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### My Words shall not pass Away.

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#### THE RESURRECTION.

#### GERTRUDE L. CAMPBELL.

"Knowing that Christ, being raised from the dead,

dieth no more; death hath no more dominion over him." "If ye, then, be risen with Christ, seek those things which are above."

Nature is now telling us of the resurrection; and while glad voices of men, the world over, are singing "Christ is risen indeed!" Mother Earth whispers softly to her children, close held in her arms for their winter lullaby, "Awake, thou that sleepest!" Make the world beautiful, for now is the glad resurrection time!" And the grass and flowers and trees hear the music of living, which is only the voice of Life omnipresent, and spring into beauty, and the new is the old, and the old is the ever-repeated new.

Some one has written, "The cleansing of the Spirit is the resurrection of the body," and a noted traveler in Palestine says, "The presence of Jesus will make a Bethany of every place."

Oh, Nain, Capernaum, Bethany, Jerusalem! speak to us *now* of the mightiest facts that history ever recorded, and which your walls heard, your skies saw! Truly the greatest, for "the last enemy to be destroyed is death." And Nain says, "I was so busy in my everyday work, that I scarcely noticed the small following of that bier; but my walls heard a mother's sobs, for 'he was an only son, and she a widow.'

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"It was on the hilly slope outside the gates they met Him, the One whose presence was majestic, as though He saw the Unseen face to face. And when He spoke the word 'Arise!' naught could withstand Him, and the mother clasped once more a living son."

Capernaum speaks. Listen! "I am the 'city of consolation.' I was called 'His own city,' and it was on the shore of my moon-kissed sea that the Master stood, each word, as He spoke, falling as a benediction on the very air, when a great one of earth, whose sorrow all the gold and purple of royalty could not comfort, came and humbly touched His robe.

"The Master went with him, and the power of the All was in and with His word, and once more a still form spoke and walked; and a tear-filled home smiled at the little daughter's presence. Am I not truly 'city of consolation'?"

"And I," little Bethany tells us, "heard more than my sister towns of His footsteps, as He came over the hills at night to enjoy my quiet-

ness. I knew the companionship of friends. I held that tomb, and its great stone. I felt the sisters' sorrow, and saw the tears trickling down a face that was saddened only for others' troubles; and then I saw the might of the Divine overshadow the mortal, with that which is beyond faith, that knowledge which brings power, which spoke in the words, 'Father, I know that thou hearest me always.' And clasping the All of the Infinite, it said: 'Lazarus, come forth!' Death was a dream; life the reality. Am I not well named both 'House of misery' and 'House of grace'? for often, by knowing the *misery* of mortal error, is man ready to take hold of the grace of the Good."

And Jerusalem, the city of the great King, speaks to us, and says: "It was among my people He taught, over me He wept. My borders held the 'new tomb'; my sods quivered with the footsteps of the angel who 'rolled the stone away.' My airs held the joy-cry of those who *first* realized—'He is not here; He is risen!' I first knew the 'Jesus Christ resurrection.' Am I not truly 'a city founded in peace'? for 'As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem.'"

"The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulcher." "That other Mary" came also.

There is something remarkable in this visit of the Marys to the tomb, in that it is typical, and has a lesson for us. Indeed, it is that which is taking place in each one of us now.

The Mary is a type of that spiritual perception which in its different stages sees and touches the Jesus Christ. There are four Marys,—the Mary of Conception, the Mary of Sorrow, the Mary of Preservation, and the Mary of Realization.

Did you never wonder why Mary the mother did not come with the other Marys to the grave? She is the Mary of Conception. She has conceived the true nature of the Jesus.

To her the Christ is born. She does not need to hear the angel's question, "*Why* seek ye the living among the dead?" She already knows "He is risen."

There is that thought in the world—in uswhich reaches toward the Jesus for comfort. It is the Mary of Sorrow. Of course she comes "when it is yet dark." Sorrow is always dark. Tears are always cloudy. She stands weeping, and mourns, "They have taken away my Lord, and I know not where they have laid him."

Then, in the world—in us—is that tendency to hold fast our old religious beliefs. Why, the world is full of people whose lives would be made a continual song of joy by the truth of Divine Science were it not for the fear that they *might lose* some pet dogma. They ask, "Will this faith you teach interfere with my church, or my ideas of God and Christ and Heaven?" They cling to the old and fear the new. This thought is the Mary of Preservation. "They had brought sweet spices, that they might come and anoint Him."

A higher type is that of the Mary who recognized the *voice* of Jesus, even though, in the dim light, he *appeared* to be a gardener. "She turned herself and saith unto Him, Master!" She "held Him by the feet and worshiped Him." To her, Jesus said "Touch me not,"—or, more correctly translated, "Be not clinging to me,"—"for I am not yet ascended to my Father."

This is the Mary of Realization. When this degree of spiritual perception first recognizes the Jesus Christ teaching, it embraces it gladly, tenderly; and that its realization may be more perfect, the Christ speaks and says, "Child, be not clinging to me, as though I were only a person of the far-away past. By thus holding me you prevent my ascending in your consciousness to my rightful place, to oneness with my Father and your Father, my God and your God. Unclasp your hold of me as personality, that you may know me as the impersonal Christ within."

Beloved, the resurrection is not only a fact of the *past*; it is a living truth of the *now*. The "new tomb" *was* made, not only on the Judean hillside, but *is* made here, day by day, for us.

To know the Christ resurrection, we must know the Jesus death. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

"But," some one says, "how can that be? Are not death and life opposites? How can we be planted both in death and in life? Is that not a contradiction?"

Not at all. All the death there is, is a putting away of a false sense of living. It is that to which Paul refers when he says, "I die daily." It is only a mortal belief that dies. That which lives at all, must live forever. In Rotherham's translation, it is put in this way: "We have come to be of joint growth in the likeness of his death; certainly we shall be in that of his resurrection also. Of this taking note, that our old man was jointly crucified, in order that the body of sin might be made powerless." Clip the top of your little plant, and see how it puts forth new shoots; so does nature tell us that growth is by dropping the old, taking on the new.

Have you dropped the belief of life and intelligence in matter? That is a part of the Jesus death. "The flesh profiteth nothing." Have you put away the bondage to race belief and heredity? That is a part of the Jesus death. "Call no man your father." Have you given up the idea that you are dependent upon material things, money, friends, circumstances, for happiness? That, too, is a part of the Jesus death. "Deny thyself" (mortal sense).

Have you taken into your consciousness the word of truth? Do you speak true words, sing true words, live true words? That is a part of the Christ resurrection. "The words I speak unto you, they are spirit and they are life." Do you breathe in daily the love of your Father-Mother God? Do you breathe out, daily, love manifest to your neighbor? That is a part of the Christ resurrection. "One is your Father, even God, and all ye are brethren." Do you know, with a joyful knowledge, that "Good is all"? that God is your health and strength, your support and defense? That knowledge is the Christ resurrection. "Let not your heart be troubled.... In my Father's house are many mansions.... Your joy no man taketh from you."

This is the *first* resurrection, the manifested power of the Christ within. "Blessed is he that hath part in the first resurrection."

There is an old legend that teaches very sweetly of the *life power* of the Christ within. It is told of the origin of the iris, or flower-deluce, which if not always beloved, would be made so by Longfellow's "Beautiful lily, growing by still rivers!" Once there lived an old monk, who, though so unselfish and holy in his daily life, had so poor a memory that he could not learn his prayers. His brother monks ridiculed him, because he could remember only the "Ave Marie"; but he did not care, and lived on his happy, simple life, with that one prayer ever on his lips.

What matter if he could not repeat the *word* of "the kingdom," when his holy living manifested its *power?* And when, one day, he went away, his brothers made a grave in the convent inclosure, wherein to lay his cast-off garment. And lo! the very next morning they looked and saw the new grave covered with iris blossoms; and on each purple sepal, in gold letters, shone the words, "Ave Marie." Filled with curiosity at what they called a miracle, they removed the earth from their brother's grave, and found that the roots, with their little clinging tendrils, rested upon his lips.

Are there blossoms of hope and faith and peace blooming in human consciousness, whose roots can be traced to our words? Are our lips moved by the living, loving, holy Christ within? That too is the Christ resurrection.

Do you know that "the gift of God is eternal life"? that God—Spirit—is all, and in Spirit you live? that to you there can be no death ever, ever? Then, in your consciousness you have made the "new tomb." It is not a grave, damp and sad with old beliefs and tears, but a new room, hewn in the solid rock of understanding, and holding, not death, but a springing forth of glad new life; and the Christ within you, being raised from among the dead beliefs of error, "dieth no more. Death hath no more dominion over him."

#### RESURRECTION DAY.

HANNAH MORE KOHAUS. O resurrection morn, The weary world is shorn Today of all its gloom! For truth has rolled away The stone from fear's array, And empty is the tomb.

Now is death's problem solved, The day of days evolved Out of its fleshly guise; The Son of Righteousness Hath rent his earthly dress, That Christ might thus arise.

No longer can the walls That dreamily enthrall Man's glory, hide from sight;

For One with Godlike mien (Back of the prism seen) Hath pierced them through with light.

Yet through the shadowy deep, Up Calvary's rocky steep His soul hath surely trod; For dead and buried he From sense of self must be Who knows his Father—God.

