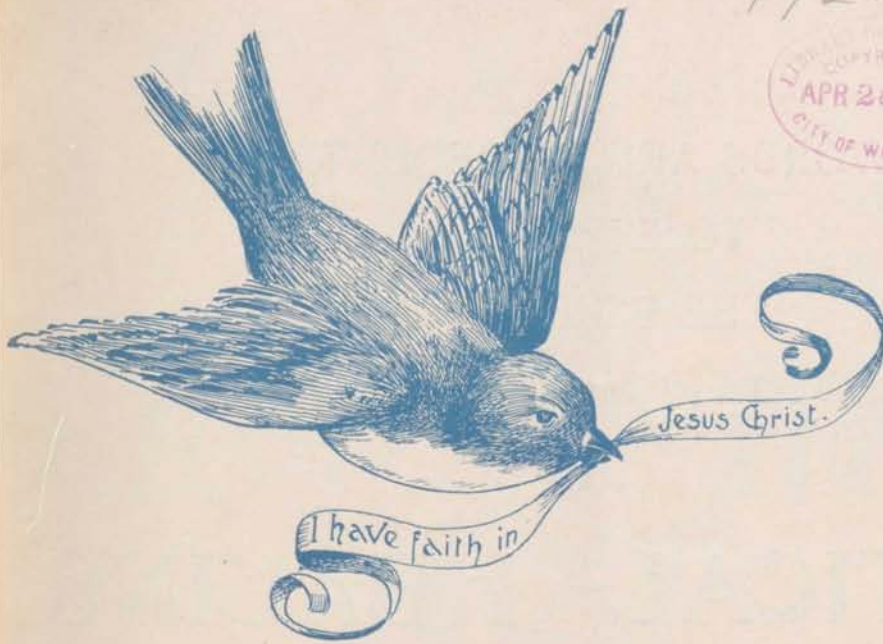


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MAY  
1894



# UNIVERSAL TRUTH

My Words  
shall not  
pass Away.

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

# 'PRACTICAL HEALING

FOR

## MIND AND BODY,'

By JANE W. YARNALL,"

IS THE UNIVERSAL VERDICT OF THOSE WHO KNOW.

**TRY IT.**

---

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# UNIVERSAL TRUTH

*My Words shall not pass Away.*

VOL. VI.

MAY, 1894.

NUMBER 5.

## THE LIFEBOAT.

ANNA W. MILLS.

(Concluded.)

Now this beautiful truth which comes to us from the Divine, tells us that we do not have to wait a long time before entering into this city, or place of peace, but that *now* is the time to enter in, and the whole process comes through thinking with the Highest, that All is One and that One is God; that man is not sinful, not under the control of laws of matter (so called), but master of them; not evil, but one with the Changeless Substance, Good.

*Thinking* is the process of putting power in motion; and with just the earnestness that we put forth the thought currents of Truth, are we in that proportion of rapidity crossing over to the place where lies *our own city* of Strength and Peace. What can one tempest-beaten and oppressed do toward helping another who is simply spending his force battling instead of building, tearing down instead of erecting. But it is man's business to get into his own city at any cost, and this city is the city of knowing Truth through thinking Truth; and to think Truth is to think of nothing else and to know no error at all.

Can you bring yourself to call everything good, no matter what the appearance, and so cross over to the side where good is absolute?

It seems difficult sometimes, in face of slander and misfortune and pain, to close the eyes and feelings to all appearances, and to say "Behind all this is the one substance of perfect righteousness."

There is no time set for your dissolution of all this fear and annoyance, but your own power of perception of the perfect life.

*Now is the accepted time*, and when we perceive our own city we have then come to a place where a wonderful work of realization begins to be accomplished; for just at this point our relator of the facts goes on to state, "And behold they brought to him a man sick of the palsy, lying on a bed."

Truth teaches us that when once man is consciously in his birthplace of Spirit, he can heal all manner of disease, for disease of body is but the reflection of false thinking; and once away from this shore, upon the other exactly opposite, we will have brought to us all manner of disease, but which, beholding with the clear, pure eye of righteousness, will go out before us; for in that city is nothing that maketh



a lie. So one sign of possession of the promised land will be to us, healing of disease. Once in the place of power, you can cast out demons and raise the dead, and save your world.

That called the palsy is one of the so-called incurable diseases on the external plane. It is evidence of quaking fear and lack of confidence. Fear and doubt go hand in hand, and are a positive contradiction to faith. Without faith we can accomplish nothing. Faith is behind every action. It is the inspiration of every song note, every poem, invention, and discovery. It is the foundation of every friendship and every fortune. But here, in the man sick of the palsy, is a picture which doubt has painted. All kinds of poisons have been applied, to try to rub it out, but all have failed. What is there to erase it from the face of our beautiful earth? Neither the man of letters nor the woman of worldly ambitions can tell us. But there is a remedy for it, and *one* who knows how to apply it, so that no more of its dark visage will be visible. Who is that one? *You* are the one, the only one, who can wipe the stain of palsy, fear, and doubt from out your world. And you will do it, when you enter your own city, the place of power.

What does city stand for? It is a center where enterprises meet and knowledge is demonstrated.

Things are thought out in the silence; they are established and displayed in the city. Edison worked in a dull, quiet corner to evolve his product into form, but the proof of it is seen in the blazing lights which crown our city with daylight at midnight. In the quiet, unobserved, the architect may create his designs; the city spires and palaces record his effort. A city is a busy place, not a hive for drones, nor a hermit's haunt; it is a symbol of that place—your mentality—where all things are thought and wrought. It is within the power of every man today to enter this holy city of

his own, and bless the world with joy and health. It is a power to be consciously acquired and then to be used. We are mere grubs, according to our understanding, compared with what we are in reality. The lion does not know his strength, and so in tireless unrest paces the floor of his cage, longing for the freedom of the forest. Could he but know his strength, often the rods which imprison him could be rent asunder like straws or rushes.

The words of freedom which you are to speak are these: "Son, be of good cheer; thy sins be forgiven thee."

There has been a creed among men that God is to forgive sins and that man is under condemnation until his sins are forgiven; and this belief has paled his face and shattered his nerves and shortened his days upon earth. It is a superstition, and the wise are beginning to know that God is too pure to behold iniquity, and it is unreasonable to think that he could ever forgive that which he could not possibly be made to know about. Man must himself forgive his brother, give over all judgment and condemnation, and there will be no more appearance of discord upon the earth. Then, too, will the picture of health show forth, and the shaking palsy will be redeemed. We are to live for the high purpose of saying Son, be of good cheer; for all that man needs is inspiration and cheer. Not the cheer of companionship, and the comforts of food and home, but the inspiration which goes deeper and deeper within him, and unfolds to him his spirit of power and purity. After this announcement to man, of his divinity, there may come to your hearing the semblance of another voice, which says, as did the scribes of old in our bit of history, "This man blasphemeth."

This is not alone historical, but with many of today experimental, that as soon as the glorious words are spoken through us or by us, the negative or mortal nature becomes offend-



ed, and, not having any defense for itself, and fearing that it is to be left in the lurch, cries out, "Beware! you are blaspheming. God will avenge himself against you with punishment, if you presume to *be perfect, as the Father in heaven is perfect*," according to the demand of Truth. This so-called mortal nature has no substance, no reality. Why should it be baptized and given a name, which is only non-conception of the fullness of Truth, or a denial of man's sonship with God? When in attempting to use the table of weights and measures you should not know how many pints make a quart, or how many quarts make a gallon, would you set down your "*don't know*," as ability or attainment? No; you would not. Your teacher would not credit you with a "don't know," nor would any notice be taken of it. The rule positive would again be brought before you, taught and practiced. So should you deal with that minus quantity wrongly called mortality. It is not worthy of a mention—a cipher without a rim; and this presumes to control and terrify you with a pretended power, and you imagine you hear from the tombs a sonorous sound, Beware! do not blaspheme. Dear soul, you are in your real *Being* as pure as the God who sent you. Go back to your inner sanctuary, and from out that holy temple—*your own city*—send forth the warm words of healing to the world, saying not only "Thy sins be forgiven thee," but "Arise and walk."

Blot out all pretense of mortality, conceive the holy Godhood of Man, and set it on the topmost pinnacle of the temple, that it may stand as the corner stone.

Looking within is a great light now shining;  
Follow its glow, and dispel all repining.  
Say to the world, It is God's will that's done;  
Infinite Goodness is God-Man in one.

Say to the sick, Lift your head from its pillow;  
Say to the sad heart that droops like the willow,  
Say to thy brother, deluded by sin,  
Here is thy Father's house; enter thou in.

## HEALING PARAGRAPHS.

FANNY M. HARLEY.

Do you prefer freedom or bondage? Would you rather be master or slave?

Now there are many people in bondage who desire freedom. There are many slaves who desire to be masters, but they do not know how to strike off the shackles which bind them, or how to attain the mastery which they discern and feel is their divine right.

We have all been slaves; we have all been in bondage; but we are beginning now to realize freedom and to attain to mastership. When the Truth is known it sets free. Freedom comes to us in the degree that we know the Truth.

Mankind has not yet been taught the Truth. It knows that it should have something better than it has, but it does not know how to go about getting it; neither does it really try. It is easier to submit to slavery than to strike for freedom. "The masses are sluggish. They must be aroused. And the new vision must be one which shall say 'I am the resurrection and the life.'"

