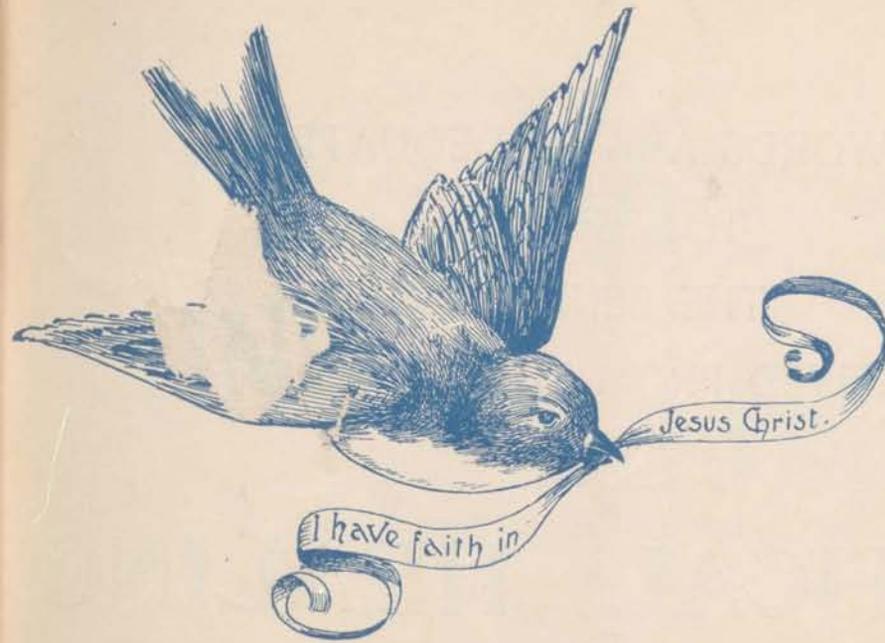


APRIL
1894



UNIVERSAL TRUTH

My Words
shall not
pass Away.

“WORDS ARE INADEQUATE
TO EXPRESS
THE BENEFITS
RECEIVED FROM THE STUDY OF

‘PRACTICAL HEALING

FOR

MIND AND BODY;’

By JANE W. YARNALL,”

IS THE UNIVERSAL VERDICT OF THOSE WHO KNOW.

TRY IT.

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UNIVERSAL TRUTH

My Words shall not pass Away.

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THE LIFEBOAT.

ANNA W. MILLS.

"He entered into a boat and crossed over and came into his own city."

These words relate an incident in the life of the great Teacher. Simply as a narration of facts, it is no more worth our attention than an incident relative to the life of Washington or Victoria. It would be of no use for us to dwell upon this point, were it not that it is a symbolical demonstration of divine Life, and, when understood, is a word for all who are seeking the true way. It is not of the man Jesus alone that these words are spoken, but an event of far deeper import. Jesus stood for the divine Man, which is the Christ manifested to mankind. He it was that left the prison house of false beliefs, and came into *his own city*.

He *enters into a boat*, which means, first, that he left the materiality of the sense nature, of which the land or earth is significant, turned away from material loves, cut loose from the shores of deception, beliefs in sin and death, shook off the sordid nightmare of desire for wealth, fame, and applause, and went into a *boat*, which floats above the waters of uncer-

tainty. Now this is just what each one is wanting to do; to get rid of the slings and arrows of material environment, and out of the prison house of unhappiness, discouragement, and fear, to a place where we can ride above them, know them to be powerless, and thus be undisturbed.

There is a way out of all seeming dilemmas and painful experiences, and just one way, permanent and reliable. This is, for man to turn away from beliefs of himself as mortal, or perishable, to the divine of himself, which is now perfect and can never perish.

So the divine man, which Jesus represented, did just what each one has to do sooner or later,—turned from the shore of material belief to that of infinite Life. The first thing man must do is to find a boat; and this is significant. If you have been to sea, you have realized your only dependence for safety on the great ocean to be the boat. You cling to it for safety; it becomes a great object in your thought, and the longer your voyage the more important does the boat become. It is what saves from the great yawning chasm, and it alone—the *one* only dependence. So the mind is to take refuge in the boat of divine under-

standing, and cut loose from all else; become absolutely dependent upon it for strength, for refuge.

How little one knows of the power of the boat of Truth to supply all needs, until he has taken refuge in it! It can supply all strength. The boat lifts you above the water; you do not have to exert yourself to float or swim, but rely upon it, for there is nothing else possible for you to do when on the great sea. And just so is it when setting sail across the great sea of deception: Man is but to let the God power uphold and strengthen him. This is the All that does uplift, the power which lies back of soul consciousness, and his lesson is simply to learn this and to rest in the consciousness of the one Power.

Do we trust this boat for supply of health? This is what we must do. All remedies are futile. They may answer for a time to mend and patch the body, but reliance upon them will fail, and we are to go back to reality, Spirit, for true health and unailing strength.

There is no other source, just as there is no other escape from drowning than by keeping in the boat when adrift upon the ocean, and no other source of supply than that with which the vessel is laden. So Jesus the divine Man turned away from sense security, and rested within the divine center, which is lifted above the unstable waves.

Now comes another progression, which is to be the condition and experience of all, from the way out of beliefs into understanding.

He crossed over. This means much to us. There is to be a time after that we have taken conscious refuge in the boat of God, when will dawn the perfect realization that all deceptions and dangers have passed and the shore has been reached, the only real landing place in the whole universe.

After man has reached this one shore, that of omnipotent Good, he finds himself—this is most significant—in *his own city*, the place of

peace and power, that is his through inheritance and birthright. He had seemed a long way from it when he thought himself to be on the other shore, but now he finds himself, by facing in the opposite direction to that which the world told him to look, in his own city.

How many restless ones there are in the great wide world, who are clinging to effects and trying to find home and comfort in a city of externals! But this is not *their own*, not good enough nor glorious enough for the divine Man; and like the lad who climbed high and far upon the mountain, and reached far out upon the precipice to snatch what seemed to him the loveliest flower that he had ever gazed upon—alas! when he had grasped and clasped it, and had gazed lovingly and ecstatically upon it, he found that it was poison, and that it withered in his hand. So dies all flesh which has set the affections upon earthly loves exclusively or selfishly, upon earthly gains for selfish purpose, instead of loving everything for Love's sake, with no preference or partiality.

This is the cause of death upon the earth, and the withering of hopes does it chronicle,—hopes of finding satisfaction in effects, sunbeams underground, or quench of thirst in subterranean gases. We must cross over onto the other side, and there will we find *our own city*.

(To be concluded.)

WHATSOEVER anxieties you hold in thought today shall be manifest tomorrow. Your ideal of today shall be on the canvas of tomorrow. Thus is the Law expressed, or made to appear: first by thought and then by word. God is the Law. His thought is the universe of soul; his word is the universe of matter. Thus all material things are furnished by Mind in Mind.—*"Day by Day the Essential Bread."*

PEOPLE say a church is a holy place. So it is if holy people be in it; not else. The kingdom is within you, not in stones. Where is the holiest place on earth? Where souls breathe the holiest vows and execute the most heroic purposes.—*F. W. Robertson.*

HEALING PARAGRAPHS.

FANNY M. HARLEY.

Many people, when they first come to a spiritual healer, take umbrage at being told that "There is nothing the matter" with them. And indeed it does not really seem to be a very wise thing to say to one who does not understand what is meant by this announcement. One should always explain what he means, for divine Wisdom teaches us to meet each mentality that comes to us on its own plane of understanding.

We should begin by saying to this one what he can and does understand regarding himself and his relation to God, and then we lead him higher and higher until he sees the truth and reality of his being. When he comes to this place in understanding he has learned how to help himself out of his sicknesses and troubles.

The very best help that one can possibly give another is to teach him how to help himself. There is nothing so valuable as understanding of Truth. With all thy getting, get It, and then shall thy joy be full.

Now suppose a man should come to you knowing nothing at all of spiritual healing, but all broken out with an eruption upon his face. You would not mystify him by saying, "There is nothing the matter with your face; there is no eruption there, and you have no face for an eruption to come on," would you?

The divine admonition is, "Let there be light." We are not obeying this counsel if we confuse or mystify the one who is seeking for light.

The *fact* is, that this man to sense-consciousness *has* an eruption on his face, which is actual to him. The *truth* is, that he has not. You must explain to him the mighty difference between a spiritual truth and a fact of consciousness, if you want to help him into understanding or into the light.

A fact is an effect produced or achieved

(Webster). A truth is what Is. Now what Is, is. It is unchangeable. It always was. It never had a beginning. It will never have an ending. It Is, It Is, It Is. Do you suppose there was ever a time when $2+2$ did not equal 4? Do you suppose there ever will be a time when this will cease to be a truth? No; absolute truth is everlasting, changeless, and omnipresent. What never had a beginning can never have an ending. Truth Is.

Now a fact is an *effect* produced or achieved. Facts are changeable. Every effect has a cause. If the effects that come into your life are not as you would have them, discover the cause, and change It. Facts are often very stubborn things, unless their cause is removed. We have all of us many a time made a great big fuss because facts were so and so, and we have worked and tussled and fought with *them*; but that was when we did not know as much as we know now. We know now that we have got to find out the cause of the fact, change It, and lo! the fact is changed.

We know that the one true and only cause of all that *really* is, is Mind. Thoughts come from Mind. Man has power to think, and he can think as he will. Man is the effect of the one Mind—God.

Never lose sight of the distinction between God and Man. If you keep this distinction clearly in view you will always know just where you stand, what progress you are making, and why facts are so and so. You will know or will learn how to deal with the cause of facts, and thus be able to control facts themselves. You will be able to teach your brother man how to deal with his facts, and you will know that in helping him to bear his burdens you are fulfilling the law of Love, than which there is none greater.

Now what made this man have an eruption on his face? Why, it came from bad blood, of course. What made his blood bad? Error thinking, either consciously or subconsciously.

