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A RATIONALE OF ATTAINMENT.

A. P. BARTON.

Every child of God—and by this term I mean every child that is born into the world, for every one is born of God—is constantly unfolding, evolving individuality, progressing, whether he will or not. If he will not, then his progress is over the ruins of his Babel and the bones of his Ramath-lehi. Life is ever creating, or expressing itself in form, and that which is expressed must manifest more and more of the exhaustless attributes of Life. No expression of Life can be still. Stagnation would be death, and there is no death.

But while some lay hold on every lifting buoy and onward-floating beam, and strike with the great on-moving stream, the majority are being propelled by the resistless current, while they vainly try to withstand the impulsion, and imprecate the beneficent rod that strikes but to save. It is hard to kick against the pricks, or to battle against the tide of eternal progression.

Why does anyone do so? Is it natural?

No, it is not natural. It is the nature of man to be in harmony with his origin. Man is divine, and to be Godlike is his native bent.

Then why do people ever attempt to oppose the impulsions of their nature, or resist the wooings of the Father love?

It is because of false teaching. It is the result of trying to be unnatural, of attempting to manifest the gathered-up alien theories of life, constructed not for home use, or to make the concepts formed in the minds of others show forth through personalities which are not native to them.

People have been taught that they are totally depraved by nature and incapable of any good. The little children have been told to answer by the catechism that they are born of the devil and enemies to God. Bible teachers have given it out as the inspired precepts of that book that man is by nature prone to do evil, and that, in order to righteousness and salvation, he must learn goodness from others and be saved by the grace, or favor, of a personal god. Hence the great struggle of the deluded people has been to conform their lives to alien ideals and regulate their conduct according to statutes wrought out and codified by others for them.

This is a false teaching, and bound to result in inharmonious conditions of body and affairs. Man is born of God. There never was any-

thing else that could have given him life. He is therefore not depraved, but divine by nature; and if his natural selfhood were given control of his life and conduct, there would become manifest by and through him the beauty and power of his nativity. It is because he tries to be unnatural and to manifest alien thought and impressions and influences that he realizes inharmony and failure. Just as sure as he looks abroad for his leading, and locates the center of his life and peace away and apart from himself, will he experience discordant conditions. And just as sure as he gives his inmost, native, God-inspired impulsion control of all his ways, will he ultimately arrive at a state of peace, wholeness, and power.

But we know of some who seem to be very faithful to the teachings of truth, and who try always to live toward the highest conception of right they know, and yet they are sick and miserable. Why is this so?

It is sometimes because the architect which constructed the personality and equipped it was the error mentality. It tinged every particle built in with its own qualities. It built and arranged body, brain, intellect, memory, and the senses after its own plans, and colored them with the shades of its own views of things. And where this shade of mentality is allowed to remain in undisputed possession, where no spiritual thought is ever allowed to intrude, there is harmony between the mere animal life and material thought and the body it has constructed. You have known persons who seemed never to have a spiritual, elevating thought, and who, notwithstanding, apparently had perfect physical health. The error thought which built the external organism remained, for the time being, in undisputed control, and so there was no jar nor clash between cause and its effect.

But allow a spiritual truth to enter, a spiritual thought to intrude upon the false repose of the opiates of error, and there will soon be un-

pleasant results. A great disturbance will arise. Let this new thought force be reinforced and continue to act, and a general changing, rearranging, and house-cleaning will begin and go on to the great disquietude of the old personality.

Anatomists have found out that the particles of the body are constantly being thrown off and renewed, and that the entire structure is changed, during a lifetime, over and over; that some make this transformation in three months, some in one year, and some in three years. Some hold on to the old conditions more obstinately than others.

We retain inherited states, not because we have the bodies our parents gave us, for we have not, but because we think the same kind of thoughts and hold to the same beliefs they entertained; and these thoughts and beliefs imbue the new particles being built in, with the same qualities that affected the old. Thus we keep up the old ailments, and perpetuate the idiosyncrasies of our ancestors.

But when we get a clear understanding of the truth of our being and begin to think life thoughts, health thoughts, instead of the old error thoughts, and we no longer believe in nor fear evil, the new physical accretions are imbued with the clear, life quality of spirit-substance, until by and by there will be a new body, acting in perfect accord with the awakened soul. Thus the truth becomes personified, and there is perfect harmony and a high, joyful condition generally.

The disturbance which often attends this process, on account of the objections raised to the new architect by the old, sometimes discourages the person. He feels "all broke up." The new material does not dovetail with the old, and there is a feeling of insecurity and disintegration generally.

Under these trying circumstances, some will relentlessly burn all the bridges and go forward, determined to count everything as loss, as Paul

puts it, and, forgetting the things that are past, press on, despising pain and threats of social and church ostracism, until the metamorphosis is complete and the new lifeboat is safely launched upon the calm sea of God's glory, where the balmy breezes of pure reason are laden with the aroma of "the peace of God, which passeth all understanding." With these it is usually short work,—only a few months at most.

But sometimes the old conditions are so fixed and obstinate, and the child so timid and fearful about abandoning the old raft of error and striking out for the lifeboat, that sad years of struggle, ups and downs and pain are consumed in the transition.

When the body and all of its faculties and the brain with all its regions of activity have finally been brought under the perfect control and guidance of the spiritual man, then there is unfoldment and progression without opposition; there is harmony between the mental and the physical, the spiritual and the personal. This is to be "perfect as the Father in heaven is perfect,"—that is, in perfect harmony with the universal, obedient to the law of Good.

The disturbance caused by the spiritual thought interfering with the old fixed conditions, has been called "chemicalization"; but this is not a fitting term for it. It denotes the combination of two opposite elements to form a third. This is in no sense what occurs here. Truth and error cannot so unite as to form health. Truth utterly dispels the darkness called error, or ignorance.

But there is yet another reason why some fail to demonstrate over physical ailments. Often I get letters from dear, earnest, faithful souls who are fighting evil and reaching out after the good, but fail to overcome. They live pure, good lives, and are much puzzled about the sad state things are all the time in.

It is because they are cursing God. Job's wife counseled him to curse God and die.

Many are doing just this. They are saying, "I have been faithful and true and earnest, and yet I suffer evil; awful pain and disease and unrest and failure besiege me, and I do not deserve it all. These things are curses and for bad purposes. I would that I could get rid of them." If they do not say this in words, they assume this attitude toward their experiences. It is as much as to say that there is injustice in the economy of things; that God is not supreme; that evil has the ascendancy over the son of God, and that the results of conduct are curses. It is denying God and calling his good evil, and imagining lawlessness instead of law. Of course the result of such an attitude is a continuation of the undesirable state.

To form and act under the firm, unshaken conviction that God is the only power, and the law of good the only rule of action in all nature, and the arbiter of all results, and that every result of error comes to redeem from the error state which made it possible, is to rise above sickness and pain and failure. Results are relentlessly true to their causation. They are perfectly lawful. The results of error come under the law of Good, to be stepping-stones upon which you may rise out of and above the stage of progress where such things are possible. In the overcoming of them you rise to a plane of understanding where the cause cannot occur again. The prodigal son would never have returned to the father had he not been confronted with the results of his folly. If the sowing of error did not bring a harvest after its kind, then there would be injustice and anarchy in the universe. All results come under law to bless.

Then, "in everything give thanks." Bless God for everything. Do not strive to dodge the harvest nor repine at its severity. If it comes, you know it is yours to reap, and full of blessings for you. Call nothing evil or a curse. There are no such things in the providence of God. This incarnate sphere is the

sphere of overcoming. You are here to organize your soul-body for eternity; to build a self-conscious, self-existent individuality. This object-lesson body, with its environments, its exactions and its prophecies, is for that purpose and constructed to that end.

Being finite,—that is, organized with outline and located in space,—you never can comprehend or manifest the absolute and universal. Such a result would mean annihilation of individuality. There must, therefore, be endless progression, or unfoldment. You always have an ideal just a little higher than your attainment. If you ever reach your ideal, you still have another higher toward which you reach. Thus there never can be any stagnation or stopping place to progress.

Do not endeavor to tie yourself to a stake. Refuse to allow your personality to crystallize. Don't try to be consistent with your former self. It is a poor business. Don't write out your creed for tomorrow. You must change it, if you live. You cannot stand still and live. The fact is, you must move forward, whether you will or not. If you will, then your will is one with that of the Father; the Father's will is done in and through you; and all is peace and pleasantness. But if you will not, you are driven, and the way is hard and full of saving pains and stepping-stones of difficulty.

As GOD is waiting to reveal himself to man, there is no bar to reconciliation and unison but man's unreadiness. Humanity is unqualified for such Deific intimacy, because of ignorance and blindness. The sun is not limited nor partial with his rays; and so God is waiting to fill every vacancy in the soul which we will make for him. He will not force himself into the human consciousness, but wait to be made welcome, because man's spiritual freedom is sacred. A coerced development would not be growth, for all growth must be voluntary and from within.—*Henry Wood.*

My meat is to do the will of him that sent me.—*John 4:34.*

HEALING PARAGRAPHS.