The Truth which sets free must first be acquired or known by individual souls, and then dispensed to mix with the elements of the social world and make the new combinations which will bless and heal and free. What can be compared in heaven or earth to this Truth which sets free? Gladly do they who are knowing it give life day in and day out, month in and month out, year in and year out, to tell as much of it as they know to the people who are willing to listen.

A knowledge of Truth compels the telling of it. One cannot keep the Truth to himself. When Wisdom shows him that it is not best to speak the audible word, that pearls must not be cast, he can always speak his word in the silence, and it will wing its way the universe over, and fall on the listening ear of some pa-



tient watcher who recognizes the Christ at the first signs of his coming.

Now a large percentage of invalids, of nervous people, and even inmates of insane asylums, are in the condition in which they are, simply because they do not know any better. Hundreds and thousands of these same people will be certainly cured when a true and sensible way of thinking is shown them. Truth is sensible always. When you admit that a thing is sensible it is because it has appealed to your reason, and your reason is that by which you become possessed of principle. It is your reason that shows you the truth of mathematics. It is your reason that shows you the Truth of all truths, the Principle of all principles,—God. Now these invalids, nervous and insane people, simply have not thought according to reason, and that is all that is the matter with them; simply that, and nothing more. They have not been taught to be sensible, to be reasonable, and their negative thinking has brought upon them negative conditions.

How grateful we are to the people who first taught us to turn about in our thinking from foolishness to reason!

There is no invalid, no matter how hopeless he appears to himself to be, no insanity either of melancholia or mania, that the Truth cannot heal *if the patient can only be aroused enough to be willing to hold one word of Truth for himself*. Almost all of these cases have come from self-absorption, one of the very worst and most harmful diseases that anyone can have. There is nothing that brings more misery upon oneself or more discomfort in a family than does a self-centered and self-absorbed invalid. Now many of these dear souls have come to a very low state both mentally and physically simply because their ignorance of Truth prevented them from choosing to think reasonably and righteously. Because of their ignorance of Truth they have unconsciously drifted into error thinking. Erroneous race beliefs have

borne down upon them as well as the error thinking of their community or family.

To get free from the bondage which false thinking has fastened upon us is usually done by systematic and faithful true thinking and speaking. "Whosoever will, let him take the water of life freely." One reason why so many people are chronic invalids is because they are too inert to try to do true thinking. They can only be aroused by energetic, courageous, and hopeful words. Very often wise treatment against inertia is all that a chronic case needs.

Melancholia needs to have cheering treatment and facts reasonably stated, both silently and audibly. People who are thinking about themselves all the time of course become very self-centered in thought. Their feelings are easily hurt at what other people do or do not do; at what other people say or do not say. Their whole thought is of "I" and "me." Instead of cultivating happiness they take grim comfort in being unhappy; they seem to be never so happy as when they are unhappy. Directly they get some physical ailment, and then—ah, me! they fall into the mischievous habit of *watching their symptoms*. Imagination then takes rapid flight from stomach to heart, from heart to liver, from liver to lungs, from lungs to spleen, from spleen to bowels, until there does seem to be something the matter, sure enough. And all this because selfishness was cultivated instead of love; what will make *me* happy and comfortable, instead of what can I do that will best glorify God and help my brother man?

Mania is the most unreasonable form of insanity, and must be soothed and quieted until there is a willingness to listen to reason and to act sensibly.

Aberration wants to be treated for a desire to do the good and right, and a steady purpose to fulfill the desire; an honest intention to *do* what seemeth right.

Nearly all cases of mental disorder come



from setting the affections upon the things of earth instead of on things above. The Scriptures teach and the church has echoed, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and "Thou shalt love thy neighbor as thyself"; but who has done it?

Theoretical teaching is one thing. Living application is quite another thing. If these two commandments were to be obeyed in even the slightest particular there would be no need for insane asylums, you may be sure.

The Truth has provided a panacea for all ills. They who are in insane asylums do not know Truth. "Ye shall know the Truth, and the Truth shall make you free." Cultivate thoughtfulness for others; try to help other people as much as you can; think loving thoughts of other people; speak kind words whenever you speak at all. Cultivate love for little children, love for flowers, and love for birds.

Every time your thoughts come back to yourself, say resolutely, "There is no self; there is but the One Self, the divine Self; there is only love in my soul for thee, O God, and for thy children. There is no self to be selfish, no self to be cross, no self to be impatient; I love to do thy will. I love to manifest thee."

It is an absence of a consciousness of love that causes insanity.

But you say, "Look at all of these women who have gone insane because of unfaithful husbands or lovers. Love was not absent with them!" Yes, it was, my friend; it *was* an absence of love, and selfish fear of the most intense kind. "Love seeketh not her own." Is a woman not to love her husband, do you ask? Yes, she is, but as she should, and not as she should not. If she loves God she will love her husband as she should. The woman who goes insane on account of her husband has not had her affections set upon things above. Perhaps she has been nearly wild with fear that he

would not give her all of his affection; perhaps it is her pride that has suffered; perhaps it was blasted hopes in him and ambitions for him; perhaps his unfaithfulness has made her feel that there is no such thing as friendship in all the world. Dear soul, stop and listen: "Thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel." Learn to know God. "Fret not thyself because of evil doers," but "commit thy way unto the Lord; trust also in him; and he shall bring it to pass." "He shall bring forth thy righteousness as the light."

"He is their strength in the time of trouble." "The Lord shall help them, and deliver them," "and save them, because they trust in him," from all their woes.

It is not possible for anyone to become insane who really trusts in God.

Physicians often attribute insanity to overwork, for want of a better reason; but we know that when there is joy in the heart and love in the life, work never hurts anyone. Love lightens labor, and where there is happiness the work fairly does itself. It is worry that kills, never work. The belief that we hold about hard work may seem to affect us physically and mentally, but it is the error belief about it and not the work itself which hurts us, for "the flesh profiteth nothing." All the diseases which are believed to cause insanity are the effect of error thinking. Find out what error caused the disease; eradicate it, and the insanity and the disease will both pass away.

Many people have gone insane from grief over loss of children, husband, wife, or parents. Here again is self-absorption; self-love instead of love of God and humanity. If in our ignorance we have not so thought as to keep our little ones with us, or those whom we loved knew not consciously enough of Truth to remain here manifest in the flesh, shall we make everyone around us uncomfortable by our grief? Shall we not accept what comes to us



in love, knowing that it is only knowledge which brings the reward of knowing Truth? It is the Truth which sets free from sin, sickness, and death. Because we are ignorant is no reason why we should plunge still deeper into error and lose our self-control, our cheerful service for others, and our loving thoughtfulness. "Selfishness in tears is no more noble than selfishness in smiles." Who wants to keep sane, to have sound judgment and good sense, must cure himself of selfishness.

Loss of property is said to be the cause of much insanity. But that is not the cause of it at all, or everybody who loses property would become insane. Some people who lose their property say "All is good; the Lord God omnipotent reigneth. This has been taken from me that a greater good can come to me. Praise the Lord, O my soul, for all his benefits." Others go right off insane. Now if loss of property was the cause of the insanity, they would both go insane; but as this result only comes to one of them, the cause lies elsewhere.

Selfishness and fear are the causes, either direct or indirect, of all insanity; and selfishness and fear are results of a belief in matter as reality, as a something apart from God, as a something that can produce joy or sorrow, pleasure or pain, good or evil. No man can serve two masters; he cannot pin his faith, his trust, in two opposites. There is but "one God and Father of all, who is above all, and through all, and in you all." There are not two substances. There is but One, and It is Spirit. Of this One Substance are all things created. By the word of Truth are all things made that are made. The change which takes place in us from the belief that matter is a reality, to the conscious knowing that Spirit is the only reality, is a growth of living soul from the time that it first discerns the Truth from afar, until it realizes itself to be in conscious at-one-ment with it.

Christ love and divine patience must be ex-

ercised in this growth, for, as "Science and Health" puts it, "The recognition of Spirit and Infinity comes not suddenly here or hereafter. . . . Existence continues to be a belief of corporeal sense until the Science of Being is reached. . . . The period required for this dream of material life, embracing its so-called pleasures and pains, to vanish from consciousness, 'no man knoweth, not the Son, but the Father.'" Therefore, O child, love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and be free from selfishness and self-absorption and their consequences, insanity in its various phases.

### KNOW THYSELF.

EDWARD CASTERLINE.

Keep not thine eyes fixed on the gloomy Past,  
But turn thou where the golden Future spreads for thee.

The Present speeds, and comes the shadow Death doth cast;

The Future waits, and on its bosom shall thy soul be free!

Unheeding Spirit, bound within thy mortal clay,  
Awake to know thyself! and from the dream of earth  
Spread forth thy wings, and rise into Time's golden day,  
And seek that sun that warms thy soul's immortal birth!

Aye, know thyself, and that pure power within thy soul  
That comes to thee, and whispers when thy heart is still,

And all Life's war hath hushed into a distant roll,  
And angel Peace broods, like God's angel, over Ill!

Aye, know and feel the strength that in thy spirit lives,  
That feels at times the depth of its unfathom'd life,  
And rises with the Godlike blessing that it gives,  
To claim and shape itself a monarch over strife!

The strength, and power, and life of Life's undying Good,  
That is thy right, and at thy touch awakes in song,  
That sweeps into thy dreams from Time's immortal God,  
Where Truth is thine, when all the deeds of earth are gone!

The Good, that is thy better part; the Angel guide  
That plans for thee thy happiest hours on earth;  
Whose hand, if thou wilt clasp, beyond the distant tide  
Will lead thee onward to thy own immortal birth!



