c. Bound volumes (12 numbers) \$2.

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Vol. II. Some Laws of Health and Beauty, Mental Intemperance, Law of Marriage, The God in Yourself, Force—and How to Get it, The Doctor Within, Coöperation of Thought, The Religion of Dress, The Necessity of Riches, Use your Riches, The Healing and Renewing Force of Spring, Positive and Negative Thought.

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Vol. IV. The Use of Sunday, The Drawing Power of Mind, Grace Before Meat—or Science of Eating, The Source of Your Strength, What We Need Strength For, One Way to Cultivate Courage, The Material Mind vs. the Spiritual Mind, Marriage and Resurrection, Immortality in the Flesh, Faith—or Being Led of the Spirit, Some Practical Mental Recipes, The Use and Necessity of Recreation.

Vol. V. Mental Tyranny, Spells—or The Law of Change, Look Forward, Thought Currents, Healthy and Unhealthy Spirit Communication, Uses of Diversion, Regeneration—or Being Born Again, Lies Breed Disease—Truths Bring Health, God's Commands are Man's Demands, About Economizing our Forces, God in the Trees—or the Infinite Mind in Nature, What is Justice?

Vol. VI. Woman's Real Power, Love Thyself, About Prentice Mulford, Mental Medicine, Prayer in all Ages, The Attraction of Aspiration, Cultivate Repose, Good and Ill Effects of Thought, Buried Talents, The Power of Honesty, Confession, The Accession of New Thought.

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"Between the Lines," by Hannah More Kohaus, is a book that no Truth seeker can afford to be without. It explains in clear and unmistakable language what most teachers leave for the pupil to conjecture. Its deductions are from *Principle*, and are self-evident. It teaches you to believe a thing because it is true, and not because some one says it is true. A careful study of it will reveal to you its inestimable value. Made in paper only, price 50 cts., postpaid.

A LADY writes: "Will you kindly send me 'Between the Lines,' by Hannah More Kohaus, which must be a grand book, if like all I have read from its beloved author. I hunger and thirst for everything which comes from her logical, transcendently clear mind."

"Practical Healing for Mind and Body," by Jane W. Yarnall, is considered by scores to be *the book of books* in metaphysical literature. It is being called for from all over the world. It does what it claims to do,—viz., gives clear, simple, practical directions for obtaining Health. It teaches you how to heal yourself, and also how to keep well. It should be the daily companion of everyone seeking health for either body or mind. Made in cloth only, price \$2, postpaid.

A GENTLEMAN remarked that if every clergyman in the land would own and study the book "Practical Healing for Mind and Body," there would be less need of long vacations and less complaining of physical ills among the profession, providing they were willing to practice the righteous law it promulgates.

A JUDGE in the legal profession writes: "I have never read a book in my whole life that was so full of righteous law expressed in unanswerable logic as the book 'Practical Healing for Mind and Body,' by Jane W. Yarnall."

"Out of Law into Gospel," by Sarah Elizabeth Griswold, is becoming one of our most popular books. It gives some of the most profound statements of abstract Truth in a story of daily life; in other words, it teaches us how to live, both to the glory of God and the weal of man. It is made in paper only. Price 50 cts., postpaid.

THE author of "A Slumber Song" writes to Mrs. Griswold: "My first impulse after reading your beautiful book was to write and tell you at once what a wonderful help it was to me, and how greatly I enjoyed it. It is impossible, of course, for words to convey to you the full conception of my appreciation; but through Spirit one can realize *all things*, and I know you will in some degree, at least, feel that your words as spoken in 'Out of Law into Gospel,' have left a lasting impression on me. I know of a certainty that you were inspired when you wrote that book, for the thoughts therein expressed glow with a warmth of assurance kindled only by the Divine. Especially is the idea of healing made clear and tangible to the mind of the reader; and your description of health restored to the young man is so vivid that the most negative person (seemingly) must surely be convinced when reading it. Several questions are answered in the book—questions that had often confronted me and that I could not quite understand—and many problems are solved that before seemed so puzzling to me. I only wish I might put a copy of the book into the hands of *everyone living*, that they might also feel the renewing power of its wonderful words."

"The Mystic Gate" and "Flash Lights of Thought," by Mary Robbins Mead, is a booklet that all the people who lack courage should read. White cover, 25 cts., postpaid.

Henry Wood's Books.

This author is not only popular in our own country as a metaphysical writer, but he is becoming world famous. What further recommendations do his books need than that they are working their own way around the world? He has written the following:

"The Political Economy of Natural Law,"—in cloth only. Price \$1.25.

"Edward Burton" (a novel),—paper, 50 cents; cloth, \$1.25.

"God's Image in Man,"—cloth, \$1.

"Ideal Suggestion through Mental Photography,"—\$1.25.