O day of days complete, Odorous with victories sweet, And crowned with tender grace! The diadem of thorns Majestically adorns The well-run, patient race.

O Christ, the perfect Whole, Thou resurrected soul, The glorious conquest done! Thou Truth, and Life, and Way To immortality With God, th' eternal One!

#### HEALING PARAGRAPHS.

#### FANNY M. HARLEY.

It is very noticeable that ideas and beliefs are either epidemic or else that Omnipotence is at work rooting out the same errors in every place at once. Sometimes almost every letter which comes to me will ask the same question, —either to have some doctrinal point explained, some Scripture passage expounded, or some one physical ailment treated. The call just at present seems to come from all quarters of the globe as to how shall constipation be treated.

Now there is never any telling just how error thoughts are going to show forth, for error is at all times unreliable. If we want something which we can *depend* upon, we must get the Truth and never let it depart from our consciousness.

It is very certain that no one who is constipated is a conscious possessor of absolute Truth. I have noticed in both myself and in my work for others that this ailment has passed away with the denial of certain errors; therefore I think one of them is quite sure to fit your case.

Any astringent thought could produce constipation. By an astringent thought I mean a thought that contracts or checks.

A little child might be in a perfectly normal and healthy condition, happy and contented in its play. A sudden scolding, or a hasty, unmerited rebuke coming to it unexpectedly would stop its happy little flow of loving thoughts; would, as it were, dry right up its wellspring of love. The next day and for many days after, it might suffer from constipation. This could also apply in the case of adults.

For a mentality to be in a healthy condition its thoughts must be going *out* in love and faith and rejoicing. The body and its functions respond to and picture forth the thoughts. If the mental condition is happy and harmonious, the bodily functions are harmoniously performed.

Selfishness, from which springs fear, is the

root of most of the ills that flesh is heir to. Love and selfishness can no more be mixed than can oil and water. Look within; are you all the time thinking about yourself, *your* loves, the things that you are afraid will happen, the things that you want and long for, your own comforts and pleasures? Are all of your thoughts and plans and ambitions and aspirations for "me" and "mine"? Where is *outgoing* love and blessing to be found in such a mentality? Everything is being kept in, absorbed, dried up. As is the mind, so is the body. As is the within or the invisible, so is the outer or the visible, *always*. Astringent thoughts act as an astringent on the secretions of the body.

Intolerance is a naughty error, and makes many a chronic case of constipation. The intolerant disposition does not practice the "love that thinketh no evil" or "that suffereth long and is kind." No, indeed; intolerance says, "Here is the way that I have marked out; now do you walk in it." Intolerance says, "You are wrong, for my opinion is so and so;" "I do not agree with you at all;" "I have no patience with such doings," etc. Intolerance (which is another name for a selfish, overbearing disposition) has made many unhappy homes and many sad hearts. Intolerance in parents has warped the disposition of many a sunny-hearted child, and turned its God of Love into a god of hate.

Many a boy who has had a longing or desire for a certain vocation and a consciousness of talent and ability to perfect himself in this work of his heart's choice has been utterly ruined by an intolerant parent who has chosen another work for the boy, for which he had no longing and perhaps an aversion, and *insisted* upon his doing the same.

The more authority one has the greater should be, and will be in the Truth, his loving tolerance. Very few people have yet become well enough developed spiritually for it to be safe for them to have too much power.

We must never allow ourselves to affirm

power unless we have the motive distinctly before us that it is power to do the will of God only that we want. When we say, "I will be what I will be," we must remember that it is not the carnal will that we are seeking to strengthen and develop, but that we are "willing" to do the will of God. "I will be patient and kind," "I will be loving and gentle," "I will be charitable and true," "I will know the Truth and do it," "I will love the Lord my God with all my heart, soul, mind, and strength," are all good "I wills" to practice. When you have made your human will want to do only the things that the divine will wants to do, then you can truthfully say, "I and my Father are one."

Obstinacy is a mischievous error and likely to cause the most cases of constipation. Because you always have done a thing so and so, is that any reason why you should always keep on doing it in that way when a decidedly better way is shown you? Because you always have believed so and so, is that any reason why you are to continue to believe that way after you have been positively shown that you were believing what was not true and the truth of the matter is pointed out to you?

Let go. Give up. Open your mentality and let the error thoughts go out and the truth come in. Oh, my friends, give up your errors, let go of your prejudices, drop your false beliefs, overcome your ignorance, and be in consciousness what in your true being you are, the exact image and likeness of God!

Sometimes people say, "I am willing to do anything to be cured;" but perhaps in five minutes' time they will prove to themselves as well as their healer that they are not willing to give up their selfishness or their prejudices and false notions. Whoever is not both willing and glad to give up his errors and to be washed clean of his most secret sins is not willing to pay the price of admission into the kingdom of heaven, and does not *really* want to be healed; for we

are bought with a price. None can enter into the kingdom of heaven except the pure in heart. None can get into this kingdom except he who enters by the Christ door. Whoever tries to get in by any other way, the same is a thief and robber, and will be cast into prison. Harmony can only be attained by him who shapes his life after the Christ pattern.

Oh, how I love the Truth for what it has done for me! It is my Savior, for by the overcoming of human sense is salvation attained from sin and every bondage.

I was created and made to demonstrate God. The motive of my soul is to cooperate with my Creator and make Him manifest here on earth. I want to be conscious of a clean heart. I know that errors of character can all be washed away by the word of denial and the affirmation of Truth. A denial is a refusal to admit the truth of a statement. The statement is made in my body that I am constipated. I deny it! I am a spiritual being, made in the image of God. As no impediment can exist in God, no impediment can exist in me. My body is not me. My conditions of body are the effect of my thinking. Inharmonious conditions come into my body as the result of wrong thinking. My true self is in the image of God. It is an intelligent image, therefore it can think. God is Mind. God knows. I am in the image of Mind, therefore I, too, must consciously know, I gain my knowing through proving that I am what I am. As the image of God, I, in my true being, must be just like God. If it was enough for God to simply be, Man would not have been created. Perfect man, the image of God, is expressed through and manifested by mankind becoming conscious of what and who it is. My error and mistaken thoughts come through my not being entirely conscious of what I really am.

I will increase my knowing by overcoming my ignorance. I will become conscious of what I really am. I will deny away the errors that

seem to be in me, and I will affirm the truth that is in me.

I will remember that when I speak of mysel I am meaning my *true* self, and of it only will I speak. I am a spiritual being, created and made in the image and likeness of God. I was not conceived in sin and born in iniquity, but I am a pure, immaculate conception of the divine Mind.

God is Love, the one and only substance; therefore I am a loving being, and nothing else can enter into my nature. Selfishness, pride, envy, jealousy, malice, cruelty, hate, revenge, cowardice, doubt, and lust are only seemings which fade away as does mist, as I become conscious of my true being. The process of becoming conscious of what I really am is the work which is given me by the Father to do. I become conscious of my true self as a baby gains its consciousness. As I become able to receive the Truth, it is revealed to me. In the proportion that selfishness, intolerance, and obstinacy are put out of my character am I fit to receive the Truth. As that is the way loving Wisdom ordained it to be, I am satisfied to let patience have her perfect work.

When a little child has once learned that 1+1=2 he never forgets it. He remembers it always whenever this knowledge is demanded of him. No matter how quickly or slowly he may advance in higher mathematics, he always remembers its primary truth, that 1+1=2. This knowledge helps him in every way in all of his life attainments.

I am a little child. I have learned that God is Love and God is good, and that God is everywhere, and that God and I are one. I will remember this always. As I am the image of all that God is, I really am good through and through. I will use my thinking capacity to always remember what I really am, and then none of the evil things which ignorance has imagined can come near me. The ignorant and false beliefs of my parents and ancestors

clear back to the very root of my family tree cannot reflect their mistaken notions upon me. I am free from any inherited error beliefs, because I know the truth about myself.

The ignorant and false beliefs of the whole human race cannot influence me into any false beliefs. I, individually, am knowing the Truth, and it makes me strong in my thoughts and able to withstand any errors that assail me from without. The without is nothing to me. My peace and health and strength and power come from within. I know in whom I believe, and my knowledge is my power.

I deny that any false and ignorant thoughts that I ever had in the past can have any evil effect upon me now. The power of all error thoughts in both myself and others is annulled since I have awakened to a knowledge of my true being. All of the old beliefs that ever I had, have no longer any influence upon me. I am no longer cross or angry or mistaken. I am no longer sick or diseased. No inharmony shows out in my bowels or bladder or stomach or kidneys or liver. My blood is not impure. I am never nervous. My thoughts never waver from faith in the Good. I neither doubt nor fear the power and effects of true thinking.

I remember always that in my true being I am perfect, whole, and harmonious. I know that by my true thinking I will show out or manifest what in reality I am. If I manifest what in reality I am, I will be manifesting what God really is. I love to manifest God. I love to use my thinking capacity for that one purpose.

As God is not a corporeal Being, neither am I corporeal in my real being. My body is only something for me to demonstrate with. As I gain in understanding of mathematics I prove or demonstrate my new knowledge with blackboard and chalk. As I gain knowledge of my true Self I demonstrate with my body and my environments what. I am learning. I am no longer ignorant of the truth of my being. My eyes are opened and I gaze upon thee, O God, until I am permeated through and through with righteous thinking. Holy Spirit, Thy quickening power has taken possession of me and is expressed through me. Amen.

