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# UNIVERSAL TRUTH

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My Words  
shall not  
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# A GIFT WORTH HAVING!

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# UNIVERSAL TRUTH

*My Words shall not pass Away.*

VOL. VI.

JANUARY, 1894.

NUMBER 1.

## LET THINE EYE BE SINGLE.

ANNA W. MILLS.

Man has done much thinking, and speculating about God, and has lived in both reverence and fear of what he has regarded as an external power; but God can never appear to man externally, and all such reasoning and speculation is in vain. God means something different from an external being, no matter how great the idea of that being is; for the true nature of God is internal, and man can only know God within himself. Not to know God internally is not to know God at all.

To know God really is to be Godlike, which is to be loving, joyous, peaceful, meek, and pure. This knowledge is the new birth.

The reason why the words of Jesus were so potent was because he had realized the new birth, and no longer talked about God, but stood before the people as the positive embodiment of Divinity. He never spoke of God as separated from himself, but as one with him.

Man in all ages, grasping after redemption, has made it a hard matter, his idea of God being that of a power without instead of a power within himself.

Jesus showed that it was a very simple thing for man to come into his kingdom, and he gave a few rules by which anyone who *will*, may be led straight to the Father's house, which means his inner consciousness.

We moan and writhe, sicken and die, rather than follow these few rules which will lead to the realization of eternal life. When the law was given on Sinai, it was doubtless as high as the people who heard it were able to receive. It represented the shadow of the spirit of Truth and the signs which follow the keeping of the law of divine power.

Jesus came not to break this law, but to fulfill it. "Think not that I came to destroy the law or the prophets; I am not come to destroy, but to fulfill." By this he meant, I will demonstrate to you that right thinking will bring you into a mastership which will reflect all that the law demands.

The people who have labored hardest to keep the external laws have as often failed as those who have not tried; for neither were working from a knowledge of Truth. Many people have never murdered anyone nor dishonored parents to any manifest degree; but abstaining from the overt act did not bring

them into either power or divine consciousness. It often made them quite the opposite,—proud and boastful of their self-righteousness, like the man who went up to the temple to pray, and thanked God that he was so much better than other men because he had kept so strictly to the letter of the law.

Jesus taught that we must have pure thoughts before our works can be truly pure. If the thoughts are corrupt the life will show forth corruption in one way or another. He teaches us how to begin at the foundation and build upward; how to work so as to win; and he gives a whole gospel in these few words: "If thine eye be single, thy whole body shall be full of light." First the within and then the without; first the love and then the law. If thine eye, which is not alone the little external organ of sight, but the inner eye of the soul, be single to seeing and thinking only good, thy whole body shall be full of light. The mariner follows the compass with an eye single to it, even in the wildest tempest. The astronomer follows the sign in the heavens with an eye single to its leading. The three wise men followed the star in the east, till it came and stood over where the young child was.

But man, mortal, tries to follow double. He tries to keep his eye upon two directly opposite leadings. If man who is desiring peace of conscience, power of spirit, would but take note of the law in this direction, he would soon, by following it, find the place of power. The eye *must be single to one thing*,—the Omnipotent Good. This knowledge he must individually attain. He must deal with himself singly; otherwise he will find himself clear off the base of building a kingdom of Truth within.

We are all wanting healthful bodies. The world wants them too. It may be that science can in some way bring for a time some satisfying result in this direction; but the Christ never begins in this way to bring results. The

thoughts must be made pure first, be unmixed with beliefs of two powers, robbed of their two gods and made to follow only one, single to seeing only good.

Any healthy-looking body which is not founded on thoughts of singleness of Good is subject to the law of change and decay, like a house builded upon the sand. The masters, of which Jesus the Christ is greatest, directed us to turn from duplicity to simplicity; from the head with all its complex reasoning, to the heart with its loving faith. Get out of the realm of the mixed compound good and evil, and dwell alone with the only reality, Good. Get out of the realm of Spirit and matter into the singleness of Spirit, the only substance.

"He conquers who conquers himself;" and we would add, he conquers himself who brings the senses under the complete dominion of spirit. The sense of sight is divine (as are all our powers), but in the world it is made to cater to the lust of fancy, appearance, pride personality, until its power is perverted and separated from its origin; then it fails. Sight becomes sense when it is so taken up with the things of effect that it stops there and sees nothing beyond.

Man is a god within, but knows it not. This is the all worth knowing. He may know himself. His first attitude in dealing with self is to bring the senses into harmony with Spirit; to establish oneness, singleness.

Tell me, are you a slave to certain kinds of food and drink? would it disturb you to live without them for a week or month? Are you so attached to beautiful externals that you could not find enjoyment in humble surroundings and plain clothing? Are you so governed by nerves and whims and notions that harsh sounds distract you? Do the slamming of doors make you angry or wild? Do certain persons bring feelings of envy, jealousy, or disgust, so that you move away from them as soon as possible? Do certain persons so attract you

that you feel like abiding with them in the Eden land of their presence forever? If any of these claims do or do not attach to you, it is a sign to tell you which is ruling you,—the mortal sense or the divine self.

Have you been asking—"Good Master, what shall I do to inherit eternal life"? The answer is always the same: Sell all this sense dominion and receive in exchange for it spirit power; and then with love give this away to others, and thou shalt have treasure in heaven.

Let thine eye, thy thought, be single to the divine king which dwells within you, and bring the senses, the body, with all their duplicity, into harmony. The first thing you will have to call to order is the sense of carnality which expresses a desire to possess the earth. Seek first the kingdom of God. Say to desire for riches and possession, Peace! be still. The flesh man cries out for attention, saying: Give me food, drink, shelter, clothes; give me rest, sleep, exercise; make me attractive, etc. Always he is a slave driver, and gives no rest forever.

Man thinks it is a great privation not to have the senses and desires satisfied; but there is no sure way to obtain health and peace, life eternal and kingly dominion, but by the one royal road of divine rulership.

The greatest of all deceptions is the belief that bringing the carnal sense man into harmony is any loss. "Ye which have followed me in the regeneration, . . . ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." When the delusion is once broken and the eye rests upon the pearl of great price, man will have learned the alpha of his lesson, whose whole teaching is that man is divine. He can, if he will, learn it quickly. When the inner eye is single, open, the whole body is full of light, health, joy, and peace. Until the eye is single, seeing only the Master, the bodily conditions of sense are clouded in darkness.

Be not deceived. Know Truth. Fulfill all

righteousness. Go to the inner sanctuary and close the door, and remain there until you have brought into subjection the rebel thought which says there is reality in evil, there is reality in matter, there are two powers.

All possibility is for you from the inner sphere. Be still, and know God. Give the within a trial. He who saveth his life shall lose it; he who loseth his life shall find it.

Spend not thy days with toys and shadows mortal;  
Within the portal lies the palace fair.  
With eye of singleness to Good almighty,  
Possess thee of the heavenly jewel rare.  
Say to thy slumbering soul, "Awake to glory;  
Awake to righteousness and see the King."  
Come to the inner court of life's tribunal,  
And, with thy risen Lord, Truth's anthem sing.

#### "ENVIRONMENT."

HELEN CHAUNCEY.

Within the love of God I safely rest  
As rests the babe upon the mother's arm;  
My only consciousness, that I am blest  
Beyond all possibility of harm.

It lies about me like the atmosphere,  
Viewless, intangible, a thing of nought  
To human reason, yet how close, how near  
To *inward* vision and to silent thought!

It lies about me like the warm embrace  
Of mother tenderness and mother care,  
Still touching life with sweet, benignant grace,  
And filling it with gifts divinely fair.

The babe looks up, but cannot understand  
The brooding love that every want supplies;  
It only feels the soft, caressing hand,  
And sees the love-light in maternal eyes.

So I, who can but dimly comprehend  
The fullness of the love that blesses me,  
May deem that sweetest influences blend  
In more than human tenderness can be.

And as the baby feels responsive glow  
Within its frame, for her who draws it near,  
And nestles closer, though it cannot know  
The mother love that soothes its every fear,—

So I, who can but understand in part  
The love that keeps, whatever may befall,  
Will nestle closer to the tender heart  
Of God,—that heart which is the heart of all.

## HEALING PARAGRAPHS.

FANNY M. HARLEY.

Years ago there was a little girl whose greatest desire was *to be good*. She really wanted to be good for the sake of being good. She would leave her dolls and playthings any minute to run and do the things her mamma requested of her, and she had a loving little heart for everybody. One day when she had the consciousness of having been very good and helpful she said: "Mamma, haven't I been a good girl today?" "Yes," said her mamma, "you have been a good girl; but no matter how good you are you sin every moment; for the human heart is desperately wicked, and the Bible says that God is angry with the wicked every day." The little happy heart became as heavy as lead! These words, spoken by a loving, conscientious mother who took the Bible literally, just as she had been taught by her intensely orthodox parents, changed the entire life, for the time being, of this little child. At first she was heart broken, crushed; then for some years she was terribly frightened,—had her diphtheria, her fevers and bilious attacks, her woman's diseases, fainting spells, etc. Finally she became defiant, morose, and gloomy. She felt that God was a monster, cruel and merciless. She grew critical, cynical, and cold. Living was a burden to her; she longed for annihilation; she became desperate for an end to be put to her life. She came to a place where she could bear her suffering no longer; and when she came to this place something happened; something always does happen(?) just at the right time.

She was persuaded by a friend to go to see a man who practiced the Christ method of healing. The doctors had failed to cure her, and her friend thought this man might help her.

