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UNIVERSAL TRUTH

My Words shall not pass Away.

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THE AT-ONE-MENT.

"I and the Father are one."

A Résumé of Truth.

H. LOUISE BURPEE.

The mentality that desires to identify itself with pure Truth looks out over the universe as a spectator merely—from an impersonal standpoint. It knows that Truth *is*; and only the *pure* heart can see the purpose of creation. It therefore absolves itself from all moorings and all that would obstruct its vision. It takes a broad scope, as from a mountain top.

That the Bible is a history of Truth, that the Spirit of Truth alone can write the Scripture and alone interpret it, are self-evident facts; also that all Truth cannot be inclosed within the lids of the Bible; for what is the Bible but the written testimony of Truth? and what is the true Scripture but man?

Inspiration is as much an accepted fact today as ever it was. God is not dead; he is an ever-present and living reality; and if so, why may he not speak to us as in the past? be made manifest through us and with as great power?

"The word was made flesh and dwelt among us." The Truth was made manifest in form, or made known in the earth. "For when he

the Spirit of Truth shall come, he will tell you all things." That is, when the Spirit of Truth is manifest in *you*, you also will know all things. Thus to interpret the Scripture is to know the *meaning* of all things. "For he knew all men, and needed not that any man should testify of man, for he knew what was in man."

It is evident that the God idea has pervaded the world since the beginning of time, and has been expressed in manifold ways all along down the ages. God has never been without a witness in the world.

The primitive mind saw intelligence back of the visible universe in the order, regularity, and beauty of all things, and *love* in the bountiful provision. Nature in her various moods was very pleasing to primitive man, and he called her good (or God). He beheld and adored the beauty of the heavens and the earth. *Surely*, he questioned, there is a wonderful worker *somewhere*; and why cannot we see and know him as we see and know each other?

In the words of Job—"Oh, that I knew where I might find him, that I might come even to his seat! Behold I go forward, but he is not there, and backward, but I cannot perceive

him; On the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him."

And again, nature presented very terrible moods at times, which they could not understand; and what we do not understand we fear. And so they feared as well as adored this great and good Being, and they called these various phases or manifestations of the Great One "gods," because they were different *aspects* of the one God. Here was the first manifestation of the Spirit of Truth, or God in idea. "There is one Supreme Being back of visible universe who created all things, the Life we see manifest everywhere; and we do homage to him—"the One," said the Brahman.

But this terrible phase of God manifest in the earthquakes, storms, thunder and lightning—how should they interpret it? They saw anger in the lightning, and heard it in the thunder and the mutterings in the wind, in the storms, and the roarings of the sea; surely here was an evidence of an offended Deity!

Nature in some of her moods was strong and terrible, and, unless placated, would destroy all things. What offering could they bring to the "great Invisible One," that his anger might be appeased, or "that we might please him"?

Thus arose their religion, which was composed of the myths or imaginings in regard to their relation to this wonderful invisible worker behind the scenes. And it was called Mythology. This was primeval religion.

Now the great desire of primitive man was to get on good terms with his Deity, who would then make himself known. What would be the greatest sacrifice they could make? They would give of their *best*. With the Egyptian it was life; and "the life" was in the blood, they thought. So rivers of blood ran upon the altars of sacrifice for ages, that they might get on good terms with an offended Deity.

From the offering of a pure and innocent animal they came to offer human beings. They

began to see a relation between a pure, good man and the unknown God, and so a pure, good man was sought out as the highest offering to the "Great One." And thus originated the idea of a God-man or mediator,—one who could stand between them and the offended God—conciliate him.

In taking a retrospective view of the various religions of the world we observe that God has "moved across the waters" of every nation in the world, and "light" has come. Thus he has never been without a witness.

The Spirit of Truth was manifest in the Brahman seers in their grand conception of God,—viz.: "To know that God *is*, and that all is God, this is the substance of the Vedas," say the Vedas (the sacred book of the Hindoo). But this was not the thought of the common people, who sacrificed to Indra, Vishnu, and Siva.

The world is still asking the question of the Brahman,—viz.: "How can it *be* that Brahm (God) would make a world and keep it miserable, since if all-powerful and he leaves it so he is not good, and if *not* powerful he is not God?"

The Spirit of Truth was manifest in Buddhism because it added, to the sublime conception of the Deity of the Brahman seers, its protest against the blood sacrifices of the Brahman, also its idea of "religious caste," and of "mediation" in the sense of vicarious suffering. The laws of Buddha forbade that a drop of human blood should be spilled, the killing of any animal, from the minutest insect up to man.

Intelligence was sacred to the Buddhist, wherever and however manifest. The laws of Buddhism said to the mother that "her child need not and must not be plunged into the Ganges as a sacrifice, but must be reared; for in the image of God had it been created." It said to the world, "I will defend your life, for it is grand and sacred; you need spill no more blood. Hereafter crown your altars, instead, with fruit and flowers." They wanted a God who was no respecter of persons, but was man-

ifest to all classes alike; so they called upon all to become their own priests, and worship "not on this mountain or that, but *everywhere*, and directly to the universal Intelligence."

Buddha taught the people that purity, abstinence, patience, brotherly love, and repentance were better than sacrifice. He, like Jesus, was the poor man's friend. He used the language of the common people, and chose his followers out of all classes.

The name Buddha means pure intelligence, and was supposed to have been given by way of reproach, as "King of the Jews" was given to Jesus. Buddhism in opposition to Brahmanism taught that *all* could become one with Buddha,—high or low, however vile. "Ho, everyone that thirsteth, without money, without price, without priest!" was the cry to all nations. Thirsty humanity heard the call, and lifted its drooping eyes and said, "I will come."

Buddhism is therefore the most extensively prevailing religion that has ever existed in the world. It holds under its sway one-third of the population of the globe. Let us consider why this is true. In the first place, Buddhism came very near the common heart; whatever its relapses have been, it was the religion of its relapses have been, it was the religion of humanity. It was prophetically and practically the religion of the world, and Buddha, like Jesus, was the God-man of his time. Granting this to be true, what *are* the characteristics of the God-man? He who should unite the entire race with the infinite One.

What is required of him? the sacrifice of his blood, which is "the life"? The religious systems of the world, in harmony with the Brahman, say, "Yes, this can only be consummated by blood and death; vicarious suffering alone can redeem the world. This alone can propitiate an offended Deity and unite God and man."

"Not at all," says the Spirit of Truth manifest in the purest and best, the God-men of the earth; "I will defend your *life*, for it is *grand*

and *sacred*. Spill no more blood, but hereafter crown your altars with fruit and flowers. Purity, patience, brotherly love, and repentance are better than sacrifice."

What does the Spirit of Truth say through the later Hebrew prophets? "For I desire mercy and not sacrifice, and a knowledge of God more than burnt offerings." And again, through Paul: "All things are by the *law* purged with *blood*, and without shedding of blood there is no remission; but the law being a *shadow* of good things to come, and *not* the very image of the things, can never with those sacrifices make the comers thereunto perfect, for *then* would they not have ceased to be offered. . . . For it is not possible that the blood of bulls and of goats should take away sins; wherefore, when he cometh into the world he saith, Sacrifice and offering and burnt offerings for sin thou wouldst not, neither hast thou pleasure therein, which are offered by the law. Then said he, Lo, I come to do thy will, O God. He taketh away the first covenant that he may establish the second."

What *is* the new covenant, then, but the putting away of the idea of offerings and sacrifices to conciliate God, and the establishment of the true mission of man? "Lo, I come to do thy will, O God," says the new man in Christ Jesus. Obedience is heaven's first law.

The scribe who was so advanced in spiritual life as to perceive that love was more than burnt offerings, was declared by Jesus to be "not far from the kingdom."

For love worketh no ill to his neighbor; therefore love is the filling full of the law. "Think not that I come to destroy the law, but to fulfill." He fulfilled inwardly and outwardly. Jesus showed that the old and the new—the *true* Moses and Christ—were one. "I am the first and the last, the alpha and the omega."

(To be continued.)

LOVE your enemies.—*Matt. 5:44.*

THE SERMON ON THE MOUNT.

ANNIE RIX MILITZ.

I. JESUS CHRIST.

Every man is an Idea of God, a thought of the divine Mind, sent into the world upon a great mission. In proportion as he carries out that Idea, a man becomes universal and is immortalized in the recognition of mankind, which claims him for its own; for he has ceased to belong to any one race or people or to live in any one time or place.

Jesus Christ represents the crowning Idea of man and God, the *Truth that saves* man from sickness, sin, sorrow, and death. He is that Truth within us that says, "I am the Son of the Most High God. I am spiritual not material, immortal not mortal, holy not sinful, and all dominion over the whole universe is given unto me, and all things that my Father hath are mine."

As this Truth gains ground in the heart and becomes master over the carnal and lower self, man proves his divinity; and the history of Its ongoing within man is depicted in the life of Jesus Christ, from Its immaculate conception to Its ascension and identification with God the universal Good.

The many years of Jesus' life that are unknown typify the silent, invisible workings of the divine Man within.

The coming forward of Jesus to minister openly signifies the stirring of the inner nature, that is beginning to be recognized by the outer self. Then many thoughts begin to run to and fro in the mind in pursuit of this one great Idea; or as it is said in the Gospel, "There followed him great multitudes of people from Galilee and from Decapolis and from Jerusalem and from Judea and from beyond Jordan."

Verse 1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2. And he opened his mouth, and taught them, saying, Mountains are symbols of exalted states of

mind. When our thoughts are concentrated upon a great truth then we are lifted up in mind, preparatory to an outpouring of divine revelation and instruction.