"As a man thinketh, so is he." If he wants pure blood he must think pure thoughts. Fear, lust, envy, jealousy, malice, anger, and deceit act on the blood as so much poison. Any of these errors held in the mentality make the blood poverty stricken and watery. The medical fraternity always blames the blood for all eruptions, and so they medicate it and try to enrich it with drugs. But as the blood itself is an effect, as well as its quality, let us go right to the cause and deal with it rather than the effect. The quality of the blood is made rich or poor, pure or impure, according to the thinking. Note the difference in your feelings all through yourself when from your heart you give a kind, loving word, or say an ugly, spiteful thing. What a difference there is in your feelings when you have a warm, sure, glad trust in the Good, than when you are cold with doubt and fear and mistrust of God or man. Now if any of these error thoughts have been held, they must be changed to true thoughts if you want to have good blood.

Fear is a great cause of bad blood. Almost all of the errors above mentioned come from fear, either directly or indirectly. All good that comes to you is a consequence of your own thinking. Nothing really comes to you, either of good or evil, from without. All things that come to you from without are only a picture of the thoughts which you are holding within, even though they may be very deeply buried in the subconscious mentality. You know the gravest faults in our character are those which we do not recognize. An error can soon be eradicated when once we see its cause.

Now if these error thoughts of which we have spoken make bad blood, it is only axiomatic to say that the opposite thoughts and traits of character would make good blood. If you discover envy, jealousy, or malice to be lurking within yourself, immediately deny them away and affirm loving-kindness, generosity, and

good will. What do you do, day by day, within your thinking regarding other people? Do you go out to them in good will? Do you rejoice with them when they rejoice, and when you see that they need assistance do you try to help them? Do you ever spend any time praising the Lord for the blessings which you see *other* people have, as well as yourself? This would certainly be a very good way to cultivate an impersonal perception of the Truth. God is impersonal, omnipresent, universal Truth. Do you want to be Godlike? Then become impersonal in your thoughts, and declare that the Good is omnipresent in all the universe.

Kindness, generosity, patience, peace, and love, realized as *feelings in the heart*, will compound into a prescription that will enrich the blood more surely than any tonic that ever was or ever will be contained in *materia medica*.

Do you want to have pure blood? Then think the pure thoughts of God. Do you want a strong, vigorous constitution, so that you can energetically perform any work that you have to do? Then be courageous and strong in declaring your love and faith in the Good. Do you want a pure, clean skin? Then give thanks for the health which you see all around you; be glad for everybody whom you see in the enjoyment of this great blessing, and steadfastly declare that *as a spiritual being* you too have perfect health, and that by right thinking you will make it manifest.

The *facts* of pure, rich blood and a clear, healthy complexion can be just as surely produced or achieved as the contrary facts, with their suffering and unpleasantness of appearance. Put into action true thinking; be courageous and steady in heart and faith, and cultivate the divine patience that is of the Christ, and the facts in your life will very soon show themselves to be Truth demonstrated.

THE law of God is in his heart.—*Ps. 37:31.*

LESSONS FROM THE LIFE OF JESUS.

MRS. MYRON W. REED.

I.

The Birth of Jesus.—Luke 2:8-11.

The Jesus is the last, the most spiritual, body of the Christ. Let us consider—

- 1st, The preparations for its birth.
- 2d, The spiritual conditions in which this birth takes place.
- 3d, The spiritual experience that follows closely upon the birth.

The birth of the Jesus is first made known to the shepherds who are watching their flocks by night. The work of the shepherds represents a condition of watchfulness over one's best and purest thoughts. These thoughts are always coming forth from Truth, now appearing, now disappearing, like wandering sheep upon the hillside. Alas for the sheep that wander over our mental fields without a shepherd! As the good shepherd gathers together the sheep in one fold, the better to protect and defend them from the dangers of the night, even so does the true disciple gather together his thoughts of Truth in one sacred place, and make it his chief care to keep these thoughts unspotted from the world.

When we know that a higher consciousness is always born first to the watchful condition represented by the shepherd, we can understand why it is written that David was a shepherd lad (1 Sam. 16:11); that Moses kept the flock (Ex. 3:1); and Abel, the best fruit of the Adam consciousness, was also a keeper of the sheep (Gen. 4:2).

It is the true shepherd who first hears the angel's word, "Behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

The watchful shepherd *first* receives the assurance, which shall *afterward* be glad tidings to *all* people. The Savior to be known as

Christ the Lord is first found as the infant Jesus in the city of David; i. e., the Jesus has its beginning to us among the thoughts of the David consciousness.

As each individual consciousness comes forth from the universal, and disappears in the universal before its successor appears, we should expect to find a kind of likeness in these bodies having the same basis. With this in mind, we can read *spiritually* the Bible history, where we find that Bethlehem is not only the birthplace and burial place of David, but in and about this city of David is also the home and burial place of Abraham and Sarah, of Jacob and Rachel.

In every degree of consciousness it is intuition which receives of Truth to bring it forth in a higher degree or body; this is represented by the woman conceiving and bringing forth a higher product. The rise of conceptions is from Eve, through Rebecca and Rachel, to Mary. From the burial place of Rachel, Mary comes forth to us with her higher product. Even so does intuition disappear in consciousness, to appear later with a purer conception, which develops into the more spiritual body.

In the city of David, Mary brings forth to Joseph her child that is conceived of the Holy Ghost. Mary and Joseph are both of the house of David, but it is the intuition of the David consciousness which receives the divine message: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

It is the ignorance not yet outgrown, the ignorance that still surrounds intuition, which declares, This holy thing must be brought forth to intellect. Joseph represents intellect or human reason in the David consciousness.

To bring forth the truth to intellect is to define truth in thought, and to express it in a form of words. The Christ brought forth is *named* by intellect; as it is written, "And Joseph

called his name Jesus." Intuition here receives of the Christ in its purity, conscious of that which is immaculate; but the Jesus, the highest of all bodies, is not itself immaculate; it is what intuition has conceived the Christ to be. Therefore the Jesus brought forth to intellect (Joseph) must be seen as the Christ and known as the Lord in its destructive work before it can be a Savior to thought; before it is a light to lighten the Gentiles, and the glory of Israel.—Luke 2:32.

The Jesus is born within, when you become conscious of the Self made in God's image. The Jesus is brought forth from your conception of the immaculate. The Jesus birth is attended by promise,—i. e., by prophecies; not one of these shall fail of its fulfillment. So it is written of Mary, "Blessed is she that believed, for there shall be a *performance* of those things which were told her from the Lord."

These are the words of divine assurance to every one of us; and as Mary kept all these things and pondered them in her heart, so does every disciple today hold the divine assurance as her joy in the silence. But it is also declared to Mary, "A sword shall pierce through thine own soul;" and later, when the Christ brought forth has attained its full development, it declares: "Think not I came to send *peace*, but a *sword*."

These alternations of joy and pain form a part of each inner experience. Let us consider their place in the process of bringing forth; for they belong here, and are found nowhere else. Through the intuition of the David consciousness, Christ is brought forth in Jesus as King of kings and Lord of lords, through whom the David dominion is to be continued and increased. He is to "reign over Israel forever and of his kingdom there shall be no end." "His hand shall be lifted up upon his enemies, and he shall rule the nations with a rod of iron (Rev. 12:5), and all his enemies shall be cut off" (Micah 5:9).

But the sword of the Spirit, which is to cut off all enemies of the Christ, only completes its work with the destroying of the final conception. There is wounding, and pain, and grief to that which brings the Christ forth, until intellect is known to be dead. Then intuition, being freed from the law, is seen in its true union with divine reason, bringing forth fruit only unto God. This part of the process is represented by the death of Joseph; for through this death, Mary is "freed from the law of her husband."—Rom. 7:2.

But the work of the sword is not yet complete; for not only must intellect be known as dead, but the product brought forth to intellect, brought forth through intellect to the world as its savior, must also die; or intuition must die to this product. The sword pierces the soul of Mary as she listens to the words—"Who are my mother and my brethren?" "All who know the will of God and do it." The sword pierces the soul of Mary when her son, who was to sit upon the throne of David in everlasting dominion, is despised and rejected of men, is crucified, dead, and buried. This had been foreshadowed in the same land, when Abraham was called to slay his only son Isaac: for Canaan is the Holy Land, and the conception of a product holds through all the process, and is last to be destroyed.

The Jesus body has been to us as the tree of life, whose leaves are for healing, whose fruits are for continual supply; but the sword of the Spirit is laid at the root of this tree, and it falls. Dominion is dead; hope fails. Where is now the promise of the David consciousness?

In the night of our desolation the *root* of this tree has no form nor comeliness; and in the day of our vision, there is no beauty that we should desire it.—Isa. 53:2. But the death of dominion is the dawn of faith, and when our ears are opened we receive the words—"This *root* of Jesse shall stand for an ensign of the people; to *it* shall the Gentiles seek; and his rest shall

be glorious."—Isa. 11:10. Within that which has no form nor comeliness, no beauty that we desire, is blessedness eternal—is the Christ illumination from which, through all our days, hope and promise have come forth to us.

In the eternal Christ is the fulfillment of all the prophecies which attend upon the holy child in the city of David; and while memory is still holding the star and the angel's song, a voice speaks to us from the Christ: "I Jesus am the root, as I am the offspring of David, and the bright and morning star."—Rev. 22:16.

Therefore, Blessed is she that believed: for there *is* a fulfillment of those things which were told her of the Lord!—Luke 1:45.

(To be continued.)

THE MAGIC LANTERN.

"ARDATH."

The body is the lantern all complete;
The soul, the power in the sheath;
The thought rays out, for good or ill,
The wishes of the great, strong will.
Self, like the plastic clay,
Receives the impress yea or nay.

Place there the slide of vain regrets,
'T will shadow all you chance to meet;
Insert a slide of sweet content,
A ray of joy will then be sent.
Forever from *your face* reflects
Upon the face of those you greet.