And what do you suppose he told her? Why, that *nothing ailed her except her wrong ideas about God!* This made her very angry, for she

said she "did not care anything at all about God." He said, "Yes, you do, for everybody cares about God; the only hunger of the soul is to know its God." She was defiant, but he was kind and patient and Christlike, and finally persuaded her that God is Love, not cruelty, everywhere present and never absent at any time from any place; that he is no respecter of persons, but Love always and everywhere.

From the first talk which she had with this man her health began to improve, her belief in the Good to revive, and the old, but now new, love was born in her heart, together with a determination *to know what really is true about God.*

For years she has persevered, and today she is a well woman and one of the active workers in leading others to a true knowledge of God. She now knows that the child's desire *to be good* was the true desire, and she is patiently bringing herself back into that state of mind. A right word—how good it is! a wrong word—what mischief it can do!

David is given the credit of saying, "God is angry with the wicked every day;" and because he had such untrue thoughts of God he was sick. Just see how he groaned and carried on, talking about feeling weak and having "vexed" bones, and about dying. He cried so hard that he made his "bed to swim" and nearly lost his sight; and then after all this darkness and ignorance of the truth about God he began to say things against God, and one of them was, that "God is angry every day." (Whenever we find words in the Scripture in *italics* it is because the translators did not know what the original words were, so they filled in with such words as made the sense complete according to their interpretation of the translation. In this verse—Psalm 7:11—"with the wicked" is in italics, showing that it has been supplied by the translators.)

Now David had his ups and downs, his true thoughts and his error thoughts. When he was thinking true thoughts he was full of praise

and thanksgiving. No matter what the appearances were at these times, he praised and gave thanks; but when he got his down-hearted spells he was full of groaning and complaining and accusing. He was very much like the little girl who, "when she was good, was very, very good, but when she was bad, she was horrid."

We are all just that way. Sometimes a revelation comes to us, and we clearly see all things as they really are. Then will come the experience by which we can *prove* that things *are* as they are; and then what do we do? Why, at first, very often we did just as David did,—began to complain and accuse God. But *now* we are glad of the experiences, for we are glad for anything to come to us that will enable us to prove God, and thus glorify and exalt him.

We have the truth of God to establish in our consciousness the same as David had to do in his. We must find out (each for ourself, as did David) that "The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

I believe what Jesus said about God; my confidence in him increases every day. I have proven so many of the things which he said to be true, that when I come to anything which he says that I do not understand I just accept it, knowing that some day I will understand it. Because I know so many of the things which he said are true, I know the other things which he said are true also.

He said that God is Spirit. There are no words in our language which can express what God is as Spirit; only discernment can make that manifest to us individually. Spirit is everywhere; Spirit is substance; so God is everywhere. God is pure Being, and "in him we live and move and have our being, for we are also his offspring."

Whatever you are you can prove yourself to be. This is your work. Jesus proved his sonship; so can you. He proved all power to do

the works of God; so can you. But you will have to do as he did,—*overcome* the world.

Fear, selfishness, prejudice, ambition, pride, and all sense of error must be *put out* of your consciousness. *Let* the same mind be in you that was in Christ Jesus.

Now Love is the fulfilling of the law. When you have really learned to love, you have cleansed yourself of all error. There will be no evil to you if you truly love, for love thinketh or seeth no evil. Love just is. There will be no belief in a reality of matter to you if you really love, for love seeketh not her own. Love knows no mine or thine. Love sees only one. There is nothing that will so quickly cleanse the thoughts as love, just to love for the sake of loving. Just to love is to fully express God. His image is *like* him, and this likeness must be manifested.

You will never be sick if you truly love. You will find that your body is only for your use in demonstrating God to the world; so when you truly love you can lay it down and take it up at will.

You will never be poor when you truly love. Money is only a symbol by which God as bounty is to be demonstrated to the world. When you truly love you can demonstrate God as abundance, just in the place where God can be best and most surely glorified.

Oh, friends, learn to love God for Love's sake! Never, never feel that you are called upon to make sacrifices for God. You can do nothing for God or against God. It is you yourself who have all to gain or all to lose. When you give up everything for God, you gain God. When you are willing to give up nothing for God, you lose (to your own consciousness) God.

Who really loves God cares for nothing else. *One moment, even one second*, of realization of God is worth years of patient practice and the giving up of all things. The world and all it contains is nothing, compared to a knowledge of God.

Would you know God? Then love, take no account of evil, think no evil, seek not your own, be patient, be pure, be honest, *think of others as you would have them think of you*. Create within yourself a clean heart, and thus gain a clear perception of God, the Truth.

## "A PITCHER OF WATER."

ELLEN M. DYER.

The man or woman who feels instinctively that it is out of the proper order of things to be ill, does not want it, and does not yield till worn out with the fighting of it; those who believe that God has sent their afflictions for their good, yet with strange inconsistency cease not their search for ways and means to free themselves from these same afflictions,—one and all feel that a better day *ought* to dawn, when life, not death, vigor, not decay, good, not evil, should stamp the man with God's image.

And it is dawning; yes, it has dawned. Into nearly every one of the leading cities and larger towns of our United States has quietly appeared during the last twenty-five years "one bearing a pitcher of water"; and those who have drunk of that old-new water do not thirst again as of old, for it has become in them a "well of water" springing up to health and life.

Every new discovery concerning the forces that constitute life and determine its activity, is "a pitcher of water," and never were the people so awake to the discovery of and the bearing to one another these vessels of truth as today. Go to the nearest workshop, and the manager will tell you of some patent just issued for the turning out of better goods with greater facility. Step into the schoolroom, and a clean, freshly cut text-book is placed in your hand presenting in attractive form some new phase of inductive teaching whereby the children are dealt with as living, developing individuals preparing for a practical world. Every science is waking to larger appreciation of a governing cause back of effects; every art is looking more and more for the *living* among the dead; every business house is eager in the line of improvement; every philanthropic organization is enthusiastic in reform.

Surely, then, the domain of health should be invaded; and nowhere is reform needed so much as there; for it is the "domain mental" where all individual action takes character and direction.

The clear, bright eye that can pierce the sky  
With the strength of an eagle's vision,  
The steady brain that can stand the strain  
And shock of the world's collision,  
The ruddy cheek where the roses speak  
Of a home with seraph wardens,  
And a chest so grand that the lungs expand  
Exultant beneath their burdens!

How the workshop, the schoolroom, the laboratory, the studio, business life and reformatory work would leap to results inconceivable to us today, were this the outer bearing of those engaged; for the "clear, bright eye," the "steady brain," "expanding chest," are the projection of a mind attuned to nature's harmonies and pulsing with nature's perfect strength.

This mental strength and harmony will come with every true conception of our relation to nature and the God in nature. When we see ourselves part in a perfect whole, every faculty will work with the force of the great whole as background. Then ease, not toil, accomplishment, not failure, will result. Every department of work, from the simplest manual labor to the finest brain work, will be done more thoroughly, more easily, more quickly, more effectively. The anxiety, the feverish haste, selfishness, disappointment, and despondency, all of which lie back of sickness and pain, will disappear.

Every spoken word that is the true statement of what man *is*, and therefore of what he must ultimately manifest; every utterance that rouses another to the possibility of bringing out the best—that is, the real—in everything he does; every whisper that suggests to man that what in his purest moments he feels *ought* to be, is the echo through the chambers of his soul of that which *is*,—is "a pitcher of water."



But be sure that this truth be not confined, in its expression, to the arbitrary phrases of a particular school or cult, vague and foreign to those whose vocabulary is limited to the language of everyday life, lest what you offer prove an empty pitcher, holding no refreshment. Be one in spontaneous service with the truth you have to give; then as on the material plane water makes its own channel, when unobstructed, to the lowest level, so truth will find its own form of expression adapted to the order of mind that calls for it.

To drink of this water is to see and appropriate the reality of good that underlies all the distortions and temporary imperfections of the seeming, incident to man's slow unfolding in consciousness. Having once drunken, man can never thirst, never be hopeless again, knowing that every effort, by whomsoever made, toward something better in thought, word, or deed, is so far a step toward its fuller manifestation for the individual and the race.

He who has learned the true meaning of health is intrusted with a sacred office,—that of "one bearing a pitcher of water" to every thirsty soul who crosses his path. Hold high, and well in sight of every weary traveler, your pitcher, O ye water-carriers, ye messengers of the tidings of salvation! for "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

THE longer I live, and the more I see  
Of the struggle of souls to the heights above,  
The stronger this truth comes home to me:  
That the universe rests on the shoulders of love,—  
A love so limitless, deep, and broad,  
That men have renamed it and called it God.  
—*Ella Wheeler Wilcox.*

"FAITH that increaseth, walking in light;  
Hope that endureth, happy and bright;  
Love that is perfect, casting out fear,—  
These shall insure thee a Happy New Year."

### "GOD IS LOVE."

E. A. HODSDON.

Love is the key to the kingdom of heaven. "He that loveth is born of God." Love subdues all things. Love generates all things. Where there is love, there is God. Love is of the soul. In manifesting love, we manifest so much of God. Neither sin nor fear nor sickness can come to those who truly love.

The fleshly mind does not love. It is wholly devoted to the animal nature. It is known by its fruits. It generates all that we call evil. It is the devil that tempted Jesus. It has made a prey of humanity. Its forbidden fruits have seduced the world. Pain, sorrow, sickness, and death have followed in its wake. It is in constant conflict with the soul. It shuts us out from the kingdom of God, and reduces us to the necessity of feeding swine!