II. THE BEATITUDES.

These blessings are divine announcements of the presence of the Good in the midst of evil, of joy in the place of mourning, and happiness in the place of misery. "To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. 61:3.

"Hear, O children of the Most High," says the Truth; "all ye that appear so desolate, destitute, and abandoned; so humiliated, grief-stricken, hungry, and persecuted!"

"The Lord shall give thee rest from thy sorrow and from thy fear, and from thy hard bondage wherein thou wast made to serve."—Isa. 14:3.

The word "blessed" is *makarios* in the Greek, and should be translated "happy," as it is in Romans 14:22: "Happy is he that condemneth not himself in that thing which he alloweth." By substituting the word "blessed" for "happy" in this last text, one can discern its true significance in the Beatitudes.

These blessings are not arbitrary awards, but they are the *result* of the coming of Truth to the soul, and its recognition by men upon earth.

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

He is poor in spirit who realizes that as a mortal and a man of flesh, *he is nothing*. He makes no claims or pretensions as a man of the earth, calling himself neither good nor evil, but simply *nothing*.

Jesus was poor in spirit. As a human being he never laid claims to either good or evil. He denied goodness. "Why callest thou me good?" he asked. He denied evil. "Which of you convinceth me [*convicts me*] of sin?" he asked.

In every thought, word, and deed he denied himself when looking from the standpoint of the mortal. "I do nothing of myself," he says; "I speak not of myself; but the Father that dwelleth in me, he doeth the works."

True self-denial brings the clean, free, empty sense of being, that is preparatory to being filled with the Holy Spirit.

"Whatever is receptive or whatever is to take in must be naked and empty. It is the vacuum that causes the water to flow. A cup being perfectly empty, even of air, would forget itself and be drawn into heaven. Therefore when the spirit is free, in right loneliness, it forces God."—*Eckart*.

It is that emptiness that causes, through its irresistible drawing power, the substance of God to pour forth into the divine manifestation called his beloved Son. This emptiness is realized through complete self-denial and willingness to ascribe all your goodness to your God, *the true Self*, and claiming nothing as a separate being from God.

The soul that is completely empty of all that is not of God, is called the Virgin Mary. Hear her sing: "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Savior. He hath exalted them of low degree. He hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."

"I declare by good truth and truth everlasting, that in every man who hath utterly abandoned self, God must communicate Himself, according to all His power, so completely that He retains nothing in His life, in His essence, in His nature, and in His Godhead; He must communicate all to the bringing forth of fruit."—*Eckart*.

4. Blessed are they that mourn: for they shall be comforted.

Now are the mourners blessed not because of their mourning, but because of the comfort that the Truth is bringing to them.

Here is a paraphrase of this beatitude which may be explanatory of it: *Blessed are the sick,*

for they shall be healed. They are blessed not because they have been sick, but because health is coming to them.

Truth reveals to the mourners that their loved ones are not lost, but safe in the omnipresence of the Good, who lets not even a sparrow fall to the ground without receiving its little life into his own. They that mourn for their sins see themselves freed from the bondage through the Truth that sin has no power in itself, and is a delusion that can no longer deceive them.

5. Blessed are the meek: for they shall inherit the earth.

Meekness is freedom from pride, ambition, and covetousness. It is that spirit in man that cares nothing for honors, riches, glory, or power, and thus receives them all. It knows no jealousy or envy, seeks obscurity and oblivion, and does not shun annihilation.

Moses was once requested by Joshua to stop some young men among the Israelites from prophesying; but Moses replied to him,

"Enviest thou for my sake? Would God that all the Lord's people were prophets and that the Lord would put his spirit upon them."

"Moses was very meek, above all the men which were upon the face of all the earth," therefore he inherited the earth. By his word were millions of people clothed, fed, and sheltered for years in a barren desert.

Meekness claims nothing for its own apart from its fellow beings, therefore meekness never steals even in thought.

"When abstinence from theft, in mind and act, is complete in the Yogee, he has the power to obtain all material wealth."—*Patanjali*.

Meekness is the divine cure for poverty.

6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

All hunger and thirst is, in reality, after righteousness. He that thinks it is material bread and wine that he desires is under a delusion, and must be undeceived by hearing the

truth about himself. Eating meat and drinking wine bring temporal satisfaction only, to be followed by hunger again. But to realize that the word of Truth satisfies all appetites is the complete healing of all forms of drunkenness and lust.

In Christ, appetites are not destroyed nor desires killed, but all are redeemed by getting satisfaction in God, instead of in material things.

7. Blessed are the merciful: for they shall obtain mercy.

Whoever will never give another pain, either by thought, word, or deed, is exempt from pain forever. Who will not punish another, whether he merits it or not, is freed from all affliction.

8. Blessed are the pure in heart: for they shall see God.

The pure in heart are they who see the Divine only in all. The Pure One in us is the one who from the beginning always beholds the face of God. It is our first and real nature, knowing neither good nor evil, but only God. It is our childlikeness. The purely childlike never see impurity, for to the pure all things are pure. He who sees God in everyone and in everything is pure in heart.

9. Blessed are the peacemakers: for they shall be called the children of God.

Peace is God. Peacemakers are the manifestors of God. The manifestor of God is his child, the Son.

10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Learn this of the Truth, O man: that under all circumstances you are blessed; not only when they are harmonious and your lot plainly happy, but also in the midst of evils. Your rejoicing is not in the persecutions or because

of the torment, but because you know how to rise above them all and take all the sting out of insult and accusation. True Christianity never sorrows or is sad, for it sees all affliction and persecution to be nothing, and powerless to harm those that will not acknowledge their power because of allegiance to the true power, — Good, the one God. Such attitudes of mind toward evil carry one through all things triumphant and without pain.

Prove that you can keep your joy in the midst of sorrow and hold your peace in the midst of torment, and you know from thenceforth no man can take your joy from you. You have the fountain in yourself.

III. THE SALT AND THE LIGHT.

13. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Salt preserves and purifies. It not only has a taste of its own, but it enhances the taste of everything else. As the minister of Truth, man purifies of sin and disease and preserves life, health, and holiness. All talent, genius, and every form of good is uplifted and enhanced by salting it with Truth.

The savor or taste of salt is its spirit. Those ministers who give the theory or doctrine of Jesus Christ without doing the works are salt without savor. They become as the salt that the Jews used to gather at the Lake Asphaltites and put upon the floor of the temple to prevent slipping in wet weather. They are not useless, they keep the people's feet from slipping; but there is a higher office yet for them.

14. Ye are the light of the world.

I am the light of the world. One light in all, even God.

A city that is set on an hill cannot be hid.

(To be continued.)

I MUST work the works of Him that sent me.
—*John 9:4.*

WHAT IS GOD?

HANNAH MORE KOHAUS.

God is the goodness of the good,
The glory of the great;
God is the beauty of the soul,
And its entire estate.

God is the justice of the just,
The wisdom of the wise,
The knowledge of the knowing one,
The life that never dies.

God is the power of the strong,
The courage of the brave,
The victory of the conqueror,
The freedom of the slave.

God is the love of loving ones,
The crown of every goal,
The virtue of the pure in heart,
The wholeness of the whole.

God is the light that ever shines,
The majesty of might,
The meekness of humility,
The righteousness of right.

God is the splendor of the stars,
The music of the spheres,
The breath of flowers, the glow of suns,
The endlessness of years.

God is the ocean, limitless,
That doth *all* springs supply;
God is the "I am that I am,"
The Self of every "I."

WHERE IS GOD?

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness through.
"We've heard from of old the ocean's tide,
And we long to look on the waters blue.
The wise ones speak of the infinite sea;
Oh, who can tell us if such there be!"

The lark flew up in the morning bright,
And sang and balanced on sunny wings;
And this was its song: "I see the light,
I look over a world of beautiful things;
But, flying and singing everywhere,
In vain I have searched to find the air."

—*Minot J. Savage.*

We lose ourselves to find *our Self*.—*Lida Hood Talbot, at Greenacre.*

LESSONS FROM THE LIFE OF JESUS.

MRS. MYRON W. REED.

VI.

1. The Passover at Jerusalem. }
2. Cleansing of the Temple. } John 2:13-22.

The life of Jesus upon the earth is divided into three periods. The first is a period of preparation, the second a period of active ministry and popular favor; the third is a rejection of activity, with a falling away of disciples in consequence.

These represent the three periods in our Jesus consciousness:

1st, Preparation,—Emerging from the David consciousness.

2d, Activity,—Maturity of the Jesus.

3d, Rest,—Entering wholly the Christ.

The wedding at Cana and the cleansing of the temple represent the beginning of spiritual activity and its reception by public favor.

In our study of the life of Jesus thus far, we have found a process of *events* corresponding with a process in our experience; and this likeness is continued, events on the sense plane bearing witness to unfolding consciousness.

After the marriage at Cana Jesus goes to Jerusalem to the feast of the Passover. Finding there the outer court of the temple given up to unholy uses, Jesus rebukes those who have charge of the temple, and drives out the traders.

We are to read our lesson first in the letter. It is declared to Israel by Moses, "And it shall be in time to come that when thy son asketh thee What is this Passover? thou shalt say unto him, By strength of hand the Lord brought us out from bondage, even from Egypt."—Ex. 13: 14.

The Passover is an annual feast held in memory of Israel's first call from bondage to freedom; and every child of Abraham going up to this feast bears testimony to the truth of the words, "When Israel was a child, then I loved

him, and called my son out of Egypt."—Hos. 11:1.

