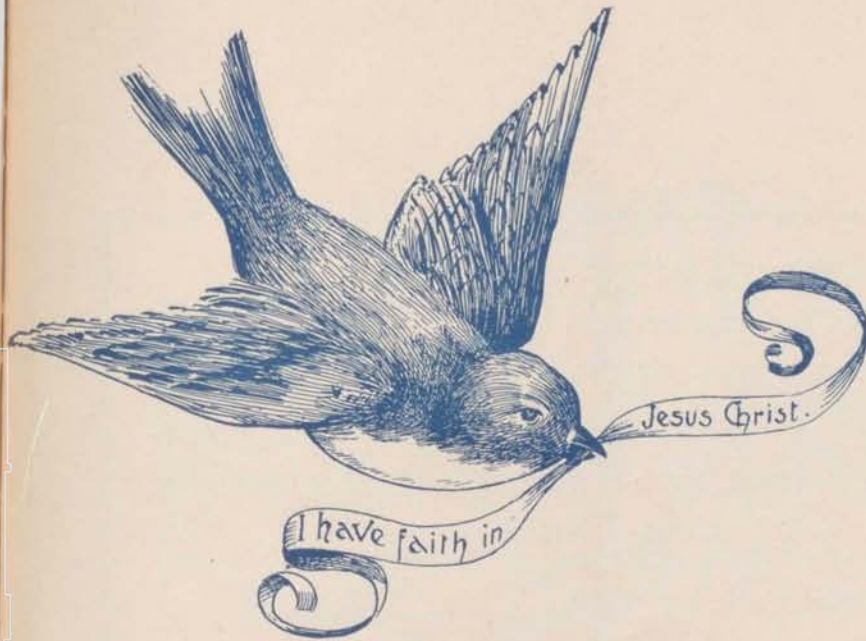


DECEMBER  
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# UNIVERSAL TRUTH

*My Words shall not pass Away.*

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## THE STORY OF A SHEPHERD.

URSULA N. GESTEFELD.

For many years a traveler labored with all his might and strength to live—simply to live and bear the burdens of existence. It was full of pain and sorrow, of unceasing effort, and with suffering as a reward—suffering so deep, so overwhelming as to carve on his face and form the lines which were its own handwriting.

He heard others speak of the puzzle of existence, heard them question everywhere in the effort to find its solution. But it was no puzzle to him. It was very simple.

"Existence for me is the measure of what I can bear," he said; and he wondered at their eager seeking, wondered they did not save their strength for the burden-bearing. He grew old—so old that his back bent more and more under the weight put upon it, and his face was ever toward the ground.

Every morning he rose to his feet only to bend when he took up his load. Every evening he fell down exhausted beside it, knowing that for him there was no respite, that it waited for him through the night.

And as the years went by it was night all the time, even in the morning. With his face al-

ways toward the ground he forgot there was sunshine. He saw only the dark, hard, impenetrable surface on which his feet were planted, and did not know that there was anything different above his head, or that flowers would spring up from the ground did not his feet tread them down and his tears poison the seed.

He forgot that he had companions. He felt alone. All his time and all his effort were consumed in enduring. He forgot that others endured. And his world grew darker, denser, blacker. He longed for the end.

One day when his load was heavier than ever, when he breathed in gasps and his knees trembled under him, when his hands leaned upon them for support, unable even to grope for the way, because all was needed for bearing the load, some one touched him and he looked aside.

He saw another man, bent and old and gray like himself, bearing a load which towered above his own; and the stranger was tottering as if about to fall.

Quickly he put out a hand to hold him up, and the stranger stood more firmly. Quickly he put forth both hands and lifted a part of the



greater load to his own shoulders, forgetting that what was already there was all he could carry; and then he grasped the stranger's arm again and helped him to go forward.

As they went together he was surprised to find that his load was lighter. He was about to stop to find out why—it was so very curious. But just then some one touched him on the other side, and turning to see, he found another burden-bearer whose load was heavier than his had ever been. Struck with compassion, he forgot what he was about to do, and took, instead, a part of the greater load, adding it to his own. He gave this traveler his other hand, and they all went on together; and he began to see how to go around the rough and hard places in the road, and he guided his companions so that they should not stumble over them.

By and by they turned from him and disappeared, but a light was left behind them on either side of him—a light so soft, so mild, it soothed and comforted him. The darkness was all around him on the other side of the light, but it stood between; and his step was lighter, his breathing easier, his back less bowed beneath his burden.

That night when he lay down beside it, though he knew he had to take it up again in the morning, he did not think of his coming toil. The light was still with him.

"Now I will look to see why my load has been lighter," he said. And instead of sleeping he looked, and when morning came he had found.

"It was because I forgot it in helping others," he said.

That day when he went forth to journey, a beautiful white sheep went with him and kept close to his side, and its name was Helpfulness. And he saw many other travelers that day, and he took from every one a part of his burden, and the light that remained with him grew brighter and he could see farther along

the way, for the light was pushing the darkness away from him.

And the next day when he went forth, two beautiful white sheep went with him, and the new one's name was Patience. And many days went by, and when he had helped some fellow traveler and journeyed patiently onward, he always found a lamb added to his growing flock.

And then he ceased to go out of the road to find a resting place for himself. He must care for his sheep, and so he remained with them, abiding in the field through which the road ran. He never left them night or day, but cherished and guarded them tenderly, sleeping less and less that they might not lack his watchful care.

He grew to be so faithful a shepherd that no prowling animal was able to reach and destroy one of the tender lambs. In the darkest night he knew them all, and when he called their names they looked up lovingly.

There were the father and mother of the flock, Helpfulness and Patience, then Courage, Perseverance, Charity, Kindness, Benevolence, Gentleness, Meekness, Generosity, Rejoicing, Faithfulness, and Joy.

Night after night he watched beside them, journeying during the day, minding heat and cold and storm less and less in his care for his flock, guarding them continually.

And one night, seated on the ground, the light he had seen on the road when he first lifted another's burden from his shoulders, shone around him, growing stronger and stronger, brighter and brighter, lighting up the field in which he was abiding; and he saw that he was not alone, for beside him stood the angel Good-will-toward-men.

The angel's beautiful white wings were spread over him and over all his flock. The light covered the whole field and crowded back the brooding darkness; and he saw from all sides imploring faces turned toward the angel, and



all the stars above became pitying eyes looking down upon them.

And the angel smiled and said, "Behold!" And his sheep raised their heads and looked upon those faces and then at him. And as he beheld he felt a yearning to remove the burdens, pain, and sorrow he saw in the faces, to bring them into the light which shone around him, to give himself for them utterly, wholly, if thereby their mourning might be turned into joy, their weakness into strength.

And the angel bent over him and said, "Fear not: I bring you tidings of a great joy,—greater than you have ever known,—for now you can hear the message. You have been abiding in the field watching your flock carefully when it was too dark for you to travel. Because of your faithfulness a Savior is born unto you, which is to be the Savior of all men. And you are to bear these tidings of great joy, to all people."

And the man was bewildered; he did not understand. But the angel smiled and waited.

And suddenly he saw a lamb lying close to his feet and looking up to his face with tender eyes; and it was a new lamb, whiter than the rest, and every sheep in the flock was bowing before it in adoration.

Something burst within him, like a mighty pent-up stream breaking down barriers. Stooping down, he gathered the lamb in his arms and pressed it close, close to his heart; and he knew its name was Love.

Immediately a majestic harmony swelled all about him, a grand chorus of voices chanting "Glory to God in the highest, and on earth peace." Swift-moving pinions flashed about him. Every voice in the universe sang the old-new song.

And as the harmony rose and fell, with the lamb nestling in his bosom, he looked again at the faces, and through them to the hearts they veiled. And he saw their need.

He turned again to the angel, who put forth

a shining finger and touched his heart as he said, "This shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Then poising his great, grand wings, he ascended slowly till he was out of sight.

But the shepherd heard still the vibrating harmony, and the great light still shone around him. Something fell from his eyes, and he saw his own soul. He looked into it as into a house, and saw what dwelt therein.

He saw a man who was old with experience, old and gray with the search for self-knowledge. He leaned heavy upon a staff—the staff of the law. For ages it had been his only help and support.

The man was looking upon a woman, who was young and fair, as if he did not know her. She stood by a manger with her back to the beasts who had fed from it, but who were now lying quietly in their stalls. Her hands were crossed on her breast, her head was bowed, and a light which radiated from the manger illumined her face and form.

The old man stood back in the darkness and looked from the light to his staff and from the staff to the light, shaking his head as if he could find no explanation. But the woman smiled softly and bent lower as the light from the manger grew stronger.

And lying there the shepherd saw a tiny babe with the form of the Son of man and the face of the Son of God; that divine babe which was his own divinity born of the virgin part of his own soul, and born when the lamb of selfless Love was added to his flock.

Now he saw that through the long burden-bearing years the way had been preparing for this birth. Now he saw that his own human nature had been the manger out of which had fed the beasts of sense-consciousness; but because of effort for others his human nature was to be fed by the divine. Now he saw that Love, not Pain, was king; that his own divin-



ity was to be the Savior of his humanity, as Love was the ruler of his existence.