Paul recognized this conflict between the "carnal mind" and the "spiritual mind," saying, "I find a law in my members, warring against the law in my mind, and bringing me into captivity to the law of sin and death. . . . The good that I would, I do not, for evil is present with me; and the evil that I would not, that I do." Our discipline comes of these conflicts. Discipline promotes growth.

We are commanded to "crucify the flesh." To do this educates the soul, and gives it ascendancy. The animal desires become tame, the conflict ceases, and we find ourselves on the "Mount of Transfiguration." We have become "a new man." We are born of God. We have found the kingdom of heaven *within*, and all is peace. Neither sickness, nor sin, nor pain, nor death can have dominion over us. The new heavens and the new earth are ours.

A beautiful passage is recorded in Clement's second epistle to the Corinthians, 5:1, Apocryphal New Testament, as follows: "For the Lord himself, being asked by a certain person when his kingdom should come, answered,

When two shall be one, and that which is without as that which is within." . . .

Only spiritual love can make one of two. When each seeks to make the other happy, and no differences arise between them, they are one. I here recall a playmate of my school days, who was united to me by such a love. Each would hunt for the other until he was found. No other boy or girl could meet the conditions. We never had a dispute. We had all things in common. We were supremely happy in each other. *We were one.*

"And that which is without, as that which is within." Here the soul and the body are clearly referred to. The soul must subdue all the lusts of the flesh, and thus assume control of the entire personality. Both natures must become essentially one. Then the Lord's kingdom comes. We dwell in him, and he dwells in us. We receive his power; we do his works; we shine with his brightness. It is a fact in "spiritual science," that in proportion as we progress we not only heal ourselves, but we heal others. Sin and sorrow flee like shadows over the plain. We become conscious of power. The fashion of the face changes; a youthful glow brushes age aside; the wrinkles disappear; the strength and vigor of early days return to us, and the countenance radiates love and peace and joy. We no longer wait for heaven. *We find it here.* We live in love, and are accepted of God.

There is an Eastern fable which beautifully illustrates the unity of thought and feeling which furnishes the key to heaven: "One knocked at the door of the Beloved, and a voice asked from within, 'Who is there?' and he answered, 'It is I.' Then the voice said, 'This house will not hold me and thee;' and the door was not opened. Then went the lover into the desert, and fasted and prayed in solitude. After a year he returned and knocked again at the door. And again the voice asked, 'Who is there?' and he said, 'It is thyself.' And it was opened to him."

#### "The Bluebird's Nest,"

In December UNIVERSAL TRUTH, by Julia Winchester, set the loving thoughts of Mrs. Isabella G. Gould to rhyming in a message for you, as follows:

A larger nest for the "Bluebird,"  
The beautiful bird of song  
Whose pinions have borne the life-giving word  
To the weary, hungering throng

Who have waited and watched for its coming,  
As storm-tossed souls on the wave  
Look eagerly out for the morning  
And lifeboats to rescue and save!

A larger nest for the "Bluebird"  
Is builded in hearts and homes,  
And "Truth Universal" is treasured  
As blessing wherever it comes.

Give, then, ye hearts that are gladdened  
By the shining of Truth's sunny rays,  
Such help to the lives still saddened,  
The knowledge of Wisdom's pure ways,

Till this beautiful world is encompassed  
By the sweetest anthems of praise,  
And the air is filled with rejoicing  
That "Truth Universal" now sways.

#### Workers in My Vineyard.

HELEN VAN-ANDERSON has been speaking to appreciative audiences in Ionia, Mich. One lady writes from there: "Pen, paper, or words cannot express the good Mrs. Van-Anderson has done us or the love we hold for her." The press of Ionia also speaks in the warmest terms of the respect which she aroused and the interest with which she was listened to in the public lectures which she gave in that city.

REV. W. C. GIBBONS has lately delivered a course of lectures in Appleton, Minn., which were gladly received by the people there.

DR. AND MRS. YARNALL are now in Honey Grove, Tex. We know that many will desire to hear the "Truth" direct from the lips of the author of "Practical Healing for Mind and Body."

We are glad our Boston friends have found it to their profit to learn through UNIVERSAL TRUTH of the Sunday services which are held by Dr. Clara E. Choate in *Woman's Journal* parlors, No. 3 Park St., at 3 o'clock P. M.

REV. FRANK E. MASON, the able editor of *The Seed*, has changed the name of his magazine to *The Rostrum*. For 1894 this magazine "will be enlarged in size, and new and prominent features added;" so promises Brother Mason. Subscribe for it. Address 73 Warren St., New York city.

THE inward man is renewed day by day.--  
*II Cor. 4:16.*

## THE PERFECT SPHERE.

\* \* \*

There is nothing more beautiful in form than the perfect sphere, or the circle which outlines it. I have been thinking of it as a symbol. If we would have a form symbol of Principle, we would say the perfect sphere must be the most fitting. God is All. All Truth is One. "I am Alpha and Omega, the beginning and the end, the first and the last." Bible history itself is a circle. The last chapter of Revelation would leave us where the first chapter of Genesis takes us up,—beginning in Spirit, ending in Spirit. The sphere well represents oneness, allness, perfectness, or wholeness. The sphere, like Truth, is many sided; yet all its sides are one and indivisible.

Man is created and made in the image and likeness of God, the Father. Then let the same symbol represent the perfect man, the God-created, true man, who expresses oneness, allness, perfectness, wholeness. But the man we see with mortal vision does not seem like that which a perfect sphere should represent; and moreover, we see *men* instead of *man*. But man *really is* what he *should be*, because he cannot be anything else, since that which he expresses is All.

Let it be as if I were talking with you about two spheres. One, I will tell you, is perfect, invisible; I cannot show it to you. The other I will show you as being *like* the unseen sphere. As I hold it before you, you say, "I see the sphere." If I ask you to draw it as you see it, you will draw a perfect circle. If I turn the sphere about and ask you again to draw it as you see it, you will again draw a circle. If I turn it wholly round or turn it the least bit, you will always draw a circle for the sphere as you see it. And why is this? You cannot see it all at once. We may say we have *individualized* the sphere. Yet we have not *separated* it in any way, nor changed its likeness to the unseen sphere.

So man is one; but each individual is a side of the sphere as we see it, each individual being represented by the circle we would draw at the turning of the sphere.

I know the true sphere is always perfect; it would not really be a sphere if it were not. If a child brings me a circle he has drawn which is misshapen and irregular, its beautiful curve uneven, I shall know that it must be drawn over again, and again, and again, if need be, until it grows out of pretending to be a circle, and *is* a perfect showing of the sphere.

If some one comes to me with rheumatic joints, heart disease, or liver complaint, why, that person is like the misshapen circle. Man is always perfect; he would not be man if he were not, for he is the image and likeness, the expression, of the perfect, unseen One. This person who believes he has such troubles in his body must be re-drawn, re-formed.

As the individual representation of the sphere is perfect, so is the individual man. I *will not* look upon crooked lines in either circle or person. I *will* look steadily at the oneness, the wholeness, of the perfect sphere of Truth. I will know that no *side* of it can be separated from its perfectness. All is one, all parts are one. I will hold in thought only the perfect and beautiful curve of wholeness, till the divine pencil, the holy spirit of Love, shall manifestly bring forth a perfect showing of Principle. All else is delusion and nothingness, for there is and can be nothing outside of perfectness and allness.

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THE true teacher defends his pupils against his own personal influence. He guides their eyes from himself to the spirit that quickens him. He will have no disciples.—*Bronson Alcott.*

GOOD character rests upon a record, and not upon a prospectus.—*Ingersoll.*

"PRINCIPLES, not men, should lead in the conflict of ideas."

## UNIVERSAL TRUTH.

JANUARY, 1894.

## EDITORIAL.

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.

WHAT better Christmas 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?

THE premium offer which we have been making, of UNIVERSAL TRUTH for one year, and the "Lessons" of Mrs. Emma Curtis Hopkins, for \$2, still holds good, with the exception that the Fifth Lesson is exhausted. In place of this Lesson we will give you the booklet "All Things are Possible to Them that Believe," by Annie Rix-Militz. We have all of the above lessons that are in print, and if you want to avail yourself of them, do it quickly.

WE trust that by this time every home into which UNIVERSAL TRUTH goes is also receiving, as a welcome guest, the dear little paper *Wee Wisdom*, which Mrs. Fillmore is sending out so lovingly to the children. It is only fifty cents a year, but worth a good many times that much when you consider the incentive "to be good" that it will be to all the children who read or have read to them the gospel of goodness and love which this little paper teaches.

It is only 50 cents a year; UNIVERSAL TRUTH and *Wee Wisdom* for \$1.40.

"The Story of Teddy," beautifully illustrated, now comes out in the form of a lovely book of thirteen chapters. Of course the boys and girls will want "Teddy" as a Christmas gift. They will want to know what happened to Charlie Barber after the Crystal Truth Seekers found him; they will want to know how Jack was lost, and what happened before he was found; and they will be eager to read of the party, and what the parrot sang about. So send at once for the beautiful "Story of Teddy."

Price only 75 cents, with 5 cents for postage. No prettier Christmas gift can be found; and like all other real Christmas joys, it can be passed along until every boy and girl reads and owns a copy of "The Story of Teddy."