The good or ill, the false or true,
Are slides that none can change but you.
So keep the light so strong and sweet,
'T will lighten paths for other feet,
And on *yourself* reflected be
The constant joy you always see.

Thus on your face and form divine,
Reflected, will the light outshine.
Take up your burdens; call them good;
Ray out the light from softened mood.
So keep your lantern always bright,—
The *slide*, the *soul*, the *self*, the *light*!

THROUGH clouds of doubt and creeds of fear,
A light is breaking, calm and clear.

—Whittier.

CHILD OF A KING.

W. M. BROWN.

My Father is "King of kings and Lord of lords." I was born a child of this King, but did not know it. I was, through false teaching and my own ignorance, exiled from my home, my Father's kingdom, into a strange land, where I have been ruled over by a cruel and revengeful king; and I have been a *slave* in this foreign country, not knowing who I was or who was my Father; not knowing that I myself was a child of a great King, good, kind, and loving. But I have received a loving message from my Father, brought to me by my elder brother, telling me that I was a child of God, the good and loving King, and that I was rich, lacking no good thing to make me supremely happy.

This message I have accepted as true, and have started on my return *home* to my Father's house, the kingdom of heaven—Harmony. And I find that it takes courage and faith to get out of this country in which I have been a subject so many years; the cruel king and his emissaries are loath to let me go, and beset my way with many things that try my courage and faith. And besides, I have formed many fond attachments for those who dwell in this foreign country,—kindred, friends, and loved ones who refuse to believe this message *really* means *them*; and they will not return with me, and think I am foolish to undertake such a journey, or to believe that I am *really* child of a king, heir and *joint* heir with him who brought me the loving message from the great King. But I *know* the message is true, and that if I only *follow* him in the *way* which he so plainly marked out for me, I shall finally get out of this country where there is so much pain, sorrow, and distress, and enter into that beautiful country which belongs to my Father, the good and loving King, and receive my inheritance, which cannot be taken from me.

Even *now*, as I journey out of this land of bondage, often from the mountain tops of *realisation* I can get wonderful glimpses of this country so *beautiful* and *glorious*.

And they tell us that there is no sickness, nor pain, nor sorrow, nor death over there. These are the messages which our Father has sent us; no more separation of friends and loved ones; no evil or sin. What an inspiration to spur us onward through all seeming opposition! "Our crown" awaits us. "Glory to God in the highest, peace on earth, good will toward men."

THE TRUTH OF DIVINITY.

MELROSE KENT.

(Continued.)

The first man Adam was made a living soul.—1 Cor. 15:45.

Infinite, sublime, expansive, and well-nigh incomprehensible as abstract Truth is, once clearly perceived and understood its application in the concrete, in every department of daily living, is so simple that he who runs may read. Its possibilities also are so vast and various that they cannot be numbered; they are even as the stars for multiplicity and variety. Its themes, too, are so rich in subject matter, so broad in deductions, that in order to make a direct and logical sequence from point to point, repetition is often unavoidable.

This, however, is no detriment to its teachings; for these grand, true, soul-awakening statements cannot be too frequently declared, as the oftener they are repeated the more firmly rooted and grounded do they become in the mentality, enabling one the better to penetrate to the very essence of their significance and the soul to become impregnate with the spirit and power of them. It is through practice, or repetition, that perfection of any kind is attained in things in the natural life, and the same rule can be applied to the spiritual.

In the two former articles it has been said that God to be known must be expressed *and*

manifested, or must be made known through Its image *and likeness*.

Q. Are expression and manifestation identical?

A. They are not, because expression is subjective, invisible, the ideal, individuality or the image, and manifestation is the objective, visible, the real, the likeness, individualized being. Each has its own identity or distinction, yet they are eternally inseparable. For example, your thought and your spoken word; they are exactly alike in quality or substance, power or activity, yet each has its own peculiar distinction; your thought is forever a thought, and your word forever a word; one is the ideal, the invisible, the expression, and the other is the real, visible, or audible, manifestation.

It has been said that Man, the spiritual Ego, is the *expression* of God—Spirit—Consciousness, and as such he is the conscious Being, but as the *manifestation* of God he is the *self-conscious* Being.

Q. What is the difference between conscious Being and *self-conscious* Being?

A. A conscious being is one *who knows*; a self-conscious being is one who *knows* that he knows. An animal has consciousness, called instinct; it knows something, but it does not *know* that it knows—is not conscious of its knowing. *Self-consciousness* begins with man. It is in the law and order of Mind—God—that Man, the conscious Being, *must* become self-conscious, or know himself; and this knowledge of himself comes forth by degrees through manifestation. One may be familiar with the principle and rules of mathematics; but to know for a certainty *that* he knows them, he must work out the problems in the book. Thus Man, the all-knowing Being, works out the problems in the book of life—which "book" he is himself—by an orderly process of steps and stages, and the knowing of himself is the knowing of all that is contained in infinite Mind—God. Truly, for Man to know himself

is the highest wisdom; for when he knows himself he knows God, his Cause, who is already wholly unfolded or expressed *in* him, and waiting only to be manifested *through* him, that the *likeness* of God, also, may be revealed.

Man, the expression, the image of God, is now, always was, and ever will be *perfect*. He cannot take from nor add to, one cubit of his stature—his real Being. What he *is* is eternally fixed by his Cause—God; but he must reproduce himself, or show forth what is in him as the God image; and this is done through manifestation.

Q. Through what does manifestation come?

A. Through personality.

Q. What relation does Man, the expression, bear to personality?

A. Man the expression, known also as generic Man or universal Man, is the cause or Father of personalities; he is the Being from which all personalities are generated. As man is in God and from God, so is personality in and from Man, as well as every object in the material universe. All visible things are symbols representing a fraction of the nature of generic man, who is a compound Being made up of parts; and every part has its place in the whole, as the fractions of a unit belong to the unit, and hence its value. Thus all human personalities and the various degrees of them, are fractions in the image of God, coming forth to visibility.

Some persons entering upon the study of Divine Truth are apt to feel, for a time, that they are losing their God. How frequently we hear this complaint: "You have taken my God away from me!" Here let it be said, they had no God to be taken away, for they had none to lose. Hitherto they had made for themselves "a" God (which is right as far as it goes) out of the heavenly Father—the *image* of God—he that is the *possessor* and *user* of all that *God* is. But now, Divine Truth, not taking from them their heavenly Father, gives them a true

God—Absolute Deity; not a cold, inactive, seemingly lifeless principle like the principle of the science of mathematics, but warm, glowing, active Life, Love, Light (Intelligence), Strength, Health Itself, infusing and permeating every atom of space, enfolding every object in the universe, from a blade of grass to a star, in Its Infinite, Supreme embrace, the while all Its multiplicity and variety is, as it were, focalized in generic Man—the image—the Father of *all personalities*, making him an hundredfold more precious and bringing him as near to you as you are to yourself; for he is the *One*, real, true *self* of every personality when clothed with all God knowledge and power.

God as Principle does not know anything of personal feelings, conditions, etc.; but Man, the image—the heavenly Father, the *all-knowing*, *all-wise*, *all-loving One*—does. Not a flower springs forth from the ground without his knowledge; not a sparrow falleth without his notice; not a star rises and sets in the firmament without his cognizance; and as for man, personality, even the very hairs of his head are numbered. David the Psalmist says: "There is not a word in my mouth, but lo, O Lord, thou knowest it altogether;" and again: "Thou knowest my thought afar off"—even before it becomes a conscious thought to me. It is this Father that knoweth what things ye have need of before ye ask; he guides with his "I"; he momentarily overshadows us as a great rock in a weary land; he—omniscient, omnipotent, and omnipresent—will never leave nor forsake men. "Lo, I am with you *always!*"

(To be continued.)

GROW strong and great in substance and in power.—*Shakespeare*.

HERE'S a lesson that he who runs may read,
Though I fear but few have won it:
The best reward of a kindly deed
Is the knowledge of having done it!
—*Edgar Fawcett*.

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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.

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

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

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

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

BEGINNING with this month, UNIVERSAL TRUTH will give a series of "Lessons from the Life of Jesus," by Mrs. Myron W. Reed. These lessons teem with beautiful illumination of spiritual truth, and are full of instruction. No one who desires to understand the truth of Being can afford to miss the reading of these lessons.

WE are glad to know that the series of articles, "The Truth of Divinity," by Melrose Kent, are giving such universal satisfaction. These articles give a fundamental structure upon which may be erected a provable fact. They are exact statements, aiming directly to the point, and are not amplifications *about* Truth. This inexhaustible Science is and will be ever presenting more and more light, and those who are truly seeking will be open to its presentations. As yet the most enlightened are only on the border land of this infinite Truth realm; so let there be room, room everywhere, room for more light.

WHAT better gift can you make your friend than a subscription to UNIVERSAL TRUTH? You will not only be gratefully remembered every month in the year, but you will also be helping to make known the Truth that sets free. If the Christ doctrine which is set forth in UNIVERSAL TRUTH has done anything for you, do you not want to do all that you can to put your neighbor in the way of receiving the same blessings that you have received?

OUR readers will be glad to know that beginning with this month, Ursula N. Gestefeld will write the Bible Lessons for UNIVERSAL TRUTH for six consecutive months.

THE Editorials and Healing Paragraphs have always been written in answer to questions and appeals for healing thoughts.

Some months ago we established a "Question Box"; but it did not prove a success, for this reason: that while we were snowed under with questions, our most advanced thinkers did not take any interest in replying to the questions asked in this department, and the replies usually received were not sufficiently direct to answer the purpose. Therefore the editor will continue to personally reply in her two articles to the questions which will most interest our general readers.

Erratum.

In March UNIVERSAL TRUTH, on page 63, second paragraph, second line, "most" should have been "worst." Please note.

"ALL liars shall have their part in the lake which burneth with fire and brimstone."