FANNY M. HARLEY.

Many of us, when we first started out to gain a consciousness of the God presence, did nothing but what is called "head work." Our denials were from our head; our affirmations were for the purpose of gaining an intellectual knowledge of the Omnipresence. We felt that as knowledge is power, therefore knowledge we must have. We were taught that "they that *understand* among the people shall do exploits." Then we were taught that a faithful use of the "word" would bring to us the much-coveted understanding; and faithfully did we use the words which we felt would unlock to us the kingdom of heaven.

We have proven all this teaching to be true. That it did not do all things for us was because we did not grasp its full and entire meaning. We have worked, as it were, with only one hand, when we have two hands provided for us, both made equally strong and capable of doing, one as much as the other. The one that we have used has become stronger and stronger, while the other has been used only to supplement the first; in other words, we have used our heads, or science, and have not cultivated to its fullest degree our heart, or religion.

We are now awakening to the fact that we must take science in one hand and religion in the other, and press forward into the full light of perfect understanding.

True science and true religion are two sides of one and the same thing,—Truth. Religion is subjective; it shows the feelings and motives which men entertain for God, while science clearly explains why these feelings are entertained, the cause of them, and where they will lead to.

A religion that cannot be explained by science is only half a religion, or a half truth. Therefore the heart needs to be educated as well as the head.

Science teaches us that "without the word there was nothing made that was made,"—in other words, that the word *forms*; but it is the feelings or thoughts of the heart that *fill* the form and give it substance. It is very possible to say one thing and mean and feel quite the contrary. Jesus said, "These people honor me with their lips, but their heart is far from me." He called such people hypocrites, and said they could not enter into the kingdom of heaven, the state of conscious harmony.

Forms are the visible, or the objective. These forms "the word" will make; but to have these forms remain *permanent*, to keep them always, to consciously know that they are ours to hold and to keep and to use *forever*, they must be filled with the pure substance or spiritual thought, the consciousness of Christ Jesus. Many people, when they are first taught the Science of Mind, launch right out with the use of their word, and demonstrate quickly and with wonderful success *for a time*. In the course of a few years this power apparently often leaves them; they seem no longer able to call forth health for self or others, no longer able to demonstrate over conditions and affairs; and they wonder *why it is*, when they are still so faithful with the word. It is because they have failed to unite religion—their feelings and loves—to their science. They have done their thinking from the intellect instead of from spiritual perception.

When Jesus talked about our believing with our heart and loving with our heart, he did not mean with the lump of flesh called our heart, but he meant from the inmost and very center of our being. "As a man thinketh in his heart so is he." Do you not see how necessary it is for you to do true thinking down in the very core of your being, if you want to be consciously a true manifestation of God? if you want to consciously realize your God image and likeness which you are? Will you keep evil from you if with your lips you announce

its absence and then listen to every tale of evil that is told you, and believe that people are trying to work you evil? Will not the thing that you fear in your heart come upon you?

The speaking of true words without coupling with them true thoughts and feeling from the heart is as though you hung a handsome frame upon the wall without having any picture in it.

Speak from your heart; your words will instantly have a truer and deeper meaning to you. Read from your heart, and you will be surprised how much more will be opened up to you from what you read. Cultivate true thoughts in your heart; true words and actions will be the sure result. Understanding will quickly come to him who from the very center of his being thinks true thoughts. "Direct your *heart* into the love of God and into the patient waiting for Christ."

Jesus always gave us the teaching that would meet our need. He always taught us to keep our eye single to the one aim of seeking *first* the kingdom of God. He said, "After this manner pray ye: Our Father which art in heaven," etc. When this prayer is made from the heart its meaning is clearly discerned. "Repeat it so silently and so often, that not only your mouth but also your heart, your whole nature, from the cuticle and finger nails to the innermost center of your body, shall know it by heart. Then, when the effect is realized, when your hair is electrified, and you feel your very bones thrill, then you will know that you have received the baptism. Practice will bring the solution. It seems but little, yet the work requires the highest power of man."

So nigh is grandeur to our dust,
So near to God is man,
When duty whispers low, *Thou must,*
The youth replies, *I can.*

—Emerson.

LOVE'S VISION.

CORA LINN DANIELS.

Once, in the olden days when saintly men in dreams
Saw forms angelic, heard sweet lays, and walked by
heavenly streams;

When ecstasies of soul drew unseen things to light,
And virgin purity unveiled its beauties to their sight,—

One who did love his Lord as man had seldom loved,
And prayed and given alms "till even the vile were
moved,"

So that his presence meant a stirring of good things,
And hearts uplifted, souls aflame, as if they too had wings,

Wished one winter night, as in his cell he knelt,
That Satan should appear,—be heard and seen and felt!

That evil, in its form transcendent or of earth,
Should stand before him nude, to test his nature's worth,

Lest in old age his soul, grown dull in ancient faith,
Courage should lack to brave the spirit of sin and death.

"For I have seen the pure, the sweet, the wise, the great,
And all my dreams were high, and truth inviolate;

But if that demon reigns, and guides this mortal sphere,
I pray that I may see. Prince of this world, appear!"

Then as he gazed, the wall was covered with a veil
Gray as with mist, then red, then glimmering, ghostly
pale.

And from its depths a voice came with so deep a sigh,
The saint's fond soul was touched with sorrow's mystery;

And then a face, so scarred, so dark, so strangely sad,—
A face of keen despair, knowing itself so bad;

A look of one forgot, despised, forlorn, dismayed,
Torn with such ardent pain the monk shrank back afraid;
And then a hand was stretched to clasp the old saint's
hand,

Hot as a flame, yet chill as if by ice winds fanned;

And close within his ear, and flooding all his mind,
Was whispered, "I am Evil, the foe of all mankind."

Then clasped the saint that hand with loving, strong
desire;

Then lifted he his lips and kissed those lips of fire;

Then swift about that form he clasped a warm embrace,
And with his tenderest gaze he gazed into that face.

"Be thou my friend," said he; "for if mankind be thine,
I am a man, and thee I hold and keep for mine.

"Together we will work and save us from such woe,
And out of thy dark sins supremest light shall grow.

"If agony and pain and horror and despair
Dwell with thee, thy sad lot my loyalty shall share,

"Till by my love imbued, cleansed, purified, restored,
Satan once more shall see the vision of his Lord!"

Then in a moment's space, all still and soft and bright,
His cell came back to view, filled with the morning's
light;

Vanished the dreadful form, silent the anguished sigh,
Touch as of fire transformed to breath of harmony;

For his great heart had loved with such supernal power,
Old faiths and creeds had fled before that perfect hour.

His best self all awake, his mind grown crystal clear,
Love in its selfless beauty had cast out doubt and fear;

And through his soul, like music, flowed this truth su-
preme:

"God hides no real evil; 'tis man's unhallowed dream."

EVERY one of us possesses happiness in pro-
portion to his virtue and wisdom, and accord-
ing as he acts in obedience to their suggestion,
taking God himself as our example, who is
completely happy and blessed, not from any
external good, but in himself.— *Aristotle.*

Where They Are.

Helen Van Anderson has gone to Boston and the East
on a lecturing tour. All who have read "The Right
Knock" will surely want to hear the Christ doctrine,
which this book so beautifully explains, expounded di-
rectly from the lips of this gifted speaker. All mail
addressed care of UNIVERSAL TRUTH will be promptly
forwarded to her.

Anna W. Mills is in Canada, telling the "Truth which
sets free." She knows whereof she speaks, therefore
her words are convincing.

We know that the people of San Francisco are glad to
welcome back into their midst their former teacher,
Annie Rix Militz, who has returned there for a short
time. She is an inspiration to many.

Mr. David Jensen, of Pueblo, Colo., writes very grate-
fully of the good work that is being done in that place
by our dear brother E. J. Castle, of 118 Central Block.
He says "the word of God is taught in its purity, be-
yond contradiction.

THE January number of the *Chicago Truth Gleaner*
comes to us greatly enlarged and in a new dress. Rev.
Joseph Adams is still editor of this magazine, with
Martha Baldwin Ensign as assistant editor. One dollar
per year; single copies ten cents. Send for sample copy
to 1535 Masonic Temple, Chicago, Ill. Our dear Brother
Adams never swerves from his chosen motto, "The Lord
God omnipotent reigneth."

CHRISTIAN UNITY.

"Unity of Love."

How shall we attain to Christian unity? "Be still and know that" thou art "God" (Good). See all things in their entirety. Remember the fable of the gold and silver shield; be not satisfied with a one-sided view of people and things; be not satisfied with your *own* ideas of truth as conclusive, or that of any other *one* mind.

