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UNIVERSAL TRUTH

My Words shall not pass Away.

VOL. VI.

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LAW.

HENRY WOOD.

Law is an imperial educator. The knowledge that comes through an acquaintance with it distinguishes man from the brute. Only as primeval man emerged from the animal plane did he in any degree recognize the fact that there was such an all-prevailing criterion. The outcome of that transitional period, represented by the allegorical tradition of Adam and Eve, was a revelation to the human consciousness of an established moral order, and the power of choice regarding compliance with it.

As it was impossible for primeval man to violate Law, he was not only ignorant, but innocent. Everywhere upon his plane the metes and bounds of instinct were set, and to him there was no Law. Not having yet attained to the possibility of free moral choice, he unwittingly followed a path that was walled up on either side, so that he could wander neither to the right hand nor the left.

For interminable ages the human animal had been slowly gathering and storing up that experience and intelligence which at length was to burst the bars of brute-hood and result in a great evolutionary step to manhood. Reason

had been in a long process of incubation, and the time had come for it to break the old shell and assert itself. The past had been a "Garden of Eden," because the sensuous nature had had no dissatisfaction, opposition, or ambition. Nothing better was, or could be, known. The fruits of a self-satisfied, innocent ignorance were fair and pleasing to the eye of sense; and the restful quiet of that condition had not been awakened by glimpses or revelations of anything superior. But the measure of that state of consciousness was full. The long period of gestation was completed, and the higher nature came into manifestation.

When the God voice resident in man began to make itself audible, reason came to the front as the controlling force. The outlines of Law, already engraven in humanity, became dimly discernible in the dawning light of the higher consciousness. Mistakes had been impossible before, but now they became an educational necessity. This liability constituted the seeming "fall of man." The low exactitude of instinct had given place to an infinitely higher though stumbling soul-faculty. The liberty to make mistakes, or deviate from the established order, was absolutely essential before there

could be any intelligent formation of character; and only in the exercise of such a freedom could Law be interpreted.

If stumbling be educationally necessary in the acquirement of the art of walking uprightly, however hard the falls seem to be, there is a sense in which they are good. This conclusion is only reached in the light of their beneficent purpose and end. Mistakes have a provisional goodness, though not one which is abstract and ideal.

The "fall" was really an ascent; for before it occurred, the domination of the higher selfhood and the recognition of the spiritual ego were impossible. The serpent of the lower nature had to be discovered and unmasked in all his native and negative ugliness, before the divine humanity could be aroused to bruise and overcome it. Up to the time of the "fall," the serpentine nature, in its own eyes, had seemed not only unobjectionable, but beautiful.

The God voice in the soul drove the newly illumined consciousness from the Eden of sensuous ignorance; and this was no calamity, but an inestimable boon.

Man ate of the fruit of the tree of the knowledge of good and evil, which consisted of the discovery of a higher law within himself, and of his freedom to comply with or disregard it. The Eden of the lower consciousness, which formerly had been so peaceful and delightful, now brought forth thorns and thistles; for only through their scourging could men be driven upward. They were the evolutionary goads which would ever prevent startled humanity from again dropping back into a contented and comfortable animalism. Man must now comply with Law as engraved in his own higher nature, under a penalty of dis-ease and disorder. If he drops back, the eternal Love kindly makes him uncomfortable. The "flaming sword" of the human divinity, as manifested through Law, will forever remain unsheathed to guard man from his seeming self.

Disease and disorder never could have been overcome had they not first broken forth into outward expression. They were stumbling-blocks which must be transformed into stepping-stones. They become polishing wheels which bring rough diamonds into symmetrical shape and give them brilliancy. In the light of experience man can study the statute books within himself and read and interpret Law.

Spiritual muscle grows only by exercise and an experience in overcoming. Humanity must be startled by some of its own native specters of negation before it will turn and seek positive realities.

The general order of racial history is repeated in every human soul. The smaller unit must embody and work out every experience of the greater. The whole complex story of humanity is mirrored in its smallest fragment. The primitive, sensuous dream of an unreal peace is rudely disturbed, and then unrest, expulsion, and conflict follow in quick succession. These successive soul-experiences, which all must pass through who traverse the racial highway, at length lead to victory and the divine consciousness. Then looking back down the vista of the past, those foes who formerly seemed so fierce and formidable are seen to be but spectral shadows. They had a mission, and performed it.

It is important that a distinction be made between Law as the great Unit of divine method in the realm of reality, and those regular manifestations in the province of matter which are called "laws." The latter have uniformity, but in no sense rise to the supreme dignity of Law. The so-called laws of matter are unvarying, and, on the level of their own plane, ruling; but from the higher plane of Law they may be overcome. The "laws of matter" lack inherent potency, because matter is only the passive instrument of mind. Law has to do with real, primal, and spiritual causation, but it has no knowledge of subjective fallacies and material-

istic assumptions. We must utilize Law to sweep away many so-called laws. The latter are often petty tyrants which impose themselves upon credulous humanity, and they are continually exercising their assumed authority.

Even negatives have their seeming laws. Conventional pathology will inform you of the laws of disease. A fever must "run" a certain number of days, and if there be malaria in the air it is legal that we should take it. A specious regularity can be conferred upon the most negative of negatives; and thus men bow down before innumerable fetiches, under the impression that they belong to Law. If there be malaria and one utterly refuses to "take" it, does he violate, or conform to, Law? Clearly the latter, for Law is uniformly beneficent, while fetiches are illegal and adverse.

A mass of highly respectable and regulation negatives have installed themselves in the human consciousness that are shams. Through masks of fear and belief they put on an appearance of reality and supremacy, which is utterly specious and illusory.

A great conventional structure of hollow negatives has been gradually built up, bearing inscriptions upon its two most prominent sides of pathology and *materia medica*. This imposing edifice has been patched up and repaired, pieced here and braced up there, painted and polished, in order if possible to make its exterior architecturally symmetrical. It has been crowned with many highly decorated finials, one after another, each of which when put on was supposed to mark the final completion of the great structure. But none of them remained. Until recently it had been generally taken for granted that its foundation was all right, though a few had suspected dry rot. But the latest researches reveal the fact that it never had a foundation. The imposing structure was built upon mortal belief, fear, and materialism. Its primal assumption was, that man is body. But man is an immaterial being,

though he *has* a body. It is therefore important that we should keep "the eye single" in order that we may make a true discrimination between Law and laws.

The grandest privilege enjoyed by humanity is its ability to wield and utilize Law. Negative laws have been so ignorantly and mistakenly identified with Law, in the human consciousness, that men have feared it and turned their faces away. Its potent energy, like that of electricity, has been patiently waiting through the ages; but now—thank heaven!—it is being grasped.

Man is discovering the fact that he is a sharer and an heir of the divine Nature, and that with such an heritage he may assert his birthright of authority over the economies within and below him. What a grand arena is that upon the busy field of which men are unfolded into the "sons of God"! The earthy is transformed into the heavenly, and the baser consciousness into "the mind of Christ."

For ages a dogmatic theology looked upon Law only as a threat and a prohibition, and erected a high wall between its kingdom and that of Grace. But Law under a new and corrected translation is now known to be the promoter and translator of Love. So long as men mounted their telescopes upon the low plane of admitted "depravity," the widest sweep could only reveal a misty though magnified picture of their own subjective states and imaginings. But planting their instruments above the fog, at an altitude which is surrounded by the clear azure, the supposed dissimilar kingdoms of Law and Grace are seen to have melted into one. Law is then rechristened with a new name, and that name is *Love*.

"REMEMBER, to get above the clouds you must ascend the mountain; so with the soul: it must rise to the summit, where it is lighted by supreme Truth, before the mists of error and ignorance vanish."

HEALING PARAGRAPHS.

FANNY M. HARLEY.

The world's people do much talking about injustice and much complaining about having this to bear and that to endure; and they very often turn their trials and tribulations over onto God, and blame him for not being just and not being good.

If they would but stop and consider, they would very soon see that they are doing what they have no warrant for doing at all.

To whom is it that all the blessings are promised? To them that doubt the Good, who are afraid, who are gloomy and depressed? to the sick, to the poor, to them who try to serve two masters,—God and mammon? to them who cherish wicked thoughts and do wicked deeds? to them who are anxious and troubled about many things? No, indeed; not a bit of it! God does not lie, and good things, blessings, are always given where they were promised and when they were promised. Whom were they promised to? "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. . . . And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; . . . If ye *walk* in my statutes, and *keep* my commandments, and *do* them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely." Do you not see there are conditions here to be fulfilled? When we do not do the things which the Lord

requires of us, it is unreasonable in us to expect the blessings which righteous thinking and doing would so surely bring to us.

Until we are courageous enough to steadily look within and examine our motive for doing what we do, we are not really seeking Truth. It is so easy to be self-deceived! The subtleties and sophistries and inventions of the carnal mentality are enough to deceive the very elect. The time is now at hand when we must find out what we are about; find out what our motive is; put far from us everything that is not of the Spirit; stop trying to serve two masters,—materiality and spirituality; stop being deceived by anti-Christ teaching, but seek with all our heart, soul, mind, and strength to know the Truth, the absolute Truth.

The things of this world are useful to us if we use them as stepping-stones to heaven; but if we regard them as realities in themselves, capable of causing pleasure or pain, profit or loss, we deceive ourselves, and the Truth is not in us. In whom is the Truth? or, in other words, who really knows the Truth? No one yet consciously knows all of Truth or absolute Truth, but many are knowing it in a great degree; and they have proven that there is a clear, logical way of learning the Truth. There is a right place in which to begin to learn Truth, and there is a right way in which to begin to learn it. Wrong reasoning will not bring one into knowledge of Truth any more than wrong methods of procedure in any study will bring one to correct and right conclusions. We all have a higher knowledge of Truth to gain. As soon as we find out or discover that we have erred in our reasoning, we must immediately correct our mistake. The Truth is for us to know, and we may know it if we will.