#### THE WAY OF LIFE. JAMES PORTER MILLS.

"In the way of righteousness there is life, and in the pathway thereof there is no death." This royal affirmation of life and consciousness eternal, made in the Old Testament Scripture, in the form of a denial of death, is put in this most emphatic manner with the evident intent to startlingly arrest the attention of the world lying in sin, whose death is as unavoidable as its life, and thus in the momentary halt proclaim to them the triumphant achievement which awaits those who walk only in the way of righteousness,—the true way,—who practice right thinking and clean living, who are *in the world yet not of the world*.

The church has interpreted this glorious utterance as signifying, No death, *after* death; no death of the soul; no hell after this experience in the flesh, for the righteous, thus wresting the word "death" from its legitimate meaning, in the world wherein the scene is enacted, and causing it to refer only to a condition beyond the grave.

Now death means to the people a termination of this world's experience, a closing of the "books," through the process of disease, accident, or old age. That death means everlasting suffering the "world" does not believe nor teach, so that any wise man speaking to the world, would convey the idea of experiences beyond the flesh, in the world's own legitimate language. We are wont to go to the teachings of the Nazarine and let them umpire all doubtful points both in the Scripture and other religious writings.

First, then, let us note that Jesus was living his life with, and preaching the gospel to, a present people in this world; that he taught a NOW doctrine; that he dealt with men's present problems; that he objectified his teaching by a living example through his own personality; that the kingdom of Heaven was Now within; that all that the people needed was

already within their kingdom of Heaven, and would be "added" to their consciousness through the seeking of it NOW; that he was continually warning the people against their counterfeit heaven here,—worldly levity,—and rescuing them from the now hell,—disease and anguish. So when he said, "I (the Truth) am the resurrection and the life, if a man keep my saying he shall never taste death," he referred to the world's death, the wages of its doctrine and practice,—sin.

That he actually did mean to teach the unnecessity of death here and now, is instanced by the object lessons which preceded and followed this teaching. When he called Lazarus forth and when he raised Jairus' daughter; when he said, Lazarus is not dead, and showed him sound and well to his friends, he put an end to the speculation that death might mean annihilation, or that carnality even might become extinct through the visible closing of the books, since they were both simply restored to their "earthly house" and health. In the "world," living after the world, accepting and practicing its belief in evil, there is death. Practicing what is called evil, anger, jealousy. lust, etc., brings the first stages of death,-suffering, disease. These are all delusions, and are just as unprofitable to follow as is the mirage of the desert. Since there is no Truth or God in anger, lust, or evil of any kind, the whole experience from their practice, up to and including death, is delusion, and at last objectifies as a house built upon the sand.

But in the kingdom of Heaven, in the way of righteousness, or union with God, the way of regeneration, no such enactment as death is known; for in this way is no anger, lust, or any other thing "which is of the world and not of the Father," to so culminate.

The world has its regular prescribed way of death, a geometrical progression downward toward its grave,—viz., birth in sin or evil, sinning, thinking evil thoughts, manifesting them

voluntarily or involuntarily as disease, old age unhappiness, death - closing of the scene in the world; while the righteous, or those who believe in God only, according to Old Testament teaching and Jesus Christ's sayings and object lessons, have a diametrically opposite progression upward,-e. g., the righteous man says, "One is my Father, God," and so endeavors to shake off his worldly inheritance, the lusts of the flesh belonging to generation, and seeks regeneration through change of thought and heart. So he eschews evil, the world's beliefs, and meditates only upon the Good; manifests that which he meditates upon day and night. So the beliefs of the world gradually cease to gain entrance to his heart, and so find no motive power to manifest them. Thus is the Old Testament saying objectified in him: "The righteous man holds on his way, and he that hath clean hands"-i. e., manifests his thoughts -"grows stronger" and stronger. The progression thus reads, Born with the world's legacy, belief in evil, he accepts Christ; one is his Father-God; rejects the bogus legacy, entertains only righteous thoughts, Godlike thoughts, and manifests them. His sicknesses disappear; "He healeth all thy diseases." His health, like the house, is built upon a rock; he grows stronger and stronger. How, then, can he possibly die as the world dies? When does the stronger and stronger end, and sickness, weakness, or old age, in this diametrically opposed course to the world, set in?

Should righteousness, or right thinking and doing, show forth the same signs along its path, and ultimate objectively the same as the world's wrong thinking or vain imaginations? The followers of Christ have been subjected to sickness and the world's grave, only because they have not loved the Lord their God with all their heart, mind, soul, and strength, but, believing in another power, they have involuntarily lent their hearts (or the feeling nature) to work out the vain conceptions based upon

an opposing power to Omnipotence. The disease and anguish resulting they have mistakenly attributed to God's providence, a punishment to his children which they must patiently bear—providing the doctor cannot help them out! They have said, in effect, We cannot love our enemies; we cannot be perfect as our Father,—though their "elder brother," who ever spoke the truth, told them they could and must, if they would do the WILL.

Let us now turn to the visible manifestations of his words of Life, as related in the Old and New Testaments. First, when the fiery furnace was heated seven times hot, the four Hebrews came out without the smell of fire on their garments; again, poison would not poison Paul; Moses, the righteous man and meek, who "held on his way" with eyes undimmed and natural force unabated, at the age of 120, while seeing the land of Canaan, left no trace of his body, -simply "was not"; Enoch walked with God four hundred years, and was not, for God took him; Elijah's vanishment was as in a chariot of fire, before the people: all instances of triumph over "the last enemy." No record is there of disease, old age, or death in the way of these righteous men; growing stronger and stronger, they burst in triumph their bodily limitations, and became invisible to those who were still in bondage to the world. How grandly may they have said, "O grave, where is thy victory? O death, where is thy sting?"

Turning now to the new dispensation, where the Christ that was in the world became flesh, and thus temporarily one with the world of flesh; where in the kindergarten of object lessons he might teach the world righteousness and the effect thereof in the visible,—we find first that Jesus not only taught the unnecessity of "death," but explained his teachings by example. When, having kept his own sayings, he voluntarily through the world's violence "tasted death once for us all," then, taking again possession of his body, appeared as before

to his own, he said: "I am the way, the truth, and the life; I am the resurrection." Truth and resurrection here are used, then, as synonyms. Hence the Truth, he taught, would be our resurrection if we lived it (kept his saying). He said, Whosoever doeth the will of my Father which is in heaven,-the will he was doing,the same is my brother. Hence keeping his saying is doing the Father's will. And if a man keep his saying he shall not see death. Having now shown the power of one who does the will of the Father, to even accept the world's death voluntarily, and then burst its bonds and walk the earth once more, he proceeded under divine illumination to demanifest himself according to the way of the righteous man, and "a cloud received him out of their sight." "The things I do ye shall do also." Do we believe Jesus Christ, or are we treating his words as a mere sentiment, to talk with our lips and neglect with our hearts?

"The things that I do, ye shall do also, and greater things shall ye do, because I go to the Father." This "closing of the books" through knowledge and strength is a fit correspondence to the overcomings along the way. Now as believers in God, and Good only, and followers of Jesus Christ our "elder brother," what shall we do with this glorious and consistent teaching? Shall we look over the earth, judge according to appearances, and say with the church, in effect, Our fathers all died; they did not become perfect as our Father; we cannot; they did not escape disease and death; we cannot; the signs of "healing the sick, casting out tempers, raising the dead," did not follow their belief, they do not and cannot ours. No; let us remember that the signs not following are evidence of unbelief, and not that this broad utterance must have referred to his immediate apostles, and his words concerning death, to "after death." Remember the incident, that many were at one time following Jesus, when he taught them some high truths, impossible from

their standpoint, how the record reads, "This is a hard saying; who can hear it? and from this time forth many walked no more with him."

So let not appearances stumble us from walking with him by faith in his highest utterances. He taught no more truth than we must live to find our own true being in God. Shall we then spend our time trying to save our bodies from sickness, declaring with all our might against weakness and old age? If this is the best one can realize to do, let him do it. Life in the flesh may thus be prolonged, time gained, while earnest desire for more light, and faithfulness to that which is revealed, stirs the still inner consciousness, and the man awakes to know that the human will is but a transitory factor in his experience; and having used it to walk in the way of righteousness it becomes baptized with the Holy Spirit, married to God, and is redeemed to divine manhood, Omnipotent Will, the signs having followed all along the way.

We are not to seek to avoid death, but must attend to our business keeping his sayings. Since he voiced the Truth, we may dismiss all consideration as to the effect on the negative side, and simply "hold on our way."

The question is often asked personally of those who say "there is no death," "Don't you expect to die?" All believers should expect to apply themselves to the keeping of his sayings; and if after spending many years in the attempted service of two masters, only approaching the light at the eleventh hour, one does not accomplish his full regeneration in the flesh, he may be sure that, like that of Abraham, his faith and faithfulness shall be accounted unto him for righteousness; i. e., what of truth he has incarnated will abide with him and grow "brighter and brighter to the perfect day." There is no extinction of consciousness, but there is redemption to righteousness, God manifest in the flesh, MAN. There need be no death.

Thus far we have spoken of the effect according to Jesus, of living the regenerate life in its broad sense; eschewing carnality, thinking and behaving in the way of righteousness. What now may be said for the comfort and lifting up of those who see not their loved ones, who mourn and who have the promise of the Master that they shall be comforted? To give consolation, by idealizing and beautifying death, by high and dear earthly and churchly sentiments, seems to me like giving an ideal dose of morphine, which would be good indeed were there not a true consolation.