ALTHOUGH all arrangements had been made to publish the lectures of Swami Vivekananda, by his full and free consent, it is now his request, for personal reasons, that they should not be published; and UNIVERSAL TRUTH will not do anything that is against anyone's expressed desire.

UNIVERSAL TRUTH stands among the leading magazines in metaphysical literature. It shows the practicality of the Christ philosophy of living. It has for its contributors the best thinkers known to the metaphysical world. Very many letters are being received to the effect that the magazine is not only entertaining and instructive in the highest degree, but also that people have been healed while reading its pages, so great is the power of truth when realized and given forth by the high minded and faithful. No small investment you can make will pay you so well in coin as will a subscription to this magazine, for out of understanding health and all things come.

We are glad to be able to say that for 1894 this magazine will be better than ever. The exposition of the "Sermon on the Mount," by Annie Rix-Militz, will in itself be worth the price of the subscription.

Anna W. Mills, Gertrude L. Campbell, E. J. Castle, Dr. H. Emilie Cady, Hannah More Kohaus, Jane W. Yarnall, Julia Winchester, A. P. Barton, Helen Van-Anderson, Ursula N. Gestefeld, Henry Wood, Wm. C. Gibbons, Sarah Elizabeth Griswold, L. G. Backus, James Porter Mills, Josephine C. Locke, Geraldine D. Robinson, Sarah Wilder Pratt, and many others will contribute of their most helpful thoughts.

There has been much disappointment at our not being able to supply back numbers for 1893; so to insure your receiving consecutive numbers you should send in your subscription without delay.

THEORY without practice would be as useless and dead as is faith without works.

The religion of Jesus Christ is a practical religion. It unites practice to theory and works to faith. Jesus Christ taught Truth. Truth is practicable, so also is demonstration.

God is. It can be demonstrated that God is. God is Truth. Man is the demonstrator of Truth. Truth never had a beginning and will never have an ending. Truth is, always was, and always will be. There is no time to truth. The sum of  $2+2$  always was four and always will be. There is no change in Truth. It does not improve with age, neither is its power decreased thereby. There is no place where Truth is not, for it is everywhere present.

There was a time when four as the sum of  $2+2$  was not known to your consciousness to be true; but when you learned this truth it was demonstrated to you. In this realization are included the truths of the everywhere present and all power. If four is the sum of  $2+2$  in one place, it is their sum in all places. If it is ever a truth that four is the sum of  $2+2$ , it is a truth always, and no amount of wrong reasoning by a whole world of people can change its truth. If they do not see the truth of the matter, they of course will have to bear the consequences of their ignorance. Two plus two *al-*

*ways* is four. It can never change its truth to suit any person. *Principle is changeless.* Would it not seem foolish to us were we to see anyone begging, groaning, and crying to the principle of mathematics to make  $2+2=5$ ? We surely would think that one lacking in understanding of this principle.

You must realize any truth for it to be demonstrated to you. Any truth will be demonstrated to you when it is true to your consciousness. God will be demonstrated to you when the truth of God is true to your consciousness. This, in fact, is man's only work, — to demonstrate God.

A truth cannot be demonstrated unless there is a demonstrator. Given a truth, a demonstrator, and a demonstration, these three are a trinity which cannot be separated. The demonstrator is not the truth, but is one with it. The demonstration is not the truth, but a proof of it. Within every demonstrator is a demonstration. You must perceive the distinction between truth, demonstrator, and demonstration, if you would have a clear understanding of God, man, and the universe. One is not the other, yet they are always and eternally inseparable.

You never can demonstrate all of mathematics, for mathematics deals with infinity. You never can demonstrate all of God, for *God is Infinity.*

When you begin to demonstrate mathematics you do not begin with the multiple, but you begin with the *unit*, and *add to it* perception after perception, discernment after discernment of its truth, until you realize that you are a demonstrator of the science of numbers.

UNIVERSAL TRUTH is an exponent of the demonstration of the science of Being—God. The demonstration is in the realization of the truth of Being—of God.

Jesus demonstrated health to many people. The truth is, that health is omnipresent. He demonstrated this truth by awakening the soul to the consciousness of omnipresent health.

When the soul became conscious, the demonstration was made.

God can only be demonstrated by man. When God is realized in your consciousness you can do the works of God. The Christ can never come until God's will is man's will.

Selfishness and sensuality *must give way* before the child, the Christ, can be born.

#### IS SUCCESS DEMONSTRABLE?

Considered from the Standpoint of Duty.

R. C. DOUGLASS.

While Moses cared for Jethro's flocks in the wilderness of Arabia, where in the solitude of that quiet retreat he communed with nature and with God for many long years, he became so conscious of the omnipresent Life and Wisdom that he reached the higher consciousness of the allness of Mind and the consequent unreality of matter. This revelation was so wonderful to him that the illumination which his mind received was manifest in the bush before him glowing as with fire; and everything about him seemed so glorious and free from crudeness that he put off his shoes lest he should mar the sacredness of the scene. His feeling of awe and holiness was doubtless similar to that of Peter, James, and John, when, on the mount, Jesus had led their minds into the channels of spiritual thought so fully, that with their clear apprehension of spiritual things the face and form of Jesus shone with the same brightness and the same glory.

Both had dwelt in the spiritual thought until they recognized Spirit as real and matter as unreal. The scene was so very strange to both parties, that they "wist not what to say." The disciples propose to build tabernacles for Jesus, Moses, and Elijah; Moses, of more inquisitive nature, draws near to investigate this wonderful manifestation; and the revelation bursts upon his thought that he is in the divine Presence. All this beautiful vision and manifestation of things spiritual was the natural result

of his own spiritual thought. It was *spiritual realisation*. He now beholds all things as they really are,—intrinsicly spiritual; and out of that holy silence comes the "still, small voice" calling him.

The disciples hear different words from this voice of silence, and their spiritual thought brings spiritual forms before them, while the thoughts of Moses revert to Egypt, where all his kindred groan in djrest bondage. Abiding in this "secret place of the most High," this soundless yet impressive voice bids him go and rescue them; for he understands, whom Spirit frees is free indeed. But now comes a contest between his spiritual thought so wonderfully awakened, and mortal mind, which interposes a doubt as to the sufficiency for this great undertaking, as he thinks of the power and tyranny of Pharaoh; and he asks, "Who am I, that I should go to Pharaoh with such a message?" Then the all-sufficiency of Spirit's power is revealed. But doubting mortal mind inquires, What shall I answer when they ask, Who hath sent me? Again Spirit instructs him out of the depths of infinite Wisdom: "Tell them *I Am hath sent thee.*" But what shall I answer when they ask, What is thy name? Thou shalt answer, "*I Am that I Am, is my name.*"

Hitherto Moses had known God only as God Almighty. This long communing with him in this desert silence reveals him by a new and dearer name,—the true name, *Jehovah*. In this way Moses has found the path of duty, and has learned the full significance of what duty means. This most impressive, silent voice of Truth shows him the imperativeness of duty's call, and his own sufficiency in this I-Am consciousness to perform it. Henceforth Moses is a new man, clothed with superhuman power; not that he has received any new power whatever, but his highest is uncovered, his omnipotence is revealed, by the awakening of his *higher consciousness*. This is the "endowment with power from on high"; that is, from the

higher spiritual thought he comes into at-onement with Spirit, and finds in this *higher consciousness* that he can do all things through the indwelling Christ. All things are subservient to his will.

Moses now goes forth conscious of the I-Am presence, the Jehovah,—God loving, guiding, providing for, and delivering his people. In the strength of the thought that *I Am hath sent me*, he goes forth to the accomplishment of the greatest achievement ever undertaken by one man singly and alone save the companionship of Aaron and the conscious I-Am presence. His task, impossible to mortal man, is the deliverance of a whole nation of more than two million people from the galling bondage under the most haughty autocrat of history. This mighty task he sees himself fully equipped to perform in the light of this spiritual revealing of the allness and omnipotence of Spirit.

If we can realize *our* oneness with Spirit, the unity of God and man, the voice of the *I Am* would ring out in the silence in unmistakable tones, commanding us to duty. To have this realization is to have a high and full understanding of Being. The voice of Truth ever calls to the recognition of our perfect Being. Her voice is, "Be ye holy, for I am holy." In other words, recognize your Be-ing as holy, for I Am is holy Being. This *I Am*, then, is Being. *I Am that I Am* is the *all Being*; then I am Being, one with Being. The conscious being is the true Being. The indwelling Spirit is the only begotten son, the Christ. This is the *spiritual consciousness*, the higher consciousness, conscious immortality, Life eternal, found. This is true Wisdom, spiritual understanding. It transcends intellectual wisdom as Spirit transcends mortal thought, or mind transcends matter. In this higher understanding, duty is the voice of the I Am, calling to action, in lines marked out by Spirit, the higher Intelligence; for "it is God that worketh in me both to will and to do." "*I Am hath sent me*," signifies the

imperative *oughtness* of duty, and my full equipment of ability to accomplish it. Because "I Am hath sent me," "I can do all things through Christ which strengtheneth me."

This knowledge of our oneness with God, this higher spiritual consciousness, is the "faith that removes mountains." It means conscious oneness with the I Am. It identifies us with *Being*, and consequently endues us with irresistible power to perform; for duty would scarcely be duty without the voice, "I Am hath sent me." But having truly heard this call, who can resist us? "If God be for us, who can be against us?" "The consecrated will is the divine energy," says Henry Wood; the realization that "I Am hath sent me."