He saw himself as the old man who could not find his real being because the human law and his reasoning did not reveal it to him, and who needed the instruction of his experience in the dream life.

He saw himself as the blessed virgin—blessed because to her, to the intuitional nature alone, could the annunciation be made, and because she, not he, could conceive and bring forth the divine man who would not need to be ministered unto, but who would minister to all.

He looked down at the lamb, and it was gone. He looked at the manger again, and it was lying at the feet of the child. Long he gazed, and a great peace filled him.

The child smiled upon him and said, "Ask of me what you will. It is thine."

And he asked, "Let me serve thee in serving my fellow men."

And the child said, "Go!"

The shepherd looked out over the field where he had been abiding, keeping watch by night. The road ran on straight before him, and the morning sun was shining. His flock was with him. The new lamb was still at the feet of the child in his soul. He moved forward, and the dwellers in the shadow flocked toward him.

Beyond them in the dim distance he saw a dark cross. It was planted in the road, and his journey would bring him to it. They did not see it, and they urged him forward, crying for help.

He raised his eyes and said, "My God, I thank thee if I may be lifted up!"

He gathered their hands in his,  
"Come!" he said.

I had sat long in my desk chair, waiting for the moving of "the spirit of God upon the face of the waters." From the world many voices came to my ear. They clamored for the bread of life. I longed to take it and break it into

the fragments that would feed. I waited, pen in hand.

The clamor lessened. The noise of strife ceased. All was silent.

Then the picture passed before my eyes, and the living bridge from "Here" to "There" was found. Many are the feet which shall pass over it, many the hands which shall receive the broken bread as manna in the wilderness of the soul's pilgrimage.

The vision faded and I came back to the noise of the world. My face was wet with tears. I could not write. I had come back to my own unworthiness. I did not love enough.

But I took heart. With sincere contrition I prostrated myself before the divinity of my own soul, and with all there was within me I prayed—"Help me to love with the divine Love! Help me to love the smallest, weakest, meanest member of the human family! Help me to love so wholly, so freely, so devotedly, that I shall have no eyes for their sins, and behold only the divine in them! Help me to love so absorbingly that I shall forget myself utterly! Help me to love so sincerely that their smallest need brings my loyal service! Help me to love more, and more, and more, till I am myself!"

And after a little there came to me a blessed peace; and I rose and wrote, for my tears were wiped away. And as I wrote I heard the bells ringing—"A glad New Year."

"RISEN with healing in his wings,  
Light and life to all he brings.  
Hail! the Son of Righteousness;  
Hail! the heaven-born Prince of Peace."

NOT myself, but the truth that in life I have spoken;  
Not myself, but the seed that in life I have sown,  
Shall pass on to ages, all about me forgotten,  
Save the truth I have spoken, the things I have done.  
—*Horatius Bonar, D. D.*

"AND Thy love our love shining through,  
May tell the world that Thou art true,  
Till those who see us, see Thee, too."



## THE CHRISTMAS TREE.

HANNAH MORE KOHAUS.

It stands in the midst of the Garden of God,  
With its leaves upturned to the light,  
Its limbs outstretched as if to itself  
The weary world to invite.

Its lofty height extending to heaven,  
Its vast, immeasurable girth,  
Is freighted with numberless precious gifts,  
As its branches bend to earth.

On its topmost bough, with effulgent glow,  
Gleams the radiant morning star,  
Whose glorious beams unwaveringly shine,  
That all may behold it afar.

Below is suspended, from every twig,  
Full more than the heart can hold,  
Of everything good to make the heart glad—  
Yea, all that the soul can infold.

How eagerly some have gleaned from the ground,  
Beneath this wonderful Tree,  
A few bright gems which dropped to the earth,  
Unmindful of what there might be

Awaiting above, if they hungered more,  
And lifted the drooping head  
To where they could gaze on its marvelous gifts,  
In abundance over them spread!

And the weary captives, the Mammon-bound slaves  
Who have fed upon empty husks,  
Half starved for the want of the bread of heaven,  
As they grope in the wintry dusk.

If they did but know of the Garden of God,  
If they would but come and see,  
And adorn themselves with the beautiful gifts,  
How comforted all might be.

O souls, look up to the Tree divine,  
That covers you with its arms,  
But waiting to give, with a lavish hand,  
Its peerless, immortal charms.

Reach up, reach high to its furthest boughs,  
And gather its jewels in;  
Be now made happy, and whole, and wise,  
As you never before have been.

Heed not if your eyes grow dim; these gems  
Through the gathering mist now grasp,  
And feel what it is in your heart of hearts,  
All infinite good to clasp.

No hand but thine own can gather the gifts,  
No soul but thine own can wrest  
The priceless store from this Christmas Tree,  
And place it within thy breast.

O Tree in the midst of the Garden of God!  
O wonderful life-laden Tree!  
Thy gems and jewels are Spirit enwrought,  
For thy sap is of Deity.

## DEMONSTRATION.

FANNY M. HARLEY.

(The paper which Mrs. Harley read at Greenacre.  
It is published by request.)

"And these signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

From almost the first hearing of Divine Science and the reading of its literature we have heard and seen the above words quoted again and again and again.

At first in our zeal and warm gratitude at what had been done for us, we believed every word of it could be accomplished and was being accomplished.

Our ardor was so warm, and our faith so great that these works could be done, that we forgot to look to see whether they were being done or not. Directly our attention was called to the fact that these things were *not* being done; that the metaphysicians did not court the society of serpents nor think of quenching their thirst on poisons, any more than did any other sect or peoples.

We saw a great many sick who did recover, and also about as many who did not. Our disappointment can never be described nor such bitterness of grief ever again be experienced, as when we first believed that these blessed words were untrue, and that what we had heard was only to be compared to a fairy tale.

But the Truth in Its Omnipotence never leaves nor forsakes any of Its children, and It stayed by us until Its law was revealed to us; until we discovered within ourselves that Jesus spoke truly when he said, "Except *ye* eat the flesh of the son of Man and drink his blood, *ye* have no life in you."

We found that this was said to us individually, to one as well as another, and that no matter what other people did or did not do,



that *we* must eat this flesh and drink this blood.

It seemed like a hard saying, but it *must be heard*.

We looked into Principle—Truth—and found that all of the teachings of Jesus were of *growth in consciousness*; and then did we know for a surety that these words are true and that when we have attained the Christ mind that "these signs *shall* follow them that believe." In the name of the Truth we *shall* cast out devils; we *shall* speak with new tongues; we *shall* take up serpents. If we drink any deadly thing it shall not hurt us; when we lay hands on the sick they shall recover.

We also found that these things *are all done now according to our degree of understanding of Principle*, and that when they are not done it is because of *lack* of understanding, and never the fault of Principle.

In consciousness everything has its "day and generation." The day of looking for "signs" is one of the first days or stages in the unfoldment or growth of living soul.

The looking for a thing to be done and the expectation that it can be done, generates the faith that it can be done; and faith generates investigation of Principle; and investigation of Principle brings *sure knowing*.

David investigated and found—"Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of thy word giveth light; it giveth understanding unto the simple."

"Thy righteousness is an everlasting righteousness, and thy law is the truth."

"The righteousness of thy testimonies is everlasting: give me understanding, and I shall live."

When the world speaks about having anything demonstrated to it, it means proved according to the evidence of the senses; therefore to the world Jesus said, "believe me for the very works' sake."

Man has always been seeking Truth uncon-

sciously; but there is a time when he begins to seek it self-consciously.

Every good gift is of God; therefore, whenever a good gift is sought, God is sought, even if it be in the subconscious mentality.

After carnal sense is outgrown and we are clothed upon with spiritual perception, we no longer need "signs" for our help or encouragement individually.

After we have been blessed with even one ray of spiritual perception, *on* and *on* we climb up to the Mount of Transfiguration, until *matter* ceases to be a reality to us. Evil has taken the wings of the morning and flown to the uttermost parts of the sea; human personality is nowhere; errors fade away as a tale that is told. There is no more night, for in the light of perfect understanding we see ourselves transfigured from the Son of Man to the Son of God.

We depend no more upon signs, nor seek the glory of man. We live in a new heaven and in a new earth.

In understanding faith we say, "I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness."

The carnal mind is always wanting something for nothing, therefore it naturally wants the power to do the works of God, before it has paid the price for that power.

It wants to be able to perform miracles *before* it has been baptized with the Holy Ghost. These *signs* are to *follow* them that believe.

Webster says, to believe is to have a firm conviction of Truth. The world has asked for the "signs" first, promising that when their carnal senses were satisfied to their fill that they would then believe.

But Divine Wisdom says, Not so; believe *first*, and then shall you have your signs. *Law is inexorable; you must believe first.*

Are you lacking in signs? Then cultivate greater belief. "What must you believe?" "The teachings of Jesus, the Christ."



"Why believe *his* teachings?" Because he demonstrated to a greater degree than anyone else has ever done, that he knew the Truth.

The metaphysicians themselves are to blame that the world is so incredulous of their Truth, for they themselves have taught the world to look to them for "signs," instead of teaching that "signs" are results, or effects.

