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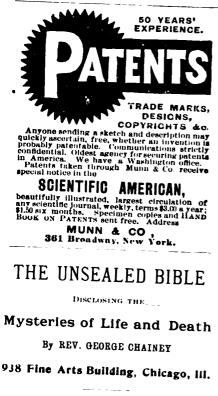
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18 WISDOM'S WAY OF PRESENTING HERSELF.

Vol. 15.

OCTOBER, 1902.

No. 1.

The Building of the Temple.

SOME years ago, in a dream, I saw the building of this temple. It so impressed me that—

I fain would give it to all earnest ones, That they may ever bear in mind to build Their temples with foundations strong and sure.

'Tis sunrise hour. The glorious king of day Uplifts his golden crown, at sight of which The morning mists swift fade away, and blush That they are seen thus lingering late. The rocks, The emerald slopes smooth terraced toward the see, Are set with diamond eyes that sparkle forth In myriad smiles, a greeting to their king.

But, to those eyes that since the infant dawn, Have eager watched his herald's lengthening spear, He brings the greatest joy. A little band Of people-one in faith-for many days Have toiled with weary feet but zealous hearts, To build upon this beauteous mountain side. A longed-for temple, sacred to their God. They would not have it 'sconced among the hills. 'Mid quietness and play of gentle breeze ; It must be built upon yon rugged pier, Where storms may rage and billowy ocean roar-Where every passing sail may see afar Its gleaming spire by day, and catch on nights Of starless waste, its steady beacon light. So, on that terrace low that stands upheld By massive cliffs above the dashing waves, They mark the golden spot to build their shrine.

The full-orbed moon through many a score has waned Since first this wondrous thought to action grew.

The days of toil are passed and counted naught, For on the yestere'en the last great stone Was brought from distant hills and placed upon Its kindred pile. And this event it is, That brings the watchful eyes of this brave band, To scan the eastern heights for rosy morn, For on this glorious day new work begins.

A cunning architect has drawn the plan Which hand to hand, the faithful workers build.

With ponderous granite—mineral king of strength— But roughly hewn and of all polish bare, They first do mark the spot. A cement rare, From realms afar, binds block to block to make The sturdy temple's strong foundation floor.

Then on this solid base a wall they raise In reddish sandstone, smoother cut, which with Its somber bed a pleasing contrast makes; Two cubits high in warm, bright hues it lies. Then fitted piece to piece, this measure thrice They build of veined limestone, brown and white, Whose surface with a first faint polish gleams. And in those massive walls, on every side, They deftly open portals wide, from which The friendly ray may float o'er land and sea.

Ah, to the flesh the days are weary ones; But willing spirits, earnest in their toil, Forget the aching arms and bruised hands, In looking forward to the hour when this Great plan, dear to their hearts, shall be complete. So up they hoist, with strong and eager pulls, The blocks of marble, mottled white and gray, Whose shining sides a loving skill attest. Six cubits high they lay them, rank by rank, Rejoicing much that now the walls are done.

Then, midway thro' the temple's ample length, From this same rock as strong and beautiful, They rear the columns, round and roughly carved, To hold aloft the ridge's heavy beam. And from this center piece to either side,

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Thin, shining slabs of marble, fastened firm With that rare cement from the distant realms, Extend—and now the roof is all complete.

The tap'ring spire is yet to lift its head : At early dawn they rise from Morpheus' arms, And day by day, with wondrous vigor filled, They raise the gleaming height of Parian pure, Until it stands, a dazzling shaft of white, Outlined against the sky or verdant slope.

But still this loved house unfinished is; So, forth they bring with slow and reverent hands, The crowning piece, and on the summit of The spire a point of alabaster set.

Ah, list the glad and ringing shout they send Unto the Giver of all life and light, That thus, by many weeks of patient toil, They have achieved their yearning heart's desire.

All finished is this wondrous handiwork ; And at the morrow's fervent noontide hour, With ceremony solemn and sincere, This structure they will consecrate to God. The burden, that for slowly passing months Has weighed, not lightly, on their faithful souls, At last is lifted up : joy reigns supreme, And as night's purple curtains softly part Their starry folds for Luna's beaming face, With peace and sweet content the workers sink To blissful rest, and calm and dreamful sleep.

A boding stillness broods about the world; No sound save ebb tide's gentle flow, Floats out upon the silent balmy air. Anon a threat'ning cloud rolls up the west; Mark how the redd'ning moon its covert seeks, And leaves its place to storm and lightning dread. Above the temple's glistening spire there hangs A great, round ball of fire ! it stays its course, And glares with lurid light upon the scene.

As if by some unhappy dream-thought moved,

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The sleepers stir and stretch their weary limbs, And slowly ope their heavy-lidded eyes : But, instantly, their faltering gaze is by The startling transformation held secure.

At one accord they rise, with anguish wail, As conscious of the sudden danger near, And send on high a broken prayer to Him, Who knoweth e'en the tiny sparrow's fall— To spare this house their willing hands have wrought, That in it they may glorify His name. O awful answer to their pleading cry ! The fiery globe down drops from out the sky; The heavens lower ; the mighty waters toss Their seething depths high on the heaving land, And into chaos blends the universe.

The little band fall silent on the earth With faces blanched, and wait their coming doom, And every moment seems a long life time.

But why this sudden calm—this dreadful hush ? With terror and with grief almost benumbed, They fear to lift their heads to learn the cause; Till one, more hopeful than his prostrate kin, Uplifts his face and brings the scene to view. Behold the wondrous thing the storm hath wrought ! Again a cry rings out upon the night, But one so fraught with fervent joy and hope, It punctuates his comrades' dazed brains, And gives them, too, the strength to look above.

O marvelous picture this that meets their eyes 1 The recreant moon hath sought its wonted place, And now smiles down with brilliant, silvery beams; The heaving land all silent is and still; The created waves soft creep to kiss its feet; The lowering clouds are changed to fleecy mists, Which seem to nestle round the temple's spire, And wrap it close with gentle, loving care. As rapt they gaze, the fleecy mists break 'way, And, rising slowly, float far off in space, Revealing on that gleaming shaft of white,

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That softly rounded, alabaster point, Securely hung, a glittering jeweled crown.

Oh, to those straining eyes and beating hearts, And anxious souls, what joy unbounded comes ! Thro' all this awful test their work has stood, Unshaken on its firm foundation stones ; And by yon sparkling gems that wreathe its top, They know it favor finds in his dear sight— Whose blessing maketh every offering rich— And through the silent, silvery night they hear The Master's voice in accents sweet proclaim, " My faithful and beloved ones—well done ! "

Up o'er the shadowy peaks of Orient The rosy morn her slender finger shows; And as she steals across the somber sky, And lights the foamy caps far out at sea, The wondrous vision fades—and I awake !

But evermore, thro' all my coming years, Will stand the beauteous lesson it doth teach. And to those earnest ones who daily build The temples fond, so near their anxious hearts, I give this dream, that they, too, may enjoy And profit by the gladsome truth it bears. Then let us all in laying the first stones On which the hopes of future days must rest. Be sure we build of firm and solid rock. With Truth the cement binding block to block. Then when complete our handiwork doth stand. If Ignorance from her mighty ocean rolls Her waves against our strong foundation floors ; Or storms of Unbelief fierce beat our walls : Or seeming's clouds obscure our temple's spire-If thro' these shocks our works shall stand secure. Then shall all sadd'ning mists soft break away. And show a crown of jewels sparkling bright. And we may, too, -as did that little band-Receive the plaudit, "Faithful ones,-well done !"

INTERNATIONAL BIBLE LESSONS

JOSHUA ENCOURAGED.

October 5, 1902. Josh. 1 : 1-11.

GOLDEN TEXT :- "Be strong and of good courage."-Josh. i : 9.

Time : 1451 B. C. The seventh day of Nisan, about April 1. Place : On the east side of Jordan, opposite Jericho.

FIRST WORDS.

Last quarter's lesson closed with the story of the death of Moses, as told in Deut. We begin this quarter with the Book of Joshua, and you will notice that the first words of the book are, "Now after the death of Moses." Thus we see that the history of the Israelites, about whom we have so long been studying, is continued in this book. In the first part of it we learn how they conquered their enemies and got possession of the promised land. Then comes the account of the land being divided among the tribes ; and then we bid good-by to Joshua.

THE STORY.

The children of Israel had reached a very important place in their history. Moses, their leader for forty years (to perfect existence for all time) had personally withdrawn from the visible expression. Joshua had been called to take his place. Moses means Law, and Joshua means Jehovah is Salvation. The Law "Thou shalt and shalt not," or Moses will lead us to see what is right to do and not to do. But Joshua must prove that we are in the Land of fulfillment, as promised, and that God—the whole of God is Salvation.

We, like the children of Israel, should not spend any valuable time in mourning over the disappearance of a leader, for no one can disappear but another is ready to take his place. The land of becoming, of promise, of hope, of non-being, must give way to pure Being God-Salvation, the land of fulfillment, and absolute faith in the covenant or unity of God the Creator and God the Creation. Give way to the knowledge that God is always with us in all His fullness of power. One day God will speak to you and to me, and to each one, as He did to Moses and Joshua, and say: "Rise up and lead the people across Jordan into their promised land." Everything shall Be as I promised Moses. The promise testifies of the fulfillment. Realization is knowing the reality of the thing hoped for; it is knowing things to be real.

As God was with Moses and Joshua, so he is with you. Splendid promises were made to Joshua. And all the beautiful promises are made for each of us, but we, like Joshua, must do our part in realizing their fulfillment. We are to be brave and strong in principle, and in doing what is right and just. We are not in the least little thing to follow belief and opinion. Joshua had no better guide-book than we have. He had no New Testament, as we have, with its beautiful life of Jesus for him to follow. Yet he was to study the law daily, and think and talk about its directions.

In Divine Science it is that, "I and my Father are one." If we get out of the road it makes no difference whether we take the one leading to the right or to the left, neither will take us home in conscious realization.

TO FIND WHAT WE KNOW OF THE LESSON.

How did our last quarter's lesson close? What is the name of and story contained in the book we are now to study? What command did the Lord give to Joshua? How many people had he to lead? What promise was repeated in verse five? What kind of a leader was Joshua told to be? How careful'must he be to obey? What part of our Bible was Joshua to study?

CATECHISM.

What is the spiritual meaning of the Lord's supper?

It means that everything in the universe is the Lord's, and is his body, and when we eat and drink we partake of the Lord's body and blood. Knowing that it is the Lord that provides and the Lord that partakes, proves that we have partaken of his body and blood until he has come.

CROSSING THE JORDAN.

October 12th. Josh. iii : 9-17.

GOLDEN TEXT :- "When those passeth through the waters I will be with thee; and through the rivers, they shall not overflow thee." - Isa. xlisi: 2.

Time: 1451 B. C. Tenth of Nisan, three days after time of last lesson. Place: East bank of the Jordan, opposite Jericho.

HEAE THE WORDS OF THE LOED.—This was the way in which Joshua began his directions to the people just before they crossed Jordan. We must all listen to and obey the words of the Lord in order to have seeming obstacles disappear that prevent us from realizing that we are in the land of Holy Spirit ; that we have Being in God, and that the land of fulfillment is spread abroad before us. Like Joshua, every individual has a strong name, not only behind what his instruction is to the people, but has one written in his forehead, which is not known save by being received. In the consciousness of truth each one is expected to give a good and true reason for his advice, and why it should be obeyed. It is the infinite order, the divine principle of unity of ereator, creating and creation, that gives to every individual his marching orders, that points out the straight and direct way of success and accomplishment.

From the plane of Being one has daily evidences of God's presence working in and through him, and that God recognizes that no seeming enmity can stand consciously in His presence.

BEHOLD THE ARE OF THE COVENANT.—The ark, we are to remember, is a reminder of the fact that God is with us. It is the ark of the covenant of the Lord of all the earth. This covenant is the unity of God and man, or the Creator and creation, which makes generation perpetual. This unity goes before us, and we remember it constantly when we pass over from effect to Cause, or from body to Spirit, and find ourselves to be Spirit and be the source of body, hence including it within ourselves. As often as we see this unity we remember it belongs to the Lord of all the earth. There is no true leading except by the Source and Cause of all the earth. There is only one leading. There is only One who thinks aright or who acts aright. How then shall we get into righteous action ? By acting from the plane of Spirit.

To recognize that the power that is working in and through us, and demonstrating victory, is the intelligent power of all the earth, is to know that it is Lord of those who believe in separation and enmity, not Lord of the beliefs but of the people, and that He will prevent their beliefs from harming His people.

PASSETH OVER BEFORE YOU INTO JORDAN.—No one need be afraid to follow when the ark of the covenant, the sign of God's presence, leads. Look at the spiritual meaning of the covenant and remember where it leads, and even though a river separates you from the attainment of your highest ideal, it will be as nothing as soon as your feet, that are established in truth, touch the edge of the waters.

People who go right on in the right road, the way they ought to go, often find that the seeming enemies they feared were not there. That mountains of difficulty disappear as they approach the goal of their idea.

Jordan means flowing down. Spiritually speaking, it means the law of Being working from within out. When we pass from mere observation to the consciousness of the truth of the self-existing all, that which is below flows away into the sea of oblivion and is seen no more, and that which flows down or out into expression from the fountain head of all things, or which comes down from above, stands apart as belonging to its source, and does not mingle with that which seemed to be, but which has now passed away. So, does each one pass into and maintain the consciousness of truth, and that all the beautiful promises are fulfilled and are for us to enjoy here and now. By separating the opinions and beliefs that have come of judgment from observation, from that which flows down from above—the pure expressions of Being—thus do we pass from separation to our good, into the consciousness that "I and my father are one," and that I am manifested in all things.

THE PRIESTS THAT BORE THE ARK * * * STOOD FIRM.—As in this symbolic history they went into the middle of the river and stood there on the dry ground holding the ark, until all the people were safely over; so must we, as leaders in Divine Science—the simple truth of the unity of the One All—so conduct ourselves that people will see our good work and realize that God is with us and with them, and glorify Him in their faith and in their actions. Though there are seeming rivers of one kind and another lying between us and the green, pleasant land of fulfillment, if we go right on as if they were not there we will prove ourselves to be in the land we have desired, and to be the fulfilling of Law and prophecy. In the beautiful promised land where there are no enemies to overcome, truth is our safety. Being is our way. Life is our free gift.

TO FIND WHAT WE KNOW OF THE LESSON.

How did Joshua begin his directions to the people? How did Joshua remind them of God's power? What was to go before them in the river? Why should the ark make them less afraid?

CATECHISM.

Q. What is required of the worthy receivers of the Lord's supper?

A. It is required of them that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon it. That they be what He is and do what He does; lest they eat and drink judgment to themselves.

THE FALL OF JERICHO.

October 19th. Josh. vi : 12-20.

GOLDEN TEXT :- "By faith the walls of Jericho fell down."-Heb. xi ; 30.

Time : April, 1451 B. C., shortly after last lesson.

Places : Gilgal and Jericho, probably five or six miles west of the Jordan.

FIRST WORDS.

When all the Israelites, or lovers of God, are in the land of Source and Cause, then Jordan, the action of Being, flows on, never missing that which flowed away into the seas; they live a life of perfect faith. There is no decision rendered or conclusion formed that is not sourced in Being, and does not work from within out. Such are brave leaders.

THE PRIMERE TOON UP THE ARK OF THE LORD.—A walled city means protection to its inhabitants, but that protection is based in the suppositional belief of separation and enmity. Spiritually speaking, when those who believe in Unity obey its laws, the covenant is kept in remembrance, and through this consciousness and by faith, the walls of human belief tumble. They are seen to be not the true protection and of no value.

ON THE SEVENTH DAY THEY ROSE EARLY.—Seven means completion; it is the day of finished work; it is the consciousness where it is seen that no seeming enmity can be protected, but that all things live and rest in God. A strange thing to do to make the walls fall, but absolute faith was the certainty of the event—the substance and reality of the thing hoped for. The almighty power is doing just as wonderful things every day, but we are so used to them that we do not think anything about them. If we had not seen the results time and again, we would wonder why the farmer wasted his corn by dropping it into the ground, and what good it would do; God's waving corn fields are as much of a miracle as is any thing that takes place. One thing is as another to God.

In the revised version the 17th verse reads, "The city shall be devoted," spiritually speaking, and supposition of separation and all human walls of belief must be broken down if the city be "devoted," and all that therein is, to the Lord. It does not mean that God arrays Himself against one class of people and for another class, but His nature is opposed to personalities supposed to be made up of beliefs and opinions, and by works that men should boast; but that all may be devoted to His Wholeness—that one may be known as all, they must surrender false beliefs about self. Everything in the city belonged to God and had to be treated exactly as He directed.

KEEP YOURSELVES FROM THE ACOURSED (DEVOTED) THING.—The Isrealitees were warned again not to take to themselves anything in that city. Jesus obeyed this command and threw light upon it when He said, "Of myself I can do nothing," but in at-one-ment with God all power in heaven and in earth is given unto Him. God's word had been given, and, as always, it stood sure in this parable. When people start aright in their spiritual studies and are educated in the law and order of the universe, it is easy to obey exactly. There is but one leader, but in the Christ consciousness each one can say, "I am the way, I fulfill the law, I obey and am obeyed." Not by power, nor by might, but by my Spirit, saith the Lord.

TO FIND WHAT WE KNOW OF THE LESSON.

What wonderful story had we in last week's lesson? How many days were the people to march around the city? How many times on the seventh day? How did they show that the seventh day was important? What were the people warned against? Am I ever ready to shout with every victory that is for the good of humanity?

CATECHISM.

Q. What is prayer?

A. Prayer is surrendering our personal desires to the law of Unity, and for the truth of things as they are to God.

JOSHUA AND CALEB.

October 26th. Josh. xiv : 5-15.

GOLDEN TEXT :- "He wholly followed the Lord."-Josh. xiv : 14.

Time : About six or seven years after time of last lesson. Place : The Israelite camp at Gilgal.

FIRST WORDS.

As soon as the walls of Jericho fell, the children of Israel began the work in the city (among the people) that had been given them to do. In spite, however, of Joshua's solemn warning not to use for themselves anything taken from the city, one man, named Achan, disobeyed, and took for himself some silver and gold and rich clothing, and hid it in the tent. After this the children of Israel tried to capture a city named Ai, but were driven back by their enemies. Joshua asked God why this had happened, and was told that some one in the camp had sinned, and was told how to find the man. The Israelites again went forth, this time as a unit, and took Ai, after which an altar was built on Mount Ebal, and the law of Moses was written there on plastered pillars of stone, and the people had a great gathering one day, half of them on Mount Ebal and half on Mount Gerizim, and the law was read to them, just as Moses said should be done. Between six and seven years after the fall of Jericho the war of Conquest was carried on successfully; then came the event of this lesson.

We see from the above that to succeed in any movement the people who are interested must work as a unit. There is nothing gained in the cause of truth from the standpoint of division. The only reason why Divine Science flourishes is because it is sourced in Unity and is a unit. Some may depart from the Unity and allness of Being, its action and result, and teach division or dualism in many forms, but they in belief are outside and entirely away from the truth of Divine Science. Calling such teaching Divine Science does not make it so.

Caleb stands for the real nature of man, brave and fearless, and knowing no hindrances under the name of enemies. He is just as strong at eighty-five as at twenty. Time is one living present. The real nature of man brought such word to Moses as was in his heart. See vs. seventh. He possessed the land of Hebron because he wholly followed the Lord. All the great promises that were ever made are for Caleb, for you and I, and they are

made by the never-failing One, and they contain no "ifs" in them. The "ifs" are all of our own making. The waiting is all of our own planning, the postponement is of our own choosing. Then fulfillment to us is all of our own taking or receiving. Our enjoyment of them is our own application. "Choose ye this day whom ye will serve"—Being or postponement.

TO FIND WHAT WE KNOW OF THE LESSON.

What command had been given to the Israelites? Who had told Mosses how to divide the land? What does dividing "by lot" mean? What do you remember about Caleb? In what did Caleb's report differ from the report of ten other spies? What promise did Mosses make him at that time? Why was Caleb not afraid? How did Joshua answer his friend? Do you believe that you have any giants to overcome before you can possess all the blessed promises?

CATECHISM.

Q. What rule hath God given for our direction in prayer?

A. The use of the word of God directs us, we are to speak the word in faith believing. A suggestive outline of prayer has been given us in the Lord's Prayer.

Man is of one substance with God, and when he realizes this energies of his God-nature, he begins to wield God-like powers; he overcomes disease, worry, sorrow and grief; he becomes blissful.—Frank Harrison.

Let the young man have contact with Nature. Give him the advantages of country life. If he can't love Nature he can't love anything; if he loves Nature he will love all good things. Its study will lead him, on the one hand, to the physical sciences, and on the other to athletics. Wordsworth's mind was formed by contact with Nature.—Noah Porter.

Pessimism is blasphemy, and optimism is Christianity. Throw some hight on the night ocean. If you cannot be a lantern swinging in the rigging, be one of the tiny phosphori back of the keel. Shine ! "Let your hight so shine before men that others seeing your good works may glorify your Father which is in Heaven."—Talmage.

What would this world be without Religion? What would be substituted for Religion? Could we have progress, prosperity and civilization without religion? Is there a highly civilized, prosperous and progressive country that is without Religion?

"A wholesome tongue is a tree of life : but perverseness therein is a breach in the spirit."

A merry word is a cheery word, and is heard in Earth and Heaven.

"The words of the pure are pleasant words."

Words of cheer are healing to the heavy heart.



CHILDREN'S DEPARTMENT.

Claire's Philosophy.

Twas our dear little Olaire who told me this, As she put up her lips for me to kiss : Thoughts that are loving, and gentle, and kind, Make beautiful things we each one may find !

E. ADELINE WILLIAMS.

How Mamie Found Her Real Self.

([] SHAN'T stay, if you are going to have two parties in one," declared Mamie Harding; "I'm going over to Sadie Winslow's; she doesn't care what I say about Lulu Thompson," turning away from Clara and Laura Brown, who were getting ready for their little guests.

Clara and Laura being twins, made it seem like a double birthday party. Every one said that a good time at their house was just as good again as it was anywhere else; believing, at first, it was because there were two little girls instead of one.

But it did not take long to find out the real cause of the good times; the little twin girls know there is nothing but Good, so nothing but Good shows itself where they are.

"Good-by !" called Mamie; for neither Clara nor Laura urged her to stay.

"Hallo, Mamie!" cried Sadie Winslow, when she came within sight of her house, running out, with Lulu Thompson and some of the other girls, to meet her; "I'm glad you're going with us!" happy in the thought of them all going together to the birthday party. And what could Mamie say?

"There !" exclaimed she, a moment after, whirling around to get rid of the unpleasant feeling she had; not wanting the others to find it out.

"Oh-h-h!" cried the girls in chorus ; "Mamie's torn her skirt off the waist!" the giving away of stitches being plainly heard, for the little tree root sticking out of the ground wouldn't let go of her dress-skirt, which wound itself around it when Mamie gave her quick turn.

"Something is always happening to me !" complained Mamie, as the girls made haste to release her. "I'll have to go home and stay there, now !"

"No, you won't," said Lulu Thompson, taking off her pretty sash ; "tie this around your waist, and let the ends hang down," helping to pin up the rent and cover it with the ribbon.

"My dress has an embroidered belt; so it makes no difference to me !" But it made a difference with Mamie. It was this sash that caused her unkind words to be said about Lulu, which was a feeling of jealousy.

Clara and Laura Brown explained it to her; but Mamie resented what they said.

Mamie kept turning her head, wanting to know if the sash looked as pretty on her as it did on Lulu, who dropped behind the others and fell into atep with her, telling her it did. The girls at the party said so, too.

"But it isn't what's outside of you that makes you have a good time," whispered Mamie to Clara and Laura, when they brought her the favor she was going to carry home.

"No," said Laura, shaking her head.

"It is the Good inside, that you let find a way to get out, and make pretty things for you," said Clara, coming closer to Mamie, so no one else could hear.

For Mamie was finding her real self, and the twins knew that she needed to be told nothing more. E. ADELINE WILLIAMS.

PURPOSE.

We fail of doing things of worth, Because we have no dream divine ; Let purpose great in us have birth, Ah ! then our deeds like stars will shine !

WILLIAM BRUNTON.

Toward One Event.

The conquest of accomplishment that is going on in society, and on this globe and in heaven, is warfare only when we view it narrowly and count on things as *private* instead of knowing them as universal. With a broad view, with a knowing that all things are related, we see then that in these million activities there is co-operation, not antagonism, and that it is not a private but a universal end that is being wrought.

Making clear

That through the whole a common purpose runs,

Uniting yet

Our simplest thought with the circuit of the suns.

It is a wonderful co-operation of all activities to the accomplishment of that " divine event toward which all creation moves."—Higher Thought.



HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all of the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from October 1st to November 1st: I Am a pillar in the Temple of my God. His new name is written upon me, the name of the city of my God, which is New Jerusalem; I shall go no more out.

Daily Thought.

First Day : The white garments that I wear are purified conduct.

Second Day: I Am pure in heart and clean in thought, I see God.

Third Day: I grow as the Lily, and cast forth my roots as Lebanon, I have the dew of my youth.

Fourth Day: My branches spread, and my bounty is as the olive tree; I fiourish in the courts of God.

Fifth Day: All my garments smell of myrrh and aloes and frankincense, out of the King's Palace, the anointing oil of gladness and the fragrant spices of Love.

Sixth Day: I Am perfect through the comeliness of Jesus Christ within me; my time is the time of Eternal Love.

Seventh Day: Through wisdom and prudence I know these things; I Am understanding; I have strength.

Treatment.

I am self-poised and self-centered. I am opulent in health, wealth and happiness. I know and realize the truth of unity. There is nothing between the Law, Lord God All Mighty and My body. God fills my body, and it is full of good health from head to foot. So be it.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

We will send HARMONY one year to a club of four subscribers, for \$3.00.

Suitable advertisements received at reasonable rates. Each advertiser will receive a copy of HARMONY, free of charge, during period of advertising.

Subscribers abould make their remittances by Post Office Order, payable to C. L. and M. E. CRAMER.

Subscribers who do not receive their magazines regularly, will please let us know.

An Ode to Harmony, the Poetry of Being.

O Poetry beautiful, primeval thy dower. **Opening Life's treasures, creation to shower !** Arrayed as the morning, thou comest like Spring, Thou makest the valleys and woodlands to ring. The trees clap their hands and the whole earth rejoices, In the rapture of Life, in the concert of voices. Thou ascendest the hill-tops, and gilding their crest, Thy pathway is golden, thy pathway is rest. What power there is in thee, O music of verse, To draw into Oneness, in Love to immerse. Ever living Afflatus, inbreather of Life ! Thy stream flows pure crystal, disturbed net by strife. Thy movement is healing, while endless thy youth, Thou'lt live in all ages, revealing the Truth. "The beginning "thou art, that makes the world young, Outgrowing decadence, its fictions unsung. In ascension of Life-the unfolding glory-We catch thy pure rhythm, the old and new story. We merge into Nature, and lost in its charm, We worship our God in sweet Poetry's form. Thy birth place is Eden, thy home is the heart, Thy sphere is the Heavens that never depart. Foundationed thy throne is, thy name, too, immortal, To things Good and Precious thou art e'er the portal. The heaven, earth and sea do speak of thee in praise, Their Spirit beauty's in thee who tellest of their ways.



The stellar bards with music recount their numbers well, Whene'er to them thy song uprises in its swell.

Thou weavest in rainbow the robe for Beauty's form, Till every somber garment is changed from night to morn. Our duties, oft called barren, illumined by thy thought Are suddenly transformed—the heavenly power is caught. Was there ever deed of merit, valiant act or bow well sprung, Champion of the Truth arising, but straightway the poet sung? Has sweet Mercy rose transcending, justice claim and stern decree, Save where Love was the Redeemer, making law to bow the knee? Is there one whose mighty meekness has upborne the human race, Bearing with the proud and haughty, in humility and grace, Been forgetten by the poet?—nay, but in memory embalms, And writes with pen of fire; You stand a hero in the role, and praised with song and lyre.

In Life's picture, O Muse, thou art its "high light," Revealing fair colors, all charming and bright, The hues and the shadows are both seen by thee. To the unlocked mysteries thou art the one key. Thy visible glory through the scene doth break, The *ideal* is mirrored ! the *picture's* awake !

Mind, heart and soul divine, we are thyself in *might*, Beholding face to face, we claim these as our right. Thou art of Life the whole, harmonious and blest, Forevermore thou art installed, the world's own honored Guest.

No mixture of good and evil, of truth and falsehood we see, In the measured beat of thy rythmic feet, moving in harmony. 'Tis inspiration in the van, calling us to voice the truest, Wisdom Spirit, take thy place, we'll be found in what thou doest. Unfolding in the plan of Life, transcending all that's known, We see the everlasting light shine from the great white Throne.

O Truth of Being, Spirit rest, we live in thee, the life divine, And in thy beauty do we see the light immortal round us shine. May every day more hallowed be, and night and morn as they return, Revolve in rythmic ministry, with Life's dear lessons that we learn.

Let the years roll on in newness, into fullness of the One, That to the Lord a thousand is—true millenium begun.

"Fresh oil" is our anointing in our coming forth with God; Expressed are we for His glory, for the shining footsteps trod. Through the cycles of the ages, revolving midst Eternal light, We will view the perfect ending in that first beginning bright. Let one as the thousand repeat, in happy succession of years, The radiance of Creation's work, in the full round of life that appears.

AUROBA I. SCHWEINFURTH.

Object Lesson.

I have a little plant growing by my window. I water it each day, and if by some oversight or neglect the proper amount of sunlight or water is not given to it, the frail, delicate leaves wilt and droop down piteously.

We are living plants in the universe of life. We need a constant vigilance over the quality, quantity and texture of the nourishment we take into our system. Too much light, too much water, or too much heat, will injure the plant just as much as too little. In mental and spiritual things we must use our intelligence to use the right quality, the right quantities and the right kind.

It is also absolutely true that no individual is capable of receiving truth, health, joy, happiness or peace in quantities at one time sufficient to last for all time. The human being is constantly unfolding like the plant, and we must intelligently measure our capacity for receiving, and renew our supply at periods of time as necessity demands. We must ask when we need one good either spiritual or material; ask and receive. Not ask with doubt and no expectations of receiving; "Ask and ye shall receive;" ask believing.

Many seem to think that all man has to do is to acknowledge the benefits of truth : a greater mistake was never perpetrated in the brain than this. When we intelligently accept the law of nature demonstrating through all form, we acknowledge an individual responsibility to work in unison with its laws. God's law, which is perpetual activity, creating inexhaustible and sure. To enter into this law and abide, is to become a part of the machinery of creative force and sever the connections with old habits. We cannot receive when we cease to move, and to "move" we unfold and live in the system of natural law. HELEN J. CLAREN.

"God hath made of one blood all Nations that dwell upon the face of the Earth."

ROM the great sea of the unmanifest, Mankind can draw to itself all that it desires, but it must have the key which unlocks the door to it, and in the search for that key it must pass through various experiences which teach it what life is. Life is ever onward and upward; it is also backward and forward, for even as Mother Earth has two rotations, the one giving us day and night, the other giving us the seasons, so our lives out of the darkness into the light, out of the light into the darkness; but when in the darkness, we may always be sure that there is light beyond, and when in the valley know there is a mountain for us to ascend, and while in the valley may we be enabled to gather to ourselves, by seeking the Infinite power, that strength which shall take us up the mountain height.

We are taught "Life is growth, retrogression is death." But there is no retrogression. What seems so is just as essential to life as any other experience, and is growth also. For what might seem retrogression to some, who are always in that unrest of desiring to go forward with a mighty rush, not wishing to wait even for Father Light in His course, but often feeling that it might run things even better than Infinitude itself. In this great haste resting seems like drifting backward, but not so, for "he also serves who stands and waits," not more so than the tree which sheds her leaves in the fall in order that she may blossom afresh in the spring time. Resting is growth as well as activity; going backward is growth as well as going forward; in fact we often have to go backward in order to go forward. We go backward to get acquainted with ourselves, to help us to realize we are a part of the one life, and all that we see and sense is a part of us, whether it be sad or glad. Then why should we see evil and give it a power, instead of realizing it is all life, and cultivating the Good.

Now what is the key to unlock the door to draw to ourselves that which belongs to us of Good or God? Let us put away the old idea of "taking up the cross" (that saying has many interruptions); let us rather not see any cross, but welcome all the events of life as one grand book, out of which we are to learn our lessons, and may each lesson be to us a means of growth, a stepping stone to knowledge, a better understanding how to live Life aright, of how to put all the Love, the harmony, and the peace, not only into our own lives, but into the lives of all with whom we come in contact. Let us make of life gladness, and not sadness, let us make it joy, and not sorrow and complaint, then will there be no cross to bear. Now while there are

some who can wear life's crown like this, too, many seemingly love to bear the cross, would feel lost without it, would miss something from their accustomed routine, and if lifted from them for a while, would soon go hunting around that they might pick it up again (and what is this but going back to lift some old belief that we have had, to educate it, and reclothe it in newer garments, and send it out in love). How are we to help such an one? How are we to help them to see the grandeur of life, where all to them seems struggle and turmoil, without one bright spot and with no goal beyond. To some, one little word opens up to them a world of Light and Knowledge. That little word has awakened them, and they go on seeking more and more, and they find life is not the dull routine they thought it was, but a glad paean of praise. Some have not reached the time and place of their awakening, and until the God within awakens them they cannot see, and will still struggle on in the darkness; but when He awakens them in His own good time, then will they come forth into the light and life, and they will see the way and walk therein. We who are in this work represent the Nations here spoken of, we are of the one blood, the one life, as well as all humanity, but all expressing differently from true consciousness. Some are already capable of drawing to themselves out of the unmanifest or out of the Universal that which feeds and clothes them both spiritually and materially, day by day; he has no cross to bear, for he sees no cross but a daily crown of rejoicing, a daily song of praise, a daily prayer of thanksgiving that he is living in these times, and is a partaker in the life that now is and that which is to come ; he knows that now is the accepted time, now is the day of redemption, now is Christ's Kingdom set up on earth, and that all the kingdoms of the earth are his to possess and enjoy; that there are no bounds set to his habitation, that he can roam at will whenever and wherever he pleases. He realizes that old things have passed away, and that the new Heavens and the new Earth are here and now, and that he can make his heaven as he pleases through Love. -(Written for and read before the Aurelia Sisterhood.)

HANNAH L. CARPENTER.

MY LESSON.

When I think how wide the world is, When I see how blue the sky, When I know how deep the ocean, True is nature's melody. Then I know how great God's law is, And how bountiful His love, And in silence learn the lesson Of His omnipresent good.

HELEN J. OLARKE.



New Home for Home College.

QINCE my time has been so closely occupied with book work, in connection with all the other departments in which I am engaged, I have given little personal attention to the Building Fund, and for a time it has been progressing but slowly. To have this building, and the work enlarged and classified as it should be, means much to its future ongoing. We have no desire that the cause of Divine Science should grow more rapidly than true understanding prompts and supports. We see that people need to be thoroughly educated, spiritually, from the standpoint of Being, and not until they are will they be established or satisfied. Not until the truth of Eternal Being is made the basis of their religious education, and practiced every day in all departments of their business dealings with each other, will we have anything other than a floating population, so to speak, upon this planet. People will come into expression and will go, so to speak, through what is called death until they are thoroughly established in the true consciousness of the eternity of self and the One All. To nibble a little here and a little there on the different lines of teaching that are before the world, and then try to assimilate and harmonize them, is to continue to hunger and thirst. It means to be poorly fed, and sometimes people get desperately hungry, and almost dazed with query as to how this thing is. People must partake freely and fully and be taught truthfully and thoroughly. They must be educated rightly in the truth of the nature of what they are and the true nature of the things they are dealing with.

This College must therefore be established, and it will be, and the teachers that go out will bear the message to the world they have been taught; for none will come and go forth as teachers but those who want truth for truth's sake. We expect the College to be a credit to San Francisco and to the cause of Divine Science, for all time to come. The education spoken of here is the basis of true rest, health, success and satisfaction.

We believe there are many who are deeply interested in Divine Science, and many more not so deeply interested, but who would like to help a good cause like this in a practical way. Now, let us hold to this and see how much we can collect together or save, and turn into the Building Fund before next Thanksgiving. Many have promised, and will pay more as soon as called upon. I feel sure that we all must unite in asking ourselves the question, "How much can I do at once and continue to do monthly?" Let every reader take this to himself, and ascertain just what his ability is to demonstrate for this purpose, and let us know what your thought is in regard to it.

I was asked some time ago why this matter was not put into the hands of a committee who would form a stock company. Friends, it has always seemed to me that the entire work at the Home College Center must ever be based on the rock foundation of the truth of the teaching : if based and held there, all that was given to the work by any one would be given because of their love for the truth taught. The New Home itself would thus be established in universal love, because each one donating with love for truth would be working in the very essence of it. We ask you one and all to write us, and suggest whatever you feel inclined from the fullness of your hearts concerning this work, and tell us what interest you have in it. If you desire to ask further explanation, or to advise, be free to do so.

Notes and Announcements.

This is the first number of the fifteenth volume of HARMONY, so this magazine is fourteen "years young." Fourteen years has two meanings equally good. The figure "one," spiritually speaking, means totality of Being, and the figure "four" means the totality of perfect existence, resulting from Being. Thinking of fourteen as two sevens :—one seven means totality and completeness of Infinite Being, and the second seven means totality and completeness of all creative action and creation.

HARMONY will continue its good work of teaching the truth of Divine Science and its practice, and will continue to stand for that realization (we will not say beyond all others), but which is itself the perfection of Being, action and result. The simple truth of the trinity of the One All has cleared away the mists of illusion from thousands of its readers, and will continue to bring others into this fold of at-one-ment, which is sure peace, health and prosperity. Nothing can bind or limit those who stand by its teaching and live the life with cheerfulness and faith.

We are sure that the work of HARMONY has just begun, comparatively speaking; there are no limitations or hindrances to its power for good. So, dear readers, through our united effort, it will go on and on until humanity is illumined with the understanding of the truth of Being, and we will witness the outpouring of the All good in every profitable way.

We trust that every reader of HARMONY will consider the suggestion in September HARMONY, not only to renew promptly, but to get at least one new subscriber. We received very few suggestions from our readers in reply to the request that they suggest how the subscription list of HARMONY could be



increased. Any suggestion that any reader may feel to make will be thank fully received and appreciated.

Some have written that they expect to take the loving responsibility of getting one or more subscriptions to send on with their own. The All good appreciates every good effort through you and through us, that is made for its cause. Let us hear from you from time to time.

Mrs. Marie L. Peck gave an interesting lecture at Home College on August 31st, on "The Power of Recognition." The rooms were filled and all were deeply interested.

The beautiful poem, "The Building of the Temple," by Mrs. Elizabeth H. Remmel, in this issue, was delivered at Home College on Sunday evening, September 7th, with the spiritual application. The application has never been written. We who heard it know that all the HARMONY readers would have enjoyed it equally with us; but, as you are left to draw your own conclusions, let us say that, if you throw the light of knowledge of Divine Science upon it, you will see that it furnishes a wonderful foundation for spiritual interpretation. Her manner of delivering the poem is exceedingly esthetic; it truly is the science of the beautiful. All who listened to her felt that they were instructed and entertained.

Mrs. Josephine R. Wilson preached at Home College September 7th, at 11 \blacktriangle . \bigstar . Her text was the simple word, "Life." She spoke with power and authority, and all felt wonderfully benefited by her strong affirmations.

On Sunday evening, September 14th, Mrs. Nellie I. Kemp spoke at Home College on "True Prayer." It was thoroughly appreciated by all who heard her. She held closely to her subject, showing its true side, in her various illustrations. She made clear that many, who do not understand that true recognition is true prayer, "Seek all the things that are added" before seeking the kingdom of Good and its righteousness; and that not beginning aright they are disappointed. Also that to speak in "My name," and hallow it, is to speak that which is true of God, and Man, His image and likeness, by affirming in word and deed "I am this truth." This is asking aright in the name "I am." The speaker then told of some practical experiences in finding things she had lost, by affirming the Omnipresence of God Intelligence; or by practically applying her knowledge of this Truth, she walked direct to the spot where the things had been lost, and, turning the sand about with

her hand, found the articles buried beneath. All felt that they had something practical to take away with them.

Mrs. A. B. Hopkins will continue her pleasing and interesting stories for the children during the coming year; and, friends, she would very much like to have you write her of children's experiences and sayings, all of which help to make the department interesting and instructive. The coming year it will not be called the "Children's Page," but the "Children's Department." Address Mrs. Hopkins, 3360 Seventeenth street, San Francisco. Mrs. H. wishes to be excused from writing this month as she is now taking a vacation.

Mrs. E. Adeline Williams is about to establish a Divine Science Center at 754 N. Twenty-sixth street, Philadelphia, in connection with the Home College of Divine Science in San Francisco. She has been working quietly for the past five years, and has been successful as a healer and teacher. She writes : "Until I came in touch with your writings none of the teachings of Truth, as it is now being disseminated, satisfied me. Your method of presenting the science of Being interprets the Truth as I had grasped it. The Truth is often talked about in a manner to confuse and bewilder."

Mrs. Williams expects to make a specialty of teaching children. It is a good thing to do. Much depends upon having our children taught correctly. Our children will have the pleasure of a Science story from her each month during the coming year.

Miss L. Stacey has been doing good work in Denver during past month. We have on sale at Home College seven lectures by her, in pamphlet form, (price, ten cents each), under the following headings: "How to be Beautiful, or Beauty of Face and Form;" "How we Renew, Recreate and Regenerate;" "Is Life worth Living? or, Enticements to Live;" "The Faith we Have and the Faith we Want;" "Our Forces and How to Use Them;" "How to Sow, that You will be Glad to Reap;" "Some Fads and Fancies of the New Thought to be Avoided."

Colonel O. C. Sabin, of 1800 Belmont avenue, N. W., Washington, D. C., writes : "I send you this day a copy of a little German book, issued this day from our presses. This book will be sent free to every German-speaking person who writes for it on or before the first day of October. We have also English publications, for which we charge, on this subject. Please help me give away these books."

M. E. Cramer will give lectures on Divine Science, teach classes and do healing, in Stockton, California, part of the month of October. She expects

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to be in Stockton on Thursday, October 9th, and will remain probably about two weeks. If the friends in Stockton and vieinity wish further information they can see or address Mrs. G. H. Goodell, 1018 North Commerce street, Stockton. Mrs. Cramer will be the guest of Captain and Mrs. Goodell, and the work will be under their auspices.

Miss MoVea has started a Winter Home for Girls. It offers to girls who no longer need the restrictions of school life, thorough and advanced work in subjects of general culture, the best advantages in Art, Music and Languages, and the educational and social opportunities of the city. Write her at 1443 Massachusetts avenue, Washington, D. C.

Hannow comes to my table for the first time this month. It is an excellent magazine of the better class of the New Thought. Its founder, Mrs. Oramer, is one of those liberated souls who through gratitude and love and enthusiasm is carrying the words of life to others. After years of affliction and despondency she was led to see the light and assert her divine right to health and happiness, and she now delights in showing others the way. Published at 3360 Seventeenth street, San Francisco. One dollar a year; single copies ten cents.—*The Reasoner*.

The Aurelia Sisterhood holds public meetings every Thursday afternoon at 20'clock, at the residence of Mrs. Clark, on O'Farrell street, above Fillmore. These meetings are presided over by Mrs. Wells, an interesting Science speaker.

New Books.

Common SENSE TALKS, by Francis Edgar Mason, is a pamphlet of 96 pages, and sells for ten cents. The first talk is upon "Practice vs. Prayer." The author advocates Practice rather than Prayer, and holds that it should precede Prayer. He says : "What the world needs is less prayer and more practice. If the individual would practice his prayer before he addressed it to God, he would soon learn that practice alone is the answer to all prayer."

How to CONTROL FATE THEOUGH SUGGESTION, by Henry Harrison Brown. A pamphlet of 68 pages; price, 25 cents. It is divided into two parts. In part one he says: The philosophy of unity has been elucidated and verified by the law of vibration, and that part two unfolds the idea of suggestion. "The end and aim of the book is to help the reader to self-control. It is the discovery that thought is force, and that man can control in its objective expression this infinite sub-conscious Life, which is the real man—the ego and thus control fate."

THE WILL TO BE WELL, by Charles Brodie Patterson, is a book of over 200 pages; price, one dollar, post paid. For contents, see adv. on another page in HARMONY. In the chapter, "What the New Thought Stands For," the author says: "The New Thought movement had as its first great apostle, P. P. Quimby, of Portland, Me., and later Julius H. Dresser and Dr. W. F. Eavans, of Boston. He explains the points of agreement and the points of difference between Christian Science and the New Thought.

The author believes that all things are possible to him who wills it so, and then acts in accordance with that will. He says : "We are equal to everything that presents itself in Life. It is not according to the weak human will, but through the recognition of the universal will, acting in and through us, that we can express what we desire to express."

DOMINION AND POWER, by Charles Brodie Patterson, 217 pages; price, one dollar, post paid. The author asserts that a new authority is coming into life, such as the world has never known save in rare instances. The authority is the realized presence of God in the individual life of man. While the author conceives the great truth that is moving humanity, in analyzing and explaining the way by which man is to exercise locomotion and power, he presents evolution as the means. But, like all evolutionists, when they leave theory and return to what they know, evolution is contradicted, as is shown in the following quotation :

"From the altitude of the Spiritual plane, everything is seen in a new light. 'Old things have passed away, and behold, all things have become new; the law of evolution has ceased to act, and the soul has become a law unto itself."

There are many valuable and helpful things in the pages of this book, and they who perceive from the altitude of Spirit will enjoy the pearls of truth contained therein.

IN THE WORLD CELESTIAL, by T. A. Bland, M. D., with an introduction by Rev. H. W. Thomas, D. D., is a book of 160 pages; price, \$1.00. This book is a true story, the actual experience of a well-known literary man, who, while in a trance, spent ten days with those whom the world called dead, when he enjoyed the society of one who was his lover in early life. 'He told the facts to Dr. Bland, with his permission that it be given to the world.

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LESSONS IN MENTAL SCIENCE, compiled by Annie Vallie Switzer, is a pamphlet of 32 pages; price, 50 cents. It is a collection of statements from different authors. The compiler says she is indebted to such authors as Emerson, Thoreau, Ruskin, Spencer, Helen Wilmans, Turnbull, Colville, Trine, Rudd, Carter, Lillian Whiting, Ella W. Wilcox, Wood, Newcomb, and Fletcher. She says: "Repeated experiences have proved it until now. I know that thought is force. Thought controls, thought creates, and that we are inevitably using this mighty force either for good or ill."

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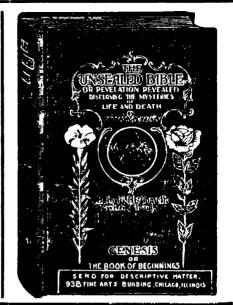
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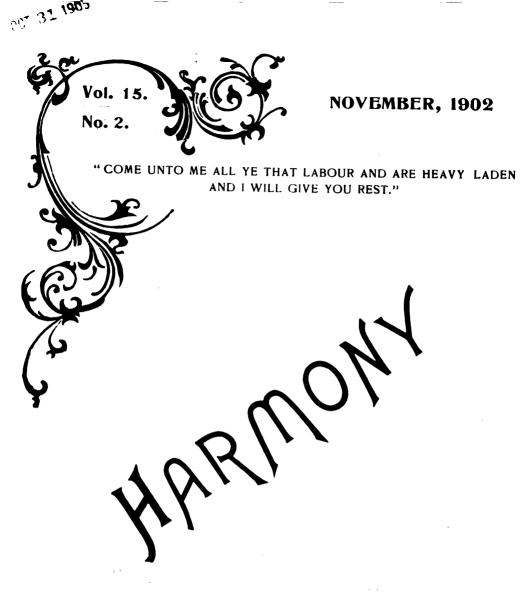
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Divine Science Meetings, 1116 N. Twelfth St., Kansas City, Kan. Conducted by Mrs. M. A. Graham. Divine Science Center, 5544 Ingleside Avenue, Chicago, Ill.

Divine Science Center, Suisun, Cal.

Divine Science Meeting held every Wednesday evening, 7.30 o'clock ; also, Sunday evening at 7 o'clock Eyre Crescent, Edinburgh, London, England.

South Side Divine Science Church of Denver. Rev. Nona L. Brooks, Pastor.

Diviue Science Center, conducted by Vintie Root McDonald, 810 Olive Street, Room 804, St. Louis, Mo. Silent Worker's Meeting every Friday, at 1 p.m. Public Healing Meeting every Monday, at \$ p.m.

Divine Science Church of Christ, corner Tenth Street and Erie Avenue, Sheboygau, Wis. Sunday and week-day services. Rev. F. W. Becker, Pastor.

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HARMONY:

DEVOTED STRICTLY TO DIVINE SCIENCE AND THE CHRIST METHOD OF HEALING.

THE INTENTIONS of the editors of HARMONY are :

To teach that God is infinite and ever present, and that there is no other Power or presence. That there is but one Life, Mind or Spirit. To teach the truth of the body, and its true relation to God. To show that knowledge and faith are realization and demonstration.

That there is no religion higher than Truth-than Christ's presentation of the Truth of Being.

To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.

To supply to students and practitioners practical lessons in Divine Science and Healing. To bring about a Unity of Thought, Purpose and Work. To bring about a correct use of Terms that will truthfully convey the idea of omnipres-

ent good, and fulfil the law in our dealings one with another.

To interpret Scripture, spiritually, from the plane from which it is written.

To notice publications of the day, and supply interesting information of value to students

TERMS-IN ADVANCE.

IN AMERICA,

HARMONY-Ist Part :

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IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 15.

NOVEMBER, 1902.

No. 1.

What Divine Science Is.

THERE is nothing real, true, beautiful, demonstrable or practicable that is not classified with, and does not belong to the limitless nature of Divine Science. The student is first instructed in the truth of what Being is. So, each student is requested to commit the statement of Being to memory. This is done that they may have it ever before them as a basis to reason from. When once the nature of Being is realized, the student naturally expresses himself in a way to reveal and embody his true nature. To do this is true demonstration.

The true God-like attitude is altogether like God. He knows Himself as all in all, the supreme and all inclusive good, and for that reason He expresses His nature in all things.

With the consciousness of Being as a working basis, there is no strife in any direction ; no struggle to become what one is not ; no striving to attain what Being does not possess ; there is no weariness from hope deferred ; Divine Science builds upon a solid, unchangeable foundation. It transfers our identity from human belief and opinion, from educational attainments, and from suppositional beliefs, to God the self-existing All. Nothing can be expressed that is not before it is expressed, and as man exists in bodily form as an expression, he is before he expresses the body ; his identity or self-hood is identical with God. Jesus recognized this when He said : "Before Abraham was I am."

Divine Science is in the world at the right time and in the right way; and is classified in the right place, which place is the Omnipresence and Infinitude of Supreme Being. See page 63, "Divine Science and Healing."

Divine Science is truth's classification of all that is. The value of its basis is unfailing, ever acting principle. Its strength for good may be likened to a rock of everlasting endurance. Its power is of universal application. You are referred to "Divine Science and Healing," page 71. From this on we will refer you to the book under its initials, D. S. H.

Truth's Practice is not that of working toward perfection; a supposed perfection unattainable, but it is that of demonstrating perfection. Nothing

but an absolute and perfect principle is demonstrable. Error has no place, serves no purpose in truth. D. S. H., page 72. Truth eradicates error, therefore proves its nothingness. There is really nothing the reverse of God, and all the suppositions of the ages to the contrary can have no influence in. nor change the reality of Divine Science; for this reason it is ever an eyeopener. Through its study the eyes are opened to see spiritual things spiritually. It proves the whole universe to be spiritual and living within God. Ref. D. S. H., page 78.

The whole of creation is in the embrace of infinite love, life, substance, intelligence and power. We are surrounded and pervaded by the all good. Our environment is wholly pleasant and agreeable. Being within God is one of the great lost secrets which to know does away with the belief that we must die and go away to find Him. It helps us to fulfil and enjoy the commandments here and now; and, to fully appreciate the words of Jesus, "The kingdom of heaven is at hand," "The kingdom of heaven is within you."

There is really no false sense in Divine Science. It excludes all miscalculations. A mistaken belief is only an incident in the attempt at solving life's problem, and not a reality. Science is flawless and limitless. Its breadth is that of the Infinite whole. Its height is the stature of God, figuratively speaking; it is the truth of truths. The true liberality, free from sentimentalism. Ref. D. S. H., pages 94 to 101.

It is true science because it is classified knowledge of Being and existence -the creator and creation. It is religion because it is truth, and is the unity of the whole. D. S. H., pages 160-254. It teaches true healing, the true method of reasoning, the Infinite's Law of Expression, the divine order and harmony. That there is no false side to Divine Science and no false use can be made of it. It proves there is truly nothing to fear; that it can or will heal all manner of diseases when properly applied. The thorough application of the first principles in every day life is what is required for true unfold-Ref. D. S. H., pages 162-167, 176. It is a great working basis and ment. equalizing power in the world at the present time. There is certainty, rest. comfort, health and opulence in it. Ref. D. S. H., pages 207, 213, 214. It knows no mortality, dualism, separation or limitation. It is co-eternal and co-existent with God. It proves that the Infinite all of Being, action and result includes man on the three planes. This reveals man's true freedom. power and glory as the exact image and likeness of God; free from all human beliefs and opinions.

Natural Science and Divine Science meet on the plane of the universal. Natural Science has no definite teaching, but speculates as to what the result

will be upon all our ways of thinking and upon our systems of education. Divine Science has a definite teaching based in the universal—the supreme all, which proves the universe to be spiritual, and which is actually changing the method of thinking of those who study it. It is the true basis of every system of education. Ref. D. S. H., pages 214-218.

It is the one system of teaching in which man's divinity is fully known and applied. It proves the absolute salvation of body. Ref. D. S. H., page 222. Practical realization of its truth throws light upon all man-made law, hence does not disregard it. True Scientists are all law-abiding people. It is the true light that lighteth every subject that is of interest to every individual. Its truth is always spoken from the standpoint of the Law, God Almighty. Ref. D. S. H., pages 224-226. Its blessed truth can be demonstrated for the "lower kingdoms." It makes no distinction of high and low. It knows no higher self or lower self, but one eternal selfhood. It wages no warfare against the body or what is called matter. It accounts for visible existence and proves it to be eternal in idea and substance.

The "chief corner stone" in the building of Divine Science is the truth of Eternal Being expressed in the body, which is the true, universal law of expression. It knows no mortal mind, devil or evil power to which to attribute error. It does not exalt one person above another. It differs from Christian Science in several essentials, one of which is : Christian Science claims man to be a reflection of God, while Divine Science proves that man is God expressed. That man literally is moving and living within God—his Being. This does not lower man's estimate of God, but elevates man's estimate of himself to God. Ref. D. S. H., pages 236-278. It recognizes no human view of loss or gain. It acknowledges the fulness of Being and possession, here and now. It deals inclusively with God and His expressions. Its truth equally concerns all.

It proves man co-eternal with God, hence not subject to the three divisions of time. It predicates all conclusions upon Being or God and proves truth to be dominion. Ref. D. S. H., pages 30-31, 65, 67. It shows that the destiny of man is the full unfoldment or expression of God, his identity. It shows there is no mortal Being, no finite selfhood; no dead self; no death or dead matter in all the vast universe. First and last, to enjoy truth one must cease trying to create it. Simply let it be thought, spoken and asted; and to realize the truth of Being, one must cease trying to create Being and know that it is the creator of all things; that is, that it gives form, tangible and visible, to its innate ideas or possibilities. So let it be. **M. E. ORAMBE**.

[The above has been written with view of calling attention to some of the great truths that constitute Divine Science, and are taught in the new book, "Divine Science and Healing," by M. E. Cramer.]



Straight through my heart this fact to-day By Truth's own hand is written : God never takes one thing away But something else is given. I did not know in earlier years This law of love and kindness : I only mourned through bitter tears My loss, in sorrow's blindness. But, ever following each regret O'er some departed treasure, My sad, repining heart was met With unexpected pleasure. I thought it only happened so, But Time this Truth has taught me : No least thing from my life can go. But something else is brought me. It is the Law, complete, sublime, And now with faith unshaken, In patience I but bide my time, When any joy is taken. No matter if the crushing blow May for the moment down me,

Still back of it waits Love, I know, With some new gift to crown me.

B. W. WILCOX.

FAITH.

"According to your faith bc it unto you."-Matt. ix : 29.

Theme considered in the Healing Meeting on Wednesday, October 15th, 2:30 P. M., at the Home College of Divine Science.

CCORDING to the words of Jesus in the gospels, we are to find out what our faith is and then carry it out in our actions. We all have faith in God, the power all present and all knowing. We believe that we are the children of this power; we believe that our neighbors and friends, relatives and mankind universally are equally the children of this great Creator. We therefore believe in the divinity in ourselves and in all humanity. If we are to live out our belief, we cannot help believing in the success of all that

we undertake. Our faith heals us of fear. We "fear no evil for thou art with us." Our faith enables us to work, hope and trust. It keeps us in active sympathy with all that concerns our fellow men to day. Our faith keeps the mind full of Christ ideals, and enables us to carry them out in every day life; in full accord with the necessities and conditions of the day in which we live. Our belief in the unity of all good keeps us in that happy, hopeful, trustful state of mind that belongs to all who realize that they are the children of the all good.

In demonstrating our faith in the deeds of every day life we are enabled " to prove all things and hold fast that which is good." If our belief is impracticable it will soon be proven to us. One of the herces of our age carried out his ideals of faith in freedom for children in the school room. He believed that children should only study those things that were of great interest So he would begin with a certain study, and, if it did not appeal to them. to the school, he would take up another, and another, until he found the one that gave the pupils delight. The only inconvenience in this method of teaching, he declared, was the demand of the children for so much of it, that they were unwilling to leave the school room until far past the hour for closing. Thus, to demonstrate his faith in this method, he was obliged to sacrifice much of his time beyond the school hours, which we imagine, he did gladly. How many school teachers in our present system must give much of their time beyond each afternoon session, in compelling children to study the lessons that they rebelled against learning during the study hours ? This same teacher's great faith in non-resistance was carried out by teaching children to give material blessings to those who struck or sought to injure them. Teaching them indeed how to forgive those who were against them, and how to bless them in a way which they could plainly understand meant "I forgive and love you."

INTERNATIONAL BIBLE LESSONS.

CITIES OF REFUGE.

November 2, 1902. Josh. xx : 1-9.

GOLDEN TEXT :-- "God is our refuge and strength, a very present help in trouble."-Psalm xlvi: 1.

Time: 1444 B. C., soon after time of last lesson.

Place : Shiloh, a city or territory of Ephraim, north of Bethel, where the tabernacle was set up.

FIRST WORDS.

Soon after the land was divided among the tribes of Israel, Joshua's tribe gave him a village in their part of the country named Timnath-serah. The name of his tribe was Ephraim. Ephraim means fruitful. This fruitful tribe fulfilled the law of giving by assigning a village to Joshua. At one of the cities belonging to them, named Shiloh, the tabernacle was set up, and Shiloh was for many years the place where the people went to worship. The next important work that was done we shall learn about in the lesson that we are now to study.

HELPS TO STUDY.

THE LORD ALSO SPAKE TO JOSHUA.—Although people were settled in their

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homes, Joshua still depended u_i on God to lead him, and did nothing without His direction.

APPOINT OUT FOR You Orrnes of Refuge. —Oities of Refuge, spiritually speaking, means safety—a safe place from which people could not be taken away by force, after they had proclaimed protection there. The people had heard of these cities of refuge. Moses had been told all about them, and had, by God's direction, chosen three eities on the east side of Jordan for places of refuge, and had told the people to choose three more, when they had crossed the river.

On account of laws that caused people to be unjustly punished at times, these cities of refuge were appointed to give men time to prove their innocence.