Since I am conscious that I am in the path of duty, as marked out by the divine Intelligence, being conscious that "I Am hath sent me," *there remains no room for doubt as to my ultimate success*; for just so surely as Moses was successful in his gigantic undertaking, by reason of his consciousness of the I Am as director of his thought and action, the abiding Presence calling to guaranteed success, so, conscious of the I-Am presence, and my oneness with I-Am Being, I shall surely be brought out of the bondage of Egyptian darkness, helplessness, and doubt, into the full and glorious realization of success in all my undertakings; because I affirm true understanding in the I-Am wisdom, and understand the true name of God. Jehovah Jireh is my loving Father, caring for me tenderly, directing me with the assurance that I Am hath sent me to accomplish all that duty, the divine Voice, commands. Jehovah will provide, because Jehovah sends.

All things are possible to this faith, because its foundation is in the true understanding of man's relation to God.

Infinite Wisdom and Love—Jehovah—does not call to disappointment and confusion; but his call is a sure guarantee of success.

"Trust in the Lord, and he shall give the desire of thy heart."

"Wait, wait I say, on the Lord."

Success is demonstrable through true understanding of Being, and the recognition of duty as God's call.



#### SNOW FAIRIES.

The beautiful fairies were flying last night;  
 Their dresses were made of the purest of  
 white;  
 Their trimmings were made of the finest of  
 lace;  
 Their movements were all of the most per-  
 fect grace.  
 They came down by thousands, and lit all  
 around,  
 And soon made a beautiful spread for the  
 ground.

This morning I wakened, and peeping out-  
 side,  
 I saw some white fairies were trying to hide.  
 I jumped from my bed; to the window I  
 flew,  
 When—oh, such a beautiful sight met my  
 view!  
 Where last night there only was dirt for my  
 sight,  
 The fairies had changed into beautiful white.  
 —Malana A. Harris.

#### THE STORY OF TEDDY.

##### CHAPTER XII.

HELEN VAN-ANDERSON.

They went on until they came to the store. Mr. Hale was glad to see Teddy, and told him to come over before school in the morning, as there would be something to do then.

Teddy said "All right, sir," and walked out, feeling as happy as a prince. Just before they turned the last corner, going home, they met Arthur Brown.

"Hullo, Smarty!" called Arthur as they passed; and he struck Jack with a little switch he had in his hand.

In an instant Teddy forgot everything but that insult to Jack.

He flew at Arthur like a wild thing. "You mean old sneak!" he screamed,

raising his hand. But something kept him from striking.

It was the same little fairy of a thought that had come gliding into his mind the other time. It came now just before his hand reached Arthur's face.

It said, "Love thoughts, Teddy; think love thoughts of everybody!"

Such a gentle, sweet, loving little voice too, as this fairy had away down there in Teddy's heart chamber! He couldn't help hearing it, and the minute he heard it his hand dropped.

"I—I'm sorry I said that, Arthur. I do love the good in you. Will you forgive me? I'm *sure* Jack forgives you!"

"No, I won't; and Jack's the ugly-



est dog in this town! Pry and I both hate him and you too!" And then Arthur ran on as fast as he could run, with Pry at his heels.

This seemed a worse insult than the other. "Tisn't so, Jack," sobbed Teddy heart-brokenly. "You're not ugly, and he knows it! Oh, dear, and I got mad; and now I oughtn't to belong to anything! O-hoo, hoo!"

But Jack never minded what Arthur said, the least bit. All he cared for was to comfort Teddy. Every few minutes he would leap up and look lovingly into Teddy's eyes and lick his cheek. This was his way of saying, "There, Teddy, we don't mind what *anybody* says. We'll keep on loving just the same. Dear Teddy, think of the right side, not the wrong side. Remember what you told Kitty last night!" As he leaped up to talk this way, Teddy caught sight of the little yellow bag fastened to his collar. There was the motto again—"I want to love the good."

"Oh, hoo-hoo! But I don't!" sobbed Teddy; and by this time they were right there by the home gate, and Mamma came running out to see what was the matter; but Teddy wouldn't say anything till they went into the house, and then he told her all about it.

His mamma said very much what Jack had.

"It only makes you grow, Teddy, to have these little troubles; and as

soon as you begin to take things right, you don't mind what happens," she said.

"But I would like to have him treat Jack better," persisted Teddy, drawing a long breath.

"Yes, dear; but even that can be laughed away. Just see how well Jack takes it."

"I know it."

Presently Teddy felt enough better to go out in the woodshed, his sure place of refuge when he wanted to be alone and have things out with himself. Of course Jack went too, and of course the two comrades had a good talk together.

"But the worst of it is, Jack," said Teddy, "I forgot and said things! Why, I wouldn't have done it for anything; and you know how I hate to do things those old sneak thoughts tell me to do! And then to see how grand you could be through it all, when you were the one he hurt."

Just then Jack wagged his tail, as much as to say, "Why, I *wasn't* hurt, Teddy! Do you suppose when a thing isn't true it can hurt me? Now of course maybe Arthur thinks I am ugly; but I don't *feel* ugly, and I do feel loving; so what's the difference *what* he thinks?" And Jack got up and offered his paw to Teddy for a shake, by which he meant to show his state of friendliness to the whole world.

"Oh, yes, I know, you dear old

Jack, just how good you are, and I'm going to be just as much like you as I can, too!"

Teddy laid his head on Jack's neck and thought silently for several minutes.

The woodshed door opened softly, and Mrs. Spring looked in. "Come, Teddy boy," she said, "it is time for the wood to be brought in for the night. You must not forget to make each moment as perfect with the doing as the planning of what to do. Time for everything, and now is wood time. Jack will go after the mail while you do that."

She kissed the little brave but freckled and tear-stained face, and Teddy went to his work cheerfully, while Jack but waited for the basket, and trotted off down to the post office, as he did every night.

*To be continued.*

#### A TREATMENT LETTER,

From Sarah Wilder Pratt to a Patient.

DEAR MISS B—: No, indeed, you should not suffer. It is a violation of our dear Father's law. That law is to look to the Divine within, the Christ, the divine Image. And how? by first letting go of the manifestation you speak of, the outward seeming.

How can we let go the outward seeming? Only by the denial of that seeming. Not by resistance and struggle, but by words that destroy it; simply by saying earnestly, "*It is nothing.*" The Spirit is here; I will trust the Spirit. The Spirit is my life. It is mine. I will lean hard on the law. The understanding of the law is that the all-wise, all-powerful Father is with me. I have nothing to fear."

Fear loses its power over us as these words are spoken, and in its place comes the confidence of a trusting child who has nothing to fear.

You *are* strong with the strength of the Spirit; but that strength lies dormant until you come into consciousness of it through speaking these words of Truth; until you claim it. Claim it, then, each hour. Not *I*, but God, will help you. The "change of life" as believed in by the belief of man is error only. Say, then, "It is nothing, because *Truth* only is something."

Speak your words, and "wait patiently for the Lord,"—that is, for the showing forth of the word of God you speak.

With your understanding you need no more help than this letter will give you. I have healed many by my letters only. Paul did the same; so may you. One thing I must say: Forget yourself in God; that is, in doing some *little good* for another. This is indeed forgetting self for Good. This act of unselfishness brings to us great personal reward. Emerson says, "Let us take our bloated nothingness out of the path of the divine circuits."

God created. God created the temple for *himself*. The great fallacy of man's belief is, that God created and then took himself out of his creations.

What proof have we to the contrary? In this temple life is manifested. Life is God. I recognize it in motion, in color. But these are but two of the names for this wonderful substance of the divine Mind. That Mind is Omniscience.

If the life is there, all the substance of the divine Life must be there also, though I cannot see it. How shall I see it? Address it. By what name? Its own. As it has many, choose the name that would, if realized, supply your need. "Seek ye my face." I will seek thy face; and behold, "in my flesh I shall see God."

And by this simple, lawful process of the mind all the tables of the money changers shall be overturned, and the money changers (error thoughts) be driven out of this beautiful temple.

"WHILE each religion nominally worships God, they all paramouly extol some human leader."

## AFFIRMATIONS.

E. J. CASTLE.

I love instruction, I love to be correct, I love to be corrected.

I love good, I love to be good, I love the power of Eternal Favor, I love to grant favors.

I want to think right thoughts, I want to be established by the mind that is immovable.

I want pure thoughts for my constant companion, I want to live with clean words.

My thoughts are of right.

Let my mouth speak the words of deliverance.

My ideas of right are founded on the Rock of Ages.

I seek wisdom and understanding.

My desire is to honor Him that sent me.

I regard the life of all.

I have cast the weeds out of my own garden.

Let the result of my life be perfect.

Let my lips show forth Thy praise and blessings always.

Let my mouth speak good words, and my hands be gentle and true.

I am listening to the wise counselor.

I know that it is good for me to rise a long time before the light becomes universally recognized, and prepare things for those that are not so awake in the great desire of our hearts.

I recognize the beauties in the world and give myself as a ministering spirit. I recognize that by the word of my mouth I am establishing my vineyard.

I recognize that the mind of my Love girdeth my loins with strength, and putteth power into my strong resolutions.

By virtue of one King, I recognize the Good as Good: hence my light, my understanding, is not darkened when times of distress and darkness appear.

By one ruling Principle I am enabled to lay hold of ideas vigorously, and turn out work that is pronounced just, upright, and perfect.

By virtue of Power as ever present, I am enabled to assist the poor that do not know where their helper is, and am quick to stretch forth the right hand of fellowship to the needy.