The individuality of every person is one note in the dynamic scale of the universe, in the music of the spheres; that one note is a discord unless it harmonize with every other note in the scale, and this discord is felt to the ends of the earth. Everyone should recognize the fact that he is a part of the grand harmony. And when one says, I cannot think for myself; another can do my part better than I can, "I pray thee have me excused," his withdrawal creates a discord.

The overestimate of the possibilities of Paul and Pericles (says Emerson), and the underestimate of our *own*, comes from a neglect of the fact of an identical nature. And when another says (or appears to say) "I am the chosen of God, the only direct avenue of truth," he may be sincere in his delusion, but unconsciously closes up other avenues of truth, shuts up the kingdom of heaven to others. He is anti-Christ.

The Truth says, "I am meek and lowly of heart; learn of *me*." Learn *what?* that through meekness and lowliness you see the world broadly and grandly, and as a whole. The *true* teacher awakens the understanding of his pupils that they may know their *own* greatness, not *his* exclusively. The carnal mind sees differences, the spiritual mind sees unity.

The great truth which the teacher of music would embody is the harmonious unity of all the parts. Jesus said to his disciples—the saying is true—that "one soweth and another reapeth." I sent you to reap that whereon ye

bestowed no labor; other men labored, and ye are entered into their labors.

The great teacher proved that the perfect man did not exist *consciously* in the individual, except as he recognized his true relation to every other, the possibilities of all.

The system of the universe promulgated by Pythagoras (600 B. C.) and revived and established two thousand years later by Copernicus, and later procured a universal reception by Sir Isaac Newton, is an example of how fragmentary is the work of individual man. To walk in the *path* of greatness, then, is to be great. The person who thinks he may receive knowledge only through his *own* consciousness is as far out of the way as the one who thinks he may receive it only from *another*. Let no one imagine that he *alone* can embody the Christ. It is the truth that *you* express in thought, word, and deed, and which blends with every *other*, that is the seamless garment of the Christ.

Let no one suppose he *originates* anything; the same thoughts find expression simultaneously at the antipodes. The world furnishes many striking examples of this: for instance, the simultaneous discovery of the planet Neptune by Mr. Adams and M. Leverrier. These are not accidents; they are expressions of true law.

Truth and reason are common to everyone, and are no more his who spoke them first than his who spoke them after. Bees cull their several sweets from this flower and that blossom, here and there, to make that which is all and purely their own. And so the inventor, the truth seeker, in making the application of a principle, gathers fragments of truth, old and new, out of the treasure house of the earth to form that which shall be purely his own. He is not obliged to discover whence he had his materials, but only to produce what he has *done* with them. That which we are said to borrow of another is no longer theirs when it blends with our thought to form a production more complete.

The advantages of education are only to become better and wiser. When individual man sees wisdom enshrined in *all*, only awaiting recognition to see it manifest, and the *nothingness* of that wisdom that does not come from countless sources, as God, then does divine love pervade him; for in unity, only, is love manifest. Conscious unity is "God in man reconciling the world to himself."

The recluse, the learned priest who could find wisdom only in his own consciousness and that of his craft, was not the Jesus of Nazareth who saw wisdom and love in the unlearned fisherman, the publican, the sinner. "For except your righteousness (rightness) *exceed* the righteousness of the Scribes and Pharisees (those who see wisdom and love in the *few*) ye shall in no case enter into the kingdom of heaven (harmony)." In the world but not of it, Jesus saw behind the illusory, the delusive, the God everywhere. His work was to *perfect* the work begun by others ages before; and this is *our* work.

The most cherished precept of Pythagoras was "Love one another," and it found its full expression in the life and teachings of Jesus.

To see our part in the universal harmony is to see our relation to our fellows, and thus to our God and Father. To see God "face to face" is to *first* see man face to face; for God must be seen through man. "If ye had known *me* ye would have known my Father also," says the Christ.

This is the formation or bringing forth of the judgment faculty in man. Judgment is true light, the wisdom of God. This is manifest when man is ready in his heart (love) to fulfill every obligation with his fellow man in *honest dealing*. Then will he do the perfect work on earth. No one can be *truly* great until he is first *honest* in his dealings with men, no matter what his attainments, because he cannot see his true relation to them; he cannot see that in cheating *another* he is cheating him-

self. No one can have perfect health until he builds upon the sure foundation of *integrity*. We must see the round, complete grace of that which we would embody.

Ideal man is wisdom and love manifest—is God. Integrity is the bed-rock of salvation. It is the *stone* which the builders have ever refused and which has now become "the head of the corner"; for our religious teachers have now awakened to the fact that "faith without works is dead"; the teaching of the Apostle James is superseding that of Paul. They have awakened to the fact that to give intellectual consent that God *is* (Good exists) is not taking part in its manifestation, is not *being* Good (God).

The foundation of that temple "not built with hands" (*man* individually and collectively—the invisible church) is integrity. To build upon any other foundation is to build upon the sand. Integrity is obedience to the highest monitions of one's soul. It is wisdom.

Does the Christian expect to enter his heaven till all be fulfilled? Not at all. His responsibilities reach into infinity. As the ripples from a pebble dropped into a stream ever widen, so the thoughts, words, and acts of man reach out unwittingly from the individual to his family, into his social and business relations, to his country, and *ad infinitum*. He is *responsibly* related to them *all*, and these thoughts, words, and acts will return to him from all of these sources in *form*. Our deeds do rise up in monuments before us; they are the measure of our stature. All take part in the government under which they live; its faults and foibles are the faults of its people written large, and its sins are *their* sins, whether of omission or of commission. No one is excused from his part in the grand drama; to *live* is to *act*.

It is observed that as we rise in the scale of being—from savagery to civilization—we become more dependent upon each other. The savage, with his few needs and narrow outlook,

can do all things for himself; the civilized man, having a broader range of vision, does but one thing, and relies upon his fellows for the rest. This is a significant fact, showing how we become "many members of one body" as the truth of being is evolved from the consciousness.

The World's Fair, from a broad standpoint, typified that spiritual unity which the apostle said was found where there was "neither Jew nor Gentile, bond or free, but all were one in Truth." The word "enemies" in the New Testament, translated from four different languages (Tolstoi), was found in each translation to be in the singular, and meaning "hostile people." All nations were represented at the Fair, yet no hostility existed. Why? Because the true principle is recognized and maintained,—the rights of all, the common bond. Yes, you say, but this meeting together of all nations to show amicable relations does not include our *business* relations with them. My amicable relation with a friend could not include *business* matters, is the inference. But what is the true idea of commerce? I have something which you have not, you have something which I have not, peculiar to the locality or country in which we live. I can produce something which you cannot, you can produce something which I cannot. We desire to make an exchange, that each may enjoy the fruits of the other. There is no hostility; no boundaries have anything to do with my transaction with my brother in China, only as we *make* them.

"The earth is the Lord's, and the fullness thereof." There is but *one* King, *one* Ruler to whom we owe allegiance. "The kingdom of heaven (harmony) is within you," the true King and Ruler your *true* self, who *sees* himself *one* with every *other*, and his interests *one*. "For there is but one lawgiver who is able to save; one God, the Father, who dwelleth in you, and you in him."

The word "politics" (meaning cunning, in-

trigue) is not in the Christian vocabulary; this is why only those who serve other gods than the "One" are prominent leaders in politics, so-called.

Channing very clearly expresses the true idea of international law when he says: "To level all barriers, to free exchange, to cut up the system of restriction root and branch, to open every port on earth to every product,—this is the office of enlightened humanity. To this a free nation should especially pledge itself. Freedom of the seas, freedom of harbors, an interchange of nations free as the winds,—this is not a dream of philanthropists. We are tending toward it, and let us hasten it. Under a wiser and a more Christian civilization we shall look back on our present restrictions as we do on the swaddling bands by which in darker times the human body was compressed. In ancient times the barrier to the free intercourse of nations was of a religious character; *today* it is a commercial one, and *all* yet bow to 'the golden calf.'"

The Jews would not permit the Samaritans to take part in the rebuilding of the temple at Jerusalem; thus arose the enmity. The Jews supposed they were "the chosen of God"; but this false idea disappeared, as did the temple which it embodied. "One stone shall not remain upon another" of that structure built upon a false foundation. "The chosen one" is he who doeth the Father's will, be he Jew or Gentile, bond or free. "The chosen nation" is that which represents a spiritually free people, who know no limitations, no boundaries for the sons of men, for their interests are identical with every other nation; they are *one in Christ*; their banner is Christian unity.

LEGALLY, wealth inherited or accumulated is mine, but morally it is simply a new opportunity for me to help forward the progress of humanity; for ethically I myself am not my own.—*Prof. Richard Ely.*

UNIVERSAL TRUTH.

FEBRUARY, 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 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 \$1.25.