If men would pause and practice Truth's method, they would prove their innocence to themselves, spiritually speaking, and would not commit crime, for the real purpose of man is to fulfil and not destroy. We are now demonstrating a state of consciousness in which we are our own judge, sitting at our own gate, listening to our own complaints and settling all disputes that arise in our thought, from the standpoint of principle. We take the proper care of ourselves by determining all things in truth, and by never departing from the infallible principle of unity. If we depart from the only true refuge and place of safety, which is oneness with God and man, in our dealings with others, we are sure to meet with others who have departed, and they deal with us in separation, even as we with them. Safety is alike for all. Truth de-monstrates the same freedom for each one. The truth of universal Fatherhood Truth deand universal Sonship or Brotherhood will forgive every deed and keep every one in the loving embrace of the All Good, will bless them that curse and persecute. There is no power against one who maintains the consciousness of the All Good. God is the real meaning of refuge. See Golden Text.

QUESTIONS FOR SUNDAY SCHOOLS.

What did we learn on last Sunday about the dividing of the Holy land? What part of the land was given to Joshua?

What had the Israelites heard about cities of refuge?

What were these cities for?

What were the elders of the cities bound to do for them?

What was done to make it easy to reach these cities ?

What is the Golden Text?

CATEOHISM.

Q. What doth the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer, which is, "Our Father which art in heaven," teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

JOSHUA'S PARTING ADVICE.

November 9th. Josh. xxiv: 14-25.

GOLDEN TEXT:--"Choose you this day whom ye will serve."-Josh. xiv: 15. Time: 1426 B. C., eighteen years after time of last lesson. Place: Shechem, between Mount Ebal and Mount Gerizim.

FIRST WORDS.

Our lessons pass over about eighteen years in the history of the children of Israel. When Joshua was one hundred and ten years old, he called his people together at Shechem to listen to his farewell words, part of which we atudy in the lesson.

HELPS TO STUDY.

SERVE THE LORD IN SINCERITY.—The word "fear," as used in this lesson, does not mean exactly what it does to us. Our word "reverence" would be more like Joshua's meaning. That is, serve God earnestly, honestly, with all the heart. Show your love for the goodness of God in your life and in your dealings with others.

POT AWAY THE GODS WHICH YOUR FATHERS SERVED. — We must remember how many years the Israelites had been living among those called heathen, to understand how much they were tempted to serve idols. We should all know as God is not tempted, neither tempteth He any man; that we in truth cannot be tempted nor entice any one out of the path of rectitude.

CHOOSE YOU THIS DAY WHOM YE WILL SERVE.—The one and only power, the one and only intelligence, the one and only presence, is not going to compel us to serve truth against our choosing. We must choose it, with love for it, or by loving it. No man cometh unto the Father, except the Father draw him; except through his love for the Father.

As FOR ME AND MY HOUSE.—Like Joshua, we in Truth have made our choice to serve the Lord, and have no reason to change it. In Science we are out of the land of Egypt, or out of darkness. We possess the land of promise, the land where the law is fulfilled. We cannot live the life of truth and be conscious of the Lord God Almighty's presence with us by mere promises : our hearts must be in our work, our love must go with everything we do. We must do nothing as if divided in interest from others.

HE IS AN HOLT GOD.—Incapable of division, incapable of knowing any being, power or presence, but His own and His own creations. For His consciousness is, "Beside Me there is none other." He will not forgive the sins of one who does net turn from sins, or who does not stop falling short of truth. We must forgive ourselves or give up falling short. To enjoy the daily companionship of the One All we must know it as the All in All. Our promises stand against us, as it were, if we turn from the spirit of unity, but we can all bear witness of the truth and obey or hive out its nature implicitly. A promise is of no value unless we fulfil it.

QUESTIONS FOR SUNDAY SCHOOLS.

What are the first words of our Bible lesson? What does it mean to serve God with sincerity? Who is to decide whether we serve God or idols? How did Joshua help them to think what their promise meant? When does God forgive sin? Who did Joshus say were to be the witnesses against these people?

CATECHISM.

Q. What do we pray for in the first petition?

A. In the first petition, which is, "Hallowed be thy name," we pray that God would enable us, and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

THE TIME OF THE JUDGES.

November 16th. Judges ii : 7-16. (Study vs. 7-19.)

GOLDEN TEXT:-" They cry unto the Lord in their trouble, and he saveth them out of their distresses."-Ps. cvii : 19.

Time: The period during which Israel was ruled by judges was from Joshua's death, 1426 B. C., to Saul's inauguration as king, 1095 B. C. The chronology of the Book of Judges is, however, uncertain. Probably it covered a period of about 280 years.

Places : Timnath-serah ; Palestine generally.

FIRST WORDS.

After Joshua's death, for nearly three hundred years, the Israelites were ruled by men called Judges, instead of having one leader like Moses, or Joshua. The Book of Judges is so named because it gives the history of this time,

HELPS TO STUDY.

THE PEOPLE SERVED THE LORD ALL THE DAYS OF JOSHUA.—JOSHUA means Jehovah is salvation. As long as they believed in their hearts that God Almighty was their salvation, they kept their promises and were faithful. We must all keep the infinitude and allness of God in consciousness, as our true salvation, to be truly obedient in our thoughts and ways.

AND ALL THE DAYS OF THE ELDERS.—Even after Joshua withdrew from his body, so long as the men leaders of the tribe lived they were kept in the right path. But when they were gone, and their children, who were not old enough to remember the crossing of the Red Sea, the Manna, crossing of the Jordan and the Faling of the Walls of Jericho, grew up, they began to grow careless. At first they disobeyed in what they called little things. They let some called "heathen" live among them, and go on with their idol worship. By and by their children commenced to imitate what they saw and heard. The only way to keep from following in the footsteps of the Israelites in their cludes all there is. He made the heavens and the earth and all the hosts of them, and the whole is within Him and not outside and afar off; that to live and practice this truth is to cease all strife and preparation, so-called, to go from this world and meet God in a far country.

PROVOKING THE LORD TO ANGER.—God is never angry as human belief looks upon it, but He never endorses idolatry or separation or dualism of opposites. Holiness cannot partake of unholiness. Love knows no fear, therefore if we take on love it casts out fear. Nevertheless the Lord raised up Judges. Nevertheless is a good word. It means that in spite of where our attention is fixed, and what power we attribute to human belief and opinions, the Lord helps, and frees and makes whole. He saved them out of their distresses. The word nevertheless is full of encouragement. "My father is like God," said a boy, who was studying this lesson : "I have made ever so many promises to him and broken them ; 'nevertheless' he forgives me and tries me again." It is error of belief that abuses such wonderful blessings as were bestowed upon the Israelites, and are bestowed upon all true lovers of God. I think they are a bad set of beliefs to have. Let us each one

ask ourselves daily in whose service does my daily life show that I am employed. An honest servant works faithfully for those who employ him.

QUESTIONS FOR SUNDAY SCHOOLS.

In what book do we find our lesson for this week?

Why is it called the book of Judges?

How is the death of the older people among the Israelites spoken of in vs. 10?

What is said about the next generation? How came they to be tempted to serve idols? How did their enticements punish them? In spite of all, what did God do for them?

CATECHISM.

Q. What do we pray for in the second petition?

A. In the second petition, "Thy kingdom come," we pray that we realize that it is come, that God's will is done on earth as it is in heaven.

WORLD'S TEMPERANCE LESSON.

November 23d. Isaiah xxviii : 1-7. (Study vs. 1-13.)

GOLDEN TEXT :- " They also have erred through wine."-Isa. xxviii : 7.

Time and Place : This lesson passage was written at Jerusalem, not long before the fall of Samaria, probably about 725 B. C.

FIRST WORDS.

Our lesson this week is from the Bible book called Isaiah; it was written by the prophet of that name. This lesson was written about seven hundred years before Jesus was born.

HELPS TO STUDY.

WON TO THE CROWN OF PRIDE.—The "crown of pride," literally speaking, is supposed to be the city of Samaria, the capital city of ten of the tribes of Israel, which was on a hillside, overlooking a lovely valley. Isaiah began with the word "woe," to describe the trouble that was coming upon Samaria. Spiritually speaking, the "crown of pride" is personal attainment gained in separation, or a supposed separation from God. The condition of being overcome by what we have attained separate from God and God knowledge belongs to the drunkards of Ephraim.

WHOSE GLORIOUS BRAUTY IS A FADING FLOWER.—Isaiah speaks of that which the people were taking pride in as a wreath of flowers placed upon the head of a man overcome with wine, which was very soon to wither and be trodden under foot. If we do not wish our "crown of pride" to be a fading flower, and want its glorious beauty to be lasting, it must be the beauty of holiness or wholeness, and our attainments, so to speak, must be the natural expressions of Being. They will not wither or drop and be trodden under foot.

OVEROOME WITH WINE.—Wine that he has swallowed makes it impossible for him to walk, or stand, or think. He is "overcome." This condition symbolizes the mental state of being "overcome" by beliefs and opinions, not being able to think, speak or act consciously according to the nature of

Being, but being "overcome," as it were, by a false sense of things. All personal attainment along the line of dualism and all beliefs of separation disappear and are no more when that which is perfect is come. Perfect knowledge knows no error.

Isaiah meant that the beautiful city would disappear when the Assyrian army took it, just as quickly and easily as a new ripe fig would disappear when any one found it.

"IN THAT DAY SHALL THE LORD OF HOSTS BE FOR A CROWN OF GLORY, AND FOR A DIADEM OF BRAUTY, UNTO A RESIDUE OF HIS PEOPLE."—They who know the truth, know God as their crown of glory, their diadem of beauty. They are not "overcome," not even by the wine of the spirit, but have overcome and are the very wine or strength of the spirit; they have come over to spirit and are giving it natural expression. "He who overcometh shall inherit all things." God is the spirit of justice and judgment, of love, mercy and of life and must be recognized to the degree that it will turn all human beliefs and opinions aside. In order to conquer the habit of being overcome, and to establish one's self as master of all—" Master over His own house "—we must all cease believing that we are swallowed up by what we do, or do not do, and know that we are the doer, forever free, complete in knowledge and power. Then it is that the infinite whole, the God of all, brings out His very own, within, and through us. We must turn from separation and weakness, to Unity and Power, and overcome the habit of falling short, with good.

TO FIND WHAT WE KNOW OF THE LESSON.

In what book in the Bible do we find our lesson? Who spoke and wrote the words we are to study? What city did Isaiah first speak about? What mental state does being "overcome" by wine, symbolize? What should be our crown and diadem? What did the writer compare the eating of a ripe fig to?

CATECHISM.

Q. What do we pray for in the third petition ?

A. In the third petition, "Thy will be done on earth as it is in heaven," we pray that we may fully know and realize that His will is done in earth as it is in heaven, or that we have received what we ask for and that we will adjust all our ways to it.

GIDBON AND THE THREE HUNDRED.

November 30th. Judges vii : 1-8. (Study vs. 1-8, 16-21.)

GOLDEN TEXT: "It is better to trust in the Lord than to put confidence in man."— Ps. cxviii: 8.

Time : About 1222 B. C. Gideon was Judge 1222-1182 B. C.

Place: The gathering of Gideon's army was at the well of Harod, near the hill of Moreh.

FIRST WORDS.

Our lesson now goes back to about two hundred years after Joshua had been "gathered to his fathers." The children of Israel, you will remember, who kept their word while they had Joshua's help, get very far from the right road, etc. Four times they get into great trouble and danger, and God helped

t

them out. The fourth time was their worst exparience. The trouble lasted this time for seven years. Once more they repented and cried to God for help, and God gave them freedom as told in this lesson.

HELPS TO STUDY.

It is better to trust the Lord than to put confidence in men who believe themselves separate from God and unlike Him in nature. It is right that we hold the unity of God and know no men of belief and opinion.

THEN JERUBBAAL, WHO IS GIDEON —Jerubbaal means "let Baal plead." Baal means earthly master, lord, possessor or owner. Gideon was given the name of Jeruhbaal because after God had called him to deliver the children of Jamel, he, by God's command, tore down the altar that had been built in his own town for the worship of Baal. Two hundred years of sinning and getting into trouble and repenting and crying to God for help and being helped. That is about the study of the Israelites, and it is the atudy of many people of the present day. To-day we are introduced to Gideon, the man whom God used to break the conditions that caused the Israelites trouble. So the record goes that three hundred men gained the victory over a hundred and thirty-five thousand men. This suggests the fact that if two or three are gathered together in the spirit of unity and right, God, the I Am, is in the midst, and victory is in the right. "God and One—or man—is a majority."

midst, and victory is in the right. "God and One-or man-is a majority." The real spiritual meaning contained in this lesson is found in what Gideon stands for. He is the instrument through which those are freed who are obedient; also the instrument through which error is confused and dissipated. God proves through real man that no enmity can stand between Him and His people, when they recognize Him in all their ways.

To FIND WHAT WE KNOW OF THE LESSON.

What was the story of the Israelites' life after Joshua's death? How had they already been helped out of trouble? Through what man did God deliver them? What did the Lord say about Gideon's army? What did they do when Gideon blew his trumpet?

CATECHISM.

Q. What do we pray for in the fourth petition?

A. In the fourth position, "Give us this day our daily bread," we thankfully and lovingly acknowledge that we receive abundantly of all good things, and that we are one with the I Am, who said : "I am the bread of life," and that "All thine are mine and all mine are thine."

Life and Form.

"Every day has its difference from the day before and every hour from the other hour. The grass of the field never was and never will be again as you see it now; the flowers, the forests, animal life, and your very thought is never the same at different instances of time. All that we know as material is changing and changing continually. But in all this transient manifestation there is something that continues, something that persists. What this is, is not what we see, but is that which underlies. It is the spirit, or Life. This Life does not change; it is one and the same in all of the forms. It is self-sufficient and self-existent. It was before matter and is independent of matter. 'The glory I had with thee before the world was,' Jesus says."



CHILDREN'S DEPARTMENT.

His Boy's Answer.

By E. ADELINE WILLIAMS.

The Hall children—five of them—were reading about the Mozart children—Wolfgang and Maria Ann—who lived in the early part of 1700, and ` who were considered remarkable, their knowledge of music was so great.

When Wolfgang was eight years old he went with his father and sister, who was five years older than himself, from Austria to London, on a concert tour, composing his own musical performances; and you may read about this brother and sister in any book that tells of the Mozart family.

They were called wonder-children.

"But they were no more wonder-children than we are," said Ralph, the eldest Hall Boy.

"What made Wolfgang so ingenious, then ?" asked his father, who was paying attention to his children's talk.

"Why, he let his own thought agree with the musical sounds that expressed themselves through him; so he has a channel for music to flow through. And his sister believed everything he composed was wonderful, so she could play his pieces better than anybody else."

"Then any one may become a composer such as Mozart?" added his father.

"Yes, sir," replied Balph ; "any one who will know his own thoughts on the thought-plane of music can do so. For the notes of music, like the signs of mathematics, are governed by the law of expression. The Science of Music, like the Science of Mathematics, doesn't know anything about wonder-children; for in Science there are no wonders; there is only one All, no matter what we talk about, and its expression."

"That's the best answer I ever heard," replied his father.

"There's nofin' but Dood, and Dood's way of showing itseef," spoke up Baby Hall.

"Yes, my Precious !" said mama, folding her baby closer ; " and what a comfort it is to have the children tell us so !"

Two Love**rs**.

Whose baby is loveliest? Mother's own. All round the world—north, south, east, west— Her's alone !

For whether it be a Chinese tot, With eyes aslant and a shaven crown,
Or a dear little girl of the Land of the Free,
Or a toddling Prince in Londontown,
Or the one rare treasure a Soudan slave
Hugs to her heart, all wee and brown-
Each in its mother's gentle pride
Is fairer than all the world beside.
Whose mother is loved the best?
Baby's own.
She whose cheek was first caressed-
She alone.
For whether she be an Eskimo,
Or colored mammy, or stately queen,
Or a wandering organ grinder's wife,
Jingling and beating her tambourine,
In every land where children are
The baby eyes from their deep, serene
Gaze, rapture-bound by the tender grace
In the mother's bended, love-lit face.
— Woman's Home Companion.
D-h 1 (1
Baby Logic.
She was ironing her dolly's new gown,
She was ironing her dolly's new gown,
She was ironing her dolly's new gown, Maid Marian, four years old,
She was ironing her dolly's new gown, Maid Marian, four years old, While her brows puckered down
She was ironing her dolly's new gown, Maid Marian, four years old, While her brows puckered down In a painstaktng frown
She was ironing her dolly's new gown, Maid Marian, four years old, While her brows puckered down In a painstaktng frown Under her tresses of gold.
She was ironing her dolly's new gown, Maid Marian, four years old, While her brows puckered down In a painstaktng frown Under her tresses of gold. 'Twas Sunday, and nurse coming in
 She was ironing her dolly's new gown, Maid Marian, four years old, While her brows puckered down In a painstaktng frown Under her tresses of gold. "Twas Sunday, and nurse coming in Exclaimed in a tone of surprise :
 She was ironing her dolly's new gown, Maid Marian, four years old, While her brows puckered down In a painstaktng frown Under her tresses of gold. 'Twas Sunday, and nurse coming in Exclaimed in a tone of surprise : Don't you know it's a sin

Then, lifting her face like a rose,

Thus answered this wise little tot :

"Now, don't you suppose The good Lord He knows This little iron ain't hot?"

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day. commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all of the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual ec-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class-the glad refrain of heavenly voices.

Universal and Individual Treatment.

F.D.S.A. Health Phought, to be held from November 1st to December 1st:

I love to have no other gods before the universally expressed Omnipotence, Omniscience and Omnipresence of God, the All-Good.

Daily Thought.

First Day : I love the Lord my God with all my heart, and with all my soul, and with all my strength, and with all my mind.

Second Day: I love my neighbor as myself. Luke, x: 25 to 38.

Third Day : I love as Christ loves,-to serve, to heal and bless. John, xv : 12.

Fourth Day: I love to be responsible to God, my Heavenly Father, in all that I do.

Fifth Day: I love to co-operate with God, my Heavenly Father. Sixth Day: I love to share all good with all my fellow men.

Seventh Day : I love to know that we inherit Eternal Life as we remember these commandments to po them.

Treatment.

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I love the Kingdom of Usefulness. It is the Kingdom of Heaven.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

We will send HARMONY one year to a club of four subscribers, for \$3.00.

Suitable advertisements received at reasonable rates. Each advertiser will receive a copy of HARMONY, free of charge, during period of advertising.

Subscribers should make their remittances by Post Office Order, payable to C. L. and M. E. CRAMER.

Subscribers who do not receive their magazines regularly, will please let us know.

The Life of the Race-The Life of God.

HAT are the conditions requisite for its perfect expression? Development in all that is good and true in Nature, Literature and Art.

Mankind is to manifest Godkind universally.

Manhood is to demonstrate Godhood universally.

Government founded upon the most perfect manifestation of the race will see to it that all her people are inspired in good works, and that no one has opportunity for idleness, discouragement or mediocrity. That all her children are heralded with true welcome, and are anticipated before they are born with great joy, with every wholesome and wise preparation possible for their highest unfoldment.

At home or abroad, in private or public life, the perfecting of the human race into a God-race, in all of its relations, from the simplest to the most complex, is in reality and should be *consciently* the theme and service of universal government.

All ambitions in life are for this one grand consummation. All art, poetry, play, all commerce, every enterprise, all science and philosophy find their complete expression only in this one object, viz : the evolving or unfolding of each human being to its highest possible attainment—Godhood.

The spiritual law of the universe is Love of Goodness, Thou dost love God, and God is Omnipresent, therefore in all men and in all that exists, and its expression in the written code affirms everything that is good for man, woman and child, and all the orders of life in the multiple grades of expression.

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As the spiritual, omnipresent goodness manifests in the unfoldment of each individual of the race, so, also, will the inscribed word or law adapt itself to the varying needs of the unfolding consciousness and outward demonstration of all humanity.

Whoever can best interpret this vital truth for the race universally, approaches nearest the highest test of a Son of God, and enters the life and experiences of the blessed ones who become the saviors of the race, evolving, carrying up from grade to grade, from epoch to epoch, the sons of men.

Such aspiration in man has truth revealed as rapidly as it can be applied in daily life.

O, my fellow men, would you manifest the presence and power of the Deity, the All-goodness in fulness of satisfaction? See to it that your one aim, motive, purpose, ambition, aspiration, inspiration and action is for this one end—the protection without bondage, the responsibility and care without anxiety, the love without lust, the education without dogmatism of the entire race, according to the necessities of each individual.

Begin in your niche, in the family circle, in your present environment, wherever you are at this moment, begin to practice Love of God, and love of the invisible and visible good of your life, of my life, and of the life of every thing, without regard to race, age or class, and we shall all express "The Life more abundant," the Motherhood, the Fatherhood, the Childhood of God more abundant, and bring into manifestation the requisite environment to correspond, with every advantage for perfect unfoldment that life demands for its fullest and most universal demonstration.

This is obedience to the triune commandment of Love to God, Love to the neighbor, and the rendering of that Christ service one to another which is necessary, from the washing of the feet to the healing of body and mind; and includes a just and equal opportunity in all that pertains to the earth and the fulness thereof, which is the Lord's, and belongs without stint or favor to all his children.

A Present Heaven-

Here and now this every hour, Let the soul be like a flower; Let it bask in heavenly light, Sweet and pure and lily white !

WILLIAM BRUNTON.

The Trinity.

That only which is imaged in my consciousness, Can be to outward sense made manifest in me; Wherefore life, truth, and love, the trinity that bless, The mold and model of my thoughts shall ever be.

SUSIE M. BEST.

My Dear Own Oncs.

WRITTEN FOR HARMONY.

A S THE TAKING of food is an every day experience, it is well to understand what it means. Everything that we do can be looked at in two different ways. There is the superficial outside sense of it, and then there is -or may be-a recognition that down underneath the surface of life there is some Truth that is being expressed by our act. This underneath reason exists, whether we realize it or not; but it is good that we know and understand the full purport of our acts, and little by little we shall come to do so, if we listen to the voice of Truth, which is always whispering her secrets to those who love Her.

What does the taking of food signify?

One day Truth whispered to me and said : "Open your eyes," and when I had opened them I saw a beautiful thing.

I saw that all life was one. "The earth and the fulness thereof," one with man in unity of Being. And then I saw that as man took to himself the offerings of nature, and day by day placed within his own body the fruits of manifold expressions of life, digesting and assimilating them, so that they became his own blood and bone, that he was expressing his unity with it all.

In that hour of illumination I saw life as all one great love feast—life giving in gladness of giving, and life receiving in gladness of receiving, because all life was one, and life loves to express its unity.

This was the picture that met my eye when Truth said : "Look." A picture that belongs to the Kingdom where His will is done on earth as it is in heaven.

There was another picture that followed after—a shadow picture—sad to look upon because the gladness was gone. The gladness of this circulation of life's free gift as food—which I had seen in the Kingdom—was not there. In the shadow, man had not light enough to know what food was. He saw that he was to take to his body things of nature, as in that way the particles of his structure would be renewed, but this was all he knew about it. And so there was pictured to my thought man taking as his food, not alone the fruits of nature—love's offering—but struggling creatures, trying to regain their liberty, he held in his grasp, and by superior strength was laying them low and then devouring them. The cow was giving forth her milk willingly, but that did not satisfy man—she must be butchered. Fowls laid their eggs —the hen cackling in pride at her delivery—but that did not satisfy man; her neck must be wrung, that he might feed upon her flesh.

The harmony of life as a whole was gone. Dear ones, I love the Kingdom picture. Don't you? Can we not live it?

Of course, at first our sense of food will be the old, material sense; but, if we take to ourselves the ideal, and dwell upon it, I think that gradually the vail will lift from our consciousness, and we will come to so rejoice in the *Truth* which we are expressing, that soul sense will take the place of material sense, and our meals become a feast for mind and soul, as well as body.

Yours, in Love,

JULIA OBOSBY.

If We Knew.

Could we but draw back the curtains That surround each other's lives, See the naked heart and spirit, Know what spur the action gives, Often we would find it better, Purer than we judge we should; We should love each other better If we only understood.

Could we judge all deeds by motive, See the good and bad within, Often we should love the sinner All the while we loathe the sin. Could we know the powers working To o'erthrow integrity,

We should judge each other's errors With more patient charity.

If we knew the cares and trials, Knew the effort all in vain, And the bitter disappointment, Understood the loss and gain— Would the grim, external roughness Seem, I wonder, just the same? Should we help where now we hinder? Should we pity where we blame?

Ah ! we judge each other harshly, Knowing not life's hidden force; Knowing not the fount of action Is less turbid at its source. Seeing not amid the evil All the golden grains of good; Oh, we'd love each other better

If we only understood.

-Psychio Review.

"Take good to every baneful place ! Bring music where no concord reigns ! Make Peace abound where war stalks forth ! Adorn the hours with gentle thoughts ! Turn the cross into a crown !" — Lucy A. Mallory.

Knowledge Is Power.

"Does the trouble lie in the want of faith, and that virtue of virtues patience—whilst waiting results? It would further seem that one cannot demand or even appropriate the nature of I am without first gaining those virtues."

Again and again must it be said that the scientist works from knowledge and not from faith. We learn that I am is limitless in every direction, and that an unbounded belief in that limitlessness makes it visible to the eyes. That is the base of all the work done. Every fit of temper is cured through knowing that man is limitless love and wisdom, and knows no anger; every headache through understanding that in Being there is no inharmony, and by putting one's self in that mental attitude; every illness cured is cured in the same way—jealousy, malice, envy, and dislike through the knowledge that a Being already full of Love and perfect in every detail cannot envy another. He puts himself into that attitude mentally, and stands by it until it is expressed or manifested.

If a man has eight hundred thousand pounds invested at three per cent., he knows that there must be a certain sum in the bank for him. He draws out that sum, not through faith that the money is there, but through knowledge that it is there.

Even so is it with those who have learned what it means to say I am. They know that within themselves is an exhaustless power, an unerring Wisdom, an enduring Love, and a life which never ceases. They know that when they say "I" it is the same as saying, I am Wisdom, and Love, and Power, and Life. They know it, and know that because of it they can make their conditions correspond to that claim, "Knowledge is power" indeed.— Alma Gillen.

Every moment spent in looking for happiness to any source outside the individual himself, must result in failure. Pleasures great and small we can give and take, but not happiness. Happiness must spring out of the soul of each man, liberated by himself.—Alma Gillen.

1.

LOVE.

" Love laughs at fate and baffles time; Although we met but yesterday, My spirit tells me we have known Each other since the earliest prime— And ever holding mutual sway— I yours, and you my own alone.

Love masters all the years to be, Though we may never meet again Beneath the bright, benignant sun, I know that when from error free Our souls will never rest in twain, But coalesce and be as one."

п. INTROSPECTION.

"As flowers which burgeon 'neath the glowing sun Unconscious shrink and fade when day is done, So doth my soul expand when you are near, And shrink in silence when you disappear.

As children laugh at night and loneliness Beneath a wakeful mother's soft caress, So from my spirit care and pain depart Whene'er your sacred presence fills my heart.

For love is life unto the heart, and light Unto the groping soul begint by night. It is the boat to those enchanted isles Where sorrow dies in tears and tender smiles."

ш. OWNERSHIP.

All that the dear, good God has made In this wide world, He made for me; All that I love—I have and hold— And it is mine eternally ! — William

- William Brunton.

Divine Science and Healing.

IT GIVES us great pleasure to announce that this long looked for book is now out of the printers' hands; so you who have kindly ordered it will have received your book before this issue reaches you. In this work "patience has had its perfect work;" if it had not, it would have ceased to be a virtue long since. All things must work together for good if we can see that any part has had its "perfect work." Therefore, let us rejoice and be exceeding glad that it is now in your hands and in ours.

It is a book of 300 pages, bound in cloth, clear, bold type; price, \$2.00. Its pages are filled with pure truth, expressed in plain language. Its teaching is absolutely scientific, and is thorough in its instruction for demonstration in healing, and in all that concerns the well being of the individual.

"Divine Science and Healing" is one-half larger than the old book, "Lessons in Science and Healing." The first half of the book is arranged with marginal references to the Scriptures. These references are used in some places to show how Divine Science corroborates the Scriptures. In other places to show how the Scriptures corroborate Divine Science. Sometimes the chapters and verses given as reference are synonymous with Divine Science; again, they suggest what should be or what should not be our practice, as the sentiment requires. Very few quotations have been used in the reading matter. It was thought best to fill the pages with other matter, knowing that the references would cause the student to search the Scriptures, and in so doing he would study them more than he otherwise would.

The contents of this book is universal truth. It teaches that which is limitless and free to all. We trust that all who are interested in Divine Science will consider it their very own, and speak of it as "Our Book." For its teaching bears witness of who we are and what we are, and instructs as to how we may unfold our unlimited soul power.

As work progressed the book grew more valuable to the end. A valuable index of eight or ten pages, in which the most important ideas have been indexed, has been added.

Contents :

1. Preface. 2. Introductory. 3. Spiritual Experience. 4. Spiritual Experience of Work. Lesson 1, Being. 2. Thought. 3. The Effect of Thought. 4. Law of Expression. 5. Law of Expression. 6. Denial and Affirmation. 7. Prayer. 8. Faith. 9. Truth's Practice. 10. Intuition. 11. The Spoken Word. 12, Heal the sick. 13. Practical Points on Healing. 14. Special Instruction to Patients. 15. Faith and Belief a Unit.

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Marriage. 17. Marriage. 18. Overcoming of Poverty. 19. Immortality.
 Questions by Beginners, and Answers. 21. Theological Questions and Answers. 22. Treatments. 23. Conclusion. 24. Index.

They who love the truth more than all else will most enjoy this book. It will develop love for truth, and for that freedom which is promised to those who know truth, in every one who reads and studies it. Each one will know what he or she can do for Divine Science, the cause we all love, by selling this book. So, do whatever you can in your own good way. It is for truth we are working. M. E. CRAMEE.

Notes and Announcements.

Prof. Le Roy Moore writes from St. Louis that he has started a Divine Science Home at 3003 Locust street, and is going to establish a free circulating library, and any publisher or writer who will contribute to this library may have his works sold at full value without discount. No. 3003 Locust street is the home where Mr. and Mrs. D. L. Sullivan carried on their successful work for so many years. We are sure that Divine Science will demonstrate opulence in this center as it has in others.

M. E. Cramer went to Stockton, California, on October 11th, for the purpose of teaching Divine Science and Healing those who are in need. Public lectures were given on the following subjects at the residence of Captain and Mrs. Goodell, No. 1018 N. Commerce street : Sunday, October 12th, 8 P. M.—" Personal Experience in Healing." Monday, October 13th, 2:30 P. M.—" How to Unfold and Make Practical Our Soul Power;" 8 P. M.— "Divine Science, the Truth of Being." Tuesday, October 14th, 10 A. M.— " How to Demonstrate Our Powers—Practice of Truth." Wednesday, October 15th, 2:30 P. M.—Meeting for the Demonstration of Healing; 8 P. M.— " The Law of Expression." Thursday, October 16th, 8 P. M.—" How to Overcome Poverty." Friday, October 17th, 2:30 P. M.—" True Prayer;" 8 P. M.—" The Word of Power." Saturday, October 18th, 2:30 P. M.—" The Law of Growth, and Parenthood." Sunday, October 19th, 3 P. M.—" True Healing."

Quite a number have, as HABMONY requested, sent in a new subscription with the renewal of their own, which the editors very much appreciate. We know all concerned will be equally blessed; it seems such an easy way to increase the work. We trust that this good work will continue until all have renewed.

QUESTIONS AND ANSWERS.

Q. I wish you would tell me through HARMONY why it is that, when taking up this line of thought, that every little ache and pain seems to magnify. The physical side of this thought is what prompted me first to take it up. I have taken nothing as a relief for my seeming ills, only to drink in the omnipresence of God's Love, since taking up the study of Divine Science?

A. Where painful conditions are intensified or magnified, it is because there is a belief of dualism, or that there are two sides to Truth—a physical and a spiritual. That belief should be eradicated, and the fact that there is but one Truth, which applies alike to soul and body, must be brought to the front. While the writer has taken no remedy, so called, yet there must be a lingering belief in opposites, and this is the cause of the seeming confusion. To hold fast to the freedom in which we find ourselves in Being—and which the truth of Divine Science proves for us—and be not entangled again with the yoke of bondage, is to thoroughly eradicate all belief of the necessity of postponement, growth or unfoldment. Science does not demonstrate discord. The instrument through which Being demonstrates, and the form in which its demonstrations are sensed, must be held to be at one with it. Then harmony is sensed throughout.

Barly Church, as Seen in the Lives of Peter and John.

Q. 50. What are some facts of John's early life?

A. John was the son of Zebedee and Salome, younger brother of James was a fisherman by occupation, and had considerable property.

Q. 51. Before coming to Christ, whose disciple was John ?

A. Before coming to Christ, John was a disciple of John the Baptist.

Q. 52. Who led John to Jesus?

A. John the Baptist pointed John to Jesus as the Lamb of God, and John believed on Jesus.

Q. 53. How was John led to follow Jesus as a constant attendant?

A. Jesus saw John with his brother James mending their nets, and Jesus called them, and they left their father Zebedee in the ship with the hired servants and followed him.

> The inner side of every cloud Is bright and shining, And so I turn my clouds about And always wear them inside out, To see the lining. — James Whitcomb Riley.

New Books.

THE NEW LIFE, by LeRoy Berrier, is a book of 126 pages; handsomely bound in cloth; price, \$1.00. This book deals with the principles and laws which open unto man the flood-gates of infinite creative power, and puts him into conscious possession of his birthright—namely, mastership over all things. Through the understanding of the laws and principles, clearly and simply stated in this book, any person is enabled to raise himself into the new life, which is free from the many afflictions, trials and burdens which now enslave the race. In realization of the New Life comes the solution of many of the great social problems. In the New Life all labor is elevated to the rank of art. In this book the writer deals with the principles which constitute the very basis of successful married and home life. The New Life with the writer is no theory, but a constant realization.

WHAT THE NEW THOUGHT STANDS FOR, by Charles Brodie Patterson; a pamphlet of 15 pages; price, 10 cents. The pamphlet explains the difference between the New Thought Healing and Christian Science Healing.

A KEY TO MENTAL HEALING AND MAGNETISM, by Dr. J. R. Brown; a book of 58 pages, paper bound; price, \$1.00. This book explains the powers and possibilities of mind, and also tells how to heal by mind and magnetic forces.

IN THE TRUE LIGHT OF IMMORTALITY, WHO AM I? by N. David Jensen; a book of 70 pages, paper bound; price, 50 cents. If those who purchase this book will notice the True Testimony of the author, they will see portrayed a wonderful revelation of the power of the Word in regeneration.

Book Notice.

THE SONG OF THE SOUL VIOTOBIOUS, by Eliza A. Pittsinger, that grand poem, first published in *The World's Advance Thought* several years ago, can now be had in a rich and tastily bound volume, filled with beautiful engravings, for \$1.00. The title alone is an inspiration—it conveys a spiritual force and strength to the one who reads it, and the poem itself inspires the reader with renewed courage. Artistic engravings surround each verse, suggestive of the sentiment expressed. It also contains a portrait of the gifted author. Our readers will all appreciate the book. One dollar sent to Eliza A. Pittsinger, 57½ Prospect avenue, San Francisco, Cal., will bring it to you.—The World's Advance Thought.

IN THE WORLD CELESTIAL, is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherialized, materialized, and through trance mediums, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the This friend is Dr. T. A. Bland, the well-known world in his best style. author, scientist and reformer. This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., President of the American Congress of Liberal Religions, who gives it the weight of his unqualified He says : "This beautiful book will give us courage to pass endorsement. through the shadow of death to the sunlit clime of the world celestial." Rev. M. J. Savage says : "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true." The Medical Gleaner says : "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness." Hon. C. A. Windle says : "It is inexpressibly delightful." President Bowles, of the National Liberal League, says : "It is one of the choicest pieces of literature of this marvelous age of books." Evcrybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold; price, \$1. Address T. A. Bland & Co., 161 Hoyne avenue, Chicago, Ill.

Extracts from Letters.

Your treatment of my husband healed him, and he is at work again. I feel younger and better every day through the study of your magazine. \mathbf{m} . s.

The following has reference to the healing of a lady who came in contact with a live wire :

SAN FRANCISCO, October 5, 1902.

To the President and Members of the Home College :

DEAR FRIENDS: Through the kindness of my friend, Mrs. Cramer, my name was handed into your society for kind prayers to be offered up to our Heavenly Father, for my health and strength to be restored to me, which I lost through such a painful accident.

I sincerely thank you all for your great kindness, and the Almighty has hearkened to your prayers, and brought me safe through the terrible ordeal. I am nearly recovered, and hope to be home soon again with my dear husband and baby. Thanking you all again for your most earnest prayers, and may God speed your society far and wide,

I am your most thankful friend, MRS. W. B. ESLER.

I am pleased to see you take your place and answer those who so far forget themselves as to make absolutely false statements in reference to your work—past, present or future. There are some others who could be answered by reading your article in the last HARMONY. The I. D. S. A. maintains first place in the hearts of Divine Scientists, and we must have a congress during the World's Fair in 1904, in St. Louis. Let us see if we can't have a larger and better congress than any ever held. L. M.



I enjoy the HARMONY very much. In the last one, the piece entitled "Reality" is grand. I think I have read it a dozen times. You will please send me the HARMONY again for one year. I could not get along without the affirmations. D. J.

Enclosed please find money order for four dollars. Three dollars for four subscriptions to HARMONY, and one dollar for the books you sent me. You may send me three more "Basic Statements," if you will. I have gotten a number interested in the Truth here in Omaha. I may be able to send you some more subscriptions. L. D. B.

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H. B. D.

Begin with September number. We can hardly tell which is best, as they are all so helpful, but that treatment in that number was similar to an electric battery. M. A. B.

My Dear Mrs. Cramer :

Your experience in August "Mind" appeals to me greatly. I should feel my isolated life on the desert "worth while," could I attain to any such realization. MBS. B. V. CUSHMAN.

I believe the name of the book I want is "Science and Healing." I will also take HARMONY for one year, beginning with June and July, 1902, please. The article, "Fair Play," was written directly for me, I am sure. Please enclose the pamphlets mentioned in said articles, "Divine Science" and "Christian Science."

The HARMONY is my constant joy. Would they were daily instead of monthly visitors. The world, people and everything, is so beautiful to me now since Truth and Good are ever near. My cup runneth over, and I am satisfied. Courteously yours, N. E. VINCENT.

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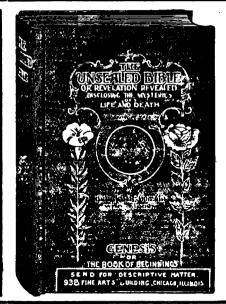
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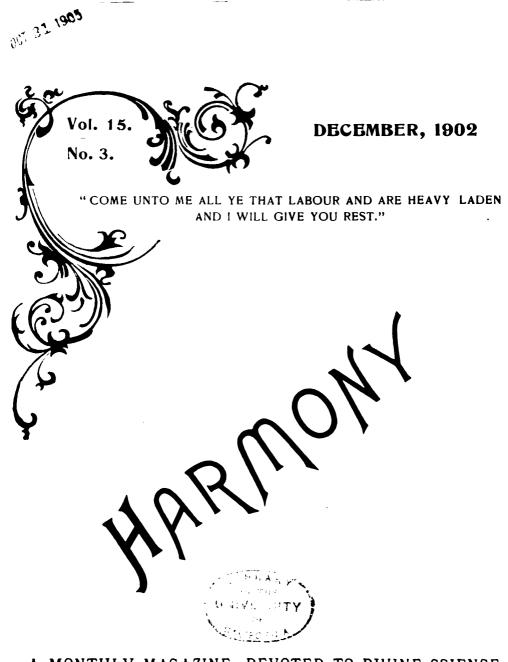
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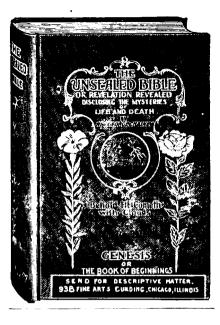
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IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 15.

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What Divine Science Is.

IT IS Truth's classification. The word "Divine" means pertaining to God, and that which proceeds from God. In other words, it stands for God, and God expressed as the All. The word "Science" means truth ascertained; knowledge duly arranged; complete and pure knowledge, etc. Ref. D. S. H., page 29.

The basis of Divine Science is the "Statement of Being" and "The Law of Expression." Its divine order or classification is worked out from Being through action into result. The three great factors in the One All are Being, action and result; hence, it is orderly and divine.

The "Law of Expression" does not mean that expression has a law peculiar to itself and all its own; but instead it is all-inclusive. It comprises all there is of the above trinity, which may be stated in various ways, one of which is, Creator, creative action and creation. Never a time this trinity was not and it will never cease to be. Man is it; is co-eternal with God.

We find that people are glad to give up uncertainty for the bounty of unfailing truth and for the steadfastness of principle. Its growing popularity is certain, for its name includes all science or classified knowledge, and it makes no distinction as to the divinity of some things to the exclusion of others. The whole is equally divine in all its varied expressions. "The whole is equal to the sum of all its parts." Its name is for all science or classified knowledge, and for all religion, which is truth or unity.

The practice of Science is gaining a foothold everywhere. In all valuable literature the good is made prominent, the bad is subdued or left out. In all society there are those who are holding the word of truth and to the unity and infinity of good; and the few, who have not adopted the Scientists' habit of recognizing the good, and being cheerful, happy and considerate, and voicing truth, as it were, in all their ways are looked upon as being behind the times. The growing spread of the habit of acknowledging the true and beautiful, and demonstrating from the plane of Being, is not a fad or fancy that will pass away; it will become a fixed habit and an abiding consciousness, a something that will never go out of fashion. It is a habit that will

not have to be broken; nothing experienced in this habit will have to be undone. When traveling, if one is heard to talk along old lines of supposed dual powers, and that they are subject to everything, perhaps there are a dozen around who feel sorry for him, that he does not know better than to talk in that way and to voice such untrue beliefs, and they feel desirous to enlighten him. It is scarcely safe in traveling to make an off statement, for there is sure to be some one present that is ready and willing to affirm the good and to annul the off statement, or who understands the right. Science "is leavening the whole lump;" it is penetrating the hearts of the people everywhere, and harmonizing them to truth—mentally, morally and bodily.

Divine Science treatment is positive ; it is certain ; it is unfailing ; it is principle ; it is universal ; hence applies equally to each one.

We do not like to say that Divine Science contains no personality or recognizes none, nor that there is no personality. These statements always impress us when we read them, that their writers are striving either to do away with a suppositional self that is not, or do away with man's visible existence, which is an expression of God. So, instead of making such statements we love to say: "God includes all personality, every individual and bodily existence of man, male and female."

The trinity of Being redeems action and result, or mentality and body, from suppositional separation to pure Being, and exalts man as a whole. There is no casting away of body, and no loss of soul; no innate powers the reverse of each other; no contradictory mental states, and no inharmonious results. How beautiful, how practical, and how complete this glorious truth. We each can say: there is a new song in my heart. The new method of Life is ours; the "Living Way" of peace is revealed.

Healing Songe.

Tune : "Dennis."

- 1. You're healed ; praise God you're healed. Through Christ the truth you're healed. In God the everlasting Good, You're healed, praise God you're healed.
- I'm filled with the Spirit of peace.
 I'm filled with the Spirit of peace,
 I'm filled with the Spirit,
 I'm filled with the Spirit,
 I'm filled with the Spirit of peace.

3. Praise God from whom all blessings flow, Praise Him all creatures here below, Praise Him above ye heavenly host, Praise Father, Son and Holy Ghost.

The above verses are very useful in healing meetings. Verse number one can be sung in either the first or second person.

Verse number two can be sung to the same tune, and made to serve a good purpose by inserting the words, Life, Truth, Love, Health, Praise or Good, instead of the word peace.

The doxology never fails to prove strong and helpful on every occasion.

Law of Equalization.

The blessed truth that we know is freedom alike in all things. Its practice reveals the very spirit and power of the true words that have been spoken in times past, and that are being spoken in the present.

"Give and ye shall receive" was not spoken void of principle or law, but was the very embodiment of law. Giving and receiving go hand in hand, they are sourced in the law of equalization—unity. Just as sure as we give, some one receives; and just as sure as others give, we receive; each one is giver and receiver, and can say: "I am the whole law and the perfect working of it on the external plane.

Give cheerfully, lovingly, freely, and you will receive "full measure, pressed down and running over "—the bounty of unlimited supply.

Give bountifully, and ye shall receive handsomely.

Give freely and ye shall receive fully.

The law of Spirit works in spiritual ways from within out. To work this law from the plane of Being enables one to realize there is no law against him ; but the law that is, is not only for but is being worked by him.

The only reason why the law of opulence does not seem to work in health, happiness and prosperity for people is because there is something in their belief that is opposed to it. If you work with the law, you realize and enjoy the fullness of its power. If, in belief, you are against it, you are very apt to believe it is against you and that you are subject to fate.

Think, believe, say and act the truth that there is no power against me, and there is nothing within me against the power that is; there is no power working within me but good. Ref. D. S. H., page 186. "This is the victory that overcometh the world, even our faith."

CHILDREN'S DEPARTMENT.

Christmas.

"What has the postman to do with it?" said Mrs. Small to her little daughter. Myrtle by this time was at the top of the stairs, and, waving back a kiss from the tips of her tiny fingers, called out: "O everything mama, everything."

Dode was a sweet young lady who lived with her mother, and, being the only child, enjoyed the company of small children very much. Her father's business called him from home a greater part of the time, which made the family very small; so it was not an unusual thing for Dode to invite many of the children who lived near to her home, and Myrtle would entertain them in her own way. Every morning Myrtle made her call; her mother had given her permission, and Dode had given her a standing invitation.

Peeping in at the half open door, Myrtle saw Dode looking over a number of letters, and with one bound she was by her side.

"Any letters from Santy, Dode?" she said, half shyly. "It will soon be Christmas, and I wrote to him long ago and told him to send the answer to you."

"Yes, dear little Myrtle," said Dode, "I have one that will interest you, and I will read it. This is it :"

" 'FOR MY DEAR CHILDREN :

"'I am going to send this to you, but it is for all our little dears. Read it aloud and be sure that Myrtle hears every word.

" 'I want all my little friends to make up their minds what they want for Christmas, and I will hear the words sent forth, for with these words must come the true understanding of their Being which is Truth; and as my little ones know we are *One*, they will all understand this great power which they are and will express the Good in every way. YOUR GOOD FRIEND."

"That is a jolly letter, Dode; Santy saved on stamps by sending all to you, and it is so much better."

"Now, what do you want ?" said Dode, wondering just a little what Myrtle's answer would be.

"Now, I'll tell you what I'm going to do," said Myrtle; "I'll think all is good, good, good, just as hard as I can, and then, as that means everybody in the whole world, I know everybody will receive good, for that is all there is, and after I have said this over, O perhaps a million times, I will think of a train of cars; my papa is an engineer, you know; and then I would like a new doll that can shut its eyes."

"Your wish is complete, my child ; your first thought included all, and you have answered the letter perfectly in just those few words."

"I'll run home now, and tell mama all about it," said Myrtle; "she is wondering yet, I suppose, why the postman's ring made me run so fast."

A. B. SAWYEB-HOPEINS.

Jesus and the Little Children.

OU ALL REMEMBER the story of old that, when Jesus was just leaving His home by the beautiful Sea of Galilee to go to Jerusalem, He probably said good-bye to many friends; but His disciples and many others loved Him so much that they went with Him. They wanted Him to teach them more, and then they wanted to learn to do good as He was doing it, and to realize the same beautiful peace within themselves. It would take them three or four days to get down to Jerusalem, for there were no railroads, or even carriages, and those who were not fortunate enough to own an ass, had to go on foot. It must have been very pleasant walking by the river on those bright spring days, learning such beautiful lessons about the unity of God and man and children, and how we all are children living in God the Good, and how love is the law of our Being which unites us all; and, when it is not applied by us in our dealings with, or by children in their plays toward each other, there seems to be a lack of something, and confusion arises.

When they had almost reached Jerusalem they stopped in the villages near by, and the people would crowd about Jesus; they had heard of this wonderful man and of His good work of teaching and helping all who came to Him, and of His great love for all.

All children know how they like to get as close as they can to those they think are very lovely. That was the way these people felt. In one of the villages they were crowding about Jesus, listening to His gentle words and asking questions, and there were women there with their little children, jusy as you see mothers with their children in the present day seeking pleasures and going to places that interest the children. When they saw and heard Him they thought : "if this good man would only touch their little ones and bless them, His blessing would surely be with them to make them realize the goodness of God ever present, to shape their lives in happiness and peace."

So they pressed close around Him ; the disciples did not like to see their

Master interrupted and thought they ought to go away. Jesus did not think so. He did not refuse to see them, so He said: "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." This means allow them to come, let them be with Him. He loved them, and was glad to make them happy, and was glad to put His hands on their heads and to speak the word of blessing for them.

You would like to have been there and to have felt His hands on your head? but what is better still is to know that every child is a child of God, which makes each one a Christ child, just the same as is Jesus. So, this beautiful Christmas time I would have you know that you are celebrating, not only the birth of Jesus of Nazereth, but the truth of your own birth direct from God and within God; for God is the power ever present that makes every living child and every living body, and this truth is what makes you so glad and happy this Christmas day.

All the nice little presents you receive and give are enjoyed and given in honor of the truth, which Jesus taught, that we all are children of God. When He said, The kingdom of Heaven is like little children, He meant all children born of God; He meant that they all are good; that they all are like their heavenly Father; they are loving and kind and happy all the day.

Won't you try all this year to remember what kind of children you are; that you are really good? and whenever you represent the truth that you are really good, you will be real happy.

> I think, when I read the sweet story of old, How He said: "I am always among men,"
> That He calls all children as lambs to His fold, And gladdens them now as then.
> To wish that His hands had been placed on my head, That His arms had been thrown around me,
> Is to forbid the truth of what He has said, "Let the little ones come unto me."

The Golden Star.

Dream heart of mine of that good star in glory, The brilliancy of Hope in courts above ;

Then follow out the beautiful sweet story,

And see that star as shining of God's Love !

That Love arises on the darkness dreary,

Of every night the world of man may know;

And evermore for all of sorrow weary, The beautiful sweet star itself will show !

It guides the good, it guides the wise men ever,

O'er desert sands to where the Christ doth rest;

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And he who seeks in faith's divine endeavor, Already has its beauty in his breast !

- William Brunton.

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QUESTIONS AND ANWERS.

Q. God pronounced only the things good that He created. Has the world been reconstructed by the mind of man?

A. One thing must be corrected in the suppositional part of this question in order to realize the full truth sought for, which is that man has a mind separate from and unlike God which is capable of creating that which is the reverse of God's creation. Mind is one, Infinite and indivisible.

It is true that God pronounced all that He created good and very good, and His pronouncing is for all time and His creating is for all time. The Oreator is yesterday, to-day and forever the same. "God is not mocked."— *Paul.* Man may sow and woman receive, but God is the Life. Paul may sow and Apollos water, but God gives the increase. There is no creator at this time but the one that has always created and sustained the universe. There is no true re-construction, but a repetition of construction, a continuation of the same. God works through man to will and to do his own good pleasure; and the many inventions and improvements brought out "at the hands of man for his use," are God revealed and ordered. We should never forget what manner of Spirit we are of, and that it is the Father (Parenthood, or unlimited Source and Cause) in us that performs every good deed and works out every good and useful thing. It is always "I in Thee and Thou in me."

Q. God foresaw that what man created would not be good. Did God provide a redemption?

A. If it were possible for the branch to bear fruit severed from the vine, it might be possible for man to bring forth separate and apart from God's Omnipresence. As the branch is included in the vine, and it requires the unity of the whole to bear fruit, so man is included in God, and it requires the unity of the whole to bear fruit of Holy Spirit. Jesus voiced this when He said, "I do what I see the Father doing." Of myself I can do nothing, it is the Father in me who doeth the works. Parenthood, or cause, is always the worker in man, so Jesus further instructed us "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Instead of God foreseeing that man would create what was not good, "He foreordained—ordered—man to good works; even His own works. He foresaw that man could not create apart from Him and to think he could would prove deceptive. We are all sons and daughters of the one only creator, and each one can say with the same Spirit and authority as did Jesus, "As the Father hath life in Himself, just so is it given to the son to have life in him-

HARMONY. ,

self." Man being God expressed and being precisely what Jesus the Christ is, His relationship to God is the one redemption from the false supposition of separation, and from all the false theories of dualism of opposites. Unity is redemption from duality and separation. God is Unity, the One All and undivided whole.

Q. Are there not forces that do not express pure spirit manifestations of God; if so, what are the forces that do not express the all good, sickness, etc.?

A. What are termed forces in the question are merely suppositional beliefs and opinions, usually sourced in observation. They are what might be true were Good not All in All. There is "none good but One," but we must remember that One is All. We are admonished to judge righteous judgment. The above answers settle this question and show that error of belief is the only seeming sickness and inharmony. That error of belief is not a power, a creator, nor force. The one power that is, is working in us and is working entirely for the good; it is expressing its own unlimited good.

Q. Is God responsible for the creations we see to-day?

A. Yes; He is always responsible for every living thing, and will ever be. There is no power to come against the creator, overpower, and take creative action to itself. God cannot be dethroned or prevented from being All in All, beside whom there is none other. God is not mocked. \mathbf{x} , \mathbf{z} . o.

INTERNATIONAL BIBLE LESSONS.

RUTH AND NAOMI.

December 7, 1902. Ruth i : 16-22.

GOLDEN TEXT :- "Be kindly affectioned one to another."-Rom. xii : 10.

Time : Probably in the time of Gideon, who stands for judge, 1222-1182 B. C.

Place: Moab, east of the Dead Sea, about one hundred miles from Bethlehem, where our lesson ends.

It is good to read the chapters surrounding the lessons to more clearly understand the full significance and their application to our lives to-day.

FIRST WORDS.

During the time that the Israelites (who prevail with God) are ruled by Judges (of the word of God)—a famine comes to Palestine (land of sojourners), and a man named Elimelech (my God is king) with his wife, Naomi (my delight), and their two sons, move to the land of Moab (of his father) where

there is food. The sons marry women of Moab, named Ruth (beauty) and Orpah (fawn). They live there for ten years (a finished number of years), and Elimelech and his sons pass to the beyond with their fathers. Then Naomi turns to go home. She urges her daughters-in-law to remain in their ewn country. Orpah is persuaded to remain, but Ruth is determined to go with Naomi.

THE STORY.

The pressure of a famine is apparently the cause for one of the principal men, his wife and two sons to go into a country where the truth "that prevails with God" is unknown. The two sons, after marrying in this country, are called with their father "to abide in the world invisible." The three widows then start to return to Bethlehem (house of bread) in the beginning of the barley harvest. Orpah (fawn) is convinced that she is to remain in her own country for a wise purpose, having been associated with a family who worship God, the truth, for a perfect period of time, that she might teach her own people about the true God.

In the plan of the Almighty the father and sons are transplanted, that the very things recorded in the lives of their wives might be accomplished. As history proves to us that Ruth and Naomi going to Bethlehem together, being kindly affectioned one to the other, and worshipping the one God, leads to the marriage of Ruth to Boaz (lovely), bringing her son "Obed" (worshipping God) into the direct lineage of Jesus the Christ, and the story of her life as one of the beautiful books in the Bible. It was the error, belief and regret in Naomi that wanted to be called *Mara* (bitter), as though she and her family had gone astray in moving to Moab, and had been afflicted by God for so doing in the seeming separation by death of husband and sons, but *Divine Mind* knows only "delight" and "pleasure" in the all-wise direction of the Father being one with It, and sees the universal plan in creation and the outworking of the birth of the Son of God in the flesh, and the spread of the "glad tidings," and the demonstration of a perfect life and its example and uplifting for all humanity, both for the Jew and gentile, for the bond and free.

TO FIND WHAT WE KNOW OF THE LESSON.

What trouble is Palestine passing through? What family moves from Palestine on account of the famine? To what land do they go? After ten years what does Naomi decide to do? How comes Ruth to go with her? What is the rest of the story?

CATEOHISM.

Q. What do we pray for in the fifth petition?

A. In the fifth petition, "and forgive us our debts, as we forgive our debtors," we pray that with the help of the great divine Mind, in union with our own divinity, we do truly unto others as we would have them do unto us. "Forgiveness is giving-for error or evil, the good." "I forgive debts as debtors are forgiven." Divine Science and Healing, page 106.

THE BOY SAMUEL.

December 14th. I Sam., iii : 6-14.

GOLDEN TEXT : "Speak, Lord ; for thy servant heareth." I Sam., iii : 9.

Time: About 1137 B.C. Eli, judge and high priest; Samuel, about twelve years old, now called to be a prophet.

Place: Shiloh (resting place) about twenty miles north of Jerusalem (possession of peace).

FIRST WORDS.

To-day's lesson is about Eli (my God), as judge of Israel, and the boy Samuel (heard of God) whose mother gives him to God's service, as soon as he is old enough, and who is living at the tabernacle under Eli's care. The Israelites (soldiers of God) are now in great trouble, for they are oppressed by their heathen neighbors, the Philistines (wanderers). How often our thoughts represented as "soldiers of God" (disciplined in the word), are troubled by our Philistine (wandering) thoughts, but our God-like thoughts prevail over the "wandering" ones that go astray from the true way.

THE STORY.

Eli (my God), the judge and high priest of the Israelites has two sons named Hophni (pugilist), and Phinehas (serpent's mouth), who are priests. They manifest the combative, resistant, crooked and poisonous condition that calls for the good to be put in its place in *God-like correction*, and as little Samuel is called of God to speak to Eli concerning the conduct of the sons and their correction Eli replied, "It is the Lord; let Him do what seemeth Him good."

In this story are great lessons and healing power. We each have within us a Samuel mental state. We too may say: "Speak, Lord, for thy servant heareth." We thus become conscious of and obedient to the voice of our God. If those who are suffering from disobedience, indifference, lack of concentration, and deafness, will say earnestly within themselves: I listen, I hear, I understand, I obey, as does little Samuel, the spirit of their words will reach their ears, their inner consciousness will come forth, and they will find themselves overcoming their difficulties.

Again, if parents, teachers, and those in authority in church and state will seek to eradicate error by a wise erasure and by putting the truth in its place, as we do in our mathematical operations, thus *really correcting* the mistaken ideas (neither dwelling upon them nor permitting them to continue), they will be enacting the part of the Lord, Law, Divine Consciousness, concerning the problems of the ark, the sons of Eli, ungodly conduct, the Philistine thoughts and actions, and restore, redeem and save all to His glory within their own souls. Criticism, fault finding, punishment, etc., are not erasure and correction. The understanding and application of the Truth to

all error and misdemeanor will both wipe out and put in that which is requisite for perfect demonstration of godliness, and restoration of spiritual consciousness (the ark) and perfect obedience to and fulfillment of the Word of God, the Good Word.

To Find What we Know of the LESSON.

Who is the judge and high priest at the time of the lesson? What little boy helps Eli in the tabernacle? What voice does Samuel hear? How many times is the call repeated? What does the Lord tell Samuel He will do? What is the Golden text?

CATECHISM.

Q. What do we pray for in the sixth petition?

A. In the sixth petition, "And lead us not into temptation, but deliver us from evil," we desire to be born out of, TO BE DELIVERED from evil—error thinking and doing—and therefore we may in truth express our petition, "And leave us not in temptation, but deliver us from evil." Again, "I lead not into temptation but deliver from all evil for mine is the kingdom," etc. See the new book, "Divine Science and Healing," page 106.

SAMUEL THE JUDGE.

December 21st. I Sam., vii : 2-13.

GOLDEN TEXT:-"Prepare your hearts unto the Lord, and serve Him only."-I Sam., vii: 3.

Time: 1097 B. C., forty years after the call of Samuel. Place: Mizpah, about four miles northwest of Jerusalem.

FIRST WORDS.

Samuel (heard of God) is twelve years old when he is called to be a prophet and teacher, and forty years afterward he is judge and ruler of Israel. Twenty years after his prophecy concerning Eli's sons it comes to pass. The Philistines (wandering thoughts) within us gain a victory over the Israelitish thoughts within us and then capture the ark (center of divine consciousness, of the Lord, and Eli's two sons, who are with the ark, are forced to take on a new expression and leave the personified behiefs of error, irreverence and disorder to the word Divine. When Eli learns of this he expires After twenty more years of trouble the full time comes (signified by forty years, which means a state of completion), which brings us to that which transpires in this lesson.