To suggest communications with the socalled dead is the same as teaching marriage and giving in marriage in the kingdom of heaven, saying also abide in your family affections and attractions and in the world's ways only, live and die as the church teaches.

The Holy Spirit is the comforter.

Back of the sense of sight and all other senses in the inner reality, your birthright, knowledge not reason, but the substance Omniscience. This is the surcease for all tribulation. Knowledge by faith is a conviction that the kingdom of heaven is within, and can be realized by leaving all else, all judgment after appearances, all desires.

Seek IT, knowing that your dear ones are inclusive in it. Jesus said, "He that will not leave father, mother,"—all, for my sake, is not worthy of me. Are you willing mentally to do this in case of the visible ones, for the kingdom of heaven's sake? do it, then, also with the invisible ones.

Take now a lesson from healing. We heal by ignoring appearances and sense evidence of disease; entering the Holy of Holies, we acknowledge the will of God to be done, in the flesh as it is in the spirit, seeing not disease, but health and strength; and behold, it so appears. So as the senses do not speak the truth when they tell of sickness, but suggest only the world's belief in the man, after the same

delusive fashion they tell of the ultimate of sickness,—death. Leave, then, the consideration of the loved invisible; trust them to God and that inner consciousness that knows all things. SEEK It.

Do not demand sight of God until you have lived by faith. All sight until the inner illumination comes, is delusion. Have faith in God. Jesus Christ showed that those who are not now manifest still live. Know that the same Presence that brought them into your sense vision will keep them by immutable LAW while you learn to SEE, and that your kingdom of heaven will not lack. "Ye which have followed me in the regeneration shall sit at the right hand of God, judging the twelve tribes of Israel." To follow in the regeneration, you must trust concerning the generation. The connection that you have now after the flesh with your loved ones will not cease while you leave them to God. The tendrils of your now affection will serve as you go on your way, as subconscious conductors or revealers of your growing God likeness to those whom you do not see, as well as to those who are walking with you. You must leave your world's world, if you would redeem it, and make it heaven's world.

So you must present your world's loves to God within you, if you would know Love. Instead of those who have passed through the world's death helping us, we, having "the light, wherein is no darkness at all," are to live according to IT, and by getting the beam out of our own eye, we can learn to see clearly how to take the mote out of the eyes of those who have believed in the world's death to its ultimate, seeing them as they truly are, and have been all the time, alive in our world, they shall become alive to themselves and to us. Even as the sick are now restored to health by our righteous thinking, so they "who sleep" await the resurrection of our regeneration.

What a tremendous incentive have we to leave all temporarily, that we may gain all eternally!

#### LIFE'S WORK.

#### CLARA ELIZABETH CHOATE.

It matters not so very much Where the great work of life begins, If only love shall lead the way,

Since love's grand law forever wins.

- To follow up the high desire, Nor falter by the wayside lone, Truth's clear conviction guides aright; Divinest gift true souls must own.
- The falsities of earthly hopes May tempt us all, and plead their claim; But steadfast purpose disenthrals,
- And faith's pure light makes all things plain.
- Truth's royalty will clothe with power The soul's most pure, sublime ideal; Earth will defend and heaven will guard
- Love's mightiest guest, the real.
- Firm trust and patience oft renew Their vigil watch for truth and right, That life's immortal work may move
  - In love's full measure of God's light.
- True love must underlie all work, Must override all doubt and fear;
- Life's inspiration must be truth,
  - Life's conquest gained when love is near.

#### Where They Are.

MOST gratefully is the work that Estelle Nichols is doing in Waterloo, Ia., spoken of. One lady writes: "There are many of us who rejoice that Miss Nichols ever came here to preach this *way* to us. May God bless her, and may we all profit by what she has taught us!"

SARAH WILDER PRATT has lately been in South Dakota, speaking the word of health which she always speaks in such unwavering faith that her "words accomplish that whereunto they are sent."

HELEN VAN-ANDERSON is now in Boston, where she has been giving her beautiful lectures on The Christ Philosophy. Helen Wilmans says: "I have heard a good many of the celebrated Lowell Institute lectures since I came to Boston; but I will venture the assertion that there is more to be learned in listening to one of this lady's lectures than in attending the entire winter course of lectures above named." During Mrs. Van-Anderson's indefinite stay in Boston, she will speak every Sunday evening at No. 3 Boylston Place, in Library room, up one flight.

ANNA W. MILLS has been called to Louisiana to speak the word of health for some one there. She knows the mystic word which restores peace to the heart and health to the flesh. Many for whom she has spoken rise up and call her blessed.

#### UNIVERSAL TRUTH.

#### MARCH, 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 UNI-VERSAL TRUTH has done anything for you, do you not want to do all that you can to put your neighbor in the way of receiving the same blessings that you have received?

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

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.

"I FORM the light, and create darkness: I make peace and create evil: I the Lord do all these things."

The Lord is ideal Man. *Your* Lord is that which controls your every desire and aspiration. Now It sees good and evil, light and darkness, according to the degree of development of your real and true being, who is perfect ideal man.

Every desire proceeds from your Lord, and your desire always goes before or precedes its accomplishment; so if you really desire a clean heart you will find that you will have to hold or keep this idea clearly in view for some time before you are conscious of having a clean heart. This desire being the ruling desire, your Lord will cause it to put down all other ideas, all lesser desires, until it has brought to pass that which your heart is set upon. The truer your ideas and the purer your desires, the nearer are you ruled by the one supreme perfect ideal Lord, or as the Bible calls Him, the Lord God of Hosts.

If you continue to hold false ideas and carnal desires, the true Lord will say unto you, "Depart from me, for I never knew you."

If you have true and pure aspirations to know the Truth and do it, you will be gently led into a knowledge of the true Lord. When you worship a true idea, "light" is formed for you. If your ideas are false you create darkness for yourself. If you think truly, you are at peace; if you have error thoughts you see evil, of course; for "as a man thinketh in his heart so is he."

If your supreme idea, your Lord, is to know the Truth, then the Lord, which is the Truth, will come and abide with you consciously, as He is unconsciously, and you can say with David, "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool."

Do thou be meek and lowly of heart and humble in spirit, that thy Lord may teach thee

the things of the Spirit. If thou wilt listen to the true teaching and receive it into thy heart, "thine enemies," all thy thoughts which savor of the carnal, will be put right under thy feet.

Glorify and praise your Lord. Watch the desire of your heart; all lesser things are included in this one supreme ruling thought of your being, and can be brought into subjection to it.

"Who shall ascend into the hill of the Lord?" "He that hath clean hands and a pure heart. .... He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

It ought to be placed in the forefront of all Christian teaching that Christ's mission on earth was to give men life. "I am come," he said, "that ye might have life, and that ye might have it more abundantly." And that he meant literal life—literal spiritual and eternal life—is clear from the whole course of his teaching and acting.

He himself assures me, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Do I not now discern the deeper meaning in "Jesus Christ whom thou has sent"? Do I not better understand with what vision and rapture the profoundest of the disciples exclaims, "The Son of God is come, and hath given us an understanding that we might know him that is true"?—Henry Drummond.

I HEAR men speak continually of going to a "better world," rather than of its coming to them; but in that prayer which they have straight from the lips of the Light of the World, there is not anything about going to another world; only of another government coming into this, which will constitute it a world indeed — new heavens and a new earth: "Thy kingdom come; Thy will be done on earth as it is in heaven."—John Ruskin,

#### THE BEAUTIFUL TRUTH.

#### CAMILLE.

#### Mortal.

In the midst of the deadly discords of life, Heartbreak and sorrow, confusion and strife, Merciless elements, pitiless want. Tears for the future, sad memories that haunt, Where is consolation? Why should we live If this is the best a sad life can give? Encompassed by foe, deserted by friend, Oh, what is life worth, if this is the end?

#### Spirit.

Do you not know that the end is not shown? Do you not feel you are never alone? Do you remember who walketh with you, Whatsoever you suffer, purpose, or do? Are you not safe if you're led by His hand, Though dark seem the way and hard the command? Trust to His guidance through darkness and gloom, Though bitter the sorrow and silent the tomb.

He lingers beside you; He bids you arise In lightness and brightness; open your eyes. The musical spheres harmonious roll, With never a discord to ravish your soul. A perfect creation, you stand without shame; You now have remembered your heavenly name; The world and its sorrows trouble no more, As, crowned by His hand, in freedom you soar.

Now you remember that earth was a dream; Now you believe things are not what they seem. It was but a dream, proving what were the fate Of a world governed only by passion and hate. And yet in the dream He was still by your side; He soothed and blessed when you dreamed that you cried.

Thank God for the safety, the joy that lies In the knowledge you're safe in Paradise.

You never had woe, sin, sickness, nor pain; Never lost in the storm nor chilled by the rain; You feared not the future, nor longed to forget; Had nothing to frighten you, naught to regret. 'T was only a dream in which you might choose The truth to accept, or error refuse. In despite of the pain, your soul kept along, Singing His praise in melodious song.