Trust this! and dim thine sense to mutterings of the  
World,

And turn thy face—thy soul—to God's unselfish Star,  
And know, beyond the darkest vapors Life hath curled,  
Awaits for thee that realm no sin can ever mar!

Go thou through life, and pierce its shadows to the last,  
But steadfast keep thy will upon thy inmost soul,  
And learn to prize—not spurn—the blessings God hath  
cast,

Like living sunbeams, caught and flash'd along thy  
soul!

Awake! this hour is speeding to eternal years;

'Tis thine to know the path where falls the brightest  
beam,

Or thine to sink into the far abyss of tears,  
And lose in darkness all of Life's immortal dream!

Awake! and know thyself while yet the hour delays;  
Within thyself thine hand can clasp Life's golden keys,  
And through the gates of Death thy soul to future days  
Shall speed, and therein reap the goodness done in  
these!

## LESSONS FROM THE LIFE OF JESUS.

MRS. MYRON W. REED.

### II—EGYPT.

1. The Visit of the Magi.

2. Descent into Egypt.

—Matt. 2:11, 13.

It is the purpose of this lesson to consider these two events which follow each other in history, and to connect them in their spiritual interpretation.

The wise men who come to the birthplace of the infant Jesus are truth-seekers. At home in their own land we find them possessed of a degree of understanding, for they know that truth is, and that it is to be found by them.

These seekers are represented in Bible history by the sons of Noah; viz., Shem, Ham, Japheth. Noah represents understanding, and when the flood of light has uncovered the truth of matter to Noah, he rests in the mountain of consciousness, while the new earth is over-spread by these three sons of Noah; i. e., by all that has come forth to understanding (Gen. 9:19).

These wise men are thoughts within us, which are seeking for truth in science, religion, and philosophy. The star in the east is the herald of that which is to illumine the night of ignorance; it is to introduce the day or degree of consciousness, upon which the sun shall no more go down (Isa. 60:20).

Those who see the star have a vision of the Christ glory afar off. The star carries the message, "Ye shall seek Me and find Me, when ye shall search for Me with all your hearts." The star is more than a promise; it is an earnest of that which shall be realized as All. The star is a spiritual truth, shining in our mental darkness; when followed, it leads to the Christ; for every spiritual truth which appears to us, makes progress until it is united to its own. So it is written, The wise men followed the star "till it came and stood over where the young child was." When Truth is born to us as the indwelling Christ, we make an offering to it of all we have found in our search, a *glad* offering to this holy child. When Truth is spiritually revealed, we sacrifice for this all that we had conceived Truth to be when we were seeking.

These treasures of ours are represented by the wise men's gold, frankincense, myrrh.

The seeker in science brings gold, as standing for Truth to material thought. The seeker in religion brings frankincense, the service of priests and forms. The seeker in philosophy brings myrrh, which claims to satisfy by deadening desire. These are the gifts which our wise thoughts offer to Jesus, born King of the Jews,—i. e., revealed as ruler of spiritual thoughts, and through these to be ruler of all.

Science, philosophy, religion, has each its own system of laws,—science the material, philosophy the mental, religion the moral, obligations of humanity. These have done their work for us, but the truth of them is within the Christ; and all besides their truth is a conception of sense, represented by Egypt. We have



nothing more to do with the laws of science, philosophy, religion, *as such*. The truth of these three is in the Christ, but the Christ is not in these three. The star leads to the Christ and rests there. When we take our Christ, born in consciousness, into any of these fields, we have taken the young child into Egypt. Egypt is recognition of sense. We go down into Egypt when we look for divine supply through the channels of sense.

It is written in the story, "When the wise men had departed, the angel of the Lord appeared to Joseph in a dream, saying: Arise, take the young child and its mother, and flee into Egypt: for Herod seeks the young child to destroy it." The flight into Egypt follows upon the bringing forth of that which has been conceived of the Spirit.

It is Joseph who hears the warning voice, and Joseph represents intellect, or *reason*, as it is conceived to be. This message is also received, not by intuition in its purity, but by that within Mary which is in sympathy with Joseph; that which has brought forth to Joseph (intellect) the Christ conceived through intuition. There is no condemnation here; the message is from the Lord, and has its place in the process. When intuition and intellect have brought forth the Christ, it is their highest, holiest work to take care of the child.

The descent into Egypt is from motives of safety. Herod is the proud ruler of Judea, and Herod seeks the young child to destroy it. Bethlehem of Judea is a part of the land of Canaan into which Abraham came forth, and the spirit of the Canaanite has not changed.

After the visit of the wise men, with their worship and their gifts, the true nature of the divine child cannot be hid; it has come to rule, and not to serve. It is born king of the Jews, but the Jews of this country are servants of Herod. When there was no room at the Bethlehem inn, a manger, or cave, gave shelter to the infant Jesus. Because there is no place on

the throne for any king but Herod, Egypt becomes a place of refuge for the holy child, until word is received of the death of the king which sought the young child's life.

From the beginning to the end of the world process, individual consciousness goes down into Egypt, with all thoughts that have come forth to the individual. The motive for going is always the same: to escape from the famine and persecution in the land of separation which mortality claims; to secure divine supply and protection through conceptions of sense. Jesus as the Christ does not seek refuge in Egypt, for Jesus as an infant is *taken* down by that which has brought the Christ forth; is taken down by the *David* consciousness. Isaac is the only one of the children of Abraham who does not take refuge in Egypt, and in Isaac "the seed is called." When the famine appears in the land, the word of the Lord directs Isaac—"Go not thou into Egypt. Sojourn in *this* land, and I will be with thee to bless thee." So Isaac continues to dwell in Canaan (Gen. 26:1), and finds a table prepared for him, even in the presence of his enemies (Ps. 23:5).

Let us make clear the distinction in mind between Egypt and the land of separation to spiritual thought, represented by Canaan. These are both conditions of thought, for Spirit is all.

We go down into Egypt when we look to God to supply our material needs through the channels of sense; but in the new consciousness, represented by Isaac, we remain in our spiritual inheritance, at rest in our spiritual supply, taking no thought for the body, giving no heed to mortality's claims, and finding our table prepared for us even in the presence of our enemies. We go down into the beliefs of sense with our Christ of dominion, because no place is found for it by spiritual thought while mortality rules here. The Christ is brought forth to spiritual thought, but it comes unto its own, and its own receives it not. Spiritual thought



is in bondage to mortality, because it is in bondage to its own traditions. The Jesus as an infant makes a place for itself in Egypt, or beliefs of sense; for health and prosperity, for a season, flow into the conditions that have brought the Christ down to Egypt.

Obedience to a divine message received even here, brings us to a place of clearer vision; then we know that all which sought to destroy our Christ *are dead*. They *have died to us*, but they were *always dead*. This message of assurance is not from consciousness, but is from spiritual knowledge which follows upon consciousness, and is made possible by it. Only the new *consciousness* frees from fear, but the knowledge which follows explains why there is no cause for fear.

All within us that has gone down into Egypt must come up out of Egypt. It is written of individual consciousness, "Out of Egypt have I called my son."—Hosea 11:1. The return is not complete until the truth of the individual is withdrawn into consciousness, and that which remains of the individual returns to the dust as it was (Eccl. 12:7).

The individual is the *body* of consciousness. This "body" is represented by a body of flesh and bones, which is our object lesson. The bones represent the truth of the body; the flesh, conception or beliefs of sense. The bones being carried back from Egypt to Canaan, represents the truth of the individual as it is about to be withdrawn into consciousness. So Jacob, dying in Egypt, gives direction to Joseph, "Carry up my bones from hence." Joseph also, when dying, gives the same commandment concerning his bones (Gen. 50:25). So Jacob and Joseph are buried in Canaan, where also were buried Abraham and Sarah, Isaac and Rebekah (Genesis, chapters 49 and 50).

Belief in sense, represented by the flesh, belongs in Egypt, and remains in its own perishing conditions. Truth, represented by the

bones, cannot be hurt nor suffer change; as it is prophesied of the Jesus, "made for the suffering of death": "not a bone of him shall be broken" (Ps. 34:20; John 19:36). All that goes back or is carried back from Egypt to Canaan is raised up; for "these bones are the whole house of Israel."—Ezek. 37:11.

The last descent into conditions represented by Egypt is that of Jesus the Lord, the Son of Man, who is "three days and three nights in the heart of the earth." This covers the resurrection period, and completes the return.

Paul describes the end of the process in this way: "What is the meaning of the Christ ascended, save that he has also descended into the lower parts of the earth? (Eph. 4:9) This one who descended, he is the one who also ascended above all the heavens, that he might fill all."—Eph. 4:9, 10.

In realization, the Lord, or the Son of Man, descending and ascending, is merged in the Christ, from which nothing ever came forth. From a vision of the Eternal, Jesus declared: "No man hath ascended up into heaven, but the Son of Man which is in heaven."

"Out of Egypt have I called my Son," sounds through all the world process; but the purpose of the call is not fulfilled to us until we identify ourselves with that which has never known the temptation of Egypt, with the Christ which has neither descended nor ascended, but *is* eternally in heaven.

(To be continued.)

GOD sends his teachers unto every age,  
To every clime, and every race of men,  
With revelations fitted to their growth  
And shape of mind, nor gives the realm of  
Truth  
Into the selfish rule of one sole race.

—Lowell.