THE STORY.

When the ark (center of divine consciousness) is first captured by the Philistines (our wandering thoughts), it is kept in the forests or woods, within our minds, and Israel (our higher thought) laments its seeming departure. Then Samuel, who becomes judge and ruler, says unto Israei : If you return unto the Lord with all your hearts (affections, worship), and put away your gods of the sun and the moon, and prepare your hearts unto the Lord, the creator of all planets, and serve Him only, He will deliver you out of your bondage to these strange thoughts. The children of godly thought obey and Samuel says : "Gather all (higher thoughts) to Mizpeh (watch-tower) and I will pray for you unto the Lord. They obey, and when the Wanderers learn

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of this they go up against the holy thoughts again, and the children of these divine ideas say to Samuel (heard of God): "Cease not to cry unto the Lord our God for us, that He will save us out of the hands of error thinking; and the Lord does so. These wandering thoughts come no more into the coast of the divine, and the hand (power) of the Lord is against the trespassing thoughts all the days of Samuel (heard of God). There is a simple and beautiful lesson in this story. We have the ark of God within the innermost recesses of our own souls, and when our wandering thoughts capture it and hide it in the forests, the wild uncultivated parts within us, it only proves to be a source of great affliction and judgment to our error thinking, while our Israelitish thoughts, those "that prevail with God" (trained soldiers of the word of God), experience great suffering during the absence of the ark of God from their consciousness. Our godly thoughts are called to the watchtower of the mind, and are helped to put away all worship of physical and intellectual things and become obscient to the Spirit, and worship the Cause and Source of all suns and moons and all material manifestations, and " prepare their hearts and affections unto the Lord and serve Him only.

TO FIND WHAT WE KNOW OF THE LESSON.

What becomes of the ark? What and where is it? What do we know about the Israelites? Whom do they represent in divine consciousness? What is the Judge's answer to their call for help? How do they show wisdom? How does God help his soldiers of the word? What is the Golden text?

CATECHISM.

Q. What doth the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's prayer, "For thine is the kingdom, and the power, and the glory, for ever. Amen," teacheth us to declare that God's kingdom (sovereignty) and His power (Omnipotence) and His glory (light of His word) are age-abiding in us and in all creation.

REVIEW. December 28th.

STUDIES IN THE OLD TESTAMENT FROM MOSES (DRAWN OUT OF WATER), TO SAMUEL (HEARD OF GOD).

GOLDEN TEXT: "Lord, thou hast been our dwelling place in all generations."— Psalm cx : 1.

We ever abide in Thee unconsciously or consciously, which last state is the consummation of all creation.

CHRISTMAS LESSON.

ALTERNATIVE LESSON XII. December 21st. Luke ii : 8-20.

BOLDEN TEXT: "For unto you is born this day in the City of David a Saviour, which is Christ the Lord."—Luke is : 11.

Time: 5 B. C. December.

Place : Bethlehem of Judea.



FIRST WORDS.

The prophet Micah (who is like unto Jehovah) writes long before Jesus came forth that he is to be born in Bethlehem (house of bread); although his parents live in Nazareth (branch) they go to Bethlehem to enroll their names according to the proclamation of the Roman (strong) Emperor (ruler of the earth). While they are there Jesus is born; in other words, of interpretation: The word of Truth prophesies concerning the birth of the Son of God, which birth also takes place in surroundings that observe the laws and proclamations in physical and governmental relations in the earthly expression.

THE STORY.

And there are in Bethlehem (house of bread) shepherds keeping watch over their flocks (thoughts) by night in the darkness of mentality, and the angel of the Lord (messenger of divine thoughts) comes upon them and the glory of the Lord (light of Truth) shines round about them. And the angel (messenger of Truth) says unto them, "Fear not, for I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the City of David (the beloved) a Saviour (from all error) which is Christ (the anointed) and this shall be a sign unto you. Ye shall find the babe (Son of God) lying in a manger (the place in the midst of the mental and physical states of the Son of Man). And there is with the angel (messenger of truth) a multitude of the heavenly host, praising God and saying : "Glory to God in the highest, and on earth (our own minds and bodies) peace and good will toward men." And it comes to pass as the angels (messengers of truth) ascend from our mental and bodily consciousness into spiritual consciousness within us, the shepherds (protectors of our divine thoughts) say one to another, let us now go unto Bethlehem (house of bread, spiritual nourishment) and see (perceive) this which the Lord is making known within us; and they come into this consciousness and find Mary (the Virgin state of consciousness) and Joseph (the builder who adds) and the babe (spiritual state of consciousness) lying in the manger (in the midst of the human, animal and mental states). And when they perceive it they make known throughout the whole individual and universal being the word concerning this child (son of the Most High), and all within the Being and universe rejoice at the truth which is told them by the shepherds (the protectors of truth). But Mary (the virgin state of consciousness) keeps all these things (God ideas) and ponders them in her heart; and the sheperds (protectors of divine thoughts) glorify and praise God (the All Good) for all the things (spiritual truths) that they hear (understand) and see (perceive) as it is told (revealed) unto them in the secret place of the Most High within them.

TO FIND WHAT WE KNOW OF THE LESSON.

For whom is the angel's good news?

What song does the Heavenly Host sing?

What does the conscious coming of Jesus bring into our minds and bodies?

What is it to have "good will" for others?

What is the Golden text?

M. W. BOWEN.



HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONT have become members of the HARMONT Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONT and those engaged upon it, after which include all of the readers of HARMONT; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I.D.S.A. Health Thought, to be held from December 1st to January 1st : All that I am is consecrated to divine will. The will of God is done. Ref. DIVINE SCIENCE AND HEALING, page 106.

Daily Thought.

First Day: The consciousness of Truth is my realization of the fulfillment of all the blessed promises.

Second Day: My time-the eternal now-is consecrated to the speaking of true words; and silently proceeding forth in divine order.

Third Day: My words are dedicated to the Spirit of truth; to set free those who believe in bondage.

Fourth Day: My infinite possibilities are rightly manifesting themselves in all that I do.

Fifth Day: My mentality is sourced in and illumined by the one divine intelligence, and it beholds itself face to face. I see truth clearly; my eyes are strong and of clear vision.

Sixth Day: My body is the infinite good expressed; every organ functions perfectly.

Seventh Day: The Harmony class has the peace of understanding; the True Light that illumines all; the Life that knows no end; the Good that knows no evil; the unity that knows no duality; the God that knows no devil.

Treatment for Hearing.

"I listen, I hear, I understand, I obey."-M. W. Bowen.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

We will send HARMONY one year to a club of four subscribers, for \$3.00.

Suitable advertisements received at reasonable rates. Each advertiser will receive a opy of HARMONY, free of charge, during period of advertising.

Subscribers abould make their remittances by Post Office Order, payable to C. L. and M. E. CRAMER.

Subscribers who do not receive their magazines regularly, will please let us know.

"Christ Is Coming-Christ Is Here."

E ADORE and praise God for the Oneness of All Life, and we worship the Infinite Creator, because "All Souls shall know God, and they will cover the earth as the waters of the earth cover it," for "Christ is coming, Christ is here !" And all the Hosts of Heaven are marching round this sphere, rejoicing and singing: "Christ is coming, Christ is here."

We realized that a most wonderful and peaceful presence permeated the atmosphere last evening, and it was not strange, because the subject of our lesson was upon the mest wondrous of all themes—God—that personification of utmost perfection, perfect peacefulness, supreme enlightenment and absolute changelessness.

Therefore, when we retired last night we were not given even a moment for Divine meditation, for the instant we were ready for our Holy thoughts we lost consciousness.

As we awoke we heard the clock striking the hour of ten—thus we had been absent only one half-hour. Then our attention was called to the marvelous appearance of the atmosphere round us. It was radiant with the radiance of Holy Spirit's essence. It was as if we were in a great sea or grand shower of Celestial lights, for each light was separate and distinct as a tiny rain drop, and they were like so many minute spheres, and the accompanying presence was most glorious, majestic, peaceful, loving and uplifting. Because of this we know that we were overshadowed by the Great Spirit's most holy essence, and that Divine influence in which we were bathed appeared to us in the form of a gentle golden shower, to enable us to bear its most wondrous radiance and power. At the baptism of Jesus, the Christ, did not the Holy Spirit rest upon Him in the form of a Dove ?

We know, therefore, that the higher powers—God's messengers—our invisible protectors, and masters like unto Jesus, the Son of God, realize what we are ready for, and of what we are able to partake and assimilate.

That most wondrously beautiful shower of heavenly light, arranged in spheres, is an absolute proof that the Invisible Master—Jesus, the Christ—as well as other sons of God, are ever watching over us, and they are guiding and teaching you and me, hence we are fearless and free.

"Christ is coming, Christ is here," because all souls are being attuned to the universal soul in God's vast sphere; thus it is not strange that all the hosts of heaven are marching by and singing: "Christ is coming, Christ is here."

See the wondrous joy there is in heaven, because the souls of the earth are awakening to their Divinity, for they are coming into a full realization of the truth of Being; that the "Christ is coming; that the "Christ is here," for the Christ is within every soul waiting only to be recognized; to be received; and the Christ is here to many awakened souls; that is, He is here to all those who have come into an understanding of their infinite possibilities, because they know that they are made in the image and likeness of God.

To all these individuals, therefore, "Christ is here," and "Christ is coming," to each and every soul, for the little leaven now awakened will leaven —that is, arouse the whole, for all persons who realize the truth of Being will express the Christ—their God-given attributes—so fully and perfectly that other souls will be led into an understanding and realization of the Truth, and through the influence of these still other souls will be awakened until "perfected souls will cover the earth as the waters of the earth cover it." Then all souls will know God and the Oneness of All Life, and they will rejoice, as the Heavenly Hosts are rejoicing to-day, in having found their "Center," the Christ within their Divine souls.

We predict, therefore, that the little leaven of to-day will leaven the whole world—that is, all souls will be awakened unto the Divine idea that the millenium is at hand; that "Christ is coming;" that "Christ is here." And Christ is really here to all those individuals who have come into a realization of the peace and love of God within.

Thus all those who have found perfect poise; that equilibrium is the leaven with which they will assist in transmuting the world, and with that Supreme power the earth will be transformed into a Garden of Eden as it once was—a heaven upon this sphere.

Then the prophecies will be fulfilled, for a new heaven and a new earth will be born, and Angel Gabriel will blow his horn, and this is the reason the

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hosts of heaven are marching now and singing : "Christ is coming, Christ is here." And, because these Celestial Beings know the Truth, they are made to rejoice as they see the souls of the earth coming into their haven of rest, and most holy peacefulness, and these Divine Hosts are doing all in their power to aid humanity in the great work of redeeming souls. Hence, it is not strange that there is joy in heaven over every soul who finds his or her "Center"—the Christ within, and those whose spiritual perception is clear are able to perceive and to hear the Hosts of Heaven marching by, singing : "Christ is coming; Christ is here."

* * * * * * * *

Three of the most brilliant planets of our solar universe—namely: Saturn, Jupiter and Venus—have been in "Conjunction" during the past few days. A similar planetary influence took place at the birth of Jesus, the Christ, nearly two thousand years ago, for the planets Saturn, Jupiter and Mars were working in conjunction when the Son of God appeared upon the earth. This same conjunction will again happen, and a great perihelion upon Friday, the 13th of December, 1901, for the sun and moon will join this wondrous planetary gathering, and the other planets—Uranus, Venus and Mercury—will be but a few degrees away.

As the starry heavens, therefore, and the Heavenly Hosts herald the coming of Jesus, the Christ, so the great starry conjunction and perihilion of to-day, and the hosts of heaven are heralding the awakening of all souls to the truth of Being; that "Christ is coming;" that "Christ is here;" for "Christ is here" to every individual who knows the Truth; that they are made in the image and likeness of God; therefore, Christ is manifest within their Divine souls, and Christ is within every one. Hence, the Hosts of Heaven are marching by, singing: "Christ is coming, Christ is here."

(All rights reserved.)

"Behind the cloud the starlight lurks, Through showers the sunbeams fall, For God who loveth all his works, Has left his Love with all."

Divine Science is the one presentation of Truth that proves the true spirituality of man's mentality and bodily existence.

I. A. M.

Truth and Organization.

IN DIVINE SCIENCE we not only recognize but prove through the simple Trinity of Creator, creative action and creation, which is self-existent, that All is One and All is Good, that One is All and Good is All. This always includes thought and the result of thought; it never denies mentality nor that which results by means of mentality. In Divine Science Being is the Good, and the senses sense the good of Being, of action and result; Divine Scientists, therefore, naturally feel their unity with all individualized centers of Being and with all that the three planes in the above Trinity imply. They are just as conscious of their identity as they are of unity. Their consciousness also includes the oneness of interests of each and every individual, here and now.

Eternal Identity, Unity of the All, and Consistency throughout, is the real state of individuality, for the real spiritual meaning of the word is indivisibility. With the full consciousness that the All is Good and Good expressed, the supremacy of Being is good, its mentality and visible existence are equally good, so that which is begotten of the Good is always good; and all that is begotten is of the good. "A good tree never brings forth evil fruit." Knowing this wonderful trath—the greatest thing ever known—we recognize the good of association and organization, that they truly and inevitably have their place and will never cease to be useful. So, in Divine Science, nothing that is is denied or ignored. Everything has its place in the eternal—in the accepted time, which is the endless now. We know nothing to deny, mothing to condemn, nothing to hate or fear; for our consciousness of Being, our unity and identity, know no negative conditions.

This consciousness is not "above all else," but is All; is Spirit's own knowledge; it knows that continued growth, or unfoldment of the individual is assured from the fact of the unlimited nature of Being—of its infinite power of self-expression.

There is no such thing in Science as denying what is, or omitting to recognize, or as ignoring it. Oneness is all inclusive, and Principle is infallible.

While truth is entirely impersonal, yet it includes every person in the universe, so we may feel ourselves fully united with every effort made for the unfoldment of humanity. We may be a member of any organization and not be limited, environed or dependent. In fact, never be anything but its supporter and user—the very spirit of life, love and truth that animates it, and operates it as a means to an end. The divinity and all-inclusiveness of

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Divine Science knows no such thing as monopoly. Truth is not all unless all that is is truth. This is the truth that we are born to bear witness of, that all birth testifies of. This truth is the glorious Christmas that we so fully and universally enjoy.

As unity of Being, its action and result is the basis for scientific conclusions and for the enjoyment of spirituality, it is seen to ultimate in cooperation and organization. With the above consciousness of the universality of truth, of thought and word, no one is asked to subscribe to any rules of limitation when asked to join any Divine Science organization.

In uniting with THE FIRST DIVINE SCIENCE CHURCH OF SAM FRANCISCO, or with the International Divine Science Association, you are not asked to pledge yourselves to any creed or theory. The infinitude of Being, being equal to the sum of all living, we can never live an isolated life. Organization, in which people are associated in a common cause, for a definite purpose, is natural and direct expression of internal, self-existing unity. In such organization those who do active work by teaching, writing, publishing or healing, etc., and those who sustain the work with their presence, with their money, or in any quiet way, share equally in good results accomplished.

Divine Science organizations, therefore, are a unit in results as they are in cause. As a whole they must ever be as one family of children, of one Parenthood, working together for the definite purpose of teaching, living and applying the truth, that it may be disseminated throughout the world. The following formula is all that is necessary for any one to subscribe to in joining these associations :

I, the undersigned, knowing that the only real church association there is, is the unity that exists in humanity by virtue of the Omnipresence and Infinitude of God, and feeling the need of united effort based therein for the common good of all, I lovingly subscribe my name in the spirit of wholeness, as a member of _____

My name in the list of membership is a token of my consciousness of unity and of my desire to help in advancing Divine Science; it represents my individual interest in the ongoing of the work of this center and my willingness to aid the work in practical ways.

As each individual holds the same relationship to God—that of oneness with—he is responsible to God for the faith that is in him.

OUR NEW BOOK.

Divine Science and Healing, by M. B. Cramer.

A BENEFICIAL CHRISTMAS PRESENT.

A book of 300 pages, bound in cloth; clear, bold type; price, \$2 00. It is thorough in teaching and for instruction in practice. It teaches the truth of Being and "The Law of Expression," revealing the true nature of the Expressor and expression. It makes plain how to think, how to control thought, and direct thought forces for good in healing, and in all channels of interest to the individual and community at large. It shows the true attitude that must be taken to obtain real and permanent unfoldment, and how universal law, when applied, works universal good.

There is no truth too Simple for Divine'Science to include, and no truth too high for it to reveal.

The book has been arranged with marginal references to the Scriptures, so that two or more can read and study it together to advantage. One may previously hunt up and copy the Scriptural references so that it will be convenient to read them in connection with the chapter to which they belong. In some places these references show how Divine Science corroborates the Scriptures. In other places they show how the Scriptures corroborate Divine Science. Frequently they are synonymous in meaning. Very few quotations have been used in the reading matter. It is principally filled with original matter. The author has desired to give as much original matter as possible, also to cause the student to study the Scriptures in the light of the spirit in which they are written, which Divine Science reveals. It is a thorough textbook on Divine Science, and is adapted to class and home study. "Special Instruction to Patients," " Facts about Healing," and " Formulas for demonstration of Health, Happiness and Opulence, and all that they imply," is a strong feature of the book. The reading of the book will enable one to demonstrate along various lines, because it is written from the plane of Being, the demonstrator of all good. It is a standard work, and by conforming to its advice, its students will grow (unfold) in grace unto the perfection of the Being it represents. It is the condensation and essence of the author's sixteen years' experience in writing and teaching.

The first part of the book contains a good picture of the author, of recent date, the "Preface," "Introductory," one chapter on "Spiritual Experience," in which an account of her spiritual awakening and bodily healing is related, another chapter on "Spiritual Experience in Works," in which she has told of her first demonstrations of healing and of the beginning of her public work along some of the various lines which now engage her time. The rest of the book comprises twenty-four chapters, as follows:

Lesson 1. Being. 2. Thought. 3. The Effect of Thought. 4. Law of Expression. 5. Law of Expression. 6. Denial and Affirmation. 7. Prayer. 8. Faith. 9. Truth's Practice. 10. Intuition. 11. The Spoken Word. 12. Heal the Sick. 13. Practical Points on Healing, 14. Special Instruction to Patients. 15. Faith and Belief a Unit. 16. Marriage. 17. Marriage. 18. Overcoming of Poventy. 19. Immortality. 20. Questions by Beginners, and Answers. 21. Theological Questions and Answers. 22. Treatments. 23. Conclusion. 24. Index.

They who love the Truth more than all else will most enjoy this book. It will develop love for truth, and for that freedom which is promised to those who know truth, in every one who reads and studies it. Each one will know what he or she can do for Divine Science, the cause we all love, by selling this book. So, do whatever you can in your own good way. It is for Truth we are working. The money sent in for this book will go into the work again, and will help repay the large sum it has cost to produce it. Also of the continued cost of sending it out.

No holiday gift can be of more interest or accomplish a more lasting good. The editors of HARMONT hope to hear from 'every one personally concerning this book, who reads and studies it. We have had some beautiful appreciations expressed concerning it already, that you will see in another column.

For Harmony.

I SIT IN MY ROOM at the close of the seventh day—the day of completeness and rest—in the consciousness of absolute peace, of love, of perfect Being that I am, and that all others are. I have read the pages of HARMONY from beginning to end. Commencing with the poem by Elizabeth Remmel, I read; my soul responds; and I say from the fullness of my heart: "This is the invisible temple spoken of; now let us build one from within out, that all may see the glorious *ideal fashioned into visibility*.

> Let each of us who love the Truth. Place in our perfect Being and our youth The power to manifest, and now bring forth The needed sums to prove the worth And value of the teaching, preaching, Patient explanation, healing. All so freely given by her to whom it was revealed In vision clear and lucid, undefiled by selfish count of gain, Or aught but that of giving to the world the Truth inviolate. Now all of us put shoulder to the wheel To build without what long were built within, And tho' with loaves and fishes small begin, We'll falter not, but persevere and multiply our store, Proving to all mankind the law of bounteous supply Forever present, needing but the knowledge of true power, To miracle the one abiding changeless law That erreth not, but certain, sure, does all things. I'll give my mite, however small it be, While watching every opportunity to swell the fund. Ho, for " trifles make the sum of life " holds good e'en yet. And would we demonstrate must with the now begin.

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The beautiful poem ended, the explanations of the Bible Lessons next meet and encourage my need. Joshua leading, and walls of Jericho (false beliefs and opinions) falling down, sweep away the Jerichoes in my own pathway, "the ark" steadies my faith, and helps me "over Jordan," while Caleb, the brave and fearless one, which, being the real nature of man, is my nature, girds me with strength, so that I see no obstacles in any direction, and feel that I have no enemies, no failure of faculties, no age.

Then I read the sayings in short extracts of those who realized within themselves the Allness of Spirit that gave voice to their utterances, which must forever remain immortal to those who find response.

The Children's Page always interests me, and I read this with no less joy than the others. The sweet, little verse heading the page is beautiful as well as great in its simplicity. Not being at home when October HARMOWY came, my grandson, now eleven years old, wrote me thus: "I have read HARMOWY and will send it on to you." He reads not only Children's Page but the rest of the magazine.

Let us all heed the terse contents of the verse Purpose, combining with the article, "Toward One Event," and literally *act* upon it.

The Healing Page is ever beneficial, never failing. Treatment, commencing "I am self-poised and self-centered," is sufficient for all things, and to inspire and influx the whole Being with the fullness of its own true self, Spirit.

The Ode to HARMONY, the poetry of Being, is fine, and another expression of the One principle from which all people act.

Object Lesson is good, and gives out another variety of the same One. Truly, God hath made of one blood all the nations of the earth, and the words of this article bring us into conscious oneness with all people. "The Lesson," I am sure, finds an echo in every heart.

"The New Home College" is a subject very dear to me. I now offer my second dollar toward it, and pledge ten cents per week, and more as the Lord prospers—*i. e.*, as I demonstrate finances. If all contribute even cents, the dollars will be apparent.

Truly, in universal love this building is to be erected. I already see the wayfaring and those "hungering and thirsting for righteousness," seeking and being filled within its heavenly portals. We note with interest Mrs. Cramer's work in Stockton, and that of those as given in Notes and Announcements. Let us all bear in mind that it is our privilege to recommend HARMONT to all, and do all possible to gain new subscribers.

We may be fearless as well as wise in speaking every one with his neighbor, and in this way keep the fire of Divine Love burning brightly in our own lives, and kindling or rebuilding theirs.

The literature now being put before the public as advertised in HARMONY is gratifying.

Again, dear friends, now is the time for us to act in unison, and, as men used to say when they met at "a raising," now all together.

We must not leave it all for our blessed instructor to do.

With love and cordial good-will to all,

Your sister, in Truth,

M. S. DANFORTH,

Fitchburg, Mass., or 31 Oakland street, Springfield Mass. October 30, 1902.

Notes and Announcements.

Nathan Elliott, of Los Angeles, California, brother of M. E. Cramer, has resumed the publication of his paper, "Star of the West," which he published years ago. The first number appeared in October. This paper is devoted to Divine Science and the New Thought, and its application in healing. The editor is illumined with the spirit of love, and earnest with its Omnipotent power for good; he is, therefore, an excellent healer. The paper sells for one dollar per year. Five subscriptions for three dollars. Send your name for sample copy. Address : Nathan Elliott, 731 S. Broadway, Los Angeles, Cal.

The Home College of Divine Science.

"The Home College of Divine Science, 3360 Seventeenth street, San Francisco, California, is conducted by Mrs. M. E. Cramer, the President and manager and instructor, and is doing a noble work. She has just got out a grand work on 'Divine Science and Healing,' which for most healers is invaluable. She also publishes a monthly magazine—HARMOWY—by which the light of love is shed, and the truth of Being is spread broadcast. She is doing a great and good work, and her reward is here and now, and forever. She is a grand and noble personage. I love her. She is my sister."

N. ELLIOTT, Ed. Star of the West.

Mary D. Fisk writes from Washington, D. C., October 20th: "To-morrow night I begin giving talks on 'Healing and Living.'" She speaks glowingly of Washington as a pleasant place to live in winter.

M. E. Cramer met with a warm welcome in Stockton. She gave seventeen lectures and lessons in two weeks. The parlors were usually filled with deeply interested people. Captain and Mrs. Goodell are both earnest students, and are eager to make every scientific point practical in their daily lives. They are living the life of truth in a most beautiful and profitable manner to themselves and others. Their two daughters—Viola of fourteen, and Aida of four summers—are radiant and happy with their conscious freedom of truth. Mr. and Mrs. Goodell are excellent healers.

Mrs. James H. Budd, wife of ex-Governor Budd, holds classes, and is doing a good spiritual work in a quiet way. Mrs. Cramer had the pleasure of attending one of these meetings, which was profitable in instruction and harmonious in spirit. Mrs. Budd attended Mrs. Cramer's lectures and expressed herself as feeling the power and illumination of their truth.

Two healing meetings were held in Stockton, just such lovely meetings as are held at Home College every Wednesday afternoon. They were very much appreciated. Some cases of healing took place, and some were very wonderfully helped. Those who took private treatment responded very quickly to the Spirit of freedom, and were made to rejoice in their improvement from day to day.

All felt that many of the leading people of Stockton were interested in Divine Science. They are up to date in Science studies and are desirous of going to the very root of this glorious demonstrable truth.

Remember the new book, "Divine Science and Healing," by Malinda E. Cramer, in planning your Christmas presents. Look over the list of books by M. E. Cramer in this issue, and see what can be appropriated profitably by yourselves and others in planning for the holidays.

The editors of HARMONY extend holiday greetings to its every reader and to all interested in Divine Science; to all Science Centers and their people. We affirm true appreciation of Christmas for one and all; also, true happiness throughout the coming year.

Mr. and Mrs. Victor B. Hall, of the University of Vitaphysics of Philadelphia, are now at 5344 San Pedro street, Los Angeles, Cal. HARMONT welcomes them to the Pacific Coast.

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Our book table is in receipt of another new magazine, "Common Sense," by Eugene Del Mar, of Denver. This magazine is devoted to Universal Thought. It is evident that the editor's intention is to use common sense in all the walks of life, irrespective of circumstances, which is good. He holds that much of the new thought teaching discourages the physical and the mental. His own words are : "One of the leading schools denies the physical and material, while another decries the mental as lacking in spirituality." * * * "There has been, and still is, too much ill-natured disputation in the New Thought, and especially among those prominent in the movement. The philosophy of Love demands a consistency of life; that one should practice what he preaches."

How different are these statements from the practical experience that the editors of HARMONY have had. In the five Divine Science Congresses that they have been instrumental in holding, when scientists of every name came together with perfect freedom, perfect harmony prevailed, and there was no ill-natured disputation apparent. This must ever be so to a Divine Scientistbecause mentality is not depreciated nor visibility denied. Mentality is Holy Spirit's center of action, the region of thought, motive, feeling, recognition, acknowledgment, intellect, etc.

We believe "Common Sense" is being published because there is a demand for what it has to say. In this first issue it has said good things.

"Twentieth Century Common Sense," "The Essential of Faith," "The Prevention and Cure of Disease," are articles of value, and some single thoughts are worth the price of the paper. HARMONY welcomes this paper to the field of universal thought, and believes that they who are calling for it will sustain it.

Josephine Wilson spoke before the First Divine Science Church during the pastor's work in Stockton, to the joy of all who heard her.

Mrs. Mantie W. Bowen conducted the Wednesday healing meetings in a pleasing and profitable manner. She has also spoken once on Sunday morning and again on Sunday evening since Mrs. Cramer's return. All were very much pleased who listened to her beautiful words. She is now connected with the Home College work, will in future write the International Bible Lessons for HABMONY, and will take an active part in the outside healing.

Prof. Levi Wilson Platt has reduced the price of his book, "The Golden Thread," from \$2.00 to \$1.00. It is known as the life giving lessons.

An association has been organized under the name of "The California State Association of Drugless Healers," of which Nathan Elliott is President, for the protection of healers in their rights. Any healers who wish to join will learn full particulars by writing to W. J. Haney, Secretary and Treasurer, 330¹ S. Spring street, Los Angeles, Cal.

Mrs. Louise D. Brush does a good work in Divine Science in a quiet way wherever she goes. She is now in Omaha interesting those who are ready to take hold with her in its glorious truth.

The "Monster Edition of Freedom" that HARMONT has advertised for two months, is a beautiful issue of thirty-two pages. The illustrations of streets and prominent buildings of Sea Breeze are interesting to all New Thought people, and especially to the readers of "Freedom." All the Florida scenes are of interest, in that they show natural beauty and cultivation and great possibilities for the future.

Appreciative Words of the New Book, "Divine Science and Healing."

I cannot tell you how much help your book is to me. I will write you more when I study it more thoroughly.

The new book arrived safely. The reading of its contents fills me with peace and rest, such as the writer gives out when in her presence. I know all who read and study the book will come into an understanding of truth and unity of all things. I trust it will find a ready sale among all truth seekers. New Bedford, Mass. E. L. P.

Your new book, "Divine Science and Healing," is grand. I am hungry to learn all I can of Divine Science, from which I have derived so much benefit. I am studying it carefully and enjoy every moment I give to it.

San Miguel, Cal.

The new book, "Divine Science and Healing," has come, and I am so glad to receive it. I think it such a blessing that you published your own healing in the chapter on Spiritual experience, for it is an inspiration to all who read it, and will be a sustaining faith to many an one who is just learning the Divine Truth, and they will know that health is for them also. It is all so good. Some of the treatments just touch the right spot for me. N. B. C.

Rockford, Ill.

A. I. S.

M. C.

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[&]quot;The books, five in number, have been received. They are very welcome arrivals, and we are sure that they come to us in *due season*, at the right time exactly. Now, we feel that we desire to send to you some evidence of our appreciation of your labor of love, and we are not unmindful of the postage, etc., so you will please find enclosed five dollars (\$5.00) for your individual use. This is not to be applied on our pledged amount for the Building Fund."

Appreciation of "Harmony."

HARMONY is both food and drink. Such peace and harmony I never found anywhere, for I could never understand the Bible until I commenced reading HARMONY. You are blessed for the good you have done to so many of us. Blacktool. Idaho. H. A. J.

I have derived a great deal of benefit from reading HARMONY. It is wonderful to me the light we are getting along spiritual lines, and surely you are having a large part in advancing the kingdom.

Lansdowne, Pa.

To my mind HABMONY excels everything that I have found published in what is called "The New Thought Line." At present it is my Bible.

Webberville, Mich.

How glad I was to get HABMONY this month. It improves; it carries cheer and sweetness with it, the expression of soul sentiment and strength. W. B.

Fairhaven. Mass.

I think HARMONY one of the best magazines printed.

Lansing, Mich.

My HABMONYS have gone astray, as I have been traveling around. But. as I have now located, I shall be pleased to welcome my lost friend, that we may not again be separated. I need its every blessing.

Ogden, Utah.

B. E. H.

a. w.

O. F. B.

MRS. J. W.

TRUTH AND HEALTH. New Book A

BY FANNIE B. JAMES.

The Science of Infinite Mind, and the law of its demonstration. A Divine Science Text Brok for students everywhere. Over 300 pages; cloth bound, \$1.50. Published by, and on sale at the Colorado College of Divine Science, 17th and Clarkson Streets, Denver, Colo.; also on sale at the office of HARMONY, 3360 17th Street, San Francisco, Cal.

New Works by Charles Brodie Patterson DOMINION AND POWER.

An Important Volume of Studies in Christian Science.

This is a large work, probably the most comprehensive of this author's publications, embracing an epitome of the New Thought teaching on every subject of vital moment in human development. It is indispensable to all who desire accurate knowledge of the New Metaphysical Movement. Following is a list of the subjects discussed, an appropriate "Meditation" being appended to most of the chapters:

The Secret of Power, Three Planes of Development. The Tree of Knowledge. The Purpose of Life, The Mistakes of Life, Finding One's Self.

How to Conserve Porce Faith in Oharacter Building. Hope in Character Building, Love in Character Building. Prayer, Breath. PRIOE, \$1.00, POST PAID.

Success, The Equality of the Sexes. Marriage, The Rights of Children, Immortality, Dominion and Power.

THE WILL TO BE WELL.

This work relates chiefly to the HBALING aspect—philosophy and practice—of Spiritual Science. It throws much new light on the path through which alone Health, Happiness, and Success in all legitimate undertakings are to be secured, and discusses in addition a number of topics pertaining to the New Thought teaching in general. Some of the chapters bear the following titles:

What the New Thought Stands For, The Laws of Health. Mental Influence, The Unity of Life. Demand and Supply,

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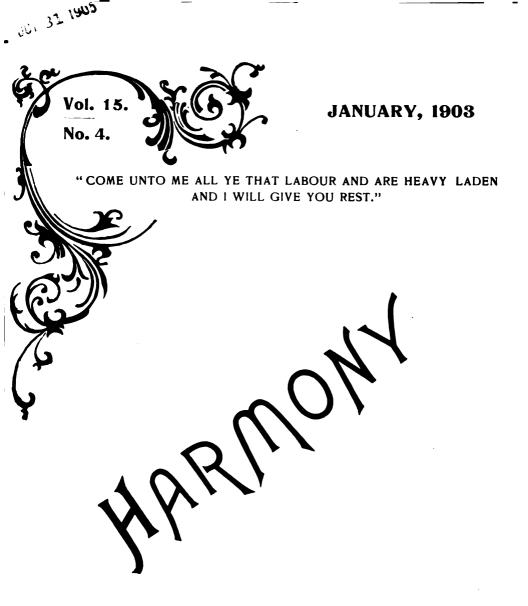
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IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 15.

JANUARY, 1903.

No. 4.

True Healing.

"Know the Truth and the Truth shall make you free."

EVERY ONE believes in a perfect body; it is universally recognized to be perfect, without disease. It is thought that if the body can be kept entirely free from disease it can be kept in a perfect state; so, it is found that the action of every part of the body is perfect when in its normal condition or state. When disease is sensed, it is universally believed that it is possible to restore the body to its natural state, and the effort to do so is what constitutes the different methods of cure. All recognize that if the body is restored to its first estate it is in a condition of perfect health, and it is entirely natural. So it is clear that all believe in the perfection of body. The belief, however, is general—when disease is sensed—that unless the body is healed by some method its conditions must grow worse and worse, until they end in death. It certainly is not natural for the body to be diseased, or to sense pain or inharmony, or we would all be reconciled to it and be harmonious with it.

Some claim there is no forgiveness of natural law; they argue if one breaks a bone or cuts a finger, pray as he will, regardless of his piety, he must suffer the penalty, which means he must suffer the usual amount. Yet, all know that as soon as the finger is cut that the Omnipresent Intelligent Life that made the body begins to heal it, and if we press the parts together and recognize the truth of what is taking place and affirm that I, Life, am not injured, it heals instantly. Just so have broken bones knit without the slightest sense of pain or soreness.

It is but fair to say that every remedy and method of cure that was ever brought before the world for the benefit of mankind has seemingly been a benefit to some people. You may ask, then, does this not establish physical causation? I would answer that physical causation can not be established; but, since it is impossible for the Infinite Source and Cause to lose faith in its infinitude, it must ever hold all things whether in the form of remedies or otherwise, in a state of at-one-ment with itself. So, regardless of the erroneous belief of disease and of material remedies, faith acts as power, with

certainty, and it is the faith that people have in the possible perfection of body, its possibility of recovery, and in the supposed power of the remedy that accomplishes the work. There is nothing to hinder the action of that which is, and since faith is, it has no opposite. Not to recognize this Truth makes it seem as if there was a lack and want of faith, but such is not the case.

In the practice of medicine, it is claimed that medicine will assist nature in restoring the organs of the body to their natural state, and if the practitioner is successful in finding the right remedy, a cure is the result. The medical world is making an effort to destroy disease, and arrive at ease and health from the external standpoint. They are giving a material remedy to a material body to get rid of a material disease. They are applying what they recognize as an effect to an effect, to get rid of an effect. "A kingdom divided against itself cannot stand." We would ask if an effect has power to act upon effect, to get rid of an effect, how does the kingdom of effect stand ? But, if infinite Cause is applied to effect, then something is accomplished.

"A kingdom divided against itself cannot stand." So, if I cast out disease by the power of God (by unlimited power) then God is come nigh unto the patient.

The efforts made by the surgical world are from the external. The thought is to destroy, to get rid of something, and they frequently succeed, even to the destruction of the entire body. Their idea is not one of rebuilding, recreating and regenerating. The allopathic, homeopathic and eclectic schools all share to a certain extent in the surgical idea of destruction, and take part in performing operations. When cases linger on their hands they make a negative effort to have the mental serve them ; they recommend a change of climate, change of scenery, change of environments, and occasionally a change of religious thought is suggested.

I once knew an aged physician who tried to find religious consolation and healing for his body, who had had a very large experience in hospital work; but there seemed to be no healing balm for him. He was finally recommended to try Divine Science. He came to me for treatment, and during our consultation he revealed a sad mental state. I asked him to make use of our formulas of affirmation, which he did for a few days, or, I might say, for a few hours, for several days in succession. He came in one morning and said, in a most pitiable way: "Mrs. Cramer, I cannot forgive myself; I have tried, and have felt to some extent, God's forgiveness, but I cannot, I cannot forgive myself for causing people to suffer as I have. It is too bad to relate the unnecessary torture I caused those poor creatures to suffer; I must

die in my sins; I cannot use those sweet, beautiful affirmations for myself." He continued in this line of belief until he dropped the body. I have thought of him so many times, and I know there are many more who in belief and lack of consciousness of truth will feel as regretful, and experience the same thing for their many unnecessary, unjust and heartless operations as did he; and my saying this will not bring it upon them, but they will suffer the results of their own acts. "He who defiles this temple will I destroy." And sometimes the "old man," or belief in an ungodly selfhood, "dies hard." Nothing but error can be annihilated, and there is no reality in it at any time.

In the science world we have much that is presented from mental states, setting forth theories that all power is in thought, and that this power works equally for good and evil; that it is equally creative and destructive. I was onse called to speak before an audience of about forty ladies, who were deeply interested along Thought lines. I elaborated upon the science of Being in various ways for over two hours to eliminate the fear they had of thought, which to them was the only power. Some of them were so afraid of the influence of thought that they wished they had never heard of what they called mental science.

"How do we know that our thought is not injurious to those we love and endeavor to treat?" was the main question uppermost with them, and in part represented their mental state.

It is easy enough, if one is not very careful to speak always and everywhere from the plane of Being, to engender fear in the beliefs of people ; and I affirm that no good is accomplished by so doing. I once heard of a very fluent speaker who told stories to interest his audiences, and who held the people's attention in a marvellous way, and was thought to be doing a beautiful work. But I could see that the method engendered fear. To illustrate, he would portray matters in the following manner : "I once met a little girl on Market street; she was clothed in beautiful white and blue garments : her hair was golden; her eyes were an azure blue, and she was altogether radiant with life, and a perfect picture of health." Then the speaker dropped the subject without making any point whatever, and talked along for some time. Then suddenly he said : "You remember the little girl on Market street ?" Of course the audience remembered her. Then he said : " If I had waited fifty years before calling your attention to her again you would have remembered. This goes to prove that you cannot forget or erase any thought you may have had. You can only cover it up, like hanging one picture before another ; it is still there, but simply hid from view. So, you can never erase thought or forget a falsehood. The only way not to have the

result of wrong thinking always with youlis to never think, wrong." ""He was causing his hearers to fear and tremble, and they were thinking " that's true." Now, the truth of the matter is, you cannot forget or erase from supreme consciousness, which is yours, the memory of the little girl, or of anything that lives on all the face of the planet, but you can erase error of belief, because it is error, and not truth ; and you can forget falsehood, because it is not true of what is ; so, there is nothing to fear. We forget falsehood with the knowledge of Truth, so each one should take the attitude : I cannot remember error.

There are scientists who believe that all is Spirit, but that Spirit does not include the body. They assign the body and visible universe to mortal mind, holding it to be an illusion, and that mortal mind is a falsehood from the beginning. Many of them are as much afraid of the workings of their supposed mortal minds as are the orthodox Christians of their devil and hell.

What is true healing then ? "Know the truth and the truth shall make you free." Knowing the truth is knowing there is but One which comprises the Infinite All—one Spirit, One Substance, One Mind, or One God—that the all is wholly good—that the law of unity is infallible; that the One All is not destructible, not sick, not environed, not limited, not unhappy, not weak nor poor; that it is not only the Oreator, but is creation. Is not this freedom ?

Our wholeness is to be found in the undivided state of what was, is and ever more shall be. Our freedom is to be found in the limitless nature of the whole. I am whole because God is All. To believe this is reasonable service.

Divine Scientists know no thought power without a thinker; no creative action (by which to build our bodies anew) without a Creator. We have laid hold of the origin of all things, and are in possession of our first estate, our divine inheritance.

True healing consists of wholeness, unity of Spirit, soul and body. As there is but One All, and that All the Creator and creation, "who shall stand in the day of His coming?" Day means light, spiritually speaking; it is the light of intelligence or pure knowledge. "Who shall stand in Divine knowledge when it is seen that God is All in All ?" When the scientific truth appears that God, the self-existing One, is All in All ? The I that I Am shall stand, and can say : "Beside me there is none other."

I have always known since I came to a consciousness of truth that I could help people, hence I have never neglected the healing. While my time has been closely occupied along the many lines of work, I have not neglected healing. It is mine to do true healing.

What I Want for Christmas.

Think for yourselves.

Increase the sum of human happiness.

Teach only what you know.

Be of use !

Think and speak the truth.

Abolish all intemperance.

Abolish corporal punishment.

Kindness reforms and ennobles.

Form a trust for Public Good.

Establish a fair division of profits.

Establish International courts.

Abolish armies and navies.

Set the world free-free from injustice and superstition.

-Robert Ingersoll.

Every Inch a Man.

She sat on the porch in the sunshine As I went down the street — A woman whose hair was silver.

But whose face was blossom-sweet, Making me think of a garden,

When in spite of the frost and snow Of bleak November weather.

Late, fragile lilies grow.

I heard a footstep behind me,

And the sound of a merry laugh, And I knew the heart it came from

Would be like a comforting staff In the time and hour of trouble,

Hopeful and brave and strong ; One of the hearts to lean on, When we think all things go wrong.

I turned at the click of the gate latch, And met his manly look ; A face like his gives me pleasure, Like the page of a pleasant book. It told of a steadfast purpose, Of a brave and daring will; A face with a promise in it That, God grant, the years fulfill. He went up the pathway singing, I saw the woman's eyes Grow bright with a wordless welcome, As sunshine warms the skies. "Back again, sweetheart mother." He cried, and bent to kiss The loving face that was uplifted For what some mothers miss. That boy will do to depend on ; I hold that this is true— From lads in love with their mothers Our bravest heroes grew. Earth's grandest hearts have been loving hearts Since time and earth began : And the boy who kisses his mother Is every inch a man !

-Christian Intelligeneer.

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GREETING.

To everyone who reads HARMONY I speak words of true greeting. This is the day of Pentecost. The Holy Ghost fills you, and you realize the power that is yours in spirit and in Truth. Each one of you are conscious of God as the One Presence, and are resting in complete satisfaction of health and strength being yours by right of birth. You are conscious of the presence of the Father, and of your sonship, and abiding place forever. You know of a truth that the Father hath given all unto man, the Son. You are the Son, and you give all unto the Father, realizing your completeness in the Supreme One. The Word of Truth has brought the understanding of your being in the Father and of your divine inheritance. Dear reader, that Word is ever near unto you. "Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of my heart." In this greeting I rejoice that you are continually bearing witness of that Truth and Life in which you live. "Now are ye clean by the power of the Word." You are all living in the good, thinking of the good, and are shod with understanding. There is no sound of error or supposition of evil known in your house (consciousness). Your mind dwells ever on the good, and is strong and healthy. All condemnation has been laid aside, and mercy, tenderness and loving kindness found in its place. Charity that thinketh no evil has its eternal abode within each one of you. The Christ consciousness of sonship makes perfect atonement, and you know yourself to be one with the life that is God. This understanding saves from all sin. In Christ all are made alive. You have each given up the false conception of man, and have the true conception of a son and heir, or that of knowing man as the son of God, the expression of life, love and truth. You are fully in consciousness of oneness with Divine Being. You acknowledge no mind separate from Infinite mind. You have given up all belief of being mortal, and have gained, or become one with the infinite and perfect being. You have lost the finite to gain the infinite. You have lost the corruptible and gained the incorruptible. You have the spirit now. You are like unto God, the good one, now. Your affections are set on things above. You have partaken of the Word and have embodied it. Mortality is "swallowed up of life." Now you see heaven and earth as God sees them-the expression of the Word. You know that demonstration always follows understanding. You all understand the importance of demonstration (fruits), which is healing of all manner of false thinking and speaking, which is bearing false witness against God or the son of God, who is One. Each one of you have power to cast out devils (evil beliefs). You

all speak with "new tongues." Your thoughts are the thoughts of the Most High. You know yourself as God knows you. Your witness is true. Your testimony is substantial. You are established, and nothing can change you or bind you. You are free; you are, because spirit is. You do know the Truth and you are all free.

The words I have written bear witness of the one true and only Being "whose presence bright, all space doth occupy, all motion guide." I speak them, knowing that motion or action of expression is guided by an unerring understanding, and the sign will follow each one who accepts the Word as for them, and as a true witness of their eternal oneness with all of power and the unlimited love of God in which all live, are moved and have their being. These words have I spoken for you—"that my joy may remain in you; that your joy may be full."

Christ's Second Coming.

Soon we shall feel deep pulsations Vibrating through the earth, Travail-time draws nigh for the nations To give the new order birth.

And a glorious star is rising Like that on the blessed morn, Which led the shepherds, their watch surprising, To where the Christ-child was born.

Then, He was born in a manger, But now in the hearts of men ; Of war there will be no danger When Christ has thus come again.

The doors of the prisons will open, They will be needed no more, Since "Peace and good-will " have been spoken

There are no evil or poor.

Upon the cross the world for ages Has nailed the Christ o'er and o'er, Now it seeks to undo the traces Of the wounds He there for us bore.

"And I, if I be uplifted,

All men will unto me draw "----

Is fulfilled, for regenerated

Mankind has learned love's high law.

Piedment, Cal.

LULU DROWIR.

The New Dispensation.

One has descended whose name is Love, Whose mission is Peace. And whose end is Unity. Walking in the midst is He. But men know Him not, because of their infirmities; Yet at His touch the blind are receiving their sight. The deaf hear and the lame walk. Silently, holily, is He working upon isolated bearts. Here and there a disciple is called, And he hears and follows ; And the disciple knows his Master, And the Master His disciple. The few who have not been deaf to the command. "Fellew Me." Hating none, condemning none; They have entered the Gate of Forgiveness ; Good-will is the breath of their nostrils. And boundless charity is the master of their thoughts. They have ceased from vain longings ; They have chased away all fluctuating desires ; They have passed through the Gate of Sacrifice. And have clothed themselves with the Garment of Humility. They tread the Path of Good and their gait is steadfast. Fear and doubt they have dispersed ; They walk upon the turbulent waters of Sorrow, And they sink not, and are comforted. They are no longer confounded by philosophy ; They have passed through the Sea and the Desert, And have entered the Promised Land.

[The above wonderful prophecy is from "Peace," a little pamphlet published quarterly at 13 Bangor road, Cardiff, England, G. B., by Filius Lucia, and sent out absolutely free, but donations are thankfully received.—En.]

INTERNATIONAL BIBLE LESSONS.

PAUL AND SILAS AT PHILIPPI.

LESSON I. January 4, 1903. Acts xvi : 22-34.

GOLDEN TEXT:-"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Time : About A. D. 52.

Place : Philippi, while Paul was on his second missionary journey.

FIRST WORDS.

Last year we had an account of the visit of the missionary Paul, and his helper, Silas, to Philippi, and of the conversion of a woman named Lydia, at whose house they stayed for a time. * * While they were still at Philippi, our lessons begin this year. A slave girl possessed with a spirit of divination, which brought her masters much gain by soothsaying, followed Paul and Silas and cried, saying : These men are the servants of the most high God, which shew unto us the way of salvation. But Paul rebuked the spirit, and said : "I command thee, in the name of Jesus Christ, to come out of her," and the spirit obeyed; and, when her masters saw that the hope of their gains was gone, they brought Paul and Silas unto the rulers for persecution.

THE STORY.

""These men are the servants of the most high God, which shew us the way of salvation," was a great truth uttered, but it seems to have been *cried out* in ridicule, for Paul commanded the damsel to cease crying it, and as she obeyed her gift in soothsaying also passed away.

This is a good illustration of the importance of the purpose and spirit back of the words we utter. A truth may be used to bring forth contention, inharmony and misunderstanding, by uttering it at unsuitable times and places, and before certain people unprepared for it, or by uttering it in contempt of its power.

Paul's words of rebuke were a healing power, and disposeessed the girl of her error-thinking and doing, to the annoyance of those who had profited by her words; and the persecution which followed brought out the manifestation of the wondrous powers of the soul under affliction, when proclaiming the truth of Being. Verily, should we declare that we are the sons of God and pray without ceasing, and give praises even in our seeming bondages in the flesh, whatever they may be, so that the physical foundations are shaken and the bands unloosed, and the chief error, belief, awakens from the sleep of ignorance concerning the plane of Being, and thinks to slay itself through fear and misjudgment of the truth, until the Apostle of Truth within the soul teaches the way, the truth and the life of salvation from the error of dependence upon mere appearances and opinions, to the living way of Being and existence in the spiritual life. Truly, it is a Golden Text to believe on the Lord Jesus Christ (the anointed Saviour within you), and thou shalt be saved, and thy house. Believe, know, realize that rou are the Son of God, the Father of All, and you shall be saved from the error-belief of sin, and the

fall, and your stripes that have been given you through the lashing of errorbelief shall be washed and healed, and you shall be fed with the living word, and all that is within you shall rejoice and praise and magnify the Eternal Good.

To FIND WHAT WE KNOW OF THE LESSON.

What is the title of the lesson? What did a fortune teller at Philippi do to the missionaries? What did Paul do for her? What effect had this on her owners? What is the Golden text?

CATECHISM.

Q. How may we glorify and enjoy Ged?

A. By a knowledge of cur at-one-ment with the universal spirit of All Goodness, Health, Happiness, Wisdom, Love and Truth, and the demonstration of living in accordance with it, and assisting others to do the same.

CHRISTIAN LIVING.

January 11. Phil., iv: 1-13.

GOLDEN TEXT :- "Rejoice in the Lord alway.-Phil., iv : 1-13.

Time : About A. D. 62-63.

Place : The Epistle to the Philippians was written by Paul at Rome.

FIRST WORDS.

The Apostle Paul, the "*little*" follower and teacher of the Christ consciousness within us, salutes our mental faculties with loving encouragement, beseeching them to agree in the truth of their divinity, and to unite with those whose names are in the Book of Life. Yes, we are the Book, and it should have life inscribed on every page. I am the Way, the Truth, and the Life, the Christ consciousness urges us to comprehend and accept and inscribe, and to "REJOICE IN THE TRUTH ALWAY," not merely acknowledging it, but rejeice in it; not only at certain times and seasons, but ALWAY!

And again the Paul instructor within us says : Let your ferbearance be known unto all men, your patience, gentleness and belief in the divine in all, exhorting us not to be under-careful (slack), nor over-careful (anxious), but just careful enough, temperate, and through prayer with thankfulness to let our desires be known unto our Source and Cause. Father, I desire or request this blessing, naming it, and I thank thee that thou dost hear me, after the pattern of the Christ consciousness in our Being. This brings the peace which passeth understanding, and keeps our affections and thoughts in unity with the Son of God within us. Then follows "pure," "true thinking;" "honest," "just," "lovely" thoughts. Good news, glad tidings, things of "good report," and of "virtue" and " praise." Contentment means to contain and when we realize that all things are ours that belong to the Father we have divine content. We know how to adjust ourselves to all conditions and emergencies, or how to correct the things within and surrounding us, and we declare with our Paul faculty : I can do all things through the Christ (consciousness) which strengthenth me.

TO FIND WHAT WE KNOW OF THE LESSON.

What is the title of this Lesson ?

What is the Golden Text?

What is it to rejoice in the Lord?

What is meant by the word careful in verse 6?

What are we to do beside think about good things?

CATECHISM.

Q. What do the Scriptures principally teach?

A. The Scriptures that are inscribed upon our hearts and minds in this day of our Lord principally teach that man is the child of all goodness, and wisdom, and power, and health, and love, and truth, and that as such he is able to realize that all men are equally the children of the One Source and own brethren to each other, thus making the co-operative, God-like, Godleving service each to the other an axiomatic conclusion.

PAUL AT THESSALOHICA AND BERGEA.

January 18. Acts xvii : 1-12.

GOLDEN TEXT :- "Thy word is a lamp unto my feet."-Ps. cxix ; 105.

Time : About A. D. 51-52.

Place : Thessalonica and Bercea, cities of Macedonia.

In our lesson to-day Paul and Silas are reasoning concerning the Scriptures with the people in Thessalonica. Teaching them of the prophesies of Jesus the Christ in the Old Testament, and of the fulfillment of these prophecies in the life and teaching of Jesus. Many of the listening people believed both Jews and Greeks.

But those which believed not, gathered those whom they could influence and assaulted the house of Jason, where the Apostles visited, and, when they found them not, they drew Jason before the rulers, saying that Paul and his companion in the faith of Jesus " have turned the world upside down," doing things contrary to the decrees of Cæsar, declaring Jesus king. After admonishing Jason, they let him go. Then the brethren immediately sent Paul and Silas by night unto Berces, where the more noble-minded people received the word with all readiness, and studied the Scriptures and found the proof of Paul's words in them.

It is not difficult for us to perceive in reading the Bible that the Old Testament is a prophecy of the New, and that our old way of thinking in our hearts concerning the image and likeness of God is preparatory to our new way of thinking, and that it prophesies Jesus the Christ in our lives to-day. And we have also the experience of stray beliefs within our minds at times, doubting and contradicting our truest ideas concerning the Son of God within us, also his presence, and power, and the authority he maintains as Son of the Most High over all our lives, and even accusing the Manifested Word of turning the world of thought upside down within us, instead of downside up, because contrary to our old established opinions. And again, our more noble thoughts in another city of our mentality listen to and reflect upon, and are inspired by the Good Word, and understand and prove positively the truth of what is within in our very Being, viz.: That the divinity within our souls is one with Infinite Spirit. That its word is "A lamp unto our feet," throwing light on the path of wisdom, and love and health for

ourselves and for all who will accept it now, and prophetically for the entire world.

To FIND WEAT WE KNOW OF THE LESSON.

In what book of the Bible is our lesson this week? Where do we find the missionaries at work? What sort of people did they find at Berces ? What effect did their search in the Bible have on them? What is the Golden Text?

CATECHISM.

Q. What is God?

A. God is Spirit, all of Life, Love, Truth, Substance, Soul and Intelligence, all of Knowledge, all of Power, all of Presence.

Q. Are there more Gods than one?

A. There can be but One All; this All in All is God and God manifest. For "Statement of Being," see "Divine Science and Healing," page 30, where it is very plainly and fully set forth by Mrs. Cramer.

PAUL'S COUNSEL TO THE THESSALONIANS.

January 25. I Thes., v : 14-28.

GOLDEN TEXT: "Hold fast that which is good."-I Thes., v: 21.

Time : A. D. 52.

Place : Paul's First Epistle to the Thessalonians was written from Corinth.

In our lesson to-day Paul is encouraging the Christians at Thessalonica, by letter, whom he heard were very faithful to his teachings to be Christ-like in their lives. So we in like manner, in the everlasting truth, gather together and exhort and comfort each other in the truths and principles of the higher life. We warn each other not to dwell upon the thought of error, but to hold fast that which is good. We encourage the faint hearted with words of truth and love. We strengthen the weak with trust in the Good. We exhort each other to be patient toward all men, ourselves included. We know that none within us shall render evil for evil, but ever follow that which is good; that we should rejoice always, pray always, give thanks always, for this is the way of Jesus the Christ within us. We quench not the Spirit, that it may have full expression in and through us. We love the words of prophetic good. We prove all things by the principles of truth, and abstain from all thought or appearance of evil as we are faithful to the Truth. Yes, and we pray for each other, by holding the good and true word, and word of loving kindness for all, which is truly the Grace of the Son of God within us. So be it in THIS year of our Lord, in spiritual consciousness of the Christ within.

TO FIND WHAT WE KNOW OF THE LESSON.

What is the title of this lesson? With whom were Christians to be patient? How are we to treat the teachings of others? What is the Golden Text?

CATECHISM.

. How many persons are there in the Godhead?

A. God, the own All, is Creator, creative action, and creation, a Trinity in Unity. "Divine Science and Healing," page 61, contains a full setting forth of the above by Mrs. Cramer.

HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONT Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all of the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from January 1st to February 1st: None of the race beliefs of sin, sickness or death can work in me mentally or bodily.

Daily Thought.

First Day: I was not born to die.

Second Day : I was born to live.

Third Day: I was not born to take on the race beliefs of sin, sickness or death.

Fourth Day: I was born of God,-the All Good.

Fifth Day : I am free from birth, and am not under any race belief.

Sixth Day : I am born free, with unquestionable right to eternal life, liberty and happiness.

Seventh Day: The nature of my freedom of birth knows no lose, no decay, no age, no death.

Treatment for Hearing.

I am perpetual youth,-eternal Life here and now.

I am here to stay. My God, my heaven, my health, my happiness, are here now.

I gladly welcome the New Year with these affirmations of Being and existence. Amen.

HARMONY:

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per Subscribers who do not receive their magazines regularly, will please let us hnew.

Thankagiving Service.

M. E. CRAMER conducted the services, assisted by REV. H. V. MORGAN.

WHE following interesting programme was carried out :

- 1. Hymn, "Joy to the World."
 - 2. Concert Reading, "Statement of Being."
 - 3. Hymn, "Omnipresence," by the children.
 - 4. Reading of Nineteenth Psalm, Rev. H. V. Morgan.
 - Financial Report of the Building Fund, which showed over \$899 in hand.
 - 6. Doxology, by the congregation.
- 7. The Lord's Prayer in affirmation.
- 8. Vocal Solo, "The Ninety and Nine," Mrs. A. A. Risbin.
- 9. Sermon, M. E. Cramer.
- 10. Hymn, "Glory to God," by congregation.
- 11. Seven new memhers were then enrolled.
- 12. Prayer and Benediction, H. V. Morgan.

SHERON OF TRANSSIVENG.

[A condensation of Pastor's sermon.]

My sermon this morning shall be based on two texts : "All things are yours."—I Cor., iii : 21. "But seek ye first the kingdom of God, and His righteousness ; and all these things shall be added unto you."—Matt. vi : 83.

Truth reveals that a knowledge and application of these texts express true gratitude; they begin and end with the beautiful acknowledgment of the infinity and unlimited nature of God's gift to man, to each one of us, to humanity.

While it is a beautiful custom for a nation to render thanks at the same time, in a certain way, for the material and spiritual blessings enjoyed during the entire year, yet it is much better to always earry a thankful heart and be ever ready to acknowledge the All Good always at hand in the great Invisible Omnipresent Mind of Intelligence; and also to show our thankfulness for the visible things that are spread so beautifully before us.

An appreciative natural thankfulness is to be seen everywhere in the universe when our eyes are open to spiritual truth. Every herb or tree that bears fruit after its kind; every bird that flies in the open firmament; every animal that increases and multiplies after its kind shows a thankful heart for the fact of its existence. All things in nature sing together a song of thanksgiving to its maker for the perfection of his finished work. That is, the harmony that is eternally maintained in all things is what is spiritually heard, entered into and enjoyed.