If *He* made all things (and blest be His name!) From whence come the sin, the sorrow, the shame? It is but a cloud, a doubt of your God; You think that He frowns, His hand holds a rod. When you seem to be lost in pain and disgrace, You waken to find you're in His embrace. The dream of the senses can come not again. You're singing His praises forever. Amen.

"THEY who are God's without reserve, are in every state content; for they will only what he wills, and desire to do for him whatever he desires them to do; they strip themselves of everything, and in this nakedness find all things restored an hundredfold."



#### THE TONGUE.

"The boneless tongue, so small and weak, Can crush and kill," declared the Greek.

"The tongue destroys a greater horde," The Turk asserts, "than does the sword."

"The tongue can speak a word whose speed," Says the Chinese, "outstrips the steed."

#### THE STORY OF TEDDY. CHAPTER XIV,

#### HELEN VAN-ANDERSON.

The time came at last, and Teddy began a thorough search. All over the town, which was not very large, he tramped, peering, looking, asking for the big yellow dog with a white and yellow face and a white ring around his neck. But nobody had seen him

By this time it was nearly six o'clock. Teddy had all he could do now to keep the tears back; but he was doing his best to be brave.

All at once, as he was passing a house with a fancy iron fence around it, a little dog came bounding out to bark at him. It was too dark to see very well (in winter it gets dark by that time, or before, you know), but

in a minute Teddy knew by the sound

"The tongue's great storehouse is the heart."

"Though feet should slip, ne'er let the tongue."

"Who keeps his tongue doth keep his soul."

-Rev. Philip Burroughs Strong.

From Hebrew wit the maxim sprung:

The sacred writer crowns the whole:

While Arab sages this impart:

GS.

that the little dog had got its head caught fast in the fence.

He stopped to help the yelping little creature get free. "Why, I do believe it's Pry!" he exclaimed a moment later, when he stooped down and spoke to the dog, remembering at the same time that this particular fence belonged to Arthur Brown's father.

Then he loosened the little round head, and Pry was so glad he crept under the fence and into Teddy's lap, and Teddy told him the whole story.

"Oh, Pry, can't you help me find my dear Jack?" he asked at last, as though the dog could understand as Jack always did. "He's so good and kind, and we're both trying so hard to love the good, and to do just the

right thing at the right minute! and and we do love each other so, just as you and Arthur do. Course you know, Pry, I could get along without Jack if I really *had* to; but—but I don't feel like it; and—oh, I do want him so much!"

A few tears escaped this time, but Teddy brushed them off the dog's head, saying in as steady a voice as he could, "Scuse me, Pry; I didn't mean to cry on you; but I do wish you could tell Arthur how sorry I am that I was so naughty to him yesterday!"

What was that thumping, beating noise on the sidewalk, as if a hundred muffled feet were running for dear life?

Ah, you have guessed, haven't you? Yes, it was Jack. He rushed down upon Teddy like an avalanche, scaring poor Pry almost out of his wits; but Teddy—no, indeed! He knew that step too well; and when Jack fell upon him, they almost devoured each other.

"Pry, come here!" That was Arthur's voice, and Teddy in his joy forgot everything but the gladness and love in his heart. "Oh, Arthur!" and then he stopped, wondering what he should say next. To his surprise Arthur answered, and in the dim light Teddy could see the form and hear the footsteps coming closer. "Teddy," said the voice faintly, "I'm the one to ask forgiveness. I took Jack home and locked him up in our barn. I know it was mean and hateful; but that's the—the kind o' thoughts I had, and—and they just came out. Do you s'pose you can take me and Pry back to the circle again?"

"Course we can, Arthur!" said Teddy, heartily; "and I'm just the gladdest boy that ever lived, I do believe, 'cause I've just wanted you to come back all the time!"

Then Arthur went in and asked his mother to let him walk home with Teddy, to which, after a few questions and answers, she consented; and two happier boys and two jollier dogs you never saw than these same boys and dogs who walked along in the starlight that lovely winter night to Teddy's home.

As they walked, of course everything had to be told and retold; and though Teddy asked no questions, Arthur told how he had heard Pry velping, and how he had run out to see what was the matter, and had overheard Teddy tell Pry all about Jack's loss, and everything. "And when I heard you say how hard you were trying to love the good, and that you and Jack loved each other like me and Pry, I just couldn't stand it, and I sneaked over to the barn and let Jack out. I didn't expect to keep him more'n an hour longer, anyway: but my! I'm about ten thousand times happier than I was before," he concluded, with a sigh of relief.

To be continued.

#### THE TRUTH OF DIVINITY. MELROSE KENT. Continued.

"And God said, Let us make man in our image, after our likeness."—Gen. 1:26.

Before proceeding with the subject in this article, permit a brief digression by way of introduction.

It may seem to the casual thinker that the position of small words such as "for," "with," "a," "an," and "the" is of little value in the construction of a statement; but to one who penetrates to the depth of things, it will be recognized at once to be of the first importance, especially when used with reference to scientific declarations; otherwise there will be a flaw in the premise, a misplaced stone in the fundamental construction, which later on may result in preventing perfect demonstrations of the Principle involved. In making the scientific statement of Being, terms should be exact to mathematical precision; for the least variation from exactness might cause the entire structure to tumble. Hence the necessity for placing articles, prepositions, and adjectives correctly.

The "God said," viewed from the premise of Divine Truth, is the *activity* of Principle, Mind projecting Itself forth into expression, the unfolding or evolution of Mind—Intelligence, Life, Love, Substance, Soul, Being, Consciousness. Expression is as necessary to Principle as Principle is to expression; otherwise neither would ever be known.

In continuation of the subject in our last article on "The Truth of Divinity," wherein it was said that God to be known must be expressed, and that It was expressed in, through, and to Man, this Man of whom we shall now speak, giving a general view of the same from this platform (and whom we shall always designate with a capital "M"), is not the human, natural man whom we daily encounter; this latter is classified under the head of "personality," and will be dealt with later.

This divine Man, the spiritual Ego, is the one whom God created in His own Image, after His Likeness.

Q. What is the image of anything?

A. It is the fixed, established, changeless, complete, and perfect Whole, or expression of that which is imaged or expressed, to show it forth in all its entirety.

Q. What is the likeness of anything?

A. It is the *exact* revelation or manifestation of that which is manifested; to be like unto it in every detail and particular.

Then Man *created* and *made* in the image and after the likeness of God must be the full and complete expression, and *afterward* Its entire manifestation also.

In order to make a direct sequence in the argument, permit us a brief review of what God is. It has already been said that God is changeless Principle, Mind, Intelligence, Life, Love, Substance, Soul, Being, Consciousness, Spirit, Divinity Itself—the One I Am. Now if Man, the Image of God, is the fixed, entire expression of Deity, what must be the nature of Man?

A. Certainly the God nature revealed, or the nature of God. God and Man stand to each other in the same relation as Cause to Effect and Effect to Cause; Principle to expression and expression to Principle; Creator to creation and creation to its Creator. Thus Man is defined as the conscious Being which is changeless, eternal, divine, intelligent, impersonal, loving, living, truthful (full of Truth), soulful, substantial, spiritual, omnipotent, omniscient, and omnipresent—the I Am *that* I Am. Man is the fullness or evolution of *all* that God Is; that the God nature includes, and that God does.

Q. Can man be given outline or shape?

A. No. Man, the expression, is as unlimited, universal, and invisible as God, to the senses which cognize material objects.

Q. Is Man anything of himself?

A. No; what he is and all that he has is derived.

Q. Has this God-Image attributes?

A. Yes; attributes belong to him, not to God, for God is all things, and the "all things" which God is are Man's attributes; for example, God is Love, Man has Love; God is Life, Man has Life; and in this manner Man is the possessor of all that God is.

Q. Is Man a dependent or independent being?

A. Positively dependent upon God, but independent of all else.

Q. Can Man be separated from God?

A. Emphatically no; not for an instant. God and Man being One, as Cause and effect are One, they are simultaneous, coexistent, coeternal; in perfect unity; the relation between them direct and inseparable, yet with a distinction that makes one known from the other. Man is the Son of God, to whom the Father-God hath given all things, "even His eternal power and Godhead." Man is the Spiritual Ego; Individuality; the Conscious Being, as distinguished from Consciousness Itself; the one who knows as distinct from the All Known. Thus God is eternally God, and Man as eternally Man.

Q. Is Man Spirit?

A. Since Man expresses God, Man is not Spirit Itself, but the Spiritual Being. He cannot rob God, nor can God be divided. Man is not a part of God, but he is just like God. We read in the Scriptures that the Christ thought it not robbery to be equal with God; nor is this robbery, because God is not lessened by expressing Itself, as It would be if God were divided and Man a part of God; equal with is the true relation existing between Man and God; equal with - exactly alike; not differing in any respect, only distinct. God is forever God as Cause, expressed in and through Man, who is forever Man, the effect. The Almighty uttereth Itself, and Man is Its utterance-the "God said," the Word made flesh.

Q. Has Man a mind?

A. No; Man has not a mind of his own, but is the *user* of that which Mind is, and what It produces.

Q. What is the activity of Mind, and what does it produce?

A. The activity of Mind is thought—God energy—divine force, and it produces that of like nature with itself—thoughts.

Q. Does God-Mind think thoughts?

A. No; God is the *Creator* of thoughts, and Man is the user or *thinker* of them.

Q. What is Man as the creation of Mind?

A. The Thought in which God-Mind is wholly revealed.

Q. Is the activity of God-Mind also expressed in Man?

A. "Man is the Image of his maker in *deed* as well as in Being."—("Science and Health.")

Q. What is this activity as expressed or imaged forth in Man?

A. Man's ability to think, which makes Man the Thinking Ego, divine in nature, spiritual in being, and Godlike in Consciousness.