By living in the atmosphere of Love and Health, I am not afraid of the crystallized pictures of hate and cold, commonly called snow or ice; and all my dwellers are clothed with warmth and brightness.

One King which receives all of my attention, covers me with the finest of clothing: clothing that kings wear, purple and silk.

One that is married to supreme Truth is known to those that pass in and out: it is known what seat or place he has chosen.

It enables me to see the finest of arguments, and gives others advice that will bind up their weaknesses.

I am wedded to that which does not deceive nor betray, therefore I am strong and honorable. Because I have the bridegroom of the world, therefore I rejoice always.

I am one with Wisdom and Intelligence, therefore I am always kind and gentle.

I am always thinking good thoughts, hence it is well with me; I am never idle.

The union of Love and Wisdom brings forth blessings, and blessings and praises come to those that have them: for "to him that hath shall be given."

Many daughters have filled their parts well, but this shows the Christ or Truth in its completion. I praise thee, I bless thee, I magnify thy name, because thou hast taught me that the beginning of all things is the fear of the Lord. To fear nothing but the gentlest, kindest, and best, is in reality not fear, but supreme Love that taketh away all fear.

Thou givest thy beloved all things, because they wait patiently the return of the sweet dove of Peace, that did not find a resting place from the time that it was sent forth from the ark of the covenant until it settled upon the meek and gentle exponent of him who spake as never man spake before.

O Ruler, Prince, Bridegroom of the world, I give myself wholly to thee. I am thine. I place my heart and my hand wholly in thy keeping.

I PRAY you with all earnestness to prove and know within your hearts that all things lovely and righteous are possible for those who believe in their possibility and who determine that, for their part, they will make every day's work contribute to them. Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as a close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained by yourselves.—*Ruskin*.

## INTERNATIONAL BIBLE LESSONS.

HELEN VAN-ANDERSON.

*January 7.*

Genesis 1:26-31; 2:1-3.

Verse 26. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Man made in the image and likeness of God does not refer to the form of the body, the expression of the face, the differentiation of features. The man referred to in the text is the soul, spirit, the individualized consciousness which is an image of God. Man as a thinking, reflecting being, able to think thoughts, analyze and decree conditions, evolve powers expansive and limitless, is God minimized, as it were, because man's powers of mind are the powers of God. Inasmuch as these powers seem confined to the individual mind (consciousness), it is said that this individual is made in the image and after the likeness of the supreme Mind. Every individual mind includes the masculine and feminine quality, which as distinct attributes belong to mind. The faculties of reason and intuition are inherent in mind, and it takes the two to make the perfect one. Reason is positive (masculine), intuition is negative (feminine). Through reason ideas are given out, expressed. Through intuition ideas are received, impressed. Thus man (consciousness) as an image of God is both male and female. It was of this man God said, "Let them have dominion over the fish of the sea, and over the fowl of the air," etc., because this man, this consciousness awakened to its capacities, aware of its divinity, will and must have dominion over everything, according to the law of its being. Every visible thing represents the idea for which it stands. As physical man and physical woman represent the divine man (Mind), so fish, fowl, beast, and earth represent different thoughts, qualities, or conditions in human, animal, or inanimate nature, to be conquered and dominated by the Supreme in man. Practically, then, man is to become conscious of himself as an image of God, and take the dominion accorded him.

Is there a cold, stupid, ignorant indifference

in your nature? That is the fish quality. Conquer it, subdue and reclaim it by turning your thought into warm, living channels, into vital sympathy with humanity. Put new energy into your words and acts, by the infusion of God love in your heart. Let the strong, virile intention (masculine) be united to the sweet, patient willingness (feminine), and thus take dominion over the character, and you will be able to have dominion over circumstances. To be master of this inner kingdom is to have power over the outer, and it is literally true that so-called physical man is given dominion over the earth and all it contains.

27. So the infinite Mind conceived ideas, which, being a union of its own active and passive nature (masculine and feminine), came forth in its image and likeness, the physical expression of which appears as male and female.

28. And Love blessed them with a consciousness of its own power, presence, nature. Love, the masculine impulse moving in the individual soul, says: "Give, give! Give forth your highest, your holiest, your best! Think wisely, act wisely, live wisely. Think lovingly, act lovingly, live lovingly."

And Love the feminine helpmeet, answers: "I will; I will give forth the highest, the holiest, the best thou hast given me; and the fruit of thy command, and the fruit of my response to that command, shall be the perfect life made manifest, the perfect dominion attained."

Thus the creative Mind acting in the individual consciousness finds its physical representatives or not, as it chooses. Have dominion over your ignorance (fish), over your thoughts (fowl), over every activity or propensity (creeping thing) in your earth nature.

29. "Behold I have given you every herb (idea) bearing seed (truth), and every tree (thought), in the which is the fruit of a tree" (wisdom), which is meat for the soul. The herbs bearing seed, and the trees bearing fruit, which you find in the physical realm, are natural to the physical and supplied for the physical, just as the ideas which they symbolize are supplied for the spiritual use of man.

30. There is, in the realm of infinite Supply, a living thought that will nourish and build up every beast or fowl quality, to which it is given as food. In the literal sense we can but admire and revere the loving Cause which so

amply provides for every physical necessity.

31. Infinite Wisdom knows that that which is like itself is of like nature, therefore very good. The evening and the morning represent the passive and active state of mind which together are necessary for the culmination of the creative fiat.

Chapter 2, verse 1. Thus the heavens and earth were finished; i. e., the idea of the heavens and earth (which had no beginning) was now brought forth into visible expression.

Verse 2. And on the seventh day (the completion of a perfect period) this process of manifestation ceased.

3. The seventh day symbolizes the seventh step of divine Law, which is a rest, a stillness, a blissful peace, a waiting, as it were, to move upon the face of other waters, and to say to other earths, without form and void, "Let there be light."

*January 14.*

Genesis 3:1-15.

GOLDEN TEXT: For as in Adam all die, so in Christ shall all be made alive.

The serpent, Adam, Eve, may be taken as names typifying different mental characteristics given to this generic man of which one man or individual consciousness is representative. Adam and Eve personified, acting singly or together, represent the mind of the Adam man, with its inherent powers and possibilities. The serpent which tempted Eve was curiosity that crept into her mind with the subtlety characteristic of the low, creeping nature of a serpent, and by its insinuating suggestions opened her consciousness more and more to the possibilities of man's dominion.

Verse 1. This serpent said unto the woman (the passive or receptive mind faculty in man), "Does the Law, your God, say you shall not eat of every tree in this garden?" As Eve represents that in man which waits to receive impressions, which may be impregnated with any idea, positive or negative, when not supplemented with its helpmeet Adam (Reason),

2. So Eve the person, fascinated by the subtle suggestion, not knowing whither it would lead, said, mildly, "We may eat of the fruit of the trees of the garden:

3. "But of the fruit of the tree which is in the midst of the garden, God hath said, we shall not eat, lest we die." This was simply

the voicing of the ignorance, which like a wall hedged in this beautiful Paradise of innocence. Mechanically she gave the statement of the Law as she understood it; yet the glamour of the spell cast by the new thought made her uncertain.

4. And the idea, expanding into a vision of that which might be, impressed itself still more forcibly upon her receptive consciousness. "Ye shall not surely die:

5. "For God doth know (the infinite Mind doth ever know the workings of its law) that in the day ye eat thereof ye shall be as God (Rev. Ver.) (be at one with Wisdom, Power, Love, which is God), knowing good and evil." The fruit of this tree (truth) would give a twofold knowledge,—a knowledge of contrasts, of the positive and negative, of cause and effect, of the changeless and the changeable, of the Good (Wisdom) and the evil (ignorance).

6. And when the woman (now representing Intuition) was fully impressed with the greatness of this fact, that to eat of this tree would give the twofold or perfect wisdom, she ate freely of the tree (truth), and also gave to her husband; that is, the truth perceived through Intuition was accepted by Reason or intellect, and in the knowledge thus gained they were one.

7. Then they were conscious of the physical; but the newness of the revelation, still colored by their ignorant fears and superstitious doubts, made them unable to adjust the evidence of the senses so that it would interpret or supplement their spiritual wisdom. They were ashamed,—that is, confounded, confused, and overwhelmed with the apparent contradiction between the visible and the invisible. They had glimpsed the power that might come through a knowledge of Spirit and its expression, of Substance and its representative, matter (which is nothing in and of itself); but they were still bound by the belief in the edict of the law. Not knowing truth, man is ever hemmed in, bound, restrained, seemingly prohibited. Ignorance makes him fearful, timid, and foolish. A certain old lady who had never seen a railroad train before she came to take her first journey, sat in mute terror and trembling apprehension from the time she started until she got off the train. Her mental suffering (which may have given a headache, a palpitating heart, or a fit of dyspepsia) was caused

by ignorance, and its legitimate offspring, fear. A child may be afraid of a mysterious shadow, and stand paralyzed with fright, until some one comes to tell it there is no power in a shadow, no substance or law in it by which it can harm or terrify. That knowledge removes the restraint, the prohibition, and Love which casts out fear is the power consciously recognized that guides, directs, and frees, instead of mere Law, which binds and prohibits and always, to the ignorant mind, implies the possibility of a transgression that may bring suffering.

8, 9, 10, 11, 12, 13, Represent the blind parleyings of this partially awakened consciousness of the typical Adam, with the Law, which, not knowing as Love, he fears as Power.