WE know the arduous strife, th' eternal laws  
To which the triumph of all good is given,  
... else wherefore should the eye  
Of man converse with immortality.

—Wordsworth.<sup>10</sup>



## UNIVERSAL TRUTH.

MAY, 1894.

## EDITOR'S DEPARTMENT.

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

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

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

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

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

UNIVERSAL TRUTH for June will contain a most excellent article on "Law," by Henry Wood, and "The Spiritual Idea of the Sabbath," by E. J. Castle.

"TRUTH'S FAIRY TALES," by Julia Winchester, is 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 will find in this book those fundamental principles of Truth which lead all who acknowledge them into harmony. The price of this book is sixty cents, postpaid, but from

May 1 to and including August 1, we will give a copy of this very helpful book to every subscriber to UNIVERSAL TRUTH who sends the full subscription price of \$1 to this office. Of course this premium will not be given when subscriptions are sent through agents to whom we allow a commission, and it will *positively be withdrawn* on August 1, unless our stock of this book is exhausted before that time.

To those who have subscribed to UNIVERSAL TRUTH since January 1, 1894, and who desire this book, we will furnish it for forty cents to and including August 1. This is the best offer that we have ever been able to make on any book.

"THE TRUTH OF DIVINITY."—The articles under this heading will hereafter be discontinued for want of space. The complete number, however, of which there are thirteen,—viz., God, Man and His Relation to God, Personality, Thought and Imagination, The Nature of Evil, Practical Application, The Word, The Two Gates, The Holy Spirit, The Christ, Fragments, Daily Aspirations, The Bible,—is now ready in book form, entitled "Between the Lines," and under the author's proper name,—Hannah More Kohaus, also author of Divine Science Hymn Book, "Melrose Kent" being only a *nom de plume*.

This book is an endeavor to simplify and elucidate some of the profoundly metaphysical and complex statements now before the students of Divine Science. It also points out the manner of applying the Truth so as to produce the most satisfactory and enduring results. Its systematic arrangement as an outline will be found very helpful to teachers.

"Between the Lines" is as "an handful of corn in the earth on the top of the mountains"; but the *fruit* thereof, who can estimate? Partaken of, assimilated, and manifested, He whose name is called the "Word of God" will again daily walk among us in the likeness of men. Made only in paper; 50 cents postpaid.



WE endeavor to give in UNIVERSAL TRUTH such articles as best reply to the questions asked for the previous month or two. Our contributors often mentally catch these interrogations and reply to them. In this way it transpires that articles are often held by us because they are not exactly timely, but are used when they do fill a need.

Very often manuscript comes to us that is very high in thought but not clearly expressed. Sometimes there is decided lack of clearness of thought, while containing much that is excellent.

If we were given permission to clear up the doubtful points, much manuscript could be used that is now either returned or laid aside. Sometimes articles come to us so badly written, and on both sides of the paper, that the editor is obliged to lay them aside unread on account of the many things which are always claiming her attention. If our friends whose hearts are so filled with love to humanity that they want to tell it of the beautiful Truth which has done so much for them, will please remember to write plainly, use only one side of the paper, and express themselves clearly, our readers will have the benefit of many rich thoughts which are now necessarily unused.

THE editorial on the words "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come," is crowded out this month for want of space. It will appear in the June number.

NOR everyone that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—*Matt. 7:21.*

HOWBEIT, when he, the Spirit of truth, is come, he will guide you into all truth.—*John 16:13.*

I WILL teach you the good and the right way.—*1 Sam. 12:23.*

## THE TRUTH OF DIVINITY.

MELROSE KENT.

(Continued.)

Now you are doubtless prepared for the statement that personality in its fullest sense is manifestation. Call to remembrance that expression is the image, the invisible, the ideal, individuality, or the "I," while manifestation is the likeness, the real, the individualized "I," that which *says* "I."

God, expression, and manifestation are a triune Principle; God, the One Whole, including Its two halves, expression and manifestation; three links in a chain eternal and inseparable.

Q. Where, then, does personality belong?

A. Assuredly in God; for while it is the result of Man revealing himself to himself, through it, also, is made manifest the likeness of God, because the One Mind operates in Man to bring forth the "only-begotten Son," which is the God-likeness. Thus personality becomes the mediator between God and Man, as it is stated in I Timothy 2:5: "There is *one* God, one mediator also between God and Man, himself *man*." Therefore personality belongs legitimately in God, for it is the representative of the son of Man and also the Son of God.

Q. Define personality more minutely.

A. Person is the figure; and that which animates it is living soul, a degree of the *self-conscious* being. This is the living soul referred to in the Scripture—"The first man Adam was made a *living soul*"; but modern usage of terms has called this combination of person and soul *personality*; its real significance is a visible degree of Man's self-consciousness.

In former chapters particular emphasis was laid upon the *distinction* between God and Man. Now Man's nature is *one*, even as God nature is One; but (seemingly) Man has two sides to his nature,—the human and the divine; the divine self is the God side, and the human (to borrow from an advanced teacher) is "his *dis-*



tion from God, or that of him which is *not* God like." This human side or self is the *cross* which must be taken up daily, until so *lifted up* that gradually it becomes so blended with the divine self that the two are as one. This is the work of living soul—the divine self—the God side of Man's nature, which by degrees comes more and more into view, projected by Man—the expression—into manifestation through human personalities, which attend the process all along the way, until Man the image is revealed to the world and himself in Man the likeness, and God is made known.

*Q.* Did God create the human?

*A.* No; because the human is not a *creation*, but a formation, or form. Human personalities have their origin in Man's power to think, which is a forming and not a creative power. God creates; is the One and only Creator; Man *re-creates*, or forms. It is he who has formed human personalities, through which to manifest himself by degrees of ever higher and higher being, or active, doing, living soul.

*Q.* What is the nature of the first degree of living soul?

*A.* Total ignorance of itself and everything else. Depending upon its undeveloped senses it judges according to appearances only, thereby mistaking symbols for the real, shadows for the substance (and shadows are invariably grotesque and untrue); and it turns everything upside down generally. You have doubtless heard that upon the retina of the human eye all things are inverted; the same may truly be said of the personal "I," for its very nature seems an inversion of the truth. In an ignorant manner it mispronounces upon everything, calling a sense of evil good, and a sense of good, evil; it calls matter substance, and thus declares that shape and form have sensation and intelligence; it will say that a circumstance or an experience is something dreadful, seeing only the grotesque, shadowy side of it; but later, when

it has learned a little, it will call those very same things a "perfect blessing." Altogether it is like a lost child trying to find its way home in the dark.

*Q.* How does the human person pronounce upon itself?

*A.* It says it can be ignorant or learned, sinful or good, sick or well, miserable or happy, changeful and dying; it says it is subject to symbols and shapes, which have no power whatever; and moreover, this human self is often as truly ignorant and unwise at the age of three-score and ten, as it is at ten.

*Q.* Is this the truth about personality?

*A.* By no means; for the living soul even in its childhood is a degree of the God-likeness, and has in its real, true, complete being all that God is and does; for its *real* self is the Image of God.

*Q.* Why does the human self so mispronounce?

*A.* Because it does not know any better. It would do differently if it knew how, and does so as it learns better.

*Q.* Then it can be taught?

*A.* It can and *will* be. "They shall all be taught of God," the One Mind, for It is incessantly operating to manifest Itself in the likeness, even as It is already expressed in the Image.

*Q.* What will be the indications of soul growth or self-knowledge in human personalities?

*A.* An effort to think rightly and speak truthfully; a consciousness of power and dominion over the human self, making it subject to the divine; a growing realization of fearlessness; a quiet firmness, a broader charity; a larger love and tolerance; less selfishness and more perfect patience; better health; grander strength; more comprehensive intelligence and apprehensive wisdom. As these qualities of being begin to appear, the human with its personal sense of things will perceptibly disappear, giving place to the Mind that is in Christ Jesus, the God Mind manifested.



## I AM YOUNG.

LOUISA WICKERSHAM.

## I.

I am young; I am young;  
 I have never grown old,  
 Though my locks have grown white  
 Where they once were of gold;  
 Though my lips have grown pale  
 And my cheeks have grown thin,  
 Though my steps have grown slow  
 And my eyes have grown dim;  
 Though the hurry and rush  
 Of the world's restless throngs,  
 With their care and their strife  
 And their measureless wrongs  
 Overburden my soul,  
 Leave me weary and worn,  
 Leave me faint by the way,  
 Leave me bleeding and torn,  
 Yet my heart is as pure  
 As the infant's asleep,  
 And its springtime of life  
 Doth my soul ever keep;  
 For the friends of my youth  
 Live again at my call,  
 The rose tints of sunset  
 Give youth's glow to us all,  
 While I sing the glad song,  
 As I sang it of old:  
 I am young; I am young;  
 I have never grown old!

## II.

I am young; I am young;  
 I shall never grow old.  
 Though the centuries pass,  
 Still God's promise shall hold;  
 And my strength and my youth  
 I shall ever renew,  
 As my life, in its flow,  
 To God's purpose keeps true.  
 Let my days slip away,  
 Let my journey be done,  
 Let my eyes ope no more  
 To the light of the sun,  
 Yet God's city of love  
 To my sight shall unfold.  
 I shall tread the bright streets  
 With their pavements of gold;  
 I shall know all the joys  
 That the cycles can bring;  
 I shall shout the glad song  
 Which the glorified sing;

I shall know all the truth,  
 I shall drink all the love,  
 I shall know all the peace  
 Of the city above.  
 I shall sing once again,  
 In that city of gold:  
 I am young; I am young;  
 I shall never grow old!