Everywhere in the New Testament story we read of going *up* to Jerusalem, which is, spiritually, the attaining of a higher consciousness. As freedom is gradually realized, the process by which we are freed is gradually known. From first to last it is through recognition of the divine will, with obedience and resignation to that will as it is perceived. Whether emerging from bondage or entering upon full realization of freedom, the way is the same. So it is written in Exodus, of Israel, or thoughts: "I bare you on eagles' wings, and brought you to myself."—Ex. 19:4.

So it is written in Revelation, of individual consciousness, or the soul: "And to the woman were given two wings of a great eagle, that she might fly into her place."—Rev. 12:14.

Out of Egypt have I *borne* my Son, is the final message of the Lord, when Egypt itself is dissolving in the light of the new consciousness. The true meaning of the Passover follows this light; it follows to those who have gone *up* to Jerusalem for the last time.

The temple at Jerusalem had three divisions: 1, The Holy of holies, entered only by the high priest; 2, The Court of the Jews, or inner court, where sacrifices were offered; 3, The Court of the Gentiles, or outer court. This was the only place connected with the temple where people other than the Jews could assemble for worship.

When Jesus went up to the Passover he found the Gentiles desecrating this outer court by selling creatures for the sacrifice, and exchanging the money of their own countries for Jewish coin which was required for the payment of tribute. This trafficking had approached the temple gradually from booths or tents along the different streets leading up, until it had made its way to the outer court, where the cries of animals and the clink of coin mingled

with the voice of worshipers in the inner court. This desecration was by the Gentiles, but tolerated by the Jews, or it could not have been carried on. The Jews were responsible for the entire conduct of the temple; as they proudly claimed, it was *their* temple. The desecration of the outer court was due not only to the indifference of the Jews, but to their desire for gain, which came to them through this buying and selling. Of the Gentiles, coming together from lands called heathen, but little could be expected; of the Jews, to whom much truth had been given, much was to be required.

The indignation of Jesus was directed less toward the buying and selling of the Gentiles in this place, than toward the material tendency of the Jews which led them to regard the money being brought in for the temple service, and to disregard the holiness of this "house of prayer for all people."

Jesus drove out the traders, with the command, "Make not my Father's house an house of merchandise!" and his disciples remembered that it was written, "The zeal of thine house hath eaten me up."—Ps. 69:9. These words of David declare that undue zeal for the body destroys the consciousness of that which is embodied, of that which is greater than the body.

The spiritual temple, or manifestation, is seen to have three divisions in the David consciousness:

1. The Holy of holies, where Jesus the Christ is high priest forever.—Heb. 5:5, 6.

2. The inner court (of the Jews) represents spiritual thoughts sacrificing their conceptions, learning obedience by the things which they suffer.—Heb. 5:8.

3. The outer court (of the Gentiles) belongs to material thought, represented by "all nations and people." These also have access to the Father, for the basis of all thought is Truth.

Let us now consider the spiritual meaning of the cleansing of the temple.

1. What is the spiritual temple that is cleansed?

2. What is it that cleanses?

3. How far does this cleansing accomplish its purpose, and wherein does it fall short?

1.—The temple is manifestation; it is body, for the body manifests that which is embodied. Spiritual thoughts partake of the nature of Jesus; they partake also of the nature of material thought, and when they receive the Jesus manifestation, they give it a body, and gladly take it to all that are upon the earth.

2.—The forcible cleansing of the temple is an effort of individual consciousness to purify the body, by turning spiritual thought from its earthward tendency. The scourging of the Gentiles, because of the Jews' disregard of holiness, represents to us the suffering of the physical body through sickness and poverty because of sin, or because spiritual thought is indifferent to holiness. This scourging is with intent to purify, to turn thought from that which is without to that which is within. It is on the plane where cause and effect are recognized. It belongs with the Jesus which is leaving the David consciousness. When we are awakened from our dream of sense delights by any suffering, we are looking upon a cleansing of the temple by the Lord.—Mal. 3.

The Son of Man is brought forth to spiritual thought through intuition and reason. These are called in Revelation "the two witnesses," who are prophesying in sackcloth because the earthy nature of spiritual thought is causing the desecration of the holy temple.—Rev. 11: 2, 3. In the same spirit David declares, "I wept and chastened my soul with fasting. I made sackcloth also my garment."—Ps. 69: 10, 11. This is the sorrow of the David consciousness which has brought the Christ forth.

3.—To the Jews emerging from the David consciousness comes the direction to cleanse manifestation. From the Christ consciousness is the direction, "Let that which is holy be

holy still, and that which is filthy be filthy still. Behold I come quickly."—Rev. 22: 11.

When there is obedience to the direction to *make pure*, the Christ of eternal purity is about to be revealed. In this vision the only purifying that endures is known to be the withdrawal of the truth of body into consciousness.

In the light of the Jesus all mental and physical distress is looked upon as the result of indifference to spiritual law; but the vain effort to bring thought into right conditions by scourging is represented in the New Testament story; for when Jesus goes up to the feast of the Passover again, he finds the desecration of the temple still carried on.—Luke 19: 45.

While spiritual thoughts receive many warnings to turn from their earthward tendency, it is well known to the Jesus consciousness that nothing frees from outward desire but a clear vision of Christ. Continued desecration of a spiritual temple must end in the destruction of that temple.

As manifestation has been taken into outward conditions, instead of being allowed to lead back to God, the Jesus knows there must come a time when manifestation will be destroyed to thought. But this is the Son of Man which has come forth from the Father; it cannot *really* die, but it will be destroyed to thought, because it is being raised up beyond conceptions, or seen by consciousness in its own eternal place, beyond death, resurrection, ascension.

Therefore Jesus said further, "Destroy this temple, and in three days I will raise it up; for in this place is One greater than the temple."—Matt. 12: 6. This Holy One cannot be destroyed; it cannot even *see* the destruction that is going on.—Acts 2: 27. Nothing can die and see corruption but the product that has been brought forth through corruption.

The temple which has been desecrated can never be brought to the perfection of purity, for this condition belongs only with the changeless; but the temple, or manifestation in *form*, will be raised up, or withdrawn into Eternal Purity, which is formless.

When the New Jerusalem is revealed in the glory of God, there is no temple there; for the Lord God Almighty is its own temple.—Rev. 21: 22.

(To be continued.)

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EDITOR'S DEPARTMENT.

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

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

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

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

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

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

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

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

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

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

WE are delighted with the reception which "Betty" is receiving. The mamma birds seem to be enjoying it as much as "the Birdlings." This is not to be wondered at; for while the author has such a child heart that she can enter directly into sympathy with the children, yet native mother love is so strong with her that she loves all children as though they were her own. Therefore "Betty" has a mission for both parents and children.

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

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

The subscription price of *The Arena* is \$5 per year; but by a special arrangement with the Arena Publishing Co., we can give not only *The Arena* and UNIVERSAL TRUTH for one year

for \$5, but also a beautiful premium album containing portraits and autographs of some of *The Arena's* best-beloved writers.

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

SOLOMON'S temple is built without the sound of a hammer; built of thoughts—divine thoughts,—and anyone desiring to build this temple *here* and *now*, should not fail to read our new booklet, entitled "Thoughts for Temple Builders," by Lucius B. Morgan.

This is the first number of a series of booklets published by the F. M. Harley Publishing Company, under the name of "Living Words of Universal Truth Series," and a more appropriate introduction to the series could not be obtained than "Thoughts for Temple Builders." It is filled with live-giving thoughts and words which, if adopted, will for each soul build an eternal temple, meet for the indwelling of the living God.

"Living Words of Universal Truth Series" will be fifteen cents each or \$1.40 a dozen, or six for seventy-five cents; No. 1, "Thoughts for Temple Builders," now ready; No. 2, "Healing Paragraphs," by Fanny M. Harley, will be ready soon.

THE editor of UNIVERSAL TRUTH, as many of you are aware, has been away on a month's outing, leaving Chicago on Sunday evening, July 22, via the smooth, clean, and well-equipped Lake Shore road for Buffalo, thence over the West Shore and the celebrated Hoosac Tunnel routes to Boston.

It was her first visit to New England, and she was struck in going through Massachusetts with the appearance of the country. Never was there anything so neat as the farms, the yards, and the clean white houses with their green shutters. Not a stone, not a stick seemed to be out of place, and she thought, "From this

part of the country there surely should arise some clear, definite thinkers who can overlook all appearances and see the absolutely true, and state it so accurately that it will be self-evident."

"Greenacre," Eliot, Me., was her destination, as she knew that at this place she would meet many who were, like herself, making the search for Truth their one end and aim; and she felt that it would be good to meet these sweet souls and mingle with them for a time.

"Greenacre" itself is an ideal place, away from the invasion of the world's festivities, and yet easily accessible from Boston and Portsmouth. It is on the Piscataqua river, in whose salt water the Greenacre visitors loved to bathe, and from which the refreshing breezes came and fanned us as we sat in the big tent, which was our auditorium, and listened to the many helpful, instructive, and inspiring words which were there spoken.

The entire program of the Greenacre lectures was given in August UNIVERSAL TRUTH, but many other special features were added which together made the Greenacre symposium one that must be felt the world over. "All is Good," was announced as the platform upon which the speakers were to stand, and royally they stood in their words, and in their daily demonstrations of living.