We are assembled this morning in a common purpose, not only with all churches, who in main rendered thanks last Thursday, but in purpose with the whole nation; a nation that has many things in common with every other nation, and many enjoyments and liberties over and above what are common to others. Of these many blessings we might enumerate and elaborate to the full length of our time this morning; but we prefer to joyfully recount the beneficence of the All Good, God, and praise the source of all things for its infinite bounty that is ours now, by the loving acknowledgment, and the good use we make of it. We ought to have a joyful sense of praise and thanksgiving in our hearts continually, in grateful recognition of the truth that all things are ours, now. So we are here assembled to add our pseans of praise and gratitude to those that have been uttered from the lips of the worshipping multitude throughout the land. As scientists, we do this in an affirmative way. We render service by lovingly, honestly and justly acknowledging our oneness with God, the Creator, and our oneness with Him expressed in creation.

It behooves us to have earnest and thoughtful regard for each other, in dealing with the bounty of God to man, and deal with it as God does, who distributes equally everywhere among His people. It has been produced for the equal comfort of each one.

As a nation we are better clothed, housed and fed than any other, and mentally speaking, we are as free to think, reason, invent and unfold our possibilities as any other; we are as free to actualize our thought, to publish our reason, materialize our inventions and enjoy our natural unfoldments as any.

Spiritually speaking, we know that we can be crowned with the knowledge that we are unlimited in our ability to unfold what is potential within. We ought to be thankful for what we are, that we have the knowledge potential within us, that we are the image and likeness of God in all that His infinity implies.

We love to recount that grand old record of Genesis which is an expression of a true spiritual consciousness; not born of time, but of eternity, for in the Hebrew language there is really no tense system. So, in truth, there was nothing in the past that is not in the present, and nothing for the future that is not now. We ought to be thankful that we know that eternity is an ever-abiding present, and that now, to-day, are we saved, or is the day of malvation.

When God moves upon the face of the waters, or surface of the deep, or depth of Being, there is light; there is a firmament or heaven; there is dry land, the seas, and all things. And we find in the seventh day, which is the knowledge or light in which all His works are seen completed, man knows himself as the image and likeness of God, and that all things are his as they are the Father's. In this light of perfect intelligence man knows what God knows, and their possessions are one. All things are His, and He can say:

> " I stand in the great forever, I lave in the cosan of truth; I bask in the golden sunshine Of love and endless youth."

Man stands here as an individual having his Being in the Omnipresent God. Seeing God expressed and living in all things, and all things embraced within, encircled, and pervaded by His Omnipresence, is seeing what God sees. When the full truth of man's inheritance (which is Ged) is acknowledged universally, then the heart of all people will throb with thankfulness for a knowledge of their own Being, for the very fact that they exist, and every individual will be aglow with Life, and radiant with health, and their forces will be equalized throughout the entire body with that Divine love which knows its own unity and infinity, and knows no discord.

We should be thankful, not only that we are American citizens, and have all the advantages of our free government and wonderful land, and that we reside in this most beautiful State where, in midwinter, we are enjoying the gardens of God, the flowers that portray His unfailing love and the beauty of His unchanging nature; that we are heirs of God and joint heirs with Christ; that all things being ours includes the truth; that as He is, so

are we in this world; that He said that as I live ye shall live also. This means that the same law that He lived as the Son of God or God manifest, in the fiesh, so do we live as sons and daughters of the most high. By knowing this truth we can abide in Him and let His words abide in us.

We ought to be thankful that we have sought and found the kingdom of God, the good, in the unity of the One All. It is a never-failing law of right.

The law of the Lord is perfect, and the testimony of true unity makes wise the simple. The statutes of this Law, or unity, of the one all, creator and ereation, are right, rejoicing the heart. The commandments of this wonderful Law of st-one-ment of God and man, of Creator and creation (which are made for this world), are pure, enlightening the eyes. The judgments of the oneness of the whole that are rendered upon that unfailing principle of unity, are true, and righteous altogether.

We are careful in science not to want the things that are added before we seek and find the kingdom that contains them. In asking for the things we desire, we love to affirm they are ours; we acknowledge and apply His righteousness, which is the law of unity and at-one-ment.

We are thankful for the spread of the gospel of pure Being that Jesus Christ taught so plainly and demonstrated so perfectly. We are thankful for its spread in the form of Divine Science, a further and elearer presentation of the unity of Being and of its allness. We are thankful for the new members to our church, whose names we thankfully and lovingly enroll. We are thankful for the breadth and limitless nature of this church work, and that its growth is extending throughout the world, that we now have members in all parts of the world. That this morning members are enrolled from Australis, England, Colorado, Kansas City, New York City and California. We are thankful that our children are being taught the truth, and that they sang so beautifully for us this morning.

We are thankful that there is no creed over us, and no limitations for us to subscribe to. That all who unite with us in this blessed work should simply feel the need of united effort—based in the unity of God—for the common good of all, and lovingly subscribe their names in the spirit of wholeness. They should know that their names in the list of membership is a token of their consciousness of unity and of their desire to help in advancing Divine Science. It stands for your individual interest in the ongoing of the work of this center, and their willingness to aid the work in practical ways.

The blessings of true freedom, perfect health, complete happiness and unlimited supply, be the portion of each reader and worker in the cause of Divine Science.

CHILDREN'S DEPARTMENT.

Beth's Christmas.

38 THE CHRISTMAS season dawned amid the usual bustle of church fairs, entertainments and various amateur performances, Nature—ever in harmony, with her great gifts revealing—cast her snow white mantle over Mother earth.

In one of our fashionable department stores was "Baby-land," arrayed in all its sweetness and simplicity, and, aud the cry of the newsboys, could be heard the exclamations of delight from the children gathered before it, each absorbed in their admiration, and seemingly oblivious of the crowd about them. So interested were the pedestrians that they were unmindful of the brougham that stopped before them, or of the occupant that alighted and hastened to the entrance. For a moment she hesitated and glanced at "Baby-land," then quickly turned and entered the store, "Why should I linger there?" soliloquized Beth, "when I have not a child in this whole world to love," and great tears stole into her beautiful eyes. She approached the department that contained the article she had in mind, and, as a sweet girl of eighteen came forward, she abruptly said : " I wish some point lace." A number of boxes of exquisite designs were placed for her inspection. Beth fumbled and priced each piece that was shown her, and disturbed many boxes in examining their contents. "I do not see what I want," she said, and hastened on, leaving the saleslady to rearrange her stock, though ill and fatigued from the season's hard work. Beth drove from store to store; in her impatient mood she sought the article in question, but to no avail, for nothing could please her that day. So she ordered the coachman to drive home, and, leaning back amid her luxuriant robes, she recalled the sweet voices of the happy little ones she had seen at " Baby-land."

Poor Beth ! This world was not large enough for her; nothing was right in her estimation, though born in the very lap of luxury and blessed with perfect health.

Driving leisurely, she observed a little cottage, doll-like in its simplicity and neatness. She caught sight of a sign thereon : "Fine needle-work for sale," so ordered the carriage stopped, and approaching the door, gave the bell a hasty jerk, and impatiently awaited the answer. An elderly lady opened the door, and for a moment Beth felt a pang of sympathy for the poor cripple, as she asked to see her display of needle-work. For some time Beth examined a point lace collar, noting its exquisite design and beautiful

handiwork ; stepping before a small mirror, she held it to her corsage for the effect. As usual, Beth's purchase was for herself. The demands upon her time, in her busy social life, left her unfit to shop for others, and it was much easier to 'phone for a box of flowers for a friend's gift, while her (dear, kind) husband would be pleased with any slight remembrance. So she leisurely examined each piece of needle-work carefully, unmindful of the hopes and longings of the owner, who watched Beth with intent interest.

"Oh, if she would buy but one piece, so I can get Will some shoes, and get the girls some books," thought poor Mrs. Hamilton. Beth meanwhile stood before the mirror in admiration. Presently she laid the collar aside, and reached for her muff. "Oh !" exclaimed the poor mother, in a disappointed tone, "can't you afford to buy it ?" Beth's face flushed with indignation as she resented the request by exclaiming : "Of course I can buy it." "I have not had a sale all week," replied Mrs. Hamilton, " and I do want to make some Christmas purchases." Just then came a merry peal of laughter as three children came frolicking home from school. They rushed to mama, and caressing her, assured her that all examinations had been passed. They had not noticed the presence of a stranger among them, and hastened out doors to play and give vent to their pent up energy. Presently the boy, a lad of seven years, returned, and observing Beth, he approached her with extended arms. She stroked his curly hair as he gazed at her in admiration. He had never seen any one so beautiful before. It had grown dark, and presently the door opened and a young girl entered. Beth observed that she was the saleslady at the department store, and realized the sad situation-that this young daughter was assisting her mother to support the flock of little "I will take this collar," said Beth, in a somewhat gentle tone, and ones. hastily departed, remarking "to be sure and deliver it to-night."

Thoughtless Beth ! It did not occur to her that she could have taken it with her, or said an encouraging word to the crippled mother. But her life had been embittered by the loss of her only babe years before.

The busy days passed rapidly and only a few more remained before Christmas should dawn.

One afternoon Beth entered the home of Mrs. Hamilton and was greeted by the poor cripple, who was overjoyed at her purchases for her children's Christmas. She could not refrain from thanking this kind lady and telling of the shoes and school books she had purchased for them. "Only necessities !" exclaimed thoughtless Beth. "Oh, it is all they have ever known," replied the mother, still too happy to be depressed by Beth's unkind remark, "and, but for you, I could not have done *anything* this year."

Great tears rushed to Beth's eyes as she recalled the happy holidays of her own darling. For her sake, she thought, I will give these children a happy Ohristmas. With trembling hands she fumbled for her card case. "Bring them here on Christmas eve," she exclaimed, handing Mrs. Hamilton her card ; "or, no, I will send for them and you." And she left the little home hurriedly, forgetting the object of her call. She could scarcely wait, so impatient was she to make her purchases. The days passed rapidly as Beth prepared her beautiful gifts. When had Beth planned for the happiness of others before ? And what happiness she found in this new thought for her darling's memory.

The day dawned and Beth grew impatient for the hour to come. The spacious home had never looked more beautiful than in its decorations of holly and evergreen. A large tree stood in the library, laden with gifts, and beautifully illuminated with candles and glittering ornaments, dolls, games, and suits of clothing lay in readiness for the touch of the little hands that awaited them.

The bell rang, and Beth, forgetting her haughty dignity, ran to the door, and with a happy smile and tender kiss imprinted upon each brow, she welcomed them into her heart and home.

So, dear children, you see that if we will hold the thought of love for every one, how the poor (so to speak) will attract the rich, and this little story shows a beautiful example of patient, loving gratitude from one, and the elimination of a selfish disposition, substituted by a generous, loving spirit. The unity of all these attributes, from the one whole desire law of love.

> Divine Love. To MAMA. " He who hath won thy heart Will keep it true and free ; He who hath shown thee what thou art Will show himself to thee. He who hath bid thee live,

And make thy life His own, Life more abundantly will give, And keep it his alone. He liveth always, faileth never, So rest in Him, to-day, forever !"

The Story That Started the Party

By E. ADELINE WILLIAMS.

"There's the queerest little girl visiting over to Amy Snow's!" exclaimed Maurice Willoughby, running into the sitting-room where mamma and Aunt Sadie were sitting.

"Yes," chimed in Louise, who was always close to her brother. "She's afraid to go out doors when the sun doesn't shine."

"There!" added Aunt Sadie, "have they brought that uncomfortable child down here again ?"

"Sh!" said mamma. "Lizette Norris isn't uncomfortable in herself; she only believes what's been told her."

"Lizette says if she goes out in damp weather her asthma comes back," said Louise, "so she can't pluy the same as Maurice and I do," grasping her brother's hand.

The two children swung round and round in a merry whirl, singing:

Ten and twenty partridges Alighted on the ground; Each stood in a circle Until a mate was found.

"Well! Of all blessings," laughed Aunt Sadie, "where'd that verse come from?"

"Out of my brains?" replied Maurice.

They stopped just then, and with hands and arms extended, raised themselves on tiptoe, simulating by their buoyant motion a partridge lifting its wings, ready to rise up and fly in the air.

"There's something back of your verse," said mamma. "There is always something back of every thought, you know, which we express."

"O, yes," said Maurice. "The partridges do really stand about in a circle just as we showed you."

"Only the birds are not on the same plane of thought as you children, so they do not express the same spirit of joy that you give to your play," replied mamma.

"It's all news to me," said Aunt Sadie. "When do the partridges form this circle?"

"Every year," Maurice told her, taking hold of Louise's hand again and going through the measure livelier than before.

"Nonsense !" said Aunt Sadie. Mamma nodded to Maurice, who can explain what he knows as well as he can put it into verse, which is something everyone should cultivate.

"Yes, Aunt Sadie," began he, coming down from a very good flight, both children poising themselves excellently well after springing up, their feet leaving the floor altogether when doing so. "Every year about the 28th of February the partridges flook together. Then they pitch in and clear a place about fifteen feet in diameter. As soon as this is done they form themselves into a circle, with a female bird standing in the middle. Pretty soon she chooses a mate and the two fly away together."

"Set out on their wedding journey," added mamma.

"That's a likely story," laughed Aunt Sadie.

"It's a true one, though," said mamma. "Just as true as it is that you and Albert went to the Hawaiian Islands on your wedding journey," which was a trip the children never tired of hearing about—Aunt Sadie and her husband having only just returned home.

"Isn't that beautiful?" exclaimed Aunt Sadie, finding out that it was a reality after all. "How long do the partridges keep this up and where do the birds come from?"

"A bird keeps coming into the middle of the sirele until every one has a mate," Maurice told her.

"And if they take fright?" prompted mamma.

"O, yes," said Maurice, "if anything scares them while this ceremony is going on they all rise into the air "--and he and Louiss showed her what they thought to be the birds' methods of escaping harm-" until the danger is passed. Then they all alight on the ground again and stay there until they are paired off."

"Sometimes it takes them all day to go through with their yearly performance," said mamma. "They come from all about the surrounding country where partridges live," added she, taking up the story where Maurice had left off. He and Louise were so eager to perfect the exercise which they had gotten up on the partridge's mating season, she wanted them to finish it while the picture staid in their thought.

"Where did they get their idea ?" Aunt Sadie.

"Through their instinct," replied mamma.

"But there is something back of that," persisted she.

"Certainly," agreed mamma. "If there was not something back of their instinct the partridges would not every year carry out the idea they express. Just as it was with Maurice's verse. What the partridges do gave him an idea or made a picture in his mind, which he showed us by his rhyming of words."

"It's a pretty picture and no mistake. It's drove the picture of Lizette and her asthma out of my thought. Why doesn't somebody try and put some pretty pictures in her mind and let her get rid of this uncomfortable one she carries about?"

"We will," said mamma. "Children," she called, "come here a moment. How would you like to have a party every now and then and ask Lizette and Amy and others?"

"Jolly!" cried both in chorus. " May we have one right away?"

"Yes," said mamma, "as soon as we can get ready."

"Of course there must be a source from which ideas or pictures—which I like best; it explains things so well. Come."

"Ah," said mamma, delighted with what Aunt Sadie said, "that is just what we are going to get at. You must come to every one of the children's parties. And Aunt Sadie said that was just what she wanted to do.

Love took up the Harp of Life,

And smote on all the chords with might;

Smote the chord of self, that trembling

Passed in music out of sight.

-Tennyson.

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Topeka. Kan.

I am busy reading your new book. It is a dream. Just what the world needs. I enjoy it so much I will write a review on the book when I get home. It is worthy of the praise of the greatest living poet. I have very nice company on board. We eat, read, write, study, review books, etc. It is just lovely.

Pacific Ocean, December 6, 1908.

What a wonderful book it is. I appreciate it much ; will send thee another dollar, as the book is so much larger and cost more than thee at first thought. I would not take ten dollars for mine, if I could not get another for it. O. M. LAMBERT.

I want to thank you for your new book, "Science and Healing." I am enjoying it so much, and am glad to have the old one and the new, as I now have to lend. o. A. o.

The whole book is written upon a high plane, and should be helpful to every reader. It is a pleasure to read such a lucid statement of the science of Being.

I was very pleased to see this new edition of a book that has proved itself helpful and healing. The make up of the book is admirable; it is a finely printed book. It seems pleasant to have the features of Mrs. Oramer as an introduction, because those who have not seen her in the flesh will be so glad to look upon this reflection of her soul of beauty. I am sure they will be friends with her at once, and wish to know what was the way in which she walked to attain health and happiness. And here is the book that declares it all.

The world to-day desires the truth, the reality of being, and it asks for teachers who know the truth and are made free by it. They must not guess, but prove by life the doctrine is divine.

It is refreshing to read Mrs. Cramer's experiences, and then to find she is of this stamp. She has been in the valley of shadows; she now is on the the mountain peaks of reality, where all the world of God is one world, and

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B. J. FIELD.

its vastness and glory are visible to love. She takes us into her confidence and upholds her spirit and purpose, her faith and philosophy, in a quist, sweet, interesting and instructive manner. She takes hold of the mind in a persuasive manner, showing as by the clear light of day the reality of the Divine in its wholeness. It is science, not sentiment. The Unity, the Spirit of harmonic love, is the great truth that carries joy and healing and life.

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Of the Same Spirit.

Under "Appreciative Words of Our New Book-Divine Science and Healing," in December issue of HARMONY, you read that five friends who reside in Rockford, Ill., who had bought and received the new book, sent the author five dollars extra as a token of their appreciation of her long labor of love, etc.

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The coincidence goes to show that appreciation of Truth is one.

The author appreciates this loving demonstration of practical recognition of the value of the book, and extends heartfelt thanks to the donors in return. Also does she extend loving thanks to the many friends who have

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You do not know how much good your little book, HARMONY, has done me. It needs no praise; it speaks its own praise wherever it goes.

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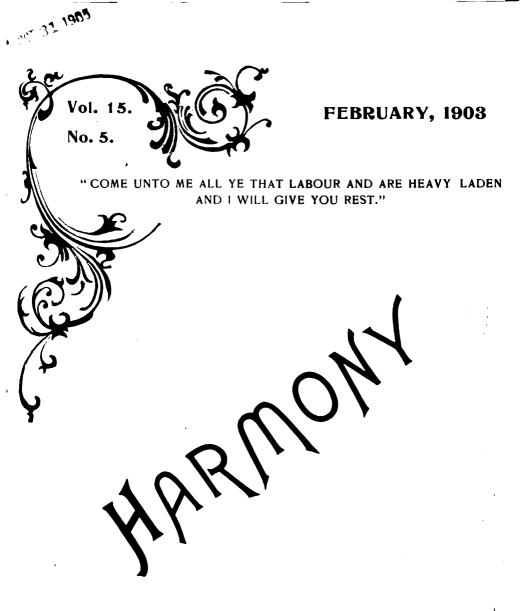
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IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 15.

FEBRUARY, 1903.

No. 5.

Christ and Christmas.

THE PURPOSE of the Christmas festival is not merely to celebrate a single day, but a fact; not merely a simple fact, but a universal one: This fact is God incarnate,—as expressed in form,—the new born babe,—and man, male and female.

"December 25th, however, doubtless marks the birthday of Jesus Christ. The great Chrysostom of Constantinople says that the Western Church kept this day from the beginning. In the East certain churches celebrated January 6th, but in the fourth century they accepted the date of the Westerns for the Nativity.

Liturgical writers tell us that the Nativity may be celebrated on any day of the week, the day itself having no mystical significance like the day of the Resurrection; though Christ was born at the period of the month when the light of the sun was increasing, while John the Baptist came into the world at the period when light is on the wane, the two births explaining the words of the Baptist, who said: 'He must increase, but I must decrease.'"

Science proves—spiritually speaking—that John the Baptist had reference to the difference between Being and becoming: that Being ever increases or brings forth an unfoldment after its kind; while becoming, which is postponement, decreases with every effort made by Being. With every true unfoldment, or expression of Being, there is a decrease of the supposed self, who believes he is becoming. Being is preferred before me,—becoming—because it is before me. As the unity and eternity of the one all expresses its infinity, John, the becoming, who says I am not the Christ, or Son of God, now decreases.

Christmas is something more than a single day of lofty cheer.

Christmas to-day is perhaps the most popular festival observed in America. It was not always so. Christmas won its place by degrees, and, so to speak, on its merits. In New York it has well nigh extinguished the Dutch observance of New Year's.

Many of those acquainted with the early Colonial times may think of Christmas as it began in the midst of obliquity and reproach. The first

Christmas celebration in the Western world was one of jey. It was that of the Icelanders, who had colonized Greenland, and who in 1006 kept the Yuletide feast, which probably was never omitted in the three or four centuries that followed, during which time many churches were built and all the Christian festivals celebrated.

In 1622 the first attempt was made to keep Christmas at Plymouth. A part of the Pilgrims favored the observance of the day, but the governor promptly suppressed the games. The first formal celebration at Boston excited alarm; and in 1659 the recognition of the day was prohibited by law.

As God has made of one blood all the people of the earth, Christmas makes its appeal to all. It is now kept with song and feast, and it were easy to quote ballad and carol to express the spirit of Christmastide, with its profoundly humanizing influence."

Christmas is pre-eminently a time of joy; it is the one festival in which all people are a unit in interest. All love to take part in celebrating the truth that God is expressed in form—in every babe,—the truth that is glad tidings of great joy to all people.

We have been too willing to believe that prophecy meant that what was prophesied would come to pass in the future, but was not in existence in the present. True prophecy means that what already is to the creator, or is potential in Being, will come to our mental recognition and conception. Nothing can be expressed that is not; nothing can take place or be made apparent that is not now.

"The Lord himself shall give a sign: Behold a virgin shall conceive and bear a son, and shall call his name Immanuel. And the government shall be upon his shoulders. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will peform this. Isa. vii: 14. ix: 6, 7.

Where there is a full recognition and acknowledgement of Truth there is no need of prophecy. Prophecy serves to keep hope alive untill the fulfilment dawns and actualizes in our lives. With the fulfilment—consciousness of Truth—one can say I am the fulfilment of the Law and the Prophets. Fulfilment serves us unto the full demonstration of Divine Being,—all the things that Jesus did.

The Annunciation, made by the Angel Gabriel, was the first true announcement made about birth, that we have record of in the scriptures. Gabriel means man of God. So Angel Gabriel means man knowing his natural divinity, man as he is to God, man God expressed. This man of God contradicts,

for the first time, the world's false belief of conception and birth, that it takes place in sin and iniquity. He declared, "Thou shalt conceive, etc." and bring forth a son. He shall be great, the Son of the Highest." So God's true idea of birth was made known by the man of God, and to whom was it made known? To the daughter of God. Man, male and female (God's image and likeness), understood the wonderful truth of Being and existence, as One God expressed. Thus was the Truth of birth announced by the male to the female. What a beautiful conception to enjoy while nourishing the child through the gestative period.

"The power of the Highest shall overshadow thee, therefore, also that holy thing that shall be born of thee shall be called the Son of God."

When this truth was announced to Mary she said: "Be it unto me according to thy word." That is, let me conceive in my womb and bring forth a Son of the Most High. Let me be overshadowed (or know the Omnipresence of God so fully that I will not believe in any other presence), so that the holy child born of me shall be called the Son of God." "Blessed am I among women." Spiritually speaking, all women are blessed in the self same way, with the same truth. Overshadowed with the same presence. The annunciation was made by the man of God, to the holy woman of God, that the false view of conception and birth might pass away forever, and that God might be known as expressed in form. This wonderful truth had been prophesied of all down the ages, that some time, some way, somewhere God would be in our midst in the form of man. But when it was announced that "this day a child is born that is Christ the Lord," many, who believed in the prophecy, preferred to continue in their hope and postponement. They were not willing to believe that God was expressed in the new born babe. They were like the colored preacher, who while praying for God to come down in their midst in the form of man, said: "Do not come this time, dear Lord, as a babe, for thou knowest we already have too many babes."

This glorious truth is beautiful to contemplate, because it is universal. Every child is conceived as Jesus was, and is nourished as was he, and born the same. They are all children of God, God expressed in babyhood, and in childhood. They are about their father's business in their wise remarks and questions. They are no more the sons and daughters of God as grown up men and women than when first conceived and born. The people who in this enlighted age claim that we cannot do the things that Jesus did—heal the sick, etc., because we are conceived and born different from Jesus, show great ignorance of the scriptures, and that they do not understand spiritual things

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spiritually. We would ask, were the disciples conceived and born as was Jesus, and was that the source of their power to heal the sick and raise the dead ? If they were, then were we not also?

Did not Jesus mean that we should believe there is One who is our Father, even God, and as children that God, the all good, is our inheritance? It should be clear to every Bible student that because of God's omnipresence and infinitude, that of a Truth we are all born as Jesus was. Conception is one, it is holy. There is one universal, holy, immaculate conception that embraces all. There are not two powers, two self existing substances, two Infinite Minds or Holy Spirits. Jesus of Nazareth, knowing unity of God, the Good, of conception, birth, and of all there is, said: "Whosoever believeth shall do the things that I do," etc. Did He make a mistake in teaching this and similar things, and is this the reason why so many Christians believe they cannot heal the sick? Or is it because they do not believe of themselves what he believed of himself, hence do not follow in his footsteps or where he leads? The time has passed for people to decry their conception and birth, and reject their God, the only Presence and Power, and refuse to identify that most holy event with the all and only God. We who believe in our Divinity of spirit, soul and body, and have abandoned all suppositional beliefs for Truth, can and do heal, and whosoever believes in the Divine Science statement of Being and Law of expression, can and will heal, and will live a life of dominion and illumination.

The universality of Incarnation, which Divine Science knows as Expression, is taught clearly in the first chapter of St. John. The word was with God and was God, before it was expressed, and nothing was expressed without it. It made the world and all things therein. It was the true light that lighteth every man that comes into the world. It became flesh. The flesh was not made of flesh, nor of the will of the flesh, nor of man, but of God. "Of its fulness have all we received, and grace for grace." Have you received it to yourself, have you received your God, or Good; your Christ; do you believe that of his fulness have all we received, and nature for nature or Being for Being? Now remember this is the Truth that came by Jesus Christ. Do you follow Him ?

Then Paul teaches the universality of birth, of Jesus the Christ, and would have us to put on Christ. Paul says: "All are made of one blood (life) that dwell on all the face of the planet." That Jesus is the first born of every creature. Remember the first born is the only begotten of God of every creature. All that is begotten of God as man, male and female, is Jesus, Emmanuel.

Let me ask then who are they who are cruaifying the body at the present day, but they who cut it off from true Being, and deny its relationship to the only Oreator? Also, those who postpone by their beliefs in becoming "by and by," or "over there," some time, some how, somewhere? The body is crucified in beliefs of separation from God from conception until death. Then how shall we follow in the Truth of the fact that I am the resurrection, that I am truly that which is raised including the body? Dear reader, whoever you are or wherever you are, know that all Truth ever uttered refers to your God or Good, and your Being and existence. Whatever is, is Truth; you are at one, therefore, with all that is. With the Infinitude of the Self Existing All, and it expressed in all creation. This is your ascension, your illumination, your freedom, your infinity and Divinity. Your destiny is your Godhood, so do what you see the Father or One All doing.

Be thankful that your body came into the world as it did, that it came as did the body of Jesus, and at the right time and in the right way, and that you are all right here and now.

"Thereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God," etc.

Paul summed up our relationship to Christ and to God in the following verses:

"And without controversy great is the mystery of Godliness, God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Divine Science is the fulfilling of all this Truth. It is the individual Truth of all time universalized. It is the Divine view of the Truth of all Being. Amen.

QUESTIONS AND ANSWERS.

Q. If we co-operate with God to have food out of the wheat he furnishes, why should not we co-operate with Him in the use of herbs for the health of the body?

A. There is quite a different idea brought out in the "partaking of food," from what there is in "partaking of herbs" as remedies, or at least there should be a different idea.

When we partake of food we know that we can appropriate it, in the constant building of the body, which, when truthfully understood, keeps us constant in the knowledge of being the builder, which is an attitude of dominion, and we know we are not subject to the food, but are that Being which uses and appropriates it. When one takes the attitude that herbs are remedies, they place their Being subject to the herbs of the field. Our dominion should never be surrendered to anything that is taken into the mouth. This is the right idea for each one to bring out in his own life. Our existence is at one with the food that we partake of ; and for this reason we can partake, assimilate, and properly appropriate it. We are the user of what is taken in at the mouth, and not its subject.

WHAT LOVE IS.

THE MOST wondrous, potent, ethereal essence of nature is Love. Its soft and soothing electrical energy is all-satisfying, because life-giving. Love's pure, invisible substance, its most holy magical influence, is radiated from the universal soul of God, and from the Divine souls of all beings and things. If we know and understand the light and life of the love of God, we may not be deceived by the false so-called Love elements of selfishness.

If we aspire to abide in perfect and unceasing happiness, it should be our first duty to attain an understanding of the beauteous, all-satisfying Love of God.

Love is the ideal thought-essence that is the source and cause of all life, and peace. Where there is the least inactivity of Love's perfect power, then fear arises, that element which produces disease and discord, for instance, as the human form becomes wasted from the lack of proper nutriment. Love hides itself, when fear enters the consciousness—that is, when an individual does not allow pure Love to perfectly manifest itself within his soul.

We should implore the Divine soul within our consciousness to unceasingly reveal to us its glorious and marvelous Love and Wisdom, especially when the body is in repose; besides it is well to silence the outer mind, the intellect, as much as possible at all times, then Truth, the life of the peace of the Love of God, will ever fill and thrill our souls to their utmost capacity to receive.

Before going to sleep, if we concentrated our thoughts upon the ideal idea "Peace," then we would encircle ourselves with the magical power of Divine Love. Whenever we are awake, if we will unceasingly entertain within our consciousness the Sweet Essence of Peace, we will be able to banish all fear when it presents itself at the door of our mentality, because it will be silenced, transmuted, by the Sweet Peace of God's Loving Presence.

Divine Peace is the light of most holy consciousness, that ever shineth upon us, and our souls are satisfied only by its Holy Love, that which endureth forever.

Dear reader, are you able to concentrate your thought upon the Sweet Essence of Peace and feel your being thrill with its Powerful Love? If you are not enabled this to do, you have not yet tasted of the Sweetest Essence of Life, the blessings of your Divine inheritance.

If we allow our consciousness to rest in the Sweet Essence of the Loving Peacefulness of God, then we need take no thought, for God knoweth all we have need of, and He hears and answers before we call, and supplies all our wants.

God's infinite blessings seem to be in bondage to those who entertain false beliefs and delusive habits, and not until they FREE themselves of imperfect ideas and illusive conditions will they fully realize that God is the Only Sonrce of all blessings.

The Almighty Creator is the Limitless Fountain of Perfect and Changeless Love, hence its potency is eternally the same. There is, therefore, no power but Unceasing Love. The purity of Endless Love is perceived only when we, by the sweet thought of peace, place ourselves *en rappert* with the most Holy Spirit essence of the Divine consciousness of God.

Only when we silence the outer elements of the mind, all material thoughts, desires and deeds of mankind, are we enabled to commune with Divine consciousness and realize the Loving Presence of God. Then, and only then, may we know and understand the sweet potency of the Love of God. It is true, Deity's Divine Resence unceasingly encircles us, but we are unable to perceive its most loving peacefulness, unless we still all that does not belong to Love's Perfect Expression.

We adore and worship thee, O God, because we are eternally encircled by the Divine Radiance of the Infinite Love, and as it permeates our presence we reflect its holy effulgence.

The inexpressible Love of the Supreme Creator must be understood, to knew its Divine electrical power, for the silent sweetness of the magical energy of Perfect Love may not be expressed in words, no more than the airy essence may be, that we inbreathe. Only within the silence of the Divine soul's consciousness, is its all-powerful etheres! substance made manifest to an individual.

The infinite ruler radiates his Holy Love unto all beings and things, for the goul of everything is sustained by the Love, the Life, and infinite intelligence of the spirit essence of the Divine consciousness of God. The more, therefore, of the life of Divine wisdom an individual is able to express, the more of the Magical Love of God he has active within his soul.

"Peace be unto you," Jesus, the Master, said. "My peace I leave with you," he also said, meaning that he desired all souls to know and have the absolute peacefulness of the Love of God. Divine Peace eternally permeates a soul with the Holy Love of the supreme consciousness of the universal soul. The more we place ourselves *en rapport* with its peaceful presence, the more we know and enjoy the sweetness of the holiness of God's love.

The limitless Love of the infinite is omnipresent—that is, it is everywhere manifest as the life of All in the All.

Whenever we fix our love upon that which fadeth not, then we love only the Divine Soul of all beings and things. If all men would do this, there would be no more sorrow, pain, disease, sin nor death in the world. The instruments of the souls of all beings and things are subject to change, for they are not yet made perfect, consequently we should not allow ourselves to worship them.

The Love of God is changeless because of its perfection, hence it is from everlasting to everlasting; its essence is the life of the soul, and the only ethereal influence we should love and know.

An individual who is unable to manifest Real Love may not know the Perfect Love of God, but he who knows Divine Love expresses its most holy potency, and reflects its magical effulgence. Pure love knows no limit to its expression. It is, therefore, free from the bondage of the delusions of selfishness.

Every soul craves Love, because its invisible influence is the magical essence, the life that sustains All in the All. Whenever we place ourselves through the perfect thought of peace in communion with the peaceful stillness of omnipotent power, then we are infolded in the immeasurable Love of God, and its Almighty peacefulness frees us of all fear—that element which is the cause of disease, sin and tears. Love's power fills and thrills to completion every soul, for its supreme energy satiates all desires and aspirations, consequently the potency of its invisible, airy essence is all powerful.

Selfishness manifests an element, which it claims to be Love, but as its influence is accompanied more or less by fear, it is not and cannot be Love. Love knows no fear; Love has no chains; Love is fearless and free; Love imparts the essence of Peace, perfect Joy and unceasing Happiness, because of its absolute freedom. As we command all imperfect influence to "be still," then we realize the peaceful presence of Perfect Love. No influence is entitled to be called Love, but the peace of God, the sweetest and most potent influence in the world.

Selfishness puts a person in bondage because it demands imperfect deeds in return for its elements, hence it does not satisfy the hungry and thirsty soul. Real Love makes no demand. It silently says : "Be still, and know that I am God." Be still and know that my pure essence fills and thrills thy soul.

Love is God, for its omniscience, omnipotence and omnipresence expresses all potency and power. Whenever we think "Peace, be still," and silently say "Peace be unto you," then we come *en rapport* with the universal Love and God, and know the ecstacy of being infolded within the spirit essence of the Supreme One.

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The more time we devote to resting in the silent presence of the Love of God, the more we will partake of the Divine essence and power of God, and the higher we will ascend in our spiritual unfoldment, until we are ready to depart to a more potent sphere, one having active more of the Love of God.

We repeat, Love is a magical influence, a soft, soothing electrical energy, that radiates from God and from the Divine souls of all beings and things, and we may not be deceived by the false elements that selfishness would have us believe to be love, if we understand and know the Love of God. Consequently if we desire to be FREE from the influences of disappointment, sorrow, pain, disease, sin, and death, we must learn to know the Love of God, and it is a very simple thing to attain, for the ideal idea is all concentrated in the one thought, the one idea, the one essence of peace. The Divine idea of peace, therefore, enables us to regain a perfect comprehension of ideal love.

This truth is all powerful, because the false beliefs of men have perverted and blinded most men to the Light of Love. Peace, whose essence is Love, dissipates the scales from the eyes of the blind and their restored sight enables them to perceive real Love. Peace, therefore, is the sweetest idea and essence in the mighty universe of God.

Jesus, the Master, did not say, My Love I leave with you, but he said, "My peace I give unto you, My peace I leave with you," and whenever He enters the midst of His followers He silently says," Peace be unto you." We know, therefore, that He always silently expressed, "Peace, be still," to all false and discordant conditions. Peace is the magic word that unlocks the potent power that enabled the Lord to heal instantaneously.

We adore and worship Thee, O God, because we have the image of the everlasting peacefulness within our Divine souls, and we are satisfied with our soul's likeness unto Thee, O Blessed One of most Holy Peace, Life, Light, and Love.

December 4th, 1902.

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I. A. M.

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EXPRESSION.

The rose-bush shows its bloom to all; The skylark sings to all its lay; So let thy love on all things fall, So love's high law in bliss obey!

WILLIAM DRUNTON.

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HARMONÝ.

Guidance for the Day.

Let me begin with light, With thoughts of lofty cheer, With feelings pure and bright As sunny stmosphere !

The soul was born for good, Let me the good enjoy, Or be it friends or food, Or what will hands employ f

Let me the path pursue Of pleasantness and peace, As if my spirit knew Such blessing must increase.

Then let me fall to rest, Assured of God's great care, Persuaded life is blest,

Or be it here or there !

WILLIAM BRUNTON.

INTERNATIONAL BIBLE LESSONS.

PAUL AT ATERNS.

February 1, 1903. Acts xvii : 22-34.

GOLDEN TEXT :- "He preached unto them Jesus, and the Resurrection.-Acts xvii : 18.

When? Shortly after the time of Lesson III. Where? At Athens, a province of Greece.

HELP IN STUDY.

Do we not all pass through the experience of this lesson? Have we not often realized that we have a faculty in the mind that is like unto Paul, that stands in the midst of a high place within the consciousness, and addresses the surrounding faculties, saying : "I perceive that ye are very religious." (B. V.,) and that you worship many idols, and that you also have an altar dedicated To THE UNKNOWN GOD? And are we not daily learning to understand and realize more and more that there is but One God and Father of all dwelling within our minds and bodies, "The Temples not made with hands?" That this Only One is our very life and breath, and that all things are made by It: That this One Power hath made of one *life* all nations of men. That we should all seek the full realization of the omnipresence of the Lord within us, "feel R" (R. V.) and find It, for It is within every one of us. For in It

we live and move and have our being; for we are Its offspring. Therefore we ought not to be divided in our minds and worship erropeous ideas, for this is ignorance which our Good "overlooks" (R. V.) in us, until we come into a higher consciousness of the knowledge of our sonship with God and our brotherhood with all men, which is the only righteous judgment; that which brings resurrection from a state that is dead to, or unconscious of, the *spiritual* existence of ourselves and of our fellow men. This is the real "preaching of Jesus and the resurrection"—the real expression of the one divine nature and its eternal manifestation of life in spirit and in Truth in all men.

REVIEWING BY QUESTIONS.

What is the title of this lesson ? What does Paul say about all men being brothers ? What words does Paul quote from one of the Greek poets ? What is meant by being God's offspring ? Who is Jesus ? And what is the resurrection of to-day, in this age ?

CATEOHISM.

Q. What are the decrees of God?

A. The decrees of God are His Law expressed, either unconsciously or consciously, in all the orders of creation, from the tiniest atom to the highest manifestation in man.

THE CHURCH AT CORINTH FOUNDED.

February 8. Acts xviii : 1-11.

GOLDEN TEXT :-- "Other foundation can no man lay than that is laid, which is Jesús Christ."-I Cor. iii : 11.

When? Probably some time during A. D. 52-54. Where? At Corinth, the seat of commerce in the south of Greece.

HELP IN STUDY.

Continuing the work and influence of our Paul faculty of mind from the, last lesson, apart from past history and geographical location, we are moved upon to labor as co-workers with our fellow men during the week, in the physical order of things, and to " reason in the synagogue every Sabbath," right in the center of our own consciousness, at a time of rest and peace. persuading our various faculties of the central fact of our sonship with the Father, that we are truly the anointed of God. This stirs up contention and doubt among some of our mental conditions, represented by the Jews and Greeks. But our Paul is true to the unity of our spiritual selves with that of the All Father, and some of the chief rulers in our minds are thoroughly convinced of the truth and are baptised of the Spirit, and our Paul becomes fearless and speaks forth the truth of Being boldly, as the vision of the Law of the Lord is before him; and there are many faculties to be enlightened and redeemed out of the darkness of ignorance, and it requires much patience, time and instruction to thoroughly found the Churck in the department of our minds, corresponding to the City of Corinth in Greece, Greece typifying the center of Intellectual activity.

REVIEWING BY QUESTIONS.

What does Paul do on the Sabbath? Who in Corinth listen and believe in his teaching? What direction does the Lord give him? What promise is made to him? What is always the subject of Paul's sermons? What is the Golden Text of this Lesson?

CATHCHISM.

Q. How doth God execute his decrees?

A. God executeth his decrees by his omnipotent, omniscient and omnipresent power expressed in creation.

CHRISTIAN SELF-CONTROL.

February 15. 1 Cor. viii : 4-13.

GOLDEN TEXT:-"Let us therefore follow after the things which make for peace."-Rom. xiv: 19.

When? Probably A. D. 57.

Where? The First Epistle to the Corinthians was written by Paul from Ephesus.

HELP IN STUDY.

In the first part of this chapter we read that "knowledge puffeth up. but charity (love) edifieth." "And if any man think that he knoweth any-thing, he knoweth nothing yet as he ought to know." "But if any man LOVE GOD the same is known of him." Let us therefore follow after the love of God, the All Good, and we shall have the peace promised in the Golden Text, the peace that comes from the love and knowledge of good. And we rejoice "that an idol is nothing and that there is none other God but one." One Holy Father in whom we live, and whose son we are. Some have not this knowledge as yet, but believe in duality instead of unity; in dualiverse and multiverse, instead of universe. Now as we love and believe in own ALL Good, and see the Son of Good in each fellow creature, we shall have knowledge of what to do and what not to do; what to partake of and what to let alone, that the good of our neighbor as well as our own shall be established in our minds and demonstrated in our actions and the result of those actions. Accordingly there is only one self-control, and only one self to control or to be controlled by. Were there another self but the real self it would be an idol self, and "we know that an idol is norming in the world, and that there is none other God (and self or son of God) but One.

REVIEWING BY QUESTIONS.

What is the title of this lesson? What does Paul say about idols? What do we know about God? What is the Golden Text?

CATECHISM.

Q. What is the work of creation?

A. It is the *copression* of the creator in His eternal creative activity. One God, one creative action, one creation, one eternity, one all in all. One !

CHRISTIAN LOVE.

February 22. I Cor. xiii.

GOLDEN TEXT: "Now abideth faith, hope, charity, . . . but the greatest of these is charity."—I Cor. xiii: 13.

When and where? Same as last lesson.

HELP IN STUDY.

Our lessen to-day is on LOVE, the fruit of the spirit mentioned first in order, of all the spirit's fruit.—Gal. v : 22.

In 1st Peter i: 22, we find : "See that ye love one another with a pure heart fervently." And in our third reference in this lesson we read in I John iii : 14, "we know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death," abideth in a state so negative it must change its expression. Next we are referred in the margin to the fourth chapter of the same epistle, verses 7 and 8, "Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God: He that loveth net, knoweth not God; for God is love." And in Epheeians iii : 17-19, "That ye being rooted and grounded * * * * to know the love of Christ which passeth in *love* may be able knowledge." Next comes that of Matthew in the twenty-third chapter, 36-40, where Jesus is asked, "Which is the great commandment of the law?" and he answers : " Love to God and love to man," and closes with, " On these two commandments hang all the law and the prophets." Is it any wonder that Paul in this glorious thirteenth chapter of Corinthians, which is our lesson to-day, waxes eloquent concerning LOVE, which has been pronounced " The greatest thing in the world !" And, we might add, in heaven, also. For there is no heaven, harmony, for us in all the universe without the LOVE of the good ; the good that is everywhere and in everybody.

Many have come to feel that all our perplexities of mind and body and circumstances arise from a lack of love and its fervent, sincere expression toward the universal good found in all life. Love alone will solve all the problems before us—individually, socially, governmentally. Love and FAITH and HOPE and WORK will remove all our mountain, make the crooked, unjust, things straight, and the rough and hard things smooth, and bring into manifestation the birthright of the sons of men and sons of God.

REVIEWING BY QUESTIONS.

What does the word charity mean in this lesson? What does it say that love does? What does it say it does not? What is meant by thinketh no evil? What does a leving heart rejoice in? What is the Golden Text?

CATECHISM.

Q. How did God create man?

A. God created man-male and female-in his own image and likeness in knowledge, power and presence, with dominion over all things, and pronounced it all good and very good, with Love as the fulfilling of all.

M. W. BOWEN.

HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all of the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from February 1st to March 1st : "I am Life ever more."

Daily Thought.

First Day: The "Grace and Truth that come by Jesus Christ" are mine.

Second Day: "Of its fulness have all we received and grace for grace." Third Day: I am the Truth and Life that Jesus Ohrist said I am.

Fourth Day: I am therefore the one true light that lighteth every man. Fifth Day: I am letting my light shine according to its brilliancy.

Sixth Day : I am the exact image and likeness of God, now.

Seventh Day: I am Truth which knows no error: Lafe that knows no death : Love that knows no fear.

Realization.

There is no deceiver, deception, and none to be deceived in Truth.

No Devil, Hell, mortal mind, malicious power, lower self, animal nature, mortality or impurity.

What truly is is one Infinite, Intelligent Being or Mind. It is knowledge. In knowing self it knows all there is to know. It is Good, Heaven, Divine Mind, Holy Power, self-existing, never losses its identity, and is always pure and perfect.

To be what is, or not to be, which? Am I, or am I not, am I? I am what I am, as God is what He is : this new song that is in my heart.

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GOLDEN WEDDING.

Extracts from Sermon delivered by M. E. CRAMER, Sunday, January 11, 1903.

"HERE is one body, and one spirit, even as ye are called in one hope of your calling."-Eph. iv : 4.

"Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one flesh."—Gen. ii : 24.

Golden means made of gold; like gold. Wedding means nuptial coremony; marriage.

Gold has always been considered the most precious of valuable metals. Gold coin has been considered the most valuable, and in nearly all civilized countries it is now the standard of value.

For jewelry and all ornamentation it has always been the most highly prized of the metals. This is so because it never changes in appearance; it is not affected by the atmosphere, does not tarnish, and is the most malleable of any metal.

Spiritually speaking, gold stands for wisdom. Wisdom is the golden attribute of Being. It is the standard of the value of knowledge and truth.

One may have knowledge of truth, but without the element of wisdom manifest in the use of that knowledge one would act unwisely or without divine discrimination. The use of wisdom makes the proper use of the knowledge of truth. It causes one to perceive the right application of principle, and to make use of it in the right time, place and way.

It is the capacity to make the true use of all the attributes of Being. So it was intended by the creator that we use the innate wisdom of Being as the standard of value of all the possibilities inherent therein, and thus wisely govern our conduct toward each other. It was not intended that we should become wise by means of good and evil, through identifying ourselves with opposites, or by believing we have two natures the reverse of each other. So, the wisdom innate in Being is golden. Its origin is the self-existing one; its expression is therefore the outshowing of this One.

"Better to get wisdom than gold."-Prov. xvi : 6.

The wisdom of the Lord is in his words.

The wisdom from above (pure Being) is pure.

Wisdom speaks wisdom to the perfect. - Ref. I Cor. ii: 6.

Wedding means that two are united closely and strongly. They are one in interest, effort and success.

Each is as much interested in the welfare, success and happiness of the other as in their own. Wedding stands for unity, in the language of Genesis, "Bone of my bone and flesh of my flesh." This is the language of the secondary subject used in the allegory concerning marriage.

The primary and spiritual subject means Being of my Being and existence of my existence.

Wedding portrays the truth that what God has joined together cannot be put asunder; cannot cease to be actualized.

Golden Wedding, literally speaking, means that two have lived together in wedded life fifty years. In Genesis five means law, cipher on the right of the five suggests the eternity of law, so there is a spiritual side to the fifty years of wedded life. The eternal law of unity has been and is actualized in their union. They have carried out the unity of Being and existence in interest and happiness for fifty years, and have brought forth after their kind, which is just what the creator does; hence, they have done the Father's work.

The spiritual side of a golden wedding is the God-consciousness of things, of unity of Being, of love, marriage, and all the relations of family, home, society and friends. It symbolizes that their fifty years have been crowned with the wisdom of unity, and this is true, spiritually, even before they recognize it.

It reveals the eternity of their oneness with God and in Him.

A golden wedding ought to consciously mean, to every one who celebrates it, just what it is in reality and truth, and that all things are accomplished by and to accord perfectly with the unfailing law of unity—the golden truth that two are as one, both made of one substance.

"He who is married to the Lord is one spirit."

Marriage has always been believed to have been of divine origin; there is a good foundation for this belief.

See our new book, "Divine Science and Healing," chapters on marriage.

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The knowledge of its origin gives it significance, influence and character.

When we know there is but One All—one self-existing thing in the universe, that opposites cannot be found anywhere, and that man, male and female, are this one expressed—we have left father and mother—the belief that there is power over and above us, and we cleave to each other, and live in the consciousness that there is one spirit and one body, and of the unity of the two. We know that this unity makes it possible to keep the covenant and fulfil the injunction, "increase and multiply." So we are members of the body of Christ—of his flesh and of his bones.

It is clear from the above that male and female are side by side in the Lord-Truth.

The Law of Expression reveals that man_does not own woman, nor woman man. So in the resurrection marriage or unity is not abolished, but they are consciously as the angels, as the angel Gabriel, and Mary, who understood the unity of God, and of conception and birth.

There is no limitation to one who views things aright, in complying with the laws of the land, in the marriage ceremony, wedding ring, or anything pertaining to the ordinary custom.

The equality, self-existence, and independence of the two must ever be at one with their love, which is the basis of their companionship and united interests.

The freedom of unity cannot be ignoble in any of its purposes, and the greatest and truest appeal that I have read for the purity of the marriage and social relationship between men and women is to be found in the new book, "The Lover's World," by Dr. Alice B. Stockham. None but a pure, holy, frank and just woman could make such a divine appeal for the goodness of what has been so largely held in shame and disgrace. The author says in the chapter on Love Fulfilment: "How can love be fulfilled except in parenthood? What means the lovers' love except to express the cosmic force that ever seeks to perpetuate life? And so comes this holy experience to man and woman; it is, as it were, a breath from the infinite, and with it comes the awakening of the growth of soul. As air in motion stirs and sweeps through all created forms, so this new love stirs and sifts the impulses of Life."

The above sermon was suggested to my mentality from having attended the golden wedding of Mr. and Mrs. D. P. Diggs, at Woodland, California, January 5th.

The celebration was in the nature of an informal reception, the guests being entertained between the hours of 2 and 4 and 8 and 10 P. M. During

which time the greater part of the four hundred who were invited called te extend their congratulations. Notably among the guests were those old pioneers of the community who have known Mr. and Mrs. Diggs since the golden days of '49. The decorations consisted of smilax and branches heavily laden with golden oranges. This fruit was most appropriate to the golden experiences in the lives of this happy couple.

Many beautiful golden gifts were received from their old friends, testifying to the esteem in which they were held, making an exquisite display.

The spiritual and mental atmosphere of the occasion was beautiful to me. as I saw the inner and true side of all that took place. I particularly enjoyed examining the beautiful gifts and realizing what they stood for. The golden clocks with white faces stood for the unbroken time of the eternal now. The numerous collection of sugar shells stood for the sweetness of their united Life.

A golden chain represented the band of loving companionship and the never ending unity of the One All. The golden candlesticks reminded me of what holds that true light that lighteth all, and of the interpretation given us in Revelation of the candlesticks. The lovers' cup suggested how deeply we drink from the unlimited fountain of Omnipresent love which encircles and holds us in its loving embrace. The card receiver said : We are willing to receive our friends and bestow our good upon them. The salt set reminded us that we are the salt of the earth. The elegant gold-headed cane said : Though I am apparently an ornament, I represent the wisdom and strength of Being. I stand for the staff of Life. Just so to the end of the numerous beautiful gifts. So I had pleasure that some did not recognize. The occasion to me was a sacred event, which stood for the time of life when we turn from the letter to the spirit, and there drink from its golden fountain of Wisdom and purity of Love.

Mr. and Mrs. Diggs are both natives of Missouri. He came to California in 1849, and she in 1850. Since then they have lived in Yolo County—the most of the time on their large ranch near Woodland. They have raised a family of six children, who are all married but one. There has not been a death, so-called, in their family or their children's families. Mr. Diggs had the distinction of raising the first American flag in Yolo County, July 4, 1850.

About eleven years ago Mr. Diggs was healed through my instrumentality, by the Truth of Divine Science, after the doctors had given him up and pronounced him incurable. After which they both studied at Home College, which has been a never-failing source of strength to them, and a rock foundstion upon which they have spiritually built. They will continue to live in the unity of Spirit, enjoying the bonds of peace, as a never-failing identity, identical with the All Good One.

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CHILDREN'S DEPARTMENT.

Twelve Disciples.

" COURAGE."

Twelve disciples I will be during this glad New Year, In January I will be brave, And naught can make me fear.

" CONSTANCE."

In February I will be true and every promise keep; I'll patiently obey Christ's word, for he loveth his own sheep.

" CHEER."

In March I will fill my heart with song— It is the first dear month of Spring— So every day I will praise His name, Of His love I will gladly sing.

" RECOGNITION."

In April I shall be happier still, Of his love I will sing again ;
And the daily blessings he sends on earth To all his fellow men.

" APPRECIATION."

In May I will see in every bud That blooms, and lifts its head above, E'en the smallest flower shall teach me The brooding of God's love.

" Lova."

In June, the fairest month of all, I'll be obedient, brave and pure; For all his promises are then fulfilled : That he loves me I am sure.

" PATRIOTISM."

July I will make an effort to be loyal, brave and true, For while I serve my country, I am serving Jesus, too.

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" MANIFESTATION."

August a bright summer month, With its fulness of nature's green, Will manifest all my efforts, So joyfully I will sing.

" ELIMINATION."

September is the first fall month When flowers and leaflets fade, For ere they're clothed afreeh by Spring, Their old garments must decay. So shall it ever be with me. Before I live a new and better way. I must cast aside my doubts and fears, And be stronger every day. " BENINGSORNORS." October with her blended tints. Of yellow and of red, Reminds me of September's vows, And strengthens me; instead Of looking at November as cold. Or cheerless and bleak, I love to think of Winter, And its snowflakes in the air. As stars of light from heaven Dispersing every care.

" REALIZATION."

Dear December most blessed of all, The month our Christ was born, So white and spotless shall be my soul By these twelve vows I have taken, With God's pure love surrounding me My faith can ne'er be shaken. "AFFIRMATION." So I shall twelve disciples be

All through this glad New Year, And so may you, my children all, If you keep Jesus always near.

UNA RUPLE-BOYD.

How Polly Helped.

BY E. ADELINE WILLIAMS.

(1) LIZZETTE !" cried Amy Snow, running into her cousin's room before she was up. "We can't go to the party. Isn't that too bad? It rains, and the wind blows so that nobody can carry an umbrella."

There were tears in Amy's voice, and she went over and looked out of the window so that Lizzette should not see her tear-stained eyes.

"I am going," said Lizzette, springing out of bed, and beginning to tie and button and put on the pretty things she was going to wear.

The party was at two o'clock in the afternoon, at the home of Maurice and Louise Willoughby. It was seven in the morning when the two little girls went down stairs, Amy all dressed to go.

"I'm sorry about the weather," began Mrs. Snow, as they sat down to breakfast. "How does it happen that you are not all wheezed up, Amy? Days like this are always hard on you."

"I've been doing what Mrs. Willoughby told me-making pretty pictures in my mind, and the asthma hasn't had a chance to show itself."

"I'm beginning to think there's something in that," replied her aunt.

They had scarcely left the breakfast table when Aunt Sadie, Mrs. Willoughby's youngest sister, drove up in the big family carryall.

She had come for the girls. "The four children could have a good time together," she said, "getting ready for the party. And as long as the carriage was out she thought she would come for them."

So, as soon as Amy could get ready, they started for the party, which was not until two o'clock in the afternoon.

But Mamma Willoughby and Aunt Sadie knew what they were about. By bringing the girls away there would be no chance to talk about the rain, and when they went home there would be the good time to tell about.

Amy was beginning to find out that she was more than the wheezing cough they all had a belief in, and Mrs. Willoughby wanted her to get a perfect picture of herself in her mind, so no one could make her believe anything else.

The most singular thing happened at the party that afternoon. Teeny Davis and her brother Joe brought their gray and red parrot. The first time any one ever heard of a parrot coming to a children's party! Her name was Polly, and she wore a pink hat with white flowers, and a little red circular cape that came up round her feather neck, and tied with a pretty bow of white ribbon. All the children said Polly dressed in excellent taste.

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"Good afternoon," said the little guests.

"Wish you a Happy New Year !" returned Polly. "I've come to your party. Ha ! ha ! ha !"

Now it wan't New Year's day at all. But Polly had heard the children say this at their New Year's party, and she thought all parties were alike. Every time any one spoke to her she wished a Happy New Year ! and then burst out laughing—or what the children called laughing. And I guess that was what Polly meant it to be.

It turned out to be the funniest party that any one ever thought of having. Very few of the children had ever heard a bird talk before. Linsette and Δ my had always wished they could, for they had read of parrots and their droll ways. And as it turned out Polly was great fun.

" You mustn't let Pelly spoil your march," said Aunt Sadie, when it was time for supper. And she sat down to the piano and struck up one of Souss's gayest pieces, which pleased Polly better than anything else.

Perched up on Joe's shoulder she rode in and out through the pretty rooms, and when supper was over what did she do but step from Joe's shoulder on to Lizzette s, and there she sat while the children marched round and round through the rooms and it was time to go home.

At supper she sat on the back of Teeny's chair and ate goodies with the rest, taking the food in her right claw, the same as the children held their spoons and forks.

"Polly has monopolized the afternoon," said Mamma Willoughby, when they were ready to go. "So I shall have to put off the little entertainment I had planned. But we'll have another party very soon."

Joe and Teeny spologized for bringing Polly. But every one had gene away and Polly did not like to be left alone.

"You did just right," said Mamma Willoughby, kissing each one as the children went out. "Polly had a work to do, I am sure."

And so it turned out. The rain had stopped. So Linsette and Amy walked home. But the wind was still high, and, just as they turned: the corner, Linzette's hat blew off her head, and a pretty chase it led them both. The dear little girl went bareheaded most of the way; but, when her aunt, who was watching for them, saw what had happened and ran out to help them to overtake the wayward thing, both girls began telling what a funny thing had happened. And Mrs. Snow was as interested in Polly as they were.

"You wouldn't have catched me carrying her about on my shoulder," declared she, straightening out the ribbon and setting Lizzette's hat to rights, going right on taking about the parrot and her funny actions. There was so much to tell about it that they did not have a chance to think about what. might have happened to Lizzette coming home bareheaded, a thing she never did before, for tear of taking cold.

But there was no chance for Fear to get in its work before it was time to go to the next party at the Willoughby home.

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The Christmas entertainment of the Divine Science Sunday School was held Monday evening, December 29th, 1902, at Home College of Divine Science, San Francisco.

The programme opened with music—a chorus, composed by the children, rendered "Joy to the World," followed by living pictures. First Old Mother Goose appeared in her "shoe-house" full of little ones, and was welcomed with great applause. For these same children were recognized when "Jack Spratt and his wife" appeared. "Mary" was seen later in her garden sprinkling her flowers. Then "Mother Goose fell asleep by the wayside, and a peddler came by and cut her dress." Shortly we had a glimpse of a baker, and the little ones trying "pat-a-cake." Then "one, two, buckle my shoe," etc., was illustrated by a tiny babe five years old.

"Little Bo-peep," "Hot Cross-buns," "There was a Crooked Man," and "As I was going up Primrose hill," gave much amusement. A musical programme, followed by recitations, preceded the remainder of the pictures, under historical and sacred titles.

As the children sang "America," once more the frame contained a living picture, representing "Our First President," by a little lad five years old, in brocade and flounces, with cocked hat, holding the American flag. The sec-ond representation portrayed the subject of Truth, or "He couldn't tell a lie," and again Master George stood before us holding a twig from his father's favorite tree, while the tiny right hand held the little hatchet that inflicted the fatal blow. While the children sang "The Star-Spangled Banner," Barbara Freitchie, in a becoming gown of gray, protecting the national flag, was received with applause equal to the ovation of "Washington." Followed by a prayer, "The Rosary," "Here a little child I stand," personated by a tiny babe in a white flowing gown, succeeded by "John Alden and Priscilla," who were also received heartily; but the most beautiful picture, presented by the "amateur artists," was the illustration of the Christmas carol, written by our pastor, Mrs. Cramer. As the children sang it softly in chorus behind the scenes, "The Annunciation" was presented here. A sweet-faced Madonna, with hands clasped in joyful manifestation of the blessed news received, was guarded by two angels. These little ones were tiny tots, only five years of age, clothed in white, with dainty wings of gauze, whose innocent, pure faces expressed the joy of the coming of our Lord. This completed the evening's programme.