Q. Does God as Cause and Man as Effect include all there is?

A. Yes; God is All in all. Note, there are two "alls." God is "All" as Cause, expressed in the other "all," which is Man, the Effect. One is indispensable to, and cannot exist without, the other. There can be no Cause without an effect, and no effect without a cause. Cause to be *cause*, *must* be the cause of something. Cause and effect are, therefore, interdependent, and between them there is eternally existing a most perfect and complete union. They are the two in One. "The Father and I are One." Mark you, it reads the Father and I—the "All in all"; the "I Am *that* I Am," which makes Man as a Whole the Wholeness of God revealed; hence, since God is, Man is.

God being Changeless, Man is changeless.

God being Principle, Infinite Mind, Man is the Thinking principle, with "an infinite range of thought."—("Science and Health.")

Since God is Spirit, Soul, Substance, Man is the soul of Spirit, Substance, therefore spiritual.

God being Infinite Intelligence and Wisdom, Man is infinitely intelligent and wise.

God being Impersonal Love, Man is impersonally loving.

God being Absolute Truth, Man is absolutely and unalterably true.

God being Eternal Life, Man is eternally living, or the living God.

God being Divinity, Consciousness, Being, Man is the divinely conscious being.

God being Wholeness, Man is every whit whole, or perfect in all knowledge, all righteousness, strength, health, purity, and power. All that God is, all that is included in God. Infinity Itself in every conceivable and knowable phase, is now, always was, and always will be expressed or imaged forth in Man.

Q. Is there any unknowable or unthinkable for Man?

A. There is not; for Man being one with Infinite Mind—the All Known—all knowledge, capacities, powers, and possibilities are already in Man, waiting to come forth in manifestation, thereby revealing the *likeness* of God.

Q. Through what does manifestation come?

A. Through personality, or the human. To be continued.

GOD will redeem my soul from the power of the grave.—*Ps. 49:15.* 

#### NOVALIS.

Every day is a fresh beginning; Every morn is the world made new! You who are weary of sorrow and sinning, Here is a beautiful hope for you; A hope for me and a hope for you.

Every day is a fresh beginning; Listen, my soul, to the glad refrain, And, spite of old sorrow and older sinning, And puzzles forecasted and possible pain, Take heart with the day, and begin again! -Susan Coolidge.

#### "A CHORUS OF FAITH."

#### JOSEPHINE C. LOCKE.

"A Chorus of Faith," by Rev. Jenkin Lloyd Jones, Unity Publishing Co., Chicago, is a most valuable contribution to the literature of the day, indexing, as it does, the cosmopolitan character of the latest religious thought. Its mission is very distinct from the two-volume history of the Parliament edited by the Rev. John Henry Barrows, which it does not intend to supplant or even supplement. It is individually and peculiarly itself, filled with the burning desire of its author, which is to find, to prove, to lay bare to others, the profound conviction of his own soul, that behind all externals, hidden underneath apparent diversities of creed and theological dogma, irrespective of race, sex, climate and condition, time or place, is, lives, moves, breathes, thinks, and animates all, one God and Father, one divine Energy who can be known, loved, and experienced through the exercise of a common faith, and who baptizes with the same identical baptism of "free grace," Pagan and Christian, Mohammedan and Jew.

To declare the fullness of this prerogative of God, the impartiality of Deity; to drive home to the hearts of the most conventional and ceremonial-bound the fact that wherever the divine human form is found a similarity of human feeling is experienced; that these desires, hopes, hungerings, thirstings, loves, and expectations bind together humanity with golden chains, which ultimately shall redeem the race from the Pharisaism, selfishness, materialism, brutality, and other limitations of its Adam heredity, into the freedom, humility, self-forgetfulness, largeness, and noblesse oblige of its Christ evolution,-he shows the same great divine discontent everywhere present manifesting in a common restlessness of soul and a common deathless aspiration, bringing alike to his reverence Bishop Shibata of Japan, to Mozoomdar of India, to Momerie of Christian England, to Bishop Arnett of Africa, the same dream and the same hope. But we will let the book speak for itself:

"At this Parliament the Brahman forgot his caste and the Catholic was chiefly conscious of his catholicity. Here the Presbyterian laid aside his creed, the Baptist rose above his closecommunion tenet, the Methodist tunneled un-

.76

der his "discipline." All these came there simply as men conscious of their ignorance, conscious also of an intensified potency and of an increasing hunger for companionship. It was plain to see that the priests and preachers on the platform of Columbus Hall were having an exceedingly good time. The soul had escaped its conventional fetters, laid aside its ecclesiastical trumpery, and had gone out to play in the open fields of God. The spirits of men and women were out walking on the hilltops of human nature. Next to the gorgeously bedecked and jolly Bishop of Zante of the Greek Church sat his reverence Bishop Shibata of the Shinto faith of Japan, who was probably the most elaborately harnessed figure on the platform. How far away he looked in his pontifical robes! how insular he seemed, wrapped in his rich Japanese silk and doomed to the silence of a foreign speech! Very conventional seemed the benedictions which he dropped upon the audience with the cedar paddle he reverently carried in both hands. But as Dr. Barrows read for him his translated address, in which he told us how 'fourteen years ago he had told his people his longing for such a friendly meeting as this,' his thirst for that 'fraternity that would put an end to war, that fearlessness in investigating the truth of the universe that would be instrumental in uniting all the religions of the world, bringing hostile nations into peaceful relations by the way of perfect Justice,'-that vast audience soon forgot the priest as they discovered the man. They looked beneath his satin vestments and found his human heart. The great wave of applause from the risen audience was too much for him to handle with his ecclesiastical paddle. It was an impressive moment when, yielding to a spontaneous impulse, he threw away his paddle and reached out his naked, non-official hands toward his brethren and sisters; and he had not hands enough! I hope the newspaper men were right when they said that the sisters' cheeks were kissed, as I know some of the brethren's were, for it was the triumph of man, not the man. It was the human soul unsexed, as it was unsected. It was the child of love and grief, the victim of pains and disappointments, the bearer of hopes, the servant of ideals, that was greeted and greeting.

"If nothing else is left of the Parliament, there will be left this sweet revelation of brotherhood. Having listened to the dignified Pung Quang Yu, we can never again abuse the Chinese with as stupid a conscience. Having heard Bishop Arnett and Prince Massaquoi, it will be harder than ever to spell negro with two 'g's.'"

Three unities may be said to have linked together in golden chains the speakers at this Parliament. The first was the joy and wonder at discovering a common human brotherhood. The second was the unity of their prophetic feelings, "the harmony of the prophets," the expectancy of desire and of hope.

The third unity that welded all these varieties of temperament, race, and tradition into a coherent and cohesive body was, the author tells us, "the unity of reverence, the sense of the mysterious in the infinite, the thought of God." Mr. Jones goes on to say what is to me the great truth of our day-that "The soul can be trusted on its Godward side if it is only developed on its manward side. Give the spirit its freedom, and it will fast enough use its wings. Teach the mind to think, and it will soon discover that it is thinking God's thoughts after him." And this for the self-evident reason that God's thoughts are all there is to think, and any soul that once truly learns to think can no more help thinking God than it can help breathing.

But a few brief quotations will best show the universality of the speakers. Says Bishop Arnett, "I greet the children of Shem, I greet the children of Japhet, and I want you to understand that Ham is here."

*Momerie:* "It cannot be—I say it cannot be —that that new commandment was inspired when uttered by Christ and was not inspired when uttered, as it was uttered, by Confucius and by Hillel."

Vivekananda: "We believe not only in universal toleration, but we accept all religions as true. I belong to a religion into whose language—the Sanscrit—the word 'exclusion' is untranslatable. The Bhagavad Gita preaches, 'Whosoever comes to me, through whatsoever form, I reach him; all are struggling through paths that in the end always lead to me.'"

*Tcherez:* "Old Armenia blesses this undertaking of young America, and wishes her to succeed in laying, on the extinguished volcanoes of religious hatred, the foundation of the temple of peace and concord."

*Ghandi*: "This spectacle of the learned leaders of thought and religion meeting together on a common platform has been the dream of Alma Ranji's life. He offers his most cordial congratulations on behalf of the Jain community, for you, having achieved the consummation of that grand idea of convening a parliament of religions."

*Dharmapala*: "I bring to you the good wishes of 475,000,000 of Buddhists. Friends, if you are serious, if you are unselfish, the twentieth century will see the teachings of the meek and lowly Jesus accomplished."

Von Bergen: "There is but one God. Swedes and Americans alike share his beautiful gifts."

Nagarkar: "Mr. Sen more than twenty years ago said: 'Glory to the name of God, in the name of the Parliament of Religions.' Parliament of Religions is exactly the expression that he used. It simply means the Church of the Brahmo-Somaj, Church of God."

*Dionysios Latas:* "All men have a common creator without any distinction between rich and poor, the ruler and the ruled; all men have a common creator without any distinction of nationality or ancestry, of name or nobility; all men have a common creator and consequently a common father in God."