## Where They Are.

Warm words from Lynn, Springfield, and Boston testify to the truth and beauty of the gospel as preached by Helen Van-Anderson in those places. The Sunday service which she has been conducting at No. 3 Boylston Place, Boston, has been changed to 3 P. M. This will give an opportunity to people living in the suburbs of Boston to attend these services.

The people of Boston have been enjoying so greatly the spiritual food which has been set before them this winter that they are still crying for "more." Word now comes that Ursula N. Gestefeld, president of the Exodus Club of New York city, has been in Boston lecturing. Her dates were from April 10 to 25, inclusive.

Her basic course of six lessons, on "The Thinking Power and How to Use It," includes the following subjects: "The Relation of Cause and Effect," "The Origin and Office of Person—Addition," "The Bondage of Mortal Sense—Subtraction," "How to Overcome Disease—Multiplication," "Freedom from Bondage," "Demonstration."

The advanced course of six lessons, on "The Composite Nature of Man," includes "Genus and Species," "The Divine Evolution," "The Relation of Personality to Individuality," "Opposition and Cooperation," "Involution," "Survival of the Fittest."

The course of three lessons on "Marriage," includes "Duality in Unity, or Male and Female in one Being," "The Relation of the Fleshly to the Divine Marriage," and "The Office of Woman."

The course of six evening lessons treats of "Primal Force," "The Three Planes of Being," "The Triangle," "The Relation of Science to Religion," "What is Death?" "The Law of Psychic Phenomena," "Professor Dolbear's Matter, Ether, and Motion."

Surely this must be a feast of good things!

THE press of New Bedford, Mass., speaks most courteously of a course of lectures which Dr. Clara E. Choate has been delivering in that place. She is speaking in New Bedford every Sunday, in Odd Fellows Hall, and every Thursday in Boston, 185 Huntington avenue, at three o'clock.

DR. W. C. GIBBONS is doing a good work in Minneapolis, Minn. He speaks every Sunday morning in the Fifth Universalist church, and every Wednesday afternoon in his own rooms, 608½ Nicollet avenue.

MAKE sure of truth,  
 And truth will make thee sure;  
 It will not shift, nor fade, nor die,  
 But, like the heavens, endure.

—Bonar.





#### TEDDY'S BIRDS.

Five little eggs in a nest I see;  
Five little birdies there soon will be;  
The nest is nice and soft and warm,  
And the mother bird shelters it well from the storm.

The father bird stays very near her all day,  
And keeps the eggs warm when she is away;  
He brings in his beak the best food he can find  
For the little bird wife so gentle and kind.

But now there's a noise in the little home nest;  
'Tis the day of all days to the parents the best;  
For early this morning five birdies have come,  
To be the delight of this bird mamma's home.  
Away flies the papa, in search of more food.  
This dear papa bird, so loving and good!  
Five little beaks open wide at his call;  
He has brought food enough for his baby birds all.

#### THE STORY OF TEDDY.

##### CHAPTER XVI.

HELEN VAN-ANDERSON.

A few weeks after this it was rose time and berry time; and the birds had so many tree picnics, and the bees so many flower festivals, that the Crystal Truth Seekers concluded to have some kind of a merrymaking too; so the cunningest little notes of invitation were written, with the motto, "I want to love the Good," printed in gold ink in the upper left-hand corner (Mrs. Spring had done that), and "Bring your pets," written in a very scrawly handwriting in very black ink in a lower right-hand postscript. Teddy had done that. After his mother had finished writing the

notes, she had gone out, leaving Teddy to seal them, and at the very last moment he had added this postscript, having forgotten to remind his mother to do it, as they had both agreed he should do.

Well, the result was, that at the appointed hour, under the big elm tree in Mrs. Spring's front yard, there was gathered the merriest, prettiest—you might say, the queerest—picnic crowd you ever saw.

Besides boys and girls with shining eyes and rosy cheeks, with breeze-blown hair and smiling lips, there were two dogs (one big and one little one), four kittens, two white rabbits, a white mouse, a bushy-tailed squirrel, a very green parrot, who talked a

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great deal too much to be called well bred, three canaries, and three very smartly dressed, prettily behaved dolls, who minded their mothers' directions to be seen and not heard (that is, if their mothers had told them; I don't know whether they had or not).

The long table, covered with a snowy cloth, fairly creaked with delight that it could hold such a feast as was spread for the happy guests. A great pyramid of scarlet strawberries stood in the center, flanked on either side by pink and yellow mounds of ice cream, and snow-crowned cakes waiting for some skillful hand to divide their sweetness. Roses in big vases, in little vases, and buttonhole bouquets graced the whole snowy length of the table, and—oh, dear! I cannot begin to tell you all; but just imagine, if you can, what a lovely scene it was, when everything was ready and the call came for "dinner."

Did everybody rush and scramble to get the best seat at that beautiful table? No, indeed; among other things, these Crystal Truth Seekers were learning how to put selfishness out of their table manners, as well as all other manners they happened to have.

First in the procession that marched to the table came Charlie Barber and Teddy, in regular marching order. (Crutches? No; Charlie never used crutches now.) Then came Jack

alone, followed by Arthur and Pry; then Donald and Kitty, Mollie and Willie Morris, Marcia Bean and little Ruth, then several new members who had been added from time to time; each and all in the whole company wearing the yellow bag badge, and all who could, carrying the crystal ball in their hands. They took their appointed places, and—presto! everything was ready.

Where were the kittens and birds?

Each kitten was tied by a long string to the chair of her mistress, the rabbits were asleep in the patch of clover near by, the white mouse dozed in his cage, and Polly, with her stand very near the head of the table, mingled her remarks with the merry laughter of the children, greatly to their delight. The canaries in their cages hung on the branches of the tree, and sang their sweetest songs during the whole feast. Frisk, the squirrel, was given a dinner of peanuts, which he ate very daintily and with evident relish. The dolls had to wait for the second table, but were very good natured, and leaned against the tree as prim as you please.

Teddy, with Jack at his right hand, but a little way back, sat at the head of the table. As host he was expected to make a little speech, and had learned something, with slight alterations, from the old reader he had found up in the gullet one day. He stood up and cleared his throat, ready



to begin. Presently he cleared his throat again; "Friends and—" he began.

"Polly want's a cracker!" interrupted the parrot, who, as before hinted, was not very well bred.

"Friends and—" began Teddy again, clearing his throat for the third or fourth time.

"Meow!" said Maltie, under Mollie's chair.

Teddy was getting desperate. Why didn't he sit down and give up the speech? No, indeed; not when he had made up his mind it was right to make it. What he started to do he was determined to finish.

"Friends and—well, all of you—I'm glad we're Crystal Truth Seekers; I'm glad Charlie is well; I'm glad you're all here, and glad you brought the pets!"

"*W-h-e-w!* Polly's feet are cold!" screamed the ill-mannered bird, and the whole table was in a gale of laughter. Even the cups and spoons tried to dance a jig.

"Three cheers for the Crystal Truth Seekers!" proposed Arthur Brown, when they were still once more.

Three long and hearty cheers were given, and then followed three for Charlie Barber, who stood up and bowed and said "Thank you" in a very shaky voice. Then three cheers were given for Jack and Teddy, "cause they thought of all this first," added Mollie, not noticing Maltie sly-

ly creeping into her lap under the tablecloth.

"Hurrah for Jack and Teddy!" rang loud and long from eager throats.

"Hurrah! hurrah! for the flag that makes us free!" sang Polly, at the top of her voice.

And so the feast was begun,  
And the story of Teddy is done.

#### TO ALL TRUTH LOVERS.

In the September number of "The Bluebird" of 1889 there was published an article on Chapel Building, which I felt impelled to write, as I was so filled with the desire to see such a temple of purity erected, where all who entered could not help finding their rest and peace which is their birthright. I received at once the promise of \$100 as soon as needed, and from others during the following two years \$159.45 in cash, which has been invested by me until it has grown to \$180.45, and at the end of 1894 will have grown to \$200. During this time I have often wondered what more I should do; and as often as I attempted to write and inform the givers of this money what had become of their gifts, I felt something within me saying "Wait; not yet"; so I have let it drift on, *knowing all is well*, waiting for the word to come that would show me just what to do. Of late I have felt strangely moved to write to you all, and yet I knew not what I should say beyond the mere statement just made; but since I began to write this I seem to see very plainly why the money has not come in faster. I see that what we desire to picture forth in perfection must first be known to be perfect within us. The real chapel is the perfect mind within us, and the real building is *letting* this perfect mind flow through us in its entirety, so that all who come into our thoughts in any way whatever will go forth purified through having recognized the Truth we stand for and reveal; through letting what *is in all be seen in us and them*. Then will they go forth rested, strengthened, comforted, gladdened by coming in contact with us. All the writers for any paper or magazine devoted to the teachings of Truth tell us how to build



the real chapel within us,—by holding the name and words of Jesus Christ in our thoughts until his name is known as our name, and his thoughts our thoughts.

There are very many of us who have been silently building the real chapel within us for years, and we are longing to see the outward symbol of it *now*, feeling that it will help in many ways to reveal the omnipresent Good in and for all, to very many who would otherwise be longer in recognizing the temple already within each one. I am still ready to receive all gifts of love and its symbol—money, power—to make manifest on earth to all eyes our perfect building. CARRIE B. TOWNSEND.