In our journey from sense to soul, from ignorance to knowing, our whole pathway is various states of consciousness.

Consciousness is a knowing of one's own thoughts. If one thinks true thoughts he will be conscious of Truth. If he does not think true thoughts, he will have a false sense of himself and all things. A true or false con-

sciousness is the result of true or untrue thinking.

Man is a thinking being. He is always thinking, thinking, thinking. *What* he thinks, whether he thinks truly or not, is a matter of his own choice, after he has been taught the difference between right and wrong thinking.

There is but one primary Truth, and It is God. From this one Truth all other truths spring. All other truths are relatively true, according as they agree with or are deductions from Truth Itself. Truth is God. Any false report of God is a lie. Because of our ignorant judgment of things according to appearances, we have perverted the use of the senses and made them liars, and they shall have their part in the lake which burneth with fire and brimstone.

Fire means the love of God. Brimstone means utter destruction. Therefore all the false senses must be cast into the love of God till they are utterly destroyed; till the dross is all melted away and nothing left but the pure gold of Truth, which is in everything. "He that overcometh shall inherit all things," and I will be his God, and he shall be my son. The primary meaning (in our language) of God is Good. This Good must be believed in. Whoever is afraid must have his part in the lake of fire and brimstone till his faith is established. God is Love, and perfect love casteth out all fear. "When I am afraid I will trust in the Lord, my God, and I shall not be put to confusion."

Whoever does not believe that God is Good must have his part in this lake until his eyes are opened and he sees that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." God is Good, and Good cannot send evil. The same fountain cannot send forth waters both bitter and sweet. Why will you be afraid, when there is nothing to be afraid of?

Nothing satisfies the hunger of the soul but a knowledge of God. God is Love. All error and mistaken beliefs will eventually be consumed by the love of God. It is a fire which burneth forever. The love of God will cast out all our ignorance, all our doubts, all our sorrows, all our fears; and we must recognize that we are permeated with this love. We will find that all of our errors will be utterly consumed to our consciousness, and we will attain a consciousness of Truth and see God face to face as Love omnipresent, Good omnipotent, and Peace omniscient.

"But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

Before we came into a perception that the visible universe is but a symbol of the spiritual universe, and that its things are simply for *our use*, we looked upon them as realities. We thought that what our eyes told us to be a fact was a truth, and we believed what the hearing of our ears reported to us.

For anything to be a *reality* it must be a truth. We have now found that there is but one Truth, and It is God. All other truths are only relatively true, or relative realities. While we believed these sense reports to be true we belonged to the kingdom of materiality; but when we first perceived the truth of Being, even though it was ever so dimly, we immediately came to our Lord, just as did the centurion at Capernaum.

When we are willing to put into activity the highest truth that we know, and steadfastly abide in it and *live* it, we are coming to the Lord and being healed.

If we refuse to follow our highest light, but prefer to remain in our ignorant beliefs, then are we children of the kingdom of materiality, and we will be cast into outer darkness; "and there shall be weeping and gnashing of teeth."

Suppose when you were sent to school you

had refused to learn your French lessons, no matter how lovingly your parents and teacher tried to persuade you to do so; would you have attained any knowledge of this language? Now that you have grown a man, you of course know nothing of French, cannot speak it nor write it, nor understand what is said to you in this tongue.

Now suppose some one in France should leave you a fortune upon condition that you come there to live and that you take care of your own affairs and transact all of your business yourself. Would not you be in a state of darkness, and would you not, as it were, weep and gnash your teeth?

Just try to carry on a conversation with some foreigners of whose language you do not know one word, and see what success you will have; and imagine what your feelings would be if it was very, very important that you should understand them, and they you. Would you not wish you had improved your opportunities while at school? Would you not feel that the knowledge which you might have attained was lying in the home of ignorance, disabled and sick? What cure would there be for you, except to put your best energies to work and learn the French language as quickly as possible?

It is never too late to mend. Every day is a fresh beginning. The soul can always say to its servants (the mental faculties), Do this, and they will do it.

The ways of Truth are Light; the ways of ignorance are darkness. Walk in the Light, and you will have health absolute. Walk in the darkness of ignorance, and when the time of trial, of sickness and sorrow come you will have weeping and gnashing of teeth.

You will ascend into heaven—harmony—by right thinking. You can descend into hell—inharmony—through your thinking. You have choice to think as you will. Which way will you think? Choose ye.

The Bible is a "great book." It can only be read understandingly by a great soul. It takes great humility, great love, great faith, great meekness of heart, and willingness to be taught, to enable one to read this wonderful book aright. The intellect can never read it. A discerning spirit can always read it.

Our understanding of the Bible will grow with our own spiritual growth. As we gain understanding, the more do we recognize that they who wrote the Bible understood the deep things of God.

Everything in the Bible is written *for you* and *to you* and *about you*. God is no respecter of persons. What is a truth at all, is a truth for all people and of everyone. The Bible is your individual history, from your coming forth from God as expression to your returning to God as manifestation.

When anything in the Scriptures puzzles you, hold it lovingly in your soul and say in warm and earnest faith, "*Love never faileth*," and some day or *some night* the full meaning of this thing will come to you, and your joy no man will ever be able to take from you.

Where They Are.

THE press of Spearfish, S. Dak., speaks most courteously of Sarah Wilder Pratt and the lecture which she delivered recently in the Congregational church of that place, on "Man's Inheritance."

HELEN VAN-ANDERSON'S Sunday evening lectures are being well attended, at No. 3 Boylston Place, Boston. Her address is 364 Columbus avenue, and whoever desires to hear her admirable course of lectures on "The Philosophy of the Christ Science," can address her there.

ANNA W. MILLS has returned to Chicago from her mission in the South, and has again taken up her work at home.

DR. GEORGE B. CHARLES, editor of "The Christian Metaphysician," has left Central Music Hall, where we had learned to look upon him as a fixture, and moved into beautiful new quarters in the Masonic Temple. Some of Chicago's most faithful and successful workers are students of Dr. Charles.

DR. and MRS. YARNALL have gone to San Francisco. If any of the lovers of "Practical Healing for Mind and Body" desire to communicate with Mrs. Yarnall, she can be addressed care Mrs. M. E. Cramer, 328 Seventeenth St., San Francisco, or care UNIVERSAL TRUTH.

THE DANGER AND THE GUARD.

"ION."

It should never be forgotten that Christian Science is not based upon secular and physiological principles, and that any attempt, in literature or otherwise, to establish it upon such a basis is not only profane, but dangerous. It is profane because it disregards the divine Spirit and a divine law, and it is dangerous because it leads people into the subjective world without the requisite guard and protection. It is within that world that the "kingdom of God" arises before the sanctified vision; it is there "the Christ is born," and it is there the "law of perfection" exists and operates; it is there we *taste* "the unspeakable gift." But all this is only possible when the Christ thought rules the realm, guarding against spiritual wickednesses and evil influences, and maintaining the heavenly "order" which is everlasting peace and rest, and from which springs "the power" which is "our glory and joy." Without this dominant thought and order the subjective world is full of gloomy mysteries and menacing shapes. Introversion of thought, accompanied by excited expectation, stimulates the imagination, disorders the faculties, and leads to the verge of lunacy. It is a "dark place," and when we are there without guide and light it is chance whether or not we become the fools of a morbid fancy or the victims of evil influences.

The system is called "Christian Science" for evident reasons: it is a knowing, a study, a knowledge, and hence a "science," and it is called Christian because it is a flower of Christianity. It is impossible without the Christ; it is rooted and grounded in him, and it is through and by him that it draws upon divine Power. The law it seeks to apply is a law arising within the activity and vitality of Christian truth. It is "the law of the spirit of life in Christ Jesus," and not a law of the natural, material world.

To attempt to use or construe it as a material and physiological principle or law is to degrade and destroy it,—that is, to destroy it for ourselves. But the danger is more imminent and personal, because to degrade a celestial, divine thing is to profane it; and to profane is a spiritual crime, and the punishment of such an act is immediate and terrible. Anyone who has tasted the wonder and delight of such a law can never again regain the old material deadness and calm. Such a discovery, such a knowledge, cannot be perceived and enjoyed, and then surrendered and cast aside as if it were a common earthly system. If put away it will leave the mind disordered, troubled, and with a haunting memory of a lost happiness, and with an ardency of desire and faculty that, when unsupported by indwelling spirit, will react on the health and reason. It would be better—very much better—never to have known a sacred truth, than, having known it, to attribute it to material forces, or "to trample it under foot" in indifference or impatience. Christian Science, no matter how practical in its effects and application, does involve mystical influences and esoteric experiences; and it has necessarily to do with the subjective world. But notwithstanding this, it need not become shadowy, vague, and spiritually ominous and startling, if its dominant and central thought be always kept clearly in view, always maintained as "the rock" on which we stand. That thought is the goodness of God, and that "rock is Christ."

ETERNAL vigilance is the price of liberty.—
George Washington.

NAY, never falter; no good deed is done
By falterers who ask for certainty.
No good is certain but the steadfast mind,
The undivided will to seek the good;
'Tis that compels the elements, and wrings
A human music from the indifferent air.
The greatest gift a hero leaves his race
Is to have been a hero.

— *George Eliot.*



KEEP TRYING.

If boys should get discouraged
At lessons or at work,
And say, "There's no use trying,"
And all hard tasks should shirk,
And keep on shirking, shirking,
Till the boy becomes a man,
I wonder what the world would do
To carry out its plan?

The coward in the conflict
Gives up at first defeat;
If once repulsed, his courage
Lies shattered at his feet.

The brave heart wins the battle,
Because, through thick and thin,
He'll not give up as conquered:
He fights, and fights to win.

So, boys, don't get disheartened
Because at first you fail;
If you but keep on trying,
At last you will prevail.
Be stubborn against failure;
Try, and try again.
The boys who keep on trying
Have made the world's best men.

— *American Youth.*

THE STORY OF TEDDY.

CHAPTER XV.