The Truth always is. It is unchangeably true forever and ever. When we do not demonstrate that it is true, the fault is in us, and never with the Principle, never with the Truth. When we do not demonstrate perfectly, we

simply know that we must seek greater understanding of Principle, greater knowledge of Truth.

God, the one and only Creator, endowed every child of the universe in his real being with thinking capacity. This power to think is for use, and not to be hid away in a napkin. We all know a little. If we use that little *well*, we will increase our knowing; otherwise we would be slothful and unprofitable servants. In our thinking power are included the lesser powers (lesser lights) of reason and judgment, which are to be used also. Until we do use our God-given faculties we will never know the Truth, but we will be driven and tossed as a wave of the sea, believing this today, believing that tomorrow, but really *knowing* nothing. Too many things have been taken for granted because some one else said so.

Truth is very accurate. Not the slightest deviation does it allow. Two plus two never equaled three and three-quarters, nor never four and one ninety-ninth. Two plus two equals four, always; not the slightest fraction more nor the slightest fraction less. No amount of wrong reasoning can make this sum more nor less. Now God and man are each just what they are. Nothing more can be made of them than what they are, nor nothing less. All untruths about them, all false reasoning concerning them, will crumble away and fall to the ground. The Truth is, and the Truth can be known. Furthermore, it is our business to learn the Truth.

Humanity is always busy seeking what it thinks is for its good. It has not done much definite seeking for Truth, because it has not seen the necessity for Truth. But just wait until it awakes to a consciousness of its presence in the world, and see how readily it will grasp it.

Speculating about Truth, falling into fallacies and sophistries instead of keeping to the strait and narrow path of pure reasoning, is

not knowing. When one knows, really and truly knows a thing, he *knows* it; and no amount of false reasoning nor subtle arguments can move him. When Jesus was *set*, the disciples came unto him. When he was set, he was fixed in his knowledge.

Truth Itself—God—can be taught in a sensible, reasonable, clear, and logical way, just the same as any truth can be sensibly taught. As a mountain is wide at the base and narrow at the top, so there may be many starting points which can be taken, and from which the top can be reached. Many paths may lead to the top; and while it is true that one could in time reach the top even by the most devious and rugged path, common sense would tell us that there is always a best and easiest way in which the journey can be made, and that of course it would be the quickest way for us to reach the top.

We know of one who testified that he had found the Truth even to making his at-onement with it. He proved his testimony by his works. Can anyone else lead us up the mountain of Truth as quickly as can this one who so surely reached its top himself? Let us walk in the path he trod, let us learn the things he learned, so that in the fullness of time we can do the things which he did.

Do many of the people know this way and walk in it? Judging from the number of people who wear spectacles and who are complaining of their eyes, it would seem as though very few are yet seeing the true way or following in the footsteps of the true teacher. The Truth is, but who perceives it? "The lamp of the body is the eye." The Truth is, and It is for us to know; and it is only because of our ignorance in some department of the Truth that we suffer with poor sight.

When we use the word "ignorance" we do not always mean intellectual ignorance, but very often mean soul ignorance. For instance, a man would always intellectually know that

he should not rob his neighbor; but his soul might be so fast asleep that he would think of nothing but his own satisfaction in getting money. When we are guided by the intellect we are guided into all sorts of by-paths; when we are guided by spiritual perception we are guided straight toward Truth.

The sun may be shining ever so brightly, but if we turn our backs to it, pull down our shades, or put something between us and it, we of course will not see it. There are so many, many things that we, individually and as a race, have put between us and the Truth, that it is small wonder that we hear such complaint of the eyes from all sides.

Any error in character will obstruct our soul vision. Anything that stands between us and Truth will impair our sight. There is no reality in heredity, only in so far as we think the same error thoughts that our parents and grandparents did. I myself wore glasses for almost fourteen years; put them on when I was a young girl at school, because I could not see the blackboard and thought I inherited near-sightedness. Finally I found I could not see at all without my glasses, so put on spectacles, and never took them off at all from rising to retiring. A few years ago I heard the truth of my Being and the unrealities of imperfect sight. I believed the truth about myself, and took my spectacles right off.

Faithfully did I deny for weeks and months the errors which I perceived in my character, and affirmed the truth about myself just as faithfully, beside taking treatments of others; but not one bit better could I see. Finally one day a parade of Knights Templar was passing the house, and I heard others talking of their beautiful uniforms; but I could not see to distinguish one uniform from another. I began to bemoan my lot very bitterly, and said to myself that I did not believe my sight ever could or ever would be restored to me, and I was going to put my glasses right on; that

there was no *use* in my making such a sacrifice of myself.

I started toward my bureau to get my glasses, when I happened (?) to remember that I had not read my verse for that day out of my little book—"Daily Strength for Daily Needs." I said, "Well, I will just read that before I put on my glasses." So I got my book and read, "*No man, having put his hand to the plow and looking back, is fit for the kingdom of God.*" Is fit, mind you. I was so staggered that I was really frightened. I was not fit for the kingdom of God! The parade nor anything else of the world had any charm for me that day, I can tell you. I must make myself fit for the kingdom of God.

Resolutely did I declare that sight is of the Spirit and not of matter, and that I had clear discernment of Truth, and was not blinded by ignorance. It seemed as though I could look right into Truth and past all the density of matter; and directly there did not seem to be any density to matter. I saw all as Mind and its formations.

Very soon, in a few days, I forgot all about my eyes, and was seeing as well as anybody, and now have not worn glasses for over four years. Often days and even weeks go by that I never even remember having worn them, only as some dear friends either write or come in to tell me a tale of woe about their eyes.

Do you not see that I had been expecting the blessing of sight while still holding on to carnal errors? I am very sure that if I had given myself the same soul training while continuing to wear my glasses, that some day I would have forgotten to put them on, and thus have saved myself the many mortifications which I subjected myself to in my zeal, and also my husband's displeasure. At that time we were living in a large boarding house, and I could not tell when people at even the very next table bowed to me; and my husband said I was without excuse, for being so headstrong

when I could see so well *through* the glasses, for which he had paid twenty-one dollars.

I would not now advise anyone what to do regarding glasses,—whether to take them off or to continue to wear them. Each must be led to do himself or herself what seemeth right; but this I will say: that the Truth *can* heal the eyes, and *will* heal them *if it is used*. Who is willing to give up everything for the Truth? Do you know such a one? if so, he has good sight or a continued improvement in his sight. Clear soul sight will cause clear physical sight. How can people have reliable sense perceptions, when they harbor error thoughts instead of looking straight at Truth? It is neither sensible nor reasonable to expect it. Anyone who wants to get rid of error is willing to exert himself to the utmost to get rid of it; and he is never hurt in the least if he feels that his toes are being trodden upon when another makes an announcement of Truth. He rather hails with delight any new hint that will give him the slightest clew as to what will help him out of his bondage.

Now there are certain errors that the character *must be cleansed* of if we want perfect sight. How would it be possible for one to have clear soul sight who is prejudiced? If we are prejudiced either for or against a thing or person, without due examination of it for ourselves, we sooner or later will have something the matter with our eyes; but "The eyes of them that *see* shall not be dim."

Reason is God given. Reason shows a just ground for a conclusion or an action. Whoever does not use his reason for himself is prejudiced. A prejudiced person cannot do fairly by friend or foe. What he condones in one he unjustly condemns in another. "Come now, and let us reason together, saith the Lord." The Lord is always reasonable and just and wise, also loving and full of tender mercies. It is the sense man who is prejudiced and unreasonable.

We have not the slightest conception of how prejudiced we are until we begin to search ourselves. Look at the thousands of people who believe this thing because some one in whom they have faith has said it was true, or who do not believe it because it was said by one in whom they have no faith. There are thousands of people to whom it never seems to occur that they must see for themselves whether or not so-and-so is true. They simply accept on faith what some one in whose favor they are prejudiced said was true, and they reject, without any reason for so doing, a truth that some one against whom they were prejudiced said was true.

Many people will read what Professor Henry Drummond, Lyman Abbot, or Phillips Brooks have written, and think it beautiful and true; but if those very same things were to be said by some one against whom they were prejudiced, they would not accept them at all.

Marcus Aurelius said, "If anyone can convince me of an error, I shall be very glad to change my opinion, for truth is my business, and nobody was ever yet hurt by it. No, he that continues in ignorance and mistake, it is he that receives the mischief." Prejudice cannot be allowed to remain in the character of a Truth seeker. Truth can never be known unless one is able to look for it with a clear, clean eye and unbiased judgment.

Madame Blavatsky has truly said, "A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner may climb to the temple of divine Wisdom." How far up these golden stairs will a

prejudiced person climb, do you think? If a thing is true in one book, it is true in all books. If it is true when one person says it, it is true whenever it is spoken and by whomever it is spoken. Truth is true, always and everywhere.

Does God only reveal his Truth to one person or to two persons? No; God is not prejudiced in favor of anyone. "Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." "And whatsoever we ask, we receive of him, because we keep his commandments."

My friends, "God accepteth no man's person." Never allow anyone to make you believe that he does, for it is not true. "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." Do you wonder that so many of the people who do believe that God is a respecter of persons wear glasses? How could it be otherwise?

How wrong it is to inculcate prejudice into little children! to tell them they must not play with this little girl because her papa does so and so, or her mamma does not do so and so! You had better keep your children home from school forever rather than poison their souls with prejudice. Prejudice makes people cruel, suspicious, and unjust. Do you want your children to develop these errors in their character? If not, teach them to accept the good and the true wherever they find it.