"Koradine Letters," by Alice B. Stockham and Lida Hood Talbot, should be placed in the hands of every young girl now in the bud of womanhood. It is almost a priceless book, so useful is it. Most consistently it emerges from girlhood to maturer life, with its alternate flashes of humor, pathos, and wisdom, that the reader is delighted as well as instructed. Its aim is to teach the young and unfolding mental capacity *how* to think rightly and independently, germinating principles and developing characteristics which will richly endow the soul throughout eternity. It is a book that no girl or woman could read without wanting to be a better woman. Teachers and mothers everywhere should read it carefully. Price \$1.25.

"The Starry Crown Series," by Anna W. Mills, should be in every home, and read and re-read by every person in the home. "Faith and the Angel" is really indispensable to everyone who desires to seek first the kingdom of heaven. Many a soul has renewed hope and courage from the reading of this little book. "He that hath Seen Me hath Seen the Father," and "The Twelve Gates," are beautiful explanations of these texts. "Your Heaven" has just been issued, and is most spiritual and instructive. It contains four chapters,—viz., The Invitation, The Requirement, The Acceptance, and The Abiding. The little books are in souvenir binding, and are 25 cents each. They are beautiful for Christmas gifts.

TRUTH is given not to be *contemplated*, but to be *done*. Life is an *action*. It was thus that He witnessed to the truth. He *lived* it.—*F. W. Robertson.*

"The Story of Teddy."—We cannot have too many books similar to this written by Mrs. Van-Anderson. The author comprehends to the utmost the needs of the children. In her own temperament is manifested their sunny naturalness, combined with a rare fund of spiritual knowledge. To peruse her books or to be in her presence is indeed to feel that "joy is catching." While her thoughts afford amusement for the little ones, she also involuntarily calls to the surface the highest and best characteristics of their natures, creating in each the desire to be good, and causing them to realize that only in this state is found unalloyed happiness.

General ignorance prevails regarding the influence of heredity, prenatal causes, and early environment; this, in common with a lack of interest in the future welfare of the race, engenders in mothers a death-like lethargy. As a result they give but little attention to the cultivation of the inner side of the child's being, when in fact only a knowledge of the laws governing the interior nature can save the children from disease, so-called sin, and every phase of suffering long borne by ignorant humanity. Mrs. Van-Anderson desires earnestly that the children should be taught this truth, and not be forced to learn it through sickness, poverty, and sorrow.

The writer has written several books in which the lesson is presented in fascinating story form,—namely, "The Right Knock," "It is Possible," and "The Cup Bearer." By reading the same in connection with "The Story of Teddy," mothers can instruct their children in a way that will greatly benefit the latter. Teddy, the hero of the special story in hand, is a gay, loving, frolicsome boy, and his own experiences, with those of his companions, not excluding the dog and the kittens, will dimple with laughter the faces of the children who make their acquaintance. Not the least interesting is the mention of the real parrot, abiding in Chicago, who is a thinker as well as a conversationalist.—*Hattie C. Flower, in the Arena, May, 1894.*

CHRIST did not spend his life in trying not to do wrong. I think we break almost all our resolutions not to do wrong, while we keep a large proportion of our resolutions that we will do what is right.—*Phillips Brooks.*

In order to save reading space, we will give a condensed list of a few of our good books.

IT IS POSSIBLE. Helen Van-Anderson. A Story which has religion, philosophy, and love so intermingled as to interest as well as instruct the reader. Paper, 50 cents. Cloth, \$1.25.

AS IT IS TO BE. Cora Linn Daniels. This popular little book is already in its fifth edition. Paper, 50 cents. Cloth, \$1. Satin, \$1.50.

ELIZABETH: CHRISTIAN SCIENTIST. Matt Crim. An exceedingly popular story. Paper, 50 cents. Cloth, \$1.

HOW TO HEAL. George E. Burnell. This author says: "The system of physiological psychology has been known and practiced by the wise and good of all ages." Stiff white paper, 50 cents.

THE PHILOSOPHY OF MENTAL HEALING. Leander Edmund Whipple. Deals with metaphysical problems in their every detail in a competent and masterly manner. Cloth, \$2.50.

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A REMARKABLE EXPERIENCE. This anonymous author has sent out his profound conviction that a new era of spiritual enlightenment has opened, which must destroy the last refuge of infidelity and materialism, and that this era arises from the absolute truth of Christianity, its demonstration being furnished by facts developed through the science of Spirit. Paper, price 15 cents, postpaid.

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FOR we have great joy and consolation in thy love.—*Philemon* 7.

Unity Booklets.

By H. Emilie Cady—"Finding the Christ in Ourselves," 15c.; "Oneness with God," and "Neither do I Condemn Thee," 15c.

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