If a child is healthy and happy, eats well and sleeps well, growth is a *sure*—nay, an inevitable—result. It follows in every instance. Just as surely as the condition of a child is normal, it grows.

Now, as we put off the old man and put on the Christ mind, "these signs" will accompany our understanding *just as surely* as growth takes place in the child.

What, then, are we to do—study to learn the art of healing? strive to be able to demonstrate to the world that we can give the "signs"?

No, we are to let the signs alone. They are the *natural consequences* of understanding. "Knowledge is power," and power is for everyone who seeks Knowledge, and Knowledge is God.

Every child of God is born to demonstrate to himself and to the world that he is a genius.

Intensity and fidelity must be characteristic of him who would demonstrate the Christ.

All the life, all the courage, all the fervor, all the strength and love of the soul must be given to the one work of the attainment of the Christ mind.

If we apparently come into a wilderness during the course of our journey toward this attainment, to every temptation of fear or doubt we must say, "Get thee behind me! *I have faith in God!*"

We must boldly march forward with our eye fixed upon the mark of our high calling, unheeded of the scoffs and sneers of the world, who seek only for signs.

*We will press forward toward righteousness,*

knowing that when we have attained *it*, that the "signs will follow."

Wm. Ordway Partridge, in his "Art for America," says: "To be a genius requires not only divine patience, but courage.

"No critic could shut off Shakespeare. We know that in his day he was criticised caustically; but he had a song to sing, and he had the courage to sing it!

"Let us have done with the idea that genius gives birth to its creation without labor. Rather is it born with an agony that brings drops of sweat from the brow.

"The spiritual man has a grasp upon the universe that Napoleon, with his armies and his train of kings, failed to possess. The world cannot give a man this; he must *win* it. Like heaven, it is a result, not a reward.

"A man may possess it in the humblest walks of life; he may be ostensibly a slave, and yet, like Epictetus, one of the *kings* of thought.

"A man may also possess this genius and live in a palace, like Marcus Aurelius, surrounded by fawning courtiers, with an empire at his feet; and it keeps him unspotted from the world."

Do you want the power to demonstrate the signs of healing the sick and raising the dead, to the world?

Then "love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and all thy strength."

Your power will be measured by the intensity of your love; your greatness will be computed by your consecration. Your very desire *to do* and *to become* is a promise of attainment.

Love with all your heart. Do with your might what your hand finds to do each day, each hour, each minute. Love and bless and praise all the day long.

Your perfection will be a result, not of your doing *extraordinary* things, but of your doing *ordinary* things with an *extraordinary* spirit.

An extraordinary love, an extraordinary



faith, an extraordinary gentleness, an extraordinary consecration, will develop into a manifest Son of God, a Christ, a Savior of the world.

Advance confidently in the direction of your aspirations, knowing that you can do all things through Christ which strengtheneth you.

You can produce only what you are.

If you are Christlike in aspiration you will do the works of the Christ. Thistles do not bear figs, nor a bitter fountain send out sweet water.

"Can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas."

But the righteous man who *keeps on his way* shall grow stronger and stronger. He shall shine forth as the sun in the kingdom of his Father.

NEVER write letters while feeling grieved or despondent. Thought waves will vibrate from you to the one who receives your letter. There is a subtle power going with letters which conveys the exact state of the writer. It is not only our privilege, but our duty, to send the force of happy, uplifting thoughts to those with whom we communicate in writing. Always retire to the inner sanctuary for peace and restfulness of spirit before writing to anyone. Then the thought current you send out will flow into the life of the one toward whom it is directed, bestowing richer blessings than you could give in any other way.

Follow this suggestion, and note how your friends tell you that your letters are a special source of comfort, or light, or strength, or happiness. There is a wide field open for doing good in this way, to all who will study the law; for it is an important fact in the finer forces of being, that letters carry with them a potency for good or ill according to the state of the writer, irrespective of the words written.—*Mary Robbins Mead, in "The Mystic Gate" and "Flash Lights of Thought."*

GLORY to God in the highest, and on earth peace, good will toward men.—*Luke 2:14.*

### GOD IS OMNIPRESENT.

S. M. BUTLER.

God is in the flowers' fragrance, in their richly beauteous hue.

He is in the starry heavens, in the skies' transcendent blue;

In the early springtime's warbling of the songsters of the air,—

Sweetly welcome melody; God is surely there!

God is in the evening's sunset, glorious rays of golden light;

He is in the morn's bright sunshine; in the darkened shades of night;

He is in the tiny brooklet winding through the shady lea. God is in the mighty river rushing swiftly to the sea.

God is in the smallest insect creeping o'er the blade of grass;

He is in the roaring lion climbing up the mountain pass; He is in the morning dewdrop, pearly gem of purest light.

God is in the billowy ocean, grandly peaceful in its might.

God is in the rainbow's beauty, emblem fair of peace and love,

Radiant through the airy crystals in the starry courts above;

God is in the seed's first bursting; in the leaf and bud so fair;

He is in the fruitage perfect; God the good is everywhere!

God is in the humble dwelling, speaking to each burdened heart;

He is in the ruler's palace, helping all to do their part. He is in the halls of learning, teaching earnestly the youth;

God is in the nation's Congress, working out his law of truth.

God is in our inmost being, helping us to do our best; Would you feel his loving presence? learn to listen and to rest.

God is in the soul's deep longing for eternity of life; He is speaking in the stillness, in the hushing of the strife.

God is in our pain and pleasure, teaching us in wondrous way

How to know that in our true life all is one harmonious ray.

God is love, the Master tells us, love so pure, so wise and true,

Shedding forth its radiant presence, infinite as heaven's blue!



## THE SERMON ON THE MOUNT.

ANNIE RIX MILITZ.

## VI. PURITY.

27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery;

28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Not only must man be chaste in word and deed, but also in his most secret thoughts. Thinking is the source of action, and to cleanse a fountain one must begin at its source.

Lust has no place in the spiritual mind. Whatever feeling is not high and holy is adulterous—that is, idolatrous—and must be cast out of the heart by the Truth. Freedom from adultery and impure thinking comes from loving God alone. When a man loves God, the Spirit only, in a woman, then no carnal desire can enter his heart, even though she be his lawful wife.

Jesus does not make any exception in this statement; there should be no lust in the heart of a man toward any woman—not toward his wife, even; for the truth is, that there is but one marriage,—the union with God. The true bride of every man is the Holy Spirit, and Christ is the true bridegroom of every woman.

"All men cannot receive this saying, save they to whom it is given."—Matt. 19:11. Those who follow close upon the Christ put away every sensual appetite, that its true spiritual correspondent may be made manifest in them.

29. And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

The word "right," used in the Scripture, signifies our belief in what is good and right; and the word "left," our belief in what is evil and

mysterious. For example, God, reasoning with Jonah, says: "Should I not spare Nineveh, that great city, wherein are more than sixscore thousand people that cannot discern between their right hand and their left hand?"—Jonah 4:11. They were like those children described in Deuteronomy 1:39, who could not discern between good and evil, yet because of their innocence entered into the promised land.

The "right eye" is the *perception* of what is good and right. If your sense of what is righteous and lawful stands in the way of your spiritual advancement ("offend you"), put it away from you. It may be a relationship which according to the law is right and just; but "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14:33. The plucking out and casting away is a heart process. Right self-denial taken in season saves the wise man from being submerged in mental and physical *gehenna*, some vice or sickness, sorrow or mistake.

The "right hand" is a deed or a power that one believes to be righteous and conducive or necessary to one's happiness. When Jesus told the young man who had great possessions that in order for him to advance further in the spiritual life he must sell all that he had and give to the poor, it was the same advice as the cutting off the right hand.

Whatever pleasure, lawful or otherwise, causes us to forget God and our spiritual nature, is a stumbling-block, and the Truth must remove it. Better to cast away a temporal joy than to remain without the consciousness of our eternal happiness.

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

There is no divorce in the spiritual mind. True marriage is of the spirit and not of the



flesh, and in the divine marriage, as in the divine life, there is no beginning and no end. Divorce is death; and going from one married state into another is like going from one plane of existence (physical) into another (psychical), neither of them being the true state, shown by their having beginning and end. They who look for divorce to free them from a false marriage are like one who looks for death to release him from life. It may bring temporary relief, but it leaves the problem unsolved. In the Christ knowledge, that to God only you are married, is freedom from the woes of a carnal marriage.

Jesus gives no cause for divorce. It is Moses alone that justifies divorce. Men have said that Jesus allowed divorce when the cause was adultery, saying that in verse 32 he meant adultery by the word "fornication"; but that is not so. He carefully used his words, and *porneia* (fornication) is very different from *moicheuo* (to commit adultery). The first is the act of an *unmarried* person, the second of one who is married. In what sense, then, can this word, used of the unmarried, be applied to married individuals? In one sense only,—the spiritual.

One who consecrates his or her generative powers to God enters into the regenerative state, and thenceforth generates spiritually and no longer physically. Such a one, whether married (after the world) or unmarried, becomes a virgin or eunuch, one who is unmarried (Matt. 19: 10, 11, 12). If such a one puts away his wife that he may refrain from fornication, he is exempt from causing his wife to commit adultery.