Let a prejudice get once started against a woman in a community, what is that woman's name, peace, or happiness ever worth afterwards? A crime is just as great a crime in one whom we love as in one whom we love not. A virtue is just as great a virtue in that one of no reputation as in the one who occupies a high place.

Prejudice, get thee hence! I will have none of thee! Thou shalt not dim my eyes nor sear my soul. I have a clear perception of the Truth, and no unrighteousness shall move me. I will see clearly what is just and what is true.

TRUTH'S TREASURES.

ADELE M. HARPER.

I will give thee the treasures of darkness.—Isa. 45:3.

Draw back, O curtain of the night,
And let the God-light shine.
Reveal the mystery of Thy might,
Thou hidden Life divine.

Man's secret being, all unknown,
His inmost, real self,
Is one resplendent, burning zone
Of love—for man, not self.

Oh, brother love, how sweet thou art!
How great thy mighty power!
When wilt thou open all thy heart,
And give this priceless dower?

For this, e'en this, all nature waits
Redemption for her own;
Creation groans thro' all her state,
Till Love is on the throne;

Till Love, the conqueror, comes to reign;
Till love alone be sought;
Till man for man will live again,
And heaven to earth be brought.

For heaven on earth man ne'er can know
Till he within shall find
The hidden spring of Love's pure flow,
To save and bless mankind.

Then hail! all hail! thou mighty One!
Thy loving will be done!
Thou Christ! Creation's only Son!
Our heaven on earth begun.

Where They Are.

SARAH WILDER PRATT has gone to New Orleans to tell of the omnipresence of divine Love, of which she has such constant and beautiful realization.

WORD comes from Boston that the Sunday services held by Helen Van-Anderson are increasing to such an extent that for the last few Sundays "there has not seemed to be room for the sole of even one more foot."

A GENTLEMAN lately from Pueblo, Colo., reports splendid work being done in that place by Mr. E. J. Castle. His Sunday service is well attended.

WE were glad to welcome lately in the home of our "Bluebird" Geraldine D. Robinson and M. A. Bigelow of La Crosse, Wis. Mrs. Robinson preaches every Sunday to a large congregation, and Mrs. Bigelow is one of our best healers.

"KEEP your heart full of sunshine and God will soon give you a face to match it."

COMMUNE!

SARAH WILDER PRATT.

"Pray without ceasing."

Sweet is the breath of prayer—
 Love burdening all the air.
 It is the *key* that opens wide the realms of Light,
 Where stands revealed the *Truth* in all its glorious might.

I must first find myself.

To whom or what do I belong?

I came alone into the world; I have to go
 alone as far as I now know; but something
 tells me that I must have some relations, some
 connections.

How can I find them?

I cannot find them until I find who I am.

I am! Therefore I have been created. By
 whom or what?

What can create? anything but Mind?

What are the creations of Mind?

Are they anything but ideas? ideas of the
 Creator?

What is an idea? Is it anything but a
 thought?

I am a thought, then, of the Mind that can
 create—bring forth—a likeness of Itself.

I now see my relation to the creative Mind,
 and find that by that relation I am closely con-
 nected with all creation.

The creative Mind or Spirit must, then, be
 my Father and Mother.

I am spiritual, then,—related to all Spirit,—
 and shall recognize my relation wherever Spir-
 it or Mind is made manifest.

I am; I live; I breathe; I have life. Life,
 then, is the gift of the Spirit.

What does Life embrace?

Wherever we see It in Its fullness of expres-
 sion we see beauty indescribable; we see joy
 that is enticing; we see the assurance of new-
 ness of strength; we see provisioned Wisdom.
 We feel the consciousness of tenderness and
 an abundant sense of peace.

Now the God within speaks through me, and
 I am happy!

Because I have life I may not manifest it,
 but must be able to when I know myself as
 the expression of Life, Love, Wisdom, Truth,
 Peace, and Rest, which are the cause of my ex-
 istence, my being here the manifestation or ef-
 fect of the action of that self-existent Sub-
 stance, Spirit, Mind.

I find, then, that Life is my cause and my
 creator, and that It is the bond or connection
 between God and Its idea. Life is sweet to
 me, therefore, because it is the link between
 my God and myself.

I know now why I love Life! and because I
 love Life it proves that I love my cause and
 creator. I love God and I love myself.

The giving to me of Life, which is giving of
 Itself, proves unselfish love, the divine Love;
 for only the Divine is above selfishness. Love,
 then, divine Love, is the Source of my being.
 I understand now why I love Love!

God, as my Creator, is the truth of my being.
 God is Spirit. Spirit, then, is Truth. I know
 now why I love Truth!

To know Truth gives me rest and peace.
 Truth is my Life and my Being, my God.

I love peace and rest. I love my God. My
 God is Life, Love, Wisdom, Truth, Peace, and
 Rest.

My God is Good only; you see I can have
 no other.

I have nothing to fear, for my God is my
 All,—Omnipotent, Omniscient, Omnipresent
 Good; there is, then, only good for me. I
 know now why I love Good! I am one with
 It; I am like It.

I am my Creator's thought. Then my Be-
 ing can only be fed by my Creator's thoughts,
 which thoughts are the Life of my existence.
 God—Life—*can never be tainted*; if I am fed by
 this Life, I can never be sick.

Health, then, is mine, now that I have found
 my relation to God.

UNIVERSAL TRUTH.

JUNE, 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.

OUR readers who change their addresses should immediately notify us of same. Please give *former* as well as new address. This will save us much time and trouble.

The year and month of expiration of your subscription will always appear with your name on the wrapper of your magazine, except for subscribers in Chicago; this, with your magazine, is your receipt for money. By renewing your subscription the month before it expires you will greatly accommodate us, and may save your losing any copies. We cannot always guarantee back numbers. A sample copy of UNIVERSAL TRUTH will be sent to any address upon receipt of ten cents. Subscription price, \$1 per year.

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.

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.

"THE Spiritual Idea of the Sabbath," by E. J. Castle, and "Marcus Aurelius, a Priest of the God Within," by Mary Robbins Mead, were crowded out of this issue. They will be in the July number.

One of the clearest articles we have ever read will soon appear, on "The Rich Man and Lazarus," by Gertrude L. Campbell.

"Truth's Fairy Tales," by Julia Winchester, is a beautifully and artistically illustrated book, with illuminated cover. The story is clearly, concisely, and cleverly written, and will interest children in the principles of the All-Good. It shows how, by the use of the arrows of Truth, on the foundation of faith, victories over the hobgoblins reigning in Shadow-land can be obtained, and the children led through the royal household, by the gate of understanding, into the kingdom of Spirit, where all is joy and gladness. Not only will the children delight in these fairy tales, but all students and lovers of the Good will find in this book those funda-

mental principles of Truth which lead all who acknowledge them into harmony. The price of this book is sixty cents, postpaid, but from May 1 to and including August 1, we will *give* a copy of this very helpful book to every subscriber to UNIVERSAL TRUTH who sends the full subscription price of \$1 to this office. Of course this premium will not be given when subscriptions are sent through agents to whom we allow a commission, and it will *positively be withdrawn* on August 1, unless our stock of this book is exhausted before that time.

To those who have subscribed to UNIVERSAL TRUTH since January 1, 1894, and who desire this book, we will furnish it for forty cents to and including August 1. This is the best offer that we have ever been able to make on any book.

TRUTH is God; and only those who love it supremely, pursue it eternally, and cherish it above the hope of reward or fear of loss, recognize themselves to be children of God or conscious exponents of absolute Truth.

UNIVERSAL TRUTH believes that the "Congress of Scientists" which will be held in San Francisco, at Golden Gate Hall, Sutter street, May 29 to June 3, inclusive, will seek to know Truth in accordance with the above statement, or for its own sake.

The "latter days" are upon us, the days in which we must consciously choose which we will do—make Truth-seeking our aim in life, and practice its inclusives,—righteous living, love and justice to humanity,—or join in the world's scramble for materiality in its various phases, with integrity only practiced for selfish aggrandizement. We must choose whether or not we will partake in the turbulent times of the world, or whether we shall seek the peace that passeth understanding, and which can surely be attained after we have been faithful to Truth's teachings.

We quote from the "open letter" of the committee of the San Francisco Congress:

"We believe that a congress of leading representatives of that Science the basis of which is a knowledge of the omnipresence of one living and true God, coming together in the spirit of sincerest fellowship, the freest deliberation, and the truest brotherly love, will do much toward revealing the new era, in the development of the true power of Divine Science or Truth, for the good of humanity.

"This congress is called for the purpose of bringing together leading workers and Scientists from all parts, with reference to a wider mutual acquaintance and better understanding of each other's conception of Truth and methods of practice, with a view of extending the same to the world at large.

"The intention of this congress is to bring all Scientists possible together, where, without criticism, each one may speak positively and frankly his own convictions and of the reason for the faith that is within him; where all may work in concert for the common cause of Truth, assist in promoting the unity of understanding and faith in the one eternal Good, and in promoting the harmony of the work, thus increasing the signs following as the demonstrations of healing.

"We fully believe this congress of Scientists, called in the spirit of Truth, will be entered into with hearty coöperation by all who love unity, which will help to make known the truth of Science throughout the world, and ultimately redound to God, in the general recognition and acceptance of its truth by the community."

From all over the country the people are writing to us favoring impersonal Truth. The time is swiftly passing away when this or that is accepted or believed because so and so said it was true. People are now wanting Truth—proof—knowledge. The obstructions of creeds, the hindrances of personality, and the falsity of ignorance are fast being removed, that righteous thinking may carry us with all speed straight into the kingdom of heaven. "We seek the freedom of the stars, to move unhindered in the orbits ordained by God. Freedom is not lawlessness, neither is liberty license. The very essence of freedom is law, and the spirit of liberty is service."