*Higinbotham:* "We have in common the same senses, hopes, ambitions, joys, and sorrows; these to my mind argue strongly and almost conclusively a common destiny."

*Chapin:* "We have all of us, whether wise or unwise, rich or poor, of whatever nationality or religion, the same supreme interests."

*Gibbons:* "Thanks be to God, there is one platform on which we all stand united. It is the platform of charity, of humanity and of benevolence. Jesus Christ is our brother."

A further symposium will be given in our next issue.

For sale by F. M. Harley Publishing Co.; cloth, \$1.50; paper, 50 cts.

Nay, is not the mission of mercy twofold?

Whence twofold, perchance, are the powers that we hold To fulfill it of heaven!

-Owen Meredith (" Lucille ").

#### INTERNATIONAL BIBLE LESSONS.

#### LUCY LINN.

#### March 4.

Selling the Birthright.-Gen. 25:27-34.

GOLDEN TEXT: The life is more than meat, and the body is more than raiment.— Luke 12:23.

In the *written* book of life (the Bible) and in the *living* epistle (man) there seem to be two principles or powers striving for mastery,truth and error; i. e., Cain and Abel, Esau and Jacob, the material man and the spiritual man, *until* the Christ life is found, which governs all. Man is the direct offspring of the Infinite. Acts 17:29: "*Forasmuch* then as we are the offspring of God," and his *right* by *birth*, or birthright, is kingship over his *own* kingdom (which is within).

I appoint unto you a kingdom—Luke 22:29; and in claiming the birthright we find power, riches, wisdom, strength, honor, glory, and blessing.—Rev. 10:12. We have all lived the life of Esau, a hunter, hunting happiness in all conceivable ways, finding it at times; but when discouragements, disappointments, and failures presented themselves, with them was present the spirit of Esau. "What profit shall this birthright do to me?" and we sold the birthright.

The story is repeated in Jonah (dove); in time of trouble they threw out Jonah (the best) to stop the storm. Elijah (I Kings 19). after seeing the destruction of error and the salvation of truth, was taken possession of by a great fear,—a temptation,— and he said: "It is enough; now, O Lord, take away my life, for I am no better than my fathers. I have been very jealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left. and they seek to take my life." But God said, "Arise and eat. What doest thou here, Elijah?"

When Peter asked the Lord what Fohn should do, he said: What is that to thee? follow thou me.

All Bible lessons teach us to keep our lamps trimmed and burning, each to set his house in order.

We should ask, Lord, is it I that shall betray? and not be anxious over the sins of others. "Let no man take thy crown; sell the pottage (care, worry, hatred, self in every form), but cling to the birthright (love, peace, trust).

OH, was it spoken— "Go ye forth; heal the sick, lift the low, bind the broken"—

Of the body alone? Is our mission, then, done

When we leave the bruised hearts, if we bind the bruised bone?

When we come to testing places, and everything seems to be going the wrong way, and the temptation to give up so strong that it seems as though we could not stand loyal another moment, then hold fast; that is the place where affairs will turn.

"*Hold fast* till *I* come" is no idle suggestion, but a practical, living *reality* which all that obey enter into the rest, the birthright *prepared* for the people of God.

Let us *follow* peace and holiness, without which no man can see the Lord, the truth, his birthright.

#### March II.

Jacob at Bethel.—Gen. 28:10-22.

GOLDEN TEXT: Behold 1 am with thee, and will keep thee.—Gen. 28:15.

The great Teacher has given us a book full of material life pictures, that we may learn the deep spiritual truths which underlie everything.

A piece of mosaic work is composed of many pieces. The Mosaic law is one law, but seemingly many laws, many pieces in the one law; for instance, "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness," is all one idea in many pieces.

A neighbor called, talked long and earnestly of the things she could and could not do, because she had heart disease. I could have told her of all the fatalities that had come under my observation; how dangerous it was, how careful she must be, no lease of life with that discase, etc. Luke 11:21, 22: When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armor. This neighbor had no pro-tection, no key to her palace, her house, herself; and had she believed all I could have said, would have left my house more weak than when she came. I could have stolen her vitality, i. e., kill; talked on the false side, i. e., bear false witness; to fellowship with fear one hour, more or less, the offspring is more fear, i. e., committing adultery-adulterating.

The stones on which Jacob tried to rest was the Mosaic law; oil it, anoint it, love it all you will, you cannot rest on it; it is good, and every law *obeyed* is a step toward heaven; but we read in the next chapter that he journeyed *on*, and so will every other one that *tries* to rest there.

Just before the World's Fair was opened, a good brother in the orthodox church preached vigorously against opening the fair Sunday; brought the Mosaic law to prove the wrong. I thought: "My brother, you are *trying* to rest on the same stone Jacob did; but you must journey on. It is a good pillar; pour oil (love) on it; it is the ladder between heaven and earth."

God has been (and is) in *all* places, and we knew it not.

#### March 18.

Wine is a Mocker.—Prov. 20:1-7.

GOLDEN TEXT: Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.— Prov. 20: I.

How to banish intemperance from the land is a problem before the world today. To begin at the root was the Christ plan in all things. Everyone that striveth for the mastery *is* temperate in all things. Trying to put out of the world all visible places and conditions of intemperance is well, but beginning with the cause is better. The root of intemperance, like most roots, is not in sight. Every power mortal man possesses *unrestrained* will lead to *drunkenness*, *intemperance*.

Strife, envy, anger, power to eat, drink, and think must be brought into subjection to man's higher nature before the disappearance of visible intemperance on earth.

"Blessed art thou, O Land, when thy princes eat in due season for *strength* and *not* for *drunkenness.*"—Eccl. 10:17. Hear this, thou afflicted and *drunken*, but *not* with wine: all anxieties, fears, worries are the roots of invisible intemperance, and keep man in bondage. Touch not, taste not, handle not these roots, and the plant will die.—Rom. 11. If the root be holy, so are the branches.

Let us use the God-given power to bring into captivity every *thought* to the *obedience* of truth, and intemperance, inharmony, *within* and without, will die a *natural* death.

#### March 25.

The Resurrection of Christ.— Mark 16:1-8. GOLDEN TEXT: Now is Christ risen from the dead.—

I Cor. 15:20.

A *day* in the Bible is called a period of time; i. e., "In the *day* that the Lord God made the heavens and the earth." In the *day* the children of Israel were in the wilderness; and as we hear elderly persons say, In *my day* things

were so and so. As the world reckons time, from the creation to Christ was four thousand years, *four* days, *four periods* of time; from Christ to *now* is nearly two thousand years (days); *together* make *six days*. We are just at the dawn of the seventh *day*, the *Sabbath*, the *rest* promised to the world. There are two Sabbaths: first, one every *seven* days, Mosaic Sabbath; the second one, *every day* holy. "And it came to pass on the second Sabbath, *after* the first Sabbath."—Luke 6. The new Sabbath dawns as Christ (truth) rises.

Every child born into material life is a new tomb with a Christ within.

Not a soul reading these lines but has always looked into *his tomb*, his body, to find Christ, life, health, and prepared spices and ointments to *preserve it*, and wondered *who would* roll away the stone, for it was very great. All have had hope that *some* one would *help* us, *deliver* us, roll the troubles away *for* us.

"Look to the spirit; it is the spirit that quickeneth." When we began to look steadfastly there, the stone, troubles, hard conditions, was rolled away already. When we are at "home in the body we are absent from the Lord (the spirit); absent (not dwelling on and in) from the body (the tomb) is present with the Lord." Thousands are finding the truth of "He is not in the supulcher, and can look where they laid him. He is not there, but risen. There is no life, substance, or intelligence in body. After the Christ in you has risen, he will go before you into Galilee (place of all learning). He, the spirit of truth, the Christ, will teach you all things, and ye need not that any man teach you." Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

dead, and Christ *shall* give thee light. The morning light, the *first* light, *truth*, we see *we must* follow *faithfully*, if we would see the *risen* Christ, "the Sun of righteousness with *healing* in his wings."

NO DICTIONARY of a living tongue ever can be perfect, since, while it is hastening to publication, some words are budding and some are fading away.—*Johnson*.

#### THE C. S. ASSOCIATION

Held its regular monthly meeting in Room 72, Auditorium Building, the president, Mrs. Emma Curtis Hopkins, in the chair. The regular secretary being absent, the president appointed Miss Martin secretary *pro tem*.

The president prefaced the silent service by saying: "The text chosen last Sunday for the week's attention comes so tenderly up again for us all to think over with gladness, that we will open this meeting by repeating it silently: 'Be not afraid; I have overcome the world.' The text is threefold: first, 'In the world ye shall have tribulations'; second, 'Be not afraid'; third, 'I have overcome the world.' Does Jesus Christ mean to make tribulations real by saying that in the world ye shall have them? No; you know very well there is a state of mind so independent and free that one can use the world's language and still not be entangled with it. 'Jesus saith unto them plainly, Lazarus is dead.' As Moses handled the serpent and it hurt him not, as Paul had a viper on his hand but it stung him not, so Jesus teaches that we may speak plainly and be not wired into our words. The experiences that we call 'tribulations' do not really lie ahead of us, but we are afraid they do, and the very fear makes them seem to be there. So we are told, 'I have gone on ahead of your steps and smoothed your path for you; fear nothing.' It is the same as 'I go to prepare a place for you.' Do you think the place that the Jesus Christ in me prepares for me is some city far ahead of my footsteps this day? No; I realize that whatever this coming evening shall have for me is all arranged for me before I get to it by my divine Counselor. Whatever tomorrow holds for me, my God hath prepared it for my delight. Here and now Jesus Christ is working. Jacob wrestled with terror, but he found Esau very friendly. We may dread what is coming, but with this text in our heart we go boldly toward the future: "Be not afraid; I have overcome' your world for you.