In her address of welcome on July 3 Mrs. Ole Bull, wife of the late world-renowned musician, said: "The far sight that 'way back in the years predicted and knew that electricity was to furnish light and force for common use, predicted also the new light and life that was to come of fellowship for a common good. Let us hope that this still more potent and vital force predicted, may come to be as common a possession as the beautiful light pronounced, in those far back years, so impracticable by all but the very few, to whom, as it was happily said, God had whispered his secrets—*secrets not wholly intrusted ever to one man alone.*"

Elizabeth Boynton Harbert, in her "Greetings from the West," recommended that the simple bond of union which was adopted at the Congress of Religions in Chicago be also adopted at Greenacre,—viz.: Recognizing the solidarity and interdependence of humanity, we will welcome light from every source, earnestly desiring to grow in knowledge of Truth and the spirit of Love, and to manifest the same by helpful service."

No one who addressed the audience at Greenacre could help but feel the receptivity of the listeners as well as their charity and kindness for each speaker's particular views. All seemed to be willing with one accord to accept light from any direction. Truly the spirit of Love brooded over Greenacre in tenderness and peace.

Besides the lectures specified on the program which were at 3 P. M., and to which the people came for miles around by carriage and boat, there was the morning service at 9.15, which was led by some one announced the previous morning. After the service classes were held by different teachers, arranged according to the length of their stay at this ideal and inspiring place. Your editor had the pleasure of listening to several of the lessons of Ellen M. Dyer, of Philadelphia, given under the apple trees, of whose teaching Henry Wood says, "There is nothing better;" also to Helen Van-Anderson, whose spiritual interpretation of the Scriptures appealed to the hearts of many.

Swami Vivekananda, the Brahman monk of India, spoke under the pine trees each morning to an eager and grateful audience.

W. J. Colville, a king among teachers, was so appreciated in the course of lessons which he gave that we understood as we were coming away that he was to be requested to return and speak to the newcomers who had not heard him in his previous course.

Ursula N. Gestefeld, a master thinker, be-

sides giving her lecture on "The Inner Meaning of the Bible," gave three lectures on the "Spiritual Significance of Marriage," which were warmly welcomed.

Mrs. Margaret B. Peeke endeared herself to many in her teachings on occult philosophy.

Mr. Henry Wood's paper on "Mental and Physical Chemistry," given on July 10, was so appreciated that it was repeated by request on Sunday, July 29. An extract from his paper will be given in a later number of UNIVERSAL TRUTH.

The address on "Sociology," by Edward Everett Hale, D. D., was a masterpiece, the keynote of which, and which he requested the audience to repeat with him three times, was, "You never can do a man any good until you make him better."

There was so much said that was grand and inspiring by so many earnest and beautiful souls that it is impossible to go into detail. Greenacre for the summer of 1894 was a success. Its success for succeeding summers depends upon the earnestness and fidelity of those connected with it as hosts, as guests, and as speakers and teachers. UNIVERSAL TRUTH declares that Peace will always reign at Greenacre, and that for many summers to come the faithful will gather there and in union of heart will declare the living words of Truth to the waiting world.

Greenacre's ministering spirit, Miss Farmer, wants all to come there who are drawn by the Father within them; and all who can give a word in testimony of the omnipresence and absoluteness of the Good will be given an opportunity at some time to speak his or her word.

SWEET, sweet Today! Not only hadst thou
room

For all the great fruition of the Past,
But in thy mold already is there cast
The young-hued calyx of Tomorrow's bloom.

—Lucy E. Tilley.

AN IDYLL.

JOSEPH SINGER.

It came to me first as a thing of personality. It was not a clairvoyant revelation, nor did it manifest itself as a completed picture. It simply *grew*, and unfolded itself in panoramic form. When I questioned, What next? the next step followed in natural order, as if in answer to my desire. Several times I was compelled to change some nonessentials *apparently*, but which the fully-rounded-out picture as finally apprehended, showed me to be incongruous with its truth.

In conclusion, the purely personal became wholly merged in the universal. This was in answer to my question, "Has this to do with merely *a soul?*" "Not 'a soul,' but Soul—the life of the race—is typified." "Give it word," was told me, and this I now do; for it is dangerous to withhold one's message from those who need it, and a true message is always for *some one*.

I saw her as a young maiden, sweet and pure. The earth bore her, and the zephyrs nourished her. Singing to the forest and mountain, her song was wholly joyous and without dissonant tone. Then came the inroads of human contact. Before this the shoulders gave promise of wings, or a similar growth. Her soul lived beyond the body and she essayed flight into higher realms. With each effort one of these wings became weakened, by virtue of an excrescence growing on it. The perfect wing was exquisitely beautiful. It was as strong as the eagle's and soft as eider down, and gleamed in the light like spangled pearl and diamond. The other wing was *originally* as lovely, but the plumes gradually became darker and heavier, overgrown by the accumulating extraneous and deforming substance.

Whenever she swept the sky, her inevitable earthward plunges were intensified in harshness by the growing inequality of her wings.

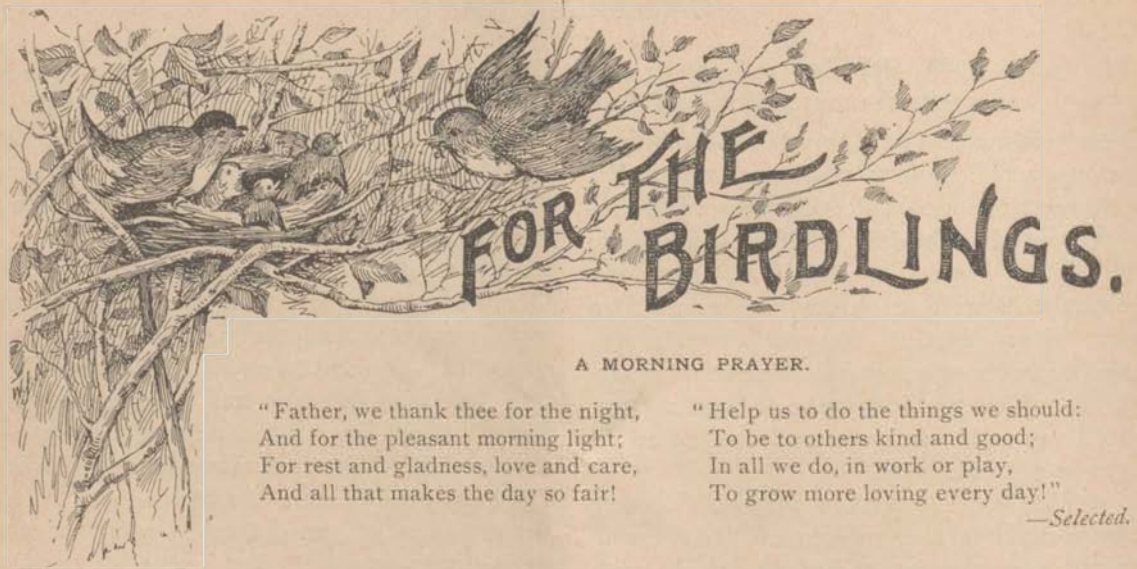
But this happened: after each flight and in her falls, the resultant contact with all earthly obstacles removed, bit by bit, some of the unwholesome excrescence on the earthly wing; and this purifying process was in proportion to the extent of her flights.

After a certain period in her journey through time, she came to an immense curtain. It was translucent and had the peculiar property of appearing very heaven itself to some, while to others it was darkness and unutterable woe. She could not pass it nor penetrate to its glories by sight. Then a strange thing happened. The two eyes (the one of which shared in the malformation of the deformed wing) became merged into one. The light which then shone from this eye was indescribable in its luminosity and strength. But its vision was now directed *inward*, and with supernal power aided in consuming the unwelcome excrescence of the wing, which hindered its free flight. The eye first purified, and having cleansed the wing, her soul once more directed to the veil before her, but it had dissolved into nothingness. The sight transformed her every feature and part. A radiant, glorified, super-earthly being, the dross that bore her to earth was dissolved. Space no more existed. Untrammelled movement, unfettered sight—it was pure soul.

And now it was that she became to me a conscious existence. In her rejuvenated state, I was fed by a look of such angelic tenderness and sweet womanly pathos as few mortals are ever blessed with. It purged me of all earthiness and exalted me to a higher kingdom. And—

But I am told to seek for a solution. And this is the bounden duty of all who have penetrated the veil even partially.

"Does the Truth that you see have a sanctifying power upon your life? If not, what is it worth to you or anyone else?"



A MORNING PRAYER.

"Father, we thank thee for the night,
And for the pleasant morning light;
For rest and gladness, love and care,
And all that makes the day so fair!

"Help us to do the things we should:
To be to others kind and good;
In all we do, in work or play,
To grow more loving every day!"

—Selected.

BETTY.

HELEN AUGUSTA FUSSELL.

CHAPTER II.

Betty felt that with her effort to make the little girl feel happy she had given the seed which had sunk into her heart, a chance to begin to grow.

She felt so happy over her little victory that she danced up to her father and kissed him heartily. "I'm glad you brought the little girl instead of the beads and the ribbon," she said.

"Ah," said her father, "but I brought them all. You see, I did not have to buy the little girl; I just borrowed her from her auntie, a lady I take butter to every week; and she was glad to have little Star come out to see you for a short visit. So you see I could easily get the pink ribbon and beads too."

Betty's delight knew no bounds. She capered around, shaking her beads in the firelight to make them sparkle.

She hugged old Tray and kissed her kitten, and called out the window to Bantie that she had known "all the time the beads were coming." And Bantie looked as though she had thought so too, turning her restless little head on one side, then on the other, as though she

was quite a judge of beads, and thought these very nice ones.

Betty was just showing them to Bob, when her mother, coming in at the door, placed the little girls side by side at the table, knowing they would soon become acquainted over their bread and milk.

"What is your name?" asked Betty.

"Star," said the child, in a voice so low as hardly to be heard, and hanging her head shyly.