UNIVERSAL TRUTH affirms that "The Congress of Scientists" will abide under the shadow of the Almighty, and it enjoins upon all Truth seekers to attend the congress in so far as they possibly can in the flesh, but in the spirit surely.

As "The Story of Teddy" was finished in the May number, we will not make any further arrangements for "The Birdlings" until we hear from our readers whether or not they wish this department continued. UNIVERSAL TRUTH dearly loves the children, and it will always give them their corner if they want it. Will our readers, great and small, kindly advise us regarding this matter?

It is supposed that all who subscribe for this magazine are Truth seekers, and that they recognize the earnestness and sincerity of the soul aspirations of its contributors, who give forth through its pages the spiritual truths that are revealed to them through realization and demonstration.

UNIVERSAL TRUTH is not intended to be read once and then laid aside, as magazines usually are; but its teachings are supposed to be studied, practiced in the thoughts, aspired to, and *lived* daily.

It will fall far short of its mission if it is hurriedly read and then cast aside. No file should be broken, but all the numbers should be carefully kept, and re-read over and over again.

That UNIVERSAL TRUTH teaches the Truth that makes free, is being proved by the wonderful freedom that is coming to those who really do practice its teachings. What you do not perceive from a first reading of an article often proves to be the most helpful truth in that number of the magazine to you when you read it later on, perhaps after weeks or months.

UNIVERSAL TRUTH teaches the pure doctrine of Jesus Christ as it is perceived by those who earnestly strive to understand and follow his teachings. It follows no human personality; it is an organ for no school or sect, or no

leader but Jesus Christ only. It is building up its constituency on its merits as a Truth revealer, and all who come to it as subscribers are drawn of the Father within them.

Earnest friends who are workers for the magazine, work because they know that it teaches the people of health and peace absolute; and it is for the dissemination of *Truth* that they are working, and *not* for the magazine in any personal sense whatever.

The literature which is in *UNIVERSAL TRUTH* is offered because it is good for the people, and in no instance is a book highly recommended unless it is declared worthy of recommendation by its readers. A good book will recommend itself. We are urged to offer many books, and have great inducements proffered us to do so; but they are never even named in *UNIVERSAL TRUTH*, because we perceive erroneous teaching in them.

No one as yet knows all of Truth, thus there has no book been written hitherto that cannot in some respects be made to adhere more strictly to Principle; but as light comes to the authors the books will be revised or new ones take their places. We are all growing, therefore the books that are now offered in our catalogue and magazine are the best that have as yet been written; but they are not by any means the best that will be written; for as we seek we find, and as we find we give freely.

UNIVERSAL TRUTH is glad to make mention of all teachers and healers who have signs following their words; but in no cases can notices of results of teaching or healing be published unless our authority for so doing is authentic.

Letters are being received every day, and many warm words of testimony are given as to the help received from the teachings of *UNIVERSAL TRUTH*. During the financial crisis a number of persons expressed themselves as preferring to do without material food rather than discontinue their subscription to this magazine.

It has been the Truth which has sustained hundreds and thousands of people during the panic, and they have proven that when they cast all their care upon the Good that they have been cared for.

All prophecy predicts the time as close at hand when there is to be a sifting of the wheat from the tares, a separation of material desires from those of spiritual aspirations; and our own intuitions prompt us to preach the gospel to every creature while it is yet today.

The writers for *UNIVERSAL TRUTH* are strongly moved to give their messages of light to the people, and they enjoin upon all Truth lovers to see to it that the Truth is preached and spread as far as in them lieth.

If *UNIVERSAL TRUTH* has done anything for you, arouse yourself; see to it that others who are needing it as greatly as you once did, have it presented to them for subscription.

Many people write that they want the magazine very much, but cannot afford to take it. Have these dear friends ever considered that if they lay aside but two cents per week they have the money for their magazine at the end of the year? They can send twenty-five cents for three months, fifty cents for six months, or one dollar for one year. We can still begin some subscriptions with the January number.

The most important knowledge in all this world is Knowledge of Truth. Buy It and sell It not, for It alone is true riches.

In striving to believe in God as Good, many of our readers seem to fall against stumbling-blocks of doubt and fear, and we are kept very busy in our work of cheering the fearful and strengthening the faint-hearted. An angry God and a punishing and revengeful God have been believed in so long that it does seem difficult at first to shake off these beliefs. Early impressions are very lasting; hence the importance of teaching children the truth about the true God. Many a little child has died of what

the doctors called diphtheria or croup, when these diseases were nothing but the dreadful pictures which mistaken ideas of God had made.

Very religious people are generally afraid of God, and very religious people generally have many deaths and much sickness in their families. They have said, "The good die young." This is not true, for it is to the truly good that length of days is promised. "If a man keep my saying, he shall never see death."

Lately we have received many letters desiring explanations of what seem like very terrible denunciatory passages in our Scriptures, and which show that the old fear of God has not yet been outgrown. It is always a good sign when things come to the surface; they can then be correctly handled and cast away. It is much better for people to courageously lay right hold of this thing which they fear, and attain understanding of it, than to be quaking and trembling and crouching around in fear because of something that somebody has said years ago to frighten them. If we would each one of us appoint ourselves a committee of one to face right up everything that we are afraid of, and investigate it till we had gotten at the bottom of the question, we would find that there is really nothing to fear.

Fear is the greatest sophistry or fallacy that the human race is under today, and it is high time that its rulership was impeached. Fear dethrones the reason and causes all the sin and sickness, poverty and sorrow in the world.

Let us rise in the strength of Truth and put fear down. Whoever does this, always finds that the thing which he feared, when properly placed, is really perfectly harmless and is at his own disposal.

The word of Truth will change the veriest coward into the bravest hero. The world's "cry baby" becomes a giant of courage when the whole armor of Truth has been put on. Whoever says "There is nothing to fear, for

the omnipresent Good is omnipotent," is building for himself a character of courage and faith and strength that he little dreams of when he sets out to say this word. What do we fear? Why, before we came into a knowledge of Truth we generally feared everything which we did not understand. Why were we so afraid? Because we did not know any better. How will we overcome this fear? By learning the truth of things, and in no other way. Knowledge is power. "Why are ye fearful, O ye of little faith?"

Nothing is too hard for the Lord, and perfect faith in him will bring all things to pass. You understand, do you not, that it must be "perfect" faith? Perfect means without error, correct, to have nothing wanting. Of course if faith is mixed with doubt it is not perfect faith, therefore does not bring forth perfect results. Perfect faith is a possible attainment for us through growth, for Jesus never held out any false hopes to us; but he taught us that we can be, if we choose, perfect as our Father in heaven is perfect.

No end can be attained unless a process is gone through for the attainment of that end. Whoso wants perfect faith can at any moment begin to cultivate it. Do you not know that you are always walking by faith? Suppose you live in New York, and you desire to visit San Francisco; when you take the train at New York do you already see San Francisco with your eye of sense, or is it your eye of faith that is set upon that point and makes you positively know that unless some hindrance arises during your journey that you can actually reach San Francisco, and that to your consciousness that city will be visible to your eye of sense?

When you were a pupil at school and doing your best working along in fractions, you could not of course explain a proposition in geometry; but you knew that the older pupils were giving these explanations correctly, and you knew that there would come a time when you too

could do so if you continued to apply yourself faithfully to your studies. How did you know that you could attain this greater knowledge? Your faith told you so, of course. Faith is knowledge. If you are sure that you consciously know a thing, you have all faith that you can demonstrate that you know it. When you are consciously sure of a thing, doubt never arises within you concerning it. Then to get faith you must get knowledge. Knowledge is understanding. With all thy getting, get understanding. "The people that do know their God shall be strong and do exploits, and they that understand among the people shall instruct many." All things are promised to them who seek understanding.

Anything would be as though it were not, unless it was understood. Unless we understood something of the principle of mathematics it would be just the same to our consciousness as though there were no such principle. Things are to us in reality only what we understand or *consciously know* them to be. We can never have perfect faith until we have perfect understanding; and as faith and understanding are attainments, or results, let us seek them with our whole heart. Remember the encouragement which we have to seek for understanding, in the words which the angel spoke to Daniel: "From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." Solomon prayed for an understanding heart, and his answer was—"Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment! Behold, I have done according to thy words! lo, I have given thee a wise and an understanding heart."

Now it would seem that any failure to work out our life problem must be because of lack of

faith, which is lack of knowledge or understanding. If we have perfect faith each day we will each day have perfect results; for "According to thy faith be it unto thee." When you are doing *your very best* you are having perfect faith.

Perfection is a relative virtue. What was your very best yesterday, may not be your very best today; and in a month from today your improvement over what you can do today may be something quite remarkable.

Take, for instance, a perfect acorn. It has within it the possibilities of a magnificent oak tree. Now as an oak tree the acorn is not perfect at all, but as an acorn it is perfect. Plant the acorn, directly it will begin to sprout; it still is not perfect as an oak tree, but as a sprout it is perfect. Then it grows into a sapling, then a larger and larger tree. It is perfect from the very beginning, *for what it is*, but as an oak tree it is not perfect until it has attained its full and magnificent growth. It is just so with us; we can be perfect each day by doing our very best, but we will not have attained the ultimate of perfection till we have consciously awakened in the image and likeness of God.

Now what do these words mean—"Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come"? Our Bible—blessed book—is given to us in veiled language. Divine Wisdom saw that it was best to place the richest treasures where they would have to be sought for. If a thing is worth having, it is worth seeking. They that seek find. Truth is all around us and about us, but if in our ignorance we cannot see it and know it, then it is good for us to have to seek it. Jesus taught in parable for the same wise reason. The Bible teaches us of Spirit and the spiritual. The symbolic, or the letter of the Scriptures, only suggests what is the great mine of Truth underneath it. As the spiritual meaning is the pri-

mary meaning of the Bible teaching, let us seek to understand it.