HELEN VAN-ANDERSON.

"Well, you can just b'lieve *I'm* glad!" exclaimed Teddy. "I guess the two happys put together makes a bigger lot than when they're alone in one little streak;" in which bit of sound philosophy Arthur agreed.

Arthur left him at the gate and went home, running a merry race with Pry.

And Teddy? Well, of all the warm welcomes a boy and a dog ever received, surely the one given to Teddy and Jack was the warmest!

"Oh, oh! goody! Jack's got home!" cried Kitty, rushing to embrace the delighted Jack, who bounced in with

paws and mouth and tail in use all at once.

"Oh, my! Jat's dot home!" echoed little Ruth, retreating to Mamma's arms as a safer refuge than the middle of the floor, where this whirlwind of joy might sweep her off her feet.

"Hullo, Jack, old fellow! Where did you find him, Teddy?" asked Papa, after the breeze had subsided a little.

Such a story as Teddy had to tell! And such interested attention as everyone gave to his words, and to Jack's antics; for Jack seemed doing his best to supplement all that Teddy said.

As Mamma kissed Teddy good night in his own little room, when

they two were alone, she bent down and said softly: "Ah, my Teddy boy, you have gone a long way today in your search for the crystal globe in your heart; and I am sure you will find it if you keep on this way."

And Teddy had looked up wonderingly and asked, "How can you tell, Mamma?"

"Because you are willing to learn how to put self out, and let love in. It is your willingness to learn, Teddy boy, that counts, and then willingness to keep on using what you learn."

And as Teddy thought about it, after his mother had gone, he called this the hardest but the happiest day of his whole life.

Everybody was glad to see Arthur and Pry back in the circle again; and from this time the plans were carried on all through the winter and spring. The visit to Charlie Barber was the one thing they would not give up for any other pleasure, and could not be tempted to forget. When the appointed hour came, it found Teddy, or Arthur, or Donald, or Kitty, or Mollie, or Marcia, or one of the others on the way to Charlie's.

And Charlie? Why, he grew happier every day; and as he grew happy, his leg grew better. At first he could only sit in the chair or hobble about on a crutch; but it kept getting better, and one day in the midst of one of his best stories (for that was the one thing he could do in return

for all the various kinds of entertainment the others furnished; and he did it well, and with all his heart too) —one day, I say, in the midst of one of his best stories, he stood up on both legs! He had forgotten all about being lame (the story was about a boy running a race with another boy), and there he stood for nearly a minute, on that leg that had been withered and short for so many years!

"Why, Charlie, you're well!" gasped Teddy; for it happened to be his turn that day.

"I've been looking for this, Teddy," replied Charlie in a low, hushed voice, as he wiped his face with his handkerchief, and then felt of his leg to be sure he was not dreaming.

"You have!" exclaimed Teddy, forgetting all about the story in his excitement over the lame leg turning into a sound one.

"Yes, I've said those words you told me about (you remember, don't you?), every single day, morning, noon, and night, and sometimes kept it up for ever so long at a time; and other words have come to me, too; and—and—well, Teddy, I couldn't help believing that some day I'd walk." Charlie put his handkerchief to his face, and was silent.

Teddy felt very still, too. It seemed as if the heavenly Father were right there with them; and, oh, how very kind and great the Presence was!

"You see, Teddy," began Charlie after a time, speaking very softly, "I've learned to think about God as Love, until it seems as if He—the Love, I mean—is right with me every single minute; and sometimes I can almost feel it, loving and holding me; but that is when I've been thinking a long time about it; and such times I've just felt sure I'd be well some day. And now—oh, I'm so glad! I want to say a great long, deep 'thank you'! Yes, to say it right out to the dear God I *know* is Love."

(*To be continued.*)

AS THOU SEEST, THAT THOU BEEST.

SARAH ELIZABETH GRISWOLD.

We are taught in Spiritual Science that all our ideas are projected into space; that these ideas formulated, comprise our worldly conditions and are clearly shown in our environments. Then if our world does not suit us, what are we to do? Must we not call in our companies of thoughts, and subject them to the most careful scrutiny?

One woman found herself continually associated with people of a penurious habit. She wondered why this was so, for she was looking at all things from the standpoint of truth, and it seemed strange that she should be so mixed up with conditions not congenial. At length she received light upon the subject. She suddenly remembered that she had been declaring to herself for years, that all she asked was a bare living, and, even when in receipt of a comfortable salary, had rigidly saved lest she might come to want. She said, as an instance of this, that she had resisted the impulse to spend even a nickel unless she felt obliged to do so, even when she craved certain kinds of

food not absolutely necessary. And it had been her habit to rejoice greatly if she could, by the way of bargains, secure her clothing at half price.

She now recognized that she had failed to demonstrate even the first letter of faith. Her faith at best had been only a flimsy, fair-weather article, and of no value to her in emergencies.

Now she saw that those people who had come into her world, and held tightly to their pennies when their bank account was abundant, represented the little, stingy ideas she had so unconsciously nourished, and the fears she had entertained of coming want. These people whom she saw daily striving to get the best of a bargain, represented her habit of years, to rejoice in the possession of a good article at a low price. There is no objection to taking advantage of low prices; but to pin one's faith to that way of securing possessions is to have no faith at all in the abundance of God.

The reason why this woman is so associated, is because, being in the effort to realize truth in every phase, and having been under bondage to these foolish ideas for many years, it becomes necessary for her to recognize their hidden pretensions that she may annihilate them by denial. Now she finds herself inclined to censure these people who show up her old habits of thought. Here she is clearly shown, that with what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again.

She recognizes that these people are a criterion of her foolish ideas, and shall she presume to judge them? Yes, she may judge them, if by so doing she is willing to see that she judges herself. Then she is ready to hold for them and for herself the absolute truth that in all this there is no reality. She—the divine woman—never held any thoughts that were not grand, noble, Godlike; neither have

these, her associates. Now she has, in this experience, discovered the meaning of the golden rule, "Whatsoever ye would that men should do unto you, do ye even so unto them." Be full of large-hearted, liberal ideas, and large-hearted, liberal people will fall into line with you. Be full of faith in the abundance of good, and the abundance of good will flow freely into your life within and without; and remember that "with what judgment ye judge, ye shall surely be judged, and with what measure ye mete, it shall surely be meted to you again." "As thou seest, *that thou beest.*"

"A CHORUS OF FAITH."

JOSEPHINE C. LOCKE.

Barrows: "There is a divine light enlightening every man."

Drummond: "Law is not the cause of the order of the world, but the expression of it. Evolution is less a doctrine than a light."

Carpenter: "Theology may vary, but religion is but one. The Vedic seers cried: 'They call Him Indra, Mitra, Varuna, Agni. Sages name variously Him who is but One.'"

Terry: "I am a Christian, therefore I think that there is nothing human or divine in any literature of the world that I can afford to ignore."

Walkonsky: "Religious feeling is a thing that exists; it is a reality."

Higginson: "Among all these vast structures of spiritual organization there is sympathy. All seek after God if haply they might find him. All look around for some human life more exalted than the rest, which may be taken as God's highest reflection."

Keane: "Religion is a reality back of all religions."

Rexford: "Back to the primal unity, where man appears as a child of God, before he is a Christian or Jew, Brahman or Buddhist, Mohammedan or Parsi, Confucian, Taoist, or aught beside,—back to this must we go if we will be loyal to our kind and loyal to that imperishable religion that is born of human souls in contact with the Spirit.

"There is an experience in human souls that lies deeper than the conviction of any book,—

a religious sense, a holy ecstasy that no book can create or describe."

Snell: "All true aspiration toward the ideal of the universe is religious aspiration."

Hirsch: "Race and nationality cannot circumscribe the fellowship of the larger communion of the faithful.

"None is nearer the heart of God than another."

Hirai: "There is a surprise awaiting you. The grand, far-reaching result to grow out of this parliament is not what you conceive. Out of it shall come a pure being, unfettered, naked, white, with eyes like Christ and dignity like Buddha, bearing the rewards of Zoroaster and the flaming sword of Moslem. To her the Jew bows his head, the Christian kneels, the Brahman prays; before her the habiliments of sects and creeds fall off, for she is pure and naked; she is the one Truth resurrected from the mingled heart and interchanged Mind of the World's great Parliament of Religions."

But I forbear to quote further. No wide-awake, intelligent person who desires a condensed statement of the pith of the matter as presented at the Religious Congress can afford to be without this book. The type is good, the art form perfect, while its sweet winsomeness of style holds one from first to last.

[The end of the review of "A Chorus of Faith" by Rev. Jenkin Lloyd Jones. The paper edition of this very popular book is now exhausted. From this time on it can be supplied in cloth only. \$1.25 postpaid.]

FOR we are laborers together with God.—*I Cor. 3:9.*

ARISTOTLE subordinated strictly the industrial life to the higher life-spheres of society, and in some respects the most advanced political economy is a return to Aristotle. . . . Christianity asserts the honorableness of toil, which is the exact opposite of what the Greeks and other ancients had taught. Christ and his apostles were workingmen, whom Aristotle would have deemed unworthy of citizenship. The doctrine of brotherhood is a powerful economic factor.—*Prof. Ely.*

SPEAK every man truth with his neighbor; for we are members one of another.—*Eph. 4:25.*

THOU hast created all things, and for thy pleasure they are and were created.—*Rev. 4:11.*

UNITY.

THE CONGRESS OF SCIENTISTS.

Divine, Christian, Metaphysical, Mental, Christ, and Spiritual Scientists, Christian Metaphysicians and Scientists of Spirit, of 1894:

Science, divine, is the Science of sciences, the Truth of truths, classified knowledge of Being and existence. It is that living Truth which most concerns the well-being of the individual and the real advancement of society, and must lead the world in the chiefest of arts—that of the true practice of Christianity, as in the true practice of all religion.

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

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

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

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

The advantages that will result from such a gathering are obvious, and a cordial invitation is hereby extended to all Scientists, without reference to name or school.