#### ALL SCIENTISTS INVITED.

There are many Scientists who are working in a quiet way whose names have not appeared in the magazines; hence the Committee of the Congress of Scientists do not know of them. There are others who are known as possible workers, but are traveling from place to place; therefore their address is not known. So it may not be possible to reach all by circular or personal letter. But the invitation has gone out in thought, and through the Science magazines, to every Scientist in the world. The call is international, and no one is left out or excluded, for all are one in Christ the truth. Come in the spirit of unity, and let us reason together.

The Congress of Scientists will open at Golden Gate Hall, Sutter street, San Francisco, Cal., May 29, and continue to and include June 3.

#### UNITY.

##### THE CONGRESS OF SCIENTISTS.

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

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

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

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

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

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

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

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

All communications should be addressed to the undersigned chairman.

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

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

ONCE leave your own knowledge of God, your own sentiment, and take secondary knowledge, of St. Paul's, or George Fox's, or Swedenborg's, and you get wide from God; names can men can scarcely be convinced that anything divine.—*Emerson*.

It is noble to seek Truth, and to find it—to go up with great First Cause of all.—*Sydney Smith*.

In yourself is the law of all; you know not how a globule of yourself slumbers the whole you to know all; it is for receives new students instruction in Christian Palmer House, Parlor

“He will show you the way.”



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##### THE CONGRESS OF SCIENTISTS.

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

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

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

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

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

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

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

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

All communications should be addressed to the undersigned chairman.

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

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

ONCE leave your own knowledge of God, your own sentiment, and take secondary knowledge, of St. Paul's, or George Fox's, or Swedenborg's, and you get wide from God; . . . then men can scarcely be convinced that there is in them anything divine.—*Emerson*.

It is noble to seek Truth, and it is beautiful to find it—to go up with great reasoners to the First Cause of all.—*Sydney Smith*.

In yourself is the law of all nature, and you know not how a globule of sap ascends; in yourself slumbers the whole of reason. It is for you to know all; it is for you to dare all.—*Emerson*.

"He will show you things to come."



## INTERNATIONAL BIBLE LESSONS.

URSULA N. GESTEFELD.

May 6.

Joseph's Last Days.—Gen. 50:14-26.

GOLDEN TEXT: The path of the just is as the shining light, that shineth more and more unto the perfect day.  
—Prov. 4:18.

There is a continual reference to Egypt throughout the Bible. Both the Old and the New Testaments are full of allusions which have particular significance when we trace the real or scientific meaning of "Holy Writ."

Joseph—type in Genesis of the one who knows, therefore "a savior of the world" (shown by the name Zaphnath-paaneah) comes out of Egypt in bonds, and returns to it as a conqueror. This country is used to illustrate the state of sense-consciousness, to which belong mortality and death and all the conditions which pertain to them.

We are all dwellers in the land of Egypt, naturally, while spiritually we are heirs of eternal life. We are conscious of things pertaining to this land or state, but we are to *become* conscious of our spiritual nature and being which is forever in heaven, or in eternal and changeless oneness with its source—God.

This state is the infancy of the soul, the self-consciousness which is to grow to manhood because of its divine vitality. Its temporary conditions cannot prevent this ultimate result, though they may hinder the growth for a season.

Egypt is the land of darkness, because, saying, we see, we are really blind. We look upon visible shapes, and think we see living things and beings. As we think, so we are to personal sense. Everything is adjusted to this false belief about what we are, and it is truth to us, while it is utter falsity in itself.

The disorders of sense-consciousness—disease, suffering, and sorrow—are accepted as conditions of being, when they are only a temporary sense of the undeveloped soul. They are the plagues of Egypt; we are plagued by them till we are driven by our suffering to find the way of getting rid of them. They are the "growing pains" of the soul which passes through them successfully as it grows toward manhood.

"Out of Egypt have I called my son." We

are called out of this land or state, even while we are driven out. The soul grows in two ways which are the two sides of one road—the road to whence we came.

It is "driven by the devil," and "led by the Spirit."

The voice of the Lord—our own divine being—is ever calling, "Where art thou?" even while we are tilling the ground which brings forth thorns and thistles *unto us* as long as we sow the seed which produces such a crop. When we have suffered enough we begin to listen and to find the way out.

The evil in our experience, born of our own sense, is the devil that drives us. The eternal good that we wake up to, is the Spirit that leads us. As we overcome the evil with the good, we become rulers in Egypt.

It is significant that Joseph "was thirty years old when he stood before Pharaoh king of Egypt." And according to the New Testament, Jesus was thirty years old when he began to do his mighty works,—demonstrations of the science of being. Joseph *stood*; he did not bow down. Only he who has some true knowledge—knowledge of truth—can stand and not be overthrown by the mortal sense and its consequences. He has the foreknowledge which enables him to foresee the consequences of that sense and to provide for them wisely.

"Wot ye not that such a man as I can certainly divine?"

The last days—the Joseph days—are very different from the first—the Adam days. Not till we understand that principles are eternal and changeless, the only sure foundation, that we are continually self-deceived by mortal sense, can we be just, can we possess and act according to right knowledge. In the Adam days we see, feel, think, and act according to belief only.

The one who knows does not bury his dead in Egypt. He knows that the grave holds only dust, and never the soul, which *must* continue living because that is its nature. Its destiny is involved in its origin, and *must* be fulfilled. His burial place has been bought with a price,—realization that the spiritual is the only real and the eternal (Abraham).

May 13.

Israel in Egypt.—Ex. 1:1-14.



GOLDEN TEXT: Our help is in the name of the Lord.  
—Ps. 124:8.

While we *serve* in Egypt our lives are made bitter with hard bondage; and serve we do and must, as long as Pharaoh—mortal sense—rules over us. But the affliction makes us multiply and grow—multiply the desire and the effort to find the way out of it.

Dwellers in the land who are willing, therefore lawful, subjects of Pharaoh (Egyptians), have told us that we must expect diseases and griefs and calamities, because God visits them upon us; that if the means God has provided for their removal do not avail, we must bear them with resignation. Sometimes, after we have been made to "serve with rigor," we are ready for a new birth, ready to see that this is an unjust God, and must therefore have a human origin.

What is God? We do not know. What are we? We do not know. Why all this woe? We do not know. But one thing we do know: this kind of a being is not God.

Vaguely, indistinctly, as we look hither and yon, out of a desire to know, we catch faint and misty glimpses of a great plain beyond the confines of the learned ignorance which has taught us thus—a wilderness, perhaps, for we do not see in it the old landmarks.

But as we look toward it, out of aching, tearful eyes, maybe, we feel somewhere within us a stirring as of something newly awakened, and the fear and doubt which stood on either side of us as we faced this new unknown, vanish with the vigor which begins to animate us and impel us to try our own powers of exploration, doing all, daring all, in the honest desire and effort to know that we may be true, that we may rule instead of serve.

Then our Moses is born to us, the perception of which shows us our real being, shows us that our help comes from that source. What we are, corrects what we seem. What we are is eternal and all powerful. Dominion over all things belongs to the living, conscious, spiritual I, image of that God which is Life and Love.

In this I—the real of us—lies all power, all knowledge. With a glad shout the soul strives to leap forward to unity with it; but it must first travel through the wilderness, proving what it now sees. Its help is in the name of the Lord, for this perfect, changeless I is lord

of the soul, lord over all the struggles and experiences belonging to it as it grows upward.

With our eyes fixed upon this perfect ideal it is ever with us as we travel, guiding us by night, when it seems as if we cannot see our way, protecting us by day, when we have to prove our perceptions.

May 20.

The Childhood of Moses.—Ex. 2:1-10.

GOLDEN TEXT: I will deliver him and honor him.—Ps. 91:15.

The Moses in us, our new-born perception, will be safe against all assaults upon it from the side of mortal sense. "Spiritual things are spiritually discerned." Mortal sense *cannot* see the Lord—true being—because of its quality and limitations. And what it does not see, it does not know.

Our Moses will be nurtured by the woman in us,—our intuitional nature. It will be saved for the work it is eventually to do, by the ark of understanding in which it is cradled, by which it is protected.

"And it came to pass in those days, *when Moses was grown*, that he went out unto his brethren and looked on their burdens."

These burdens in mortal experience are seen for what they truly are, by our spiritual perception. Their transient nature and what obtains beyond them are clearly discerned. This Moses will resist Pharaoh and demand freedom from bondage, freedom to worship the only true God.

The first step toward release is the slaying of the Egyptian, whom only the Moses can slay. The old man, the sense-man, the subject of Pharaoh, must return whence he came,—to the dust or sand. Looking upon this visible shape, or prison, with mortal sense, we say, "This is I." According to our word is it, unto us.

That man must go, must be put to death. He is not fitted by his nature to survive. He must be crucified, dead, and buried, that from that dead may arise the living, the true being.

Taking this first step by means of our spiritual perception, we shall be delivered from Egypt and its ruler, and brought to our promised land,—the freedom of the sons of God.

May 27.

Moses sent as a Deliverer.—Ex. 3:10-20.

GOLDEN TEXT: Fear thou not, for I am with thee.—Isa. 41:10.



First we perceive, then we prove. First we see the way, then we walk in the way. But we have to turn aside to see.

"When the Lord saw that he turned aside to see, God called to him out of the midst."

We have to turn away from the personal to see the impersonal. We must see through our perception of the relation of cause and effect if we would know God and our own true being,—the Lord,—instead of through mortal sense and human feeling.