14. And the Lord God (Law) cursed (condemned) the serpent (curiosity) *as such*, because it is of the lower, earthy nature, and can never finish the work of freeing from ignorance.

15. The seed of the serpent must ever be at enmity with the seed of woman (Truth born of Intuition and Reason), for Truth shall triumph over ignorance, and the fruits of ignorance, in every form whatsoever.

In summing up the lesson from a spiritual standpoint we find that man never fell; that the story of his evolution from a state of ignorance to perfect wisdom (golden text) is the story of the growth of humanity from childhood to manhood. Looking within our own soul we find it the citadel in which is enacted this life drama of spiritual evolution, and in the process of unfolding, powers at first terrifying and dimly discerned are at last brought to subjection, through a perfect recognition and a perfect manifestation of the one Law, the one Life, the one Love.

January 21.

Genesis 4:3-15.

GOLDEN TEXT: By faith Abel offered unto God a more excellent sacrifice than Cain.—Heb. 11:4.

Cain represents the lower or sense nature of man, which knows only what is of the earth, earthy. It was Cain's work to till the ground, because he believed in the necessity of physical labor and the overcoming of material conditions as the means by which man was to take his dominion.

Verse 3. And it came to pass, when they were to give offerings to the Lord, Cain

brought something he had produced from the ground; that is, he gave materially and not spiritually. To him it was enough to conform to the letter of the law.

4. And Abel (spiritual man) brought the best of his flock, with a cheerfulness and heartiness that made his gift something more than the mere calves or oxen. He gave, not according to the letter alone, but the spirit also, and his offering was more acceptable.

5. Here we have a fair example of what Paul calls the spirit warring against the flesh and the flesh against the spirit. "Cain was very wroth." He could not see why his gift was not exactly the same as Abel's. To him there was nothing beyond the mere giving. That he gave grudgingly and Abel gladly and willingly had nothing to do with the case.

6. And the Lord (his conception of the Law working within him) said, "Why are you angry?"

7. "If you do well (that is, the best you know), it will be accepted. And if you do not the best, sin (temptation) croucheth, or lieth in wait for you." Here was the point where Cain might have been taught by his own conscience, had he been willing to heed its whisperings.

8. But the controversy went on between this Cain (wild, ignorant, untamed animal passion) and Abel (man's real, spiritual nature) his brother. And they were in the field (the great mental realm where thoughts are born, and the activities of the soul begin), and Cain slew Abel. Death is but a seeming, but Cain knew nothing except what he saw. The carnal man continually refutes and despises his spiritual faculties, until he feels indeed that they are utterly destroyed, when, struck with remorse, he hears the Lord (Law)

9. Say, "Where is Abel thy brother?" The coward can only answer by shifting responsibility. "I know not. Am I my brother's keeper?" The bravado of ignorance or mere animal force can never put aside the stentorian voice of outraged Law, which demands justice and righteousness in the most hardened Cain (the blindest ignorance).

10. The awakened conscience of Cain suffered, and he listened in terror to the flood of questions now pouring into his consciousness. Wherever he turned, wherever he looked, he was confronted with that dreadful condemna-

tion. The mystery of the seeming grew more vague and relentless in the awfulness of its dumb reproach.

11, 12, Show the workings of this ignorant, remorseful consciousness, which knows only power and punishment.

13. Ignorant man, judging wholly according to appearances, believing in the necessity of burdens and afflictions as the just punishment for crime, is always shrinking and whining in cowardly tones, "My punishment is greater than I can bear."

Let the Cain be taught, not that there is no punishment for transgression of law,—but the truth concerning himself and his relation to Abel; let him see that his senses are good when recognized as servants, not masters; good when taught how to supplement the witness of the Spirit instead of used to destroy it.

The name Cain signifies possession; Abel signifies breath, which in one sense means Spirit. Cain reclaimed, regenerated by a knowledge of truth, would work with Abel, and together the two would signify Possession of Spirit, which, brought into manifestation, is man the image of God. In reading the story of Cain, let us not forget the possibility of his redemption; that he, too, no longer Cain, but Possession (self-control), may offer an excellent sacrifice.

January 28.

Genesis 9:8-17.

GOLDEN TEXT: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. 9:13.

Noah (faithful mind) symbolizes conscious steadfastness to the truth perceived. He not only had faith, but was faithful. He, out of all the people who were warned of the destruction that threatened, was the only one who obeyed the command to build an ark. Steadfast faithfulness is your only quality that can build an ark. Before the doing there must be faith in the power to do. Through faith in the invisible, then, Noah began the work of building; through faith and steadfast endeavor the ark was completed. It was an ark of safety, such as every faithful, steadfast Noah (faithful mind) is building now, against any possible storm that may deluge its earth (mortal conditions).

Because of this faithfulness (verse 8) "God spake unto Noah and his sons, saying, (9) I establish my covenant with you and with your seed after you; (10) and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth," etc. Because of your faith you shall not only prove that my will is good concerning you and all other creatures, but you shall have all fear taken from you. In every cloud of despair, weakness, sickness, or fear, in every anguish of soul or body, you will remember (11) the covenant is established. This promise means that the flood shall cease, that there shall be no more destruction. The sign will be the reflection of the true word you speak; the coming forth of radiant health even in the midst of your storm of sickness; the smile of peace, even in the midst of mental tumult.

The true word spoken faithfully casts the rays of sunshine (Love) upon the darkest cloud, and the (12, 13) "bow is set in the cloud." The law is established for all living creatures forever.

14. Every cloud shall have its bow, and every Noah shall see the bow. With mind intent upon the inner glory of which the outer "colored splendor," the rainbow, is but a beautiful token, (15) we perceive and know the Love that gave such perfect Law.

16, 17. The promises of God are never forgotten. What is decreed will be performed. "The bow shall be in the cloud." To know that it is there will insure the fulfillment of the promise.

#### FOR "AUNT IDA."

SARAH WILDER PRATT.

"My words are life to them that find them."

Guide me, O Lord, thy way,  
In faith and joy, I pray!  
Thy word of saving power  
Gives light and clearness every hour;  
And as the shadows lift for me,  
Thy glorious way I plainer see.  
My heavy burdens, hard to bear,  
Are lifted by thy loving care;  
And thus as I commune with thee,  
Thy "word" alone hath set me free.

## C. S. ASSOCIATION NOTES.

Room 72, Auditorium, Nov. 27, 1893. Margaret Butts, Vice President, in the chair, opened the meeting by saying:

"You have all repeatedly heard the saying 'God helps those who help themselves.' In Christian Science this is also true. I am sure you will all agree with this, for all of you know that the more you help yourself the less need you have of help, the less you depend. God's work is finished. When we truly grasp the meaning of the finished work of God, we shall understand all things. It is this consciousness of the finished creation which we seek. This understanding, this consciousness, is finer and more powerful than any words. It brings into our lives substantial health, substantial strength. By looking we see that God's work is done. 'God works through me to will and to do that which should be done by me.' By holding this silent word we shall see it brought forth. Are we sick, we shall know that God's finished work in us is perfect health. Are we poor, we shall know that God's finished work is perfect supply of all things in us."

The word "God works through me to will and to do that which should be done by me" was then held in silence for a few moments.

Miss Martin said: "Jesus Christ said, 'You shall know the truth, and the truth shall make you free.' If you have watched closely, you have noticed that this is a great freeing time. People everywhere are freeing themselves, but in various and peculiar ways. Everyone is in bondage to certain traits or characteristics from which he wishes to free himself. When he studies the science, the truth sets to work to set him free. I have always watched people to know why they do certain things. I have often noticed that people do not demonstrate their statements. They often demonstrate just the opposite of their statements. Why is this? It proves their statements to be true. 'There is nothing hidden which shall not be brought to light.' All these hidden things which are opposed to their statements of truth are brought to the surface to be thrown off. All these things which do not seem good must be brought to light, must become nothing. Before we are good, before we show the Spirit, we must let come to the surface all that is not good. If we hold our statements of science and refuse to let the evil come to the surface,

something must come to us to bring it to the surface. It will come to the surface, even if the body has to be laid away in order to let it. The world today is being exposed. Everything is being shown forth. The traits of the world are being brought to light. We must not call this evil; we must say, 'The truth is making these things come to the surface to be carried away.' When you see people saying or doing what they should not, what are you going to do? How are you to help them—help them bring their words and actions to the surface? Loose them, and let them go. Meet them with the words, 'Neither do I condemn thee; go and sin no more.' In refining processes, that which is impure, that which is to be thrown away, is brought to the top and skimmed off. Condemnation is like mixing the dregs with the pure substance. Help people skim off the evil appearances by your words of love and approval. These are the times when there is much need of just this. The without and the within must become alike. It is becoming alike by throwing off these things. By our kind denials and affirmations we are helping to free the world from all which is not apparently good. Let us see everything as God sees it."