When we speak of the trinity we say Father, Son, and Holy Ghost, and have erroneously supposed that we were speaking and believing in three persons in one God, or one God mysteriously composed of a father, a son, and a Holy Ghost. But Divine Science, which uncovers absolute Truth and teaches of Principle omnipresent, throws its light upon the trinity and shows that there is but one God,—Omniscience, Omnipotence, and Omnipresence; that Christ Jesus was the type of what all the sons (and daughters) of God will be when they have received the baptism of the Holy Ghost; and that the Holy Ghost is the activity of the one Mind, which teaches of Truth. Because Jesus knew the Truth he could say, "I am the way, the truth, and the life." He spoke as one having authority, because he knew what he was talking about. He was where he could teach the people, because he had full knowing. He demonstrated his knowing, his at-one-ment, by his works. His life was given to teaching humanity to recognize its sonship of God, and that it could be joint heirs with him in understanding of God—Truth—Principle. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. . . . That they may all be as one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The Christ, a product of the Holy Ghost, was sent to reveal to mankind the truth about God and their relation to God, and to bring man back into harmony with God.

Now "whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come." The word, in Italics, has been supplied in the translation; so it really reads, "neither in this world, neither in the to come." As the Holy Ghost is the thought of Infinite Mind, who-

ever rejects it, consciously or unconsciously, shall reap the result, which will be in not coming into the light of the Truth, neither in this objective existence nor in another which is sure to follow.

To forgive means to give wholly; to give over without reservation. Whoever neglects to use his understanding of the Truth does not give himself without reservation, or wholly, to the Truth. Strive to be one thing wholly. Strive to know the Truth, and to live up to your knowledge of it. Make the tree good, and then the fruit will be good. Whoever speaks against (opposite to) his understanding of Truth will not realize the blessings which follow the speaking of Truth, either here or in the to come. We have our choice of speaking in accordance with our understanding of Truth and attaining the peace that passeth understanding, or we can speak error if we choose, and reap the world's inharmony, its sorrow, and its sickness. "Choose ye whom ye will serve." To forgive is to pardon; and to pardon is "to absolve from the consequences of a fault or the punishment of a crime." Who is it that forgives or pardons sin? Is it God? No, for God knows nothing of sin. We can do nothing for God or against God, for God is Principle, not person; Spirit, not a corporeal being.

If you do not learn how to add, subtract, multiply, and divide, are you in any way offending or hurting the principle of mathematics? Does it make any difference to this principle whether you are intelligent or ignorant? No; it only makes a difference to yourself and those who are dependent upon you for assistance or protection. The principle of mathematics is, always was, and always will be. We can use it or not, just as we choose. Whether we use it or not makes no difference to it. It is neither injured nor benefited by our knowledge of it or our ignorance of it. We can do nothing for it or against it. We cannot

make it more true nor less true. We cannot strengthen it nor weaken it. It is true forever and forever. It is everywhere true, always. If we do not avail ourselves of the privilege of acquainting ourselves with this principle, we will be the losers, not it. We will have to stand the losses which we will incur through ignorance of this principle. We can take nothing from it, neither can it suffer any loss through our not knowing it. We enjoy benefit through a knowledge of it, and we suffer loss through ignorance of it. We, and we only, are in any wise affected by our knowing or not knowing this principle.

Now God is Principle, Mind, Spirit, Life, Truth, and Love. Man may know God and thus become a self-conscious, intelligent, living, truth-loving, spiritual being. God is neither lessened nor increased by man's knowledge of him; but it makes a mighty difference to man whether or not he acquaints himself with God. It makes all the difference between life or death, heaven or hell, peace or misery. To understand God is worth all the heart, strength, might, and love that we can put into it. O infinite Wisdom, I thank thee that I am beginning to know thee!

When you forgive, or pardon, you put a thing far from you; you turn away from thinking of it; you wipe it away. Now as you have seen that it is yourself that you injure when you speak against the Holy Ghost (opposite to your understanding of Truth), you can readily see that it is yourself whom you have to forgive for so doing. Yourself is the loser when you do not understand mathematics. It is yourself who is benefited when you have overcome your ignorance by attaining a knowledge of this principle.

It is yourself who is subject to sin, sickness, fear, sorrow, misfortune, and poverty when you do not know God. It is yourself who will attain health, peace, knowledge, and all good by knowing God.

Forgive; put far from yourself all speaking against the Holy Ghost, or Truth, and watch your every word that it is of Truth, of purity, and according to Principle; for "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

LESSONS FROM THE LIFE OF JESUS.

MRS. MYRON W. REED.

III.

The Son of God is made under the law, because it is conceived of the Spirit by intuition; and every conception must be brought forth, or made into a product, for such is the law.

Whatever difference the law may present to us when we are looking upon it as moral and when we know it as spiritual, law is always the divine obligation to bring forth that which has been conceived of the Spirit.

Under the moral law truth is brought forth as the highest good to mortals, or to the personal self. Under the spiritual law, truth is brought forth as the highest good to the individual, or to the spiritual self.

This Son, born under the law, is the Jesus consciousness, and we are to consider its relation to law, from the time of recognition at birth, to the time when law disappears in realization.

In the David consciousness, Christ is brought forth as the Son. The relation of the David consciousness to the law is represented in the following statements: "In those days there went out a decree from Cæsar that all the world should be taxed; and Joseph and Mary went up to Bethlehem," as members of the house of David, to be enrolled for this taxing, when Mary was filled with the promise of her child (Luke 2:1-5), in obedience to the decree of Cæsar.

After the child had been brought forth, Mary carried it to the temple for circumcision, offered the prescribed sacrifice of doves, and submitted to the rules for her own purification, in obedience to the law of Moses. While the law of Moses is recognized, a tribute is always being paid to Cæsar, for Cæsar represents mortality.

Into these conditions of the law, Christ is brought forth; from conditions in which tribute is paid to Cæsar, Jesus goes down into Egypt.

On the return from Egypt Jesus comes into Galilee, and dwells with his parents at Nazareth. The character of this dwelling place is suggested in the question asked by Nathaniel when he was called to be a disciple: "Can any good thing come out of Nazareth?" All that we know of this place is associated with the manger at Bethlehem, rather than with the glory that shone round about the shepherds.

It is written in the story that at the age of twelve Jesus is taken up to Jerusalem to the feast of the Passover. The furnishings of the temple and its solemn service give form to the spiritual visions of Jesus; they give definite purpose to what has been a vague illumination within the holy child. He forgets those that have brought him forth; he thinks only of That from which he was conceived. Jesus finds his way into the midst of the teachers of the law; he listens; he asks questions, "and all that hear him are astonished at his answers and his understanding." — Luke 2:46, 47.

Let us have this picture clearly and truly in mind; for as the child Jesus is drawn into the presence of the doctors of the law, to ask his earnest questions, even so there comes a time with each of us, when we bring the Jesus, young in consciousness, face to face with the sacred teachers of our past, to ask questions that disturb our peace. There is no controversy, no laying down of a *new* law in opposition to the old. The divine child does not strive nor cry; it makes no argument; it *seeks to know*.

The law as declared in the temple must be reconciled with the law as revealed within a developing consciousness—that is all.

The truth as spoken without, veiled in priestly forms, is one with the truth that is being unveiled within. To know these two laws as one law, and to bring forth that knowledge to the world, is the work of the Jesus consciousness, which comes not to destroy the law of Moses, but to fulfill it.

The work we are divinely set to do has no place in the obligations of human relationship.

When the one who has stood nearest to us in life, who has taught us to obey the moral law, and to trust the guidance of the Father, reproves us that we forget the human claim upon our thought and care, what answer can we make beside the answer that *was* made—"Know ye not that I must be about my Father's business?"

"The Father's business" for this Son, at this time, is to reconcile the moral law without, and the spiritual law within; but this unity of law is revealed only through a clearer vision of the Christ. That which brings the Christ forth can neither see the unity nor understand the work.

This unity must be known within, before it can be proved to the world.

The old forms of obedience must be kept until the inner light transforms them. So it is written: "Jesus went down to Nazareth with his parents, and was subject unto them." It is also written: "He grew in wisdom, and the grace of God was upon him."

Before the birth of the Christ in consciousness, divine obligation is presented to us in two ways: from without, through religious forms; from within, through a spirit of kindness. The first is represented by the priests; the second, by the prophets.

In the process of development, the inner voice grows stronger, until our whole duty is brought before us in the words of the prophet: "What doth the Lord require of thee, but to do justice, to love mercy, and to walk humbly?" — Micah 6:8. This is our divine obligation to humanity; it is the moral law.

The moral law must be seen in its greatest purity before the Jesus work can be done; before the moral and the spiritual law can be seen as *one law*. That which presents the law at its highest is John the Baptist, greatest of

all the prophets, cleansing thought by turning it from sense toward the kingdom of heaven which is within, is spiritual, and is "at hand."

This cleansing is represented by a baptism in the river Jordan, which is the river of death; for thought is cleansed only through the death of conceptions. "Except a man be born of *water* and of the Spirit, he cannot *see* the kingdom of God," which is "at hand," but is invisible to the eye that is clouded by sense. Therefore this voice of John, the messenger, declares to thought: "There standeth One among you whom ye know not; but that he might be *made manifest* to Israel (spiritual thought) I am come with the baptism that cleanses."

This One that is in the midst, but is unknown to thought before the cleansing, is the Christ *brought forth*.