"You must go to school with me, and you can take your dinner in the shiny new kettle, and I will take the battered one," said Betty, in a burst of kindness. "And we will take our paper dolls."

"I didn't bring mine," said Star, wishing very much that she had.

"Well, never mind; I'll try to get you some; but I like the cut-out ones the best. Come, and I'll bring them up to the table. Mine live in this big geography." And soon Betty and the child were kneeling on their chairs, with their elbows on the table, intent on the dolls.

"I like this one the best," said Betty; "I call her Eva, because she only has one leg."

Here she looked up surprised, for Star had laughed a gay little laugh of pure amusement

"Eva *because* she only has one leg! What do you mean?" she exclaimed.

"Oh, you see," said Betty, explaining, "the only child I ever knew with only one leg was named Eva; and I never knew anyone else named Eva." As Star seemed satisfied on this point, she continued: "I like this little one next best, with wings. It came off an Easter card. It don't live; it just stays on the front page till it is time for it to be born."

"When will it be time for it to be born? Why can't it live? and why must it just stay on the front page?" interrupted Star.

"Oh, because," said Betty impatiently, "I haven't any more gold lace to trim it a dress. When I get some I'll just chop off its wings and put its dress on, and then it will be born. Anyhow, all the best places are taken. Eva has the whole double page of the United States; then the Chinese doll has all China. See, I cut out a rat and put in that page with him for company. Then this gay doll in the red dress, I call her the noble Lady Araminta; you see she has all England to herself.

"When I get a real beautiful boy doll I am going to call him Sir Adolphus Alonzo; and in this envelope I am saving all the scraps of white lace for a wedding dress for this doll. She shall have a grand wedding down by the willows when I have my birthday picnic.

"Tillie Gay has a doll that looks like a minister; and mother lets us take potatoes down there; don't you, mother? And we can take apple turnovers and cheese cake."

"Yes," said Mrs. Miller, "and as tomorrow is Friday, you may make all your plans to have your picnic on Saturday. But it is quite time now for some small folks I know to go to Nodtown."

Star sighed contentedly; for to be put to bed by this motherly person with such a loving smile was something the like of which she never remembered, though somehow it did not seem at all strange. "I guess I dreamed it all

before," she said to herself as she sank to sleep.

When Betty's mother kissed her good night she still held Betty's hand, and told her how gladly she had seen her welcome the little stranger; but she said no word of the afternoon, for she knew that Betty's better thoughts had triumphed.

"Your father and I want our little girl to have a heart big enough to take in all the little girls, and to feel as though it is only right that they share your home and your parents with you if need be."

Betty laughed at this, and told her mother about the seed the fairy had given her. "And I pulled a selfish weed out tonight, didn't I, mother?" she asked proudly.

Mrs. Miller smiled, humoring the childish fancy. "You did, dear Betty," she said. "Now I am anxious to know how soon the flower is going to spread into the other little gardens."

"Mother," Betty said suddenly, "I almost wish you needed a seed; but your garden is full of flowers. You never allow a weed to even sprout, do you?"

Mrs. Miller suddenly stooped over Betty and kissed her again. "Darling Betty," she said, "you have much to learn; but this much I want to impress upon you now: that only by constant watering, and digging up of the weeds and pruning of the flowers, are our gardens made perfect;" and Mrs. Miller rose from her chair by Betty's little bed, feeling that she had said enough.

As Betty watched the streak of smoke following the sputtering tallow candle her mother carried along the hall, she said sleepily to herself, "I am going to let Star wear my beads tomorrow, when we go to school."

(To be continued.)

"It makes a heaven-wide difference whether the soul of the child is regarded as a piece of blank paper, or as a living power to be quickened by sympathy, to be educated by truth."

MY SUMMER OUTING.

HELEN VAN-ANDERSON.

Here is the story of a journey.

Time, 1894, June 27, seven o'clock and ten minutes; city, Chicago; place, Dearborn-street station. At that moment 379 editors, including their wives, their cousins, and their aunts, were storing themselves and their 379 boxes, bags, and bundles into the waiting Pullman coaches chartered expressly for the National Editorial Association. The representatives had come from the Far West, North, and South, to meet at this particular place at this particular time, to take this particular train and proceed on this particular trip to Asbury Park, N. J.

Pleasant anticipation was pictured on every face, and despite the heat, the hurry, and the crowd, good nature reigned supreme. (Good nature is all essential on a journey.)

This was the first day of the great strike; but notwithstanding the edict that no Pullman car should be allowed to stir out of its place, at the appointed time—7.15—the Editorial Special moved slowly and majestically out of the station, through the city streets, past pretty suburban stations, and on into the sweeping breadth of Indiana prairies. On and on whizzed the train over the smooth steel rails, on into the darkness of the still summer night. The journey promised to be a comfortable one, if one could prophesy from its beginning. The genial porter arranged our berth at last, and into the clean little bed we crept, to be hushed into slumber by the ceaseless hum of the engine and the easy, swaying motion of the train. These were not exactly the conditions required at home for going to sleep, but they were the very best a railroad journey could offer; and the same good nature of which I spoke, and of which we all seemed to have an abundant supply, made even *these* conditions the best, and we slept.

A cloudy sky greeted us the next morning, but what of that? No clouds could mar the

jollity of these editors. What cared they, even if the clouds lowered? Editors are like elastic, easily adjusted. Their never-failing good nature also makes them adjusters.

So it chanced, when Port Huron was announced and we scrambled out of the cars to take the twenty minutes' walk to the boat, a jollier crowd could not be found, even though the clouds threatened rain every minute.

The hospitable decks of a steamer awaited us, and then began the delightful boat ride down the St. Clair river to the Hotel Oakland, where we were to breakfast and spend the day.

The rain delayed. Good nature refused to be daunted, and after an hour or so even the recreant sun smiled.

We were charmed with the beauties of the St. Clair river and surrounding scenery, the comforts of the Oakland, and the privilege of being free to do what we pleased with the day and its promised delights. The indefatigable note taker gleaned many a fact for future use, and many a landscape gem or joy-kissed hour was stored away in memory's golden casket.

In the late afternoon the shower came,—a pelting, driving summer rain,—which drove everybody indoors. But we were richly compensated half an hour later, by the vision of a marvelous double rainbow, one end rising from the distant eastern horizon and the other falling into the river. The background of broken clouds mellowed by yellow sunlight, the glorious bows so brilliantly outlined, the river with its shining, rippling waves, the vivid green of the lawn, sparkling with jewels, all conspired to preach a sermon—yes, a sermon on the gospel of beauty; and every admiring eye volunteered as interpreter. Many were the beautiful thoughts inscribed on our then impressionable minds. This is a picture that will carry the message whenever it is recalled. Beauty is one of Truth's handmaidens.

But again to the journey, which was resumed when we embarked on the boat at eight o'clock

P. M., for a return to the waiting train at Port Huron.

Another night in our cozy beds in the Pullman coach. Toward four in the morning we began the day's journey; went through the famous tunnel under the St. Clair river while still asleep. Eight o'clock found us in the queen's dominions, with a ravenous appetite for the bountiful breakfast awaiting us.

We were in a foreign country, in a strange land, yet the faces that welcomed us were just such faces as we see at home; and when one of our company at the end of the meal was presented with a beautiful bouquet, the division line was melted—no longer foreign, but home folks; no longer strangers, but friends. . . . It takes small things, sometimes, to build walls, and small things to break them down.

On the swiftly flying train once more; and then came a series of ever-varying and more beautiful landscapes, as we journeyed through the Dundas Valley, in Canada, and toward the ever-splendid, indescribable Niagara Falls. Up to this point we had traveled on the Grand Trunk railway; and for excellent train service, smooth roadbed, and every requisite for comfortable traveling, we cannot too highly commend this road to the traveling public in general, and you and your friends in particular. The Grand Trunk route is known to be one of the most picturesque to be found. We have tested it, and now say its beauties have never half been told.

Of the later journeying of "the Editorial Special"; of its safe arrival at its destination; of our splendid entertainment at Asbury Park, where the convention was held; of our final separation from the genial editors, their wives and cousins; of our safe arrival here at Greenacre, Eliot, Me., I will forbear to speak, except to say I wish every one of you could take this charming journey, and conclude, like myself, with a long visit at Greenacre-on-the-Piscataqua.

Greenacre? Yes, the place where we are really sitting down at the table of the Lord! And what a feast for eye and ear and soul! Step here a moment, friends.

From the broad, shady piazza of the inn we have a commanding view of the surrounding scene. To our right a little farther down this noble hill on which the inn stands, you see the great tent where the meetings are held. There beyond, but almost overshadowing the tent, are the flags fluttering in the breeze. One is the familiar and well-beloved "Old Glory"; the other, strangely beautiful and significant, is the new white flag of Peace. The letters, in green on a white ground, are very effective. It gives the key to the motive of all that is going on at Greenacre. Peace is the watchword that goes forth as a sign of fellowship with all the world, and every breeze that passes bears the message.

Here, too, we have a white city, and the flag that rises in the midst of the white cloth houses bears the inscription, "Sunrise Camp." A visit to this charming place will bring you into the jolliest crowd of sunny-hearted children (of few or more years, as the case may be) you ever saw. They are care free and joyous. They laugh and sing and work and preach as they feel disposed, or as they are called upon to do. Under all circumstances you will find them the same sweet children, ever ready to sing their special song, or say their special word of "All is Good."

This is their song:

Camp, camp, Sunrise Camp!
We never, never nag,
For Peace is on our flag.
We want it understood
That all is good.
Vive l'optissime
Sunrise Camp!