We suppose ere this that our readers have all received a copy of the *Child-Garden*. This is a very healthful magazine, and all children should have the pleasure of reading it. Its good influence will be incalculable in every home. It is \$1 per year. UNIVERSAL TRUTH and *Child-Garden*, \$1.50.

MUCH is said nowadays concerning the financial condition of the country and the money stringency, and each worldly-wise man has a reason to give for the dreadful state of affairs; he usually knows just where the fault lies and to whom the blame should be attached. Several times we have meekly suggested to some of our active business acquaintances that if a little of the Christ doctrine were practiced in the world that perhaps things would not get into such snarls. To this we are usually put down by a lecture on the impracticability of such talk; "that such ideas are very pretty for wives to hold while the husbands make the bread and butter." We have also been politely told that "such things were only women's notions, and not at all practical in business." In fact, "practicality" is a favorite word with the world's business man. We listen to his wise sayings, and sometimes we think them over. Thinking usually brings you to a new understanding of matters and things.

The people who cherish the fewest ideals are the ones who select who shall do the financiering for the country. Much time and money are spent on speeches, parades, and political meetings, that just the very wisest and most *thoroughly practical* men shall be selected for the grave duties of caring for the country's weal.

That they have always chosen wisely and that the men selected have proven faithful to their trust, the country now attests(?) by the thousands of people on the verge of starvation, the closed mills and factories all over the country, the farmers who can neither sell their

wheat nor pay their taxes; by the universal cutting down of wages for faithful service, etc., etc.

Ideality, or the teachings of Jesus Christ, which the world says are not practical, would of course make some changes in the present state of affairs. There would not be so many rich men (that is, rich men as to material possessions laid up), but there would be many more who would have understanding to demonstrate abundance for each day's needs; for when love to God is in the heart, love to man is practiced. This would include more generous wages. It would also include faithful performance of duties, and a full hour's work given for a full hour's pay. There would be work enough for everybody and there would be food enough for everybody. Every man could sit under his own vine and fig tree; but of course the fig trees might have to be about the same size.

Now see here, my friends, we who believe in Jesus Christ must rouse ourselves from our inertia and set about practicing his doctrine in deed as well as word. Does "Love your neighbor as yourself" mean squeeze down wages to the very lowest cent, so that you can get as much work for as little pay as possible? does it mean get up all sorts of corners on necessities, so that you can get three times the price for a thing that it is worth? does it mean form unions so that by concerted action you can do as little work as possible for a full day's pay? There were large amounts paid out to laborers while the World's Fair was in preparation, who never earned their money. They would work only while the boss was in sight; the minute his back was turned they would sit down. Some of them really boasted of how *little* they did in a day.

Does the Jesus Christ doctrine teach such eye service? Would idealism bring about such a state of affairs? Could not the Jesus Christ doctrine be practiced in business? Is the

"Preacher's" advice, "Whatsoever thy hand findeth to do, do it with thy might," not practical? Is "He that is faithful in that which is least is faithful also in much," not a good hint in character building? Does not "Render unto Cæsar the things that are Cæsar's," teach a rugged honesty that the world does not dream of practicing, but which *must be* practiced if self-respect, true manhood, or the Christ character is ever attained?

Has the present state of affairs in the business world been brought about by idealism or so-called practicality?

If Jesus Christ was not a great man, why was the world redated from his birth? If he was a great man, should not his teaching be heeded? If the practice of the opposite of his teachings has thrown the world into such a state of discord and confusion, would not the practice of his teachings bring harmony?

Can this idealistic state of society be brought about? Yes. Will it be? I do not know, for it all depends upon *you*. If you will determine to love the Lord your God with all your heart, and all your soul, and all your mind, you will very soon find yourself loving your neighbor as you should.

The world can never become regenerate until each individual becomes regenerate. There will never be harmony in your home until you yourself are harmonious. If you want things and people to be what they should be, *be that thing yourself*; be your own ideal. All power is given unto us to become the manifest sons of God.

IF I cannot realize my ideal, I can at least idealize my real. If I am but a raindrop in a shower, I will at least be a perfect drop; if but a leaf in a whole June, I will at least be a perfect leaf.—*W. C. Gannett.*

THERE are three things essential to success in life,—conscientiousness, concentration, continuity.—*Prof. Smith, of Dartmouth.*

THE TRUTH OF DIVINITY.

MELROSE KENT.

Under this heading will appear from time to time a condensed explanation, or a synopsis merely, of the interpretation of Divine Science, in the interest of readers who are not conversant with its teaching, but have recently been attracted to our magazine by its broad and inviting name,—“UNIVERSAL TRUTH,”—the truth of which it is an exponent and to which its sacred pages have been consecrated.

Naturally, one enjoys better what he reads if he knows what he is reading about. What is man, whence came he, and what is his destiny, is a subject of indisputable interest to every thinking individual; and as a magazine we shall fall short of our mission, “be weighed in the balance and found wanting,” if its teachings do not convey interest, enlightenment, instruction, edification; bringing peace, comfort, health, and joy, at least in a measure, to everyone who will peruse its pages. And yet no reader is asked or expected to accept any statement herein expressed unless it appeals to him as truth. “Let every man be fully persuaded in his own mind,” is righteous counsel which we heartily indorse; let everyone do his own thinking and draw his own conclusions.

As to the advanced students of the science, we feel assured of their sincere coöperation in this step, knowing their earnest desire to spread the helpful tidings of a salvation that has done so much in liberating the captives; revealing the beauty of holiness (wholeness), and glorifying the Son with the glory which he had with the Father before the world was. “Come unto me and be ye saved, all the ends of the earth!”

Briefly, then, what is Divine Science?

A. Divine pertains to Divinity,—God,—and science to that which can be demonstrated. We are living in a practical age. This is the day of demonstration. It is only our reasonable service to *prove* what we declare to be true; moreover, the race has developed to a degree

of intelligence where it is demanding proof; therefore we say, Divine Science is a knowledge of the truth about God; which can be proven to be such.

Q. What does Divine Science teach?

A. It teaches humanity what God is, what man and the universe are, and the relations these sustain to each other; for there is an inseparable and indissoluble link eternally connecting them. It also teaches the redemption of mankind, not only from error, but its consequences, sickness and death; for sooner or later *everyone* must become his own physician (healer), priest (minister), and king (subjugator).

Q. What are the results of its teaching?

A. The “will” and “kingdom” of God *done* and *come* upon earth as it is in heaven; a joy that no man taketh from you; health which is *every whit wholeness*; a lack of no good thing; peace that passeth understanding; and in due season, a *realization* of eternal life here and now, or oneness with God.

Q. What does Divine Science prove?

A. It proves that, the principle and rules rightly understood and applied, a correct solution of every problem of life can be obtained; also that dominion over all things is the inherent birthright of man, and that whatsoever is possible *with* God is not impossible *for* man.

The following, then, is our conception of God, in the abstract, from the standpoint of Divine Science: “In the beginning, God” (Gen. 1:1). Underneath all, back of all, over all, enfolding all, the one and only cause of all that exists is God. God-nature being infinite, many terms are used to define it. We say God is Principle, Soul, Spirit, Mind, Substance, Intelligence, Life, Love, Truth, Consciousness, Being, and the name which includes all other names—I Am. The God-nature as Principle of *all principles* is the changeless, eternal, uncreated, indestructible, indivisible, imperative spirit, or primal origin, underlying and sustain-

ing—because producing—all that *is*. The God-nature as Spirit, Mind, Soul, and Substance is the opposite of person, place, or thing, therefore cannot be outlined, limited, circumscribed, or encompassed; there is no *beyond* God in any direction. It is also that out of which all things *real* and *substantial* are created. The God-nature as Consciousness, Being, the I Am, is the *All-known* or the All-to-be-known, which includes all possibilities, all powers, all capacities, all knowledge. Life, Love, Truth, and Intelligence are principles included and belonging to Principle itself, and are consequently perfect, unalterable, and imperishable.

God has no attributes. Certain characteristics belong to God which are termed Omniscience, Omnipotence, and Omnipresence, and these are the sum and substance of all aforesaid of God; but God has no attributes. It *has* nothing. It *is*. Why do we name God "It"? Because God as Principle of all principles includes all genders.

Then God, as we define It from the premise of principle, is not a perfect being, but Perfection itself; not "a" spirit, but Spirit itself. God has not love, but is Love itself; Life itself, not the life of God; Intelligence, Being, Consciousness *itself*. If God *has* anything, it makes God *a* possessor; and from whom could the possession come? In that case there must needs be some one back of God, some one to bestow upon God. But no; God *is*, and it is of the first importance to perceive God as Principle, the Principle of all Good, in order to obtain a clear understanding of Divine Science from premise to conclusion. What objection can there possibly be to accepting God as Principle, when the nature of Principle is once understood? From the present finite sense of comprehension can a fuller conception of God be conceived? I think not, for it includes infinite knowledge, supreme power, universal love, divine wisdom, perfection which is good-

ness, righteousness, justice, eternal life, absolute truth, one changeless, indestructible substance; one inevitable, incontrovertible, and inviolable law—God all in all!