We must turn aside from dogma, theory, the traditions of the elders, leaning on none of them, putting all shoes from off our feet to stand on holy ground. When we stand alone, God will call to us. We shall hear that voice which never beguiles, though we may not always understand what it says. We shall come into conscious connection with the Infinite, and begin to lose the fear born of our former sense and ignorance.

We shall feel every day, every hour, every moment, that God is with us, that we live and move and have our being in God, and nothing can by any means harm us; that we only have to prove our oneness, demonstrating it in our experience, to have it established *unto us*; for it is forever established in itself.

"Let God be true, and every man a liar."

"I will send thee that thou mayest bring forth my people . . . out of Egypt."

The God-appointed deliverer of souls from bondage, in this day and in all days past or future, is spiritual perception. When it is embodied in visible shape, giving a personality in the world, this truly spiritual leader will make no personal claims, because he or she will know the true power and its source.

"Who am I, that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt?"

What a contrast to modern leaders and deliverers! Moses was the meekest man that ever lived. True worth is proven by works. It is not sustained by clamor of tongues.

When we are led by this Moses we shall not only go out of the bondage of the Egypt without us, but also from the Egypt within us. Then we cannot be deceived by the anti-Christ, who ever says "Lo! here!" or "Lo! there!" We shall know that the kingdom of God is within ourselves.

"I am that I am." Only the soul that has

become as a little child, new born into a spiritual sense of being, can "feel after" God, find and know God.

This soul can show the way of deliverance to other souls, *by walking in it*. Instead of serving in Egypt, it will go out of Egypt,—called out,—to serve God by serving others. "As it was in the beginning, is now, and ever shall be, world without end. Amen."

### "THY WILL IN EARTH."

W. S.

In the dry and arid desert is the king;  
Around him, far and near,  
Sandy wastes, unfruitful, drear,  
Stretch away, away to the horizon dim.

Heavy clouds hang low above the weary head;  
From out the cheerless ground  
Seems to throb despairing sound,  
Hopeless forecast of the night of fear and dread.

"Where is David, with his harp and soothing voice?  
Call him before me now;  
My sad heart and aching brow—  
He will soothe them, and the desert will rejoice."

Thus he calls his own true self, his good supreme;  
Calls harmony within  
To come forth and conquer sin,  
Charm th' evil spirits called up by his dream.

"Cast thy burden, cast thy burden on the Lord.  
O God, my God thou art;  
Thirsteth for thee now my heart!"  
The shepherd in him sings the blessed word.

"In a dry and thirsty land for thee I'll seek;  
Early I'll seek for thee,  
Turning now from vanity,"  
Still softly chants the David, lowly, meek.

Peaceful calm steals o'er the weary, laden heart.  
The veil is rent in twain:  
Round about lies fruitful plain—  
Heaven and earth together, never far apart.

Cries the king, "Thy will in earth, Lord, now be done!  
Saul—flesh—has lived in vain;  
David—spirit—now shall reign,  
And Saul and David thus shall be as one!"

His truth endureth to all generations.—Ps.  
100:5.



## THE C. S. ASSOCIATION

Held its regular monthly meeting March 27, at 72 Auditorium. The president occupied the chair, and opened the meeting by saying: "Eight years ago some time the coming summer, this association was organized for the purpose of taking notice of the healing Spirit that fills the universe. We all believed in such a Spirit. We believed that whenever any healing was done by anybody, anywhere, it was brought to pass by the direct action of the one Spirit whose healing kindness moves wherever anybody will use it. A purpose founded on truth is eternal. I put my hand to the plow of taking notice of the healing Spirit, and have never taken it off. This body of people cannot get away from the purpose, nor from the action of the Spirit, which is so plain every time we meet. A few nights ago several of us were together, and one quoted from a certain doctor's saying that nobody on this planet knows how to heal anything as certainly as a mathematician can calculate. Descartes, three hundred years ago, declared that the key to every other accomplishment lies in knowing the science of healing. So we sat in the stillness, watching the airs resting in the room so full of that substance which when known as our health through every temptation to believe in disease, would make us know everything else. Again and again we have tried so to watch the healing Spirit, and each time we realized its fine, mysterious, adjusting presence a little more easily. I was turning over the pages of a peculiar little book of Oriental literature while I was thinking about the upholding substance that cureth mankind, when I read these words, or something very nearly like them: 'What are the eyes? They are that universal sighting eye transcending the eyes, upon which the eyes that we use depend, upon which they feed. What are the ears? They are that hearing ear that fills the universe, transcending the ears, upon which the ears which we use depend, upon which they feed. What is the skin? It is that universal skin transcending the skin, upon which the skin that we use feeds,' etc. The idea struck me that if the universal substance abideth forever, then by forever feeding and renewing our senses by it we should abide forever. It was another glance at the healing Spirit whose ev-

erlasting ministry our association was organized to take notice of. If you please, we will all now together watch this upholding, healing, divine, and unfailing goodness at its operations in our midst. It is God. We will look toward our God who hath said, 'Look unto me and be ye saved.'"

After the silence, Mrs. Randall sang "Refuge."

Mr. Lamereaux being asked to speak, said: "Know ye not that ye are the temple of the Holy Ghost?" Jesus Christ went into the temple, and with a whip of small cords drove out the money changers, saying: 'Ye have made the house of God a den of thieves.' We apply this to our own bodies, to our own thoughts. We are the temple of the living God. Have our thoughts been of buying and selling continually, or have they been of God? Have we used the temple as money getters, or have we made it the temple of the Holy Ghost? Do we recognize Jesus Christ in the temple? The healing Presence is the Jesus Christ quality in us. Let the Jesus Christ quality reign in us, and the buyers and sellers are not there. Then are we indeed the sons of God—the word made flesh. Then can we truly say, 'I and the Father are one.' Then can we obey all the commands of Jesus Christ. Then we walk with God, and may expect the chariot and ascend to the Father." He said he had watched the progress of the science for the last six years; its progress from being vague and indefinite to being clear and definite, and thought it would be quite appropriate to call it the science of Christian Science, for now we see all things scientifically and all statements scientifically.

Mrs. Farnsworth said: "While listening to the talk of the object for which the association was founded, I wondered why the meetings were held on Tuesday. This came to me: It is the day of denial, of washing away all that opposes the God presence—the healing Presence. It is the putting out of the money changers, the washing of the mind, that the Jesus Christ may be seen and felt and heard and known as the healing Presence. In my God there is no evil. In my Omnipresence there is nothing to hate; therefore there is no sin, no sickness, no death, in this healing Presence. Wherever you are, watch this healing Presence; be this healing Presence."

Mrs. Harley said: "We discern and perceive



Truth long before we know Truth. If there is no healing, then there is no knowledge of Truth; for when we know the Truth we demonstrate the Truth. Seek and know. Jesus Christ knew truth, and demonstrated it. There is much fine healing done. The best healing, however, is done by those who choose to know the Truth. There is but one Will, but there is a choice to do or not to do, a choice to seek or not to seek. There are few people who have not heard the Truth. Having heard, they choose to stand by it or not. Everyone must realize the real self before the perfect work—the perfect healing—comes forth. Practice patience, divine patience; practice love; practice faith with the whole heart, mind, strength, and soul, and thus learn to do perfect healing. Be willing to give up all, or do not set out to be a healer."

Miss Martin said: "Mrs. Hopkins has said that this healing Presence is God. Then if we fill the mind with healing thoughts, we come to be one with the healing Presence. Jesus Christ was one with the Father,—God,—and he said by keeping his name in mind we will be led into all Truth. 'I am the way, the Truth, and the life;' 'No man cometh unto the Father except by me;' 'I am the door,' etc. If we keep his name in mind it will lead us into the way to the Truth, our way to come into the Truth; and when we have the Truth,—when we know the Truth,—we have the life, we are the life, and have no need of the healing Presence, for then are we all perfect."

Mrs. Hopkins suggested that all who love the name Jesus Christ hold it for a time in the silence.

Before the collection was taken, Mrs. Randall sang "We shall seek me and find me."

After a short business meeting at the desk, the association adjourned, to meet the last Tuesday in April.

EDITH A. MARTIN, *Sec'y pro tem.*

NUMBERS 1, 2, 3, Volume I, of Mr. A. P. Barton's paper, *The Life*, have lately come to us, and a very neatly got up little paper it is. The lovers of Mr. Barton's Bible lessons will be glad to have *The Life*. We are very sure that this paper will adhere closely to Principle always.

#### Letters and Extracts.

VASSAR, MICH.

MY DEAR MRS. HARLEY:—On two previous occasions you have kindly given me space to recount the great things that have been done for me, and my apology for intruding upon you again is a deep conviction that my experience will bring encouragement to some struggling brother or sister. In the September (1892) number of the "Bluebird" I told its readers of the way in which I was healed of cancer of the breast, and now out of the gladness of my heart I feel like proclaiming from the housetop the story of the wonderful transformation which is being effected in my entire physical organization. That the process of regeneration is taking place I do not doubt, and I will give my reasons for such a belief. My belief in cancer was rooted out thoroughly and completely; not a vestige of it remained, and it has never for one moment reared its ugly head. About five years ago I sustained very severe injuries to both my knee joints. For some weeks I was perfectly helpless; not able to bear the least weight on my feet. Then I used crutches; and finally, after I laid aside crutches, every movement had to be carefully guarded. The least inadvertent step made me scream with agony; but as I opened my soul to receive the divine influx of the Father's love my crippled knees became strong and well, and I can walk two miles without feeling pain in them. Besides that, up to a few weeks ago I was a slave to glasses. I thought I needed them constantly; but one day, in a moment of great excitement I tore open an envelope and read a letter almost to the end, seeing as perfectly as I ever did in my life. Suddenly the thought came, "I haven't got my glasses on," and I could not see another word without them. A wonderful lesson was taught me, and the result is, I am writing this without artificial aid, and my sight is constantly improving. My skin has become soft and velvet-like, and my complexion, which heretofore has been very bad, my friends now pronounce to be good; but these changes desirable as they are, are as nothing compared to the light which has come to my inner vision. I wish I could describe my experience the first time I realized that God was my Father; that the Being who gave me life possessed the riches of the universe; that all the power and all the knowledge were his; that his love for me was so great that in giving me life he had bestowed upon me his essential nature and attributes. The Father is spirit, and I, his child, am spiritual. As the possessions of earthly parents belong to the children by right of inheritance, so the gifts of our heavenly Father are ours by right of heredity.