The white city, or "Sunrise Camp" as it is called, is situated very near the bank of the river. A furious storm arose one day while the children were in the water for a salt-water bath. The wind swept fiercely down upon the

tents and their contents. Clothes were flying in every direction. Tent poles were broken, and every white house on the ground seemed in imminent danger of being blown into the river.

Hastily scrambling up the steep bank in their wet bathing suits, the children rushed to the rescue of their property.

Fifteen minutes later, in the midst of the *débris*, still in their wet clothes, the now hushed air was filled with the "All is Good" of the victors. Crown them with bay leaves, deck them with flowers, for they stand for a glorious Principle.

"All is Good" is the foundation, keystone, and turret of the life at Greenacre. Some preach it in one way, some in another, but none more effectively than our beloved children of "Sunrise Camp."

See this broad silvery river with the majestic sailboats floating on its bosom; notice the beauty of its New Hampshire shores; and then gaze afar at the purple-hazed mountains that seem reaching to the sun.

Is it not a scene of matchless beauty?

Surrounding the inn, which is a perfect gem of a summer home, and reaching out into perspectives of woodland and meadow, are the trees and hills and grassy dales that make "Greenacre" the chosen spot for a beginning of the "heaven on earth" which we fondly declare it to be.

Lectures? Yes, two lectures a day, four days in a week, from people whose lives are consecrated to the service of humanity. "Anyone who has a constructive word has a right to our platform," says the presiding genius, Miss Farmer, and right royally has she carried out the intention. A rich program has been filled, and all sorts of progress discussed; social, ethical, religious, and all other reform, even dress reform, has been under consideration. Freedom and unity characterize the words that have been spoken, and many an inspiration has been given to those who already had inspired words to give. Freedom and unity! These are fitting watchwords. . . . And over all floats the flag of Peace.

LETTER TO A PATIENT.

MANISTEE, MICH.

Dear Friend:—You say you cannot make a practical application of the teachings of this Science. To do this you must first determine with all the force you can muster, to conquer your own fears. Your fear rests upon the objects for whom it is felt, and saps their very life. If you will arouse yourself to this work *in* yourself, and say constantly, "I will trust and not be afraid," "I will fear no evil, for Thou art with me," "There is nothing to fear, I will not fear,"—saying such things over and over all the time, you can overcome it. *I know*, because I have done it under the same circumstances, only more hopeless to mortal sight than yours.

You can see how the Bible teaches us to *overcome*, and also the promises made "to him that overcometh." If we are not doing that, we are standing still, and are earning no reward, and so deserving none. The overcoming of the mortal self (or carnal mind) always sets right all things around us. This is the Truth, and nothing but the Truth. Then if we want the reward, we must do the work in ourselves, and that can only be done by training the mentality through the use of right words, to regard all things from a new standpoint. You need not strive to grasp the whole Science at once. It is not grasping something outside of yourself; it is building up an immovable foundation of strength *in* yourself, and knowing that you are healing and helping those around you, by your strong, confident thought. It is no longer expecting something or somebody outside of yourself to save you, but it is working out your own salvation—salvation from your own miseries. People talk of "damnation." We are constantly damning ourselves and our dearest ones by our own weak, fearful, anxious thoughts, which hold them as in a vise, thus rendering them helpless, and finally putting them out of manifestation. We actually murder those we love the best, by our own fear and weakness. *Now* is the day of salvation! *Now* is the time to begin the overcoming of all weakness. If we do not consider the *reward* worth the *effort*, or have not faith to believe that such a determined self-work will *bring* the reward, why, we will have to go on suffering until we have had enough to arouse us to see our own foolishness for what it *is*, and then will be awakened the *desire* and *will* to climb out of the mire of wretchedness we find ourselves in. "He who would be *free*, must strike the first blow." Yes, and the *second*, and the *third*, and continue to strike blows, until the mental shackles fall from us, and we find ourselves free and able to take a long breath of satisfaction and rest, well earned by positive effort. We then get a higher and broader view of life, and can see what its *purpose* is. We are here to build up the *perfect character*; to grow "unto a perfect man, unto the measure of the stature of the fullness of Christ." In the Jesus degree we will not sit down and moan and cry over "relentless fate" (so called) as we sometimes do now; but we will bravely and confidently meet every obstacle, and gloriously overcome it. Jesus said, "Follow *thou* me."

Then, it is high time to awake, and go to work, and begin to grow out of our swaddling clothes, the limitations and bondage of delusions that we find ourselves in. "Wherefore he saith [the Christ spirit is ever saying to us], Awake, thou that sleepest, arise from the dead [conditions], and Christ [the Truth about yourself

and God] will give you light." "Awake, put on thy strength," not somebody else's strength, but your *very own*. This is the spirit of the teaching of the Bible all through. You ask about how to think rightly: The only way is to "Abide in my words and let my words abide in you, and ye shall ask what ye *will* and it shall be done unto you." To do this is to renew the mind, which Paul speaks of. Begin to deliberately and persistently say words of Truth, over and over, so training the mind to recognize that you can become *master* over sickness and all things not desirable. It is learning that true, unconquerable Self of you, the Christ nature, that lifts you out of your false beliefs and conditions.

There is but one way, and "if any man tries to climb up any other way [that is, tries to get the good he wants by any other way except conquering absolutely his mortal self], he is a thief and a robber." He is letting mortal sense rob the Christ part of him, or the higher nature of its manifestation. Many think they are taking the life of Jesus Christ for a pattern; that they have *faith*, and *do* believe. But they really *do not*, or there would not be fear and doubt as there is, but absolute trust, calmness, and confidence, and a perfect, indestructible knowledge that "All is Good." To make a practical application of this is to begin and say, "I will *not* fear, I will not fear, for God is *good*, and he is all power. He is here *within* me, and I will manifest it." Say it with *power* and *determination* that will break down all barriers. When the will is used to uplift yourself, it is divine. It is "God working in you to will and to do." The "light" you are longing for is to realize that there is a way to *work* out of your miserable conditions. "Cast your net on the *right* side of the ship," and you will find a multitude of blessings, earned by righteous (right) effort. Cast out "fear and despair," for there is no trust or faith where they are, and go to work in the *upward* direction. You have gone the downward way long enough. This Science is not merely a pretty story of Jesus Christ, a "beautiful belief" about how some man lived two thousand years ago, but it is getting the understanding that this (so far) unapproached character is a great and mighty object lesson for us. To his disciples he said, "I have yet many things to tell you, but you cannot bear them now." What hindered them from *bearing* anything that lovely spirit could reveal to them? Nothing but their own false education and beliefs, and their blindness to anything that would change those beliefs. People do not like to give up their preconceived opinions, but our attitude should always be one of readiness to give up the ideas of yesterday for the higher understanding of today. There is growth and a constant renewing in such a position, for "God is a God of the living, and not of the dead." Stagnation is death, and *growth* is the law of life. God is *Principle, Law*, as well as *Love*, "With whom is no variableness, neither shadow of turning." Then he does not send thunderbolts of misfortune upon part of his children and issue edicts of success and pardon to others. "God is no respecter of persons." He is Justice and Impartiality itself. Principle and Law cannot be otherwise. Jesus told us that our work is to overcome or deny our mortal selves, with all our foolishness and ignorance, and rise above all obstacles created by mistaken thoughts, and grow into a knowledge and understanding of God, which is *Eternal Life, Health, and Strength*, right here and *now*. To overcome we have got to educate and increase our will

and determination by using right words. Our thought is creative in its nature, and it is the Law that "As we sow [think] so shall we reap," for "As a man thinketh in his heart, so is he." "According to thy faith [thinking] be it unto thee." "Death and Life are in the power of the tongue." When you begin to believe what some one tells you about this, you work and train yourself through faith or belief in their word. But after a time you begin to get proofs, or results of your efforts, and then faith in the power of your spoken word is aroused. As these proofs increase and multiply you come to know that the Christ thoughts or words are powerful to accomplish, when spoken by the one trained in right thinking. Then you are in possession of that knowledge of God which is eternal Life and Peace. God is Divine Mind, and it is God that worketh through us, to will and to do. This is having the same mind in us that was in Christ Jesus. Through learning this wondrous power of thought, we learn what our dominion is, and how to use it to lift ourselves and others out of our troubles. Now may you know the truth which makes us free. Your friend,

A. E. DENNING.

THE FOUNTAIN OF LIFE.

CAMILLE.

Oh, have you not heard — and half hoped for its truth —
Of the silvery fount of perpetual youth?
How Spain's fairest knight vowed, in armor and lance,
To discover its source, in the days of romance?
He sought for it far, and he sought for it wide,
Till at last by the way he lay down and died.
And have you not wished, as old age comes apace,
You also might haply discover its place?

Then arise and be glad, for here, close at hand,
Flows the fountain of youth; 'tis yours to command.
If you have the wisdom to find its supply
You can never grow old, you never can die.
Sin and death are the phantoms of a sad dream;
All things are eternal, and not what they seem.
The world is awaking, and soon all shall know
The stream of salvation forever doth flow.

Then banish your fears, and believe in your God;
Think not that his hand ever holdeth a rod.
Come, bathe in this fountain of love and of truth;
'Tis the water of life and perpetual youth.
He hath made all things perfect (praised be His name!);
Then where in creation are death, sin, and shame?
Oh, list to its musical drip! You can hear
The sweet splash of life's waters fall on your ear.

THE moment only when you live for others
is the only moment you live; when you live
for self you die every minute.—*Swami Viveka-
nanda, at Greenacre.*

INTERNATIONAL BIBLE LESSONS.