Q. Can God change his mind?

A. No; God is *Mind itself*, changeless, un-deviating, with no variableness nor shadow of turning; the same yesterday, today, and forever (the eternal *Now*).

Q. What, then, is the wrath and severity of God referred to in the Scriptures?

A. Only the *exactness* of Principle; law which cannot be broken, violated, nor turned aside. We may run contrary to it and receive a blow in consequence, but that will not change or alter the law one jot or tittle.

Q. What is the God-will?

A. This same *irresistible, almighty* law.

Q. Can God be seen by the human senses?

A. No; God, and all that God is, is Spirit; and Spirit is only discerned and recognized by the spiritual—that of like nature.

Q. How, then, can God be known?

A. God to be known must be expressed. Principle to be Principle implies expression. It *must* be the Principle of something, as Cause implies effect; Creator, creation, etc. Its name and nature compel as much.

Q. Does Divine Science teach that God *is* expressed?

A. It does.

Q. How is God expressed or made known?

A. *In*, and *through*, and *to* man.

Q. What, then, is man?

To be continued.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away; and after all the use that is made of them, they are still not exhausted.—*Dean Stanley.*

WHICH things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth.—*I Cor. 2:13. (Rev. Ver.)*



SUSAN AND KITTY.

"What a dismal sky!" said Sue;
 "Search for any glimpse of blue,
 Never will you find it."
 "Yes, the cloud is dark and low,"
 Answered Kate; "but still, you know,
 There's the sun behind it."

"Look," said Sue, "a drop of rain;
 And here it comes—a shower again!
 Mercy! how we've caught it!"
 Promptly Kate's umbrella spread:
 "Come, there's room for two," she said;
 "Aren't you glad I brought it?"

"Oh," said Sue, "the road's a flood!
 Nothing ruins boots like mud;
 Mine are thin soled ones!"
 "Fortunate it was," said Kate—
 "Now the sheets of rain abate—
 That you wore your old ones!"

Thus it was the whole way through;
 Kate was always pleased, and Sue
 Evermore repining.
 Susan but the cloud would see;
 Kitty (she's the girl for me)
 Looked where any hint might be
 Of its silver lining.

—Little Folks.

THE STORY OF TEDDY.

CHAPTER XIII.

HELEN VAN-ANDERSON.

When he returned with his basket half filled, Teddy was all ready to sit down and read the continued story in *St. Nicholas* in which he was so interested.

After supper he took up the magazine, and began reading again. The story was more thrilling than ever.

It was not until nearly bedtime that he looked around for Jack, who was usually close by his side.

Kitty said Jack had gone out when Papa came in, and that was an hour or so before.

This was something new. Teddy

went to the door and called him; no answer, and no Jack.

It was a cold, starlight evening, and Teddy could not understand how Jack could choose the outer cold to the inner warmth; but as there was nothing else to do, he finally concluded to go to bed, and leave his father to let Jack in as soon as he arrived.

"As quick as you hear him scratch on the door, Papa, just let him in," he directed for the third or fourth time before he disappeared for the night.

Teddy awoke the next morning with the brightest morning sunshine pouring right into his face. He rubbed his eyes confusedly. What

was the reason it seemed so still, he wondered. And then he raised himself up and looked around for Jack. *He* must have slept late, too.

But Jack was not there. Then Teddy remembered that he had been out last night when he came to bed. Hadn't he come home at all?

Teddy was wide awake enough now!

He hurried on with his clothes, and rushed down stairs just as the last breakfast bell rang.

"Oh, Papa, didn't Jack come in last night?" he asked breathlessly, forgetting to say "good morning" to anyone.

"Steady now, Ted. No, Jack has not appeared yet," replied Papa, looking up over the newspaper he was reading.

Teddy began to cry. "Tut, tut, child! That won't bring him back. Be a man, anyway, over this. Jack will be back all right," said Papa encouragingly.

"Yes, Teddy, you want to get the better of yourself this time," added Mamma. "Now don't worry; just go right on with whatever comes first, and be true to your motto."

Breakfast was first, of course; but Teddy did not eat much, although he choked back his tears and choked down his cakes. Then he remembered that he was to go to Mr. Hale's store directly after breakfast. He half thought he would not go at all,

and then changed his mind. Jack never shirked anything, and Jack was honest than anybody, thought poor Teddy, as he took a bite and swallowed it the wrong way.

Then he choked, of course. Kitty pounded him on the back, and Ruth said, "Oh, my!" and after a little he was all right again. A few minutes in the woodshed, where tears and mottoes got rather badly mixed, and Teddy went to Mr. Hale's.

The first thing he did was to inquire about Jack. Yes, Mr. Hale had seen him going home with the basket of mail, but that was all.

Of all the things Teddy had ever done in his life that were really and truly hard, this was the very hardest. To stand there behind the counter and count paper bags, big and little and medium, and put each one in its proper pile, was a task that was almost too much for him; but he had started out determined to be faithful to every single thing as it came along, just because that was the right and only way to love the good, Mamma said, and because—yes, because that was the way Jack did things.

Mr. Hale was so pleased with the way he worked, that he gave him a quarter instead of the dime he had promised, which Teddy was of course glad to get; but he would have been gladder still if Jack had only been with him, he told Mr. Hale.

There was only time for him to run

home to see if Jack was there, and around a square or two when he found he was not, before it was school time. Two big tears rolled down his cheeks as he finally turned off to go to the schoolhouse, but they were brushed away very quickly and no others allowed to take their place. There was no time for tears now. The motto was all he could attend to, so he said it over and over as he went along the frosty walk.

"Was school easy?" do you ask? No, indeed! it seemed fully as hard as paper bags; even harder to think of, because it would last so long.

No Jack at noon, either! Because Teddy had been so faithful and patient all the forenoon, Mrs. Spring said he might be excused from school at afternoon recess, and spend his time looking and inquiring for Jack.

To be continued.

"I SEEK ONLY GOD."

W. C. GIBBONS.

O soul of mine, search deeper still
Into the mysteries divine;
And know *this* truth: whatever is
For thee will sure be thine!

Seek not the "kingdom" for the "things,"
Nor "things," the "kingdom" for;
The Truth will lead thee in the right;
Seek *this*, and nothing more.

The *searcher* never yet turned back
With tale of "giants grim";
The doubter, only, sees walled towns
And starving thousands in.

Then search, my soul, yet deeper still;
Truth, the divining-rod,
A steady searchlight is to thee;
The end and aim is *God*.

"SUCH AS I HAVE I GIVE."

ELLEN A. SPOFFORD.

When the lame man sitting at the gate Beautiful besought alms of Peter and John, he was asking for financial aid. "He gave heed unto them, expecting to receive something." Peter said, "Silver and gold have I none; but such as I have give I thee." No apology for his gift, or comment thereon made he, no repining for lack of silver and gold. How different from us of the present day! Daily, almost hourly, it is said, "If I had the money I would do thus and so." Did the thought ever come that that remark was a reflection upon the wisdom of the One? If it were wise for you to have gold or silver, it would be in your possession. "Your Heavenly Father knoweth ye have need of these things before ye ask him." Why then ask? Will your petition sway Wisdom? Why not do honestly, faithfully, what lies to your hand, not fretting regarding the consequences? and the reward of right doing will be yours. Had Peter and John waited till they were in possession of money before making their gift to the lame man, would the result have been handed down to this day and generation? Would the bestowal of a few pennies have been in any way comparable to the priceless gift of Peter? The suppliant was a beggar from birth, but Peter made of him a man when he electrified him with the command, "In the name of Jesus Christ of Nazareth rise up and walk."

A CREATING and informing spirit which is with us, and not of us, is recognized everywhere in real and in storied life. It is the muse of Homer; it is the Daimon of Socrates; it is the inspiration of the seer; it shaped the forms that filled the soul of Michael Angelo when he saw the figure of the great Lawgiver in the yet unhewn marble, and the dome of the world's yet unbuilt basilica against the blank horizon; it comes to the least of us, as a voice that will be heard.—*Holmes*.

'TIS CERTAIN.

He whose highest, holiest quest
 Would make of Truth his lasting guest,
 Will never fail to grasp his prize;
 Though oft it sink, its star will rise,
 And, like a flambeau, gleam divine;
 As burning sun forever shine,
 To flash the path that leads from night,
 Illume the way to fadeless sight,
 As man attains to God.

Our eyes are holden, weak, obscured,
 By sense and shadows still allured;
 Till man in doubt and puzzled fear—
 The soul all sick, the sight all bleak—
 Forgets that, *in this longing true*,
 Lies hidden, old, yet ever new,
 Like effect wrapped with end and cause,
 The gem he seeks,—his by eternal Nature's laws;
Thus he who seeks must find.