We have been dwelling in the silence with our Jesus consciousness, looking upon the Christ and the spiritual law which comes forth from it, making all things perfect; and the cleansing of thought has *followed* this illumination of consciousness. Because Jesus, in the quiet of the home at Nazareth, is entering into the revelation of the higher law, John, a kindred thought of Jesus, is making ready a people to receive this revelation (Luke 1:17).

Now we come to the meeting of John and Jesus; to a time when Truth revealed in spiritual law through consciousness, is to be known as one with the Truth of moral law declared to thought. The spiritual is the fulfillment of the moral law; i. e., the spiritual light fills the law full. The meeting of John and Jesus at the Jordan represents the mental condition in which we have ceased to look upon spiritual law as a truth to take the place of moral law rejected; but these two are seen in their unity; and we bring spiritual law as we have conceived it, to the Jordan for cleansing, and we bring the moral law to Christ for illumination.

A clear vision of the one law is a clear vision of the Son of God, and with this vision comes

the assurance of the Father: "My beloved Son in whom I am well pleased." The promise to the David consciousness (Luke 1:35) realized within, consecrates our Jesus consciousness for the work it is to do in the world. The Son "made under the law" knows himself to be the Son of God.

After we have conceived of Christ as the Jesus, we go on in this illumination to conceive of Christ as the Son of God in all perfect conditions, because in perfect obedience to spiritual law, for this Son does always the things that please the Father. When these conditions are spiritually revealed, we know that we are sent to do the work of the Father, by making this perfection manifest in the conditions of humanity. In entering upon the activity of the Jesus consciousness, we enter into the blessing of the Son who does the will of the Father; we also enter into the suffering that attends upon all which *brings forth*.

In the Jesus consciousness we identify with the *Son of God*, which is in the activity of obedience to spiritual law, and there is brought forth to us manifestation, or the *Son of Man*. But this Son of Man must suffer many things; must be rejected, crucified, and be hidden from us for a season. After this it must ascend to the eternal Christ.

This is the end of the world process as it is conceived to be; for in the glory of God, the truth of the conceiver is seen within the Christ, freed from all law, and dead to the memory of all products.

BEYOND the thought is the thinker still,
And in the thinker God's good will;
Beyond the act the motive lies
Secure in Truth, free from surprise;
Beyond the Adam, Christ still lives,
And God to all rich wisdom gives.

— W. C. Gibbons.

"AMERICANS are yet but the shadows of a free people. No people are free who are wedded to their appetites and passions."

TRUTH WORDS.

IONE G. DANIELS.

(Music, "Wonderful Words of Life.")

Sing the glorious words of Truth
Over again to me.
Let the light of eternal youth
Breathe in their ecstasy:
Words of health and beauty,
Making joy of duty—
Glorious words, beautiful words,
Wonderful words of Truth!

Sing the words of eternal Life,
Jesus the Christ hath given,
Bringing harmony out of strife,
Wedding the earth to heaven.
While our lips are singing,
Words of Life are winging—
Wonderful words, beautiful words,
Wonderful words of Life!

Words of Christ are the vital powers
Moving the world today;
Spoken, they fall in healing showers
Over earth's rugged way.
Words of Love and healing,
Jesus Christ revealing—
Wonderful words, beautiful words,
Wonderful words of Life!

Word and Spirit united lead
Into the heavenly Mind.
He who hungers shall surely feed;
He who searches, find.
Words of strength and power,
Meet for every hour—
Beautiful words, heavenly words,
Wonderful words of life!

God give us men! A time like this demands
Great hearts, strong minds, true faith, and willing hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
For while the rabble, with their thumb-worn creeds,
Their large professions, and their little deeds,
Wrangle in selfish strife—lo! Freedom weeps,
Wrong rules the land, and waiting justice sleeps.
—*Oliver Wendell Holmes.*

It is a great thing, when our Gethsemane
hours come, when the cup of bitterness is
pressed to our lips, and when we pray that it
may pass away, to feel that it is not fate, but
divine love for good ends working upon us.—
E. H. Chapin.

INTERNATIONAL BIBLE LESSONS.

URSULA N. GESTEFELD.

June 3.

The Passover Instituted.—Ex. 12:1-14.

GOLDEN TEXT: Christ our passover is sacrificed for us.—I Cor. 5:7.

One of the grandest lessons taught in the Bible is connected with what is called "the Lord's passover," which will have a particular and wonderful meaning for those who apprehend the scientific nature of the Bible.

The composite nature of individual being and its development is what is shown in the Old Testament. In this development the passover has place.

As nothing can evolve which is not involved, the evolution of the soul or self-consciousness is but the unfolding of what is involved in individual being, the image of God. By means of this unfolding, God is manifest. In no other way can God be manifest.

Self-consciousness has its first stage and last, its infancy and manhood. There must be a passing from one to the other. The soul *must* grow from sense-consciousness to the realization of divine being. It must outgrow, or grow beyond, the limitations of the first, and reach and embody the infinite possibilities of the last; and because of its vitality, its connection with its source.

A profitable study of the Bible, one which ultimates in understanding instead of mystification, results from perception of the nature of "the Lord." This serves as a key which opens many a hidden place throughout the book. "The Lord" is individual being, changeless identity. I am forever I. This eternal I is the Lord, the expression of God, the perfect and whole "image." But *what* am I? The answer to this "What?" is gained by degrees.

The first answer is Adam, the second Enos, the third Noah, the fourth Abraham, the fifth Isaac, the sixth Jacob, the seventh Jesus Christ. These characters portray the stages of the soul, the degrees of self-consciousness as they succeed each other in orderly evolution, rising higher and higher to "full stature."

The first, Adam, is the answer of sense-consciousness when the seeming is accepted as the truth of being. The last, Jesus Christ—the second Adam—is the answer of complete and

perfect realization of divinity (the Lord from heaven).

The passing *from* one to the other, through intermediate stages, is the passing *over* of the Lord which is the same yesterday, today, and forever. I am forever I. Identity is eternal in itself, therefore unchanged throughout the process by which we grow conscious of, and prove, its nature.

The passover begins by slaying a lamb, "a lamb for every house," which must be "consumed utterly"—"none of it left till morning." The sense natural to sense-consciousness—mortal sense—is innocent because it is natural; it is a lamb. Its limitations, however, cause mistakes in judgment. With it for our guide we cannot "judge righteous judgment." These mistakes constitute original sin, a possibility involved in the origin of the soul. This sense must be offered up a sacrifice for the sin or error resulting from it. It is the passover lamb we must slay as the preparation for our journey through the wilderness beyond which lies our promised land. Its blood must mark the door through which we pass from the bondage of sense-consciousness to the freedom of spiritual consciousness.

We must prove by act what we discern as true. We must not only see the necessity of conquering mortal sense and growing out of its bondage, but we must act according to that necessity. Saying, alone, will never bring the soul to its manhood. Doing, is the living way.

We must be ready to travel, to grow. We must eat our lamb with our loins girded (with truth), staff in hand (knowledge of the law), and shoes on our feet (consciousness of divine protection). We must be willing to go out of the old Egypt and face whatever the future holds for us in our efforts to think, speak, act, and feel righteously—or rightly—in accord with our true being instead of contrary to it.

June 10.

Passage of the Red Sea.—Ex. 14: 19-29.

GOLDEN TEXT: By faith they passed through the Red Sea.—Heb. 11: 29.

"Dominion over all things" belongs to individual being. This power must become the actual possession of the soul through proof. Every integral factor of my individuality *is* now; but I may not *now* be conscious of all that is there. While I remain unconscious of

any power, it is not, *to me*. It is dead to me, though living and real in itself. There must be a resurrection from this dead.

I must begin to act so that I can have proof of that power, of its presence and possibilities. I must attempt the impossible to mortal sense, and prove it possible through the higher understanding.

Every soul comes to the Red Sea; to what seems impossible of accomplishment; to what is impossible with the old way of thinking, acting, and living. And we must go through this Red Sea, this experience, in the only way open to us. We cannot go back, fall back into the old way, content with it. In the light which has come to us we cannot affiliate with the darkness of Egypt.

We can only go forward; we have made our sacrifice. We do not wish it to be of no avail, and we see we *must* press forward, though the way ahead seems closed; for have we not the rod of God in our hand? that staff of support and rod of power? With that recognition we have faith, faith in that which is more than this weary, hungry soul. The eternal truth will never leave us nor forsake us if we hold to it. Knowledge is power. This faith is based on the understanding of the creative power of thought and the relation to it of our own individual power of thinking.

All things are possible to him who knows how to think. The Creative Energy creates for him. The Red Sea of the impossible becomes the open road of the possible, for he lifts up the rod which clears the way. The waters (opposition) part on either side, and he goes through on dry land (manifestation of real being and its power).

But we must be fearless; we must not allow fear to deter us, prevent us from going forward and "going up to possess the land," for it is "a goodly land" and well worth all our efforts. If we allow fear to prevent us from going *up* to possess, we shall surely turn back to wander in the wilderness instead of going forward.

And it will be by way of the Red Sea, also, for we *must prove* our God-given nature to *know* it. We will never know that dominion belongs to us till we prove it through actual experience. And experience must include what *seems* impossible, as the means through which we prove it. But the Lord is with us every step of the way. We are his chosen people when we have

turned from Egypt, because we have chosen to follow the Lord instead of serving a lesser ruler. We are encouraged, helped, strengthened, guided, and protected at all times if we are faithful to our Moses. Wherever he goes before us we may follow, for he shows the way.

"Put ye off the former conversation of the old man which is corrupt." If we would reach this promised land we cannot speak the old way, for our spoken word is but the utterance of our mental one; and if our mental word or thought is untrue, the truth of being cannot be manifested to us through our thinking. They are opposites, and the opposite of that truth will appear.