Mrs. Butts said: "Things come to be sanctified. By sending forth the word 'love,' by loving everything and sanctifying everything, we are bringing forth the Christ doctrine. By love, all the evil is brought up, like a cobweb which should be brushed away as nothing. In the past few months I have had letters from people who were discouraged. I said to them, 'These are my past thoughts, and I bless them.' Whatever comes to me, I can see that it is the reflection of my past thoughts. I can remember when I used to think the same way. If I hear anyone talking of being unhappy, I can remember when I used to talk that way, and now my past thoughts have come back to me for me to sanctify them. It is my mission to fulfill the law of love toward them. I will minister unto them the law of sanctification. I will not judge them, I will bless them. This helps me to look upon all situations as God looks upon them. We must not look upon things as the world looks upon them, but as Jesus Christ, who never saw their faults as real. When I see people doing what I do not approve of, I say, 'That is your love of God.' This was the Jesus Christ doctrine, that God's



work is finished. As soon as you know the power within yourself, you will not care for wealth or any other thing. You will know that you have all things. When we hold our eye upon that long enough we will find it a visible, tangible substance that will be all to us. Some people, when they come into the science, begin to glorify whatever they dislike the most. Thus, by doing that which was the very hardest for them to do, they learn to say, 'There is nothing I do not like.'

Mrs. C. I. Thatcher said: "The thoughts that have been spoken this afternoon have stirred my own so that I feel unable to say which is the uppermost. It seems to me that the greatest thing and only thing is character building. As self comes out the Christ comes in. The love element bubbles up in us and fills us. I see the orderly working of the orderly God in each one of us, and I see each one doing the level best. The appearance may not show at first, but I know that within the 'temple of God' perfection is, erect and free. We have to be definite, firm, accurate, and persistent. In my work about the house, I want a certain room to be bright, clean, and perfect, so I set about to make it so. It is thus with the temple of the soul. I must make it perfect. This is my place to work. Each one is to work in the temple of the soul, and each does work in perfect accordance with his order or degree of unfoldment."

Mr. Backus said: "All things are ours in possibility. We are to bring them into consciousness. In thinking of God's finished work, my mind went back to the history of iron and coal in Pennsylvania. It is said that a poor boy was brought up in the state of Pennsylvania, on a very poor farm and in a very shabby house. He used to sit out on a curbstone and long for the time when he would be grown, so that he might go to Texas and make a fortune. He grew up, sold the homestead for a mere pittance, and went away to make his fortune. Within a year his old home was worth millions of dollars. The very curbstone upon which he had sat for many a day was filled with wealth, but he had never thought of looking at home for it. So in truth, while we look away to some outside help, be it to man or our false ideas of God, we shall never uncover the mine of wealth which lies within our own home, our inner self.

We must look within for that which we wish to bring forth."

After instrumental music by Mrs. Thatcher, the Association was adjourned.

L. G. BACKUS, Sec'y *pro tem.*

#### Special Notice.

In a business transaction we received twenty-five copies of "Amore," a story by Elizabeth Boynton Harbert, at such a figure that we are enabled to sell them to you much under the regular price. We offer them to you at seventy-five cents. The regular price is \$1.25.

"Amore" has received some beautiful reviews and testimonials. *The Arena* for April, 1893, gave it a review of three pages.

Helen Van-Anderson says it "is an interesting and pleasing volume, setting forth, in a clear and strong light, the power of the spiritual forces over and above the material. In its opening chapters the writer shows how essential it is in the guiding of children, to give them freedom of thought and action, and draw forth the spiritual faculties, unchecked by conventionality. She shows how spiritual development always shows forth and is outpictured in physical beauty and strength. In *Theodora*, the principal character of the story, the title of the book is embodied, and she beautifully carries out her part in proving that 'Love is the fulfilling of the law.' In her she shows how swiftly comes the response to a petition sent out in faith and love. Another strong point is made in *Philip Ward*, in proving that notwithstanding all the college education and the studying of ancient writers, the thinking mind turns ever to the one infallible guide, his own intuition, 'the light that lighteth every man that cometh into the world.'"

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Also when changing their residences, will they kindly give us *former* as well as *new* addresses?

We cannot begin any subscriptions for UNIVERSAL TRUTH back of the December number; neither will there be any bound volumes for the year 1893. We saved, as formerly, a number of magazines to be bound at the close of the year, but so many of our new subscribers have desired to date their subscriptions back to the January number that our back numbers have gone before we were aware of it.

## Subscribers.

In the future kindly notice the address on the wrapper of your magazine, and you will see when your subscription runs out. The year and month of expiration will always appear with your name, and you will receive no more copies after that date until you renew. By renewing your subscription the month before it expires, you may avoid losing any copies and save us much time. We cannot always guarantee back numbers. *Please* give this your attention.

UNIVERSAL TRUTH still clubs with *Harmony* for \$1.50 per year; *St. Louis Magazine*, \$1.50; *Thought*, \$1.50; *Unity*, \$1.25; *Wee Wisdom*, \$1.40.

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.

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## 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 January are the 4th and 18th.

MRS. E. MARION will hold unity meetings at her residence, 52 Oakwood Ave. (continuation of Oakwood Boulevard, east) every Wednesday at 3 o'clock P. M. All lovers of Truth invited to speak and aid in the work of healing. Absent healing for all who send names by letter or telegram.

Friday is set apart as a day in which the poor and those who feel that they cannot afford to pay for treatments can come and freely receive of the healing words which are given to her to speak.

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## To Our German Friends.

Anyone wishing instruction or information in the German language concerning our beautiful Christ philosophy of living and healing, will do well to write to Mrs. Dora C. Rogers, St. Peter, Minn.

I HAVE been in the true thought for five years, and would not be without it for the world. It changes everything. I feel called upon now to try to help others. If sick or troubled, trust me; write me all about it, and I will surely help you. Always inclose stamp for reply. Terms according as the Spirit has blessed you.

MRS. LEE LARISON.

Golden, Colo.

## Extracts from Letters.

DEAR MRS. HARLEY:—While ironing this morning I set a hot flatiron onto one of my fingers and seared it white. At once I declared it "nothing," and put my hand behind me, saying, "Spirit is all. There is no life, substance, or intelligence in matter. God has promised to 'quench the violence of fire,' and we read 'There shall be no more pain.' There is nothing in matter that can suffer." The vision of the three children in the fiery furnace, on whose garments there was no smell of fire, came before me, and the form of a fourth like unto the Son of God, which saved them from suffering, could help me too. I went right on with my work, these thoughts overcoming the pain almost entirely. Soon as I finished I took up the October number of UNIVERSAL TRUTH and was reading over "Is Success Demonstrable?" which had helped me through all this month, when the postman brought the November number, and in the beautiful, inspiring, uplifting words I found on every page all thought of the burn was forgotten, and with the Truth I was victorious over the flesh. M.

I THINK Jane Yarnall's book, "Practical Healing for Mind and Body," is splendid, it is so clear and easy to understand. I have read Henry Wood's "God's Image in Man" through five times. It does not grow old, but is so inspiring and reasonable! E. M.

ONE of the most beautiful books I have ever read is "Faith and the Angel," by Anna W. Mills. There is a charm for me, in that book, that far exceeds the charm of "Pilgrim's Progress," which I used to delight in reading in my younger days. I have a young lady friend who is a devout Roman Catholic; she has been in a convent and has worn the habit of a novice for four years, and she says it is a good Catholic book. She is delighted with it. You see, *Truth* touched her. MRS. W.

I READ Henry Wood's books with great interest and profit; and Mrs. Yarnall's "Practical Healing for Mind and Body," I think, is the most practical and helpful book I have ever read upon this subject; every seeker for Truth should read it. S.

## A New Book in German.

"Spiritual Food," a collection of precious pearls from old German writings, such as "Johann Scheffler's Poems," and many other good and uplifting thoughts. The authors are inspired men, and therefore is the book of great value and a spiritual guide to the pilgrim on the way to the promised land.

The following extracts are from its contents:  
 "God's spirit falls on me as dewdrops on a rose,  
 If I but like a rose my heart to Him unclose."  
 "The soul wherein God dwells—what church  
 can holier be?—  
 Becomes a walking tent of heavenly majesty."  
 "Lo! in the silent night a child to God is born,  
 And all is brought again that e'er was lost or  
 lorn."

"Could but thy soul, O man, become a silent  
 night,  
 God would be born in thee, and set all things  
 aright."

"Ye know God but as Lord; hence Lord his  
 name with ye;  
 I feel him but as Love, and Love his name  
 with me."

"How far from here to heaven? Not very far,  
 my friend;  
 A single hearty step will all thy journey end."  
 "Though Christ a thousand times in Bethle-  
 hem be born,  
 If He's not born in thee, thy soul is all for-  
 lorn."

"Hold there! where runnest thou? Know  
 heaven is in thee;  
 Seekest thou for God elsewhere, his face  
 thou'lt never see."

"In all eternity no tone can be so sweet  
 As where man's heart with God in unison doth  
 beat."

"Ah! would the heart but be a manger for the  
 birth,  
 God would once more become a child on  
 earth."

"Immeasurable is the Highest; who but  
 knows it?  
 And yet a human heart can perfectly en-  
 close it."

This book is compiled by Paul Militz. It will make a very handsome present, and anyone who can read German cannot afford to be without it. Price, linen, \$1; leather, \$1.50. For sale by H. H. Schroeder, 2407 N. Twelfth street, St. Louis, Mo.

"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 nut-shell, 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."

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"A Modern Catechism," by Ursula N. Geste-feld.—Price 25 cents. Josephine C. Locke says: "This little book has helped me immensely."

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

—Whittier.

"Out of Law into Gospel," by Sarah Elizabeth Griswold, is our latest publication. Dear friends, every one of you will want this book. It is in story form, so that it will interest many who do not read it especially for the Truth contained therein. It makes clear some points in the Scriptures which many of you have been troubled over, and it will make all who read it long to make the ideal life the real life. Published only in paper. Price 50 cts., postpaid.

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