WHERE'ER the gentle heart
 Finds courage from above,
 Where'er the heart forsook
 Warms with the breath of love,
 Where faith bids fear depart,
 City of God! thou art.
 —*Francis Palgrave.*

NEVER let us be discouraged with ourselves; it is not when we are conscious of our faults that we are the most wicked; on the contrary, we are less so. We see by a brighter light; and let us remember for our consolation, that we never perceive our sins till we begin to cure them. We must neither flatter nor be impatient with ourselves, in the correction of our faults. Despondency is not a state of humility; on the contrary, it is the vexation and despair of a cowardly pride; nothing is worse. Whether we stumble or whether we fall, we must only think of rising again and going on in our course. Our faults may be useful to us, if they cure us of a vain confidence in ourselves, and do not deprive us of our humble and salutary confidence in God. He never makes us feel our weakness, but that we may be led to seek strength from him. What is involuntary should not trouble us; but the great thing is, never to act against the light within us, and to desire to follow where God would lead us.
 —*Fénelon.*

"POINT out the better way; show how valuable and strong it is to walk in this way; give light and cheer and hope, recount the good things done, the progress made, the joy of victory, rather than the dismal howl of defeat."

THOUGHT and the struggle after Truth are the best joys of the best men. To follow out the lines of speculation and revelation until they lead us near the heart of things, which yet we know we can never perfectly reach; to make some few steps forward on the journey which stretches out before us, endlessly tempting and interesting, into eternity; to add each day some new stone to the structure whose lines already, as they leave the earth, prophesy an infinite height for the far top-stone,—he has not lived who has not felt this pleasure. He is not really living, however full he may be of warmth of feeling and of energy in action, who does not in some degree know what it is to crave ideas and knowledge, to seek for truth, and to delight in finding it.—*Phillips Brooks.*

IF we are poor because we stand true to life and duty, we are poor only as the sower is poor,—because he has to cast his wheat into the furrow, and then wait for the sheaves of harvest. If our life is as God will, yet is bare, it is only as the granary is bare in June; that very bareness is the prophecy of plenty. Here or there in the full time comes the full blessing,—the flower flashing out glory, the fields laughing with plenty.—*Robert Collyer.*

IT is no proof of a man's understanding to be able to confirm what he pleases; but to be able to discern that what is true is true, and that what is false is false,—this is the mark and character of intelligence.—*Swedenborg.*

IF two angels were sent from heaven to execute a divine command, one to conduct an empire and another to sweep a street in it, they would feel no inclination to change employments.—*John Newton.*

IT is true that genius takes its rise out of the mountains of rectitude; that all beauty and power which men covet are somehow born out of that Alpine district.—*R. W. Emerson.*

EVERY now and then a man's mind is stretched by a new idea or sensation, and never shrinks back to its former dimensions.—*Holmes.*

WHAT shall we do that we might work the works of God?—*John 6:28.*

INTERNATIONAL BIBLE LESSONS.

ANNIE RIX MILITZ.

February 4.

Beginning of the Hebrew Nation.— Gen. 12: 1-9.

GOLDEN TEXT: I will bless thee and make thy name great; and thou shalt be a blessing.— Gen. 12: 2.

It is very important to a man what he believes in, for his whole world is made up of persons, things, and events that correspond to the thoughts of his mind.

Scriptures, in their true sense, are always an account of the development and progression of spiritual states of mind and their accessories. So in this story of Abram being called from his old country into *the land which I will shew thee*, there is an exposition of the beginning of the generations (the generatings) of spiritual ideas, the "children of Israel."

That form of belief called "Obedient Faith" is Abram, and the sage who recorded this historical parable of Abram's life did so in order to bring to man's mind the realization of the generating and blessing power of Obedient Faith. Abram is the faith in us which is to be the source of all our spiritual manifestations up to the Highest, represented by Jesus Christ, who is the lineal descendant of Abraham.

The Lord said unto Abram—the Truth says—*Get thee out of thy country and from thy kindred, and from thy father's house; "he that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of [able to receive] me"*—Matt. 10: 37; because old and limited beliefs and loves must be abolished that the true may be revealed. This is the office of the Word of Denial. When the mind has been believing in evil, the first office of the Truth, in preparing it for the kingdom of peace and wisdom, is to direct it out of its old delusions. The country that Abram had been in was Chaldea, given over to the worship of false gods,—disease, fear, foolishness, money, lust, and pride. Worship is manifested either by fear or love. If one either fears or loves a thing, he worships it; and what a man worships, that he becomes. St. Augustine says, "What a man worships, that he becomes. If he worships *earth*, he becomes earth; if he worships God—what shall I say?—*he becomes God.*" Fear-worship is the false worship; yet if a man

concentrates all his fears into one, so that he fears nothing but God, he draws near to the true worship. But "perfect love casteth out all fear," so true worship is to love God.

I will bless them that bless thee, and curse him that curseth thee. Whoever identifies his interests with God comes under the law of God, and whatever is done to him is done to God. That is the reason why it is wise to entertain everybody as though he were a god, and never speak ill against anyone, "lest haply ye be found even to fight against God."—Acts 5: 29.

Men have said that poverty was the curse of the race, and "drink" and sin and pain and disease. Here is the promise that if any of these things attempt to curse the Abram-mind, they themselves shall be cursed; that is, poverty, intemperance, sin, pain, and disease shall not have any real place or power in the lives of the faithful.

Abram was seventy and five years old when he departed out of Haran. Age makes no difference with entering into the spiritual life. Our faith may seem to be very old, and hitherto to have been without working power; yet at any moment it may receive the divine word, "Go forward."

They went forth into the land of Canaan. Canaan was the son of Ham, one of the three sons of Noah,—Shem, Ham, and Japhet. These three sons represent, respectively, man spiritual, sensual, and intellectual. Ham, the sensual nature, through perversion was under bondage and limitation. For the redemption and emancipation of the Canaanites, the senses, the spiritual nature must go into their land and possess it. Abram was the descendant of Shem, the spiritual man.

The senses have their place in the divine man; but instead of ruling the man, they must first serve his spiritual nature, as it is written, "Blessed be the Lord God of Shem; and Canaan shall be his servant."—Gen. 9: 26. Then it shall follow that his lord will say unto them, "Well done, good and faithful servants: . . . enter into the joy of your lord" (Matt. 25: 21); and the servant shall be as his lord.—Matt. 10: 25.

Every sense faculty must be lifted up, redeemed, and put into the service of God. The desires of the flesh are not to be killed; that is the old way, while under the law of Moses, or the Karmic law. The Christ way is not to kill

anything, but to redeem all. "The Son of man is not come to destroy men's lives, but to save them." Every desire should be consecrated to God; and to free all desire from condemnation, again and again give it to God with these words: "My desire is for God alone. It is pure, unselfish, and spiritual. Holy, holy, holy! Holy, holy, holy! Holy, holy, holy!" This will bring the true satisfaction and open the consciousness to the real senses, which are the counterpart of the material.

Thus Abram *builted an altar unto the Lord, and he appeared unto him.*

February 11.

God's Covenant with Abram.—Gen. 17:1-9.

GOLDEN TEXT: He believed in the Lord, and he counted it to him for righteousness.—Gen. 15:6.

This lesson is about Abram's covenant with *Almighty Prosperity.*

The Lord appeared unto Abram and said, I am the Almighty God. The God of Abraham, Isaac, and Jacob was the providing God, called Jehovah-jireh in Genesis 22:14, the Almighty that feeds (Gen. 48:15) and prospers and increases and brings success.—Gen. 49:24, 25. Moses had another idea of God, and David another. The God of Moses and Aaron was the God that sets free, that guides and wills and establishes. The God of David and Solomon was the Lord of Hosts that fights for you, defends, protects, and succors from danger. Yet all these sages knew these to be *one and the same God.* That is the reason why the Hebrews are said to have the true God, and "salvation is of the Jews."—John 4:22. Though having many names for their God, yet they never fell into the error, concerning their own religion, of having more gods than one.

Walk before me and be thou perfect. The word translated "before," in Hebrew signifies "face," or "countenance." To walk in the face of the Lord is to be perfectly fearless of God, as though he were your very best friend; it is to be the face of God, representing his bounty and free giving, his love and forgiveness, here on earth.

Be ye perfect. Be yourself, as God made you. The imperfect never becomes perfect. It simply dissolves like mist, and reveals the perfection, as the landscape is revealed when the sun rolls the fog away.

I will make my covenant between me and thee.

When one will not acknowledge anything or anyone as the source of his prosperity, but God, then he walks with God as Abram did, and is prospered. He was true in not giving mammon, the king of Sodom, credit for his riches (Gen. 14:22, 23, 24), and his descendants were given the secret of riches from the mount of Horeb. Read carefully and ponder in your heart, you that would know the God of Abram, Almighty Prosperity, the verses of Deuteronomy 8, beginning with the tenth and closing with—"Thou shalt remember the Lord thy God: for he it is that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day."