In the midst of the seeming we must have faith that the law is good and perfect and worketh righteousness. Then we shall prove it as all the while it is proving us.

June 17.

The Woes of the Drunkard.—Prov. 23:29-35.

GOLDEN TEXT: Look not thou upon the wine when it is red.—Prov. 23:31.

Intemperance is called one of the woes of humanity, one of the evils which curse the human race. It is attributed to "strong drink," and many are inclined to overlook certain contingent facts.

Intemperance is indulgence of sensual appetite, and it applies to other things besides drinking. The one who indulges to intoxication "hath woe, . . . hath contentions, . . . hath redness of eyes"; for these are but the outward signs of an inward bondage to desire.

He "hath wounds without cause," for he has within his being, waiting the call to action, the power of dominion over his own sense appetites, and need not suffer if he will learn to exercise it. His existence is in his own hands to do with as he will. He determines what its dominating quality shall be,—sensual or spiritual.

Intemperance is always the effect of bondage to the senses, whether it be drinking, eating, or other excess. It is the sign of servitude. "He that ruleth his own spirit is greater than he that taketh a city." This rulership begins with ruling our purely sense-desires, bringing them under subjection that we may not be brought into subjection to them. It is one or the other, and he is truly wise who sees this

necessity and begins his work with understanding.

Intemperance is not conquered by preaching the power of drink over men, but by preaching instead their power over it. In itself it cannot enslave them. They are enslaved by their own desires and indulgence of them. An "understanding heart" is the help they need.

"Look not thou upon the wine when it is red, when it giveth his color in the cup." The color of him who is enslaved by sense-desire is red,—the Adam man, red earth. His color is the lowest in the spectrum of the soul. Keeping the passover necessitates passing from bondage to the senses and into dominion over them. The color must change through raising the thought-vibrations,—color following color, till the pure white ray is reached.

Only as we think higher does the soul change color or quality.

June 24.—Review.

GOLDEN TEXT: The Lord's portion is his people.—Deut. 32:9.

Out of all the discord, strife, and confusion attending the process of soul development through the conflict of the sense-nature with the higher nature, comes at last that recognition and realization of real being which is the Lord's portion; for those who realize, in whom sense-consciousness is swallowed up by spiritual consciousness, are his people, his own.

We are one with that which we realize. There is no separation possible. If we "feel after" the Lord and find him, we are his forevermore. Jacob wrestled with the sense-man till he prevailed. "The seed of Jacob shall bud and blossom, and fill the whole world with its fruit."

Everyone shall some time become ruler in Egypt. Even now we may have corn in time of famine, and minister to our brethren. Being raised to power through steadfastness of soul, purity of purpose, and right thinking, seeing only good, however much evil is meant by others, we prove how much more blessed it is to give than even to receive; and we become mediators for others, standing between the darkness of their ignorance and the light beyond.

The redemption of the world from ignorance and its consequences comes only from its saviors. These are the Lord's people. They are the lights shining in the darkness, because il-

lumined from and by the Lord. And the world, as a whole, comprehendeth them not.

Spiritual perception (Moses) is the search light for the intellect, in which is revealed what the lesser faculty can never find. It is the world's first savior, because a deliverer from error and its consequences.

It delivers those who choose it as their guide, and brings these chosen ones to where they see that which was promised them as their inheritance. It prophesies what shall yet be, for it speaks with the Lord (true being) face to face.

It is not puffed up with vanity, does not minister to pride. It is meek, and it inherits the earth. To it comes by right the visibility of the eternal real (the earth). Through it only do we truly see; and only then are we the Lord's chosen, led by the Lord through Moses.

For the Lord's people every promise is fulfilled.

"I will take sickness away from the midst of thee."

"Nothing shall by any means hurt thee."

"They shall be my people and I will be their God."

"Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee: and thou shalt tread upon their high places."

WHEN no low thoughts of self intrude,
Angels adjust our rights;
And love that seeks its selfish good
Dies in its own delights.
How much we take! how little give!
Yet every life is meant
To help all lives. Each man should live
For all men's betterment.

—Alice Cary.

THE sentiment of fear disperses electricity, and being a purely *human* emotion, does away with spiritual strength for the time.—*Marie Corelli*.

SAY to them that are of a fearful heart, Be strong, fear not.—*Isa. 35:4*.

THERE is no power but of God.—*Rom. 13:1*.

IT was no argument, but the presence of God that silenced the racked heart of Job.—*Geo. Macdonald*.

THE C. S. ASSOCIATION

Met at hall 72, Auditorium, the president in the chair, who opened the meeting. She said: "We must attend to our healing office today on a wider scale than even at our former meetings. We must take notice of the conditions of the world, which Gautama Buddha said he would give himself to combating: viz., old age, death, weakness, and poverty. It was not meant for beings endowed with all the buoyant powers of the immortal Spirit to wax old and die, or get feeble and poverty-stricken. In Job, 33:25, we read that when a messenger from the Most High appears to a sick man, his flesh shall grow fresher than a young child's and he shall be restored to the days of his youth. This Science is the messenger from the Most High to our age with all its people. It touches the springs of being within us, and we arouse to a new, revived life. Whatsoever we talk about and think about we become charged with; and thus this day we will talk about that spirit of the Most High which is able to set death at naught and revive the feeble into strength. When you tell people that there is no reality in the material appearances, for their actual is Spirit, is God, you take them a message from the Most High. They want to know what profit such doctrine can be to them. You tell them that the effect of believing that there is only God, in reality, restores them from sickness, relieves them from burdens, redeems them from death. Some are most interested in the high message because it performs the office of life-bringer; some love it because it heals them; some, because it will supply them with provisions; some love it for its own wonderful sake. They forget its ministries. They praise its divine fire of delight, regardless of whether it will do anything for them or not. While you are noticing the marvelous Spirit which never fails to be manifest at these meetings, will you not tell what interests you most in its presence? Talking about it will make its presence more real to our sight. We take to the world the doctrines we think about and talk about. The light that closes round about us and speeds outward will bear our messages. Today we will undo the larger claims of the world to misery, by remembering that there is One who is not a giver of infirmity, but a very present help in time of trouble. One who seeth not

trouble is the only One who can lighten it. To the only One who seeth nothing of the world's misery we pay all our attention this day. The God of heaven seeth not as man seeth. Man sees misery and trouble, but God seeth not misery or trouble. The more we see of God, the less we see of trouble. This is truth."

Mrs. Plummer said her desire was to have all doors open to receive the light. She wished to realize fully the divinity within. Her mind and thought were fixed upon the divine within. All earthly desires must be lost in this, as a pebble is lost in the ocean. She should go on and on in this thought, until she could see God in all flesh; until flesh should cease to be, and only God be seen, as Christ saw. There was no effort made to keep her thoughts in the right channel; there was a power which seemed hurrying her on and on into deeper and deeper realms of thought. It seemed as if there must come a marvelous revelation of this divine power to all people; it is Christ come again—come in freedom to all. In the Treasury building in Washington the walls are made from pieces of marble from all countries. As you look across from one of the galleries you see in a block of this marble an outline figure of the statue of Liberty that stands in the harbor at New York. For ages upon ages, nature was slowly penciling the design in her own imperishable materials, which was to be carried by man and stand at the gates of the new world, and herald liberty to all peoples. Thus this Science, old yet new, stands as the herald proclaiming the freedom that will be when the "new heaven and the new earth," prophesied by John the Revelator, shall have come, and all men realize their equality with the Lord Jesus Christ.

Mr. Plummer gave an interesting account of his realization of Being, pure Being, the peace of Being, the love of Being—satisfaction. He called it being *born* again. He also told of the marvelous demonstration of supply that came from his spoken word. If a word spoken would bring to him his supply, there must be a word for each one which would work each one's prosperity.

While the collection was being taken, Miss Sherman gave us some instrumental music.

EDITH A. MARTIN, *Sec'y pro tem.*

Extracts from Letters.

Dear Readers of UNIVERSAL TRUTH:—I wish to say to you all that I have been healed of heart disease of ten years' standing, also of such a weak back that I had not been able to stand erect, by taking and obeying the teachings of Mrs. Marion, 52 Oakwood Avenue, Chicago. Her method of self-purification was just what I needed to bring me into the realization of the ever-present Christ.

The "stillness" of which Mrs. Marion teaches is what healed me. When I go into it, I always seem to see a deep well before me filled with pure water, sparkling with all the shades of the rainbow. Then flow thoughts full of peace and love to all the world. *Dear ones, learn to be still.*
ELIZABETH RAMSEN.

Dear Mrs. Harley:—Your article on Constipation was *powerful*. It was an allopathic dose, with the sparkling Manitou waters included.
J. C. R.

CLYDE, ILL.

Dear Mrs. Harley:—I wish to tell the readers of UNIVERSAL TRUTH how quickly I was healed after having been an invalid for twenty-seven years. All that time I suffered with uterine trouble; but I have now been healed by taking treatments but two weeks from Mrs. Marion, of Chicago. I also took her twelve lessons, which have filled me with new life. My husband looks at me in utter astonishment. Praise God, I know the Truth and am now free!
MRS. ROSE ARNOLD.

TRUST.

Amid earth's changes, Lord,
Its shadows and its fears,
Its broken pledges, shattered plans,
Its sorrows and its tears,
Thy children trust thy own sure word,
And wait the eternal years.

There is no change in thee;
Thyself art steadfast truth;
There is no room for grief and care,
No place for woe and ruth.
With thee is ever joy and love,
And blessedness and youth.

Oh, dearest trust in God,
That lights our darkest days,
Oh, sweetest calm that lifts a psalm
Forever to God's praise!
Glad are the pilgrims on the road
When he ordains their ways.