URSULA N. GESTEFELD.

September 2.

Jesus Cleansing the Temple.—John 2:13-25.

GOLDEN TEXT: Make not my Father's house an house of merchandise.—John 2:16.

When we have found the Son of God in ourselves, when we have received our own revelation, had the heavens opened unto us and felt our eternal unity with the Divine, we are prepared to go "up to Jerusalem," for the passover is at hand.

We can never reach the Holy City but by going "up." The "vision of peace" (Jerusalem) will become the conscious reality—the place where we dwell—only by working toward it in consciousness. We must pass over from sense consciousness to the highest soul consciousness, from subjection to dominion.

In this passover there will be conflict, for we must cleanse the soul of the dwellers placed there by mortal sense. Every one of them must be driven out, for they are unworthy of their habitation. It is the Father's house. The "dominion over all things," which belongs to the Son of God, must be established through proof. The work which brings the proof begins in and with the sense soul, which is "changed from glory to glory." Existence is only this passover, which we begin when we make our exodus from the bondage of Egypt, and finish on Calvary.

Seeing our birthright as sons of God, seeing that as spiritual beings we are eternal and changeless because made in his image, we see that our former views were the result of our ignorance of this fact, and of our natural sense which knows only what it can see, and judges accordingly. Therefore we first go "down to Capernaum" (the field of repentance); we repent of our sins, which are mistakes. We repent of our belief that we are of the dust, subject to laws of matter, and of all the beliefs growing out of the original sin.

But we do not continue there many days. Repentance is good, is necessary. But we must "bring forth fruits meet for repentance." We must act upon the perception and conviction that our beliefs, though natural, are erroneous. "First the natural and afterwards the spiritual." Existence has been full of the natural fruits;

now must appear the spiritual. When we begin to act, instead of continuing passively at Capernaum, we begin to go "up."

Verse 14. Then we find those dwellers in the temple which must be driven out; *driven*, because they will not go of themselves; driven, because having admitted them, we alone can remove them.

We have believed that we gained something of advantage by our natural way of living. By living to the senses we have gained the gratification of the senses. Our self-knowledge has been only sense knowledge. This kind of gain must be driven out. We must have the fruits of the spirit instead of the fruits of the senses. And there must be no barter. We must not say "Although it seems to me I am, at least partly, a material being, I will think I am a spiritual one if I can gain anything by thinking it." If we do this we endeavor to buy the spiritual by selling the natural, unwilling to let it go except for our own price.

We are "money changers." The "oxen," "sheep," and "doves" are good, but we have no business to make them subjects of barter. They are not "merchandise," to be bought and sold. We cannot buy the Holy Spirit; we cannot exchange the natural sense for it, for this sense is not its equivalent. We must give up the natural, cleanse the temple that it may be the fit receptacle for the higher.

No one will "keep the passover" who tries to drive bargains. We do not truly progress if we endeavor to think truth only that we may be rid of our diseases, pains, and sorrows. We must think it because it is true and right, with no attempt at barter. It is enough that through the Science of Being the truth of our being is revealed to us. This we must think, whatever comes from it, and because it is true. Then the soul is truly "the Father's house."

17. The strength and ceaseless activity of the natural sense eats up, or consumes, the first feeble strivings of the spiritual sense. We must cooperate with the spiritual, withdrawing our support from the natural, to cleanse the soul. God "is not far from any one of us," and yet, so occupied are we with our bargain and sale, the testimony of his presence is "eaten up."

18. When we are successfully cleansing the soul there will always be a "sign" of the work we are doing. Power over body always follows the cleansing of the temple. The natural sense

destroys the body, but the spiritual sense raises it up. Mortal thought is disease and its death in the soul, therefore these appear on the body. Right thought first cleanses then upbuilds the soul, raises it up to where it eternally belongs; therefore it builds the enduring body, which is resurrected from the mortal flesh. This body is built in "three days," or stages, by three processes, which are one process,—death, resurrection, and ascension. It is keeping the passover.

25. The soul which knows and proves its power of mastery over all to which ignorant, sleeping souls are subject, needs not that "any should testify of man." It will know "what was in man," and that it is possible to cast out all barterers, making it possible for the Holy Spirit to dwell in him, regenerating him, body and all, in the likeness of God.

September 9.

Jesus and Nicodemus.—John 3:1-16.

GOLDEN TEXT: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.—John 3:16.

2. The "teacher come from God" speaks that which he knows, not merely what he believes. The teacher sees the need of demonstration in place of doctrine, the necessity of individual working out of the problems of being.

These demonstrations, proofs of our spiritual qualities and oneness with our Cause, will be miracles to those who do not see and understand their naturalness. No man can do them "except God be with him"; and no man can do them except he knows God is with him.

3. He must be "born again," to "see the kingdom of God"; and he must "see" this kingdom before he can prove or demonstrate it. Mastery of the human and mortal, with the strength of the divine and immortal, is the work we have to do; and first we must see that this *is* possible to us, and *why* it is possible.

4. The intellect will halt at the "second birth," for it conceives only of the fleshly birth. It asks "How?" believing a second birth impossible.

5. *How* one is "born of the Spirit" cannot be told in words satisfying and convincing to the rational nature, but it can be felt; and only when it is felt can it be known. Only through this experience, which no one can have for an-

other, do we "enter into the kingdom of God."

We may reason, and reason, and reason. It is right to reason. This faculty is a part of our being, and it is right to use it; but it will never put us "into the kingdom." Feeling alone can do this.

6. Feeling is consciousness. Reason is a faculty. We may see clearly and reason logically that we are not flesh or of the flesh; but we must also *feel* that we are not flesh, *feel* that we are spiritual, before we can prove our mastery of the flesh; before we can *enter into* the kingdom. When we are "born of the Spirit," we feel as well as see and reason.

8. Do not try to describe the feeling. You cannot. When others feel in their turn, they will know. Until they do know, they will meet every word you speak with an intellectual "Impossible!"

11. They will not receive our witness. Though we speak what we know and testify what we have seen, they *cannot* accept what we say. They are incapable of it. They *must* be born again.

13. No one can ascend to heaven that is not heavenly minded. The "mind that was in Christ" must be our mind, in place of the doubting, argumentative, combative mind. The sense soul cannot ascend. It must die, and the resurrected soul will ascend.

The sense soul never came down from heaven. It had its origin below. Only that which is indigenous to heaven can dwell there. Man, as the image of God, the eternal I, is in heaven—never was and never will be out of it. But the soul, or self of this I (man, which is in heaven), which is begotten of God instead of human sense, will ascend as the Son of God.

14. This Son of Man *must* be lifted up. He does not belong to the world. He is given to it, and proves his nature, showing to all the dwellers therein what is possible to them also. But he must go up. God is manifest to the world as divine Love when this Son proves to mankind that this spiritual sense of being gives eternal life; that our mortal sense and the experiences born of it are powerless to rob us of our divine birthright.

"Love never faileth." God does not need to be reconciled to us. We need to be reconciled to God. Love waits for us.

September 16.

Jesus at Jacob's Well.—John 4:9-26.

GOLDEN TEXT: Whosoever drinketh of the water that I shall give him shall never thirst.—John 4:14.

Mankind is divided into sects. Sometimes a member of one seeks truth of a member of another.

"Why do you ask me? We have no dealings together. You do not believe as I do."

The garments of truth are divided among them. They have cast lots for its vesture. *It* can never be divided; it is a whole.

10. If we know "the gift of God" we will ask him. Truth is "living water." It belongs to us by right; and if we "ask" for it, truly seek *it* instead of authoritative opinion of it, it will be given us.

11. But we must have something "to draw with," for "the well is deep." The puny buckets we as members of sects, believers of creed and doctrine, let down, will barely skim its surface.

Do not let us believe that if we call ourselves Christian Scientists we are better than orthodox believers or pagans. Names are only words, not things. One is as good as another. Have we something with which to draw the living water from the well of truth? something which will sink below the surface and bring up from the depths?

13. Have we something which shall quench the thirst which has made us seek outside, and turn us to the within, where we shall find un-failing supply when we know how to reach it?

18. We have had five husbands, and with them have never found the well of living water. We have been married to the senses, and lacked something to draw with.

22. We have worshiped we knew not what. We dared not "meddle with divine mysteries." A search for truth was sacrilegious. But we must know what we worship. True worship is the recognition and adoration of the soul. It turns to God alone, refusing to worship as God anything less.

"Salvation is of the Jews." The one great fact from which they never turn and from which they cannot be moved is the eternal truth—"There is but one God." They know not "lords many and gods many." The Christ will be born only of the "Jews," only of those who know what they worship,—one God.

23. And yet "the hour cometh and now is," for true worship; for those who "worship in spirit and in truth" instead of in letter and

form, recognizing the right relation between God and man, between them and the soul, between the soul and the world of shapes and sense. "The Father seeketh such to worship him."

September 23.

Daniel's Abstinence.—Dan. 1:8-20.

GOLDEN TEXT: Daniel purposed in his heart that he would not defile himself—Dan. 1:8.

"This kind cometh not out but by fasting and prayer." Our efforts to purify the soul so that it may be the dwelling place of the Most High must include abstinence from "the king's meat" and "the wine which he drank." We must have the "meat" which mortal sense knows not of, and the "wine of spirit."

To have "knowledge and skill in all learning and wisdom" we must have more than sense knowledge gained through sense impressions and the beliefs growing out of them. We must have the direct perception of truth, instead of seeing it distorted through some intermediary. We must worship it instead of some image set up by another (the image that Nebuchadnezzar the king had set up).