Miss Austin being called upon, said: "At the sound of these wonderfully comforting words of promise, 'I go to prepare a place for you,' it was running through my mind what a glorious recompense is this for all our faithful holding to the truth since first we set out to in-

REST is not quitting this busy career; Rest is the fitting of self to one's sphere. 'Tis loving and serving the highest and best; 'Tis onward unswerving; and this is true rest. -Goethe.

vestigate this one only white doctrine. This reminds me of another text, the necessary forerunner of that: 'Make straight in the desert a highway for our God,' is this command, and is what we are now doing and have been since our first lessons in Science. Right straight through this wilderness of ideas and notions in the mind must we cut a high, firm, clean, straight road. Is Jesus Christ only advanced a little way in our mind? Then we have not finished the road. Perhaps there is a bend in the road to go around some mountain of difficulty or to spare some beautiful idea. They must be cut down. There are two boundaries to the road; both must be clear, straight lines, and the road is between. Has Jesus Christ not yet been shining in our circumstances entirely? There are two sides to this part of the road. I saw a man on the sidewalk, crippled and blind and begging alms. My well of sympathy and kindred pain began to set toward him, but deep sight of truth told me that all that sad appearance was delusion. So I cut down that sweet appearing tree of sympathy for the lie poverty, and the lie blindness and haltness, and I said to it, 'No, there is no man there but Jesus Christ, and he wants nothing.' But this was only one-half of the work on the road. Does this wiping out of sympathy for seeming evil mean that I shall refuse to put a penny in the beggar's cup, or that I shall turn a deaf ear to those who would borrow from me, or give cold neglect to those who ask for what I have to give? No; Jesus Christ said, 'Give to him that asketh thee, and from him that would borrow of thee, turn thou not away.' How? Why? Because of sympathy? No; because it is my nature to be giving continually, as the sun shines. It is divine love in me manifesting its abiding presence; no virtue or no sacrifice in me to give out of the unlimited bounty of the lesus Christ of me, which is all there is of me; for my coat, or my gold, or my land is not mine as separate from you or that man on the street. Then will Jesus Christ go before us on this highway we have made, and make all things prosperous for us, and we need to do nothing for it.'

Mrs. Rhodes being called upon, said: "We are now in the presence of God. We live and love God. If we keep that thought in our minds it will be a good foundation, and help us to do unto others as we would that others would do unto us. It is a true harmonizer, because it continually reminds us of the presence of God the Father of all, the Holy Spirit. With this thought in mind, our very presence heals; our voice carries a blessing in its every tone. When I was hundreds of miles from here I would be thinking upon a subject and get ideas upon it, and in a few days I would get the 'Bluebird,' or some other Christian Science magazine, and find the same subject written upon there; so I know I was catching the thoughts of some other. These things prove to us the good all the noble teachers and workers here are doing for the world."

Following Mrs. Rhodes Mrs. King sang a song.

Just at the close of the meeting the president said: "After the last meeting of the association I met people who said they would not have missed it for anything if they had remembered it was that Tuesday. Now if we can take notice when the last Tuesday of the month comes along, why, all the rest of the people can take notice. They all know when association day comes around. They are grown up, wide awake, intelligent. Not one of us is a child needing instruction; we are all one divine wisdom. To have people healthy we do not say they are poor, sick things; we claim their vigorous health. To have people every whit wise we do not say they forget easily or do not know. This we now know of all people everywhere: viz., that they know all things now. It is the time now to speak of knowing, of being intelligent, of bright wisdom, in the same way we have spoken of healing, of health, of cheerful, happy strength, and in the same way we have spoken of divine prosperity.

While the contribution was being taken, Miss Sherman gave some instrumental music. Association then adjourned, to meet the last Tuesday in February.

EDITH A. MARTIN, Sec'y pro tem.

CERTAINLY it is heaven upon earth to have a man's mind *move* in charity, *rest* in Providence, and *turn* upon the poles of Truth.—*Bacon*.

"THE creative word which was in the beginning is still creating and re-creating—redeeming."

Now the end of the commandment is char ity out of a pure heart.—I Tim. 1:5.

#### PUBLISHERS' CHAT.

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

The year and month of expiration of your subscription will always appear with your name on the wrapper of your magazine, except for subscribers in Chicago; this, with your magazine, is your receipt for money. By renewing your subscription the month before it expires you will greatly accommodate us, and may save your losing any copies. We cannot always guarantee back numbers.

A sample copy of UNIVERSAL TRUTH will be sent to any address upon receipt of ten cents.

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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 March 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. Ab sent 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.

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 ged well*. I can also accommodate a few persons in my home with rooms and board.

Lovingly, MRS. E. MARION.

"Truth's Fairy Tales," a beautifully and artistically illustrated book, with illuminated cover.—The story is clearly, concisely, and cleverly written, and will interest children in the principles of the All-Good. It shows how, by the use of the arrows of Truth, on the foundation of faith, victories over the hobgoblins reigning in Shadow-land can be obtained, and the children led through the royal household, by the gate of understanding, into the kingdom of Spirit, where all is joy and gladness. Not only will the children delight in these fairy tales, but all students and lovers of the Good ples of Truth which lead all who acknowledge them into harmony. Price 60 cts., postpaid.

#### Extracts from Letters.

but he was so bad that I really feared him. He suffered greatly with his head and with pain in his lungs. He was very weak, and said he was going to die. I influwas very weak, and said he was going to die. I influ-enced him to let me write to Mrs. Sarah Wilder Pratt to see if she could help him. I sent the letter that day, and the next night he was as well and happy as I ever saw him; so I think Mrs. Pratt healed him instantly. It was really wonderful. I cannot express to you how remarkable it was to see such a quick recovery. He had not eaten anything for a week before I wrote to Mrs. Pratt.

The evening that he was healed he was raving crazy, and my husband had to confine him for a few moments. Suddenly he began to weep and cry as hard as he could. I asked him what made him cry. At first he said he did not know; then he said he felt so free and happy that he could not express to me by words what a change he had met with. Directly he said he was hungry; he sat down to the table and ate a good hearty meal, and with such a relish! From that time he has been happy and well. I never can forget what that dear good woman did for

my father. MRS. M. E. P.

MRS. H. R. WAGAR, the president of the C. S. Club at Ionia, Mich., who is wintering at Mobile, Ala., writes: "I found some work open for me here; ..., have had one reading; have another today. .... The last day of the year I was so impressed with the thought of baptism by water and Spirit, that 'except a man be born of water and of the Spirit he cannot enter the kingdom of God,' that I prayed I might be cleansed and purified. During the day I was mathing in the word, and drong of rain the day I was walking in the yard, and drops of rain began to fall. I bent my bared head in silent reverence before my God, and felt I was baptized with water and the Spirit. When I looked up the sky was luminous with light. I am sure that light will come into my soul, for *l know that I know* that Spirit is true. How good this knowing that we will be given grace to do his work! .... Our work extends to all humanity.

As for Mrs. Yarnall's book, "Practical Healing for Mind and Body," no words can adequately express my appreciation of it. I am simply devouring it, word by word and page by page. Each chapter is read over and over again with the strongest desire to extract every particle of good out of it that is possible for me, and worderfully balanch de Line M. P. and wonderfully helpful do I find it. M. P.

PLEASE send me another copy of "Out of Law into Gospel." I think it is wonderful. I loaned mine, and the friend seems in no hurry to return it, so I must have MRS. A.

Every Saturday, of Elgin, Ill., says: "'The Story of Teddy' is a wholesome and at the same time absorbing story for children. It needs no further indorsement than the name of the author. Mothers have learned to rely upon Mrs. Helen Van-Anderson, and her name is a guarantee of good style and lofty purpose. Teddy and Jack, his dog friend, are not ideals in an offensive way, but their story is natural and the moral influence is good. It is just the kind of a book that mothers need to help them in interesting their boys and putting before them examples of good, flesh-and-blood children." Illustrated, 80 cents postpaid.

"Barabbas, A Dream of the World's Tragedy," by Marie Corelli, is a marvelously beautiful story, overflowing with hidden truth for one who can penetrate the symbolic veil. This literary production, from her pen dipped in the sublimest hues of vivid poetical description, far excels any former work by this gifted author, notwithstanding their unquestionable excellence. Her portrayal of the dawn of resurrection day is a masterpiece of imagery. This book should, and doubtless will, immortalize the name of Marie Corelli. Cloth only, \$1 postpaid.

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A LADY says: "If I had had 'Practical Healing for Mind and Body' three years ago it would have saved me three years of great misery. It is scarcely a month since I began the study of its pages, and I am now nearly as well as I ever was in my life. I have given up every other remedy since I began to read this blessed book, and am confident I shall remain well."

#### A New Book in German.

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

This book is compiled by Paul Militz. It will make a very handsome present, and anyone who can read German cannot afford to be without it. Price, linen, \$1; leather, \$1.50.

#### "The Arena."

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

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