Old Santy, ever loyal to his little people, left a message expressing "his regrets and inability to be present, as he was busy in New Zealand," but he left a "grab" bag full of toys. So each child had an opportunity to delve into its depths and claim his treasure. Oandy and toys were distributed to the class, as well as all the visiting children, followed by the distribution of gifts from the Sunday School teacher to the class. Music and games kept the little ones until a late hour, and all exclaimed in chorus : "we had a lovely time."

Good and Bad Advice.

HEN Napoleon was about to cross the Alps some one emphasized the apparent impossibility of getting an army over the mountains. "There are no Alps," was Napoleon's reply. He crossed them and the world was amazed.

Lots of people are saying every day that certain things cannot be done, others are going right along and doing them.

General Butler was in the War Depertment at Washington explaining the impossibility of capturing a certain fort, and a messenger came in with a telegram from another general announcing that the fort had been taken.

Good advice has its place, but if we never did anything except that which we were advised to do, the world's work would be a continuous round of repetition and repetition.

Men base their advice on past performances.

One launching a new idea, attempting a new work, or an ordinary work under extraordinary difficuties, will not find many who will advise him favorably. But if the man believes he is right, if he is a "no Alps" man, he need not be deterred by the lack of advice or support.

"Could a poor boy by the reading of borrowed books before a log fire prepare himself for the work of a lawyer, and become President of this great country?"

"Certainly not," answers reason.

But he did it.

"Could a lad studying a spelling book as he hauled wood become a professor in a university?"

It seems unreasonable.

But the lad became a professor and a good one.

Hundreds and thousands of men are doing unprecedented things. A great purpose is before them, they are not looking for difficulties. They are plowing straight through mistakes and misfortunes and pushing forward with iron wills and unfaltering faith.

What is your ambition—your cherished plan? Just meditate for a moment upon the meaning of the four words—"There are no Alps."—In *Chat*.

Every street has two sides, the shady side and the sunny. When two men shake hands and part, mark which of the two takes the sunny side; he will be the younger man of the two.—Bulwer Lytton.

The best revenge is to be as unlike as possible (in conduct) the one who wronged you.—In *Chat*.

My Dear Mrs. Cramer:-

Your esteemed favor bringing us Christmas greeting and New Years joy, also sight draft for *three hundred and sixty-five prosperous and happy days for this blessed new year*, came in due time. We appreciate it more than language can embody, and we add with pleasure that can not be expressed, that your draft for the new year is exactly what our life in the joyous, prosperous, happy past year has expressed.



Just think for a moment what your draft signifies, more than fifty times what Moses credits to God in the complete and rounded fulness of His masterful creation, "And God saw everything that he had made, and *behold it was very good.*" . . . Is the every where presence, crowning glory, we Behold and continue to behold multiply and intensify our beholding the very good. In those five words, "Behold it was very good," is the embodyment and fulfilment of every good and desirable thing, condition and surrounding. "Before ye ask I will answer," "Lo, I am with you always." There I have it all, not an atom left out. A beautiful boquet of culled flowers, 365 representing every day in this beautiful, joyous, happy, prosperous year, and all mine, and mine and all thine, and thime filled to overflowing full with the blessed privilege of bringing to happy sight the love and peace, health and abundance we had with the Father before form was.

Three hundred and sixty-five days of twenty-four hours each, insisting on seeing and Being one with the absolute unqualified good. Praise God from whom all blessings flow, there is still another privilege embodied in this wonderful draft: It gives us time and privilege to forget the disagreeable as well as remembering the agreeable. Ye shall forget misery, and remember it only as waters that passed away.

Praise Almighty God for this two-edged sword, ever present with every one, that cuts both ways.

My dear sister, I will not pretend to thank you for your happy thought reminding me of the presence of every good and beautiful thing ever present, never absent, and I have but to accept. Lo and behold I awake to the consciousness that "There is nothing hid that shall not be revealed," and that all that the Father hath is mine, and mine, and yours, and yours, from and to the great everlasting forever. My dear wife and family join me in love, praise, happiness and abundance to you and yours now and forever.

I am truly and sincerely yours in Christ's promises now filled full.

D. L. SULLIVAN.

Notes and Announcements.

Dr. Paul Edwards, editor of the *Mental Advocate*, published at No. 4713 Prairie avenue, Chicago, called at Home College on January 13, 1903. The picture on the cover of his magazine is so like him that the editor of HARMONT knew him at first glance, yet he is a younger and better looking man than his picture represents him to be. He has paid our city a flying visit, only remaining about two weeks. He did not favor us with lessons or lectures, but said he was resting and enjoying the change. He thinks Chicago is a better New Thought center than New York. The editor of HARMONT wishes him the full enjoyment of the success that is his birthright. We always welcome our co-workers. Success be theirs, one and all.

Josephine R. Wilson made a two-day visit at Home College between Christmas and New Year. She was planning to go to Napa, Cal., to preach the gospel of glad tidings of Being, and to heal the sick, which she does wherever she goes.

There are two good, comfortable, sunny rooms to be had at Home College. So if there are any who want the beautiful and helpful teaching of Divine Science, and the healing resulting therefrom, they can be accommodated.

Malinda E. Oramer expects to be in the southern part of California by the last of February, or first of March, to lecture, teach and heal. She will first visit her brother and sister-Prof. Nathan Elliott and wife-at 731 South Broadway, Los Angeles, Cal. On her way home she will stop at San Luis Obispo. Let all who want the absolute teaching of Divine Science and the freedom of its truth in health, happiness and healing of disease be ready to take advantage of this opportunity. This is a necessary suggestion, for she desires to do all the good she can during her absence. As she cannot long remain away from the Home center, she would ask all who want the benefit of Divine Science to be in readiness. To those friends living in surrounding towns who want and need help, let them come, if possible, either to Los Angeles or San Luis Obispo. The good is for you, and the effort you will make to take this glorious teaching of truth will make you spiritually receptive. She hopes to instruct and heal the multitude, and assist all who hear her to help themselves. Come one come all, and lay down your burdens and limitations.

Home College has a valuable circulating library; it contains the best Science literature. The books are loaned for five cents per week. Marcha M. Brower, Librarian.

We have for years treated a great many cases, both present and absent, without any remuneration from them. People write not only from all parts of the United States, but from all parts of the world, for treatment. Many of them write without intimating that they expect to give or do anything in return for the service asked. That line of work has increased to such an extent that we think it wise to call a halt. At the rate that it is increasing (were we to continue the same method) it would soon occupy all our time, and our work would not be self-supporting. So we have desided to state explicitly what we know to be just to both healer and patient, for justice is the law of health. Our price for treatment is \$5 per week, seven treatments; or \$20 per month, thirty treatments. Those who are not so situated as to pay the price, we ask them to state in their application for treatment what they think they can pay, and be regular in sending the amount. Those whose eircumstances are such that they cannot pay in money, can frequently do what is equivalent. They can subscribe for our magazine—Harmonr—and

buy our books, and interest others to do so. Then, if they cannot buy books at the time they need help, as soon as they are benefited they can do so, and make an effort to increase the circulation of our magazine and the sale of our books. This would be a just return for effort made in their behalf. Giving prepares the way for receiving with both healer and patient. The law of exchange is the law of equalization, and equalization is health. All patients are benefited who place a value, or some value upon what they ask for, and the value of exchange works the law and equalizes the mental and bodily forces. Every one should own our new book, "Divine Science and Healing," and take HARMONT. They contain the principles by which we heal, and the truth of Being, and true method of soul unfoldment.

Regular yearly subscriptions to HARMONY are not discontinued until we receive notice that the subscriber so desires. Quite a number of subscribers who have received their magazine regularly have not responded-either with the price of the subscription, thanks, or efforts to increase its circulation. Those who do not order it discontinued should pay for it. Just and honorable dealing is at the bottem of all true success in every direction. If those readers have not got from HARMONY what they consider an equivalent to the subscription price, it is because they have not dealt justly with themselves in receiving without giving, or showing an appreciation for what they have received. When people move and do not inform us of change of address. and allow us to continue sending the magazine, then when bill is sent refuse to pay it, they spiritually lose more than the subscription price. "With what measure ye mete, it is measured to you again," for it is your own measure. The editors of HARMONY desire that everybody should have it who wants it, and will be benefited by applying its true teaching, and are glad to send it to such. We know that those who apply its teaching and profit by it will not refuse to pay for it, for the willingness to pay is an evidence that they have understood its teaching and applied what they understood. Those of whom we have spoken above, of course, are in the minority, and this is not intended for the great mass of our subscribers, for whom we have thankful hearts and loving appreciation.

Victor B. Hall, formerly of Philadelphia, has opened the Victor University of Vitaphysics, northeast corner of Washington and Garfield streets, North Pasadena, Cal., which is now his permanent address. He writes to the editors of Hammonr: "When you are in this county call on us. You are heartily welcome."



We are pleased to see notice of The California State Association of Drugless Healers, of which your brother, Nathan Elliott, is President. We hope it will be the means of organizing all sincere drugless healers for encouragement, co-operation and protection.

We have written Secretary Haney, also Nathan Elliot.

Supplies toward our collection of life-giving products for our garden museum, *The Vitarium*, such as new and uncommon fruit trees, or nuts of searce variety, etc., all of which could be developed into ripe, gummy, imperishable food, are solicited.

HARMONY is bright as ever with truth. Visitors to The Vitarium find it prominently before them on our table.

Yours in the Spirit of the Whole for the emancipation of "mortals" from their self-imposed supposed mortality.

MB. AND MRS. VIOTOB B. HALL, (dual) Vitaphysicians.

Program of Christmas Services.

The following interesting program was carried out with perfect harmony ;

- 1. Doxology.
- 2. Silence. Hymn, "Overshadowed." Truth in Song.
- 3. Concert reading, Statement of Being.
- 4. Hymn, "Where He Leads I'll follow."
- 5. Bible reading, from Isaiah and St. Luke.
- 6. Hymn, "Joy to the World," by the Sunday School children.
- 7. Vocal solo, "The Holy City," Mrs. Rispin.
- 8. Sermon, "Christ and Christmas."
- 9. Prayer, Rev. V. Morgan.
- 10. Hymn, "Christmas Carol," by M. E. Cramer, written for the occasion.
- 11. Benediction.

Extracts from Letters.

Rev. Nona Brooks writes from Denver: "Our work is growing within and without. It is a blessed thing to be in such a field of activity. Life broadens to me daily, it is a joy to be alive."

From Mrs. M. L. Davis, of Fruita, Colo., come the following extracts: I write to renew my subscription for HARMONY, 1903. We have meetings here every Sunday. We meet to study and talk on Divine Science. They appointed me for their leader, and we feel the spirit of love and freedom in our midst. Peace and Harmony prevail throughout.

Mrs. N. L. Crawford, of Chicago, Ill., writes in regard to last issue of HARMONY: "I want HARMONY or I should not subscribe for it. I miss it when it does not come."

We beepeak good measure, pressed down, shaken together, and running over for the editors of HARMONY and their good work for the ensuing year. Gratefully, one and all, G. J. S. AND A. J. S.

Book Review.

CHILD CULTURE, by N. N. Riddell, contains many good and useful things. The beginning of the book is principally devoted to helpful suggestions, and goes on to show how good and only good can be derived from right and early training. Character building by mental suggestion is carefully explained as the author sees it. This book is bound in cloth and sells for 650, postage paid, and is published by Child of Light Publishing Co., 6328 Eggleston Ave., Chicago, Ill.

THE PURPOSE IN THE CREATION OF THE WORLD, is the title of a pamphlet by H. E. Butler. The author carries throughout this the unity of all life. In the purpose of creation he shows that man imitates that which the Father has done, and is one with the Father. The price of this pamphlet is 50c, and it is published by the Esoteric Publishing Co., Applegate, Cal.

THE LOVER'S WORLD, by Dr. Alice B. Stockham, of 56 Fifth Avenue, Chicago. is a book of five hundred pages, bound in silk cloth. Maroon and gold, \$2.25; in full Morocco \$2.75. This book is the strongest appeal for the purity and realization of the reality of love in all its relations, that we have ever read. In man's relation to God; in marriage; between parents and children; and the business world and social life. Her pure, noble conception is truly immaculate. Race prejudice and the ridicule of ignorance can never solve any problem that is of interest to humanity; one must do as this noble woman has, look all things, the entire world, square in the face, and see the truth, beauty, and good of all; that the grand old record of Genesis is true to-day, and is so seen by those who have cleared away the rubbish of race opinion, and accepted a scientific statement of Being. We gladly recommend this book to our readers.

HARMONY sells always for \$1.00 per year; 50 cents for six months, 25 cents for three months, and 10 cents per single copy. Many say its worth cannot be stated.

Somebody did a golden deed ; Somebody proved a friend in need; Somebody sang a beautiful song ; Somebody smiled the whole day long ; Somebody thought, "'Tis sweet to live;" Somebody said, "I'm glad to give;" Somebody fought a valiant fight ; Somebody lived to shield the right ; Was that somebody you?

-Selected.

Our New Book.

DIVINE SCIENCE AND HEALING.

FROM APPRECIATIVE READERS.

Enclosed you will find M. O. for the two books you, sent me. I think the book is simply fine—the best of anything I have ever read along the lines of Truth. It is absolute at every point and that is what is most necessary and does the most good. So many things written make strong statements, and as they go on, I call it, knock the pins out from under it by not sticking to the Principle. But this cannot be found in the new book. Please send me three more books of "Divine Science and Healing"—two to my son, one to me. Also send a year's subscription to Mrs. L. M. J., of Omaha, Neb., and send me two copies of the double issue.

Winona, Minn.

LOUISE BOUD BRUSH.

Your precious book came in good condition, and how glad I am to have it. I wish a thousand might buy it, and read it, in our city. I was truly glad to have it in my hands. It is wonderful. I read it each day.

Winona, Minn.

CORNELIA D. BONNER.

Please find enclosed P. O. order for \$5.00 for your "Genesis Lessons." I am delighted with your "Science and Healing," also HARMONT. I have been studying "Science and Health," by Mrs. Eddy, for four years, and must say that your elucidation of Truth is much more clear and satisfactory to me. I will be glad to recommend your books to all who desire Truth.

Waco, Tezas.

(MRS.) L. A. MORISON.

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If your renewal is received after HARMONY wrappers for the new month are addressed, it may occur that you will receive the notice that your time has expired in the following number. Wait until you receive another number before writing to us about it.

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THE ALLIANCE PUBLISHING COMPANY, 571 Fifth Ave., New York.

Church and Meeting Notices.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A.M., Home College, 3360 Seventeenth Street, bet Valencia and Mission. M. E. Cramer, Pastor. All are welcome. Sabbath School at 10 A. M.

Divine Science Union Healing Meetings are held at Home College every Sunday evening at 8 o'clock. These meetings have been inaugurated for the purpose of bringing the best available talent together, that the public may listen to the different speakers who are in our midst.

Every Wednesday afternoon a Healing Meeting is held for the benefit of those who come, and their absent friends. Free to All.

Please Read List of Books on last page of this Magazine before Purchasing.

We are headquarters for the Pacific Coast for Divine Science and Metaphysical literature. We ask our readers and friends to send to us for such books as they wish to purchase. Any book not in the list of books for sale in this issue, will be obtained for our customers. We keep all kinds of Divine Science Unterature for sale, and take subscriptions for all Science magazines and papers. All remittances should be made by Post Office order to

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THE LIFE.

A high class Metaphysical monthly magazine. A. P. Barton and C. J. Barton, Editors and Publishers, 3332 Troost Avenue, Kansas City, Mo. \$1.00 per year; Foreigu, 58. 10 cents per copy.

THE WORLD'S ADVANCE THOUGHT.

Per year: United States, fifty cents; foreign countries, sixty-five cents. Lucy A. Mallory, Editor, 193 Sixth Street, Portland, Oregon.

DAS WORT.

A German monthly magazine devoted to the Science of Divine Healing and Practical Christianity. \$1.00 per year; sample copy, 2 cent stamp. H. H. Schræder, Editor and Publisher, 2622 S. 12th Street, St. Louis, Mo.

H. H. Schreder, Editor and Publisher, 2022 S. 12th Street, St. Louis, Mo.

DOMINION.

Twentieth Century Ethics. Edited by Francis Edgar Mason, 424 Greene Avenue, Brooklyn, N. Y. Published bi-monthly, at \$1.00 per year, with two twenty-five cent lectures as premium.

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Interpreter and School of Interpretation. Rev. George Chainey, Editor and Conductor. "Mahanciun" (Williams Bay), Wisconsin. Send ten cents for sample copy and illustrated descriptive matter.

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WASHINGTON NEWS LETTER.

A monthly magazine, devoted to "Christian Science." Olive C. Sabin, Editor and Publisher, 512 Tenth Street N. W., Washington, D. C.

EXPRESSION.

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Is the title of a series of lessons by Dr. P. Braun, now being published in *The New Man*, in company with many other good things. Send 2c stamp for sample copy, latest reduced prices of books, etc Address, *The New Man*, Department 39, 1409 N. 20th Street, Omaha, Neb.

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The Home College of Divine Science.

3360 Seventeenth Street, San Francisco, Cal.

This College was incorporated under the laws of the State of California, May 4th, 1888, for Educational, Ethical and Religious purposes ; for instruction in Divine Science and its therapeutic application, or the Christ method of healing. Diplomas given to those who complete the College course.

The full course of instruction consists of four departments : PRIMARY, TRAINING, THEOLOGICAL, and NORMAL.

The PRIMARY teaches fundamental principles.

The TRAINING, mentally disciplines in right thinking, teaching and application, which is health, happiness, and prosperity.

The THEOLOGICAL is for the scientific and spiritual study of the Bible, and ministry of the word.

The NORMAL is for the special training of teachers. In this course the detail of the Science is explained; the students are required to demonstrate their know edge of Divine Science, and prove their competency to teach, answer questions scientifically, and interpret the Scriptures spiritually.

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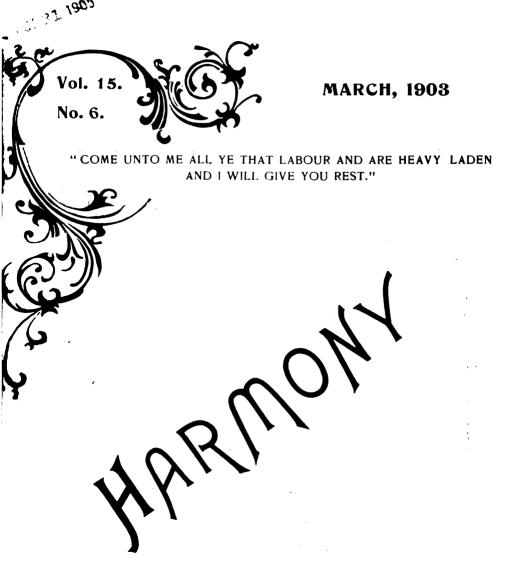
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To teach the truth of the body, and its true relation to God.

To show that knowledge and faith are realization and demonstration.

That there is no religion higher than Truth-than Christ's presentation of the Truth of Being.

To supply a simple method by which all may practice their knowledge of Truth, and

To supply a simple method by which an may practice their knowledge of 174th, and demonstrate the Christ method of healing.
To supply to students and practitioners practical lessons in Divine Science and Healing.
To bring about a Unity of Thought, Purpose and Work.
To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and fulfil the law in our dealings one with another.
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To notice publications of the day, and supply interesting information of value to students

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IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 15.

March, 1903.

No. 6.

Acceptable Time.

Now is the accepted time.—II Cor., 6: 2.

THEY who are engaged in fulfilling law are about the Father's business, and resist not.

A blessed new time—new and living way, is the never ending Now—always here in its fulness; ever present alike with all without respect to person; always the same, yet ever showing an infinite variety of beauty in nature. He who does not indulge procrastination nor retrospection, but abides in the ever present can realize the fulness of Truth, even

> Faith unwavering, walking in light; Life never failing, happy and bright. Love ever perfect, knowing no fear, Which insures each one an endless New Year.

The old Italian god, Janus—the supposed deity, with two faces, one looking into the past at what has been, the other looking into the future at what is to be—caused men to call the first month of the year January. In Divine Science, father time has no place but in the Father-hood of God. The unfailing presence of God and the ever abiding now are one.

In the blessed now we, sons and daughters of infinity, are looking to the truth as it is in the present. What has man eternal, as endless life, or unlimited soul, to do with past or future? Who are we, that we should be thought subject to time, to the calendar, to days or to years? Who is man-male and female---that he should be the user of time and yet be its subject? Friends, it is a mistake to suppose that we are subject to time and must succumb to what we are capable of intelligently calculating. Let us begin where all things begin, in God, and calculate according to the ever new now, and have no regrets for what has been and no longings for what is to be, but make the most of what is at the present time. Know this, that what was and what shall be *is now*, and that we are free with the liberty of all that is self-existing.

Now is the accepted time : this is true to the creator, to you, to me, and

to all people. A thing accepted is a thing admitted or received to be true. Now we admit and receive it to be true, that there is no time but the now.

In the wonderful record of Genesis, seven days are used to indicate the truth of all time; the week stands for a continuation and constant repetition of the eternal now. With the ending of the seventh day, the first begins without the slightest cessation of the endless now. So the week instead of extending over certain ages of time, "glacial periods," etc., stands for all time. What occurred in the past, according to the Genesis of creation, is taking place now and shall ever continue to take place. It is God who creates heaven and earth, who says let there be light, who sees the light, who calls it day; who sees the darkness on the face and calls it night. It is God who says let there be a firmament, who says let it divide the waters from the waters, who makes the firmament and divides the waters, and calls the firmament heaven : who says let the waters be gathered together into one place and let the dry land appear. It is God who calls the gathering together of the waters seas, and the dry land earth, etc. It is God who sees that all this is so-His word is Truth-and pronounces it good. So, when we call living things good and very good, it is God speaking. Our pronouncing are his words : such are the words that are "life to those who find them and health to all their flesh."

Twelve months is another symbol of the all time Now, that is used in the Scriptures. The tree of Life in the midst of the garden of God is Life itself in the midst of all created things. This Tree of Life is spoken of in Revelations as bearing all manner of fruit, twelve months in the year; this means that life bears fruit in creation continually. We are building the body anew constantly; we appropriate from the food of which we partake, from the air we breathe, from the atmosphere in which we live, and we express from the spirit of God in whom we have being, to make new blood, new tissue, muscles and bones; we are growing new nails and hair all the time, and our bodies are ever new, ever young, ever composed of indestructible substance, animated and lived by the light of pure intelligence : if we do not see them so, then our eyes are not single to truth ; the thing for us to do in this case is to single them to truth so that we can see the body full of light—that true light, which is life, spoken of in the first chapter of St. John as being with God and as being God.

Glorious age ! this eternal now; happy are we who are alive to see it. More blessed this glorious era than the past or the future. Now is a true jubilee time; it contains what has been and what will be.

Since ever man lived, reasoned and thought, Now for action and now for rest, Brings forth within him the strongest and best, And causes him to find the good he has sought.

This is faith in the All as sure and true. Come ! Now is the accepted time, to-day is salvation ours. Let us endeavor to think with the eternal and live the blessed now spiritually, in the springtime, with the re-birth of all things; the summer and full fruitage; the fall upon the ingathering; and the winter in sweet comfort and rest. What a fulness of comfort is ours. "I am come not to destroy but to fulfil"—fill full all things now.

> All hail thou Now that's apparelled so bright ; Thou spring'st like a youth from eternity's breast, Richest gift of God ! abiding presence of light, Thy full acceptance is our unfailing health.

Let us in this blessed time of our Lord (Life) know with Ruskin, "There is no wealth but Life,—including all its power of love and joy, admiration and progress; that man is richest, having projected the functions of his own life to the utmost, exerts the most powerful influence—and still lives on." Blessed words, no wealth but life, without it what? Nothing.

Literally speaking, this HARMONY represents the last of the first quarter of our glad new year of 1903, but it is the middle or end of the sixth month of the HARMONY year. Let every reader realize that now is the only time that they can enjoy the full measure of the HARMONY taught in its pages.

We cannot live where the All Good is not, where Life is not, where Love is not, where Holiness is not, where the One All is not.

"This is a blessed day !

I am fired and inspired with the glory of the Omnipresent One.

I am included in the Great Method and Plan of the Universe.

The Past and the Present have melted into the Blessed Now !

My soul fills and thrills with the Eternal Spirit !

My heart pulsates with Love and Joy !

My mind is cool, calm and serene.

I am with God and His people !

Blessed day !"

Now is the accepted time.

Now the grace of God is not received in vain, and we approve ourselves in all things Now as the ministers of the All Good.

In this "new and living way" which has dawned alike for us all, let us be a unit in the realization that we now live in the great forever. During the past year we have had ample opportunity to give true expression to our Being, and to render true service to each other. The principle of unity has been so deeply appreciated, so earnestly cherished in our hearts as Divine Scientists, that I am encouraged to persevere in the ongoing of our great work with renewed energy.

I am able to look abroad over the great kingdom containing God's humanity and to see in many hearts the gratitude felt for the light that has dawned to them from living their knowledge of Divine Science. All who are truly interested in Science feel that their lives have been made brighter, their yoke easier and burdens lighter from their knowledge of Being.

Through living the law of unity we are able to experience the working of Divine Love unto victory in overcoming seeming weakness and unfaithfulness. We feel to-day that as Divine Science stands for the unity of the whole it is the fulfilling of all law and prophecy for humanity. Therefore, wherever it gets a foothold, it is there to stay. The awakened alone can realize its depth and power; for it is coming forth from within into the hearts of the people.

I feel the heartbeat of sympathy and love from all who are interested in our glorious cause, who desire to uphold and help its spread throughout the land. We have done our best, considering we have been looking backward and forward, and have forgotten the present, to extend "The glad tidings of great joy ;" but the acknowledgment of our united effort is helpful to all and is far reaching in its influence for good.

It is possible for each Divine Scientist to experience more of the allpowerful omnipresent good, and this will be done through our remaining conscious of the solidarity of our knowledge of truth and our love for the support of the cause of Science.

We would speak the word now for those who need to recognize their good and to make practical their truth, that it may enter their hearts from the inner side and express the spirit of truth. Our words for them may not be for what they think they need, but they will be for the fulfilment of every necessity. Lift up your heads, Oh, children of God, and behold the beauty and goodness there is everywhere for you. An inheritance which is God, think of it ! Wonderful, wonderful. A Father or Parent source that is all in all, nothing higher, over or above, or that can subject it in any way, and such a state of being is our inheritance.

Let us freely use our inheritance; that is, think, speak and act as if it were ours now. When we think the days round out into weeks, and weeks into months, and months into years, we should pause and remember the accepted time, the day of salvation.

Now is the time to remain young, to appear so, to show out health and happiness and to show out the spirit of unity.

God Everywhere in Nature.

How desolate were nature, and how void Of every charm, how like a naked waste Of Africa, were not a present God Beheld employing, in its various scenes, His active might to animate and adorn !

What life and beauty, when, in all that breathes Or moves, or grows, his hand is viewed at work? When it is viewed unfolding every bud, Each blossom tingling, shaping every leaf, Wafting each cloud that passes o'er the sky, Rolling each billow, moving every wing That fans the air, and every warbling throat.

Heard in the tuneful woodlands ! In the least As well as in the greatest of his works Is ever manifest his presence kind ; As well in swarms of glittering insects, seen Quick to and fro within a foot of air, Dancing a merry hour, then seen no more, As in the systems of resplendent worlds, Through time revolving in unbounded space.

His eye, while comprehending in one view The whole creation fixes full on me; As on me shines the sun with his full blaze, While o'er the hemisphere he spreads the same.

His hand, while holding oceans in its palm, And compassing the skies, surrounds my life, Guards the poor rushlight from the blast of death.

CARLOS WILCOX.

INTERNATIONAL BIBLE LESSONS.

PAUL AND APOLLOS.

March 1, 1903. Acts xviii : 24 to xix : 6.

GOLDEN TEXT :--- "If ye then * * know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him !"-Luke xi: 13.

When? About A. D. 54, chronologically speaking. Where? At Ephesus and Corinth, geographically speaking.

WHAT THE LESSON SUGGESTS.

In our own time and country and world, these very things are continually transpiring that are recorded in the lesson to-day.

Eloquent, "learned" (R. V.) teachers mighty in the Scriptures of universal Truth are writing and speaking for the instruction of those who have given less thought and study to these subjects, and are visiting our homes and cities to sow the everlasting word of truth and justice and righteous action. These meet with other teachers who have had experience and are versed in other departments of knowledge, and "can expound the way of God more perfectly for their illumination, and prove that the sons of men are the sons of God, God in the flesh, with the gift of the Holy Spirit, to the edification of those who have not had the knowledge, understanding and demonstration of *lis* presence in their lives.

As centuries ago John cried : "Repent ye : for the kingdom of heaven is at hand," and "many were baptized of him confessing their sins;" and later on "Paul laid his hands on them and baptized them in the name of the Lord Jesus," and "the Holy Spirit came upon them." So to-day are we exhorted to consciously realize the meaning of the Kingdom of HARMONY in our own souls, and the baptism that cleanses our minds from fear and doubt and selfishness, and that fills our whole being with the pure, loving spirit that manifests Itself as Incarnate God in every relation of life.

REVIEWING BY QUESTIONS.

In what was Apollos "mighty?" How did he show his wish to help others? What form of baptism had he learned about? What important question does Paul ask his disciples? What do the Apostles of Truth teach us in our day? What is the Golden Text?

CATECHISM.

Q. What are God's works of providence?

A. The activity of His Holy Spirit baptizing his children, and the bounty and variety of His wondrous creations for their free, full and unselfish use, in perfect equality of opportunity, without respect of person or race.

PAUL AT EPHESUS.

March 8. Acts xix : 13-20.

GOLDEN TEXT :--- "The name of the Lord Jesus was magnified."-Acts xix : 17.

When? A. D. 54 to 57. Where? At Ephesus, a city in Asia Minor.

WHAT THE LESSON SUGGESTS FOR US TO-DAY.

There is only one principle of Truth for all men to hold in reverence, to teach, to heal by, to comfort, strengthen and uplift by, this all essential and all embracing principle is sonship and oneness with the Father, universally. Our metive in applying this principle should always be sincere love for it and for those to whom we apply it. It is the true magic. Universal brotherhoad follows as the only corollary; divine equality of opportunity in heaven and in earth—justice, love, joy, peace; the peace which passeth all understanding we have ever yst experienced, while injustice or unequal opportunity prevail in the life of a single son of God, or brother of map.

We shall have cast out all the evil spirits in the name of the son of God, and have MACHINED his name, and destroyed all our pretenses in error thought, word and deed, when we hourly demonstrate the selflessness that refuses to secure to the self more than we individually need, while other fellow creatures have less than is requisite for health and comfort and peace.

Multitudes of sufferers over the world are saying : "We believe in God and the son of God ; we see a bountiful world and a great universe surrounding us, but who are ye who are administering God's power and bounty, or withholding it as it pleaseth you to do?"

"The word of God will grow mightily and prevail" when the State, the home, the school, and the church do unto others as they would that others do unto them.

This would solve the "coal famine" and the food problems, and every perplexing question of the age; this would cast out forever the evil spirit or error consciousness in the name of the Lord Jesus.

REVIEWING BY QUESTIONS.

What is the practicing of magic? In what name is it often done? What does error consciousness answer? Why do we ever fail to cast out error? How should we show that we are in earnest?

OATBOHISM.

Q. What act of providence does God exercise toward man ?

A. The provision of everything that each one can require for his and her fullest expression.

THE RIOT AT EPHENUS.

March 15. Acts xix : 29-40.

GOLDEN TEXT :- " The Lord preserveth the faithful."-Ps. xxxi : 27.

When? Probably A. D. 57.

Where? At Ephesus, toward the end of Paul's labors there.

WHAT THE LESSON SUGGESTS.

After carefully reading the lesson in the nineteenth chapter of Acts, te understand its historical meaning, let us turn our attention to its application in our relations to-day.

Students in Divine Science—for all true science is Divine—who are faithful to its principles are set free from prejudice, *pre-judgment*, and will not swerve to the right nor to the left for the sake of influencing others to think as they do—nor for the purpose of increasing their business or profits in business. Likewise, also, we are satisfied to declare our reverence for the Father and His Word made flesh, and we spend not our time and talents trying to belittle the faith of our fellow men or the mode of their worship.

It is our part, also, to be fearless, full of courage, but withal to use good judgment and to do nothing rashly.

All confusion arising from prejudice and excitement is quickly and quietly set in order by the calm, dispassionate, trustful mind. Wisdom has dominion ever ignorance. Love over hatred and prejudice.

"The Lord (Truth) preserveth the faithful," as declared in the Golden Text.

REVIEWING BY QUESTIONS.

Who was the first to begin the riot at Ephesus? What was his business?

Of what did he accuse Paul and his friends?

What effect had the words of the town clerk on the crowd ?

What is the Golden Text of this lesson ?

CATECHISM.

Q. What is our real nativity?

A. We are all the children of our Heavenly Father-Mother-God. The continual remembrance of this enables us to manifest our true nativity in divinity.

PAUL'S MESSAGE TO THE EPHESIANS,

March 22. Rph. ii : 1-10. (Study the whole chapter).

GOLDEN TEXT :- "By grace are ye saved through faith."-Eph. ii : 8.

Where? Probably early in A. D. 62.

When ? Paul's Epistle to the Ephesians was written while he was a prisoner at Rome.

WHAT THE LESSON SUGGESTS.

The subject of this lesson is "Salvation by grace," and embodies the fundamental teaching of, Divine Science.

Truly, we are "quickened, made full of life, as we affirm the truth and grace of our relationship to the Father; and whenever we deny it, and believe we are not of Divine origin, we seem so negative as to be entitled to the description "dead in trespasses and sins."

Our "conversation" should always be "yea, yea," and "nay, nay" that is, affirmation of good and denial of evil—if we desire to be filled with health, strength, peace, love, joy, and the grace of God. The grace of God is the gift of Himself to us, and as we realize our inheritance we are saved from epparent non-inheritance as we dwell in the love of the Holy Spirit, the sweetness and beauty of It, we are sitting together in heavenly places in our sonship with God, and experiencing the riches of his grace, through the substance of the things we desire. "For we are his workmanship, created in Christ Jesus anto good works :" The works of Faith and Grace.

REVIEWING BY QUESTIONS.

What is the title of this lesson? What is meant by the word "quicken?" What saves us from error thinking and belief? What is the Golden Text?

CATECHISM.

Q. What is sin ?

A. Sin is "a falling short," "a missing of the mark," or "violation of Divine law." That which requires to be *atoned* for. At-one-ment is the healing—saving grace.

REVIEW.

March 29. STUDIES IN THE BOOK OF THE ACTS.

GOLDEN TEXT:-"Lo, I am with you alway, even unto the end of the world."-Matt. xxviii: 20.

M. W. BOWER.

"A correct knowledge of mind gives the rule of all action, and this knowledge is necessary, for the reason that health as well as right conduct is the result of conformity to Intelligence as Law. For there exists an All-Powerful and ever-present principle of Intelligent Good, an Infinite and eternal energy from which all things proceed, and the universe is the phenomena of an all-pervading Law which is Intelligence, and man's ignorance is the cause of his seeing less than perfection, and harmony which exists everywhere, in the visible and invisible universe, and that if we have correct knowledge the body will express such indestructible and harmonious mentality."—Paragraph from Mr. V. C. Lewis.

Seeking the Right.

God make my life like lilies grow, All sweet and pure and white as snow; As free from thought of ill and wrong, As is the bright bird's joyous song !

WILLIAM BRUNTON.

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Bringing Things to Pass.

D^O WE DWELL on what we consider our deprivations in life, or upon our actual blessings? It is a fact fully demonstrated in Divine Science, that what we habitually claim for ourselves we actualize and bring forth in our experiences and environments. To illustrate, I have known persons who had comfortable homes, who had but little work to do, and nearly all their time was spent with doing whatever they fancied would be a pleasure or benefit to themselves. They constantly complained of their environment, of their hard lines, and that nothing was done for them. As they continued to affirm in their thought and word along this line, they brought things to pass for themselves so that they actually had the hard lines they affirmed, and they were compelled to do for themselves just what they affirmed they were doing and had to do; at the time they indulged these affirmations they were not literally true, but they brought them to pass in their lives in connection with other inclinations which they had erroneously indulged.

I know other persons who have been so situated that without any sense of limitation or complaint have given these people homes, and have practically carried out the making of the living for them from day to day without murmur; and their conditions have grown better; they have demonstrated opulence in health, happiness and business. Their lives were a living demonstration of the truth that there is a heart, there is a hand we feel and always see, that makes them know they are provided for, and shall always be.

Let us cease all murmurings; if we do not wish to factualize the things that we affirm are ours now, let us change our affirmations and affirm what we desire to actualize.

Declare for yourselves daily I am whole, I am happy, I am manifesting health, I am manifesting life and power, I am manifesting success.

A short time ago a man came to us, who thought he had consumption; he felt sure of his conviction and sourced it in, "the doctors say I have." As I explained truth to him, and he came to understand that to free himself of the belief of disease was to strike the ax at the root of the tree, and to thoroughly dissipate it, he believed and commenced his work understandingly, and in about two weeks' time he was perfectly well.

The belief in disease of any kind is no more an essential part of the body than is the sense of disease; we can give up both and maintain a whole body; we can surrender both and contain the whole spirit; then we would ask of what heavenly or earthly use is the belief of disease to us?

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Your health will spring forth speedily when you have given up the race belief in sin, sickness and death. He who overcomes must know that the infinite good is his inheritance, and that he is now the Sen of God.

Victory Through Confidence.

"Thus saith the Lord God, the Holy one of Israel; in returning and rest shall ye be saved; in quietness and confidence shall be your strength."he. 30: 15.

"Thine is the victory."-Chron. 39: 11.

"What is thine is mine." "I and my Father are one."-Jesus.

As there is but One All, one must return to this truth to find rest from the belief that there is God, the Good, plus a devil or evil power-mortal mind, malicious animal magnetism, animal nature, lower self, a fall of man, that there is impurity, and that there is a higher nature evolved from a lower.

In returning and rest he shall know salvation. Returning means accepting the All Good for one's self, and self as being it; it does not mean going from one locality to another, nor experiencing death of the body; it means returning here and now and resting in quietness and confidence. We gain nothing through struggling and striving to overcome and become. From the standpoint of the truth that One is all, we can send forth judgment unto victory, and know that what we have held as belonging to God alone is also ours; that what we have held as his work exclusively is also ours, and that what we have supposed was accomplished by Him separate from us is accomplished by our identity. So, it is ever true, that what is thine is mine, and I and my Father are one.

Victory means conquest, success. The fact that we are what we are is victory, dominion. "Whatsoever is born of God overcometh the world, is maved, and has the strength of a quiet confidence."

"Success is a glittering goal, over which is inscribed the words Honesty, Ambition and Stick-to-it-iveness."

"It isn't how fast we do our work, nor how well we do our work. It is how fast and how well together."

Do not fail to send \$2.00 for our new book, "Divine Science and Healing." It is what everyone wants.

My Soul Wait Thou Only Upon God.

Read Texts: Psa. lxii: 5; Isa. lxiv: 4.

Wait only upon God ; my soul, be still, And let thy God unfold His perfect will. Thou fain wouldst follow Him throughout this year ; Thou fain with listening heart His voice would hear ; Thou fain wouldst be a passive instrument Possessed by God, and e'er Spirit-sent Upon His service sweet ; then be thou still, For only thus can He in thee fulfil His heart's desire. O, hinder not his hand From fashioning the vessel He hath planned.

Be silent unto God, and thou shalt know The quiet, holy calm He doth bestow On those who wait on Him ; so shalt thou bear His presence and His life and light e'en where The night is darkest, and thine earthly days Shall show His love and sound His glorious praise. And He will work with hand unfettered, free, His high and holy purposes through thee.

First, on thee must that hand of power be turned, Till in His love's strong fire thy dross is burned, And thou come forth a vessel for thy Lord, So frail and empty, yet, since He hath poured Into thy emptiness His life, His love, Henceforth through thee the power of God shall move, And He will work for thee. Stand still and see The victories thy God will gain for thee; So silent, yet so irresistible, Thy God shall do the thing mrossmen.

O, question not henceforth what thou canst do; Thou canst do naught. But he will carry thro' The work where human energy had failed, Where all thy best endeavors had availed Thee nothing. Then, my soul, WAIT and be still; Thy God shall work for thee His perfect will. If thou wilt take no less—His best shall be Thy portion NOW and through eternity.

We've Always Been Provided For.

- " Good wife, what are you singing for? You know we've lost the hay, And what we'll do with horse and kye is more than I can say; While like as not, with storm and rain, we'll lose both corn and wheat." She looked up with a pleasant face, and answered low and sweet :
- " There is a Heart, there is a Hand, we feel, but cannot see ; We've always bean provided for, and we shall always be."

He turned round with a sudden gloom. She said : "Love, be at rest; You cut the grass, worked soon and late, you did your very beat. That was your work ; you'd naught at all to do with wind and rain, And no doubt but that you will reap rich fields of golden grain ; For there's a Heart, and there's a Hand, we feel, but cannot see-We've always been provided for, and we shall always be."

"That's like a woman's reasoning—we must, because we must." She softly said : "I reason not, I only work and trust ; The harvest may redeem the day—keep heart, whate'er betide, When one door shuts, I've always seen another open wide. There is a Heart, there is a Hand, we feel, but cannot see ; We've always been provided for, and we shall always be."

He kissed the calm and trustful face, gone was his restless pain. She heard him with a cheerful step go whistling down the lane. And when about her household tasks, full of a glad content, Binging, to time her busy hands, as to and fro she went— "There is a Heart, there is a Hand, we feel, but cannot see;

We've always been provided for, and we shall always be."

Days come and go-'twas Christmastide, and the grate fire burned clear. The farmer said : "Dear wife, it's been a good and happy year; The fruit was gain, the surplus corn has bought the hay, you know." She lifted then a smiling face, and said : "I told you so ! For there's a Heart, and there's a Hand, we feel, but cannot see; We've always been provided for, and we shall always be."

A Resolve.

Never to look behind me for an hour— To wait in meekness and to walk in power— But always living in the present Light.

HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARNOWY and those engaged upon it, after which include all of the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Olass. Be free to exalt the good, and speak of benafits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Olass-the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from March 1st to April 1st : "I am the way, the truth and the life."

Daily Thought.

First Day : I am the way of the boliest. Second Day : I am the truth absolute. Third Day: I have chosen the way of Truth. Fourth Day: All my ways are just and right. Fifth Day : God does not bind or limit himself. Sixth Day: I do not bind or limit myself. Seventh Day : I am Intelligent Life.

Treatment.

I am perfect peace in my present surroundings. I am the truth that recognizes no limitations.

1 manifest the Way, and Life, and I truly enjoy all I do.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

We will send HARMONY one year to a club of four subscribers, for \$3.00. Suitable advertisements received at reasonable rates. Each advertiser will receive

a opy of HARMONY, free of charge, during period of advertising.

Subscribers should make their remittances by Post Office Order, payable to C. L. and M. E. CRAMER.

Subscribers who do not receive their magazines regularly, will please let us know.

What I Have Seen.

THE FOLLOWING is a partial statement of what I have witnessed, demonstrated and experienced from the practice of Divine Science :

I have seen people living in conditions—generally called abject poverty who were in constant fear of worse conditions; disheartened by what they termed repeated failure, come to a realizing sense of truth and to a knowledge of their own being, receive comfort spiritually, and succeed in demonstrating financially. I have seen many families demonstrate over fear and all their environments, and prove themselves happy, healthy and prosperous.

I have known people who were timid, and felt a lack of confidence in themselves, who were suffering from fear of failure in every effort, through indulging self-depreciation, come into Divine Science and demonstrate courage, self-poise, certainty, health, and business ability.

I have known people, both rich and poor, who were maintaining the belief of sensitiveness to such a degree that they were moody, and were always troubled about what others thought of them, overcome perfectly, through a knowledge of the truth of Being and of what manner of spirit they were.

I have known people, who were rich in dollars and cents, who thought they were unhappily married, and were struggling with their beliefs of disappointment, discover through Divine Science what true marriage is, and live a happy, united life of loving companionship and freedom of truth.

I have known others, who married for love, and lived peacefully for a time, then grow apart because of some little misunderstanding, awaken to the truth of Being, find themselves happy and living harmoniously.

I have known children who were headstrong, determined to have their way regardless of how uncomfortable it made others, to be brought to a knowledge of their true nature and radiate peace and harmony.

Divine Science has healed all manner of diseases—mental, moral and bodily. I have known many families who have been obliged to spend all their income on account of continued sickness, to be relieved of doctor's bills, drug bills and nurse's salary, live healthy lives, have plenty of money, be able to enjoy vacations, outings, all because of their knowledge and practice of Truth.

I have seen families where there was one member that seemed to be different from the rest, and to have no interests in common with them, change completely when they took up the study and practice of Divine Science. I have seen this so-called "odd member" show an interest in all that was of interest to the family when they revealed their knowledge of Truth, so that he could manifest his idea of unity to them.

Another most practical demonstration is that pupils are made sincere, earnest, loving and determined in their ways; they are very eager to put away habits that they have always prided themselves in saying "are not failings of mine," and they never fail to demonstrate when they earnestly try.

As we begin the practice of Truth, the Truth itself teaches us what thoughts and beliefs we have that do not coincide with itself. It is useless to depart from Truth and spend time in hunting up the errors of our ways in order to free ourselves from them; for, as we cannot serve two masters, neither can we work in two opposite directions at the same time, so let us be concerned with Truth and the spirit of it will lead us into all Truth.

I have known joints that have been stiff for ten and twenty years to be loosened and made strong, and reverse joints made straight and strengthened. I have seen cases of severe hemorrhage healed instantly. I have known consumption, heart failure, sprains, typhoid fever, and rheumatism, deafness, diabetes, neuralgia and chronic headache healed with one treatment.

I have also known cases of nearly every disease healed through prolonged perseverance.

I have known those who have ridiculed the blessed work of Divine Science in their families to be thoroughly healed of chronic bodily ailments, and with it healed of the disposition to ridicule. I have seen those who said they had no faith and who did not believe there was a God, healed of their lack of faith, and with it of a bed-ridden condition, and another healed of unbelief, and with it of "Bright's disease."

I have seen patients healed from every church in the town in which I have worked, and from among those who styled themselves infidels; despite their professed and non-professed religion, they were equally receptive. This shows that God knowledge is no respecter of persons, and that Truth applies alike to all.

I have known absent-minded people, who were intensely hurt and effended at being reminded of something they wanted to do ; "impertinent," "interfering," were among the epithets applied to the ones so reminding.

There is one thing which absent-minded people are always unconsciously and unwittingly doing. When talking with others they let their thoughts wander while the other or others are talking, and lose a word, or the thread of a sentance, without knowing that they have done so, and if taxed with it grow very angry. I have seen such made willing to confess and correct their ways.

To demonstrate the power of Being in healing, one must never think of ereating it. He must know that his work is to demonstrate what is selfexistent, this is the Divine order. Read Statement of Being in our new book, "Divine Science and Healing."

A Christmas Carol. Tune : "Coronation."

This day the world is clothed in white, What doth its whiteness say ? It speaks of *birth* in every house, Proclaims *it* Christmas day.

It speaks of the true lifting up, The never-ending morn,

Of birth, of peace, good will on earth, Of home where child is born.

Rejoice ! and in your bounty live, For it can never cease, Proclaim afresh glad tidings now

The endless reign of peace.

And as the stars of heaven chime The anthem of this morn, Sing, all ye children of One God :

I'm prince, I'm heaven born.

MALINDA B. GRAMMR.

CRILDREN'S DEPARTMENT.

Three Little Scods.

ELSIE, LOUISE AND HAZEL were three very dear little playmates, and they spent many delightful hours together, beneath a large oak tree in Hazel's yard.

But one day Hazel went into the country to spend Thanksgiving week with Grandmama, and of course Elsie and Louise missed her very much. Although Hazel was always very happy in the country she, too, longed for her little companions, so one day she asked for permission to write to them to visit her for a couple of days.

It was an eventful day indeed for Elsie and Louise, for they had never been in the country, and were so interested in hearing Hazel describe the wonders of the farm-yard where the tiny chicks ran about in search of food, while the old mother hen would cluck, cluck, cluck to call each little babe to her protecting wing.

So the three little playmates were overjoyed to see one another after three weeks' separation. Of course they visited each section of the large farmyard, and little Elsie declared she had never seen anything as dear as Beauty, who was Hazel's pet Lamb. There was also a little pet dog called Tasso, and a dear, baby calf that lifted its pretty head and called, "ma-ma, ma-ma-a-a !" whenever Hazel came to pet it.

The day passed rapidly. Our three little girls were glad to have grandmama tuck them snugly into their little snow-white beds, and they were shortly launched on the Ocean of Peace, where fairy dreams stilled the tired minds, and slumber crowned each baby face with a smile of loving contentment.

Grandmama had promised that on the morrow they could plant a little flower bed for their very own, and they could care for it.

> Each her very own to keep, That day by day it may grow Into a garden of posies sweet, Their fragrance and beauty to show.

The morning dawned, and, to their disappointment, a heavy rain was falling, and Elsie and Louise were to return in the morning, and they would not have time to plant the little seeds Grandmama had given to them.

But Elsie was a wise little lassie, and always found a way out of her difficulties, so she clapped her dimpled hands in wild delight as the exclaimed :

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" Oh ! I have thought of the best kind of seeds to plant, and the flowers will mever fade or die, but grow, and grow, and grow, and the more you use them the more they will increase, and the more beautifully they will grow."

"A Garden of Truth, now let us select our seeds, and we will plant them this very morning in the fertile sand of our minds, and Mama's love will be sunshine, and Papa's love will be little raindrops, and we will be the little flowers."

"Oh ! won't it be beautiful," cried Hazel and Louise. And, drawing their little chairs more closely together in front of the cheerful fireplace in Grandmama's sitting room, they selected their seeds to plant.

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" I take the pansies for they mean thought ; And I'll take the red rose for it means love ; And I'll take the lily for it is so pure ; And we'll be like little stars in the heavens above. And our flowers shall bloom, as day by day We watch and nourish them on our way. And we will cast a light as bright As the twinkling stars on a winter's night.

Such flowers shall be yours and such flowers shall be mine,

If we'll scatter our seeds carefully along the paths of love divine."

Grandmama heard her darlings, and came in with tears of joy in her tender eyes.

"Sweet children," she said. "You have learned the beautiful lesson of recompense; for, although

"The sun has apparently been hidden from view, God gave a better sun to shine for you.
It will cast a warmth of love divine On the waysides that we tread,
If you can't have just the things you wish Thankfully accept this lesson instead."

Since naming March 1st as the probable date on which Mrs. Cramer would be in Los Angeles, obstacles have arisen which will necessitate a postponement of her visit until about March 8th, at which time she expects to be able to make the promised trip.

QUESTIONS AND ANSWERS.

Q. "I am told that people who say they are God, and claim to be perfect, must retrograde; that it is impossible to evolve without aspiring, and no one can aspire who is perfect. What do you think of this ?"

A. I think the above is an imperfect theory, built upon a presumed imperfection that does not exist. If there is such a thing as evolution, it is not "from a lower to a higher plain;" it is from that Self-Existing One that involves all there is.

The question presumes that God, the only Self-Existing Mind or Spirit (which being all involves all that), can do nothing because of its perfection; but that beings supposed to be imperfect can do what perfect Being cannot do. Such teaching, so called, can never be anything in Truth; the premise is falsely assumed, and all built thereon must be equally false.

It is perfect Being alone that unfolds or evolves that which it is. A right beginning, in reasoning, will always secure a correct ending. Would you have true science or sound philosophy, build always upon the Rock of Self-Existing Being, the real and the perfect.

Q. Mrs. Eddy's teaching is true science, and all other science is false, for it is only what its teachers think about her teaching. Is this true?

A. The above presumption is on a par with many other claims that have been made about scientists in general, which has no foundation whatever in truth. Divine Science has no opinion whatever about Christian Science—in fact, Divine Science has no opinions. It is classified Truth of Being and Existence. When we read Mrs. Eddy's book, we read it from the standpoint from which she intended to write it—the Infinitude and the Allness of God, the Good—and we see the truth therein contained, and we also see where she fails to hold to her high position of Truth. Divine Science would stand out clean and clear to the whole of humanity, as the All in All of the Creator, oreative action and creation, if all dual theories were wiped out of existence erased from memory—assigned to the bottomless pit. This will result, as people are spiritually and truly educated in Oneness.

To all, wherever they are, who use the above accusation against scientists who are not Eddyites, we would say : Divine Science has no opinions about her teachings. The above is an opinionated theory, and is nothing.

OPPORTUNITY.

FREDERIC W. BURRY.

Everywhere you find people bewailing their lack of chances, or waiting on some imagined fate to come along and give them a lift.

Meanwhile, a thousand opportunities slip by them unnoticed, for as time waits for no man, so opportunity, the child of time, is equally transitory.

The man who recognizes the abundance of opportunities is at a loss, at times, to know which ones to take hold of. And so this man, who sees plenty of opportunities, and the man whose eyes are blind to all, are frequently in the same fix; results with both being *nil*.

It is not wise to waste too much time in "thinking over things." While recklessness is not to be invited, the other extreme of supercautiousness must be given no place.

There is such a thing as masterful indifference ; just as there is reposeful action, and active repose.

Success demands that we learn to complement conditions and perceive the value of opposites.

Get in touch with varied experiences. Grasp your small opportunity. As long as you keep moving, undismayed by the inevitable losses and failures, you cannot fail to achieve.

There never was a man yet who kept active, who concentrated his energies, that did not succeed. Of course, he made mistakes; the most successful men have made the most mistakes.

Great things call for experiments. When we venture out into untried fields our efforts are necessarily tentative and liable to error; but if we keep on, changing our course according to our best judgment, we shall reach somewhere and our results will be found to have been worth all the effort.

And a sturdy move on our part leads to some very speedy results, which encourage us and quicken our expectations, so that our forces are impelled on to larger exertions.

Many people complain because of the small compensation they receive for their labors; and, indeed, not without some cause. Still, an alert mind would recognize that work well done is a process of education, and thus pays for itself. A man need not for long be without good remuneration when he has learned to do his work well.—In Chat.

Be Explicit.

When you make a request, or give a direction, do it in a way that will be clearly understood.

Some time ago a man shoved in his money at the ticket window in a large railway station and said, "I want a ticket there and back." He could not understand why his ticket was not forthcoming. The agent had to explain that he did not know what was meant by "there."

Some one asks you how to get to Herald Square. "Take Sixth avenue, get off at Thirty-third," is your beaming response.

Suppose you were a stranger asking that same question. Would you know where Sixth avenue was, or what kind of car should be taken there, or in what direction? You take it for granted that the inquirer is familiar with everything about your city. When you ask questions of that kind in unfamiliar places how grateful you are to have people take pains to direct you plainly. Do unto others as you would have them do unto you.

I once spent a half-hour trying to find a certain elevated train at the Brooklyn bridge. No official, no ticket man, none of the people passing by, could give me any sensible direction. They all seemed to have the idea that I knew all about the system of trains, although I cannot understand why they thought so when I was anxiously inquiring. I finally had to give it up.

If it's worth while to give a direction, it's worth while doing it the right way.—In Chat.

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Extracts from Letters.

Personally I am much pleased with the strength and helpfulness of your magazine, and am glad to see the strong foothold you have and to know of your prosperity. DB. ALICE B. STOCKHAM.

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Our New Book.

DIVINE SCIENCE AND HEALING.

BY MALINDA E. CRAMER.

A very full and comprehensive text-book of Divine Science, which is prefaced by the author's personal experience as a student of the Science, and as a worker or demonstrator of its doctrines.—In Unity.

It is scientific in teaching and thorough in its "Law of Expression."-Philosophical Journal.

"A text-book for the thorough study of Divine Science, and its application in healing all manner of diseases and in all the affairs of life." This author has given many years of conscientious and entire devotion to the application of the Scriptures to the practical affairs of life, and to show that they are inseparable. We cheerfully indorse its principles.—In Bible Review.

I was pleased to see you had received so many excellent words in appreciation of the new edition. It grows upon one in reading for its clearness of utterance and power of Truth. The thought becomes a reality as we read, and so a guidance of the good for our lives. www. BRUNTON.

Divine Science and Healing

Deals with Divine Science from the standpoint of its intimate connection with the Scriptures. It is arranged with marginal references to the Scriptures, and, as the author says, it is shown "wherein Divine Science corroborates the Scriptures and the Scriptures corroborate Divine Science." We cannot do better than quote some other words of Mrs. Cramer descriptive of the scope of the book. "It teaches the truth of Being and 'The Law of Expression,' revealing the true nature of the Expressor and expression. It makes plain how to think, how to control thought, and direct thought forces for good in healing, and in all channels of interest to the individual and community at large. It shows the true attitude that must be taken to obtain real and permanent unfoldment, and how universal law, when applied, works universal good. There is no truth too simple for Divine Science to include, and no truth too high for it to reveal."—In Expression.

Divine Science and Health.

This book is the bright star of hope of the twentieth century.

This is the latest and best production of the talented author. Many are the books she has written to help to guide the human race to the heaven of happiness and to the harvest fields of success.

As a text-book it is well bound, so nicely gotten up one can use it every day without fearing the destruction of the binding.

Every chapter contains the best on the subject that is in print to-day. As a whole it is a fascinating work.

As you delve into the great theme of the author, you become enraptured with the dignity it teaches.

It teaches one how to heal themselves, also how to heal others.

Mrs. Cramer is a lady of great learning and possessing much intelligence, which she has the ability to impart to her students who are now living in all parts of the world.

I never listened to one of her private or public lectures that I did not walk away feeling great. Feeling that I was a son of God; that I was rich; that I was heir to a part of my Father's kingdom.

All who read and study " Divine Science and Health " will feel that they are heirs of God.

Bloomington, Il., Feb. 11, 1903. EDMUND THOMAS BUNTING.

Josephine R. Wilson is opening up a Divine Science work in Napa, Calif. The people are appreciative, and no doubt a strong center will be formed.

Charles Brodie Patterson is expected in San Francisco by the first of March. Those interested are making a great effort for a large class.

There is an effort being made for a class for Eugene Del Mar in San Francisco during the month of April. The workers are sure that success will attend their efforts.

We are satisfied that whoever has the message of Truth for the people will be received and sustained by the people wherever they go.

A series of articles on Genesis, by M. E. Cramer, will commence in the April issue of HARMONY. These articles will be of great value to everyone. Enough of the historical side will be embodied to make them valuable from that standpoint; but from the true and eternal meaning which they will contain will be found the freeing power and lasting benefit.

Notes and Announcements.

Sometime during the fourth week in March she expects to be in San Luis Obispo. Let all who want the teaching of Divine Science and the freedom of truth in health, happiness and healing of disease, be ready to take advantage of this opportunity. This is a necessary suggestion, for Mrs. Cramer desires to do all the good she can during her absence : as she cannot long remain away from the Home center, she would ask all who want the benefit of Divine Science to be in readiness. To those friends living in surrounding towns who need help, let them come, if possible, either to Los Angeles or San Luis Obispo. The good is for you, and the effort you make to take this glorious teaching of truth will make you spiritually receptive. She hopes to instruct and heal the multitude, and assist all who hear her to help themselves. Come one, come all ; lay down your burdens and receive your freedom.

SUBSCRIBERS, PLEASE NOTICE.

The subscription price of HARMONY is \$1.00 per year in the United States, and \$1.25 in foreign countries. Single copies, 10 cents.

If you wish club rates for HABMONY and other magazines, money for both should be sent with the order.

If your renewal is received after HARMONY wrappers for the new month are addressed, it may occur that you will receive the notice that your time has expired in the following number. Wait until you receive another number before writing to us about it.

Regular yearly subscriptions are not discontinued until we receive notice that you so desire.

When sending in subscriptions, always give your full address, and be carticular to write the address plainly. When sending change of address, give the old address as well as the new. In sending subscriptions, always state whether it is a renewal. Special rates made to agents.