We cannot have, retain, and act upon this direct perception unless we abstain from the thoughts prompted only by mortal sense, for they are contrary to the truth of our being. They are founded upon the seeming, which we have ignorantly accepted as the truth.

If we abstain from these thoughts—this king's meat and wine—we shall be found "ten times better than all the magicians and astrologers" in "matters of wisdom and understanding." "There is nothing hid which shall not be revealed" unto us. Through removal of the obstruction—mortal-sense thoughts—the soul comes into direct communion with the source of all wisdom, all power.

"Not that which goeth into the mouth defileth a man. . . . But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts."

September 30.—Review.

GOLDEN TEXT: The kingdom of God is at hand: repent ye, and believe the gospel.—Mark 1:15.

Complete repentance includes repentance of our old view of the Bible as well as of ourselves. We are to "believe the gospel" contained in it.

This is of far more importance than to believe its history true. Whether it be true or not does not affect the message, the "good tidings" the book has for us, and "which shall be to all people," whatever their present race and creed.

The New Testament gives us the new man, our example; the Old Testament, the process by which he is developed. To the old man the kingdom of God is far off; heaven is a locality. To the new man "the kingdom of God is at hand," and heaven is his consciousness of dwelling in it. The old man fears God, the new man loves God. The old man believes what he fears, the new man demonstrates what he loves. The old man is ruled by the kingdom of God, and his suffering is inevitable. The new man rules in the kingdom of God, and he is victorious over suffering. All things are "put under him." Today may be born unto us that divine soul, or self, which shall be a light to lighten all men; which shall compel the worship of truly wise men; which, though taken into the Egypt of sense consciousness, shall grow up out of it.

Receiving the baptism of the Spirit, conscious of its unity with God, it shall meet and master all temptation, find its disciples, or draw others to it, work miracles, cleanse the temple of the barterers, be lifted up to the source from whence it came, drawing all men Godward. Repent, heed the gospel, follow its teachings, prove their truth.

In order to form a habit of conversing with God continually, and referring all we do to him, we must at first apply to him with some diligence; but after a little care we should find his love inwardly excite us to it without any difficulty.—*Brother Lawrence.*

We must not let go manifest truths because we cannot answer all questions about them.—*Jeremy Collier.*

Love something. I don't care what, but love you must, let it be a donkey or a daisy. Go love it and learn the secret of life.—*Josephine C. Locke, at Greenacre.*

THE C. S. ASSOCIATION.

The new secretary failed to send in notes of the last meeting.

NOTICES.

A PRIMARY class for instruction in the principles of healing by the Science of Mind will be taught each month by Mrs. Jane W. Yarnall at 2450 Michigan avenue; also a training class for those who desire a more thorough knowledge in applying the principles to every problem of life, will be given at the same place each month by Dr. and Mrs. Yarnall. Next primary course will begin Monday, September 3, at 10.45 A. M., and training class will begin Monday, September 17, at 2.45 P. M. For further particulars address Dr. Wm. or Jane W. Yarnall, at 2501 Michigan avenue. Engagements to lecture and teach out of the city can be made by correspondence. Patients received daily at same place.

MRS. MARY S. DINSMORE, 94 St. Botolph street, Boston, has opened a reading room and headquarters for advanced thought literature. Subscriptions for UNIVERSAL TRUTH received and orders taken for the books of the F. M. Harley Publishing Company, as well as for all magazines and books.

A LADY having had several years' experience in kindergartens would like a position in Chicago or vicinity. Address Miss Edwards, 707 Fulton avenue, Brooklyn, N. Y.

MRS. ELIZABETH MITCHELL ALLEN, a pupil of Leschetizky, of Vienna, and Buonamici, of Florence, who has for many years been a successful pianoforte teacher and concert player in New England, is now prepared to receive pupils for the winter. Address 304 a Warren street, Roxbury, Mass.

[Mrs. Allen is known to a number of the readers of UNIVERSAL TRUTH, who were her appreciative listeners at Greenacre.]

If our subscribers will send the addresses of their German friends to Mr. H. H. Schroeder, 2407 N. Twelfth street, St. Louis, Mo., they will receive a sample copy of *Das Wort*, the German monthly magazine which teaches of the Christ way of living and healing.

MRS. SARAH WILDER PRATT will be at her home, 2029 Indiana avenue, teaching through the autumn. She will receive patients into her home during that time.

"The Unknown Life of Jesus Christ," by Nicholas Notovitch, and published by Rand, McNally & Co., will prove very interesting reading to every Bible student. The history is supposed to have been written immediately after the crucifixion, by an eye-witness. It also accounts for the doings of Jesus between the ages of fourteen and thirty, when his public ministry began. This volume is written by the one who discovered the manuscript, and the description of how he obtained it adds much to the interest of the book. The twelfth section, in which woman is alluded to, is marvelously beautiful. No one ever gave to woman her true place more truly. This one lesson alone, as taught by Jesus Christ, is worth the price of the book. Cloth, \$1; paper, 30 cts., post-paid.

"Pearls of Wisdom, or Spiritual Food," is a collection of precious pearls from old German writings, such as "Johann Scheffler's Poems," and many other good and uplifting thoughts. The authors are inspired men, and therefore is the book of great value and a spiritual guide to the pilgrim on the way to the promised land. This book was compiled by Paul Militz, and translated from the German by Conrad Fuhrer. In the German it is \$1, in linen; \$1.50 in leather. In the English it is made in paper only, at 50 cts.

"New Light from the Great Pyramid," by Albert Ross Parsons, and published by the Metaphysical Publishing Co. of New York, is one of the marvelous books of the age. It is certainly the product of untiring research, and is crowned with indisputable evidence concerning the truth of many things which ever seem stranger than fiction. Hosts of readers will herald the advent of this great book with enthusiastic delight, as it contains information concerning many obscure metaphysical and astronomical questions now perplexing investigators of Truth. The book is full of important instruction, besides being intensely interesting. The tenor of this wonderful book is evidently religious, the author doubtless hoping to remove the old landmarks of tradition, break the chains of ignorance, and enlarge the souls of humanity preparatory to a new dispensation of spiritual light. Cloth, \$4.

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

"The Yoga Aphorisms of Patanjali," an interpretation by William Q. Judge, assisted by James Henderson Connelly, contains many things worth knowing, to the one who is desirous of gaining information upon the subject of "concentration"—the right method of using the power to think, so as to realize therefrom the very best results. The original manuscript of this little volume is more than two thousand years old. Bound in leather, price 75 cts.

"The Open Secret," by a Priest, one of the enchanting Side Pocket Series, now published by the Arena Publishing Company, is a small volume filled to repletion with thrilling interest and suggestive ideas. It deals largely with the unseen side of things, such as are at present attracting much attention from the thoughtful student of the occult. Rarely do we find so much truth in fiction, so intelligently and clearly expressed, yet with sufficient reticence to stimulate the appetite for more information concerning the mysteries of life and death. Price 50 cts.

"Earth Revisited," by Byron A. Brooks, and published by the Arena Publishing Company, Boston, is a very interesting work, now rapidly gaining favor with readers of the best literature. The story embodies the highest ethical teaching, pointing out with marked emphasis the sublime harmony which will surely follow the adoption of the golden rule into everyday life without compromising anyone's individuality or biasing their liberty of choice. Such novels are permeated with a moral atmosphere which is highly beneficial, uplifting and strengthening all in the pursuit of Right. Cloth, \$1.25; paper, 50c.

"The Modern Expression of the Oldest Philosophy," by Katharine Coolidge, and published in a pamphlet of sixteen pages by the Arena Publishing Company, rationally and beautifully states several great truths—old, but ever new. This little book contains no idle word. Every sentence is truth-laden. Price 10 cts.

"Our Songs," the new Truth Hymnal recently published by R. H. Randall, is receiving a very warm welcome, not only because of its excellency, but because of the necessity and demand for such a work at this time. Music, which always appeals to the holiest emotions of the soul, is beautifully expressed both in tunes and words in this song book. Cloth, 75 cts.; paper, 35 cts.

"Good and Evil," a pamphlet by Aaron M. Crane, is one of the most logically reasoned out arguments on this subject which is offered to Truth seekers at this present time. Anyone who reads this work cannot fail to be convinced of the unreality of evil and the reality and powerfulness of the absolute Good. Price 25 cts.

"Can Such Things Be?" by Keith Fleming, and published by George Routledge & Sons, is an intensely interesting story, dealing with the mysteries of occult phenomena. From the first page to its closing lines, the book is full of thrilling fascination. Aside from this it gives rise to many interesting questions, such as are before the thinking world today awaiting solution. Cloth, \$1.

All books mentioned in UNIVERSAL TRUTH are for sale by F. M. Harley Publishing Company, 87 Washington St., Chicago, Ill.

THE cloth-bound volumes of our "Bluebird" include the magazines from September, 1888, to September, 1892, one year in a volume. To make room for new books we have put the price of these lovely magazines down to eighty cents per volume, or, if all four volumes are taken at one time, seventy-five cents per volume, postpaid. When these beautiful books were first bound they were \$1.50 per volume. Do you not want the complete set? The truth that is in them is just as true today as when it was first written.

WE have all of the lessons of Mrs. Emma Curtis Hopkins that are in print. The Fifth Lesson only is exhausted; but the remaining eleven lessons we will sell at eight cents each, postpaid.

WE have just issued the third edition of "Trusting and Resting," and "In His Name," by H. Emilie Cady. These two beautiful articles are bound together in one booklet. They are among the most helpful things that have ever been written, and they will always be considered as necessities in every metaphysical library. Bound in paper, 15 cents.

"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.

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I. W.

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