The editors of the Science and metaphysical journals, and authors of Science and metaphysical literature, and all teachers and healers, will be regarded as members of the Advisory Council of the local Committee of Arrangements, and their suggestions as to themes and speakers are cordially solicited. The committee desire to receive such suggestions at the earliest possible date, in order that the program for the congress may be announced, which is to be held in San Francisco, May 29, 30, 31, and June 1, 2, and 3.

All communications should be addressed to the undersigned chairman.

JOHN J. PLUNKETT, *Chairman*; MRS. M. E. CRAMER,
D. S. THOMPSON, MISS EVA I. FULTON,
WM. H. DANIELS, W. B. DUNLAP.

The congress headquarters, 328 Seventeenth street, San Francisco, Cal.

INTERNATIONAL BIBLE LESSONS.

URSULA N. GESTEFELD.

April 1.

Jacob's Prevailing Prayer.—Gen. 32:9-12, 24-30.

GOLDEN TEXT: I will not let thee go except thou bless me.—Gen. 32:26.

The most effectual prayer is action, doing rather than believing. It is prompted by recognition of eternal verities. It is the effort, in which the whole nature is engaged, to make these actualities.

Jacob embodies and personifies that realization of the truth of being which enables us to wrestle successfully with the sense man and overthrow him; wrestle with the experience which is inevitable for that man till it shall be proved a blessing instead of a curse.

We have to fight this battle, have to return to the "land from whence we came." "I came forth from the Father and am come into the world; again, I leave the world and go to the Father."

Perfect in *being* as children of the one First Cause, we must perfect our *consciousness* of being through experience. When this truth is revealed to us, we serve for it, faithfully and persistently.

We become able to distinguish between "being" and "existence," see the completeness of the one, the immaturity of the other. We see that the sense man is not the real man, but only a temporary actuality which needs the discipline of experience.

When we have passed over this Jordan of understanding, we become "two bands." We claim our divine birthright as children of God, we affirm that "all things are ours," that we are *now* the spiritual entity that images God, even while we recognize that experience must continue for us as the process of proving the truth we affirm.

We see that which *is* eternally, and that which appears, trace the relation of the one to the other, are prepared to meet and conquer whatever experience holds for us. Thus we rule experience instead of being ruled by it. "Dominion over all things" is, in its last analysis, self-dominion; and our perfect and changeless God-being—the Lord—forever gives us the victory.

But we must be "left alone." We do not turn to the Lord—rely on what we are—till other things fail us. This Gethsemane of the soul—self-consciousness—must precede its glorious victories.

And our effort must continue till "the breaking of the day"; till the light of our own divinity dispels the darkness of sense-consciousness, and brings the "dominion" belonging to our being into the proven facts of our existence; till we consciously *feel* and *exercise* the power we discern as ours by right, establishing it unto ourselves.

Never till this light comes to us through our successful wrestling do we "see God face to face." Without it, we believe in God; with it, we know God.

April 8.

Discord in Jacob's Family.—Gen. 37:1-11.

GOLDEN TEXT: See that ye fall not out by the way.—Gen. 45:24.

The book of Genesis is the skeleton around which the rest of the Bible is built. Its chief characters illustrate the days of existence,—the degrees of self-consciousness,—and are seven in number, Joseph being the seventh. His history is the prototype of the life of Jesus in the New Testament. There is perfect correspondence between the two, which can be definitely traced according to undeviating principles.

The soul—consciousness of being—grows as it is developed through the operation of the faculties and powers inherent in being—image of God. The sense soul, perceiving soul, understanding soul, and realizing soul follow each other in logical order. The increase of realization is typified by Joseph, the name meaning "increase, addition."

Realization of true being brings discord with a mistaken sense of being. The two cannot agree. But the one is true, the other false; so the discord is made by the sense. Joseph's brethren are responsible for it, not he.

With this realization the inner world, knowledge of truth, is open to us, and we live in it. We dream dreams which are forerunners of that which shall appear, or come to pass, because *it is*. And these are the opposite of the sense dream, embodied in the Adam.

All things are subject unto us, potentially, and they shall "bow down" to us as we meet

them in our experience when we *exercise* the dominion we find in the inner world through realization of spiritual being.

The one who first gains this realization is "first born among many brethren," all of whom must eventually come to him. But it is not understood, therefore not desired. It is misjudged and cast away. It is sold into bondage, only to be redeemed later on with much toil and effort.

April 15.

Joseph Sold into Egypt.—Gen. 37:23-36.

GOLDEN TEXT: Ye thought evil against me; but God meant it unto good.—Gen. 50:20.

As our realization of the truth of being increases, we rely upon it at all times. Cast into the pit of circumstances and sense condition, we find no water there. Thirsting for righteousness, we find in these nothing to slake our thirst, and we must be drawn up out of this pit, and some time we are.

We go down to go up. The fall of man is a fall up. It is the descent of the soul into sense-consciousness, from which it is resurrected, through which it ascends to "the right hand of the Father."

We think this evil, because while in this pit it seems evil to us; but God means *all* for good. Evil *to* us, good *for* us. These are the two faces of existence—Janus-faced—looking opposite ways. The one takes the soul from God, the other leads it to God.

Existence has various colorings for us, and is made up of parts—coat of many colors. Being is one whole, eternal and indivisible. To pass out of visible existence is not to cease to be; but those unable to follow the invisible existence say, "The child is not." And this, too, seems evil when there is lack of understanding; but it is *for* good at the last.

Only by being drawn up out of the pit by the divine attraction, however it may work through human means, do we become rulers after first being subjects.

April 22.

Joseph Ruler in Egypt.—Gen. 41:38-48.

GOLDEN TEXT: Them that honor me, I will honor.—I Sam. 2:30.

True dominion is from the Spirit of God in us. It rules the without, conquering all circumstances and conditions for us. It makes

us "discreet and wise." All things shall be according to our word, because it will be the right or true word. When we think only what is true, God giveth the "increase."

"The Spirit of God moved on the face of the waters." God being Mind, the Spirit of God is Thought, which moves or is ceaselessly operative. It is creative Power. How are we using it?

It creates through our thinking. How are we thinking? according to sense-consciousness, or with realization—a little—of spiritual being? "According to *thy* word, be it *unto thee*."

Thought as primal Energy creates or brings to pass *for us* just what we think. This knowledge is power, and makes us rulers in the Egypt which finally we shall know no more.

Whoever recognizes the nature of the creative Energy and *works with it to divine ends* becomes a savior of the world. ("Called Joseph's name Zaphnath-paaneah.")

He fears nothing, knowing that all things are committed unto him; that the future is just what he makes it today; that nothing happens, but all is law and order.

Through right thinking he stores up corn in Egypt, develops that self-consciousness which shall carry him, and all with him, safely through the time of famine—the period of proof and demonstration. Only by right thinking, is God—divine Mind—manifest to the world as Omnipotence, the All-Power. To honor God is to honor or recognize and utilize the power of God, carrying out the divine plan—finishing creation. Then are we honored, built up into "the temple of the living God."

April 29.

Joseph Forgiving his Brethren.—Gen. 45: 1-15.

GOLDEN TEXT: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.—Luke 17:3.

"He that ruleth his own spirit is greater than he that taketh a city."

Only through some perception, understanding, and realization of true being do we become able to rule our human nature, for through these channels only does our divinity become known to us. Our human impulses and passions dominate the sense man, but the divine—what we are from God—rules both.

Whatever the mistakes of others, we see through and beyond them to that divine pur-

pose which is being worked out through them and ourselves as "members of one body." We see that one can sin only against his own soul—think and act so as to retard the development of his consciousness of being.

If one acts with intent to injure us, his act but returns to him again, bringing its result with it. He acts in ignorance and because of ignorance, for self-love would keep him from injuring himself.

We forgive even *as* we are forgiven. We cannot "see God face to face" and feel hatred for another, no matter what he has done, or have the faintest desire for revenge.

If we shall really "see God" we must be "pure in heart," or in feeling. One single trace of animal ferocity will shut us out of that presence.

Evil is unknown to God. If we have and harbor a sense of evil, we are far off from the changeless I Am.

All that Joseph's brethren meant to do to hurt him was but the means of bringing them to him in their own extremity; and knowing the truth of being, he knew them as God knows them; knew them as they were back of that sense nature and ignorance that prompted their acts.

Do we see our would-be enemies thus? Till we do, we do not truly forgive.

"God did send me before you to preserve life."

This higher quality of self-consciousness, as it develops in us, saves life by "a great deliverance." By it we are delivered from sin, sorrow, suffering, disease, and death, because we are delivered from the *bondage* of the sense which produces them.

We see them as but the pangs of labor through which a purified soul is born; one that serves truth, not sense; one that shall "dwell in the house of the Lord forever" instead of in the Egypt of temporary sense-consciousness.

Existence widens, opens to include more and more of the divine, as the soul rises to the source from whence it came. Once newborn, risen from the baptism of suffering, it mounts as on eagle's wings if it abide in the truth. It is lord of its house and ruler throughout all the land of Egypt.

THIS is not an enlightened age; it is an age *becoming* enlightened.—*Lessing*.

THE C. S. ASSOCIATION

Met at 72 Auditorium, February 27, at three P. M. The regular secretary being absent, the president took notes of the order of the meeting, and requested the speakers to write out their remarks, which are here appended.

The meeting was opened by each member of the audience singing silently the noblest thought that had touched him or her that day.

Mrs. Randall followed with the song, "Let us rejoice," which all realized to be an excellent treatment for strong, clear eyesight. The president remarked that it was time for some strong spiritual quality to break the bands that had held so many to their spectacles simply because certain teachers held the idea and would not give it up. "Epictetus taught the independence of each mind. 'Do not let anybody have power to disturb or elate you,' he said. When his master wrenched his leg, 'You'll break it,' he coolly remarked; when it snapped, 'There! you've done it,' he said, without changing countenance. This independence of other people's thoughts and resolves, if started in mind, will set us free from the outward signs thereof."