The matter of postage is no longer a small item of our expenses, and we request those who write for counsel and gratuitous help, to please assist us in the work by enclosing stamps for answer.

FOUR SUBSCRIPTION HAS EXPIRED.

If this notice is marked with a blue pencil, it denotes that your subscription has expired, and that we would be pleased to receive renewal of same.

In our February issue all subscriptions that were delinquent were marked with a blue pencil; many responded promptly and thankfully, which the editors appreciate greatly. There are many more who should respond at their earliest convenience, as it will aid materially in the ongoing of the work. Those who for any reason desire to wait awhile before renewing will please inform us—they will receive their HARMONY just the same. We want everybody to have it and receive its glorious message of Truth to themselves from month to month.

Book Notices.

Mary B. Whiting writes of THE LOVERS' WORLD, by Dr. Alice B. Stockham: "The great book arrived yesterday morning. I was overjoyed to receive it, and think it a wonderful book. The truth appears on every page in such strength, clearness and love. The reading of it was like being with you, and feeling and knowing the Divine Life. From cover to cover it breathes forth the one great fact, Omnipresent Love. It is a text-book of pure living.

> Love conceived it, Love gave it birth, Love will carry it round the earth.

Like the Bible, each will find in "The Lover's World" what he can interpret, and it means a word of the fulness of life, resplendent to one who sees with the inner sight. Love and blessings will redound to you from others receiving the knowledge."

Send all orders to us.

IN THE WORLD CELESTIAL, by Dr. T. A. Bland.

"It is inexpressibly delightful."-Hon. C. A. Windle.

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An Answer.

What makes reasoning seem tedious is because it has hitherto been based upon a false foundation.

Reason is for the purpose of reasoning about an infinite Being, from an infinite and limitless standpoint, in regard to all things pertaining to the Being in which it is situated. Do we use it in that manner? Is it not used to reason out the possibilities of infinitude from the standpoint of impossibility? Do we conceive an idea and reason it out from the standpoint of being able to use all the forces of the universe in the carrying out of that idea? Do not we reason about its fulfilment, filled with hundreds of fears and doubts?

Is it any wonder, then, if we find it tedious and unpleasant to reason out the practical affairs of Life? Reason is being twisted and turned from her true and natural position; weariness must be the result, and unpleasantness of feeling be the reward.

Having learned what man is, and his infinite nature, we cannot truly say that we have a "blind" faith in "I am." Just the contrary. It is a clear understanding of the fact that no one in the universe can limit any man.

It is the knowledge that each man sets the limit to his possibilities; no one else can or does do that limiting and binding for him.

There is a poem, I forget by whom written, which tells of a young couple who leved unhappily, so the story says. They agreed to meet at a certain place one night and die together. The woman arrived first and killed herself, going straight to hell, where she awaited her lover. He did not come. She waited—I forget the details, but I think it was until he fell in love with another. When she realized what had happened, to the amazement of the devil and her companions, she walked out of hell, and no one attempted to stop her.

I like that story. It shows what utter fearlessness will do. By all the laws of prestige, and custom, and duty, she ought to have stayed in the hell which she had made for herself. Instead, she ignored everything but her right to infinite freedom, and left. So it is with us all. If we choose, we can make a condition for ourselves which means hell to us, but no one but ourself can keep us in it; we are free to choose which we will have, and no man can gainsay it. If we choose to dwell in happiness, plenty, peace, and joy, we can do so, and no power in the universe will do aught but help us to that state. How can any power help the one who fears to trust to it?

Surely we who have learned that our fate lies in our own hands cannot be said to be having blind faith in our power. It is knowledge.

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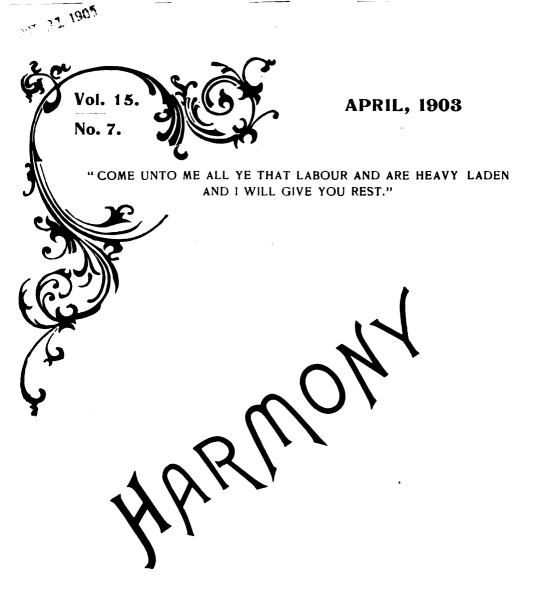
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April, 1903.

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GENESIS.

ENESIS in Latin and Greek, means to get; to be born. The Genesis of creation is the act of producing, giving birth or origin to anything; it means production; formation; origination.

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There seems to be portions of more ancient narratives embodied by the writer in the book, as it now stands, whence some have supposed that the original narrative has been enlarged at various times : yet it is believed that the record in its present state is substantially that of Moses, with a few later additions made in the time of the monarchy.

Some commentators maintained that two quite distinct narratives have been interwoven together : the one, more ancient, in which the Deity is throughout designated by the general term Elohim—God ; while in the other He is called by the more mystic name of Jehovah—the Lord. The first is said to represent a general divine influence in the world ; the second, supernatural over-ruling power creating and directing it, and requiring admiration in return. These two portions are characterized as the Elohistic and Jehovistic ; the former teaching natural, the latter revealed religion.

There is, however, a unity throughout the Pentateuch, a unity which can only be ascribed satisfactorily to one writer. The literal record embodied in the entire book of Genesis is an account of events of over twenty-three hundred years.

"The general subject is creation, the decline of humanity through sin, and its capability of being reclaimed by communion with God, its maker. Hope and faith are kept alive by the example of a chosen few, who, through

obedience to God, became heirs to the promised blessings which are continually postponed, with mercy to those who are sinful and a deepening of faith to those who are righteous."

Spiritually speaking, every creation of God must be seen to be good would we see truthfully; for that is his way of seeing it. Man—Adam male and female—so named in the day, or light, in which they are created, is to dress and keep the garden—the whole of creation—as God made it. He is to keep it, in his consciousness, as "good and very good." To do so means harmony in one's self and harmony with all surrounding things.

As all things were brought unto Adam, to see what he would call them, just so are all things brought unto each of us to see what he will call them, and each one must take the responsibility to himself or herself, not only of calling them by the names to which we are accustomed, but to call them "Good and very good," and pronounce nothing but the word of God for them : what we pronounce for another person or thing we proceed forth in, our words are our expressions, so, to be about our Father's business, we should affirm as does He.

Every person is supposed to know what is right to do, and what is right not to do; from the standpoint of principle, the unity of spirit, the One All, we do know all things; we are knowledge. So, we each are to keep the garden of creation in its generic good, its original and natural state of purity. M. B. O.

A Consciousness of Unity.

Peace on earth is a consciousness of the wholeness, or oneness, of body (not our physical body only, but the body or "matter" of the universe) and Mind, or God. Every part of the material universe, and every part and organ of our own body is an instrument to express the thoughts of the Infinite Mind. God is manifest in every movement of the solar system and in every detail of our daily life. We are so much a part of the Whole Purpose that whatever operates elsewhere concerns us, and whatever we do affects all.

Herein lies the secret of harmonious conditions and of happiness, beauty and perfection. A consciousness of unity in the seeming diversity is the bond of completeness, and is the basis of love, and love is the fulfilling of the whole law of God.

ILARMONY.

Spiritual Definitions.

THE following definitions are published for the purpose of aiding in the study of Divine Science :

Divine Science interprets God as the One All, beside whom there is none. before whom there is none : in whom all creation lives and moves and has its being. The self-existing One, inclusive of Creator, creative action and creation. It teaches that God's Omnipresence proves that divine consciousness or intelligence, power or love, is equally everywhere in all things. There is no apartness, degrees or portions to the One All. It is unlimited, inseparable, absolutely everywhere in its fulness at all times. No more of Intelligence or power in one place than in another. This is realized only by being God and sbiding in Him as the All. It is never to be realized by believing we are different in nature from Him, or by trying to be something beside the One All. God is not the Infinite without including creation. The Infinite is both Creator and creation. As God alone is before He creates, there is no intelligent attitude for man to take, but that he is before he is expressed in form, and is the "Word" that is with God and is God. There is no mortal being or evil power There are no opposites to the Divine Attributes.

Adam :-- The Hebrew word Ahdam--Adam, is not merely the name of one person, but, like the Greek Anthropos and the Latin Homo, it is the class name of a genus whose real nature it portrays.

The name Adam has three principal significations: They are all sourced in Being, as shown in our Genesis manuscript lessons. The meaning of each is at one with Adam, the image and likeness of God. It stands for man's being in God, and existing in His image and likeness. (See sixth manuscript lesson.) Jesus of Nazareth was in realization the second Adam. In Spirit and in Truth we are all Adam, the perfect image and likeness of a perfect God.

Beginning :--Means source, origin ; "I am" the source and origin of all things. So, "I am the beginning." Being acts and produces or images forth, within itself, what it contains.

Firmament :-- Means heaven; the real state of Being expressed in creative action and creation. It is that state in which there is no sorrow, crying nor pain. It is at hand. It is within you.

Day :-- Means Light, Knowledge. Consciousness, Intelligence.

Night :-- Means darkness, shadow, believing effect to be Cause.

Evening :- Means to mix, to mingle, to blend.

Morning :-Birth ; coming forth afresh.

Barth :--- A name for form, "dry land;" what is seen with the eye, and is apparent to the senses

One, or First Day :- Stands for Totality, the All.

Two, or Second Day :--- Means to do, action, repetition, continuation of the same.

Three, or Third Day :- Is the rule by which everything is done that is done. It is "The Law of Expression." In Genesis it particularly speaks of result, creation, the realm of visibility.

Man, male and female :--God's image and likeness.

Image and Likeness :- Means God expressed in men and women, the fulness of His nature imaged forth in them. In Being, Man is like God; he is wholly divine.

Dominion :--Dominion is oneness and equality with all that is; with God as Creator, creative action and creation. That state where the Lion and Lamb lie down together and the child innocence leads them.

Beholding everything as good and very good, is knowing creation to be like and at one with God : even Himself expressed.

(To be Continued.)

What to Conquer.

I do not ask for any crown But that which all may win : Nor try to conquer any world Except the one within. Be Thou my guide until I find, Led by a tender hand, The happy kingdom in myself, And dare to take command.

-Louise M. Alcott.

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Be Yo Perfect.

HEN we are children our desire is very strong to have our wants gratified; we so feel our dependence upon our parents and friends that if they refuse to gratify our wants, or neglect to do so, we cry for the purpose of obtaining the thing wanted. As we grow older, and begin to wait upon ourselves, we feel ourselves less helpless, hence we cry less, yet at times we may beg of and tease our elders. As we develope manhood and womanhood, we take the responsibility of doing for ourselves and of making conditions in business that will provide for our wants; thus we fulfil the desire for every necessity.

Spiritually speaking, under the old method of teaching, we have been taught to imitate the above; we have been made to feel utterly helpless and to cry aloud to a God separate from ourselves for the good we desired. Then we have had the period, in belief, that it was necessary to beg or persuade God to have mercy upon us and to bestow upon us the good He alone possessed. In this state the belief is, "We must help ourselves as far as we can and God will do the rest." Now, in the true method of teaching, we realize that we must be men and women such as God creates, and no other kind; then take the responsibility of acknowledging, claiming, receiving and enjoying our good, here and now. All things are good, therefore it means to enjoy all things. In this realization there is no crying, no beseeching, no begging ; the former beliefs and conditions have passed away and all things are new, and all things are ours. All things that are God's are ours, and all things that are ours are God's, for we are One.

This state of realization and affirmation is the one spoken of in Revelation where God "wipes away all tears from their eyes; there is neither sorrow nor crying," poverty nor beseeching, for oneness is infinity and unlimited ability.

A short time ago I had a very clear dream just before waking in the morning, and while in a semi-conscious state. I saw twelve science workers sitting in a semi-circle on a platform in a public building. I was not conscious of an audience, except that I was listening to their expressions of desire. They commenced on the right end of the circle, and arose one at a time and gave expression to their hearts' desire of what they hoped or intended to demonstrate in the future. One said, "I hope to be able to demonstrate instant healing in all cases." Another desired "to be able to

teach in such manner as to convict people of their false opinions and to convince them of the truth." The third one that arose said, "I want to demonstrate perfect health for myself before I attempt to do anything for others." The fourth one, filled with the power of holy spirit, eager for the opportunity to speak, and all aglow with the light of truth, said : "I will have nothing but perfect health now. I will have nothing but perfect demonstration." This seemed to be all that was essential to be spoken, so the meeting ended. Now, I personally know the parties who spoke; they who were hoping are still hoping; their hopes have not been actualized, while he who affirmed "I will have nothing else, there is nothing else to have," actualizes his affirmations daily; he is the fulfilling of law and prophecy within himself, in his home and general work; he is doing what he knows is right to do, and is leaving undone that which should not be done.

The above dream serves to illustrate the method of dressing and keeping the garden in our consciousness as good and very good; and in actualizing our own heart's desire. We may affirm daily and hourly: "I hope to be well;" "I hope to do instant healing;" "I hope to teach in a manner to convict and convince;" "I hope to realize that all is good and that all good is mine," but our affirmation will never work the law; they are not the fulfiling of law; they can never prove to be the fulfilling of law and prophecy. Why then subject your existence to postponement? Why make your body the target of the race habit of procrastinating? The Infinite One does not postpone its good ; it never makes future tense statements. Let us affirm : " Now I heal instantly ; now I teach truthfully and correctly ; now I demonstrate perfect health. Health is my real, true state ; it is manifest to me and I enjoy it perfectly." Then, let us be so true that we are always ready to think and say, "I have nothing else. I do not have the all good, plus evil; success plus failure ; the fulness of what is plus an imaginary lack or want."

You are a man—you are a woman—whoever you are, and wherever you may be. You can exercise unlimited and unqualified possibilities, knowing that it is only the highest, so to speak, the absolute that evolves anything; it evolves everything because it is all that truly is.

Would we have demonstrations in the now, we must be the demonstrator of them now, and be the thinker of true thoughts now, and be the speaker of true words and doer of right deeds. **M. E.** c.

Divine Science, the World's True Regenerator.

W. J. COLVILLE.

INTERNATIONAL BIBLE LESSONS.

PAUL'S FAREWELL TO EPHESUS.

April 5, 1983. Acts xx : 28-38.

GOLDEN TEXT:—" Remember the words of the Lord Jesus, how he said, It is more blessed to rive than to receive."—Acts xx: 35.

When? In ▲. D. 58.

Where? At Miletus, a seaport south of Epheans.

WEAT THE LEASON SUGGESTS.

28. Each one of us is a temple or church of God, and it is well for us to take heed unto ourselves and to all that we manifest over, which the Holy Spirit or breath of God our Father has made us more than oversears over, for we are creators, like our Father; feeders and builders, which temple and flock of thoughts we are by virtue of our very life (or blood).

29. Let us see to it, "take heed," that no thoughts of error enter into our temple to disturb and destroy.

30. And that speaking perverse things be not indulged in—i. e., things opposed to truth.

31. Therefore watch and remember, watch and desire that ye enter not into the temptation of believing and feeling that error is a reality.

32. I commend you to our Father and His word of Grace, which is able to reconstruct your entire character, and make positive demonstration that you have an inheritance which is sanctified.

83. Such an one covets not.

84. Such are industrious, and happy in useful service.

35. Such find it their very life and joy to support the weak, and more blessed to give than receive. When the many discover this law of their being we shall have no more vast accumulations of wealth. All will be seen as belonging to the universal, and it will be the health, happiness and prosperity of mankind to so give and do and distribute as to bring forth universal harmony, justice, love and perfectness, as children of God are capable of doing and inspired to do.

REVIEWING BY QUESTIONS.

How do we prove that the power of God is with us? Whom are we to feed? What does the Christ within do for our temple? What does " the word of his grace" mean? What inheritance have we all? What will erase all covetousness? What is the Golden Text?

CATECHISM.

Q. What was the first sin ? or "falling short," or "missing of the mark?"

A. The first and only sin was and is the belief that error or evil is a reality; or, unbelief in the reality of the All Good and of its creations.

THE RESURRECTION.

April 12. I Cor. xv : 20, 21, 50-58.

GOLDEN TEXT:-" Now is Christ risen from the dead, and become the first fruits of them that slept."-I Cor. xv: 20.

When? Probably in the spring of A. D. 57.

Where? This Epistle was written by Paul from Ephesus.

WEAT THE LESSON SUGGESTS.

20. Now is the divine consciousness come forth into expression and become the first fruits of those who have been unconscious of it heretofore.

21. By belief in duality and separation came death, by knowledge of unity and at-one-ment comes resurrection unto life.

50. Flesh and blood are the temple of God. It is the spirit of man that inherits the kingdom of God.

51. We shall all be changed from unconsciousness to consciousness of our oneness with our Father in his kingdom—the universe.

52. In the immediate present, by the agency of the true understanding of our own divinity, are we changed and raised unto a new manifestation of life.

53. For our error thoughts must cease and true ones take their place, and the supposed human mind must clothe itself with the divine.

54. Separation is thus swallowed up by at-one-ment.

55. O separation, where is thy " sting " and thy " vistory ?"

56. We no longer need miss the mark, or fall short of true understanding of the word and law of our Father, and therefore there is to us no sting or pain.

57. We give praise unto God our Heavenly Source and Cause, which giveth us victory through the Christ consciousness.

58. Let us therefore, beloved, be steadfast in the Truth, abounding in the healing and teaching that belong to those who are conscious of their sonship in God. Our labors are truly labors of love, and manifest themselves in a NEW LIFE.

REVIEWING BY QUESTIONS.

What is the title of this lesson? See Mrs. Oramer's article on "The Resurrection," in this issue.

What is meant by first fruits? What follows?

What brings about separation?

What brings about unity and life?

How may we be victorious over error and separation ?

What is the Golden Text?

CATECHISM.

Q. Do all mankind sin, "fall short," or "miss the mark?"

A. Every one who falls short of a consciousness of oneness with the Holy Spirit of the All Good at such times misses the mark of perfect manifestation of a perfect life, a new life, a resurrected existence, which all are finally to demonstrate.

THE LAW OF LOVE. (A Temperance Lesson.)

April 19. Rom. xiii : 7-14.

GOLDEN TEXT :- "Love worketh no ill to his neighbor : therefore love is the fulfilling of the law."-Rom. xiii : 10.

When? About \mathbf{A} . D. 58.

Where? Paul wrote the Epistle to the Romans from Corinth.

WHAT THE LESSON SUGGESTS.

7. "Render therefore to all their dues." We owe our best thoughts, our most gracious words, our most loving deeds, to all with whom we are called in contact, and that contact may be world-wide.

8. "Owe no man anything but to love one another."

9. "Remember the Commandments to do them."

10. "Love worketh no ill to his neighbor : therefore love is the fulfilling of the law."

11. Arise ! Shine ! for thy light has come ! Now ! Awake ! thou that sleepest ! Now !

Behold ! thy salvation is at hand ! Now !

12. The darkness is passing away ! Now ! The Light is at hand ! NOW !

13. Let us think, feel, speak and do honestly, in the light of truth. Let us not strive. Let us be TEMPERATE in all that we do, neither doing too little nor too much; whether it is eating or drinking, sleeping or waking; bathing or dressing, working or resting. So shall we abolish the extremes in manifestation of over-doing and under-doing; of extreme wealth and abject poverty; of undue excitement and sluggishness; of over-work and indolence; we shall be poised, duly balance-i in the true equilibrium of our being, and express such self-control and harmony as sons and daughters of the Most High should rejoice to demonstrate.

14. Yes, "Put ye on the Lord Jesus Christ," seeing He is within everyone of you; realize your inward divinity and oneness with the Father, and then clothe yourselves in outward expression of that same Divinity. Let your health, your outward appearance, your work, your ways, out-picture the creative power of the Son of God.

REVIEWING BY QUESTIONS.

What is the only thing that we may owe to others? Are we to try and pay that debt? How is Love the *fulfilling* of the Law? What does Love in us do for our neighbors? What is it to be *temperate* in all things? How can we put on Christ?

OATEOHISM.

Q. What is our true estate?

A. As sons and daughters of the Heavenly Father, we inherit a divine consciousness of our oneness with our Father, and faith in our power to create Godlike outward expression.

PAUL'S JOURNEY TO JERUSALEM.

April 26. Acts xxi : 3-12.

GOLDEN TEXT :- "The will of the Lord be done."-Acts xxi: 14.

When? In the spring of A. D. 58. Where? Along the coast of Asia Minor.

WHAT THE LESSON SUGGESTS.

The principal thing in the lesson of to-day is the obedience of Paul to his conviction that it is the will of the highest consciousness within him for him to go to Jerusalem (the vision of Peace), and teach the truth of or about the Son of God. And it is impossible for his friends to persuade him to do otherwise, although they believe great trials await him there.

Our own Paul faculty listens to the direction of the spirit within us, and as it is "obedient to the heavenly vision," saying : "The will of the Lord be done," and is faithful in carrying out the directions of the Lord within, it becomes a teacher full of *power*, life and love, who awakens multitudes of people to a fuller realization of their true relation to the Father and to each other, showing them a deeper understanding of the divine nature of man, and its purpose and relation to the Infinite Whole. Life seems not worth the living that is merely a segment of the whole. But, when related harmoniously to the universal good, it rises into a sublime expression of perfectness, and can declare with Paul, "For I am ready to die (to the old limited colisciousness) at Jerusalem for the name of the Lord Jesus," if such bonds and death are a necessary accompaniment to the full demonstration of the "Son of God" within, and its relation to the common humanity without.

REVIEWING BY QUESTIONS.

What did Paul's friends beg him not to do? Why did they do so? How did Paul answer them? What did the people say when they found him determined to go? What is the Golden Text?

CATHORISM.

Q. In what does righteousness consist?

A. Righteousness consists in *right-thinking*. Right-thinking consists in being able to see goodness and 'truth' (divinity) in yourself and others, and to perceive the true relationship of the self to others, and of the separate individualities to the great whole.

CWILDREN'S DEPARTMENT.

I Know What I Am.

BY E. ADELINE WILLIAMS.

(E VERYTHING my Sunday School teacher said, and what everybody else told me, I don't believe any more ! And when I go home again I'm going to tell them so !"

Lizzette Norris slid into her place at the breakfast table, and no answer was made to her. For no one in her Aunt Lizette Snow's family felt capable of doing so.

"Do you think you're doing just right, ma, by encouraging this sort of thing?" Mr. Snow finally asked his wife.

"Aunt Lizzie didn't tell me 'twas so, Uncle Rodman!" exclaimed Lizzette. "I found it out my own self."

"There's something we haven't found out, I'll admit," acknowledged Mr. Snow, as he kissed his wife and children and Lizzette, and started off for his store.

So every one else said. For Lizzette and her Cousin Amy to come home bareheaded from the children's party at the Willoughby's, and feel no bad effects from it, was enough to set them all talking, especially as Lizzette had been an invalid, suffering with asthma all her life.

"Of course it is an astonishing thing," said Mrs. Snow, when her husband had gone, "and I want to know something more about it. And the best thing to do," she said, "was to go right over to Mrs. Willoughby's, and have a good long talk."

The two girls thought so, too; and Maurice and Louise Willoughby declared it was tip-top.

Mrs. Willoughby was teaching a class in the Science of Being, two mornings a week, and she laughed and said she was going to start another right off, having the two little girl guests and her own two children, and Mrs. Snow, for her students.

"I shan't be advanced as your children," laughed Mrs. Snow. "But I shall be only too delighted to come in with them."

They had just one question to find in answer for : "Where do you do all your work?" But it took them all the morning to find it out !

Mrs. Snow told her that she had so many places to do hers that it would be impossible to state just where they all were. But Mrs. Willoughby shook her head and said she (Mrs. S.) was mistaken; there was only one place where work of any kind could be done.

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Maurice and Louise were excused from replying to this first question, because they knew the answer. But Aunt Sadie, who wished to enter the class, too, was as perplexed over it as Mrs. Snow.

"Dear me !" laughed she ; "I keep my hands and feet busy from the time I get out of bed until I get into it again. Work, work, working every minute !"

"Your hands and feet are your servants who do your errands for you," said Mrs. Willoughby.

"Mine brought me over here this morning, then," exclaimed Lizzette, and Aunt Lizzie's brought her, and Amy's brought her. Goody ! I've found out so much !"

"But that doesn't answer the question," replied Mrs. Snow.

"No," smiled Mrs. Willoughby, " but we're coming to it."

"Of course our feet wouldn't know what to do if we didn't tell them," spoke up Amy.

"I don't suppose any part of us would know what to do if we didn't tell it," added Aunt Sadie. "No," she mused, "we have to set ourselves going, as you may say."

"And we can set ourselves going any way we have a mind to, I guess," chimed in Amy.

"But there is a right way and a wrong way," said Mrs. Snow.

"No !" replied Mrs. Willoughby, "there is only the right way," and she went to the blackboard which hung on the wall, and wrote out a double row of figures that she had them all add up. "Two and two are how many?" asked she.

"Four !" was the ready answer.

"But I asked little Tommy Sanborn how many two and two are, and he said 'five,' "insisted Mrs. Willoughby. "He thought he was right, too."

"That's wrong," said Amy, "because you cannot add only one way, according to the arithmetic; no matter what you think."

"I believe it's the thinking that does all the mischief," declared Mrs. Snow.

"You're correct," said Mrs. Willoughby. "You've all acknowledged that the principle which governs the adding up of numbers cannot be anything but right, no matter what you say. It's just so about ourselves—about being here to-day in our bodies, which are the instruments through which we are demonstrating the great principle of life, just as the figures I put on the board demonstrate the principle of mathematics, or the science of numbers.

Yet we haven't got hold of the question we started to answer, although our talk is leading that way."

"We have to think before we can do anything," ventured Aunt Sadie.

"And study over things a good while too, sometimes," added Mrs. Snow.

"When I'm studying I'm using my mind," spoke up Amy.

"I shan't use anything but my mind after this," said Lizzette.

"You couldn't if you wanted to," laughed Maurice, " for it's always your thinker that does it all."

"Do you mean that we de all our work in our mind ?" cried Mrs. Snow. Their teacher nodded.

"With our ---- " suggested Louise.

"With our thoughts !" exclaimed Lizzette, jumping up and clapping her hands. "All I've got to do is to learn to think the truth about myself, just as I had to learn the truth about the addition, subtraction, multiplication and division tables before I could do examples, and then I needn't have the asthma any more !"

Maurice and Louise were so pleased with her answer that they ran over to Δmy and hugged and kissed her, while Mrs. Snow asked Mrs. Willoughby to make it a little plainer.

"If I find out that I'm doing all my work in my mind by my thoughts, I shan't get half so tired, for I shall take good care what I think," laughed she.

"That's just what we must be careful of," said Mrs. Willoughby, "and as we go on in the Science of Being we learn just what kind of thoughts not to give place to."

"I begin to see what I am," said she; "a channel for the principle of life to get expression through !"

My Symphony.

"To know the power within, To meet the world in love, To cherish for mankind a boundless hope, To hold divine relationship with all that is, To have the mind a perfect instrument, To make wise use of every circumstance, To be all I am in all I do : Such is the perfect life of man."

HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Classby complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the exening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all of the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Olass. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Fruth to incorporate in this page, and ask your friends to subscribe for HABMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from April 1st to May 1st : My body is the temple of God, filled with the All Good.

Daily Thought.

First Day: I am life everlasting.

Second Day : I am strength and power in Divine Love.

Third Day: I am One with the \blacktriangle ll Good : in the true knowledge of Divine Glory.

Fourth Day: I am absolute and unlimited success.

Fifth Day : In no way can I be but the absolute, perfect image of God in creation.

Sixth Day: Peace I elaim. My eyes have perfect sight, belonging to the All Good.

Seventh Day: This day am I glorified and made one with the All Good in all things manifested. Peace be unto all nations.

Treatment.

All is harmonious and happy around me. Joy fills every atom of my body.

I now walk in everlasting sunshine. No shadow can mar, and I have no fear. I am unlimited and free. I have perfect sight, perfect hearing. The realization of God's wonderful love is fulfilled here and now.

G. D. F., 508 Baker Street, San Francisco.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

We will send HARMONY one year to a club of four subscribers, for \$3.00. Suitable advertisements received at reasonable rates. Each advertiser will receive a copy of HARMONY, *free of charge*, during period of advertising.

Subscribers should make their remittances by Post Office Order, payable to C. L. and M. E. CRAMER.

Mr Subscribers who do not receive their magazines regularly, will please let us know.

What I Have Scen.

"The Truth shall make you free." Truth is life to all your flesh, and sustaining power of every part.

(Continued from March Harmony.)

A lady whom the doctors said was incurable with consumption, and who seemed weak and depressed, listened to one lesson in Divine Science (the seventh lesson of the Primary manuscript course), then received one treatment, was thoroughly healed. Some ten days later she called upon her physician and asked him to tell her what he thought of her case the last time he saw her. He frankly replied : "I thought you would never recover." She told him how she was healed. He then said : "I have heard of a number of cures made through Divine Science, but I did not think it would heal such a case as yours; I am astonished and pleased."

I have seen a man, having the claim of Bright's disease and catarrh of head and throat so badly that the voice was almost gone, perfectly healed, mentally and bodily, in one week; though he stated that he did not believe in a God, and asked how it was possible for him to be healed. He was healed of unbelief and with it of bodily disease.

I have known of a lady who was completely healed of a very aggravated stomach trouble, from which she had suffered for years, by persistently reading "Divine Science and Healing." It cost her but two dollars, and she still enjoys the book as a daily companion. Many cases of almost every kind of disease have been healed in the same way.

I know of Divine Science treatment being applied to a man who had suddenly become violently insane. A few treatments so completely healed

him that he had no remembrance of there having been anything wrong, or of any sense of inharmony.

I have seen a man with what the doctors call rheumatism of the bowels, who had been kept under the influence of morphine for eighteen weeks as the only relief from pain, relieved with one treatment. With the second treatment he stopped using morphine. With the third he was up, and dined with his family. In two weeks he drove in a buggy forty miles, and considered himself healed and strong.

A man whom the noted physicians of our glorious city diagnosed as "having water around the heart and on the brain, etc., etc., and was liable to breathe his last any moment," was perfectly healed through Divine Science teaching and treatment.

What physicians have termed severe cases of blood poison, resulting from various causes—*e. g.*, being bitten with "poisonous spiders," absorbing matter from wounds, have yielded quickly to the application of Divine Science. I have been called to the bedside of those who have through mistake taken poison, and were in convulsions, and when the Truth was applied in treatment they were healed in twenty minutes.

I know a gentleman upon whom the doctors' diagnosis was kidney trouble, to the extent that one of the kidneys was just about gone, and the verdict death was pronounced. They advised a sea voyage, thinking that it might prolong his life a little. He came from Australia to San Francisco, accompanied by his daughter and a man nurse. He became quite deaf while on the steamer. When he arrived in port he agreed to take Divine Science treatment for the deafness, not even hoping for help in any other direction. In one week's time he was thoroughly healed of all his seeming troubles, and knew that he was a well man. Since that time he has enjoyed a number of sea voyages without nurse, sense of disease, or thought of death.

The cases above mentioned are each merely one of a kind. Each one stands for many of the same and similar cases that have been healed. Divine Science is a sure and lasting blessing—to the individual, to the community, to humanity.

(To be Continued.)

When we regard humanity as One, it is like looking at the vast panorama of the world from a balloon—we do not see the petty local inharmonies, for we are wrapt up in the Divine beauty of the whole.—L. A. M.

The Way We Thnk.

EOPLE often write to me, "Do you think of the science always?" The science teaches us how to think truly about man. Having done that, the business of thinking about the science is finished.

Personally, I think of it many times, with thankfulness and gratitude, that there exists a teachable system whereby man can have it proved to him that nothing is impossible to him, and that conditions are self-made. Also, when teaching others one must think of the science as a science.

For there to be true thinking it is not necessary to think of the science, but to think of man, the universe, and conditions from the basis taught by the science.

It means to think about exactly the same people, subjects and things as before, but in exactly opposite manner. We think about the law of heredity, say, but that man has power over it instead of it having power over man. We think of astrology. The science teaches us that as we are so are the stars; they, too, are the expression and manifestation of an inherent Love and Wisdom, therefore we look upon them as kindly friends and neighbors. We think of any or all conditions (of any or all people), but we no more think of them as having a moulding power over man, nor yet any power other than his individual beliefs relative to them allow them to have. The same with circumstances : e. g., we think of a man who would like to sing, but has no voice. We no longer think that he cannot sing, we know that the music is there within him. We think of him in that way, and think of him as having power to sing if he desires to. On every hand we see people desiring things, states, conditions and environments which they have not got, and do not dream that they can have. We think of them as much as ever, in an opposite way; that is, we think of them as having power to mould their lives as they will. We do not for one instant drive, or try to drive, those people out of our thoughts; quite the contrary. We hold them closer than ever, but we think about them as having power over all conditions to mould them to their desires. The same with illnesses. We think about the people having them, just as kindly, lovingly, and sympathetically as ever, but we think of them as having power over their illnesses, and do all we can for them in every way. and especially by maintaining an unbendable attitude regarding their power over illness.

It is such a mistaken idea to suppose that understanding what man is in all his glory and beauty, means that we cease to think about him in the same sympathetic, kindly way, or that we take our thoughts away to some strange

place, or dwell with ecstasy upon the science which taught us such a grand truth, and revealed such wonderful inherent powers. We dwell with ecstasy upon man and his power to drive away his misery. We dwell with ecstasy upon the whole universe of beings, knowing that they must be as we are glorious, powerful, wise, and loving, ready to help all, everywhere; but we do not dwell upon any far-away beings to the exclusion of those we know, and meet, and talk to day by day.

We think differently—yes, unspeakably differently—but not upon different people or things. The same old people, the same old things, the same old universe, the same old laws, but from a new and glorious standpoint. This standpoint : that all people are Creators, Kings, Rulers, and masters of everything concerning life and living.

Again: We loved and sympathized with people, believing them to be slaves. We love and sympathize with the same people, but believing them to be creators and rulers.

We thought about powerful, invisible, and visible forces, and feared them. We think about those same forces as masters of them.

We thought about the governing and controlling laws of the universe, deeming man to be completely in their power.

We think about the same laws, but as being ours, in and through us, for our use and advancement.

We thought about man's body and its needs, as something to be on guard against, to be despised and shamefully treated; we called it harsh names, scorned its functions, and longed for a purer one. We think about the same body, but what a change! What a transformation! It is now known to be the purer body longed for. We reverence its functions. We think of it as the glorious expression of a glorious Being, and that Being man.

We thought about buying and selling, eating and drinking, bathing and sleeping, clothes and the wearing of them, with weariness and disgust, fear and dread. We think of the same things now, but with understanding. They are delightful things to be done. They are done with the knowledge that all things concerning glorious man must be glorious things, and all work for, or about him, must be glorious work.

In that understanding all littlenesses drop away as though they had never been, and every daily trifle is made to literally shine with the radiance of the so-called heavenly glory. The common stones and clay, dirt and dust, are

transformed into precious stones and gleaming ore, worthy of careful consideration and handling. Yes, indeed, we think about the same people, but with added sympathy, tenderness, and lovingness, and a new element added —veneration. ALMA GILLER, in Expression.

The realization that the All is One in nature, is true meekness and lowliness of heart; it is dominion, rest, and satisfaction. It is wholeness, opulence, and successful demonstration in all lines. One is not called upon to sacrifice everything or anything that is enjoyable. What is the Creator's is the creature's, and what is the creature's is the Oreator's. The promise of Ohrist and the power that he exercised is unto all people, even the immortality of body. The enjoyment of eternal life and immortality is alike for all people who realize the true nature of Being.

The above statement is to be proven by each one through demonstrating the nature of Being, or the "order of Infinite Mind," through the Law of Expression. It is the nature of Supreme Being or Infinite Mind that is brought forth into expression; hence, there never was an expression, is not now, and never will be, that is not according to *order* or *law*. The law is against all falsehood in every form, even in the form of prophecy, or of a future hope. Therefore let us bring out the order of Being, knowing that the Law of Expression is the only method by which the expressor reveals himself.

Truly we all exist now in the name of God. This means, as there is but One All, whatever name applies to the One All—whether life, substance, intelligence or power—the same applies to each one of us. This is what Oneness and Omnipresence securies all to add. It means much to speak and act in the name of God, for it means also to speak and act in your own name. N. E. ORAMER.

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AGAIN.

"Why do I fail when I believe?" is thought even when not spoken. But again and again I ask what kind of a feeling is this which we have and call belief?

Is it not like this little girl's?

Her brothers had set traps to catch birds.

"Didn't you pray to God to save the poor little birdies ?" asked her mother.

"Yes, I prayed that the traps might not catch the birds."

"Anything else ?"

"Yes," she said, "I then prayed that God would keep the birds out of the traps, and, for fear that God might be busy about something else, I just went out and kicked the traps to pieces."

Continued recognition of man's absolute nature will sconer or later reveal to him that the state of mind necessary to have relative to that absoluteness is, "I know." "I believe" is practically synonymous in the science of Being with "I know."

The fact once understood, I am quite sure that each one has the good sense to see that hundreds of times when he thinks he is in the "I know" state of mind, he is really in the "I hope."

The Universal Golden Rule.

From "Mind."

The true rule in business is to guard and do by the things of others as they do by their own.—*Hindu*.

He sought for others the good he desired for himself. Let him pass on. - Egyptian.

Do as you would be done by.-Persian.

One should seek for others the happiness one desires for one's self.— Buddhist.

What you would not wish done to yourself do not unto others .-- Chinese.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

Do not that to a neighbor which you would take ill from him.-Grecian.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

Whatsoever you do not wish your neighbor to do to you do not unto him. This is the whole law; the rest is a mere exposition of it.— Jewish.

All things whatsoever ye would that men should do to you, do ye even so to them.—*Christian*.

Beautiful Thoughts Condensed.

Our souls are bathed in a spiritual amosphere; a spiritual sunlight falls upon them. Here and now—yes, truly, here, in this living present—we dwell in the spiritual world. There is a realm in which the Spirit is directly manifested. There is also in us a faculty, by the exercise of which we may draw power from thence. It is the function of this faculty to open, as the petals and leaves of a plant open.

Peace, be still ! Forget all else but the Spirit. Unite in consciousness with that finest, inmost essence which fills all space, entering into its peace, contemplating its beauty, resting in its encompassing love.

O Power, whence cometh all the energy which stirs this universe; O Wisdom, which guides the noblest deeds of men; O Love, which unites all hearts to thee, unto thee I dedicate all that is in me. Unto thee I open my soul anew, that it may be filled with thy peace, that it may be inspired by thy love. Guide me, that I may be faithful to thy presence. * * * And as we go, one and all, in silence, when the soul of each is moved, let us bear with us the Presence which has been with us to-day. Let us walk with that peace which has filled our souls, and forget not that love which has drawn us together as fellow-workers in the greatest of all spheres in all the universe —the kingdom of the Spirit. Peace, peace, peace !—H. W. Dresser.

ACCOUTRED.

The word of God my weapon is, The love of God my shield; Accoutred thus my soul, I wis Shall win on any field.

SUSIE M. BEST.

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I Am the Resurrection and the Life.

IF I AM the Resurrection and the Life, and all people are raised in the resurrection, by means of it or through it, then in me or to my consciousness they are raised. It is my privilege to see all things raised unto their Original Source and Cause, and as being in a state of at-one-ment with It.

God's Omnipresence is a living, demonstrable truth to many people at this time; they are practicing the truth of His presence in the every day walks of life and business relations.

We often say, God is the only Self-Existing Source and Cause, the All in All, filling immensity, that space is filled with all there is; as this is so, where is there any room for you, for me, and for humanity apart from, or beside this One All ?

Some say because the above is true "we do not exist," "visibility is an illusion." In Divine Science it is the basis from which we prove that nothing that exists is illusion, that we truly exist in God as God expressed.

There would be no room for us, or for anything that exists, and our oftrepeated affirmations could not be proven true but for the fact that man and nature dwell in God, and are God expressed. In poetic language we are all "in the bosom of the Father;" in other words, we actually live and move in Omnipresence. We are in the loving embrace of Love itself. We are pervaded, sustained, and lived by the one Self-Existing Presence. Therefore, we are not "aliens to the commonwealth of Israel"—God manifest in the flesh in universal son-ship, which is Christ the Savior. We are not " pilgrims and strangers on the earth." We are not away from home, nor are we outside "the house of many mansions," in which there is a place for each one.

It is because of these underlying truths, these self-existing facts, that Divine Scientists affirm their unity and oneness with God, and that all there is is "good and very good." Since all things are before man (who is Adam, the image and likeness of God) to see what he will call them, and, as he names them, he proceeds forth or demonstrates from within out, it behooves us to "let the word of God dwell in us richly," and pronounce good alike upon all.

Let us look upon these truths logically, scientifically, uninfluenced by the false race beliefs and declarations of the iniquity—the inequality of man with God. The time has come for all to know, whoever you are, that man has no sinful nature; no innate depravity; is not made by his beliefs, but is self-existing within God.

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Let us be uninfluenced by observation of beliefs and opinions, and by the actions of others, although they seem criminal. In the resurrection consciousness we hold unwaveringly to the truth—that God, and God manifest, is the All in All—and know that the universe is a uni-verse, and not a di-verse, that it is in a state of unity with its Source.

He who said : "I am the resurrection and the life," spoke the truth once for all. There is one I Am beside whom there is none other, whose name we are constantly pronouncing, and we should cease using this name in vain; we should use it for ourselves, according to the nature of its attributes. See Divine Science Statement of Being, p. 30, "Divine Science and Healing."

I am the Resurrection and the Life; I am resurrected now. "I Am is my name forever." The resurrection means I am the *resumption* of life. I am all life. I resume the eternal and the original state of the All-Life for myself. Resumption of Life is accepting one's self to be God-life; from this standpoint the I that I am is always the Resurrection and the Life; even "the way the truth and the life."

. The resumption of original Truth, original Life, original Being, means the giving up of the belief that I am life that is mortal, finite, limited, environed, and is subject to death. This can be done here and now.

"If there be no resurrection of the dead (here and now), then is Christ not risen" here and now. "If Christ be not risen, your faith is vain: ye are yet in your sins."

"Then they also who are fallen asleep (mentally) in Christ are perished." If in this life, the life of being asleep mentally to truth, where we can only have hope, and there is nothing beyond this for us, we of all men are most miserable. Rotherham quotes the above verse referred to as follows : "If, in this life, in Christ, we have hoped, and there is no more, we of all men are most pitied."—I Cor. xv : 19.

The first thing for us to do to secure our permanent unfoldment, now that we have truly resumed the one and only life for ourselves and have identified ourselves as such, is to raise our bodies from the tomb of human belief and leave the grave-clothes behind us.

"For, since indeed through a man came death, through a man comes resurrection of the dead."—Rotherham. This death is the one that the Scriptures tell us is to be overcome, and is spoken of as an enemy. It is to be swallowed up of life. Life is to be seen as All in All.

We each are to claim to be Life. It is not sufficient that we prophesy of life eternal after death for ourselves; our sufficiency is realized in our laying hold of it here and now, and this is done by placing self in the right relation

to the Infinite Whole, then acting perfectly natural, which will bring out its real nature.

As the disciples were not yet conscious from the plane of being that the Lord, Being, including body, was risen and was living in righteousness and holiness of truth, they believed that their Lord could be and was entombed. We would impress upon everyone the idea of unity, and that the body must be taken into Life, our identity, in order to free us from the mental states brought about by dualism and separation.

The idea of never dying but living and moving in God, as God manifesting himself, causes some to weep in the present day as did Mary Magdalene. She had her Lord located in the temb, and wept because she missed him People often say : "I do not want to live forever; if I from that location. do not die I shall never see those who have died." Such have virtually placed their bodies in the grave ; they have made a decision which they will no doubt actualize. But, instead of feeling that we shall not see those who have experienced the race beliefs of separation and withdrawn from their bodies, let us live in such close relationship with God and his people that we will know that God is not the God of the dead but of the living; and, as he is the God of Abraham, Isaac and Jacob, whom the world call dead, he is also the God of our friends and members of our families whom the world call dead. In order to have true communion with Moses and Elias, we must realize our ability to speak to them from the plane of unity, and this will work in communing with our own loved ones.

The first step is to free ourselves from the beliefs of dualism and separation of spirit and body, then, as did Jesus, we can enjoy the companionship of those said to be dead, and do so in spirit and in truth. To separate the body from Holy Spirit is to separate it from life, substance, intelligence and power, and this means that it is assigned to death. So we each have something to do to demonstrate the truth that the I Am is the Resurrection and the Life.

"Mary stood without weeping," because her Lord was not in the tomb. She supposed he had been taken away. She did not realize the working of the law of God, and the outcome of the declaration, "I am the Resurrection and the Life." She thought that if her Lord was not in the tomb that she had cause for grief. The fact that he was not there, nor was his body to be found therein, proves the demonstration of the resurrection of the body here and now. We should consider it a comfort to look into the tomb and find it empty, that our loved ones are not there.

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Two angels are ever seated "where the body of Jesus had lain," both robed in white, which means they are equally pure; one is Being, the other Existence. Being at the head and Existence at the foot, and they say: "Why seek ye the living among the dead ?" (Beliefs and conditions). The living are not here; they are risen.

You who are alive to-day, wherever you are, you are the Resurrection and the Life. You are risen. You are not in the tomb of the belief of death. You are one with Christ in God, and as such you appear with him in glory.

M. E. GRAMER.

22 I

Song of Life.

When Light unveiled her radiant face, And wrapped the world to her embrace; When into place the planets swung— This song the heavenly choir sung: "O sacred pulse ! O law divine ! All purpose and all power is thine, Death, never ! Life ever and forever !"

And still that grand, triumphant song Thrills through all Nature, deep and strong; And still vibrating, high and low, It sets the continents aglow; And in the ocean's sob and roar It sounds and speaks for evermore; "Death, never!

Life ever and forever !"

O human soul—a spark of love— Around thee, earth-environed, move Kaleidoscopic forms to-day; To-morrow thou art on thy way To fairer plains and sweeter skies! And still the thrilling anthems rise: '' Death, never!

Life ever and forever !"

- The Islamic World.

Josus the Jew.

JESUS THE JEW, AND OTHER ADDRESSES, is a book by Harris Weinstock, of San Francisco, of two hundred and thirty-two pages. Price, one dollar, net.

Many questions of equal interest to Jew and Ohristian are explained and answered in this book. The book is written from the standpoint of justice and impartiality; therefore, it will unquestionably interest not only Jew and Christian, but will prove of interest to all people. It will correct mistaken beliefs of both Jew and Christian, and dissipate prejudice concerning them in all who read it. It is therefore a good book to read. We recommend it principally upon these grounds. It is well written, and one feels the sincerity and unbiased feeling of the author, and is carried along, as he reads, in the same broad spirit of love. The following is quoted from the first chapter on "Jesus the Jew :"

"Without Jesus and without Paul, the God of Israel would still have been the God of a handful, the God of a petty, obscure and ineignificant tribe; the magnificent moral teachings of Moses would still have been confined to the thinly scattered believers in Judaism, and the greatworld of men and women would have been left so much the poorer because of their ignorance of these benign teachings.

"Let the Jew, despite the centuries of persecution and suffering, be thankful that there was a Jesus and a Paul. Let him more fully appreciate that, through the wonderful influence of these heroic characters, the mission of the Jew is being better fulfilled, and his teachings are being spread to the remotest nooks and corners of the world by Ohristianity—a religion by which millions have been, and still are, quickened and inspired. Let the Jew not forget that, through the influence of Jesus and Paul, the Ten Commandments of Moses, the sublime utterances of Isaiah, of Micah, of Jeremiah, the proverbs of Solomon, and the Psalms of David, have brought, and are bringing, and will continue to bring, balm and comfort, joy and happiness, spiritual bliss and moral sunshine, into untold millions of homes.

"Thus is the Christian, through Jesus and Paul, deeply indebted to the Jew; and thus is the Jew also, through Jesus and Paul, deeply indebted to the Christian. The Christian and Jew of to-day, each in his own way, is manfully striving to perform his part in preaching the belief in the same God, who is all-just, all-wise and all-knowing; each is trying to do his share by spreading among his fellow men a love for morality and righteousness."

God is Wisdom, God is Love.

Air : " Stockwell."

"God is Love; his mercy brightens All the path in which we rove; Bliss he makes and wos he lightens, God is wisdom, God is love."

"Time and change are busy ever ; Earth decays, and ages move ; But his mercy waneth never ; God is wisdom, God is love."

"Even the hour that darkest seemeth Will his changeless goodness prove; From the mist his brightness streameth; God is wisdom, God is love."

"He all earthly care unbindeth ; Best he sendeth from above, Everywhere the glory shineth, God is wisdom, God is love."

-Copied from Hymn Book.

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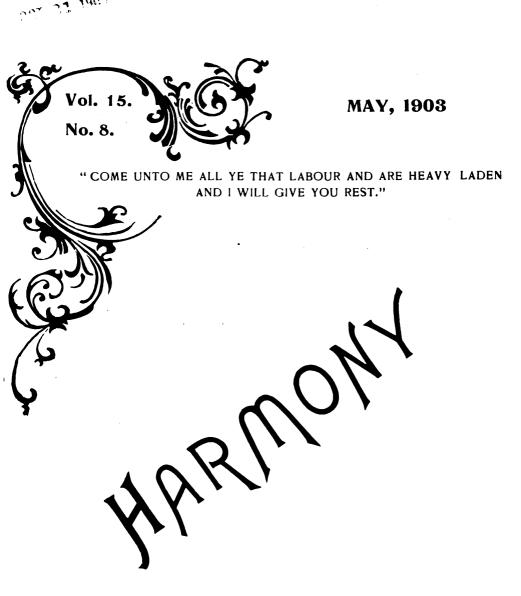
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To interpret Scripture, spiritually, from the plane from which it is written. To notice publications of the day, and supply interesting information of value to students

TERMS-IN ADVANCE.

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IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 15.

MAY, 1903.

No. 8.

GENB818.

"In Adam all die, and in Christ all shall be made alive."

ANY "NEW THOUGHT" people of the present day, like St. Paul, believe that Adam was originally the image and likeness of God, but that by partaking of good and evil he fell from his first estate—that perfect image and likeness—to a sinful creature, the reverse of God in nature ; and that because of this act, from that time all living have been under a curse. Thus the claim is justified that in Adam all die.

The greater part of the second and third chapters of Genésis is written in allegoric language, so they have their primary and secondary subjects. The primary subject is the spirit, or meaning, of the secondary. The primary subject is that which is so; it is a Truth or Fact that is always that way. So we have been taught, not the spirit of the record, but the letter, or secondary subject, and have been told that because Adam and Eve partook of the forbidden fruit—the result of the knowledge of good and evil—we are under a curse, and the body is doomed to death.

How often it is said : "If Adam had not sinned, Christ would not have come." If this doctrine is literally true, and in Christ, only, are all made alive, we ought to feel under everlasting obligation to Adam for his disobedience. If our good or salvation is dependent upon anything, we should reverence that upon which it depends, and we do by following its example. It is reasonable to conclude that this is why people continue to believe in the inheritance of evil, the conception of sin, and birth of iniquity ; that all are born to experience disease and suffering. Also that man—male and female —is mortal now, finite and limited, environed by beliefs and opinions, and subject to two powers the reverse of each other ; and is unable to extricate himself but by believing in One who was in our midst two thousand years ago.

"Now, are we the sons of God." We must mentally step out of sentiment into science, and know that there is no mortal inheritance; that this is the reason that they who suppose there is mortal inheritance are ever seeking and never finding, and experience many disappointments.

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We should be divinely sensible and scientifically practical in studying the Scriptures. The truth is that the serpent spoken of in this wonderful third chapter is more subtle than anything God makes, for that which is hid in omnipresence is that which is revealed in creation. The serpent, Satan, the adversary spoken of in the Scriptures, is the mental tendency of a supposed dualism, to be opposite to God. The starting point of the supposed dualism of opposites is the supposition that results, things, or the fruit of the tree, is good to make wise. In other words, it is the claim that we are not wise, and can become so by partaking of results. The fundamental fact, at the bottom of what is called "the fall of man," is the difference between Being and becoming—being like God now, or becoming like Him by partaking of results by and by.

"When the woman (mentality) saw that the tree was good for food, and a tree to be desired to make one wise, she took of the fruit thereof." The point is the difference between Being what is now, or becoming by partaking of results. Once this mental attitude is taken, God is, seemingly, altogether outside of man, and is looked to as being afar off; and man is striving to reach him, through death. Mentally, man is mistaken as to the nature of the death that it is necessary to die in order to enjoy his oneness with God. All are made alive in Christ (who is the second Adam; sinless and as spotless as the first, God's image and likeness), by laying hold of the Truth and using the privilege that is divinely granted to each one. That we are as perfect as our Father in heaven is perfect. That like perceives like and expresses like; and what is begotten of a Source and Cause is itself revealed.

Then in the Being of Adam (male and female—so named in the day in which God created them in his own image and likeness)—man does not die, but is hid with Christ in God, and when the true nature of man, in its fulness, dawns to each one mentally, then does that one appear to himself with Christ in glory, and shares knowingly the nature of the only begotten—the image and likeness which he is. "The first shall be last and the last shall be first."

(To be Continued.)

All the Power there is, All the Presence there is, All the Consciousness there is, Is Love, the Living Spirit Almighty.—*George Burnell*.



Divine Inhabitation.

"And Her Light was like unto a stone most precious, even like a jasper stone, clear as crystal."

THIS is Divine Science. As truly as the diamond is the sanctuary of the sunbeam, so truly is Divine Science a kingdom of diamonds. Everywhere that this Queen of Light appears, and she appears everywhere, she is a crown of glory and a diadem of beauty. She reveals the earth abloom with Paradise.

Divine Science illumines and fulfils the true import of Messianismevery man a Christ incarnate. It leads on to that realization of communion with the Father, which is the resultant of the consciousness and understanding of "Christ in you the hope of glory." This theme of Divine Inhabitation was most dear to Jesus and Paul. Jesus explained the secret of his power by this testimony, "The Father that dwelleth in me, he doeth the works." Paul preached and wrought "all things," as he said, "through Christ that dwelleth in me." Others everywhere could be obedient to the heavenly vision, because, as he said, "It is God which worketh in you both to will and to do of his good pleasure."

It is an absolute and eternal truth that the Throne of the Universe is the heart of man—male and female; and the occupant of this Throne, which is high and lifted up, is the God and Father of us all, and this rock bottom truth of Christ's Goepel is the perpetual foundation upon which every human being may take his stand for the full realization of Messianic character, Divine polarization. Here it dawns upon him that he has, and is a God within himself. He discovers himself to be the center of the Universe. Everything lies tributary to him. This is the kingdom come. The Spirit of God within the temple of his Being has discovered to him all this kingdom and glory; and anew he hears the voice of the ever-present Christ saying : "Behold the kingdom of God is within you."

Of course, as is well known, this truth of Divine Inhabitation, and what it implies, is flatly contradicted by one so-called Science of the present day, as expounded by its discoverer and founder. This one feature of that cult was prominent among the many reasons which led the writer to conclude concerning it that "Thou art weighed in the balances and art found wanting."

A great meteoric display, a fiery train of glowing fragments in the heavens, an ephemeral pageant of incandescent brightness, is not that Light which doth all the world illume. Truth alone can shine everywhere and forever. The Truth which forever shines is seen in that Unity which reveals

that God and the Universe are one substance, and all is Spirit Essence, visible and invisible.—Eph. i: 10; and Col. i: 16.

According to the teaching of Jesus, God and his kingdom can be found nowhere except in the empire of man's own nature. So his disciples were taught by him to realize and individualize within themselves the whole of the object of their desire. To understand meant to possess. This, according to Paul's language, signified deliverance from the dominion of darkness, and translation into the kingdom of Light.

Any teaching that saith that the "part cannot contain the whole," and that "the lesser cannot contain the greater," is most misleading; especially when this postulate is intended to prove that Jesus and Paul spake unwisely and unscientifically when they unceasingly testified that God and Christ and the kingdom are within us, and are to be found nowhere without.

When "a science" defines man as "a part" or as "the lesser," it is in direct conflict with the Genesis of Creation, wherein it is said: "In the image of God created he him." Confronted with such a self-evident truth as a basis for calculation, we must conclude that man is the whole of all there is in God; or else he is not his image and likeness.

"I and my Father are one."—This statement is descriptive of the universal relationship existing between God and man. There is not and never was anything in man which did not forever exist in God. Its appearance in man is but the manifestation of that immortal divine essence. The utmost possible illumination of man's mentality is and must be the simple outcome of the unveiling of that so-called mystery which hath been hid from the ages and generations—Christ in him, his innate glory. Saint Paul, having reached this point in his explanation of human ignorance and its remedy, continued with the vastly significant statement, "whom we preach." What is the antecedent of this pronoun "Whom ?" The context answers, "Christ in you."

If, indeed, our Science brethren of another cult take the Bible as their guide to eternal life, then they will as truly be guided into the understanding that Christ's word, "I and my Father are one," is the key which opens for every man entrance into the fulfilment of this promise : "That ye might be filled with all the fulness of God "---filled with God as he is filled with the fulness of Himself.

Like the patriarch Jacob, every man must sooner or later awaken to the realization that "Surely God is *in this place.*" In the place occupied by man himself—his true self and God being One.

As over against all admixtures of hypothesis and deductions, it is joy inspiring to turn to the city that hath foundations, to the abode of pure

conseiousness, and know with Jesus that "I am in the Father and ye in me and I in you." This is the truth of Divine indwelling; and herein all spiritual Seers agree. They see the Word made flesh. They know and testify with Saint John that Jesus Christ is come in the flesh.

Divine Science justifies the use of the word Immanuel. Its definition of the word harmonizes with the most spiritual conceptions, the truest intuitions and the loftiest ideals. This word means In-man-God, God individualized in man. Hence, the working out of our salvation is but the elaborating of the true inherent divinity of our nature,

In the problem is the principle, else there could be no solution. Man is the problem, and in him is the solvent of every phase of the great proposition. The summum bonum is in myself. All divine resources are within the storehouse of my own Being. So in proceeding to solve the problem we have a working-out, or an externalizing process on our hands. We are to bring out what is within the silent depths of our Being.

The unity of individualized Divinity with omnipresent Deity is to be demonstrated. The demonstration of this unity, or the solution of our problem, means "coming to Christ." This is done by denying all seeming differences, discounting them to the vanishing point. Christ said : "If any man will come to me let him deny himself." Obedient to this word of Truth and Science we are to deny absolutely that we have or are any other self than just Christ in us. Furthermore, this solution of our problem is accomplished by our affirming and recognizing what is our true, our real, and our eternally unalterable divine selfhood. Thus we come to our self. We come to consciousness. We awake. We arise with Christ. We are in the resurrection. We have arisen. Then we say : "I live, yet not I ; but Christ liveth in me."

This is the solution of the problem.

Now, I know that Christ in me is the whole of myself. Christ in me is well—this is my health. Christ in me is strong—this is my strength. Christ in me is the Comforter—this is my comfort, my joy in the Holy Ghost. Christ in me is wise—this is my wisdom. Christ in me is successful—this is my prosperity. Christ in me is light—this is my illumination. Christ and I have merged into a unit, and thence on I Am that I Am; and I Am is my name forever.

Thus is fulfilled to me the promise: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." I bear the New Name. I know one Omnipresent Life and Consciousness, whose name forever is 1 Am. 1

am One with the Soul of all that is. God's perfect likeness makes distinction impossible. I go no more out forever into distinction or separation from God. The temple and bosom of Universal Consciousness is my abode in Love—my Agapcemonse.

Thus I see ascending from the earth, and descending from on high, the Temple and City of God. And the building of the wall of it is of jasper; and the city is pure gold, like unto clear glass. Behold the perfection of beauty and the joy of the whole earth ! And the first foundation is jasper and the twelfth an amethyst. GEO. J. SCHWEDRIVETH.