Here we are warned not to say, "My power and the might of my hand hath gotten me this wealth;" for it would be a mistake to ascribe power to the carnal—or mortal—man in any way. Give all honor to God, and all responsibility, and "the ways and means" will come forward; for "they that wait on the Lord shall lack for no good thing."

Neither shall thy name any more be called Abram, but thy name shall be called Abraham. Abram signifies "exalted father," while Abraham means "father of a multitude." Abram was only a father in *theory*, not in practice, as he had yet no child. Thus Abram represents a faith that is without fruits, while Abraham, who became a father in reality as well as in theory, is the faith that brings forth the mighty works.

Abram is changed to Abraham, and Sarai to Sarah, by the addition of the letter "h," which is the principal letter in the name Jehovah, being the breath of the Almighty, by which he creates. In this act of naming Abraham the Lord again breathes into man the breath of life, as was done in another previous step of initiation, called Adam.

February 18.

God's Judgment on Sodom.—Gen. 18:22, 23.

GOLDEN TEXT: Shall not the Judge of all the earth do right?—Gen. 18:25. I came not to judge the world, but to save the world.—John 12:47.

In this lesson we have the old method of prayer, by which a man approaches God in fear and trembling. "Behold now I have taken upon me to speak unto the Lord, who am but dust and ashes" (verse 27); and he reasons with God and pleads, as though God were un-

willing to do what he really loves and rejoices to do.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow."—Isa. 1:18. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. 33:11. When one considers himself mortal and sinful, "a worm of the dust," then he asks as Abraham did, and limits himself and the divine goodness. It is the result of belief in the law of good and evil and their effects, reward and punishment. One who is thinking of the sins of man, and how he ought to be punished for them, limits himself in his prayers and in the power of his good words. But he who knows that all good and evil, reward and punishment, are upon the plane of delusion will take the stand that one delusion is just as easy to disappear as another, and there is no difference except to the belief of the one who prays.

Sodom is that extreme state of evil that the world calls unpardonable and without forgiveness, without help or healing, incurable. The god of wrath and vengeance (which is the shadow of the true God, Love) called Satan, the adversary, is about to close up the account, and there is no way out through *merit* at all.

Then Abraham commences to plead. This is the argumentative form of Christian Science, and each prayer is a treatment. Abraham feels that he is going right against the law of righteousness, and against the old idea of justice; nevertheless he keeps on until his own fears stop his praying, and "*the Lord went his way.*"

The prayer of him who does not consider the mortal body himself, or the carnal mind as his real thinking, but who knows himself one with God and able to speak face to face with God, is not a doubtful or pleading prayer, but a communion of confidence and thanksgiving, knowing that only to speak the request is to have it granted. Jesus Christ does not need to argue with the Lord or with himself. He simply knows the sin is a delusion, and the effects of sin a delusion, and both can disappear when the breath of the Spirit blows upon them (Is. 40:7).

The Spirit breathes where it wills (Sawyer's translation of "The wind bloweth where it list-

eth"—John 3:8), and it bestows its healing and purity and knowledge upon "publicans and harlots" just as readily as upon the righteous. The presence of God has often been compared to the air we breathe, because of its impartiality and its freedom. Anyone can breathe it who will but exercise his breathing power; anyone can enter into the joy and happiness of God, who will but comply with the Divine Will, which is simply to love the great and holy Self, God in the Highest, with all your heart, mind, soul, and strength. Great love is great trust. God is willing to do whatever you wish. Do you fear some evil consequence might result from the fulfillment of your desire? Cannot God take care of that? Immediately, when a doubt as to the lawfulness of your wish comes into your mind, give it over into the almighty power of God to take care of, and then the real character, the righteousness and spirituality of your desire, will manifest. Trust all to God, and fear not.

February 25.

Trial of Abraham's Faith.—Gen. 22:1-13.

GOLDEN TEXT: By faith Abraham, when he was tried, offered up Isaac.—Heb. 11:17.

After these things. Abraham had been sojourning "in the Philistines' land many days," a people who represent thoughts that wander away from God. Abraham is true, and now comes the *question* from the Divine Self, Do you give all for me? Is there nothing that you are holding back? This that is called temptation is but examination, and as a good teacher examines his excellent pupil in order to bring out the hidden treasures in the boy's mind, so does God question Abraham, that this faithful one may prove his supreme faith. Let us see every fresh temptation as a new opportunity to prove our loyalty to principle. To every doubt, every question, let us have but one answer, whose character shall be faith in supreme Good.

The spiritual Isaac is the great means by which the faithful are to realize the kingdom of heaven here on earth. There is the real Isaac, and there is our belief about our Isaac. The material Isaac represents our belief about the means or method by which we are to manifest our highest ideal and realize supreme happiness. It is our belief that we are called upon to sacrifice (the ram caught in a thicket); but

it seems as though our belief about the means through which our happiness is coming, and the reality, are as close together as body and soul, and to sacrifice one will sacrifice the other. But God shows us differently. *In the mount of the Lord it shall be seen* (verse 14).

Have you ever said, "I can never give that up," "I can never give my church up," "I can never give up my creed," "I can never give up that idea—it is my very life," and so on? Then you have an Isaac through which you are expecting all your happiness to come. Yet you can give it up easily and freely, at the word of the most high God.

Madam Guyon was asked by God to give up her ecstasies and communions with Jesus Christ. She gave them up. Did she lose anything? Did Abraham lose Isaac? The great secret of the Almighty is here revealed,—the giving up that gains all.

The Divine Self reveals to man the reality of the spirit of everything and the unreality of its form and materiality. Then comes the direction to drop the form, or the letter, no matter what the consequence may be. Anything that *can* be dropped, or cast away or discarded, never was reality, and as soon as the divine direction comes for the act, let it be done. Are you afraid of losing your trust in God? Do you fear to lose your *idea* about God? Let the Divine in you speak and say, "Let go." Then will you realize that what you can lose, you never really had, and what you really have, you can never lose.

Sometimes our Isaac is a certain love, ambition, or aspiration, that is called lawful and just, grand, righteous, and exalting. Does a pang come at the idea of it passing out of your life? Then give it up instantly to God. The work is done the instant the heart and mind relinquish their hold upon it and you are not moved at the thought of its loss.

"24. Abandoning all desires born of intentions, together with the intentions themselves, and controlling by the mind the senses and organs which tend to action in every direction,

"25. By degrees find rest in the inner self, possessed of patience; having brought the mind to rest in the true Self, think of nothing at all."—*Bhagavad Gita, chapter VI.*

Those who are not entering fully into the promises of God, have yet one thing that keeps them back. It concerns their "Isaac." Not

until Abraham had proved himself, did the word come from the Lord, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (verses 16, 17, 18).

There was a young man came running to Jesus, asking, "What shall I do that I may inherit eternal life?" He was told, first to keep all the commandments.

"Master," he replied, "all these have I observed from my youth. Then Jesus beholding him (that is, he saw him clearly and read him through and through) "loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions."—Mark 10:21, 22. It was God in Jesus speaking to the Abraham in the young man, telling him to offer up his Isaac, his great riches.

All things go to show that the young man took the great initiatory step. What must have been his surprise to find that he had really never given up anything, but in fact had increased his possessions an hundredfold by the act! For so did the Master declare it would be to them that left all for the Truth's sake.—Mark 10:30.

True giving up to God is from pure love of God; not with any expectation of return, not looking for reward, not caring about result, but just for the pure love of the True, the Right, the Holy, the Divine.

All for Thee, and Thee alone!

HE who abandons the personal search for Truth, under whatever pretext, abandons Truth.
—*Henry Drummond.*

BE strong to love, O Heart!
Love knows not wrong;
Didst thou love creatures even,
Life were not long.
Didst thou love God in heaven,
Thou wouldst be strong.

—*Aelaide Procter.*

C. S. ASSOCIATION NOTES.

Room 72, Auditorium, Dec. 26, 1893. Mrs. Hopkins, president, in the chair.

Mrs. Griswold opened the meeting with music.

Mrs. Hopkins said: "Everything looks different to different people. There is a picture downstairs, at which we are all invited to come and look. It is intended to represent the spirit at the very moment it is leaving the body. Mr. Stead thinks it is all wrong. Others think just the opposite. The author means to represent the soul struggling to free itself from its earthly environment. Mr. Stead says this is not the way the soul is freed. No two people see the same sun or moon. Anyone that can see the spiritual idea sees the true moon. When the holy Spirit came and spoke to Jesus Christ, some said 'It thunders,' some said 'An angel speaks.' Jesus Christ heard the word of God straight from the Spirit, and from that point he heard it as it is. If I am right that the soul is the Spirit and that the Spirit is God and that God never struggles to get free from anything, I must ignore the picture. Soul is God, and God never struggles to be free, but is always happy, always free. If I see God as free and immortal, I shall realize freedom and immortality, for I am my own idea of God.