Impure thinking is put away from the heart and mind by continually remembering that you are not a fleshly being in your real nature, but spiritual, like unto your Father, God. The flesh is not yourself. You are spirit, not created by carnal or sensual laws, but created by pure and holy Love; and only chaste and pure

thoughts can enter your mind or go forth from your heart. "Blessed are the pure in heart, for they shall see God."

#### VII. SWEAR NOT AT ALL.

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Whoever swears to anything or makes a vow, takes an oath, gives a promise, makes a resolution, or in any way binds himself by his word, places himself under the Mosaic Law and is liable to incur penalty through breaking the law he has made for himself.

Swearing, promising, and vowing arise from two common errors,—1, belief in the future; and 2, distrust and lack of faith. There is only the eternal now in which we should live, and all that we affirm should be of the present. The Wise One says, "It is," and it is so; "It is not," and of a surety it is not; whatever is more than plain and direct affirmation or denial comes from belief in evil.

He who trusts his fellow beings needs no promises or vows. He who trusts the divine Spirit within himself knows his word to be as good as gold, and that it needs no indorsement of oath, vow, or promise; and he is willing to let it go forth in all its simplicity, trusting the Truth in it to give it acceptability and substance.

Heaven is the throne of God. Heaven is within you, therefore God is enthroned now in your heart and always has been; for God, the unchangeable, does not come and go, but remains ever in the same state or place. "Lo, I am with thee always. I will never leave thee nor forsake thee." The earth is his footstool.



The earth is the great negative state in which is included all that is material, evil, and inimical to God. It is the state that is to be overcome, or come over, and to be put under foot. Man, following after God, must learn to have dominion over the earth, and to put all that is earthly under his feet. "Sit thou upon my right hand (in the power of the good) until I make thine enemies thy footstool."

"Thou canst not make one hair white or black" by using false words, which oaths are. Only true words have the real magical powers. He who desires all his words to be magical and to bring forth that which he desires, must be careful always to speak words that are absolutely true and which are based upon divine principles.

Let your communication be Yea, yea, to all that is everlastingly good and holy; and Nay, nay, to all that is not of God—evil, and of the carnal or fleshly nature. Ever honest, straightforward, fearless, and loving, the simpler and more direct the speech, the more Godlike is your manifestation.

*(To be continued.)*

TRUE sympathy is always a loving tenderness for any soul that has a veil over its face for the time being, whether that veil be sin of any nature, or disease or discord.

True sympathy nestles to this soul and tells it of its Father's love and tenderness and wholeness and unchangeableness, and says: "Rest against my shoulder for a little," and it rests; "now lift thy head," and the soul that was simply lost in its own shadow lifts its head, and its face is illumined and its pathway once more lies clear before it, and it is conscious of its true source of strength. With a tender look to its helper it hastens on its journey; and the helper, watching it as it disappears, murmurs, "God, I thank thee that thou hast hid these things from the wise and prudent, and revealed them unto babes." Then with added sanctity the helper goes on its way.—"Culic."

HOLDING the mystery of the faith in a pure conscience.—*I Tim. 3:9.*

## HOW TO CURE INEBRIETY.

M. E. B.

I have cured two inebriates. One of them was living a perfectly useless life. For five years her (for it was a woman) sole desire has been to get and drink all the whisky she could, and she was always under its influence. A relative of hers employed me to treat her without letting her know it. I saw her only once, and that was previous to commencing treatment; but I gave her three treatments daily, and in less than one month had the satisfaction of knowing that she was entirely cured. She no longer drank or desired to drink alcohol in any form, but was once more a useful member of her family. Recently I have cured a case of long standing, and I did it in one week. A wife employed me to treat her husband without letting him know it. In both cases I simply told the patients in mind that they were spiritual beings and had no appetite for alcoholic stimulants. I repeated it over and over, again and again, in my mind to them, till they believed it themselves. These are glad tidings that we can carry to many a household, and give happiness untold to wives, mothers, and children. Let us go into all the world and preach this gospel wherever it is needed.

GOD scatters love on every side  
Freely among his children all,  
And always hearts are lying open wide,  
Wherein small grains may fall.—*Lowell.*

A MAN journeyed to a far country, where he found the people to be much wiser than his own people. On his return home he so related. But this greatly offended his own people, who reviled him and cast stones at him.

Then a second traveler went, and brought back the same report. Him they threw into prison.

Then a third traveler went, who came back saying that these foreign people were greatly superior in all ways. Him they hanged.

Then they chose one to go and report truly, giving him much money wherewith to travel. He pretended to go, but he abode quietly in his own house, and ate and drank. And after a time he appeared in the streets, and declared that the three travelers were all liars, and that those foreigners were as barbarians. Whereat they applauded, and gave him much honor, and made him one of their chief rulers.—*Berry Benson, in Century.*



## UNIVERSAL TRUTH.

DECEMBER, 1894.

## EDITOR'S DEPARTMENT.

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

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

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

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

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

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

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

THE lovers of "Out of Law into Gospel" will be glad to know that we have now in press a story for children, by Mrs. Griswold. "Johnnie's Victory, or Pictures Made Real," will be

sure to find a place in every heart that reads it or hears it read. It will teach the boys how to be manly and brave, and it will teach both boys and girls to have courage and faith in the Good. We expect to receive many words of commendation of this beautiful story. It will be ready about December 10th. Price 50 cts.

THE beautiful realization songs by James Porter Mills, which have appeared in UNIVERSAL TRUTH from time to time, are now ready on stiff cardboard. 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.

WE have purchased from the assignee of the publishers the stock, plates, and copyright of "Elizabeth: Christian Scientist," by Matt Crim.

This is one of the brightest and most entertaining novels of the day. The situations in it are so true to life and the characters so realistic as they portray the experiences of one endeavoring to live the life after the divine pattern, and those who contest and array themselves against it. Fact and fiction are so judiciously blended, so interestingly narrated, and the whole clothed in such choice and exquisite diction, that the book is one of intense interest from beginning to end. Miss Crim's reputation was already made through her other novels when this last one—"Elizabeth: Christian Scientist"—appeared, so that it has received a warm welcome all over the country. This is one of the choicest novels that you can give for your Christmas gifts. Price in cloth, \$1; paper, 50 cents.

IN January number of UNIVERSAL TRUTH we will begin a most helpful article on "Words." It will appear anonymously, as the writer desires the article to be accepted in the hearts of the people for the truth which it contains, and not because it comes through any personality.



HAD it been possible to do so, it would have given us great pleasure to write a healing letter to each person who wrote for treatments during our week of healing; but as such scores and scores of people applied, it has been utterly impossible to reply to them all. But, dear friends, you were all treated, though not individually. We were obliged to take you collectively, for there were so many of you; but we know that as many of you as were open to receive, and were in the right attitude of thought, were helped, for the Word is no respecter of persons, and mankind is one.

Law (Love) is ever active; it is constantly working for us and in us, and through us and by us, to manifest the Good. Just listen to this: A number of years ago a gentleman did a very kind turn for a friend. It was a good deal for him to do, but he said to himself, "I will cast my bread upon the waters, and *do it*." All these years he has felt that this man was not very grateful to him for what he had done for him, and for years he had not seen him.

Many changes came into the life of this good, kind man; failure in business came a couple of years ago, and though he had tried and tried to get something to do, he was always unsuccessful and things became very dark to him; but always and always, even in his times of deepest depression, he would remember the words, "Seek first the kingdom of God, and all the other things shall be added." This he earnestly and honestly tried to do, but it was hard many times. Things got so bad with him that his wife (a lady unaccustomed to work) tried to get something to do, but was always unsuccessful.

When the time for our healing meeting arrived things were about as bad with them as they could be; their money was all gone except four or five dollars, and there was no knowing where any more was coming from; but they had faith in God that good would come to them.

He came to the healing meeting hoping to get help. When he found how many were waiting for treatments he thought he ought not to take the time to be treated himself, but that he would take a place in the circle of healers and help treat some of the others who needed help so much. Before the first treatment was over he felt that something had come to him. After awhile he left the hall, and soon after he accidentally (?) met the man for whom he had done such a kindness years ago. The man expressed great joy at seeing him, and said: "I want you to know that there is nothing that I would not do for you." Then he told him of his great financial straits, and it turned out that this man had the power to give him a splendid position, which will be worth thousands of dollars a year. He was given a written contract for same, and was also paid seventy-five dollars in advance, that he might begin his new business free from anxiety regarding daily pressing expenses.

For more than two weeks the people who took charge of the healing meeting were consecrating themselves especially for this work. Every evening at seven o'clock they gave the same prayer treatment that the healing Presence might be made manifest through their words.

Is the Lord our God deaf? Nay; He answers before we call, and while we are yet speaking He hears.