—Margaret E. Sangster.

FAITH is a hunger, and love is its food. Love drives away all fear, doubt, and unbelief.—*Gichtel.*

AND what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays.

—Lowell ("The Vision of Sir Launfal").

"The Arena."

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

The Arena is called "the king of nineteenth-century reviews," and its publishers promise that for the year 1894 it will be "abler, brighter, and more indispensable than ever."

The articles "Higher Criticism," "The Ascent of Life; or, Man in Search of His Soul," "Indian Occultism; or, A German Naturalist in Eastern Wonderland," will be of special interest to our readers.

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

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

"The World's Parliament of Religions" (Dr. Barrows' Wonderful History of its proceedings at the World's Columbian Exposition) is beautifully printed on fine paper, large, clear, new type, 704 pages to the volume; size of page, 6x8¾ inches. Each volume contains one hundred illustrations, executed in the highest style of the art. It is in two uniform volumes, and is authorized by a vote of the Board of Directors of the World's Columbian Exposition. Beware of cheap imitations! Price, per set of two volumes: Cloth, stamped in gold, \$5; leather, stamped in gold, \$7.50; full morocco, \$10. Sold only by subscription. Address F. M. Harley Pub. Co., 87 Washington St., Chicago.

In addition to "The World's Parliament of Religions," by Dr. John Henry Barrows, we have "The World's Congress of Religions," with an introduction by Rev. Minot J. Savage, published by the Arena Pub. Co.; cloth, \$1.50; paper, 50 cts.

"A Chorus of Faiths"—As Heard in the Parliament of Religions: With an Introduction

by Jenkin Lloyd Jones. Cloth, \$1.50. This compilation, edited by Mr. Jones, contains 167 extracts from 115 speeches made at the Parliament of Religions, representing all phases of religious thought; but the selections have been made to show the essential unity of all religions in their broadest outlook. Points of difference have been omitted, in order to give emphasis to the spirit of fraternity there given utterance to. The work therefore voices the best that has been said of the true brotherhood of man, and will prove inspiring and helpful to all readers. It is divided into sections of the different subjects treated, and the editor has prefaced each section with an appropriate poem from such writers as Emerson, Whittier, Lewis Morris, Leigh Hunt, Browning, Whitman, D. A. Wasson, and others. It will supply a want.

"Out of Law into Gospel," by Sarah Elizabeth Griswold, is a beautiful conception. Its every thought and entire sentiment are of the highest, purest character, expressed in the most sublime diction. No one can read this estimable work without becoming deeply interested in the Truth for which it so earnestly appeals. The book is written with just enough of the romance of daily life to give its profound statements of abstract Truth an actual setting, a pleasing background, which cannot fail to interest and instruct any seeker for Truth. Bound in paper only, price 50 cts. postpaid, or three copies to one address for \$1.

WAVERLY, O., April 23, 1894.

Dear Mrs. Harley:—My daughter was brushing her hair in the next room, preparatory for school, when I heard her reciting something to herself very slowly and firmly. "What are you saying?" I asked. "Oh, something beautiful I learned in 'Out of Law into Gospel'; and I have taken it for my watchword this month," was the reply. Can you wonder that I wish to send my quota of praise to this gem of a book, and wish that all mothers may read it with their daughters, and find in it the spiritual power which is breathed forth in every thought? My daughter is in her second year in the high school, and Mrs. Griswold's little book is her first introduction to the Science; but so clearly have the points of Christian Science been taken up and elucidated, and with such adaptation as well as beauty of language, that any young girl must needs be charmed as well as stirred to higher impulses by reading "Out of Law into Gospel." Hoping that the future holds for us more words of wisdom and guidance from Mrs. Griswold's pen, I am, most sincerely, I. HIGGINS.

The constant and reiterated statements that come in commendation of "Practical Healing for Mind and Body," by Jane W. Yarnall, are the best proof we have of the good it is doing and the help it is giving to its many readers. The gratitude, and the various expressions in testimony of its healing and comforting qualities, place it in the foremost ranks as an instructor in the principles and methods of Divine Science.

A LADY writes from Indiana: "I have been an invalid for years, and have resorted to every means possible to secure health; have consulted various doctors and visited health resorts, taken mineral baths, etc., all to no purpose; always growing worse and more hopeless every year. I finally purchased a copy of 'Practical Healing for Mind and Body,' by Jane W. Yarnall, and by reading and studying the principles set forth in it, I am happy to say I am now perfectly well. I advise every invalid to secure a copy of that book. It is worth a thousand times what it costs. EDNA P. HOWE."

SAN FRANCISCO, April 10, '94.

Three weeks ago last Sunday "Practical Healing for Mind and Body" was brought to me, and today I will have read it twice through. The Spirit moves me to write and add my testimony to the many that I see in UNIVERSAL TRUTH each month. It is all so plain that a child may understand. In reading I have marked with a pencil over thirty places that I wanted to call the attention of those to whom I loan it, to read; but I found it all so good that I gave up marking any more. With love for the Truth, E. DWIGHT HERRICK.

"Between the Lines," by Hannah More Kohaus, the first three chapters of which appeared in UNIVERSAL TRUTH under the title of "The Truth of Divinity," is now ready in book form, and is proving itself a welcome addition to metaphysical literature. In paper only, 50 cts. postpaid.

One gentleman writes: "I have read it through once, and am re-reading it carefully. I am delighted with the book, and find it very helpful. The chapters on 'Application' and 'The Word' are just beautiful, and so clear! They alone are worth more than the price of the book many times."

I WANT to tell you how much I appreciate "The Truth of Divinity." These articles seem to answer questions that I have been half-unconsciously asking ever since the Truth was first told me. As I read them there comes to me some thought I have heard or read, or some Bible verse, all shining with a new light, and take their places in the whole Truth as different stars shine out in a constellation. E. B.

"Faith and the Angel," by Anna W. Mills, is a little book that has come into the world to bless it. Like a loving little child, it is working its way into the hearts of the people. It is a peace messenger in every home into which it enters. It is courage-giving to the doubting heart, and it creates a thirst for righteousness in the soul of the sinner. It leads the selfish into a forgetfulness of self, and the Truth seeker gently and beautifully over one of the hardest places that come into his path.

This little book is in white souvenir binding, with gold-embossed stamp. Price 25 cents.

"He That hath Seen Me hath Seen the Father," and "The Twelve Gates," by the same author, are beautiful expositions of the above texts. They are both published in one booklet. Price 25 cents.

Christian Science Calendar,

BY CARRIE BARSTOW TOWNSEND.

This Calendar is published for the purpose of teaching the principles of Christian Science. It endeavors to show that the teachings of Jesus Christ tell mankind how to attain, here on earth, all that is truly good.

The selections are explained in such a way that all may make a practical application of them in their everyday life. The Calendar is good for any and all years. Bound in leather. Price \$1.

"The Son of a Prophet," by George Anson Jackson, and published by Houghton, Mifflin & Co., is a Biblical novel of unusual interest. Dealing with Job, the most mystical of all Bible characters, it enlists at once the reader's attention, and holds it until the conclusion of the narrative. No reader can help being impressed with the writer's clearness in depicting character nor being pleased with the classical tenor of the entire book. Cloth, price \$1.25.

"The Occult Power of Healing," a twenty-seven-page pamphlet by M. E. Bucknell, M. D., is a work which fairly throbs with Truth. There is not an idle word in it, from the beginning to the end. The real, Christ doctrine has not been expressed in clearer, truer, more emphatic or convincing words. Anyone whose eyes are even only partially opened cannot mistake seeing the "Christ face" therein, as it is stamped upon and brightly glows on every page. Price 25 cts.

Henry Wood's Books.

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

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

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

"God's Image in Man,"—cloth, \$1.

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

H. Emilie Cady's Books.

We believe that the writings of H. Emilie Cady will become as beloved as have the books of Henry Drummond. Whoever writes truth has built for himself or herself an everlasting monument, for "A drop of ink makes millions think." We have just issued a new edition of Dr. Cady's "Trusting and Resting," with the addition of "In His Name," both in one booklet. The other little booklets by this much-beloved author are, "Finding the Christ in Ourselves," "Oneness with God," and "Neither do I Condemn Thee."

They are all in tasteful souvenir binding, and are fifteen cents each, or one dollar and forty-five cents per dozen.

"Drops of Gold," by Elève.—Every day adds to the charm of this book. It fell down from heaven for our daily direction how to live. It has the key to prosperity in its bosom. Nobody owns it, all of us own it. The day you came forth, its text was set in your forehead. It is full of healing, it is full of intelligence, it is full of the law of success. Our first books on science contained the one idea of bodily healing; our new books on science will contain the idea of support. "Drops of Gold" inaugurates the new ideas, wherein the perfect law of God with us is to be set forth. Price 50 cents.

"Tim's Fairy Tales," by Sarah Wilder Pratt, is one of the sweetest of stories for little children. It shows them how they *can* be good if they only *will*; and we are sure they will all *want* to be good after they have listened to the story of dear little "Tim." Cloth bound, price 60 cents.

"The Right Knock," by Helen Van-Anderson, shows the effect of the Christ doctrine upon the physical, intellectual, and moral life. It gives practical directions for healing, and relates many wonderful experiences incidental to the faithful student. Told in the form of a charming story, it wins the interest of every reader. Handsomely bound in cloth, \$1.25 postpaid.

ONE gentleman writes: "'The Right Knock' is the best pioneer work out. One copy has done much traveling since its issue and our ownership."

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MY little grandchild eight years old has been visiting me, and I read her "The Story of Teddy" from UNIVERSAL TRUTH. She has now returned home. About her last words were, "Ma, write to me and send me every word of 'Teddy.'"

MRS. P.

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