Mrs. Randall sang again, "Just beyond the rifted cloud," which Miss J. A. Austin said taught her the lesson of appropriation. We repeat from her own notes: "As the president suggested to us to notice what thought the song just sung expressed to us, I listened, and in the refrain the surface tones told me of life, joy, strength, and light shining here and now just beyond the rifted cloud of conditions; but the strong, deep undertone told me—'Appropriate, appropriate.' This light and power are for me and in me now; but I must appropriate them in order to experience them. This appropriating brings externalization of the good desired, which is called demonstration. We come here with open, hungry mouths, like an over-thirsty child in its eagerness spilling half on the ground, and at every meeting we receive enough wonderful truth to make us perfectly well, strong, prosperous, and mighty in seeming. Do any of us seem to lack any of these? Then 'appropriation' is the word that will remove this veil from our eyes. *Merely* to theorize and aspire to the indefinite, vaporous good will only fill us with more hunger and aspiring, increasing after its kind, according to the law

of like producing like. This does not solve the present problem. To receive is only the small half of our business; but the larger half is to appropriate at all times and circumstances this almighty truth *to and in and by ourselves*. Let us take up and use the high truth that 'I am the all-powerful, all-knowing, and complete expression of pure Being *now*'; that 'I am this *in and of myself, independent* of anything or anybody else,' just as the grain of sand is the complete epitome of all the universe; this brings freedom to light. In treating a patient one day I saw a young camel appear in front of me, and I recognized his message to me. This camel meant power to appropriate and assimilate what one receives. As this king of the desert is quite happy and safe without further nourishment while traveling for days over the barren and scorching sands, so all you and I and my patient need is to appropriate steadily and industriously the truth we have already received. Let the camel faculty of our minds become full grown; then we shall walk joyously over the desert of the world's way of experience, and encounter its stormy seemings with the serenity, indifference, and majesty of this meek, willing, and wise master of the Saharas."

Mrs. F. M. Harley then said: "Did you ever see an apple tree all abloom in the spring? It is full of beautiful blossoms, which give promise of a bountiful harvest of apples. Directly the blossoms fall, and nothing but a little brown, formless germ remains, which, after it has passed through the hard, green, and bitter stages, grows to be a ripe, luscious apple. In the springtime of our Truth seeking, when we first heard that 'All is good,' we blossomed right out with glad hope and joyousness of spirit; but as the apple blossom had not proven that it was going to be an apple, neither have we proven that all is good, until we have passed through the experiences which prove that all is good. When we really gain a perception of Truth, and what we are accomplishing, we no longer call experiences hard and bitter, but we recognize that good is working out for us. Indeed, we are glad of our experiences; for we love to feel that the good is being expressed through us. 'I love to manifest Thee,' is a word that has been of wonderful service to me. I trust that it will be of as much assistance to you as it has to me."

Following her talk so full of wise purpose, the president called attention to the beautiful healing quality of the people gathered there. The closing singing was also full of the health ministry. We are always reminded that the association was founded to do healing far and near. The president told them to be generous with their contributions, that the treasury might show a good sum at the close of the year. No charge is made for the hall, and all who come there show their friendship for the society, organized nearly eight years ago, and holding its own by reason of its spiritual lifeblood.

The next meeting March 27, at three P. M., to which the public is welcome.

Extracts from Letters.

EDITOR OF UNIVERSAL TRUTH.—*Dear Friend:* It is with the hope that my experience in using "the word" in my everyday business life might be a help to some other one, that I have ventured to write a few lines.

For a number of years I have been president and manager of as many as eighteen different land, railroad, water and light, and hotel corporations. Four years ago death took from me five of my most influential and wealthiest directors, and left me comparatively alone to run (or wind up the best I could) the vast interests and deal with as many attorneys.

The care and worry made me sick, and in my despair I called on Miss Fulton, of the C. S. Home in San Francisco. I obtained immediate help, and the next day called upon her for advice as to how to treat a lawyer who had threatened to sell out \$30,000 worth of securities for a loan of \$3,500, and at the same time had talked so insultingly to me that I was full of intense hatred toward him. She told me to send him thoughts of kindness, and bring out the good in him. This I did before calling upon him, and my thoughts toward him changed to love. He treated me kindly, and gave me the time I asked for. I was enabled to pay him in full in less time than I had asked, although I knew not where the money was to come from when I made the terms; but I trusted in God to furnish it, and he did not fail.

I was quite deaf when I first came into a knowledge of Truth, and regained my hearing in less than three months, although under the greatest financial strain and business engagements. I denied that I was deaf and affirmed that I could hear, several times a day, particularly at night after retiring, and in the morning before leaving my bed.

I bless God that I can carry Christ with me in all my business at all times, and that I am beginning to learn how to love my neighbor as myself.

Very sincerely,

A STUDENT.

"'Practical Healing for Mind and Body' has been received. It is so full of convincing reasons, that the earnest student cannot help but accept it."

In a city by the sea will be found a little band of workers, who, like the disciples of old, meet together in an "upper chamber" and hold sweet communion together.

They call themselves "Truth seekers," and are studying together the works and words of Jesus Christ. In so doing they are filled with his sweet presence, and, like the disciples, they desire to go out and work for the Master.

As the thought of work impresses them, their hearts are filled with love to all mankind, and reach out to the sick, the weary, and discouraged, calling them to the feast, where they may partake of the "Truth that makes free."

We would love to put our arms around the discouraged ones and say, "There is lifting up for you." The dear Father is now saying to each one, "Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

The little band of workers that I speak of have been sowing seed for some time; they feel the harvest is great, but the laborers are few.

Lately the dear Spirit sent to our midst Mrs. Clara E. Choate, of Boston. Her great heart of love and sympathy, also her strong and powerful word to "come up higher, dear children, into the realm of Love," was felt by all, and many did come for help, and received it. We feel she is to do a grand and noble work in our midst. We praise the Lord for helping us in our need, and may he ever guide and bless the dear sister at all times, is our prayer.

We send these few lines out to encourage those who are sowing the seed. All do not seem to reap the harvest so quickly as they would like. But they must keep sowing, and the harvest will surely come.

There is need of the word in every town and city, and the spirit of faith that our little band has manifested is the Christ that heals the sick. We are determined to spread the good news, for we know work in Truth is the fulfilling of the law of love, that establishes health of body and intensifies the joy of mind till God's divine law is fulfilled.

ELIZA L. PARKER.

A LADY, in writing of "Practical Healing for Mind and Body," by Jane W. Yarnall, says: "We are delighted to know that a book has been written in which the principles of spiritual healing are so plainly taught that a child might understand them. I wish it was in my power to pay for twenty copies of this book, to send to those who need its help today. God speed the day when all may know this blessed Truth!"

"The Mystic Word," by Anna W. Mills, published in UNIVERSAL TRUTH for January, 1893, is to me one of the gems of your literature. I read it over and over with renewed interest, and I wonder why more of the women of our country do not embrace this universal Truth, and obtain the happiness which Mrs. Mills has found.

C. S.

EVERYBODY who reads "The Story of Teddy" seems perfectly delighted; and they all say it is as good for the grown-ups as children. I read it yesterday to a little girl and her family of dolls, and she sat spellbound to the last page, and was then moved to immediately form a circle of Crystal Truth Seekers.

MRS. H.

Letter to Patient.

My dear —: *Stand still*, and see the salvation of God. That Holy Spirit which is declared to be present with you always, carries with it the active power of salvation, that which saves to the uttermost (outermost or physical).

He—the ever-present Spirit of love, and joy, and peace—has the power and property within each one of us to set everything right. He is the "Law of Rightness," at work in and through you.

One of the directions given by him who is "the way," is to "rejoice always"; and it is said that this cheerfulness doeth good *like* medicine; that is, it is remedial in its action. No one need be told to rejoice when a harmony runs through heart and life, so it must be that there is a positive use in the call to the bright, happy spirit, at the very time when it seems most obscured. Oh, what a thing it is, as many can testify, to *stop* right in the midst of *whatever* seems to be sweeping us on in the way we would not choose, and think who and what we are! Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Rejoice! Beloved, *now* are we the sons of God, *heirs* of God (*All Good*). We must be able to control everything with which we have to do; we must have at our command every good thing.

At any rate it is the most invigorating thought in the world to feel such a thing to be true. Indulge in the very ecstasy of faith and joy, in the possibility of such a truth, for five minutes, and it will set up a perfectly electrical current of life and health coursing throughout the whole body. We are made on that principle of action; that is the *plan* of our salvation; that saves us "just now" from whatever we desire to be delivered from. *Now* is the day of salvation from every ill, through love and joy. Say it, *my dear*, say it with as much appreciation and realization as you can possibly feel. *Now* this Holy Spirit that is with me always, in whom I live and move and have my being, who is the saving principle of my life, is saving me, and I am saved. I am safe from every ill that appears. I will shut my eyes from seeing evil. I will avoid every appearance of it, by turning toward the light of my life and my salvation. I will acknowledge the presence of Him who is with me always, and who is abundantly able to deliver me from the power of fear, and to make me *glad*. I recognize this presence; I realize this truth. *God* fills all space, occupies all place. I am in him and he in me. There is no ill, there is no disorder, there is no disease. I am at peace and rest. *My dear*, say all of this with as much of the *feeling* of a glad recognition of a great truth, as possible, a truth

which is true *now* and always, whether men will hear or forbear.

This kind of thinking and feeling will surely react upon your bodily condition, bring harmony and health out of what seemed only disorder and weakness. And it is because it does have such results, that we are convinced that in our very nature we are one with our Creator and our Savior. We demonstrate it by simple recognition.