YEARS ago, long before I had ever heard of the power of the word, or the power of one mind over another, or thought transference, we used to play a game which to me was very interesting, and also very mysterious as to how the results were obtained. One person was led into a room blindfolded and was expected to find an object which had previously been hidden. Everybody in the room knew where the hidden thing was except the blindfolded person, and they were to direct him to find the



hidden thing by their thoughts. This was accomplished finally, in nearly all cases; but there was a marked difference as to the directness and speed which was made in finding the thing sought. If the spectators merely held the same idea but did not clothe it in the same words, there was often confusion on the part of the blindfolded one, and much vain searching before the desired end was attained; but if the people agreed to all speak exactly the same words in their silent directions to the blindfolded person, he would often walk with such directness to the place of hiding, and lay his hand on it and hold it up to view so speedily, that it was hard to believe that he did not previously know where it had been placed.

In those days this was all a mystery to us; but now we know the law by which it was done. We know that in any great and mighty work there must be concerted action. We also know that any work that is done for the many always includes the few, and *vice versa*. It is a good rule that works both ways. Any work that is done for mankind at large includes our neighbor man. In all universal work, particular work is an inclusive. Jesus Christ came to show the world how to be saved. He is the light of the world. You and I are in the world, therefore he is our light. His nature is the light in us.

Now UNIVERSAL TRUTH believes that good is for all mankind. It believes that the Truth should be stated for all mankind, that all may be brought to a realizing sense of its omnipresence. Mankind is one, and no man can live to himself alone. When we say "I am the image of God," we must mean and remember always, every time we say it, that every living soul on the face of the earth is the image of God, and that when we speak this word for our own realization that we are also speaking it for everyone else.

We are only as great as our thought. Are we mean and narrow and contracted in our

thought, or are we like God, and willing to give our only begotten son—our best and highest and truest thought—to and for the world? We are great or small according to the scope of our thought. When we thank God for health do we say, "I thank Thee because Thou hast given unto *me* such perfect health," or "I thank Thee because perfect health is Thy gift to all Thy children"? Do we ask for money for me and mine only, or do we say "Dear Father, supply the needs of all Thy children for today, that they may be free to worship Thee"? If we should be mean enough to ask for things for ourselves only, we would not deserve very much, neither would we get it; for according to the size of our own measure are things measured to us.

We cannot know God until we first know our true Selves. "Man, know thy-Self," is the highest wisdom. We are trying to know our Selves, and as we learn some new thing, or some new truth is revealed to us regarding our God image and likeness, joy inexpressible is ours, and with swelling hearts we wish that all mankind could know what we know and feel what we feel. With this purpose in view we are sending forth, to whomsoever will receive it, our little book, "Blossoms of Universal Truth." In it is a statement of Truth for each day in the year; the height and depth and breadth of some of these statements almost make us hold our breath.

We know that no matter how thoroughly hidden the germ of Truth may seem to be, nor how thickly blindfolded the person may be who begins to look for it, *we know* that if all the readers of UNIVERSAL TRUTH—and they number thousands—will only hold these words every day in loving faith, and speak them with fervor and directness, that the souls that will be brought into the light of Truth will be as the sands of the sea, and no man can number them.

We will *give* to each new or renewing sub-



scriber who sends in the full subscription price of one dollar to UNIVERSAL TRUTH, a copy of this book. Put it under your pillow, and learn your statement for the day the first thing after you awake. All through the day, as you have opportunity, speak these words from your heart, with all the soul force that you can put into them, and know that the vibrations from you are reaching to the uttermost parts of the earth. If he that saveth one soul is blest, how much more blest shall he be who saveth many souls!

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, postpaid.

As our supply of "Every Day Helps" is exhausted, we will send to all who ask for it with their subscriptions, "Blossoms of Universal Truth" instead, as these are the words that we trust every reader of our beautiful magazine will hold every day in the year.

THE trinity of right thinking, right speaking, and right acting can never be separated. It is a chain from which no link can be spared. Who always does well, always aims to think correctly; and who does true thinking, naturally speaks truly.

It is possible to be deceptive for a time and appear to be upright in word and deed, but this artifice cannot last very long, for the hidden thoughts are as sure to be made manifest as is the seed to bear fruit after its kind. Above all things, then, the most important in the world is to think truly. True thinking shows forth in many ways. It is not necessary to converse with another to find how he thinks; it is quite enough to look into his face, into his eyes, or at the corners of his mouth, and feel his mental atmosphere. Some people are so trained that they can tell how you think by

looking into the palm of your hand. Manifestation is the law of God. The invisible things are clearly seen by the things that are made, neither is there anything covered that shall not be revealed; nor hid, that shall not be known.

Law is inexorable, and because of law error thinking shows forth in error actions and right thinking shows forth in right actions, both consciously and unconsciously. If we think truly we unconsciously do right things. We speak kind words, do helpful things without ever knowing that we do them. If we are intent upon right thinking the right doing surely follows. All good things "follow" if we only think truly.

Born into the world in error as we were, or as one ancient writer expresses it, "conceived in sin and born in iniquity," with the error beliefs of the whole race upon us, is it any wonder that we have always thought falsely? The only way that we can change our thinking is to put true thoughts where false ones have been. Cast off the old for the new, correct the false by the true. This is not always an easy thing to do, but it can be done by whoever resolutely sets out to do it. Whoever chooses resolutely and determinedly to persist in the cultivation of right thought can in time attain it.

No one need try to be a success, no one need strive for position, or name, or fame; all these things come to him who thinks truly. Mary took true thoughts and pondered them in her heart, and finally brought forth the Christ. Through all ages she has been called "Blessed among women." Jesus the Christ thought right and true thoughts, and he is everywhere acknowledged to be Lord of Lords and King of Kings. What we are is the result of our thought.

THE heart that feels the approval  
That comes from a kindly deed,  
Knows well there's no sweeter music  
On which the spirit can feed.

—Edward P. Sheldon, in *The Arena*.





#### THE FIRST SNOW.

What is this so softly nestling  
Down on shrub and tree?  
Baby claps her wee hands, calling,  
"Mamma, tum and see,

"See de little angel birdies  
Tumming from de sky,  
Taus de naughty earf birds flew off,  
And made baby ky."

—*Mary Emma Lee.*

#### BETTY.

HELEN AUGUSTA FUSSELL.

#### CHAPTER V.

"Here she is; I got her!" she called, as the children, breathless with their chase, came panting up. Lavinia was so proud of having saved the doll from her mud bath that her face was wreathed in smiles, and she looked proudly down at her fresh pink dress which fairly stood out all around her, just as the holly-hock's ruffles do, so stiffly had her mother starched it. A string of bright gilt beads round her neck caught the sunlight and sparkled gayly, and every little knob of wool, carefully carded and tied up with pink string, fairly danced with delight; her thick pudgy lips were stretched wide in a happy smile, showing their yellow-pink lining and gleaming teeth, for she was a jolly little thing, always bubbling over with mirth.

"Bring her along!" called Betty, as she ran past her without stopping, anxious to be the first on the grounds; for they had now nearly reached the wood where the picnic was to be held. It was a beautiful spot, with tall, waving trees and great patches of deep green moss. Flat rocks, with fringes of fern and gray mossy

ridges in them, lay thickly scattered around, and running—or rather crawling—through it was a broad shallow stream, with many stones rising above the surface; and it was one of Betty's favorite pastimes to see how far she could go up the stream, stepping from stone to stone, without wetting her feet.

Indeed, it was none other than the place where the fairy had talked to Betty. As she took off her hat and tied it on a leafy bough, she looked all around. "There ought to be twelve noses, counting Star's and Lavinia's," she said. And sure enough, from every direction came noses, to the sum of twelve.

"I brought matches, so I am going to light the fire," called Jenny Lane, as soon as she was near enough to be heard; and the twelve pairs of hands began gathering dry sticks and twigs.

Jenny's hand fairly trembled with excitement, but she shut her eyes and made a little dab at a rock with the match, and as each child advised her, she lit the fire all around. It made a merry little crackling sound and shot a blue flame upward; but, alas! only one, for a thin stream of smoke followed it.

"Blow, quick!" shrieked Lavinia, throwing herself on her knees and blowing with all her



might. Her puffed-out cheeks looking like balloons, and her black eyes showing the whites all around, was too much for the children; they laughed till they cried. And one by one they sank on their knees and took turns blowing, and were soon rewarded by a jolly, brisk flame.

After awhile Betty took a stick and dragged a potato out. "It is done," she said, trying it with a fork.

"We have laid the cloth on the big flat rock in the middle of the stream, where it is shady; so bring your potatoes and come to dinner," called Jenny.

Betty carefully picked her way from stone to stone, looking over her tray of steaming potatoes. She surveyed the table with delight. Piles of sandwiches were flanked by cookies and gingerbread; preserves and pickled eggs were placed here and there.

After placing one big doll in charge of the others, the children took their places at the table, and as they feasted, their tongues ran. And I am afraid if some tender-hearted mammas with their babes had been there they would have clasped their darlings to their hearts in wide-eyed amazement; for they surely would have heard some strange family experiences.

"My child's eyes will turn wrong side out, so I just take her head off and poke my fingers up through her neck and turn them back again," said Jenny, as she munched a square of gingerbread.

"My sister May pulled my child's hair all off with just one jerk, so I made her a cap," said another.