Symbolic Reality.

Resplendent the Holy City descendeth, With jeweled foundations and portals of pearl : Four-square in its form stands this city Divine, The measure of Man, the Evangel of God. Its beautiful gates are twelve pearls, ever open, Inviting all pilgrims to enter this realm. With streets pure and golden, transparently clear, The way is marked well where the undefiled walk. The light of salvation beams brightly from walls, Whose garnished foundations glow ever with stones Most precious, celestial and rare in their sheen. With jasper and topaz, with sapphire and baryl, With emerald, sardonyx, chrysolyte, too, With Sardius light, blood-red in its shining And blending as one with the pale clear rays Of Incarnate beauty in jacinth and amethyst. All then, in the white light of glory is seen Revealing the indwelling God among men.

AUBORA I. SCHWEINFURTH.

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All appreciative Californians, we are sure, will unite in the greeting expressed in the following verse, which is one of four published in the Sunset Magazine:

CALIFORNIA'S GREETING.

"We greet our guests within our gates With flower-laden winter fetes; We bid them leave the steet and snow, And come where golden poppies grow. Come from the blizzard, cyclone, storm, To lands where summer-time is born; To sea enchanting clime, where blows The gold-tongue calls and the rose, Where oranges—our apples gold— Surpass fair Juno's gifts of old."

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INTERNATIONAL BIBLE LESSONS.

PAUL ARRESTED.

May 3, 1903. Acts xxi : 30-39.

GOLDEN TEXT:-"'If any man suffer as a Christian, let him not be ashamed."-I Peter, iv: 16.

Where and when? At Jerusalem, a few days after Paul's arrival there from Cæsarea.

WHAT THE LESSON SUGGESTS.

The experience of Paul, in the lesson of to-day, is repeated in the life of many teachers and pupils of the truest thought of the age.

Some little prejudice will be indulged in and listened to by a few; and from this nucleus of error judgment will spread a greater and more general persecution, without foundation or truth in it.

The teachers and promulgators of the truth of Being, of the son-ship with God the Father, of the divine inheritance of every one born into the world, whether Jew or Gentile, of one race or that of another, are accused, condemned and attacked, mentally at least, by those who are set and fixed in the idea that only certain people and sects and beliefs are the chosen of God, and great effort is made to silence them from spreading broadcast the truth of the universal Fatherhood of God, the universal divine son-ship with the Father, and the universal divine brotherhood of mankind.

REVIEWING BY QUESTIONS.

What is the title of our lesson?

Are there any similar persecutions in thought and word in the age in which we live?

What did Paul explain about himself?

What did he ask leave to do?

What is the Golden Text?

CATECHISM.

Q. What is the blessedness of the estate whereunto man has arisen in his consciousness?

A. All mankind, by realization of their divine inheritance and of their at-one-ment with the All Father-Mother-God, are in the wisdom and love of their divine parenthood, and so are inheritors of all the happiness of the eternal life of the ever present Now, and shall be forever and forever. Continually demonstrating it in outward expression more and more perfectly.

THE PLOT AGAINST PAUL.

May 10. Acts xxiii : 12-22.

GOLDEN TEXT :- "The Lord stood by him and said, Be of good cheer." - Acts xxiii : 11.

Where and when? The plot against Paul was laid and discovered at Jerusalem; immediately after Paul was sent to Cæsarea.

WHAT THE LESSON SUGGESTS.

The guidance, protection and leading of the spiritual consciousness is beautifully demonstrated in this lesson. The Golden Text is found in the verse just preceding the lesson, declaring "The Lord stood by Paul saying, Be of good cheer." And while those who believed themselves to be Paul's enemies were making plans to kill him, the very plot against his life was used as the means for conveying him to a place of safety where a great and good work awaited him.

Do we not often discover the guidance of Love and Wisdom beneath the mask of some troublous circumstance, cheering and strengthening us and leading us out of temptation and delivering us from evil, and bringing the kingdom and power and glory of the Good to pass ?

REVIEWING BY QUESTIONS.

What is the title of this lesson ? Who, beside the rulers, heard of the plot ? What wise thing did the lad do ? What is the Golden Text of this lesson ?

CATECHISM.

Q. Does God, the Good, bless all mankind without respect to persons, races or beliefs?

A. The Good Father causes his sun to shine on the evil and the good, and sends his rain on the just and the unjust. Yes, the great Eternal Goodness is for all people in all ages and places. So let it be demonstrated among us universally, unimpeded.

PAUL BEFORE FELIX.

May 17. Acts xxiv : 10-16, 24-26.

GOLDEN TEXT :- " I will fear no evil; for thou art with me."-Ps. xxiii: 4.

Where and when? Paul's defense before Felix was made at Cæsarea, a few days after his arrival there. His address before Felix and his wife was made some days later.

WHAT THE LESSON SUGGESTS.

The divine self-control of the Apostle of Truth; the honest justification of one's own acts when done from the truest convictions of the conscience, whether in accord with the surrounding beliefs and opinions or not; and the dauntless courage of a soul set free from superstitions, and belief in the power of false accusations. Such an one declares with power the deepest convictions of mind—i. e, "the resurrection from the dead, both of the just and the unjust;" and Reasons of Bighteousness and Temperance and judgment. "I fear no evil; for thou (divine consciousness; art with me," and art one with the Great Universal Mind of God the Father of All.

REVIEWING BY QUESTIONS.

What does Paul confess? What does he say he believes? What hope has he? On what three great subjects does he reason?

CATECHISM.

Q. Who is the Redeemer?

A. The Divinity in the soul that brings mankind to the consciousness of his son-ship and at-one-ment with his Father, and His Almighty Universal Goodness.

PAUL BEFORE AGRIPPA.

May 24. Acts xxvi : 19-29. Read entire Chapter.

GOLDEN TEXT :--- "Having, therefore, obtained help of God, I continue unto this day," Acts xxvi : 22.

Where and when? The incident of this lesson took place at Cæsarea, where Paul was still a prisoner, two years after the time of last lesson ; about A. D. 60.

WEAT THE LESSON SUGGESTS.

It is truly a "heavenly vision" to believe in one's power "to open the eyes" of those who are not beholding truth, "to turn them from darkness to light, or from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith." Paul was a special one who had this vision A. D. 60; but to-day there are many who daily see this vision and who, like Paul, are not disobedient unto it.

Such teach repentance—*i. e., turning from* error to truth, from sickness to health, from sorrew to joy, to all people, whatever their nationality, belief or unbelief.

Such truly "obtain help of God" in the continuance of this labor of love: which has been written and spoken of, and demonstrated from the foundations of the world, viz: That the Christ consciousness should come forth in each individual, as one who arises from the dead, truly vitalizing the entire Being. Those who have not yet realized this birth or resurrected consciousness, pass judgment from the former state of mind, and "with a loud voice" declare that such are beside themselves. But the words and deeds of truth and soberness almost. if not completely, persuade the rulers of this world to lay down the old life and manifest the new, because of the beauty and power, the wisdom and love, in its Godlike demonstration.

REVIEWING BY QUESTIONS.

How did Paul show that he believed in the vision ? Why did Festus think he was beside himself ? How did Paul answer him ? What did King Agripps say to Paul ? What did Paul wish for all people?

CATECHISM.

Q. How does Christ, being the Son of God, become man?

A. Christ being the son of the Heavenly Father, is the divine consciousness within each individual, and thus becomes man.



THE LAPE-GIVING SPIRIT.

May 31. Rom. viii : 1-14.

GOLDEN. TEXT :-- "For as many as are led by the Spirit of God, they are the sons of God."-Rom. viii : 14.

Where and when? The Epistle to the Romans was written by Paul, probably from Corinth A. D. 58, not long before starting on his journey to Jerusalem.

WHAT THE LESSON SUGGESTS.

1. As we keep in mind that we are the sons and daughters of Our Father in Heaven, we cease to analyze, criticise and condemn, and we take to ourselves no condemnation from others. "Father forgive them," etc.

2. The law of the Spirit of Life, the abundant Life, has made us free from all inharmony.

3. The Spirit of God in the flesh can do all things.

4. Righteousness (right thinking) is the law of the Spirit fulfilled.

5. As we love the Spirit of Life, we devote ourselves to the things of the Life of Spirit.

6. As we allow even a shade of fear or anxiety or complaint to disturb us, we suffer, or cause suffering to some one else, "but to be spiritually minded is life and peace.

7. Because to be subject to the Law of our God saves us from subjection to all that we would be saved from.

8. When we reason and act from any standpoint save that of the Divine in all, we are not happy, neither can we give joy to others.

9. Dear brothers and sisters, ye are in the spirit, ye are children of the Spirit, "The LIFE-GIVING SPIRIT." Ye have the Spirit of Truth and Love and Joy and Wisdom, as dear ones in the Christ within your own being.

10. Ye are alive in Christ, your own divinity.

11. The Spirit of Life quickens and dwells in you.

12. Therefore former trials are passed away.

13. And all things are become new, with new Life.

14. For we are led by the Spirit of God, and are consolously the sons of God.

REVIEWING BY QUESTIONS.

What is the title of this lesson?

How can we forgive and be forgiven of all our debts?

How can we live in the spirit right in the flesh?

If we are filled with the Holy Spirit what will we be eager to do? What is promised for our bodies?

CATEOHISM.

Q. Should we always forgive ourselves and others?

A. "The less we find fault with anybody or anything for any reason, the healthier and samer our lives become. Even in analyzing things, instead of criticising, there is a hair line over which one can cross from analysis to criticism, and suffering will ensue.

"Forgive everybody, everything FOREVER, whether they want to take the forgiveness or not." This is living by the Spirit. **M. W. BOWEN.**

CHILDREN'S DEPARTMENT.

Little Kate.

[From a book for Little Folks now in the Publisher's hands, by Mrs. Boyd.]

T WAS a spring morning in April, and a light shower had fallen, leaving glittering drops of rain upon the fast budding flowers and trees that surrounded the Mary Hart Orphanage. The broad gate swung to and fro, and squeaked loudly as the wind came in great gusts down the avenue. Little Kate had strolled in the spacious garden and sought shelter beneath the great weeping willow that stood by the garden house. Kate was the sunshine of the Orphanage, and was better known by the name of Sunbeam, for it was on a morning similar to this one that the kind matron responded to the hasty jerk of the bell and found a tiny bundle lying on the doorstep. Cooing and smiling, Little Kate was carried into the home that already sheltered many motherless waifs. She endeared herself to all who saw her. in a short time, for her cheerfulness won friends from among all those who came in contact with her. It was now five years since our little Sunbeam first visited the Orphanage, and it was not unusual for her to play alone for hours beneath the great tree. That was Katie's favorite trysting place to meet the birdie's and butterflies.

On this particular morning she had been caught in the April shower, and sat shivering beneath the willow with its great arms stretched abroad to protect the little ones who played beneath its boughs.

As Kate watched the sunshine break through the fast dispersing clouds, a white butterfly, with gilded wings, rested upon a rosebud by her side, and, to Kate's great delight, said : "Good morning, Little Kate ; would you like to ride to fairy land?" Kate screamed with delight as she mounted, and the beautiful wings flapped to and fro as off they sailed, far above the tops of the great trees and across the river, where Kate had often visited its banks to gather wild flowers.

On and on she sailed until presently the butterfly alighted upon a great hedge of violets, and Kate clapped her hands with delight as it said : "Welcome to my home; this is the land of sunshine." Kate alighted, and her tiny feet sank beneath a carpet of rose-leaves that paved the garden walks. Hundreds of beautiful butterflies, with their glittering wings, were flying here and there, and upon the clear waters of the lake white swans were swimming, and called a hearty greeting to our little Sunbeam.

Presently many butterflies darted around her and carried her to the little house, which Kate had often pictured in her day dreams beneath the willows.

"Are you tired ?" asked one. "We will rest you !" exclaimed another. And finally Kate found herself in a tiny tub of glass, with clear water reflecting her baby image, in many directions.



When Kate was nicely cleaned and dressed in a little gown of shimmering white, they carried her into the garden, and there by the lake was a miniature house, with such a very little table and hundreds of tiny chairs around it. Kate was seated, but, strange as it may seem, amid such beautiful surroundings, her little face was sad. The fairy butterfly inquired if she were disappointed, but she only exclaimed : "I was just wishing that my little playmates at the Orphanage were seated here with me." This delighted the fairy godmother, whose name was Charity; so she asked Kate if she would like to invite them for a day's frolic in the garden. Little Sunbeam was overjoyed, and immediately the little butterflies were busy bringing Kate ink of gold to write the invitations. Before long she had penned the note requesting them to come on the morrow, and away the butterflies flew to deliver the message. The children were out in the garden, made beautiful by the early morning shower, and they little imagined the butterflies about them had a tiny message hidden beneath their golden wings

The good Matron was meanwhile busy preparing the patched and faded gowns of the little inmates, and received the notes from Kate with a sigh of relief and joy, for a shadow of sorrow had saddened the Orphanage since the disappearance of Kate in the early morning. Calling the children, she delivered the message the butterflies had brought.

In the morning the little ones were awake long before the break of day, and by daylight they were all in readiness. While they were waiting outside the gate the butterflies came like a great white cloud in the blue sky, and presently each child was on the way to fairyland.

Little Sunbeam greeted them in her usual cheerful way, and was not long in showing them her delightful surroundings. A dainty supper was planned in the garden, and the little butter flies were flying busily from place to place arranging the children's repast.

Rapidly did the hours pass, and exclamations of delight were frequently heard above the strains of music that filled the air

At sunset the children prepared to return home, and Charity, the fairy godmother. was overwhelmed with messages of appreciation.

Not a regret was expressed that they must leave Fairyland, for they were taught to be unselfish and to appreciate the rays of sunlight that came into their lonely lives. This pleased the godinother of Fairyland, for she expected they would cry and refuse to go home ; so, just as they were leaving, she said : "Would you like to live here with Kate and me in Fairyland?"

"Oh, oh, oh !" exclaimed the children in joyful surprise.

So the kind fairy told them she had invited them to test their appreciation, and that, owing to their loving gratitude, she would reward their unrelfishness by adopting them as her own, and these are some of their names : Sunbeam, Cheerfulness, Kindness, Generosity, and Starbright, and many more.

Would you, dear children, like to belong to the Butterflies' Fairyland ?

UNA RUPLE-BOYD.

Man's life is what man is; it is Being. It possesses all power to produce; and in exercising its power it loses nothing of what it is.

The I that is changeless can neither be uplifted nor depressed. Happiness does not consist in possessing things in a worldly way. They can neither add to, nor take from true happiness.

Defeat of Legislation Against Science Healing.

A bill recently introduced in the New Hampshire Legislature made it unlawful in New Hampshire to practice Christian Science, Faith Oure, Mind Healing, or other like agencies in curing disease ; it imposed a penalty of \$50 for the first offense, \$100 for the second. For further violation of the law, the offender was to be sent to jail. In case of death, where a regular physician had not been called, the healer should be deemed guilty of manslaughter. This measure was defeated in the House of Representatives by a vote of 70 to 194. The verdict, by all lovers of justice, will be that it deserved this fate.

The Concord Daily Patriot says: "The founder of Christian Science, Rev. Mary Baker G. Eddy, makes her home in Concord; she has done and is doing much for Concord, in everything looking to the upbuilding of the city and its interests; she has been willing to contribute in every way that good citizenship can demand or expect.

"The people of Concord who believe with her are not preselytizing; they are not urging others to accept the things that they believe and practice; their mission clearly is to do what good they can for their fellow men; they are all good citizens, peace-loving and law-abiding.

"If there is a healer among them, he is not advertising nor proclaiming his powers of combating sickness; he is not urging others to accept him as their physician; he goes when he is called, and only when he is called, and surely American men and American women are endowed with sufficient appreciation and intelligence to be permitted to select such physical healers as their judgment or desires may advise or suggest. * * *

"This paper is not advocating the cause nor proclaiming the virtues of Christian Science, any more than of any other religion. It bespeaks for all, at the hands of our lawmakers, liberal and just treatment; the Constitution of the United States and the Constitution of every State in the Union recognizes the right of the individual to worship God after the dictates of his heart and conscience, and any effort on the part of religious bigots to interfere with this clearly defined right is palpably wrong; wrong in theory, wrong in law, wrong in fact.

"If the believers in the Roman Catholic Church were being discriminated against, or a proposition looking to discrimination were proposed in the Legislature, we would say, 'Don't do it.' If such a bill were directed against Congregationalists, Methodists, Baptists, Unitarians, Adventists, Wesleyans, or Episcopalians, we would say, 'Don't do it,' and when the members of the Legislature should refuse to recognize such arbitrary measures, we with thousands would say, as we now say, 'Thank you.'"

HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all of the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from May 1st to June 1st :

Surely God is in this Place. The desire of all nations has come. Lo ! I am with you !

Daily Thought.

First Day: Realization of Being is the demonstration of universal success.

Second Day: In this realization I possess the promised Kingdom to-day. Third Day: The success of my dominion is Oneness—I and my Father are One.

Fourth Day: Unity demonstrated is the promise fulfilled, "Enter thou into the joy of thy Lord."

Fifth Day: Therefore my heart is glad, and I sing praises with joyful lips.

Sixth Day: For in my flesh do I see God.

Seventh Day : Sing, O ye Heavens. Ye Harmonies ! And be joyful, O Earth, All Visibility : for God dwells with man !

GBO. J. SCHWEINFURTE.

Treatment.

I realize my own divinity.

I realize my st-one-ment with Being.

I realize harmony and success.

I realize the beauty of joy and the power of praise.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

We will send HARMONY one year to a club of four subscribers, for \$3.00.

Suitable advertisements received at reasonable rates. Each advertiser will receive a copy of HARMONY, *free of charge*, during period of advertising.

Subscribers should make their remittances by Post Office Order, payable to C. L. and M. E. CRAMER.

F Subscribers who do not receive their magazines regularly, will please let us know.

What I Have Scen.

"Truth makes Free."

Continued from April Harmony.

I HAVE KNOWN persons who considered themselves subject to hay-fever, and who said that on the slightest provocation they suffered from it, to be healed with a few treatments. I have known of persons who were unnaturally stout and seemingly burdened with obesity, reduced to their normal size, and made to feel light and strong with one treatment. At one time, when I was teaching a class, a member of the class was reduced to her normal size in a single night. I scarcely knew her the following evening when she came to the class, so great was the change. Upon inquiry she told me that when she dressed herself that morning she was suprised to find that her skirt bands were six inches too large, and that her skirts were too long. She was reduced equally throughout the entire body. There was no visible sign by which it was done; no unusual action of any part of the body was noticeable. Her flesh seemed solid and healthy; the body was not emaciated, nor was the skin wrinkled. She felt perfectly well.

Some time after the above healing a lady asked me to treat her against the belief of "evolution from a lower to a higher plane;" that the higher is evolved from the lower; and for the realization of the Truth of direct expression of God's presence in all; and that she might understand "The Law of Expression," taught in Divine Science. She said, "there is nothing the matter with me bodily; I feel perfectly well."

I proceeded to treat her from the standpoint of Truth and Knowledge. I finished treating about $10 \blacktriangle$. **w.**, and in two hours' time she had decreased in size three and a half inches around the waist. In six hours she had decreased proportionately all through the body. A neighbor asked her in the afternoon of the same day, when she grew thin? Her answer was : "To-day." Thus ended the nature of that theory.

A lady came to me for healing recently, who said she had a severe cough and felt that the lungs were involved. Her good husband had told her that her cough would cease if she would stop worrying. At first she told him she did not worry, but soon found it was a habit. Her eyes were focused differently, and one was turned or crossed a little. I gave her seven treatments. She was unable to worry or feel anxious about the things she had been disturbed by.

Her cough was relieved before the end of the week, and her eyes were focused correctly. The result was that while, before the treatments, all objects were, to some extent, indistinct, after the treatment they were all clearly outlined. She demonstrated her strength daily and hourly as she needed it, and felt well and strong.

So, dear ones, the Scriptural promises are veritably being fulfilled. "Ye shall mount up with wings as eagles, ye shall run and not be weary," etc. "Know the Truth and the Truth shall make you free." Then "your health shall spring forth speedily." "If my words abide in you, you may ask what ye will and it shall be done unto you." "All is yours," now. "The knowledge of this is Truth."

(To be Continued.)

Alone with God.

Leave ye behind all care and guile "Come ye apart, and rest awhile," Alone with God.

Look ye within. The noise shall cease. And now, serene, wait thou in peace— Alone with God.

With Him, resigned in Truth's warm glow, The way unfolds ! "Be still and Know." Alone with God.

W. O. WILL.

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Mrs. M. E. Cramer's Work.

M. E. Cramer left San Francisco for Los Angeles March 6th, at 7 P. M. She writes :

"At 8 o'clock the following morning the train was at Santa Barbara. The country around Santa Barbara, and from there to Los Angeles, is most beautiful this time of the year. The hills and valleys, covered with nature's green, with here and there acres of wild poppies, and beds of buttercups, the orange orchards—heavily laden with golden fruit—and the general cultivation on one side of the track, and the grand old osean and lovely beach on the other side, presented a beautiful picture. The variety of magnificent scenery from Santa Barbara to Los Angeles is a delight to the eyes.

"The home and grave of "Ramona" were special points of interest. The summer land and Pirue oil regions, with their special story of wealth, interested many.

"The coast range mountains are inspiring; the nearest ranges are green with foliage, while those towering high in the distance, lying beyond the Serpee canyon, are covered with snow. The highest point, known as "Old Baldy," is snow-capped the year round. It never loses its whiteness, so it stands as a symbol of eternal purity.

"I am pleasantly located in this beautiful and enterprising city for a few weeks, at No. 731 South Broadway. I have visited the Metaphysical Library. They are enterprising and are doing a good business. I also had the pleasure of attending church at the Home of Truth, No. 1827 Georgia street; Mrs. George Burnell preached an eloquent and helpful sermon. There are many science centers in this city, and each worker is busily engaged with the work he or she draws. Prof. Nathan Elliott is doing excellent healing—has made some remarkable cures."

Science Work in Los Angeles.

IT WAS a bright, sunny day, with balmy atmosphere fragrant with nature's perfume, the 7th of March, when I arrived in Los Angeles. My first first inclination was to breathe as deeply as possible, inspired with the spirit of appreciation and love, to appropriate the good it held for me.

My brother, Nathan Elliott, met me at the station, and soon I was comfortably settled in light, sunny rooms, at 731 South Broadway; in the same house where brother and wife live, and where he receives those who are in search of health, and in need of realization of their freedom.

Prof. Elliott is in earnest in his work of healing, and is inspired by the Spirit of Truth; he treats the sick and reaps good results. Sister Fannie, his good wife, is an intuitional and unfailing inspirational power for success. Their united interest and work will prove a steady growth, under the illumination of Divine Science.

On the afternoon of my arrival I called at the Metaphysical Library, Room 611, Grant Building, and had the unexpected pleasure of meeting several interested persons, who spread abroad the news of my arrival. Miss E. M. Reesburg, the Librarian, greeted me cordially, and at once manifested practical interest in my work. She is a persevering and energetic worker for her cause—the Library. I was invited to speak for the benefit of the Library, which I gladly did later on. I spoke in Blanchard's Assembly Hall on "The Law of Expression" to a goodly number of deeply interested Scientists. Once in two weeks a Science lecture is given in this hall for the benefit of the Library ; the local speakers are invited to speak from time to time. Also all transient speakers are called to this platform, and they respond with loving hearts. The members of this Library pay twenty-five cents per month. The work accomplished is certainly a good and worthy one.

Sunday morning, the 8th, through rain and cold, I accompanied brother and Helen M. Morris to the Home of Truth. Mrs. Morris had come twelve miles through the rain—from Inglewood—thinking to hear me, which I appreciated as a demonstration of her loving interest in Divine Science. The sermon was interesting and practical. Mrs. Burnell handled her subject, "The Word," profoundly and with profit to all. She is a pleasing, extemporaneous speaker.

Mr. and Mrs. Burnell have done a good work in the Home of Truth. He taught large classes and they both drew large audiences. They intend teaching in the surrounding towns before leaving Southern California.

On Tuesday evening, the 10th, Mr. and Mrs. James Henderson entertained (at their beautiful home, 913 Union avenue), all the transient and local workers who were in the city at that time. A sweet spirit of cordiality characterized the feelings of every one. The practical and entertaining speeches and vocal solos were appreciated, and, all combined, made an enjoyable and profitable evening. Their home is also the home of Mrs. Zearing, who, with Mr. and Mrs. Henderson, received all with that universal love which characterizes their knowledge of Truth.

Mrs. E. Zearing is a student of The Home College of Divine Science, and is as reliable in her work as is Truth. Her sincerity of purpose makes her one of our best healers. She was one of the first to greet me, and she left

nothing undone that was essential to the success of my work and individual comfort.

During the four days experience, above described, I counseled with friends concerning ways and means by which the greatest good could be accomplished for the largest number during my brief stay. Prominent among those who made practical suggestions, were Mr. J. G. Brennan, J. Marien Brooks, Mrs. E. Zearing, Mr. L. W. Blinn and Mrs. Farnsworth. We decided to call the workers, and all interested, together to talk over my proposed work, and to show that knowledge ever works equally for the good of all. That such a thing is not, as that Truth taught by one is detrimental to another Truth teacher. The universal law is beneficence—the other name of which is Love—is ever apparent in the teachings of Truth.

I called upon Mr. Henry Kramer and wife, and informed them of this meeting, to which they replied : "Come to the Hall; hold your meeting here; you are welcome to it." We appreciated and thankfully accepted their kind invitation. So on Wednesday evening, March 11th, about seventyfive interested persons assembled, and, after a brief social time and interchange of thought, the following program was decided upon : '

DIVINE SCIENCE LECTURES AT KRAMER HALL.

M. E. Cramer, of San Francisco, will give public lectures and teach a class on the following subjects and dates :

March 15, Sunday, 2:30 P. M.—Subject, "What Constitutes Divine Science and Healing." 8 P. M.—Subject, "Personal Experiences in Healing Diseases."

Class will commence March 16, 8 P. M.

SUBJECTS :

- 1. "True Self-Hood."
- 2. " Law Unto One's Self."
- 3. "Infinitude and Being."
- 4. "The Law of Expression and Demonstration."
- 5. "Immortality."
- 6. "True Healing."
- 7. "The Body in Unity and Liberty."
- 8. "Training in Healing."
- 9. "Resume : Examination Training in Application."
- 10. "Sure Success."
- 11. "I Must Work the Works of Him that Sent Me."

A goodly number attended the opening lectures, also the class, who expressed without exception great gratitude for and appreciation of the teaching: of its clearness, its profundity, and applicability. It was an illumined class, and every one, I believe, will do good work.



During the first week of my work Mr. and Mrs. Bransby, of the Home of Truth, invited me to speak at the Home the following Sunday evening. There was a large audience and a happy response to the teaching. Then I was requested to lead the Wednesday morning meeting, and, as Mr. Bransby generously said : "You can make it what you like." After relating the usual order of the meeting, I replied: "I will make it a healing meeting, such as is our Wednesday meeting at Home College." It proved helpful and pleasing. Then the further invitation was extended that I should speak in their Chapel the following Sunday evening. On that occasion a large audience was interested in listening to a recital of the primary subject, and inner spiritual side of the allegory of the third chapter of Genesis. We had also agreed that it would be profitable all around for me to teach a class of three lessons in the Home. There were thirty-two who availed themselves of the course and others who took one or two of the lessons. In spite of the drenching rain and the streets flooded so that they were rivers of water, we were all there promptly; and we all felt that we had showers of blessing inwardly.

Mr. and Mrs. Bransby are truly a noble hearted couple. They have the interest of Truth at heart, universally. The Home will grow and prosper under their united management. Mr. Bransby is a natural speaker and teacher. I had not the pleasure of listening to Mrs. Bransby, though I heard praises of her speaking and good work.

On Thursday evening, April 2d, Mr. and Mrs. Bransby and members of the Home of Truth gave a general reception to Mr. and Mrs. George Burnell and myself, at the Home. The invitation was general; mention was kindly made that all students of theirs and of mine were cordially invited. There were probably two hundred and twenty-five present. They are accustomed to having a meeting weekly on that evening. Mr. Bransby opened the meeting with song, and a brief speech appropriate to the occasion. Then I was called to the stand. I answered some questions and made some explanations by special request. Then the meeting was turned into a general social. After listening to music---instrumental and vocal solos--refreshments were served, after which we had the pleasure of listening to remarks by Mrs. Burnell and Mr. J. Stitt Wilson. It was a most enjoyable evening to every one present.

At the close of the entertainment a souvenir card was given to each one, upon which was a picture of the Home of Truth and an announcement of the date of reception and to whom given.

There are other old and new, good and true workers in that City of the Angels. Mrs. Anna Mills, who is equal to the accomplishment of every

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good work, is there, and as energetic in our glorious cause as ever. It is almost as great a pleasure to hear her sweet voice in song as it is in the teaching of Truth.

Mrs. Reigner, 544; South Hope street, is as busy as a bee-as can bein her successful work of teaching and healing.

Mr. and Mrs. McKinnon, 201 West Twenty-first street, are profoundly true to the principle and cause of Divine Science. They are successful healers and are doing a good work.

Mr. Lewis holds services every Sunday at 11 A. \mathbf{x} , at Kramer Hall, and gives his time fully to the demonstration of Truth in the healing art.

Mrs. Farnsworth, of 338 Clay street, is a worker who is free to go from place to place and to teach and demonstrate Divine Science. A grand and successful work will open for her, and even now is open.

Mrs. J. S. Parks, 647 South Grand avenue, is another successful teacher and demonstrator of science in healing. She is using "Our New Book" in her class, to the satisfaction and illumination of her pupils. She says : "While one uses 'D. S. H.' and applies its teaching, one will never get sidetracked."

Mrs. Turner, of Boston, is another successful worker.

Mrs. H. Scheu, 1344 South Hope, is imparting her knowledge in a practical, conversational way, Tuesday afternoons, to a group of interested ladies.

A pleasant feature of my stay in Los Angeles was that friends from almost all parts of the United States called upon me, or I met with them wherever I went. They had either read my literature, or heard me speak at some congress, or in some city or town. It seemed almost that every place where I have taught was represented. The people who attended my meetings, classes, and came to me for healing, were of one accord—mentally. Every question that was asked, publicly or privately, was filled with the desire to know. Not one question was asked with a feeling of antagonism. It was quite remarkable that so many good teachers and successful healers as are located in Los Angeles are doing well financially, and a large number were very desirous that I should remain with them and establish my work there.

Many private individuals expressed the same wish, and requested a promise that I would come to them again. I told them as my work was more than a local work—was international—San Francisco was a better place to publish from, but that I would come to them in six months or a year.

Last to mention, on account of space, but not least, was the pleasure I enjoyed through the kindness of Miss B. Ducommun. She took sister and me to drive twice, and but for her I would not have seen the beautiful parks,

" places," and residence portion. I naturally enjoyed all the points of interest in both the old Spanish portions and the new and beautiful parts.

Mrs. Hill, of Peoria, Ill., is now living at Long Beach. Mrs. Zearing accompanied me to her cosy cottage home, and we enjoyed the afternoon with Mrs. Hill (who is unfailing principle), and Mr. and Mrs. Burnell. We were together on the beach, and the shores of time blended into eternity, the Now, as Mrs. Burnell grouped us in a variety of ways, and made kodak pictures. I also enjoyed a ride to Pasadena in company with Mrs. Zearing.

As soon as the teaching was heard it was appreciated, which made a large sale for "Our New Book," and the HARMONY.

The work from first to last was God-prospered and blessed.

M. E. Cramer arrived in San Luis Obispo Saturday, April 4th. The Scientists received her with love. They are radiant with the spirit of cordiality. The work is opening up slowly but surely. Mrs. Oramer has held two meetings in Odd Fellows' Hall. At the first one her lecture was on the subject of "What Divine Science and Healing Is." The second was on Easter service; subject, "The Spiritual Side of Easter and Its Application in Our Lives." A class is being formed. A report of this work will be published in our next issue. During Mrs. Cramer's absence, Mr. Cramer and Mrs. M. W. Bowen are doing the work, and attending to all duties at the Home Center. Mrs. Bowen is the speaker and presides at the meetings, and all correspondence is premptly attended to and healing done.

The article, "Spiritual Definitions," is omitted in this issue because of Mrs. Cramer's absence from Home College. It will be continued in the June number.

Appreciation of "Harmony."

HABMONY is both food and drink. Such peace and harmony I never found anywhere, for I could never understand the Bible until I commenced reading HARMONY. You are blessed for the good you have done to so many of us. Blacktoot. Idaho. B. A. J.

I have derived a great deal of benefit from reading HARMONY. It is wonderful to me the light we are getting along spiritual lines, and surely you are having a large part in advancing the kingdom.

Lansdowne, Pa.

O. F. B.

To my mind HARMONY excels everything that I have found published in what is called "The New Thought Line." At present it is my Bible.

Webberville, Much.

How glad I was to get HARMONY this month. It improves; it carries cheer and sweetness with it, the expression of soul sentiment and strength. Fairhaven, Mass. W. B.

1 think HABMONY one of the best magazines printed. Lansing, Mich.

My HARMONYS have gone astray, as I have been traveling around. But, as I have now located, I shall be pleased to welcome my lost friend, that we may not again be separated. I need its every blessing.

Ogden, Utah.

B. E. H.

C. ₩.

Sweet Things Await.

Sweet things await thee, slumbering earth Outlying in the rain ; Though skies above thee darkly lower, And chilling winds complain. The neoromancer, Spring, shall oharm Thy torpid trance away, And o'er thy pulsing breast, shall break The miracle of May. Sweet things await thee, lonely wood, Long scourged by tempests strong; Life shall invade thy solitude-▲ stir of wings, and song. Green leaves shall clothe thy boughs again, A whispering throng alight, And blossoms open at thy feet, Like star-flowers in the night. Sweet things await thee, pilgrim soul, Thy journey o'er the sands, While beats the fierce, untempered light. Along the desert lands Shall one day end beneath the palms Where crystal fountains spring, Where bivouse in shining tents. The children of the King ! -Emma Horrick Weed.

Extracts from Letters.

My Dear Mrs. Cramer:-

I find that my subscription for HARMONY will be due in April, so it istime I sent Postoffice order for same. I am actually hungering for your new book, also for the manuscript lessons on "Genesis." I shall be able to appreciate the latter more than formerly. I do feel that I am advancing, thank God, by the teaching of His Blessed Spirit. The Bible is no longer the sealed book. I do feel that I am reading it with the torchlight of Truth, and can see and understand your affirmations—i. e., God says to every individual, "You are mine own self made visible, and your Being cannet be

other than mine own." How distinctly one sees this Truth in the 14th verse of I John; also I Col., 27; II Col. ix: 10. What an exact resemblance, only reversed! One can trace very clearly that "the Word—God—made flesh" and "the only Begotten" are one and the same. Then, again, as Paul writes to Timothy, "Without controversy great is the mystery of Godliness. God manifest in the flesh," as in Christ Jesus, so that as one can clearly perceive the command to appropriate Jesus Christ as in John vi; then again in I John, iv: 17, "For as He is so are we," and again the command in Rom. xiii: 14, to "Put ye on the Lord Jesus Christ." "Know ye not that Jesus Christ is in you?"—II Cor. xiii: 5. Is it not clearly to be understood that as the appropriated Christ Jesus is, and can be none other than, God Incarnate, your affirmation is clearly to be apprehended and enjoyed ! Then, am I not correct in formulating the following :

"I thank Thee my Father Spirit that I am Thyself made visible in the spiritual flesh as in my elder Brother, Christ Jesus, with whom I am Joint-Heir."

I feel now that "Life is worth living," for I am not only healthy myself, after a lifetime of invalidism (excepting the last three or four years), but have been made the instrument of guiding some others into "the Light and Path of Peace."

Verily "the Truth (Christ) does make free."

With love, believe me yours ,ever affectionately, Sudney, N. S. W., March 17, 1903. S. E. LETTE.

Dear Mr. and Mrs. Cramer :

Enclosed find express order for Primary course of eight lessons, and Basic Statements. I have just finished reading the book, "Divine Science and Healing," through for the ninth time since November last, and I enjoy it very much. I hope the Lessons are as much more interesting that I may scon learn to do good healing. I am very desirous to get an understanding of your art of healing, and I shall continue the course through. I enjoy my daily work, as I have ample time to study, and I take advantage of the time.

P. S.—If you have extra numbers of April HARMONY left over, I will gladly put them in hands where I think the seed will grow, if you will send a few to me. April HARMONY is beautiful.

Lovingly yours, in Life, Love and Truth. Utica, N. Y.

W. H. S.

Dear Sister Cramer :

Enclosed you will find a postal money order for two dollars (\$2.00), for which send me your new book, "Divine Science and Healing."

I am anxious to see and read the revised work. You may, perhaps, have made improvements in a general way; but I doubt your having improved

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chapters 1, 2, 3, 10 of the old work. Chapters 1, 2 and 3 of "Science and Healing" are invulnerable to the assailant. To admit your premises is to reach your conclusions. To object to the premises is to find one's self like a ship at sea, without helm or compass.

Kindly, your brother in Truth, Medora, Ill., March 10, 1903.

M. E. Cramer-Das Friend :

As it has been several months since I wrote to you I thought I would drop a few lines to let you know that HARMONY comes regularly, and is a very welcome guest. I am getting along all right. The officials are kind and good—all of them. I have perfect health and harmony now. I mailed you an illuminated motto taken from Eph. iv : 4-6. It was done by a prisoner here by hand, and is a work of art. Please let me know if you received it, and if so what you think of the same. I will be much pleased to hear from you. Most cordially yours,

San Quentin, Cal., April 12, 1903.

The illuminated motio was received and very much admired and appreciated as a work of art, also indicating a realization of the teaching of the unit of spirit and body.—ED.

My Dear Mrs. Cramer :

I will write a few lines to let you know that we are improving in every way. I have been reading and studying the New Thought for five or six years. I have a number of books by different authors, but I have never understood any of them as I do yours. It is the grandest book I ever read. I cannot let it alone. I have read it and read it, and I am hungry for it all the time. A friend living with me wants to read it, but I tell her it is a book she ought to own so that she can study it.

O, if we could live up to all we know and understand there would be no sin, sickness or sorrow. How I do wish I could, but I do live it the best I can, and I guess that is all any one can do.

Ely, Nevada, April 4, 1903.

Dear Mrs. Cramer :

We are carefully and prayerfully reading "Divine Science and Healing," and feel that it teaches more clearly at every step our divinity, our very nearness and oneness with our Source; our privileges and possibilities seem very near. We think it teaches more clearly the Allness of Good than any work we have yet read. We like the teaching that our bodies are spiritual and not material, and all that we use for their comfort is Spirit's need for rebuilding its temple not made with hands.

Ontario, Canada, April 9, 1903.

Dear Mrs. Cramer :

Our New Book, "Divine Science and Healing," is lovely. I find something new every time I open it—not a new truth, but I see the truth in a new light. I cannot think of the words that will express the loving gratitude that fills my heart when I think of you; never having seen your face, I yet count you one of my dearest friends. Lovingly yours,

West Swansey, New Hampshire, April 11, 1908.

B. M. P.

M. Y. O.

C. L. J.

MR9. L. S. S.



Book Notices.

SATISFING LOVE, OR WEAT LOVE REALLY IS, by LOUIS STACEY, M. R. B. N. A., London, is a little book of five short chapters, filled with sweet, strong, true, encouraging, uplifting words concerning Real Love.

Chapter	Ιo	ontains :	What Love Is.
ā	II	"	How to Get It.
	ш	**	Love and Success.
**	17	"	Love Your Bodies.
**	V	**	Love and Beauty.

Closing with an excellent Self-Treatment. We will order the book for you. Price, 30 cents, in America.

SPIRITUAL EVOLUTION OF REGENERATION — THE LAW AND PROCESS OF THE UNFOLDMENT OF THE CHRIST IN CONSCIOUSNESS, by R. C. DOUGLASS, is a volume of 350 pages. Boston, Lee & Shepard, publishers; 1903.

The author is a close Bible student, a strong metaphysical reasoner and independent thinker, who has studied deeply into the spiritual meanings of the Scriptures. As a writer and lecturer he is favorably known in metaphysical circles.

Mr. Douglass has a message for all who are seeking spiritual development. His interpretation of the significance of the Life of Jesus the Christ is especially clear, indicating in a unique manner "The Way" for the realization of the Christ in consciousness, whereby Christ becomes a fact of consciousness. Price, \$1.20 net; postpaid, \$1.30.

Notes and Announcements.

The Metaphysical College and Home of Practical Christianity, No. 3036 Lucas avenue, St. Louis, Mo., will be formally dedicated to the service of God and the promulgation of the Divine Science of Life, May 3d, 1903.

Dedication sermon, 11 A. M.

Praise service and experience meeting, 8 p. m.

Song service and social reunion, 8 P. M.

Luncheon will be served to all persons living at a distance.

Visiting Scientists are cordially invited to the Home and to participate En the dedication services.

Correspondence with speakers, lecturers and teachers solicited.

M. W. Dwinell, Secretary. Vintie Root McDonald, President.



Vrilia Heights Metaphysical School (sixth season) will open June 15th. New improvements are being made on the grounds to suit the plans for a larger work than hitherto. The School will still be under the direction of Dr. Alice B. Stockham, by whose wise management it has reached its present high standard. She will be assisted by a number of experienced helpers and teachers, and every effort will be made to make it the very best means for spiritual unfoldment.

The recreating power of Vril is evinced in the daily doings—in class work, in meditations, in camp amusements, in the care for the comfort of guests.

Vrilia Heights (Williams Bay P. O.) is situated on the north shore of Lake Geneva, Wisconsin, seventy-five miles from Chicago. "The most delightful place in the world," say its friends. In tents or cottages in the woods, in boating or swimming on the lake, in the inspiration and freedom of camp life, one can have every condition for real recreation and soul growth.

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This work relates chiefly to the HEALING aspect—philosophy and practice—of Spiritual Science. It throws much new light on the path through which alone Health, Happiness, and Success in all legitimate undertakings are to be secured, and discusses in addition a number of topics pertaining to the New Thought teaching in general. Some of the chapters bear the following titles:

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Church and Meeting Notices.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A.M., Home College, 3360 Seventeenth Street, bet Valencia and Mission. M. E. Cramer, Pastor. All are welcome. Sabbath School at 10 A.M.

Divine Science Union Healing Meetings are held at Home College every Sunday evening at 8 o'clock. These meetings have been inaugurated for the purpose of bringing the best available talent together, that the public may listen to the different speakers who are in our midst.

Every Wednesday afternoon a Healing Meeting is held for the benefit of those who come, and their absent friends. Free to All.

Please Read List of Books on last page of this Magazine before Purchasing.

We are headquarters for the Pacific Coast for Divine Science and Metaphysical literature. We ask our readers and friends to send to us for such books as they wish to purchase. Any book not in the list of books for sale in this issue, will be obtained for our customers. We keep all kinds of Divine Science interature for sale, and take subscriptions for all Science magazines and papers.

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Per year: United States, fifty cents; foreign countries, sixty-five cents. Lucy A. Mallory, Editor, 193 Sixth Street, Portland, Oregon.

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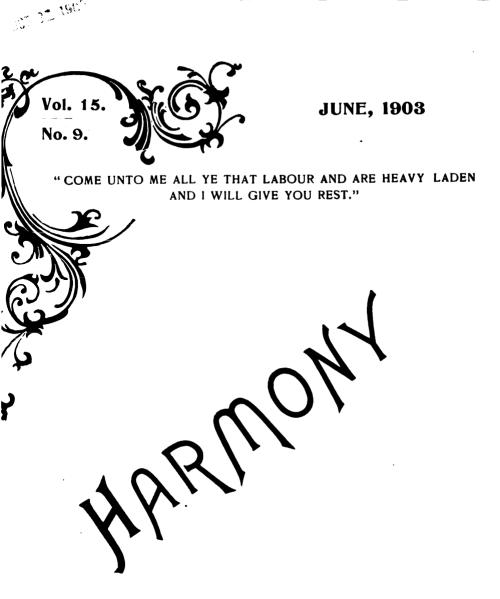
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To teach the truth of the body, and its true relation to God. To show that knowledge and faith are realization and demonstration.

That there is no religion higher than Truth-than Christ's presentation of the Truth of Being.

To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
To supply to students and practitioners practical lessons in Divine Science and Healing.
To bring about a Unity of Thought, Purpose and Work.
To bring about a correct use of Terms that will truthfully convey the idea of omnipressory.

ent good, and fulfil the law in our dealings one with another. To interpret Scripture, spiritually, from the plane from which it is written. To notice publications of the day, and supply interesting information of value to students

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IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 15.

1 .

JUNE, 1903.

No. 9.

NOW.

NONA L. BROOKS.

"Now is the Day of Salvalion."—II Cor. vi: 2. "Come, for all things are now ready."—Luke xiv: 17.

THERE is an old habit of thought that still clings to us, the yielding to which retards us in our spiritual development.

By "us" I mean those who have decided that the thing of most importance to the individual—the one thing needful—is knowledge and consciousness of Truth. For we know that consciousness of Truth will bring the realization of that perfect harmony for which the soul of each longs.

Have you noticed how little our thoughts dwell in the present? They are continually reverting to the past or turning to the future. And this is the habit to which I allude. The present moment with all its fulness is by many given but little consideration, compared with the thought given to the past and future. And this habit of thought is a mistake.

By lingering in the past we let ourselves be bound by the events and experiences that we call therefrom. Think well over this, for it means far more than can be seen at first glance.

We also make a mistake when we let our thoughts dwell in the future, for this gets us into the habit of postponement; or should I reverse that and say that, because we do not understand the fulness of the present, we postpone, we look to the future for our good; therefore, our thoughts turn naturally to where we believe our treasure to be.

The truth is that if we make it our chief, aim to sound the depth of the present, we shall find it so full of riches, so altogether satisfying, that there will be no chance for longing, no room for emptiness. The soul will become so filled with the consciousness of good that it will exclaim : "My cup runneth over!" "For he satisfieth the longing soul, and filleth the hungry soul with goodness."

Now is always the important moment. All that is interesting, vital and true is concentrated in the present hour. And, yet, we crucify the consciousness of this present between recollection of the past and anticipation of the future.

When the thief on the cross, looking for his good as something to come, said, "Lord, remember me when Thou comest into Thy kingdom," Jesus' answer was, "Verily, I say unto thee, To-day shalt theu be with Me in Paradise."

Jesus said unto Martha, "Thy brother shall rise again.

Martha said unto Him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection and the life."

It was this consciousness of ever-present Life with all that that means, that enabled Jesus to speak the word with such authority that life and health and supply were immediately manifest.

Let us get an understanding of the present and live to-day, solely and wholly for to-day. This is the only way to find the living God.

"God himself is the perpetual now. When he gave his name to Moses he said, I am the I Am. Only when we live in the present do we commune with him, the ever-present God, the eternal Now."

"We do not enter immortality by thinking of a future life, but by communing with God and infinite realities now."

"He only knows the future well who knows the present well. The wise man can foresee, because he can see. Insight is the only foresight."

And, again, one has said, "We escape a future hell by coming out of our present hells. We reach a future heaven by the portal of a present heaven."

Two-thirds of the happy life of a child is due to the fact that it is so much absorbed in the present. Its little mishaps are not aggravated by the remembrance of past evil or by the fear of evil to come, nor are its joys lessened thereby. It does not brood over past sorrows nor long for future good; it is joyous in present possession.

"But," some one may ask, "is it not necessary, in order to shape our lives aright, to remember past experiences that we may get the lessons they teach and plan wisely for the future ?"

When, with all earnestness, we shall turn our attention to the present and search for its riches, we shall find here with us always a Teacher far above the accumulated experiences of the entire world. We shall find here equipment for the whole of life, present and future, and for every conceivable



condition of life. We do not have to go to the past nor to the future for anything. It is all here, for the accumulated wisdom of the past and the wisdom necessary for the future is to be found Now within each one of us. We do not have to search outside ourselves for any good we seek; "The kingdom of God is within you." "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

The most striking difference between what Moses taught the Israelites and the religion of other nations called heathen, was just this one thing, that while other religions emphasized the future life and made little of the present, Moses, throughout his teaching, bore directly on the present life. He gave no promises of future reward or punishment; these, he taught, accompanied here and now obedience or disobedience to revealed truth.

And Jesus laid even greater stress on the doctrine of the Eternal Now. This consciousness of the fulness of the present was the secret of Jesus' power. And it may be the foundation of power in you and me, in each one who says, "Now is the time for the fulfilment of all things." The Father was in no wise more generous to Jesus than he is to us, but Jesus made better use of the gifts than we have; he kept himself free from every encumbrance; he did not permit the least weight of doubt, fear, ignorance or sin to rest upon him. He was free and open to the whole of Truth, an unobstructed channel for the outshining of every Divine attribute.

The Holy Spirit that came upon the disciples as they tarried at Jerusalem was nothing more nor less than the coming to them of the consciousness of the perfect Now, the fulness of the present. Filled with this consciousness, they went forth to their mighty works, and with this same realization so may we. Without this consciousness, we are nothing; with it, all things are possible unto us.

Olarke says, "The Christian Church has often backslidden to the standpoint of Brahmanism, in asserting that heaven must be postponed to the next world, and that it is necessary to be miserable and sinful as long as we live in this. It has loved to say that former days were better than these, and to complain of the degeneracy of the times. But true Christianity never does this. It looks at the Now as miraculous and full of a divine spirit. It makes the world full of God, now—nature full of God, man a child of God, the Holy Spirit coming and dwelling in all hearts that open themselves to receive it.

"What we need, therefore, at this time as much as ever, is to believe in a present salvation, and to be sure that Now is the accepted time. We need a God at hand, not afar off; a present and not a past inspiration; a present Saviour, a present immortality, an eternal life abiding in us, and a heaven in our midst."



I wish we might lay aside this morning all thought, all remembrance of the past, its events and experiences. I wish we might put from us the vision of the future with what seems to be its demands upon us, and enter fully into the Now by concentrating our attention wholly upon the present moment. For this is the only time that concerns us, the only time we need be careful of or watchful over; the future must become the present before we can live it. If we get from the Now all that is there for us, so full of all that is desirable will this consciousness become to us that it will run over on both sides, and we shall find the present including within itself the whole of the future and all of the past; for here and now is the fulness of eternity. The past has gone from us, and the future never is but is always going to be; therefore the present is the only time that is truly ours, and it contains the whole of Truth and the Truth of the whole.

Close the eyes for a few moments and let the thought dwell wholly upon the One Presence that we know is here, that eternally fills heaven and earth, that is above all, through all and in all.

In doing this we find, first of all, the consciousness of peace. This must come when we recognize nothing but the one Presence, for all conflict, every inharmonious condition of whatever nature, or however real it may seem to us, is but the result of our yielding to the belief of two powers, one good and one evil, that will continue to war against each other till one or the other is destroyed; and, while we may feel that good will finally triumph, the present conflict presses hard upon us; therefore, this consciousness of peace is welcome and restful and very precious to us, for it prepares the soul for a fuller revelation of Truth.

I hesitate before this higher vision, for who can describe it—and who can receive it? Only he that dwelleth in the secret place of the Most High. For, in this vision, we see God only and God as all in all.

Whose presence bright fills all. Whose life is the life of all; whose love is the nature of the whole; whose substance, eternal and changeless, is manifested in living forms as eternal and perfect as God Himself is perfect.

What more can be said? Not much. But infinitely more can be realized, for infinity itself lies before us and eternity is ours.—In Fulfiliment.

"A man's life consisteth not in the abundance of the things that he possesseth."



Hell lasts no longer than while one is doing wrong.

If Truth punished one who was living, Truth then would violate itself and afflict itself.

The Edenic Blossom.

What is the Edenic Blossom and who are they who wield it ?

The Edenic Blossom is the healing power which God gives to his people. They who wield this power are they who are inspired and touched by the divinity of God.

This divine flower grew in Paradise. We are told that an angel was sent to guard it. This he did with a flaming sword. Since that day many have entered God's garden. As a result of re-entering this Paradise God has given us divine knowledge, and people are healing the sick all over the world.

This divine flower that grew in Paradise heals all manner of disease. Worthy is the one who dare enter and bring back to the world this rare gift.

Many times have I sat in the College of Divine Science at San Francisco and listened to President Cramer discourse on the great themes of God, and especially on the gift of healing. She, like the Apostle Paul, believed and taught that this body was the temple of the Holy Spirit, and that it was God's will that it should be well, and never sick. As I listened to her poetical utterances I saw the great inspiration which the Spirit seemed to pour upon her. In her great interest for humanity, one could see her on her divine mission rushing past the Angel, fearing not his flaming sword, but with the thought that thousands were suffering and that she must redeem them. She boldly walked up to the Tree of Life which was for the healing of the nations, and plucked the divine flower and brought it back to earth, and called it Divine Science. Not only did it bud and blossom in her hands, but matured into ripened fruit.

With the authority of one sent of God she says to the suffering world, here is the healing gift which will cure all the ills of life.

And I see the sick and afflicted coming in throngs to her that she may give to them a knowledge of the *Elixir* of life, which we are all in search of. Then they feel that life is worth living—that there is a God who reigns over all his creation. Then, and not till then, do they awaken to the consciousness of the *truth* that they are here and now living in the New Heaven and the New Earth.

God bless the gifted Healer, President and Teacher of the Golden West. Bloomington, Ill., April \$7, 1903. EDMUND THOMAS BUNTING.

The sale of "Divine Science and Healing" is steadily increasing.

The Spiritual Vision.

When climbing a high mountain one often toils onward and upward for hours without apparent profit. But, after reaching the top, or some point that affords an unobstructed view, there is spread before the traveler a scene of such beauty that all the hardships of the journey are forgotten. This is strikingly typical of one who, after a long search for what is highest and best, awakens to a consciousness of the heaven within. Let us consider the appearance of life to one who has thus made the acquaintance of his higher Self.

When one awakens, spiritually, he finds more pleasure in permitting than making. According to the old ideas, we should make things go as we wish. Ambition dictated the adjustment of matters to suit personal ends. The personality, having only a limited range of vision, sought to order all things according to its will.

The spiritual vision has a larger and clearer outlook. It comprehends at once the great purpose of life, and adjusts itself accordingly. It perceives the confusion of the plans and desires of the personality, which, seeing so little of the great design, makes many needless mistakes. It sees that, rather than compel matters to do its bidding, all that is necessary is to open itself to the instruction of Life, the great teacher; that its one end is to unfold; that this must be conscious; that it can only unfold through service, and can only get by giving. It finds its happiness in simply being. It sees that all is well; that sorrow, sickness and poverty are merely bugaboos to intimidate the personal. It rejoices in the universal truth, beauty and goodness.

All this is characteristic of the higher nature. It is like an upper parlor that is kept closed and darkened. It is the privilege of all to live in this beautiful place, with its luxurious appointments and clear, extensive outlook, or to dwell in the crowded, musty basement where so many spend their lives. When we thoroughly realize this, what shall we think of the "conflict of life?" We are like children in the dark, frightening ourselves with the creations of our own fancy. We demonstrate our power as forcibly in disease and unpleasant surroundings as in health and opulence. In the former instance we use our power blindly; in the latter, wisely. We can never truly live until we come out of the dense cloud of ignorance in which we have been intellectually buried. We have but to make the decision and we find ourselves free to enter a limitless garden of Eden.—The Outpost.

That "Divine Science and Healing" is valued by students, at its true worth, is evidenced by the numerous letters of high appreciation and praise received by the author.

Life's Mirror.

" There are loyal hearts ; there are spirits brave, There are souls that are pure and true ; Then give to the world the best you have, And the best will come back to you.
Give love, and love to your heart will flow, A strength in your utmost need ; Have faith, and a score of hearts will show Their faith in your word and deed.
Give truth, and your gift will be paid in kind, And honor will honor meet ;
And a smile that is sweet will surely find A smile that is just as sweet.

Give Love and power to those that mourn ; You will gather, in flowers, again The scattered seed from your thoughts outborne, Though the sowing seemed in vain.

For life is the mirror of king and slave— "Tis just what we are and do. Then give to the world the best you have, And the best will come back to you."

CHILDREN'S DEPARTMENT.

Pure Imagination.

The following is the experience of a little girl who lives in San Francisco, near Golden Gate Park. One morning, after being with her playmates in the park, she told her mother that she saw a lion loose in the park. Her mother insisted that she was mistaken, but the more she insisted the more positive was the little girl that she had seen a lion. When she came to say her prayers at night her mother said to her : "Ask God to forgive you for telling me you saw a lion loose in the park."

When the little girl had finished her prayers she turned to her mother and said : "I asked God to forgive me and He said : "Don't mention it, Miss T. I've often been deceived myself by that big dog.""

The above sample of imagination is too frequently called fibbing in children, when in grown people the same faculty properly guided is shown forth in beautiful stories of fiction.

And then He Doesn't Pray.

"Do you say your prayers every night, Robbie ?"

"No : some nights I don't want anything."

This little boy was wise. It is good to ask when, and for what we want, and then to remain thankful and appreciative the rest of the time.

Little Human Flowers.

By E. ADELINE WILLIAMS.

MY SNOW and her mother stood waiting in the doorway for Lizzette, who had run upstairs to tie on her blue hair ribbon. They all were going to Mrs. Willoughby's for their next lesson in the Science of Being.

"There !" exclaimed Mrs. Snow. "That's just what I've been expecting: Lizzette's got one of her asthma spells. I've been afraid of it ever since she's got to running around bareheaded! We'll take off our things," turning to go into the sitting room, as the little girl joined them.

But Lizzette shook her head. She could not trust her voice to speak, for a spasm of coughing with which she had been seized since running up to her room. She nodded towards the Willoughby house, and, laughing between her coughs, shook herself free from her aunt's grasp of her dress, and went dancing out into the road, beckoning Amy and her mother to follow her, which they did, Mrs. Snow declaring it was a very imprudent thing to do.

Fear had all at once gotten the upper hands of her, this being the first time Lizzette had had such a spell of coughing. Mr. and Mrs. Snow had been looking for it ever since she came, having a great dread of it. Nothing but sympathy for Lizzette's mother, who had gone off with her father for a little holiday, would have induced them to take the responsibility of their little niece, which Mr. Snow considered a very serious thing to do. Regularly, every evening when he came home, he inquired if she had had asthma that day.

Lizzette ran on ahead, reaching the house first of all. When Amy and her mother came in she was sitting on Mrs. Willoughby's lap, and Maurice and Louise were just beginning to whirl around in a merry dance, singing :

> Oh! Don't you hear what the roses say, The roses say, the roses say ! They're coaxing us all to come and sway, Come and sway, come and sway, In the wind this beautiful morning.

"We're going to have our lesson," laughed Mrs. Willoughby, as Linsette slid off her knee, joining the happy, swaying motions which Amy and the two Willoughby children were going through in time to their singing. "Come, children," she called, as Aunt Louise joined them.

"I want each one of you to tell what you are," added she, as the three girls and one boy drew their chairs into place, making a class of six—a very good sized one, indeed.

There were all sorts of answers given to her question.

Mrs. Snow remembered that she was a channel for the principle of Life or Being to flow through. But when Mrs. Willoughby told her that the channel she spoke of was the woman or person she recognized herself to bejust as the figures which she had put upon the blackboard might have said they were a channel for the Science of Numbers to flow through, just as they are, only the figures are not self-conscious units, and so cannot talk about themselves the same as we can, they all began to see what she meant.

That there is only one principle back of the figures. Therefore it did not take long for them to find out that there is but one principle back of the manifestation of Life, and that everything, no matter what it is, manifests Life, for there is nothing else to manifest.

"But why do we contradict that truth so often?" asked Aunt Louise. "There is nothing but Life, and Life is Good. Anybody can see that is so. Then the first thing, we tell about having an ache or a pain. I don't understand it !"

Mrs. Willoughby explained that was because we have not come into the conscious power of the true thought.

"Each one of the children here can take up the arithmetic and read off each multiplication table, knowing that they are reading the truth. But, they are depending upon their book for their knowledge. And, until they make that truth their own, they have not the conscious power of its use, any more than we have of the Science of Being, until we come into the conscious



power of its principle. Then we shall demonstrate it correctly, for we shall be one with it," said she.