Acknowledge me in all thy ways, and I will direct thy paths. A consciousness of this truth is the one essential. "You shall know the truth, and the truth shall make you free;" "To *know*, nothing doubting in the heart." I *know* that my Redeemer liveth within me, and is always working in me both to will and to *do*. Thus my will becomes the "good will," and the ability to do is secured to me through the indwelling Christ which strengtheneth me. He is my strength. I can now say I am one with, and *now manifest*, vigorous life. I am *now* able to do every good I will. Peace floweth like a river through my heart and life. I am one with my God.

Let not your heart be troubled. You *believe* in God, the Good. My words are health to all thy flesh.

Sincerely,

SISTER R.

NOTICES.

Unity Meetings.

On the first and third Thursdays of each month Anna W. Mills conducts a Unity Meeting at Hall 309, Masonic Temple, at 3 P. M. Besides speaking by different people, and music, special attention is paid to the healing of those seeking for health. Absent names can be sent in by letter or telegram to Anna W. Mills, 518 W. Adams street, and all present unite in sending out to such their healing thought. The dates for the month of April are the 5th and 19th.

ANNA W. MILLS will give a course of lessons on the Christ method of healing, beginning Monday, April 2, at 11 A. M., at suite 907 Marshall Field Building. Those desiring to attend this course can arrange by calling upon or addressing Mrs. Mills at above address, or 518 Adams St.

MRS. MARGARET BUTTS receives new students for private primary instruction in Christian Science each Monday at Palmer House, Parlor 128. Absent patients treated.

An Open Letter.

DEAR FRIENDS:

Greetings of Love and Peace be unto you, for behold I bring you glad tidings of great joy. I have found, in the HIGHER SPIRITUAL KNOWLEDGE,

THE KEY WHICH UNLOCKS ALL MYSTERY,

and gives me power which dispels all confusion and disease. By this knowledge marvelous success attends my healing powers. People come to me and say: "The doctors can do nothing for me; can you offer me one ray of hope?" Yes, dear friends,

THE OMNIPOTENT SPIRIT WILL HEAL YOU,

and it will work for you in your homes just as readily as though you were here with me. I can send my healing thoughts to you there, as well as here, for distance is no hindrance to Mind or Spirit. Some of my best healing has been done for those I have never met, only as we meet mentally and spiritually, for this is purely spiritual healing.

As the demand for healing has increased so rapidly, I feel the need of holding SPECIAL MEETINGS EVERY WEDNESDAY, at 3 P. M., desiring all who are interested in any phase of spiritual development, healing the sick or preaching the Gospel, to join with me in this work of love, and help each other to develop and unfold our higher spiritual natures until we can send out healing thoughts to all the world.

The following are but a few of the many wonderful healings that have been done:

Two weeks ago a friend called for me to go and see a man the doctors said could not live until morning, as he had heart failure and there was no help for him. I went, and found his condition such that his wife feared to suggest his taking treatments. The nurse, doctor, and two gentlemen sat by his bed awaiting the end. But she said, "I want you to sit in my room next to him and treat him. My sister was healed, and I believe you can heal him." I gave him the treatment as she requested, and returned to my home. The next day his wife called and said, "My husband is better. He slept well and has had no further trouble with his heart." In less than two weeks he went to work, a well man. The doctor had been attending him four weeks, the patient growing steadily worse, until they said, "He must die," thus showing *the wisdom of man to be foolishness with God.*

A lady called one day, saying that she had been troubled with chronic diarrhoea for twelve years; she had used every patent medicine and consulted a dozen or more doctors. She had lost all control of her bowels.

ONE TREATMENT CURED HER

of this trouble, and then she took four or five more treatments for a female weakness, which all disappeared at once.

Another lady had a tumor on her breast, which had been growing rapidly for more than a year, giving her so much pain that she could not sleep nights, until her friends said she must go to a hospital and have it removed. But as her mother had had both breasts removed, and died during the operation, and an aunt had had a tumor weighing sixty pounds, and died, this lady felt her life was to go out in the same way, and she was almost wild with fear of what was before her. She met a friend, who said, "Why don't you go to Mrs. Marion and take treatments?" She did not know what that meant; but she came, and taking her hand,—for she seemed so timid,—we sat down in the stillness for a few minutes. After the fifth sitting I told her not to come again, for she was well; she was healed at the second sitting, but feared it might return. It has now been three months, and no pain, soreness, or any signs of a tumor, and never will be.

Another lady, who had been sorely afflicted for over twelve years with what the many doctors called a "swimming tumor or kidney," came to me and said: "Mrs. Marion, can you do anything for me?" I said, "No, my dear sister, of myself I can do nothing; but this Presence all about us can and will heal you, I do believe." So she and I went alone, and she lay down on the couch; I sat beside her for a little time,—only four or five different times in all,—and she says there is no trace of anything left to tell the tale of a false belief that had almost made her ashamed to live.

Persons at a distance can be treated by sending their names by letter or telegram. Those desiring present treatments can be accommodated with room and board at my home.

I will begin another class May 8, at 3 P. M. Full course of twelve lessons for \$10.

Any question answered by sending stamps. When more than one treatment is required, arrangements can be made by writing or calling. At home any day except Thursdays and Sundays, 52 Oakwood Avenue, continuation of Oakwood Boulevard, east of Cottage Grove Avenue, between Thirty-ninth and Fortieth Streets.

MRS. E. MARION,
52 OAKWOOD AVENUE, CHICAGO, ILL.

BOOKS, NEW AND OLD.

"The Right Knock," by Helen Van-Anderson.—The sixth edition of this marvelously popular book is now in press, and will be published simultaneously by the Arena Publishing Co. of Boston, and the F. M. Harley Publishing Co. of Chicago. This book has been a blessing in thousands of homes. Tens of thousands of hearts have been cheered and healed from the perusal of its pages. It contains a complete course of lessons in Christian healing. It shows the effect of this teaching upon the physical, intellectual, and moral life. It gives practical directions for healing, and relates many wonderful experiences incidental to the faithful student. Told in the form of a charming story, it wins the interest of every reader. Let us quote the review of B. O. Flower in the *Arena* of March, 1894:

"To one who remembers the savage assault made by the medical fraternity, a few years ago, upon those who believed in what is popularly known as Christian Science, it is interesting to note the various explanations which are now being made for the cures which Christian Scientists perform after regular physicians fail to cure. Perhaps the most significant of these utterances which has recently appeared, comes from the pen of an eminent regular physician, Dr. William Goodsell, and was written for the *University Medical Magazine*. It was also copied into the *Medical News* of January 9. In this paper Dr. Goodsell makes some terrible confessions of the wanton mutilation and reckless butchery which his brother physicians are carrying on in the treatment of women. He cites startling cases of torture and death which regular physicians have committed under his observation, they blindly cutting where they found a pain, when the real trouble was a depressed or tired brain. After his citation of various butcheries he adds: '*For such cases as the foregoing ones, moral therapeutics are needed.*'

"He calls attention to the fact that the ancients appreciated the value of these mental cures, and mentions in our time, Christian Science, the 'faith cure,' 'laying on of hands,' and other like forms of moral therapeutics, '*which have cured and will cure so long as they produce dominant impressions.*' This confession is very remarkable, coming from an eminent regular authority, and produced in two leading regular medical journals, and illustrates the important fact that the profession is being forced to acknowledge that at least in some cases, where they have been accustomed to resort to surgery, moral therapeutics cure where the methods approved by the regular profession mutilate or kill their victims.

"This confession is very important, also, at a moment when the great monopolistic wing of the profession is besieging Congress, and knocking at the doors of various state capitols begging for a medical trust, far more dangerous in character and essence than the Standard Oil Trust, or, for that matter, the combined commercial trusts of our time, as the latter do not strike at the most sacred rights of the intelligent citizen in questions which relate to his *moral convictions*.

"Speaking of Christian Science, I am reminded of a book written for the general reader which combines in

story form a full course of instruction in the theory of Christian Science lucidly presented, and which also answers the common objections of religious and free-thinking people. I refer to Helen Van-Anderson's 'The Right Knock.' It is not a profound work; on the contrary, it is purposely made as simple as possible, so that the most tired brain may easily grasp its meaning. It is written for the instruction and the cure of the great struggling millions, who have little time for deep research, but who greatly need aid. Jesus spent little time in the homes of the rich; on the other hand, the great crushed and struggling masses called forth his loving sympathy and his positive, health-giving thought. So 'The Right Knock' is written for the people who are sick in body and soul and need the holy calm which descends to all who ascend the mount of moral, mental, and spiritual supremacy. I am informed that hundreds have been cured by merely reading this book, many of whom had given up all hope of recovery. The volume comes from the brain of one of those fine, clean-souled, high-minded, and profoundly spiritual women who are exerting so much influence on the thought of the new time. Those who have enjoyed Mrs. Van-Anderson's 'It is Possible' will appreciate the pure atmosphere which pervades her writings. 'The Right Knock' is one of the very best series of lessons expounding Christian Science that has been published, and being presented in story form, it is far more interesting than most such lessons."

In cloth only, \$1.25, postpaid.

"Political Economy of Natural Law," a new and late production by Henry Wood, and published by Lee & Shepard, is written from an ideal standpoint. From the beginning of the work to its close the author carries a clean, pure, spiritual thread of the highest ethical and gospel teaching. He shows that natural law cannot be overcome on its own plane, but can be by a higher law; for instance, only the altruistic law will overcome the law of egotism and selfishness so rife today in the present state of human development. The book is doubtless somewhat in advance of the masses, but it cannot fail to appeal to the enlightened and logical thinker. In cloth only, \$1.25 postpaid.

"Between the Lines," a condensed treatise on life and health as the truth of man's being, by Hannah More Kohaus, is a new book shortly to appear, for which we predict a great success, as there is food for reflection in every word, as well as full and direct instruction how to obtain the best and most enduring results from the application of divine Truth. It will be ready about April 10. Paper covers, 50 cts., postpaid.

"The Arena."

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

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

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

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

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

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

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.; also "A Chorus of Faith," by Rev. Jenkin Lloyd Jones, cloth only, \$1.25.

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