"My child broke her feet off, so I ripped off her legs and put her in long clothes." Betty said this; but the words were hardly out of her mouth when she gave a cry of horror and dashed toward the shore, hopping rapidly from one stone to another.

"Jenny, your Tip has pulled my geography all around, and let my dolls out. Oh, dear! he

is chewing my dear Eva all up. You mean thing! I didn't ask you to bring him."

Panting, with all her might Betty ran, but the dog ran faster. Round and round they flew, Tip keeping just out of reach. At length, utterly worn out, she threw herself onto the ground, sobbing violently. Then Star held up a chicken bone coaxingly, and Tip was tempted. He wiggled his slim little body from side to side, and stretched his mouth into a smile, edging nearer, lifting each foot very high.

Lavinia made a dive for the luckless Eva, and found she was not much hurt; while Jenny timidly approached Betty: "I'm awful sorry, Betty; I didn't know he had come. I'm glad he didn't spoil Eva;" then, as Betty made no reply, she added: "You aren't cross, are you, Betty? I'd rather he had got hold of my dolls than yours." Still Betty only sobbed, louder and louder, when suddenly it occurred to her that this was the very mossy bank where the fairy had told her of the love seed, and had said, "It will spread into all the gardens of the other children." And here she was herself actually rooting it out of her own garden, instead of planting it into the others'. She sprang up quickly and ran toward Jenny, smiling through her tears, as she said: "I am sure you could not help it. Tip is a cunning little dog, and he was reminding us that he had not had his dinner."

"Let us take off our shoes and wade," called one of the girls from the other side of the creek. In a twinkling everything else was forgotten, and little bare brown feet were splashing and wading up and down the stream.

Betty and Star sat side by side on the bank and slapped and patted their fat toes up and down in the water. Betty's sunbonnet was pushed back from her brow, on which her curls lay flat and moist. If her eyes showed traces of tears, the others did not speak of it. She was watching patient Lavinia, who was neatly gathering up the fragments of the feast.



"Shall we have the wedding now?" asked Star suddenly. At this they all laughed; they had forgotten the wedding.

"What is all this laughing about?" called Bob, as he came toward them. "Betty's mother says it is time you were all coming home; and she sent me after the baskets and things."

The children looked at each other blankly. "But we have not had the wedding!" they cried.

Here Star, shy and blushing, said eagerly: "I want you all to come and spend Christmas day with me, and we could have the dolls' wedding then. It is not very far, and Betty is coming, aren't you, Betty?" When Star had finished her little speech she was quite breathless; she had talked so fast.

"Oh!" said Jenny, jumping up and down and clapping her hands, "I'm so glad we forgot the wedding!" At this they all laughed again; and gathering up their dolls and baskets, they trailed gayly along the path after Bob.

*(To be continued.)*

#### A MORNING AND EVENING PRAYER.

SARAH WILDER PRATT.

1886.

Spirit of God, possess me;  
Fill every wandering thought  
With visions of the beauty  
Thy mighty power hath wrought.

Spirit of Love, possess me;  
Guide every daily act;  
To thee I look with longing.  
Thou art the only *Fact*.

Spirit of Truth, possess me;  
Fill every sense with might;  
Teach me the Power Divine  
That is my own birthright.

Spirit of God, possess me;  
I then shall quickly own  
That God, our heavenly Father,  
And Christ and I are One.

GIVE me, O God, to sing this thought,  
Give me, give him or her I love, this quenchless faith,—  
In thy ensemble, whatever else withheld, withhold not  
from us  
Belief in plan of thee inclosed in time and space,  
Health, peace, salvation universal!

—Walt Whitman.

#### INTERNATIONAL BIBLE LESSONS.

URSULA N. GESTEFELD.

December 2.

Christ's Testimony to John.—Luke 7:24-35.

GOLDEN TEXT: Behold I send my messenger before thy face.—Luke 7:27.

What do we go out for to see? What does existence mean for us? It is the process of finding out what we are, whence we come, whither we go. We call this process time, and say we live so long and then die.

But this is not true; it is only our sense-belief. We are eternal in our real being, which has neither beginning nor end in time. We are to gain consciousness of this real being, and its eternal wholeness. We are to reach the divine self-consciousness, and its messenger goes before our face now.

John is the letter, the Christ is the spirit. The letter is the messenger of the spirit. The letter declares or preaches, the Spirit does the work.

John's disciples go to Jesus and ask, "Art thou he that should come? or look we for another?" (20-23). And Jesus does not say, "Yes, I am," but "Tell how the blind see, the lame walk." No works are recorded of John and his disciples, only of Jesus Christ and his disciples. "He that cometh after me is greater than I."

The letter of the truth must precede its spirit for the soul. We hear, and then do. Demonstrations of the truth of being (miracles) never come from the letter alone. We may repeat the letter—"two and two are four"—indefinitely; but till we put it into practice, till we apply it to conditions and things, its spirit is never demonstrated to us.

Do we go about to find and hear the letter of the Science of Being? We had much better apply what we already have, and prove the truth. It is through the application that "the blind see, the lame walk."

Theories and isms contain some truth. Any one of them may be a letter indicating some truth. The letter is the statement which is in exact conformity to truth, and is therefore impersonal. The personal element cannot enter into it. John's teaching is always a reference to that which comes after him. An absolutely true statement is always a reference to that



impersonal truth it indicates. The hearer is directed to that impersonal truth—to the spirit which proves all things.

Some time the soul, weary with isms and ologies, will get its own revelation from "the right side of the altar" (1:11), and then it will voice a doctrine no more. It will be dumb till it can make the statement which accords with its revelation, till it can "speak as the spirit giveth utterance"; for it will be "filled with the Holy Ghost" (1:15).

True teaching is that statement which is in accord with the truth of being. To see, feel, and apply that true statement is to produce the work of the spirit, is to uncover and reveal the real man.

Verse 28. He that is least in this proof and demonstration is greater than the greatest of those who but repeat the letter, even though that letter be absolutely true; for through his proving he is ruling his sense-consciousness. Let us keep our mental eye fixed on the true letter, but let us also labor with diligence to bring forth the fruits of the spirit.

"Wisdom is justified of her children" when the powerlessness of any mere letter, form, or ceremony is seen, and the might of the spirit is recognized. The one who walks in the spirit is freed from the bondage of the limited letter, and has power over all that inhabits the sense-consciousness.

December 9.

Christ Teaching by Parables.—Luke 8:4-15.

GOLDEN TEXT: "The seed is the word of God.—Luke 8:11.

"Spiritual things are spiritually discerned." Undeveloped souls cannot see realities, because they have not the faculty of spiritual perception through which only they can be seen. Jesus came to save them that were lost—lost in the darkness of sense-consciousness, blind to the verities of being. His teaching was put into the form which could bring it before them—parables, or object lessons.

The sense-soul can see only objects (all things were brought to Adam to see), representatives of the invisible real. All teaching for that soul, however true, must be put into the objective form. With objects the soul's education or development begins. It must learn to see what the objects indicate.

Jesus' parables indicate hidden realities.

These realities are very mysterious to those as yet unable to see; but to disciples—to those who are having their understanding opened—there is no mystery. They begin to "know the mysteries of the kingdom of God," for they find immutable Principle back of all things. They know the real is eternal and changeless.

11. The truth of being is the word of God. "Thy word is truth." It is the seed which if sown in the soul and *given a chance to germinate*, will bring forth fruit—that fruit which is consciousness of our spiritual wholeness.

5. Some of the good seed falls by the side of the road in which we are traveling back to the source from whence we came. It gets trodden under foot in the push and perplexity of the sense-life. Truth is never without a witness in the world, and divine seeds of wisdom fall beside us frequently in life's journey—in the passing over to divinity. But in our ignorance and eagerness for sense pleasures we tread on them and pass them by unheeded.

6. And again, the divine seed falls upon a hard surface—a soul so hardened with merely intellectual knowledge that there is not enough yielding soil to give it proper conditions for growth. Springing up quickly, the growth has no stamina, because it has not sufficient root, and it cannot stand the heat and strife of mortal experience. It withers away because it is not sufficiently fed. The seed was good, but the soil was insufficient for permanent roots that should strike deeper and deeper continually, drawing nourishment from the eternal.

7. And some seed falls among the thorns of suffering, the pains and woes of sense-existence. And the soul says, "It cannot be true that I am a spiritual being *now*, whole and harmonious *now*, health and strength belonging to me *now*. I suffer, and my suffering is the real." These thorns choke the word and prevent it from bringing forth fruit. Future experience is needed to show the soul that the thorn in the flesh can be plucked out by its master.

12. The devil of an error believed by the soul to be truth, takes away the seed, because the soul is possessed and ruled by that error. The seed has no chance.

13. But many hear with joy when they are told there is a way out of all the difficulties which hedge the soul about. They are delighted, but because they do not at once have



that which is waiting in the way, and because they have not yet walked to it, they fall back and say, "Oh, I guess this is not true after all. It has not taken away my dyspepsia yet." "For awhile they believe, and in time of temptation fall away."