Do you want health? Claim it, and make the claim



good by a song of thanksgiving, as an inheritance from our heavenly Father. Bear in mind the lesson taught by the grand old king Jehoshaphat, in II Chronicles 20. He heard there was a vast army coming to meet him, and asked help of the Lord, and the answer came, "The battle is not yours, but God's." It is just as though God had said, "I am managing this battle." To us the Lord is forever saying, "Prove me now, and see if I will not send you such a blessing that there shall not be room enough to receive it."

One night as I sat in the darkness and silence, catching glimpses of the treasures in the storehouse of God (Good), my thoughts went out and I saw my brothers and sisters,—some on beds of pain, some dying of cold and hunger; I saw little children pinched and pallid, weeping mothers and discouraged fathers. In spirit I was with the miner in the bowels of the earth, with the prisoner in his lonely cell, and the dear one on the gallows. It seemed so real to me for the moment, and I cried out, "What can I do for them? It is *not* real; it is *not* true. And the answer came flashing back, "Tell them of their kingly Father and their divine inheritance." I was very near to them that night, and I know some one lost their pain, some dear one's burden was lifted, and that in place of error the white-winged dove of truth rested its weary wings; and to me the love I sent out returned with blessings a hundredfold.

The other day, sitting in a street car near me was a dreadful cripple, in appearance. For two or three minutes I told him mentally all the blessed things about his Father and his birthright that I could crowd into that space of time; and although I had never seen him before, as I looked up his eyes were fastened upon me, and such a happy, peaceful expression on his face—I wish I could describe it! The soul was shining through it, the light of the Divinity within.

A few weeks ago I was the guest of a friend who held a strong belief in a racking cough. In the dead of night, although her room was far from mine, I was awakened by her seeming distress. I denied the evil and claimed the good for her, and in a few moments she was quietly sleeping.

There is no sin, for all that really is, is good. There is no reality in sickness, for the Father gives his children perfect health. There is no reality in poverty, for all riches await our taking. There is no death, for life cannot be destroyed.

MRS. E. G. NUNN.

My younger sister, who is a high-school pupil, has learned the beautiful thoughts in the beginning of the second chapter of "Out of Law into Gospel," that Aunt Mary gave to Marion, and is holding them daily as a guide to her thought and action.

F. E.

DAVIS BUILDING, OAKLAND, CAL.,

March 28, 1894.

F. M. HARLEY.—*Dear Sister in Truth:* I wish to express my heartfelt thanks to the giver of all good for that Healing Paragraph in March number of UNIVERSAL TRUTH. It is indeed food for the hungry.

This evening (March 28) Jane W. Yarnall begins a course of instructions in my rooms. We are delighted to have her with us, and for the benefit of the whole human race I want to add my testimony to her book, "Practical Healing for Mind and Body." It is the clearest and most concise reasoning on Divine Science I have ever read, and many others say the same. It has helped them to understand, heal themselves and others. Everyone should read it.

A FEW days since I gave a copy of "Teddy" to one of my class, an unmarried lady, to read. She came back with the most glowing tribute: "Such a charming story, and so beautifully told! I read it to several friends, among them a student of Harvard, and we all decided to call ourselves Crystal Truth Seekers." MRS. N.

A LADY in England, writing of "Ideal Suggestions through Mental Photography," by Henry Wood, says: "I do not know when I have come across anything more helpful and more calculated to help the English mind; it is so calm and scientific. But I cannot express my thanksgiving for one after another of the books which come to me, by no chance, but of the sure working of the good, and proving just the one I want at that particular moment."

My twin sister visited me, staying ten weeks; came in wretched health of body. Her worst trouble was piles, and her husband, a physician, had decided there was no cure without an operation. She commenced reading UNIVERSAL TRUTH, and I also gave her E. J. Castle's work on healing and treatments. When the time came to go home she was entirely well, without the aid of medicine or man.

MRS. G.

#### 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 May are the 3d and 17th.

MRS. FLORENCE C. GILBERT, 221 W. Fortieth St., New York city, will take two patients free of charge.

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



A LADY writes to her sister: A thought came to me as I was trying to give you treatment, and as I found it helpful to myself, I hope it may be to you. "There shall nothing by any means hurt or destroy in all God's holy mountain."

What, then, is the meaning of *this cold* that has made me sick for several days, and what is the meaning of *your fall*? They both hurt; then it is proof positive that we are not in the "mountain" now. If we had been very greatly in harmony with everything, might we not have deceived ourselves into thinking that we were? Then when we are hurt it must be a blessing, as it shows us what and where we are. If that which befalls the body hurts us, we may be pretty sure that we are living *in* the body, and not in the house not made with hands, eternal in the heavens; and instead of being what we have declared ourselves,—spiritual,—we are yet carnal, else the carnal weapons of earth and cold could not so wound us. Now how shall we profit by this "lesson"? It will not do for us to be discouraged by it. If a child should be discouraged after surmounting the difficulties of the fundamental rules of arithmetic, because he was "floored by fractions," he might never master the rule of three. No, indeed; we will let none of these things hinder, but help our upward journey by making of them stepping-stones, until we stand on the glorious mount to go no more out forever. It comes near or far, just according to our faithfulness, I am sure. I know that when I truly "stand fast in the liberty wherewith the knowledge of the Christ (within) hath made me free," I am secure. I have no fear, and no matter how many darts are flying, I am not hit. I always find that when any of them do strike (to hurt), I am in either an indifferent, negative condition, or else very self-satisfied. I think I am living right up to the mark, and it is I, this little "I," but not the Father doing the living and I being lived. When this latter state obtains, safety prevails, and not by the action of any thought I can think or any act I can perform, but simply *let* the same mind be in me that is in Christ Jesus, dwelling not in the flesh but in the Spirit.

I must close; but though my pen stops, my thoughts and myself are with you. I know you are in the kingdom now, in peace and blessedness. Good be with you! In love and truth, Your sister,

GEORGIE.

ONE lady writes: "Out of Law into Gospel, or God in Man," is very simple and sweet, and for this very reason I think it truly good and great. I very much like clearness and simplicity; they are needed to make these "deep things of God" plain to the world.

DEAR MRS. HARLEY:—I wish to tell the readers of your magazine what spiritual treatments have done for me. I have been a great sufferer with sugar diabetes for two years. The doctors all told me that I was incurable, but that if I would diet myself my life might be prolonged two or three years. I had an intense thirst and drank gallons of water, which did not satisfy me in the least. My hands and feet were swollen and cracked open, as well as other parts of my body, until they bled and were very painful. This was my condition when I began *four weeks ago* to take treatments, and now I am *well* and happy, and going home tomorrow, humbly thanking and praising my heavenly Father for the blessing of perfect health. I feel that I can praise God, and as we go home tomorrow, my husband and I wish to leave this testimonial behind us and to urge all persons suffering from any disease to turn to the Christ teaching for help. The healer who spoke such strong, true words for me was Mrs. Marion, of 52 Oakwood avenue, Chicago. My husband and I went through her class, and we were awakened and quickened into newness of life both spiritually and physically.

LEONARD AND PRISCILLA HUTCHESON.

"The Law of Laws," by S. P. Wait, and published by the Arena Publishing Co. of Boston, is a book of 256 pages of reading matter which should be of interest to everyone earnestly looking for truth; which might be read with profit by all who think they have discovered or recognized truth; and which no minister or one professing familiarity with matters theological or spiritual can afford to ignore. Mental Scientists, Christian Scientists, Theosophists, Spiritualists, and in fact all spiritually minded people, orthodox or heterodox, would be benefited by reading its pages carefully and without prejudice. The law of laws, the author says, is the law of the progress of man toward the ideal, the Christ; and the whole book goes to prove that all things are working toward the fulfillment of this law.

"The kingdom of heaven is at hand," seems not to have the same significance for Mr. Wait (who appears to be not inappropriately named) that it has for the Christian Scientist or metaphysician. While the author of "The Law of Laws" evidently believes "all things are possible" some time or other, evil seems to be very real to him just at present, although a something the human race is absolutely certain to develop out of.

It is difficult to describe in a few words the



beauty of a book displaying such wealth of Biblical interpretation, such depth of intellectual knowledge expressed in language so fitting and simple. In his intellectual research Mr. Wait has gone to the original Hebrew of the Old Testament, giving the literal meaning of the names of its heroes, symbols, and events, and in his spiritual research, to that "light which lighteth every man," and which in him is made to shine more clearly because of its beautiful balance with his intellectual power—or should one say, its oneness with it?

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