"I was lately reading a little book which told how a certain Brahman monk used always to get whatever he prayed for. It made no difference what he prayed for, he always got what he wished. It makes no difference how we pray or how we believe, the Good is just the same, and in its omnipotence is just as ready to give all things. 'If ye abide in me and my words abide in you, ye shall ask what ye will.' I am glad I do not have to have faith; I only have to ask and take. The monk told the divine Presence what to do, and it was done. A woman in England told me that unless the Son of God had suffered and agonized on the cross, she could not have loved him. I would have a God who is free from suffering, free from all bondage. The monk's God could do all and have all. This woman's God couldn't do anything or have anything but suffering. This woman once lived in a shabby old house with but a feather bed, three or four chairs, and a few tin dishes. The queen issued a tax which

must be paid if it took the last cent and the last possession. This woman's tax was twenty-five dollars, and she had nothing with which to pay it. She begged and cried to her God, but as her God could only suffer, she received no help. She finally wrote to the queen personally. She told her story to the queen, and said: 'What would you do if you were in my place?' The next day she received from the hands of the queen's retainer a check for just twenty-five dollars, with her majesty's note which said, 'Her Majesty hopes this will meet the case.'

"In my prayer to the divine Being I have often thought of this poor woman who told her story just as it was, and on several occasions I have addressed myself to the divine Presence just as she did. I have said, 'What would you do in my place?' It makes no difference to the divine Being of what I speak or how I speak. He cannot be cajoled into thinking that I am sick or poor. You cannot, by telling the Almighty how poor or how sick or ignorant you are, make him think you are poor or sick or ignorant. You cannot make Omnipotence think you are in the condition you think you are in, by telling him. The Almighty always supplies us with just what we expect him to furnish. 'His Majesty hopes this will meet the case.' The woman expected small things, and got just what she expected. I thank this woman for teaching me how to ask. I will tell my King and Queen just what I want. The monk said, 'Don't be mean with your asking.' I thank the monk for teaching me this. The queen made the woman's case her case, so Omnipotence shall make my case his case. I shall state all my case, and my Queen shall make all my case her case."

Mrs. Anderson said: "I am always glad to speak in the service of this Queen and King. I know that every request, every emergency, is met when we give everything we have and are to this Queen, this King. There is no need of cringing before this Presence. We who have followed the Christ teaching have received much in its following. We are free indeed. This freedom is the freedom of the Christ life. Every bondage is laid aside, all hardness is taken away from us. The Christmas bells ring in our life. It is the freedom of love. It is the love that 'abideth.' It is not an abstract love. It is concrete. It walks

with us at all times. It brings all joy, all peace. Is it not a glorious freedom which gives us the power to look into every phase of life and see peace? Peace to you!"

After speaking by others, Mrs. Gooding gave the association a mental treatment, and Mrs. Randall sang "Just beyond the Rifted Cloud."

Mrs. Hopkins said that the money which was given at the association should go into the treasury instead of going to pay the rent of the room, as had been the custom. She also promised to speak about joining the association at the next meeting.

The word "God makes my case his case," was held in the silence, and after other music the association was adjourned, to meet the last Tuesday in January, at Room 72, Auditorium.

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

Life, a new weekly journal devoted to the promulgation of the higher principles of Mental Science, including Christian Metaphysics, the interpretation of Scripture, and healing.

On the 4th day of April next I will begin the publication of the above-named paper at Kansas City, Mo. It will be a folio in size and form, and filled with the product of the best thought of this progressive age.

The price will be \$1 per year, or five cents a copy, the subscription price payable on receipt of the first number, and yearly in advance thereafter.

A portion of its columns will be devoted to healing thoughts, and to the exposition of the International Bible Lessons.

A limited space will be set apart for appropriate advertisements.

I want your name. Send it in early, so I will know how many copies to print the first issue.

Send me the addresses of all the progressive thinkers you know.

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Address A. P. BARTON, Editor and Publisher, 501, 502 Nelson Blk, Kansas City, Mo.

Not until we know all that God knows can we estimate to the full the power and the sacredness of some one life, which may seem the humblest in the world.—*John Ruskin.*

"The Cup Bearer" is the young people's library, by Helen Van-Anderson. Price \$1.20.

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.'"

Remember that the above offer of "Amore" for seventy-five cents will only last while these extra twenty-five copies last; so if *you* want one at the reduced price, send for it immediately.

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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.

NOTICES.

I WILL begin another class in Spiritual Science, or Divine Healing, the first Tuesday in March, at 3 P. M. Full course of twelve lessons for ten dollars. There are more people healed in my classes by listening to instruction for self-healing than with silent treatments. Come, and bring your invalid friends. *They can get well.* I can also accommodate a few persons in my home with rooms and board.

Lovingly, MRS. E. MARION.

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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 February are the 1st and 15th.

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.

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

THERE IS NO INCURABLE DISEASE! If you are sick, and earnestly desire to get well, I tell you **YOU CAN BE CURED.** Write to me, giving leading symptoms, name, sex, and age, and I will put you on the right road to recovery without medicine. Write address plainly, and inclose stamp for reply. Address J. R. Backus, 119 South 13½ St., Terre Haute, Ind.

Extracts from Letters.

MY DEAR MRS. HARLEY:—I feel so thankful for Mrs. Yarnall's beautiful book, "Practical Healing for Mind and Body." I want, through our precious "Bluebird," to beg everyone to read it. With love,
VIRGINIA DICKENS, Paris, Tex.

I WISH to tell the readers of UNIVERSAL TRUTH how speedily my little daughter of thirteen years was cured by the spoken word of Truth. She was taken suddenly ill, and suffered excruciating pain in her stomach and bowels. She grew steadily worse for two weeks; at the end of that time our attending physician pronounced her case to be one of typhoid fever. Her temperature was 104, and he told us we need look for no improvement in her for six weeks. We immediately telegraphed for Miss A. Haste, 2138 Michigan Avenue, Chicago. She arrived at 7 P. M., and by 9 P. M. my child's fever was subdued and she was sleeping soundly (the first sleep she had had for three days and nights); and she slept all night. The next day she was up and dressed. Miss Haste remained with us until the following morning, when she left my little daughter a well girl.

MRS. CARRIE PORTER, Valparaiso, Ind.

WE have received a great deal of inspiration from "The Story of Teddy." I am recommending it to all my friends as just *the* book for mothers, and I am going to put a cover on mine, and send it to school for the teacher to read to the scholars.
A MOTHER.

I AM now reading "Practical Healing for Mind and Body," by Mrs. Jane W. Yarnall. Surely it is a feast of fat things for those that enter into the spirit of it. It is so convincing! There cannot be anything added to it nor taken from it.
MRS. E.

I AM so glad "Teddy" is to come to us in book form! We will give him a hearty welcome. He has already helped my little six-year-old boy very much; but we need it altogether, for I lend my UNIVERSAL TRUTH so much, that we do not always have at home the part of the story the children want.
MRS. S.

"The Right Knock" gave me more insight into the truth than all my other reading. It seemed to be the right handle for me to grow by, and I only wish I were able to send for more copies, as I would like to have all my friends read it. It prepares the way for them to enjoy all the other books.
L.

I HAVE never found a book that has done me the good that "Drops of Gold" has. I learn a motto each day, and repeat it, whether in the house, on the street, or about my work. It seems hard at times to treat oneself; but those mottoes you can say no matter how you feel, and soon get yourself in a harmonious condition of mind.
A.

Dear readers of UNIVERSAL TRUTH:—I would ask you all to send for the new book, "Out of Law into Gospel; or, God in Man," by Sarah Elizabeth Griswold. Surely this book was written by the Spirit, and will help to unfold the spiritual self, healing all who read it by

bringing them face to face with their true self, where shine spiritual riches now unknown. It solves every problem of the mind, answering every question before it is asked. It is just what you need. *Send for it at once.*

Yours in Love and Truth, MRS. E. MARION.

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"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.

This book is compiled by Paul Miltz. 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.

ANOTHER says: "I find 'Practical Healing for Mind and Body' the greatest help in the everyday trials of life. I never open the book, no matter where nor on what page, that I do not find something that fits my case exactly at the time, and helps me through the trials of the day."

I HAVE read "Out of Law into Gospel, or God in Man," and am strongly impressed with its divine mission. It is the most loving, as well as the most reasonable, interpretation of the new light breaking upon us, I have ever read. It has healing in every line.

LISETTE TURNER.

I WOULD advise everyone to read the new book, "Out of Law into Gospel"; for in my opinion there has not been written a more satisfactory explanation of the healing and quickening Life Principle.
MRS. DAVIES.

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

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