14. The riches and pleasures of the sense-life even more than its cares prevent bringing the fruit of the Spirit to perfection. The scourgings of the senses help more than their allurements. Indications that the divine seed has fallen into the soil and is sprouting are often seen; but the bringing of its fruit to perfection is hindered for a season by the value placed on that which is less than the highest.

15. The ground from which the fruit is sure to grow to perfection is the "honest (look at that word over and over again) and good heart." Those who honestly pay the price of the divine self-consciousness, keeping no part of it back, keep the seed within the soil where its roots will strike deeper and deeper, and bring forth its fruit in an orderly manner—"first the blade, then the ear, then the full corn in the ear."

This requires patience, for we all want the "full corn" at once. "Let patience have its perfect work, that ye may be perfect and entire, wanting nothing."

#### *December 16.*

The Twelve Sent Forth.—Matt. 10:5-16.

GOLDEN TEXT: As ye go, preach, saying, The kingdom of heaven is at hand.—Matt. 10:7.

Heaven is not a far-off locality reached by the death which comes from sickness. Heaven and hell are in the heart—in our inmost feeling. To establish the kingdom of heaven we must rule our feeling. The kingdom of heaven is at hand; it is possible for us now.

But first all unclean spirits must be cast out. All thoughts, all beliefs which are contrary to harmonious being, must be cast out of our mentality. We must not think them, for our thoughts give quality to our feeling. To rule our feeling we must rule our thoughts. To rule our thoughts we must keep our mental eye fixed on what we spiritually are. To think according to what we spiritually are, is to have that quality of feeling or self-consciousness created unto us.

We are disciples of our own true selves, and we have power to cast out all the errors for-

merly possessing us, and to prepare the way for the divine to heal us of their consequences.

The house of Israel (6) is the higher realization of being which is typified by Jacob. "The seed of Jacob shall take root, and bud and blossom and fill the whole world with its fruit."

The lost sheep of this house—those lost in the mazes and darkness of sense-consciousness—need the preaching and demonstration of the disciples—of those "sent out" from that darkness, and therefore able to minister to those who are still in it. It is only the lost sheep that need the healing.

8. The true disciple gives as freely as he receives, for he knows that the water of life is free to all who thirst. It cannot be bought with what we carry in our purses. It will be had by everyone who can appropriate it.

9, 10. The pitcher which brings from the well fills a worthy and high office. The water is free, it belongs to all; but the one who needs the pitcher should not fail to recognize the part it plays when his need is met. "The workman is worthy of his meat." And the "meat," or material means he requires, should come to him from this recognition on the part of those who benefit by his services.

11. He can work only for those who are worthy,—only for those who are ready to receive the truth of which he is the bearer,—not for those who are only desirous of proving that what he offers is not the truth.

13. If they are worthy his peace will come upon them, for they will experience the same results from drinking the water of life freely, that he has experienced. It is the same for all, with no respect of persons. But if they are not worthy,—not open to receive what he would give them,—all his efforts in their behalf will return more peace to him. He will have done what he could, and every true word spoken will bring result to the speaker of it, whether the speaking is in his own behalf or for another.

16. The disciple which shall win souls—restore lost sheep to the fold—must be as wise as a serpent and as harmless as a dove. He must be wise with that true knowledge which is wisdom; so wise that he will be discreet in the use of it.

Recognizing the mighty power of thought, he will never use it to command followers for



himself. Keeping watch and ward over his own thoughts, his acts will be "for the glory of God," not for his own glory. He will take care that he never thinks about another as he would not wish that other to think about him. He will recognize the value of "the word spoken in season, and not speak continually out of season. The gospel of the kingdom is only for those who will receive it.

*December 23.*

The Prince of Peace.—Isa. 9:2-7.

GOLDEN TEXT: Of the increase of his government and peace there shall be no end.—Isa. 9:7.

The "prince of this world" is the opposite of the "Prince of Peace." While the government of existence belongs to the first there is war, turmoil, confusion, and strife. There is great darkness, even the darkness of the shadow of death.

2. But those who have been governed by this ruler, who have walked in the darkness till suffering has begun to open the inner eye, "have seen a great light." Dwelling in the land of the shadow of death (believing in sense-existence and its illusions as the reality of existence) it has shined upon them and lighted up the way out of sense-illusions. It has revealed the freedom of the spirit.

Some time in the course of the soul's experience, it gets its revelation of the hidden mystery of being. Then that child—its own divinity—is born to it, and it sees that the government of all future existence must be according to its nature. It turns from the prince of this world to that Prince of Peace.

7. The mortal quality of self-consciousness is voluntarily given up, that the spiritual quality may increase. The power of the prince of this world is temporal. When we see its nature and what comes from it, we turn gladly, willingly to the eternal real, feeling that to its government there can be no end.

It is set up on the throne of David. Spiritual perception (David), not mortal sense, is the basis for this peace which shall have no end. The government of the Prince of Peace shall be established according to the divine order, with right judgment and justice. The ceaseless activity of our eternal individuality (the Lord of Hosts), which pushes its way through all opposing obstacles, will accomplish it, once the divine child is born to us.

*December 30.—Review.*

GOLDEN TEXT: Jesus Christ the same yesterday, and today, and forever.—Heb. 13:8.

The Son of God is manifest through the Son of man. God's Son is begotten in our humanity, is born out of our humanity, and ascends beyond it, remaining forever "at the right hand of power."

This individual Christ that is to be the universal Christ as all mankind grows into conformity to the divine pattern, speaks through the human teacher in the world. Well will it be for us if we do not reject him.

He is the realization of the highest possible ideal. We have to push away from the hard and fast coast line of tradition and dogma, and launch out into the deep to find him, "the one altogether lovely." When we have found him and desire him only, he will never leave or forsake us.

He will speak as the old man never spake, because he will know what the old man was incapable of seeing. He will be at once the interpreter and the fulfillment of prophecy. He will heal all our diseases and put our sins—our errors—far from us.

He will help us to keep the Sabbath, which is sanctified unto the Lord our God, wholly, completely. He will show us how that day of manifestation is for us, instead of we for it.

He will show us how every part of our one nature (twelve disciples) has its work to do, bringing forth its fruit; and how each part is endowed with power through its connection with the one whole.

He will lead us up above the old sense level to where we can see the divine law which transcends the human, and which, as we obey it, brings us out of the bondage under which we have so long groaned. Here we shall see that every human being stands in the same relation to God as ourselves, whether he be black, brown, or white.

As we come down from this mount to prove what the Christ has shown us, we shall meet with opposition from the world, but we shall grow into fuller fellowship with the Son of God.

We shall be ready to welcome the messenger that goes before us pointing the way to the eternal real which is to be our everlasting possession, and to the work we have to do to gain it.



We shall become in our turn messengers for others if we are faithful, teaching by parable those who cannot see for themselves, proving the power of the Spirit to feed and heal the hungry, suffering soul.

We shall enter into that kingdom of heaven which is at hand instead of far off, and find the Prince of Peace who is ruler in that kingdom. We shall hear his voice whenever the old darkness seems to close around us, saying, "Be of good cheer. I have overcome the world."

SARAH WILDER PRATT says that the Bible Lessons by Ursula N. Gestefeld, which are published in *UNIVERSAL TRUTH*, are worth twenty dollars a year to each person who reads them.

#### THE SECOND INTERNATIONAL CONGRESS OF SCIENTISTS.

The call for this congress is upon the same broad basis that was adopted for the first International Congress of Scientists, held in San Francisco from May 29 to June 3, 1894.

The number of names published as being identified with the call for the first congress was twenty-two, all told. The names of Scientists, up to date, who are united in the call for the second congress, are about one hundred and fifty, and more are being added daily.

The reason for the increase of the number of those directly interested in the calling and success of the second congress, is found in the letters received from Scientists from all parts of the country.

There is a universal appreciation of the good that resulted from the first congress, and a hearty and enthusiastic indorsement of the call for the second.

Such general appreciation of the objects and aims of a movement so universal as to include all, must result in harmony of action, mutual aid, and general good.

The first congress was a success in every sense; and there has been an increased interest in the Science, that is more than local, and is general among the people.

These congresses are expected to contribute definitely to the true application of truth in all the walks of life. The association invites communication with all Scientists who wish to be identified with the movement.

M. E. CRAMER, *Pres.*

ROSALTA M. DANIELS, *Cor. Sec.*

#### TRUTH STUDENTS' ASSOCIATION.

The Students of Truth held their regular monthly meeting Wednesday, November 7th, at 3 P. M., in Hall 210, Masonic Temple, according to appointment, with Anna W. Mills in the chair. A much larger audience than usual was present. The meeting opened with instrumental music by Mrs. True, while the audience held the words (in the silence) "The Good is Omnipotent."

It was suggested that we sing "Joy and Gladness," in which all joined with heart and soul. There was much to be joyful over, as many present had been engaged for three days in helping to lift the heavy burdens from the weary and heavy laden who had come for help to the free healing that had been offered, a report of which will be found on another page. The cause for rejoicing was in the fact that many were healed and made glad and happy by leaving their burdens and diseases behind them.

After "Joy and Gladness" was sung the secretary was called upon to read the minutes of the previous meeting, which when read were approved by the association with one exception.

Mrs. Harley arose to object to her name as first vice president; and after giving her reasons—that as the people get to hear from her every month through *UNIVERSAL TRUTH* she thought it much better to have some one else fill the important office of first vice president—she requested that this office be given to Mrs. Sarah Wilder Pratt, which was done. Mrs. Harley then accepted the third vice presidency.

It was then moved that the week of free lectures proposed by Dr. Yarnall should be decided upon, and after some discussion it was decided that the officers of the association should hold a special meeting to decide upon the time and manner of conducting the exercises.

Dr. Yarnall spoke briefly of the need of giving the people who know nothing of these principles an opportunity to hear them explained.

Mrs. Mills spoke of the beautiful demonstrations we made during the week of healing, and that we hear so many evidences of the mistake that people make in believing they are born in sin and that evil is just as omnipresent as



good. Such mistakes are constantly pictured forth in the lives and circumstances of their victims. We have been proving the statement that "a house divided against itself cannot stand," and proving that all such barriers to harmonious conditions can be broken down by righteous thinking.

Mrs. Marion said she considered it a privilege to acknowledge the great blessing this week of healing has been to her; that it seemed like a preparation for a still greater work; that we have much to do in preparing the mind for the best work, just as the farmer has to prepare his ground for the sowing of seed, in order to reap a good harvest; and that we seem to be conscious of the fruiting of our words already.

Mr. Plummer said that "although he was new in this thought, he was impressed with the fact that the footprints of the great Master were more than ever being brought to light in this work of saving, and to live the life was to manifest the Christ.

Dr. Mills said we manifest good or evil according to our thoughts and feelings. Somewhere in the past we have been impressed with the belief that evil is a power, which is a false impression, and we must *know* that all that we are *in reality* is that which is godly. We each have a great power within called the soul, which has power to feel; and whatever we sympathize with, we are one with. We are here to sympathize with perfection only, and not with sickness and misery.

Mrs. Willie said that our words attract whatever they have an affinity for; that true words are a magnet to attract their kind; that we have been speaking and holding health words, healing words, and that the very air is pregnant with the power those true words set into action. We are already made glad with the testimony of many that have felt the power of our true words. Take the simplest words of truth, and they will ring through the whole universe with a power for good if spoken with realization.

These earnest words from Mrs. Willie seemed to fire the hearts of many, and some one burst forth with the song, "Ye shall know the Truth, and the Truth shall make you free;" then "You do know the Truth, and the Truth *has* made you free."

After some little urging Mrs. Lucy Lynn

spoke a few vigorous words of admonition to those who are so easily dismayed because of discouragement or dark days, as they call it. She recommended making our statements as strong and vigorous as the man who swears. If you make a true statement, make it strong; put all the *vim* and *vigor* in it you are capable of.

Mrs. Bergen, of Kansas City, said she felt more than ever before the reality of the statement in the gospels, that "where two or three are gathered together as touching one thing, then am I in the midst," and that surely the mansions prepared for us are right here now.

Mrs. Mills announced a class to begin in this hall Tuesday, November 13th; also mentioned Mrs. Yarnall's class at 2450 Michigan avenue, just opened; after which a collection was taken, and a very enthusiastic and interesting meeting closed by singing "Faith in Omnipotent Life."

Next meeting of the association will be the first Wednesday in December, at the same place and hour, three P. M.

JANE W. YARNALL, *Secretary*.

#### THE WEEK OF HEALING.

To be asked to write a report of the week of healing seems like having a stupendous responsibility thrust upon us when we consider the influence such a report *may* have upon people who read it. It must be free from bombast or exaggeration, and at the same time it must tell of the health and joy that dawned upon many of the stricken souls who came, with their various maladies, sorrows, and misfortunes, to ask for the help and healing which other methods had failed to give.

On Monday morning, November 5, promptly at ten o'clock, Hall 210, Masonic Temple, was opened, and a band of earnest, faithful "Students of Truth" were on hand to begin the work of the week, while the anteroom for the reception of patients was already well filled with applicants who desired healing.

At first the patients were admitted *one at a time*; but it was found impossible to reach every case that came in that way, as several had to leave without treatment the first day, after which they were taken in groups of three and four at a time.

Each day from thirty to fifty received pres-



ent treatments. A large portion of them knew nothing at all of the principles of divine healing from experience, but came through the solicitation of those who had proven its efficacy. Most of the cases were chronic diseases that had refused to yield to ordinary methods of cure.

Many voluntarily testified to the benefit they had received day by day, some claiming to be perfectly healed and others confident that their troubles and ailments were rapidly disappearing.

One woman, who came with a sprained arm which had been useless to her for months, left the hall rejoicing, and flourishing the arm above her head, while before she could not lift it but slightly.

Many whose eyes were treated received immediate help. Some discarded their glasses at once. A marked instance was a young man with an aggravated case of astigmatism, who took off his glasses and at once discovered that he could read the finest print without them.

Many came solely for spiritual uplifting, and went away filled with joy and gladness never before experienced.

In the six days devoted to this work there were over two hundred patients who received present treatment, and more than that number applied for absent treatments, which it was found impossible to give to each case *individually*, although they were not forgotten nor neglected; and as many as *could* be reached for want of time were treated individually.

As the space allowed for this report is somewhat limited, we shall have to forego the mention of the many faithful workers by name, there being from fifteen to twenty-five on duty daily during the week; but we cannot refrain from speaking of the faithful service of Mrs. Bessie Umstot, who gave such graceful and cordial attention to those in waiting; and to her we are indebted for many items of report and of testimonials from the reception room, where many lingered to talk over their experiences, which otherwise we should not have known.

Altogether the week of healing was a blessing to all concerned—healers as well as patients; and the blessed influence was felt by *some* even before they came into the hall.

The Truth Students' Association, under whose auspices this work was inaugurated, will

doubtless show their faith by their works in many ways; and may it ever be as harmonious and blessed as this first endeavor!

JANE W. YARNALL, *Secretary*.

THE officers of the Truth Students' Association have met and considered the feasibility of holding a week of free lectures for the purpose of placing the subject of the Science of Mind before the people who in many cases have heretofore been disinclined to take up the study. These lectures will be given by the different teachers and speakers of this community, as well as others who may wish to join us in the work of spreading the truth that solves the problem of life as no other teaching has done.

The meetings will begin Monday, January 7, at 2.30 P. M., in Hall 412, Masonic Temple. All are cordially invited.

#### NOTICES.

UNITY Meeting the third Wednesday of each month, Hall 210 Masonic Temple, 3 P. M.

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 the second and fourth Wednesdays of each month 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 given names. Freely I have received and freely I give to all the spoken word of Truth on these days. "My peace I give unto you."

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.

I HAVE had five years' experience in healing and teaching. All diseases disappear when I speak the healing word. Address

MARY L. RENCH, Mulberry Grove, Ill.

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.

Woman's Journal Parlors, 3 Park St., 3 P. M., Dr. Clara E. Choate, speaker. Tuesday evenings, 185 Huntington Ave.

Daily noonday healing service (except Sunday), 317 Columbus Ave., Mrs. H. H. Farnsworth, leader.

Indianapolis, Ind., 240 N. Alabama St., 2:30 P. M., Adele M. Harper, speaker. Bible study, Thursdays, 2 P. M.; daily morning service, 9 A. M.

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.

#### Extracts from Letters.

"I GAIN some new light every day. New thoughts come to me while reading the Word of God. It seems there is no end to the light that is for us. We do not have to look to the future, after what we have called 'death,' for glories; but we have them here and now. This truly is a new world to all who will accept Divine Science." MRS. C.

INDIANAPOLIS, IND., October, 1894.

Dear Mrs. Harley:—It surely was in answer to a thought sent out that caused Mrs. A. M. Harper of your city to come among us. Many have improved by the soothing presence of the Christ principles which emanate from and surround her, and the Truth has received a new impetus, while some remarkable healing has brought gladness to suffering ones whose cases were regarded hopeless. A new class will be formed in a few days, in which many more will be started on the upward journey of Truth seeking. Sincerely,

ONE OF THE SEEKERS.

MANSFIELD, O.

Dear UNIVERSAL TRUTH:—As I am a reader of your columns, and could not live without your illuminating presence, I feel that I must say to all the world that just the Healing Paragraphs, by Mrs. Harley, are worth the price of the magazine. Truth can never die. It has found its way to me through your columns and the healing words of Esther Marion, to whom I owe my life as the instrument in the hands of the Spirit. I was given up to die by the doctors, and just then some one said, "Send a telegram to Mrs. Marion," which was done at once. I soon began to recover, gradually growing stronger from day to day; in two weeks was able to sit up. I soon began to walk, and for the past month have done my own work. I thank God for my perfect health after being restored from the agony of female weakness and nervous prostration, which I had been a slave to for years. Your sister in Christ,

LUCY J. SMITH.

"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.

"Good and Evil," by Aaron M. Crane, is one of the most clean-cut, logically reasoned out arguments on this subject that has ever been put in print. Any one who studies this pamphlet cannot fail to be convinced of the unreality of evil and the reality and powerfulness of the absolute Good. Price 25 cts.

"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.



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