"Maurice and Louise helped me demonstrate over my asthma cough this morning," spoke up Lizzette.

"So they did, you dear child, you," replied Mrs. Snow, remembering how her own fear kept her from doing so.

"Whenever the cough tries to come again," said Lizzette, "I shall think about the roses coaxing us to come outdoors and do the way they do. The cough can't stay with such thoughts as that !"

And as soon as Mrs. Willoughby had made the lesson plain to every one, the children joined hands again, and went whirling around, swaying and bending their agile little bodies as the roses sway and bend in the soft, summer breeze.

For what were they, every one, but little human flowers?

Papa's Coming.

Papa's coming ! Papa's coming ! Hear the little children call.
Who can love like little children, First and last and all in all ?
Perfect faith their's that the father Can in every way provide.
Each small need and every pleasure They've no thought will be denied.

Does our faith in like proportions Follow us in larger growth, Trusting the all present Father? We are sometimes, sometimes, loth To believe he can supply us With the things we need, demand, Yet he is so ready, willing— Hungry one stretch forth thy hand.

Little children, perfect pattern, Never doubt when good is given— Just receiving, gladly thankful— Every gift as though from Heaven. Then be cheered, dear one in knowing Good is yours, to-day, to-day, Just receive it, like the children, And be happy then as they.

GLARA B. MIELD.

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INTERNATIONAL BIBLE LESSONS.

PAUL'S VOYAGE AND SHIPWRECK.

June 7, 1903. Acts xxvii : 33-44. Read entire Chapter.

COLDEN TEXT:—"Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses."—Ps. cvii : 28.

Where and when? The storm that caused the wreck of Paul's ship was on the Mediterranean Sea, between the islands of Crete and Melita; the wreck occurred upon the latter island. The time was the autumn of A. D. 60.

WHAT THE LESSON SUGGESTS.

Fasting and prayer cast out and in cast just what we need to harmonize mind, body and estate. Fasting cleanses and aids receptivity. Prayer brings forth the blessing that is needed to restore the equilibrium after fasting, from fear, unfaith and food.

Let us paraphrase the Golden Text as follows : We pray unto (we desire) LUTE in our perplexities, sorrows, sicknesses and necessities, and Life, Abundant Life, bringeth us out of all our distresses. The storm that brings on the wreck of our happiness, health, and means of supply in this "Sea of Life," between the islands or foundations of our very existence, is the confusion of ideas and elements within us. Let us fast and pray that we may overcome fear with faith, pain with peace, poverty with plenty, and find ourselves rescued upon the *terra firma* of the truth of our existence, with the full consciousness that we are each and every one of us expressions of Life Eternal, with all the joy, harmony and fulness of blessing that such understanding brings into our conscious lives.

We will then "give thanks," "partake of food" ("eating enough,") "be full of good cheer," hail the new "day" that dawns for us, "take up our anchors," and "make toward the shore," "save" all our lives, and "escape safe to land"—the land of peace, health and abundant good.

REVIEWING BY QUESTIONS.

What is the title of this Lesson ? What kind of a journey had the ship ? How long did the storm last ? What did Paul prophesy and promise those on board ? What did they all do after breaking their fast ? What is the Golden Text ?

CATECEDSM.

Q. How does our Christ or Life-Consciousness execute the office of a prophet?

A. Our Life-Consciousness reveals to us by spirit and word the will and power and method of our rescue from shipwresk in our voyage of Life.

PAUL AT BOME.

June 14. Acts xvi : 24, 30, 31. Read entire Chapter.

GOLDEN TEXT :- "I am not ashamed of the Gospel of Christ."-Rom. i : 16.

Where and when? Paul arrived at Rome prebably in the spring of A. D. 61.

WHAT THE LESSON SUGGESTS.

A prisoner, yet not a prisoner ! In bondage, yet not in bondage ! We, like Paul, often find ourselves free to give forth our message of life and healing, while we are still in some kind of bondage ; and again like him, we find those who believe and are healed, and those who believe not. We also speak the word for any one of whatever nation, clime or conviction. A prisoner without the consciousness of crime is free born. A free man with the consciousness of error is in apparent bondage.

Paul had a message for all who would listen. He speke out of the abundance of his heart.

In what is our deepest love and desire centered ?

What is our *living message* to mankind? Are we faithful to it? We know that we live, and move and have Being. We each have conscious life. We each are conscious life—being—existence. Life is always life. Life always has been. It is. It ever will be, therefore it is eternal. We are life. We always have been. We ever will be. We are Eternal Life. Eternal consciousness. Eternal Existence. Eternal Life is Eternal Truth—Intelligence. Life is all there really is. Life and Truth are one. There is only one Life. There is only one Truth. There is only one Existence. I Am. I Live. I Exist. Now I am not confused, or in doubt, or ashamed of the Gospel of Life. I glory in it. I live in it. I breathe. I think. I act. I do in it. I heal in it.

REVIEWING BY QUESTIONS.

What did Paul do for the people on the island? How did they show that they were grateful? What is the title of this Lesson? What pleasant surprise came to Paul when he was near Rome? What did he teach? How was it received?

CATECHISM.

Q. How does Christ execute the office of priest?

 \blacktriangle . Our Christ-consciousness being our teacher, leader, healer in the way, the truth and the one and only life, becomes our high priest forever.

PAUL'S CHARGE TO TIMOTHY.

June 21. II Tim. iii : 14, to iv : 8.

GOLDEN TEXT :- "There is laid up for me a crown of righteousness."-II Tim. iv : 8.

Where, and when? Paul wrote the Second Epistle to Timothy from Rome, probably A. D. 57, during his second imprisonment.

WHAT THE LESSON SUGGESTS.

14. "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

15. The understanding of pure, true teaching and scripture makes us wise, heals and lifts out of sorrow.

16. All true scripture, in whatever age it is written, and in our present day as well, is the inspiration of Life, Love and Truth in the Soul of Man, for our aid in right-thinking and doing.

17. "That we may be perfect," and thoroughly furnished unto all good works."

iv : 1. "I charge thee," I charge you all in the Life of your life,-

2. Think, speak and live the word of truth ;

8. For it is a great thing to be able to understand and demonstrate pure knowledge of Life :

4. Instead of seeking those things that have no application to the good of our present existence.

5. Watch and pray that ye abide in the life of the word of the Eternal Now-that which is your real sustenance to-day.

6. For now are we offering our lives for the good of ourselves and of the universal selfhood.

7. We strive not in vain, we are able to accomplish our work, we continue in the faith of our conscious existence and its completest expression in the body.

6. Therefore, we are crowned now with right thinking, which our Life, our righteous judge, gives us in this day of our understanding and faithfulness to It, and not to a few of us only, but unto the whole family of Universal Life.

REVIEWING BY QUESTIONS.

What will the Scripture do for us? Who is the Judge of each and all? What reward belongs to each and all? What is the Golden Text?

CATECHISM.

Q. How does Ohrist execute the office of King?

A. The Christ-consciousness within us, our Life-consciousness, governs with wisdom and love and joy our entire Being.

REVIEW.

June 28. Studies in the Book of the Acts.

GOLDEN TEXT: --- "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."-II Tim, iv: 18.

M. W. BOWEN.

My Dear Mrs. Cramer :

I pick up "Divine Science and Healing " and read, as I would talk with a dear friend who might drop in at any time—always welcome, always enjoyable. With kindest wishes, sincerely your friend.

Winona, Minn., April, 1905

0. D. B.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all of the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HABMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from June 1st to July 1st :

Surely God is in this Place. The desire of all nations has come. Lo ! I am with you !

Daily Thought.

First Day: Realization of Being is the demonstration of universal success.

Second Day : In this realization I possess the promised Kingdom to-day.

Third Day: The success of my dominion is Oneness—I and my Father are One.

Fourth Day: Unity demonstrated is the promise fulfilled, "Enter thou into the joy of thy Lord."

Fifth Day: Therefore my heart is glad, and I sing praises with joyful lips.

Sixth Day: For in my flesh do I see God.

Seventh Day : Sing, O ye Heavens. Ye Harmonies ! And be joyful, O Earth, All Visibility : for God dwells with man !

GRO. J. SCHWEINFURTH,

Troatmont.

I realize my own divinity.

I realize my at-one-ment with Being.

I realize harmony and success.

I realize the beauty of joy and the power of praise.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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BROTHERHOOD.

"A river went out of Eden to water the garden.

DEP DOWN within the being of every one is a well, whose spring is the **Eternal Principle of self-demonstration**, so that all manifest good is an out-flow of what is potential therein, and not an inflowing ; and whenever we will, we may drink of its pure, vital water, and cease to thirst; letting the innate goodness of eternal self-hood flow out in our relations to one another, will quench thirst for righteousness. All have drank, but if some remain thirsty and parched, they have had but a sup of this water of Life, and need to know that as many times as they come to this well to draw and drink, they will thirst again.

The woman of Samaria, ignorant of what constitutes the gift of God, said: "Sir, thou hast nothing to draw with, and the well is deep; from whence, then, hast thou this living water?" True, Jesus, the Christ, the son of the living God, has nothing to draw with, and the well is deep, and those of us who have sought to approach the depth of Infinite and Omnipresent Life from time to time, and draw from it, have thirsted again.

Jeaus answered and said unto her : "Whoseever drinketh of this water, shall thirst again." The individual can no more draw from the Infinite God, or Good, to satisfy his thirst after righteousness, than can he command God to obey, and compel His service. Of a truth, none of us have any power whatever, with which to draw from the well of living waters.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." So to-day we come to the well of living waters, not believing that we can drink of its waters by drawing upon them, but that we may demonstrate something of the true way of Life, of which Jesus would have each one know—I Am. In this heavenly place are we assembled, seeking not some transitory condition, that has no destiny but to progress toward the Eternal.

"For whoseever drinketh of this water, shall thirst again." But instead, thereof, are we seeking to demonstrate the Truth of our eternal self-hood in God; to let that which is the power and possibility of Eternal Life spring up within our hearts and thoughts into everlasting life, and flow out in every word and deed.

"Whoseever shall drink of the water that I shall give him, shall never thirst;" and why? This drinking is self-revealment, the out-flow of a selfhood which is God-hood—the Supreme. What is this water, this principle of self-demonstration? Is it not Love? And Love is with God, and is God. This fountain of Love is what each one wants to find, though he knows it not.

"But the water that I shall give him, shall be in him a well of water." So it is to be understood that what is given comes forth of that which shall be ever within us, and not from without. Now let us consider the matter of the "I" a little further; Jesus said : "If thou knewest the gift of God, and who it is that saith unto thee : 'Give me to drink,' thou wouldst have asked of him, and he would have given thee living water." To know the gift of God, is to know Eternal Life, and to know the Christ, is to know that I am life, and am the one who speaks. He who knows this Truth has the well of living water within himself.

Christ said : "Give me to drink," for the purpose of opening the conversation that followed, that he might instruct the woman of Samaria in the Truth of Being; and show her that it is right for us to have dealings with each other, and that drawing unto one's self, and partaking of that which is believed to have been drawn, is a material act, and satisfies not—the effect is temporal; but would we worship in Spirit, and in Truth, and enjoy the outflow of the Truth of Being, whose nature is Love, we must abide therein. Being is before doing. The query in the thoughts of many at the present time is, that "if we cannot draw upon the Infinite, and use God, or if He does not serve us, how is it that we have life, intelligence, and power?" Such do not recognize the truth of the gift of God for themselves, and that "As the Father hath Life in Himself, just so has He given to the Son to have Life in himself; and "Because I—the Christ—live, ye shall live also."

The idea that we can draw to ourselves from God, and "from every Source, whatsoever," would make Him subject to desire, which is, virtually,

a claim that there is materiality which can draw to itself spirituality; for if that which expects to draw from a Spiritual Source is not spiritual, it is attempting to draw from a Source that is foreign to, and unlike itself; and if it is spiritual, it is already at-one with, and like the Source it would draw from, and is, therefore, under no necessity of drawing. Know this, that you can truly say: "I am Eternal Life."

Love is sought in father and mother, and in children, and is found and enjoyed because it is there; but they who find love alone in their kinfolk, have the first practical lessons of love. For the home is the center from which God's loving work is done for the world, and the relationship and ties of the home must be extended to the whole race of mankind, as we learn to worship in Spirit, and in Truth. This is the actualization of the principle of Brotherhood, based in the Fatherhood of God.

Let each and every mother know that all generations shall call "me" blessed, for with her motherhood found in Being, and mother heart, has she blessed the race. Nothing shall block the avenue of her love for the people of God. This is not the old, but the new view of the true and ever-living mother. Those who have learned the truth of their own God-nature, let them not wait, or sigh for a higher realization, but proclaim what a blessed thing it is for us to dwell together in the unity of the Spirit, having but one Father, and but one abiding-place; One, in whom all have Being, from whom flows "peace like a river."

In brotherhood based in the Fatherhood of God, is perfect equality, in which we learn what is meant by the words: "He that loveth father or mother more than Me, is not worthy of Me." Here a chord is touched within, that to the ordinary sense of things has not hitherto freely vibrated, and the first query is : shall this love that has been almost all-absorbing, be changed into indifference and neglect? Such queries arise with every presentation of Truth that is fuller than what has been previously accepted. On the other hand, the love for father and mother is to be more deeply rooted, and filled with the understanding of reality and equality. The "Me" is the Christ of God, the Eternal Life of father, mother, sister, and brother—of every creature. All are commanded to love God with all their heart, and their neighbor as themselves; not more, but just the same. So father and mother are to be loved as "The Me," and not more. To exalt them in thought above "Me," is to depreciate Eternal Life, and the Law of the Lord, which is equality.

The Christ love, which springs up in us as a well of living, vitalizing water, equalizes and harmonizes all things. It is not less than personal love, but is that Self-love which includes all of the individual and personal demon-

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strations of itself toward father and mother, and friends. It thinks only of what is right in the sight of the Truth of the Infinitude of God, for all who are embraced, with never a thought of using them as instruments of pleasure or indulgence; but to give them that living water that shall be in them, springing up into everlasting Life. This is the principle of true brotherhood, the full liberty to act out the Holiness of Being, knowing that in freedom alone doth God direct.

We seek not to establish a new brotherhood, but seek rather to unveil and make known the one, to all people, that is already established in truth, and that there is no brotherhood that is not already within God—the Omnipresent. Blessed love is that which space cannot deprive of the privilege of beetowing blessings and blessings upon humanity. This is the holy love that will reveal itself within all. It is, to-day, partially understood in all countries; not fully grasped, for some are asking for more light, seeking still to know the basis that is so apparent to Divine Scientists.

A mighty wave of light, or life, the nature of which is Love, is sweeping through the mentality of humanity, and those who fall into the stream will rise, and be made to sail above the waters of emotion, or abide in the consciousness of Infinite Being. Then will they know that they are as the son over his own house; that they are the well of water. In other words, they are Eternal Being, which is self-manifesting. They draw from no Source beyond themselves, for their Being is in God. "And I, if I be lifted up from the earth will draw all unto me."

CONCLUSION.

What is the highest and only true conception of the only principle of Brotherhood ? Friends, it is the Fatherhood of God; it is more than the love of humanity, as that phrase is generally understood.

In giving alms, siding the organizations formed for the alleviation of undesired conditions, studying the ways and means of advancing the cause of Truth, we do well, for they all testify of the Love of God in our hearts; but the Love which makes us a brotherhood, and is God, warms and lights the person from within. This Love can find companionship with God in every living creature. It can make each one know its own Divinity. This Love of God radiated in full in Jesus, the Christ, when he looked upon the multitude, and was moved with compassion. What a depth of meaning in a single word—Compassion !

In this love for the multitude, there are no lines of separation because of wealth, education, worldly position, and reputation; no recognition of sex, no distinction made between the people of God. Love has compassion for

the multitude. This principle of Love being manifest of God in each one of us, is the light that lighteth all. This great, selfless Love banishes all claims of sin, sickness, or death, and reveals Heaven on earth. It is the realization of the union of Father and son, and knowing all life to be one. It is knowing "I am not a servant, but the son," radiating the light, and glorifying the life of the Infinite One. It is being the One who is filled with love for all. Let us stand firm and immovable in the Truth that "I and my Father are one," and that the great principle of the brotherhood of man is inherent within us, and be the perfect idea of God : The Eden, out of which flows the river to water the garden.

The Unity of Life.

CHARLES BRODIE PATTERSON, IN "MIND."

IN OUR STUDY of the Science of Life, we should always bear in mind that the universe is governed by law, in each and every part. Nothing is exempt from the operation of law—from the atom to the sun.

When we make a careful study of law in relation to man, we find that it is founded on love, because whenever we conform to the law of love every result is good. The one who obeys the law is blessed; the one who does not obey is not blessed.

Put two healthy plants of the same species in boxes filled with earth; place them in the sunlight, and water one of the plants, while allowing the other to go without water. In a number of days you will find one plant all shriveled up by the sun, and the other growing luxuriantly. The difference in their condition is due to the relation of the plants to the sun. * * * So we may receive vitality from the omnipotent Source of all life and yet not receive the fulness that is our due, because of wrong relations to that Source. Our habits are like the withered plant—in a condition not in accord with Nature. When we are in harmony with law we grow just as unconsciously, in one sense, as does the plant.

We make a great many useless efforts to grow, but when we understand the laws of life and conform thereto, our growth is natural and without struggle. Yet we need to recognize the fact that we have something to do—to get all the knowledge of true living that we can, and then to make proper use of it. We are far from wise when we seek knowledge merely for its own sake; but we show wisdom when we seek knowledge in order that we may use it. It is required of us that we relate ourselves to the world about us in the right way.

How are we related to it? How are we related to God and to our fellowman? These are some of the great questions of life.

Let us first consider our relation to God ; * * * that each soul contains within itself a picture (or image) of the great Universal Soul. All divine possibilities and all qualities are in soul—the God-love, the God-life, the Godpower. The Universal Soul is the all-comprehensive Soul. Everything that is in God enters into the human soul ; thus does God seek expression through the life of man. When we give expression to the God-like qualities within us, the individual soul comes into conscious relationship with the Universal Soul, and we begin to realize that the soul is at one with God—one in faith, one in purpose, and one in love. We only begin to realize soul-life when we see the unity of life in the world about us. We see that everything is related to everything else, and that we ourselves are related to every part—that there is no separation between our own lives and the lives of others. Our neighbor is ourself. We are members one of another. Only as each individual sees his relation to the great Whole does he become thoroughly helpful.

We can see, therefore, how much depends upon the way in which we relate ourselves to mankind. In doing for others, we do for God and for ourselves. If this view of life were more widely taken, all dissensions and all "hard feelings," all bitter and unkind words, would pass away, and we should no more think of finding fault with another than of criticising some organ of the body. If the body were weak or diseased, we would try to overcome that condition by giving it more care and thought. We should do the same with our fellow-men. Instead of finding fault with those who injure us, we should reflect that anger, strife and discord are unreal things; that they appear only on the surface of life; that they never enter the soul of man. The real self does not express these conditions; they are images pictured, because we believe in the separateness of God and man. When we realize that we are not separate, but all one, we shall not think anything of the unkind word or deed, because we know it proceeds from unreality and will pass away as we express more and more of God's own image and likeness.

If we take this view of life, we shall find that the little things that have disturbed us in the past will have no power over us in any way. We shall keep on doing good, whatever other people may do. The Christ law is that we should do good to others, and we can only do that when we recognize the oneness and unity of life. When we look at the individual life as separate or detached, we see a great many things that seem to be wrong in the outer world. In one sense they are wrong. * * * Much time is wasted in lamenting the evil conditions of the world, but the world is not made better by such

lamentation. A thought that is not productive of good is idle, and the sooner one gets rid of it the better. The true way to help the world is to let one's light shine that others may see and learn.

As we try to bring our ways into harmony with eternal law, we often find that we have formed bad habits; and when we try to get rid of them it seems almost impossible, and we wonder why this is. It is because we are related to the rest of mankind. There is a law of attraction. When we form certain habits and continue them until they have become thoroughly established, we have through the power of thought related ourselves to all people thinking. and doing the things that have occupied our attention. Those others are our real relatives. Suppose it has been our habit to take exception to people who differ from us-suppose it has been our custom to find fault with people whom we thought were not doing right-through this critical habit all the faultfinding people of the world have become related to us, and the effect of this relationship is that if we try to give up fault-finding there is an impulse that leads us to continue to criticise others. * * * Until we break off that relationship and establish a new one, the result will be the same. If we form a habit of thinking kindly and saying kind words, in a short time we become mentally related to all kindly-natured people in the world, and it becomes much easier to say a kind word and do a kind deed than the reverse. This is because we have all the force of loving thoughts pouring into our lives.

To be well and strong, let us take this thought: "It is right that I should be well and strong. God is the Source of my life; in Him I live and move and have my being. I have no life apart from God; He is my strength and my help, and everything is mine because it is God's." By letting the mind dwell on this and similar thoughts, little by little we establish a relationship with all health, and all our thoughts become filled with health (harmony). That mind is only same as it sees and knows that "all is of God that is or is to be, and God is good." By viewing life in this way we become related to all this order of thought; it keeps pouring in upon us, and we become strong and vigorous and express health and poise. We see the brightness of life, the joy of living, and the joy of being in the world and doing good.

We cannot easily break away from these relationships of life if they have once been thoroughly fixed. It is only through persistent effort that this can be done, but the reader should not think that, because he has tried once and failed, he cannot succeed. Any one can overcome any condition. If little by little we have been building up an environment of sickness and disense, we have the power to overcome it; the only question is as to whether

we will use that power. Power is given to us to be thoroughly well and strong, to be thoroughly poised, and to do God's will in everything-not in some things, but in everything. We are all equal to it so far as we know God's will ; and that is all that is expected, because if we do the will we shall "know of the doctrine"-we shall know the truth. We are equal to everything that presents itself in life : otherwise it would not present itself to us. The very fact that a duty to perform comes to us shows that we have the power to do it : otherwise it would not come. Each and every one of us is confronted by something, and the problem that seems the largest one to us to-day is the one for us to solve---if we will only let ourselves do this. It makes no difference how hard it seems to be-the fact that we can do what we will remains true. It is not, however, according to the belief of a human will, but through the recognition of the Universal Will acting in and through us, that we can express what we desire to express. When we will in God's Will to do things right, we can do all things : for no ideal can enter His mind to which He cannot give expression.

> Build on resolve, and not upon regret, The structure of thy future. Do not grope
> Among the shadows of old sins, but let Thine own soul's light shine on the path of hope
> And dissipate the darkness. Waste no tears
> Upon the blotted record of lost years.
> But turn the leaf, and smile, oh, smile, to see
> The fair white pages that remain for thee.

" Prate not of thy repentance. But believe

The spark divine dwells in thee : let it grow. That which the upreaching spirit can achieve.

The grand, and all-creative, forces know; They will assist and strengthen as the light Lifts up the acorn to the oak-tree's height. Thou hast but to resolve, and lo ! God's whole Great universe shall fortify thy soul."

We are forced to be what is, because of its allness and infinitude. No one can be and not be what is. If we attempt to worship Infinite Being, thinking it is one and we another, we do not worship in Spirit and in Truth.

The mental condition that looks for selfhood apart from Supreme Being, and for Supreme Being apart from self, is abandoned by the One All.

We cannot be separated from the All Good by time or space. It is ours now, right here.

What we each should do is to confess our good, to the exclusion of every belief of its absence. Cause and effect stand together, therefore the two are One. The One is constituted of both.

Some argue that, because we feel sure that if this world should come to an end, that we would continue to be, is evidence that the world is illusive, and is only in Mind.

A Seventh Day Adventist once went to Emerson, and besought him to prepare for the ascension; and impressed upon him the fact that the world was coming to an end at a certain time. Emerson quietly replied that he thought he could get along without it. This is no proof of the world being delusive in its nature. The Infinitude of Mind is All in All, and the fact that it is in Mind proves its permanency; that it is included in knowledge, and is its permanent demonstration.

San Luis Opispo Work.

THE FIRST IMPRESSION one gets of this city is that nature has done wonderful things to make the place attractive. At every turn one gets a new view of the most beautiful hills and cosy nooks for elegant residences. The climate is such as to make it an enjoyable resort during all the summer months. It being the terminus of the First Division of the Coast Line, the place is rapidly increasing in size by the influx of railroad people who make this place their home. There is a great outlook for San Luis.

The old Spanish Mission, which was built over one hundred and twentyfive years ago, is still in good repair and used as a place of worship, and is kept open day and night.

And, almost under the shadow of the old mission, still resides a little Spanish lady, who in her childhood helped to carry stones with which to build this old landmark, thus making her something like one hundred and thirty-five years old, though she has forgotten her exact age.

Mrs. M. E. Cramer was the guest of her beloved friends, Mrs. Adriance and son, on Osis street. After finding herself settled in a most cosy little cottage, she edited her portion of May HARMONY; then taught a small class of most appreciative ladies. The Scientists of this city are thoroughly alive with appreciation for the cause. Some good work was done in healing, and other cases were started in the right direction for recovery.

Mrs. Veterline is prominent among those who have worked hard to spread the cause of Science throughout the city and surrounding country. It was a common remark : "I do not know what I would have done if it had not been for Mrs. Veterline ; she has helped me so much." Mrs. Cramer also enjoyed

four days' stay with Mr. and Mrs. Veterline in their new and beautiful home, where she had ample opportunity to see the beautiful characteristics of Mrs. V., which was clearly the reason why so many had been blessed. She also enjoyed many delightful drives with Mrs. V. over the beautiful country roads, and especially one to see the State Polytechnic School, which is now in process of construction.

Mrs. Veterline invited Mrs. Wilcoxson and the editor of HARMONY for a drive to Pismo Beach to visit Mrs. Dennis, a well-known practical Scientist. They remained over night, and had the pleasure of sleeping where the roar of the ocean spoke constantly to them.

Mrs. Dennis having previously arranged for a meeting at her home, after they had partaken of an elegant clam dinner, the people began coming in, and for half an hour before the time for Mrs. Cramer to speak they sang Truth songs, following which Mrs. C. gave a highly spiritual and practical talk, which was much appreciated by all present. The following morning they all assembled on the knolls of sand on the beach, and had a joyful, restful and profitable time. Pismo Beach is destined to become a great resort. The climate is cool during the summer months, and there are twenty-one miles of beach suitable for driving, which is almost as smooth and solid as pavement. On their way to the beach they stopped at the Hot Sulphur Springs, which is a beautiful spot, and must in time become a great resort. There are two new hotels being erected at the present time.

When first reaching Mrs. Adviance's beautiful little home she thought she had not room enough for a third person, but she afterward said that it expanded each day of Mrs. C.'s stay, until at the end she said she had more room with Mrs. C. and her trunk than she had before Mrs. C. came. Her kindness can never be forgotten.

The ladies of San Luis Obispo called promptly and extended a welcome, and Mrs. C. feels that she met a goodly number of lovely people that she is glad to know. She held Wednesday and Sunday public meetings, which were well attended.

The crowning pleasure was the visit of Mrs. E. G. Dodge, who came sover from Jolon to spend as much time with Mrs. Oramer as possible. She will spend part of her summer months in San Luis. Mrs. Dodge does a good swork wherever she goes in speaking the word that heals and strengthens.

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REALIZATION.

Life seeks at first and to the end, A growth of good that needs must be; Experience is the patient friend, That schools the mind this bliss to see !

With wise insistence in my soul, God's image asks expression fair; Its nature doth my will control, So that its beauty I declare !

I liken it to bulb of flower, Which opens out within the earth, Then reaches up to make a bower, And so ideal bloom has birth !

I liken it to sleeping song, That finds its voice in piping bird ; All steadily it groweth strong, Until in cadence clear 'tis heard !

The loveliness is in my heart, And asks in action to be shown, It is my self, my real part, A song indeed, or lily grown !

WILLIAM BRUNTON.

Principle and Character.

Any one who is not merely drifting with the tide of ephemeral circumstances and incidents, and who is at all thoughtful, becomes somewhat of a philosopher, consciously or unconsciously. He sees that the experiences of an individual are much more broad and deep and varied than the imaginingsof childhood pictured them. He has learned, too, that in order to avoid needless and foolish mistakes, and failures, and to have a reasonable measureof success, a reliable basis of conduct is necessary, some definite standard of action, as the teachings of the Commandments, the Golden Rule, the wiseinjunctions of a good father or mother, or the conclusions of some ancient or modern philosopher. All the better if these principles need not be singled out on occasion for specific use, but have become an inseparable part of our very selves, and are the only possible line of conduct, because the highest

and best we know. If we are once rooted and grounded in principle the battle of life has been fought and won, and the joy and triumph of real living has begun. No one developes to this degree without having lost the element of fear by the way, and with fear gone out of one's life, happiness and success are assured and inevitable. * * *

Right living shows even more in the fuller expression than in private life, in poise of body, in health and spirits that can be depended upon, and in courage to meet all difficulties as they come up. The one condition we take with us wherever we go is our own selves. Whatever we are, we carry with us—whether into pulpit, office, monastery, home or stage. What we think, we express, and whatever we are, we show ourselves to be.—In Chat.

Notes and Announcements.

Mrs. Josephine B. Wilson has moved from 612 Fifteenth street to 1055 Washington street, corner of Eleventh street, Oakland. She is pleased to be in this more central locality. Please notice in the directory, on the first page, her meetings : Sunday and Friday evenings at 8 o'clock ; also, Thursday each week at 2 p. m. Patients received daily (except Sundays) from 9 A. m. to 4 p. m. Classes formed and individual lessons given by appointment, at her center.

Mrs. Sarah J. Watkins, Teacher and Healer, 532 Thirty-first street, Oakland, called at Home College a few days ago and informed us that Mrs. Ursula W. Gestefeld, of the Exodus Society of Chicago, is in Los Angeles, and is soon expected in San Francisco, where she hoped she would receive a hearty welcome from the workers in Divine Science, the Science of Being, and all branches of the Higher Thought. Many have been blessed with health, happiness and prosperity, by and through Mrs. Gestefeld's instrumentality, and we welcome her in our midst.—Eps.

Extracts from Lotters.

My Dear Mrs. Cramer :

The West End Church of Divine Science, 3907 West Bell avenue, of which I am pastor, is four months old, and growing rapidly. We have had to move into a larger hall, and our present quarters are too small. Every day the word of Truth is accomplishing the purpose for which it is sent forth. Please include us in your list in HARMONY.

Sincerely your brother in Life, Love and Truth,

St. Louis, Mo., April 13, 1903.

J. D. PERRIN.

Book Notices.

THE VELL OF ISLS, A WAIF OUT OF EGYPT: by W. P. PRELON, M. D.— This little booklet is a simple statement of fact by "one who knows," and who was willing to tell to earnest inquirers for truth. We will order for you.

We have just time, before going to press, to acknowledge the receipt of a new volume from the pen of the Rev. George Chainey, entitled "The Unscaled Bible, or Revelation Revealed." Vol. xxx, "The Book of Consummations."—Eps.

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Divine Science Union Healing Meetings are held at Home College every Sunday evening at 8 o'clock. These meetings have been inaugurated for the purpose of bringing the best available talent together, that the public may listen to the different speakers who are in our midst.

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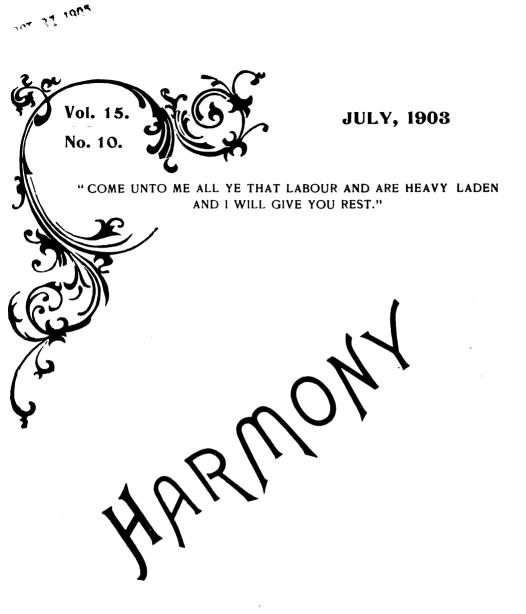
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METHOD OF HEALING.

THE INTENTIONS of the editors of HARMONY are :

To teach that God is infinite and ever present, and that there is no other Power or presence. That there is but one Life, Mind or Spirit. To teach the truth of the body, and its true relation to God.

To show that knowledge and faith are realization and demonstration.

That there is no religion higher than Truth-than Christ's presentation of the Truth of Being.

To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.

To supply to students and practitioners practical lessons in Divine Science and Healing. To bring about a Unity of Thought, Purpose and Work. To bring about a correct use of Terms that will truthfully convey the idea of omnipres-

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IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 15.

JULY, 1903.

No. 10.

Become as Little Children.

Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven.—Matt. xviii : 3.

Whosoever, shall receive this child in my name receiveth me, and whosoever shall receive Me receiveth Him that sent Me.—Luke ix : 48.

Jesus called them unto Him, and said : suffer little children to come unto Me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. —Luke xviii : 16, 17.

CONVERT, means to change to another form or state. It means to change one's opinions or religion. To convert one form into another is not what is meant in this text, where we are advised to become as little children.

When we desire to make a piece of furniture of wood, we convert one form into another, and when we desire to make a garment, or wearing apparel we convert cloth into clothing.

But, except ye be converted and become as little children, ye shall no enter into the kingdom of heaven, has a more interior meaning; it requires that we be the interior, and demonstrate the kingdom from within. It is a mental and spiritual conversion.

As the unity of the whole is the kingdom, it requires very great simplicity and child-likeness to perceive and maintain a consciousness of and to enter in and enjoy it.

We understand that it is not necessary to be sick, or experience death, so-called, to enter the kingdom of God, but to simply be as little children, here and now. Children are naturally wise, knowing, loving and faithful. The kingdom being unity, the deeds thereof are made up of that mental simplicity, equality and happiness that is found in little children.

Children believe they have a right to whatever they desire, and when they ask for anything they fully expect to receive what they ask for, and this is always the case until they have been refused or forbidden the thing they

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wish to enjoy. When their wants are gratified they receive all things with pleasure, and look upon them as being just what they want, and enjoy them just as they are. In their natural state children have no idea that they are inferior or superior to others, because they receive what they ask for. There is no thought of personal ownership, to the exclusion of anyone else. Not until things they desire are kept from them do they think of keeping what belongs to them from others. They naturally want everyone else to have and enjoy what they do, and be as happy as they are.

Unwisely denying children the pleasure they desire, causes fear and a feeling of selfishness, which makes them unwilling to part with what they have, and thus they become fearful that they will not have plenty.

"A man's life consisteth not of the abundance of the things that he possesseth." His life consists of life everlasting; so he must be converted from the belief that what the Father has is not his, to the full truth that what the Father is, and has, is what he is and has. The idea of self must be right in our consciousness, for we are ever forced to be what is, since there is nothing beside. The I that is changeless is neither uplifted nor depressed by conditions; its real state is superior to conditions, and regardless of them it manifests itself.

Little children have no fear of poverty. Their wisdom is shown in applying the truth they know. They are always willing to rely upon and practice Truth.

Several lectures were given, and there were children present in the class. The following and similar instruction was presented to the class: That the body changed its every atom once in seven years or oftener, and that we are constantly making new blood, new tissue, growing new hair and new nails; that the air taken into the lungs aerates the blood, and that all new food partaken of is charged with blood-making properties. "That the air we breathe does with every breath give fresh oxygen to the blood. This new blood is pumped by the heart all through the veins, and its business is to make new flesh, bone, muscle, tissue, hair, eyes, etc., and it does its work."

One little girl made her lessons practical in the following reply to a very common question : Agentleman said to her : "Little girl, how old are you ?" She replied : "I am not old at all; I am nearly all new."

Another little girl made wise reply when one said : "You have a cold this morning," she promptly responded : "No! one has been offered to me, but I did not receive it." Let us be as prompt to voice truth, and as wise as little children, and let ourselves be converted in our thoughts and ways.

In the following childish demonstration is shown the natural faith that should be placed in our words of Truth. A lady, who is a professional healer, has a little boy four years old who is also a healer, and who loves to give treatments. A friend of the family asked the mother to treat him against obesity. Little Johnnie spoke up quickly and said : "I'll treat you; I'll treat you." The mother proceeded to tell how successful little Johnnie was, so it was agreed that the child should give the treatments. In due season the patient returned and said : "Whatever it is that little Johnnie is doing to me I must ask him to stop it, for I am now much thinner than I desire to be."

Little Johnnie had been faithful every day in his treatment. He was called in and asked how he treated his friend. He replied : "All that I said was, 'You're slim as a pin; you're slim as a pin; you're slim as a pin.'"

Let us express the same childish faith in our words of life that we voice for each other.

The true scientific explanation of things as they truly are will not account for the actual existence of evil and pain, but will prove their nonexistence. There is no virtue in explaining falsity, but, to prove its falsity and destroy the belief that it is real, is an entity and actually exists. All seeming inharmony, or sense of discord, should be made to seem unreasonable. Some feel that they must drive out evil, sickness and sorrow; but if we work the works of God, we must know that in His work He recognizes nothing to drive; but He alone is, and is in self-manifestation. So, our work in healing is a work of self-manifestation : always treating from the standpoint of the universal.

Do not try to comfort yourselves by attempting to understand why you are in trouble, or feel sick. Nor should you yield to suggestions made by others as to why you have seeming troubles. All seeming trouble must be destroyed, not accounted for nor placed. It is to be "removed from us as far as the east is from the west."

Light does not illumine or transmute darkness; it dissipates it. There is no light by which darkness can be maintained. There is no truth by which error of belief can be placed. There is no intelligence by which any seeming inharmony can be held. Truth never argues. It is all, and utterly destroys error of every sort, for you, and for me, and every one, whoever, and wherever they are.

The mental state that always plans its work to get, gives place to the race belief in poverty. Such an one forgets that the law of giving includes the law of receiving.

Spiritual Definitions.

FOURTH DAX—Perfect existence. It means that as one, even the Christ, came forth, just so does everything come forth. Never a time when the one was not, and when there was other than one Divine law, order, or method. Christ has always been with us, and will ever be. Before Abraham was expressed, all that is or ever will be was. What is self-existing is the I Am. The outer helps, so-called, we use in general cultivation, if truly helps are ordered of the One All; that is, they accord perfectly with Divine law or order. So all things are worked together for good in God.

FIFTH DAY-Means Law. "The waters" bringing forth abundantly. Life revealing its possibilities in all living things that have life.

SIXTH DAY—Fixed; finished; that which is so; eternally the same: man, male and female, God's image and likeness. "No variation or shadow of turning." Jesus, the Christ—the annointed—the only begotten of God of every creature. The second Adam, so-called, just as the first who is God Himself revealed; spotless and free.

SEVENTH DAY-Finished; completed. It is Omnipresence ending all its work within itself where the work begins. There is no other place to end or finish any expression, to reveal any possibility; or complete any undertaking. That this may be clearly seen and practically demonstrated, we should not forget that man is unlimited Mind, which is pure Consciousness and perfect Idea. So to work the law of Being, one must begin his every work within himself, proceed to a finish and retain it there, and thus maintain in consciousness the wholeness which he is. If he is anxiously concerned for the spiritual welfare of others, believing that their theories are inconsistent with their practice, thus giving people cause to think they are not living the Truth: the one so believing has departed from unity; and in that regard is not attending to "the Father's business." It is not according to principle that we expect any good thing, except what is in us as Consciousness. When we begin to expect from others certain lines of mental conduct, wanting them to conform to certain rules in eating and sleeping, to bring them up to the standard which we claim people have a right to expect from them, we have forgotten that there are no others; there is but One. It is our business to remember that to be God-like is to expect nothing but to demonstrate within ourselves, and to attend strictly to His business, which is attending to our own. Expectation, to be realized and appreciated, must be lived and proven within one's self, and to his own consciousness.

We have no right, in Truth, to expect anything of others; we have the right only to expect that we will live the life and know the doctrine, and when we do we will cease setting up other gods made according to opinions and beliefs. We will know others as self, All as One.

Steps in the Right Direction.

"Professor Jacobi, a leading physician in Germany, bequeathed 20,000 marks to the University of Berlin, on condition that the University should not have the money until women were admitted as regular members in at least two departments."

Public Opinion gives a translation from the Revue Pedagogique, Paris, describing the system of primary training in Sweden. On the subject of compulsory education, it says : "The school age for children is from seven to fourteen. Scholars who have not passed through all of the required classes when they are fourteen must continue in school; on the other hand, those who have obtained the required knowledge before the fixed time can quit the school. According to the law of 1900, concerning the employment of women and children in manufactories, minor children must not be employed unless they are twelve years of age and are in possession of their school certificate. certifying to the fact that they have completed the required course of study. Children under thirteen years of age must not be employed more than six hours per day-not before 6 A. m nor after 7 P. m.-and employers are compelled to provide for children under fifteen years of age necessary and sufficient time for study. If parents and guardians persist in ignoring the legal requirements for schooling, they are warned by the President of the School Council, and if these warnings are ignored the child is taken from such parents and guardians and given to other persons, or is placed in a home provided for this purpose. The maintenance of the child is at the expense of the parent or guardian, and in certain places as Stockholm, for example, there are private boarding places wherein these neglected children are placed. The one at Stockholm contains usually about twelve children, whereas there are nearly 27,000 children in the primary schools. The children are kept in these public detention homes for from six to twelve months, after which period they are returned to their parents or guardians, but only on condition that they attend school regularly."- Woman's Tribune.

"The greatest disease is the fear of poverty; the rich and the poor have this disease equally."

GENESIS.

HEN one is taught from childhood, or conceives later in life, that we are mortal now—nothing real at the present time, and cannot be while we remain in this world, it is apparent that true consciousness of Being—the Christ-consciousness—in which all know themselves to be Life eternal, is not acknowledged. They are indulging a belief that in Adam all die, and that all are under sin, and are indulging a mere hope that after death of the body all shall be made alive in Christ. This is the same old "Fall" the fall from being wisdom, one with God, to becoming wise through partaking of good and evil, which means claiming one's self to be subject to opposing powers and taught by them. A sense of freedom could not result from this low mental attitude. Come up higher, "Come unto Me" we would say to all who read this, whoever you are, wherever you are, regardless of race, color or sex, irrespective of station in life.

The fourth chapter of Genesis is written in a manner to represent the dual belief of good and evil, and that God and man are separated and unlike each other in their nature.

When Eve bears Cain she believes she has gotten, or acquired a man from the Lord; in this belief is the conception of separation.

When Adam and Eve, who stand for the whole race of mankind, have a desire to be made wise through contradictory experiences, they begin their effort to acquire wisdom, and therefore to acquire all that they are to have or possess. In so doing the mental method is inverted, and changed from that of being Divine dominion into that of acquiring it; from that of being the "Life hid with Christ in God," into that of acquiring life, and getting a man from the Lord.

Cain, means ACQUIRED POSSESSION, and stands for the first begotten son of man. This is the first account we have of there being such a person as the son of man born of woman. Eve saying, "I have gotten a man from the Lord," or by the help of Jehovah, represents the general belief in separation from the Lord, and that all that we express or manifest, or in any way give birth to, we have acquired and gotten from a source outside of and beyond our selfhood. Cain is the son of man conceived of man, born of woman, but in some mysterious way " acquired or gotten of the Lord." He stands for all belief of acquired possession. And she again bore his brother Abel. Abel, means meadow, breath. Breath stands for that which God breathes into man; the expression of God in man. Meadow stands for the fact that he was an expressor of innate powers, a feeder of sheep. Spiritually speaking.

to be a feeder of sheep, is to be the breath or life of the flock, the same is the good shepherd. Verily, there is but one life. To live and act this truth is to make the acceptable (Rom. xii : 1) offering unto the Lord. Cain was a tiller of the ground, just what the man was outside of the garden of Eden (Gen. iii : 23). "And in the process of time (Heb., at the end of days) it came to pass that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel he also brought of the firstling of the flock (Heb., sheep or goats), and of the fat thereof, and the Lord God had respect to Abel and his offering.

But to Cain and his offering he had not respect."

Cain was; and is, a tiller of the ground, because of the belief that he was, and is, to get everything that he has, or is, in being, from some source outside of and foreign to himself. The tiller of the ground, in belief, is not the ground—Being—the seed sown (word spoken), nor the harvest reaped. He eats of that which is harvested (partakes of results), yet he claims not to be the harvest or results partaken of. He does not claim to be anything, not even the fruit of the ground, which he brings to the Lord for an offering. The idea is, although he acquires and owns the harvest, he does not place himself anywhere, or claim to be anything in bringing forth the harvest, but the tiller or laborer; therefore his offering is outside of Being, as it were; it it is not within the garden of Eden or the kingdom of God. This condition is a total denial of Being. Therefore the Lord had no respect unto Cain and his offering.

Abel brought the firstling of the flock, as it was, and is, in Being, in its first estate. The fat thereof is the fulness of Being. Faith is substance, and by faith Abel offered a more excellent sacrifice than Cain, shows that he made the offering, or offered the flock as the true substance of which it was composed. This is virtually offering the flock, or the entire creation, as the image of the invisible God (Col. i : 15). "Therefore unto Abel and to his offering the Lord had respect."

Live out of the Past. It is lonely
And barren and bleak to the view;
Its fires have grown cold, and its stories are old;
Turn, turn to the Present—the New.
To-day leads you up to the hilltops
That are kissed by the radiant sun;
To-day shows no tomb, life's hopes are in bloom,
And to-day holds a prize to be won.

-Elia Wheeler Wilcox.

Truth is What is.

A STHERE is nothing besides the One All, there is nothing by which the One can be divided or separated. To divide or separate that which is, and is one in nature, there would have to be something even more powerful, to have the power to come between and make the separation. The statement, therefore, so frequently made, "We are part of God," cannot be true. There are no parts, portions, degrees, nor distinctions in what is, and is eternally so.

George Burnell truthfully says : "It is an axiom of pure reasoning that a substance cannot be divided into parts unless there is something besides the substance to divide the substance with, and to put between the parts so obtained in order to constitute an actual division, separation or distinction. If you assume a negative or a 'nothing ' to accomplish a division, your division will be hypothetical only, and therefore imaginary. If you assume that the Truth might be divided by itself, you assume an unthinkable supposition, and wherever in any science such a division is assumed (as 10 divided by 10), the quotient from such hypothetical division is always pronounced to be one, which is taken to signify that no division can be predicated."

Attributes, says Webster, are inherencies; there is nothing for anything to be but that which is. Why then should we not know and enjoy our limitless nature? Why not speak and act with more abandonment to Truth, and always and everywhere without fear. From childhood we have read that in Love there is no fear, no torments, and why? because God is Love. No fear, no torments, in God. This is why Paul was able to spiritually perceive that "God has not given us the spirit of fear, but of Power and of Love and a sound mind :" And why Jesus could conceive that upon Love hung all the Law and the Prophets.

What is is all the Law there is ; there is no law apart from the self-existing all. I am, is the freedom of Law, and of all that truly is unchanging, undying, limitless, indivisible and Free. I shall be strong, brave, courageous and fearless in the future, in thought and deed, and abandon all things at all times to Truth—that One is All.

And, dear readers, I believe you will all be able and willing to do likewise and enjoy the fulness of freedom. **M. E. C.**

"What other people think, and what they have a right to expect of you," will keep any one out of spiritual realization who indulges these thoughts either for themselves or others.

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CRHLDRBN'S DEPARTMENT.

Ethel's Word.

IGH up in an old apple tree Ethel was enjoying herself after her own fashion. Where the spreading limbs formed a natural seat, and the green leaves made flickering shadows of the sunlight, there was her favorite place for play. What wonderful stories the dollies heard, and how often they were taught the lessons of the All-Good as they and their little mistress listened to the birds' songs.

This morning Ethel was busy sewing a new dress for Annabel, her "very dearest" doll. Annabel was looking quite pleasant, as she leaned gracefully against the tree trunk. Ethel considered this a good opportunity to review the Sunday's lessons in the Science of Being, and began to ask questions. "Where is God?" was the first, and a voice that was supposed to be Annabel's replied : "In all, through all, and above all." Susan, you tell us what we must manifest? And again the voice answered : "We must manifest Life, Love, Truth, Health and Strength."

So deep was Ethel's interest in her sewing and her class that she did not hear her mamma's twice repeated call.

Mrs. Bliss and her little daughter Gertrude had come to spend the day with Ethel and her mother. Gertrude knew the way to the orchard, and ran out to find her little playmate. Soon the girls were seated side by side, busy with the dolls.

The leaves on the old tree trembled with delight, and whispered to each other the most beautiful things about the joy of living. The tree itself could remember long years before when it had sheltered the children of a former generation. How many blossoms and how much of fruit it had berne as a thank-offering for its life.

Noontime came and the little girls were hungry enough to be glad when they heard the call to luncheon. Gathering up the dollies, they started to climb down from the tree, when Gertrude's foot slipped and she fell to the ground, stunning herself severely. Ethel's first thought was to scream for help, but then came back the lesson of the morning, "God is in All." Then God is in Gertrude, what must I manifest? "Life, Love, Truth, Health and Strength." Then Gertrude must manifest Life.

Ethel closed her eyes for a little while and said: "Gertrude, God is in you; you are life, life, life." "God is in you; you are strength, strength, strength."

So earnest was she in speaking the word of Truth that her word bore fruit immediately. When she opened her eyes, Gertrude was sitting up leaning against the tree. In a few minutes she was able to go to the house and enjoy luncheon, as if there had been no mishap.

That afternoon the leaves on the old tree had much to whisper about. The tree itself said how much more the children of to-day know of the All-Present Father than did those who played here one generation ago.

1809 Lyon street, San Francisco.

OLARA B. NIELD.

FORGET.

Would you increase your happiness? Would you your life prolong? Would you be loved by everyone? Then listen to my song.

Forget your neighbor's faults, my friend, Forget what you've been told, Let kindness and unselfishness Win those whose hearts are cold.

Forget peculiarities;

Their good points keep in mind; Forget old strifes and histories; Sad memories leave behind.

Blot out what happened yesterday; Begin a new, clean sheet; And write thereon, for memory's sake, Things lovable and sweet. FRANK B. EDWARDS, in Washington News Letter.

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He who is truly rich can give out the last dime in hand daily, and know that he is all right, and that he will meet every obligation. Money is something that, spiritually and truthfully speaking, we all possess equally. To prove this we must first know its truth, then claim it for ourselves.

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INTERNATIONAL BIBLE LESSONS.

ISRAEL ASKING FOR A KING.

July 5, 1903. I Samuel viii : 1-10. Read Chapter carefully.

GOLDEN TEXT: — "Prepare your hearts unto the Lord, and serve Him only." — I Samuel vii: 3.

Where and when? It is supposed to be at Ramah, Samuel's birthplace. About 1075 B. C., the chronology of which is uncertain.

WHAT THE LESSON SUGGESTS.

When the elders of Israel ask for a king to rule over them like the other nations around them, they are appealing to and seeking for outward earthly rule, and reign and manifestation, instead of the inward and heavenly.

What are we asking for to-day? What kind of rule do we desire in our religious, governmental, social and industrial life?

Let us enter into the secret place of our heart consciousness and find "Our Father." "Enter into the retired place of thee, and, locking the door of thee, pray thou to *the Father* of thee in secret, and the Father of thee who, seeing in the secret place, will give to thee in the clear light."—Matt. vi: 6. (Wilson's Emphatic Disglott, from the original Greek Text; Interlineary word for word translation).

We thus in our expression of *RELIGIOUS LIFE rebind to our Source and Cause, to "Our Father, which art in Heaven," the *heaved* up, lifted up place within us, the harmonious center of Being, the "secret" or "retired" place of us, and we come forth seeing in the "clear light" of truth, and wisdom, justice and love. We thus need no outward priest.

As to our POLITICAL PROBLEMS we desire to express self-government—selfcontrol in every department—a government of, by, and for the people. We need no outward king or ruler, or combination of rulers, trusts or corporations to subordinate us or our interests.

In our Social Life we are to be governed by the word of "Our Father" that comes to us in the "clear light," which is, "Thou shall love thy neighbor as thyself" in very deed and truth.

And in our INDUSTRIAL RELATIONS, in our every day, work-a-day life, more than ever, are we to demonstrate the veritable truth of "Our Father which art in Heaven." * * * "MAY THY KINGDOM COME;" and work together co operatively, "Our Father" ruling in each heart, for equal opportunity and just share for each and every one. We need no money kings or lords to engineer our industrial and financial relations for us.

REVIEWING BY QUESTIONS.

What is the title of this Lesson ?

What is the Golden Text?

(The title and the Golden Text reveal the whole story.)

CATECHISM.

Q. What choice have we in rulership?

A. We can choose the outer or the inner. The earthly or the heavenly. "Choose ye this day whom ye will serve," and love and obey, and by whom ye will be governed in every relation in life.

* Religion comes from *re* and *ligio*, to re-bind. Our word *ligament*, that which *binds back*, comes from the same root.

SAUL CHOSEN KING.

July 12. I Samuel x : 17-27.

GOLDEN TEXT :- "The Lord is our King ; he will save us."-Isaiah xxxiii : 22.

Where and when? The place was Mizpah, about four miles northwest of Jerusalem. The time was shortly after the last lesson.

WHAT THE LESSON SUGGESTS.

Like Israel, we have been brought up out of the darkness and bondage of our former ideas of worship, government, etc., and yet, like Israel, we often return and appeal to or demand outward agents and appearances as authority or influence over our lives, instead of the Living Spirit within (we choose Saul instead of the Lord of the Golden Text), and no matter how perfect it may be in stature and form, it cannot be compared in truth and beauty of excellence to that which results from the reign and rule of the spirit of the Father within each soul. Yet we are permitted to choose the outer or the inner, the earthly or the heavenly, until we have satisfied ourselves by experence and conviction.

REVIEWING BY QUESTIONS.

What is the title of this Lesson? What is the Golden Text? These reveal the full lesson again to-day.

CATECHISM.

Q. After choosing the outer or earthly reign of things, to what do we finally come?

A. We finally return to the inner or divine, to be healed and saved.

SAMUEL'S FAREWELL ADDRESS.

July 19. I Samuel xii: 13-25. Study entire Chapter.

GOLDEN TEXT:-" Only fear (reverence) the Lord, and serve Him in truth with al your heart."-I Samuel, xii: 24.

Where and when? At Gilgal, during the wheat harvest; probably a few months after the time of the last lesson.

WHAT THE LESSON SUGGESTS.

Notwithstanding we many times choose to be governed by the outward and earthly manifestation of things, we discover that as we are faithful in our relations to each other, even under the outward rule, we are blessed and prospered in the degree of our sincerity of conduct. We are at least obeying the letter, if not the spirit, of the law. But if we regard neither the letter nor spirit, how shall we hope to be prospered? We are neither reverencing the Father in the "retired place" of our own hearts, which is the highest and truest and loveliest thing to do, nor the government we have elected to administer the outward letter of the law unto us.

REVIEWING BY QUESTIONS.

What did Samuel promise the people? How did he comfort them? What plain directions did he give them? What is the Golden Text of this Lesson?



CATECHISM.

Q. What is the only real reverence and service?

A. That reverence for the life within each living thing which the Father hath created, and which is His life in reality; and honest co-operation in work for the good of all life—all living things, both animal and human.

SAUL REJECTED AS KING.

July 26. I Samuel xv : 13-23.

GOLDEN TEXT :- " To obey is better than sacrifice." - I Samuel xv : 22.

When and where? At Gilgal; the time was probably in the tenth year of Saul's reign, about 1065 B. C.

WHAT THE LESSON SUGGESTS.

Disobedience to the voice in the depths of our Being also brings us into deception. We deceive ourselves and sometimes others, and multiply the deception by justification of the disobedience. We are sent out in the journey of life to utterly overcome error-consciousness and judgment in its highest and lowest forms; we are not to bring home with us the ruling error (the king of error), nor the error spoils as a nucleus for further "missing of the mark" in our lives. We are not to try to shield ourselves from judgment by laying the unrighteous deeds to others, and thus perverting the truth again, and declare that a holy sacrifice had been made to the great Good of All.

The words of the prophet in our Golden Text are wisdom itself.

"Behold, to obey is better than sacrifice; and to hearken than the fat of rams." For as we reject the truth revealed to us in our innermost being, so must we continue to be rejected of the Truth, as was Saul as King. Let us therefore judge, not accoording to appearance, but judge righteous (rightthinking), inner-thinking judgment, conscience-thinking, true judgment. Be ye perfect, as your Father in heaven is perfect; think your father's houghts about all things, and be obedient and true to your divine underttanding.

REVIEWING BY QUESTIONS.

What is the title of this Lesson ?

Are we ever rejected by the prophet within us as children of the Highest? What is the Golden Text?

Do we ever find ourselves saying and doing things as peace offerings, because we have been disobedient to the heavenly vision of wisdom, honesty, justice and love?

CATEOHISM.

Q. What is effectual calling?

A. Effectual calling is, the voice of the spirit within convincing us of the truth of our sonship with the great Universal Spirit, thus illumining our minds with knowledge of goodness, justice and love, strengthening our wills, and uniting them with "THY (universal) WILL," enabling us to do in outward demonstration the works of "Our Father which art in heaven" right here in our daily home and business life, with each and every animal and human being surrounding us. The effectual calling is the calling of LIFE. We give life, enter into relations of Life-giving-power, instead of the sacrifice of the life of the animal and that of our fellow-men.

HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all of the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from July 1st to August 1st : I am all powerful in Life, substance, intelligence and power.

Daily Thought.

First Day: I am the Truth, and there is no error in me. Second Day: There is but One nature—God and I Am It.

Third Day : I manifest my nature in all my ways.

Fourth Day: My body is a perfect expression of Truth.

Fifth Day: No part of my body can be hypnotized by any erroneous belief.

Sixth Day: I am mentally illumined with the knowledge of Truth. Seventh Day: I rest perfectly, knowing all good is mine.



HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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Subscribers who do not receive their magazines regularly, will please let us know.

What I Have Scen.

HEN first I commenced to treat myself in 1885, I treated, as I do now, from the plane of Omnipresent Spirit. My affirmations were profuse, and always true of my consciousness of what Holy Spirit was. I was thoroughly imbued with the consciousness of the presence of Spirit within me, and in all, and that the Law of Being worked from within out. My body had been clothed upon, as it were, with beliefs and conditions of Invalidism, not only twenty-five years, as published in "Our New Book," "Divine Science and Healing," but practically so from early childhood, and it was seemingly slow to respond.

I first felt a sense of freedom in the brain, which soon enveloped the entire head with a sense of ease and peace, which was glorious to me, and quite remarkable.

It was sometime before I was able to demonstrate the same sense of relief through the chest and shoulders, but through diligent and earnest work it was accomplished. I continued the treatment promptly at stated times, always recognizing God within, around and as All. That is, I knew I was embraced within the Omnipresence of the All Good, and that I could neither breathe, live, move nor have being apart from it, or in anything different.

Finally freedom, ease and peace were sensed throughout the entire body; then when I concentrated in treatment, either for myself or for others, I sensed the vibrations throughout the entire body; there was a glow of life felt, which was the outcome of my consciousness. My patients enjoyed the same. They would say, "I feel the treatment in every part of my body, either as a soothing glow of warmth, or a gentle, peaceful thrill of electricity." The sensetions were even, s much and harmonious in every part.

This self-treatment was the actual quickening of the Spirit, and renewing, or bringing out afresh the real state of Being. All my teaching and healing has been from the Unity and Presence of the One All. So I have always seen healing follow as the result of both teaching and treatment.

Thomas J. Shelton, in speaking of his spiritual demonstrations in *Christian*, says: "In my own experience there has been much plowing and harrowing before I could see the Truth. You must see everything in the subjective before it can be made manifest in the objective."

This is true with many in the beginning, and they, as he, work faithfully through the plowing season and come to realize the new resurrection bedy.

In my case, for years there seemed to be no need of plowing. Now you will want to know if the time came when there was need. The time came when I experienced a branch within that did not bear fruit of the Spirit. Just how and where to locate it outwardly I knew not, nor did I care to do so. I moved on in the even tenor of my way, always teaching and healing from the highest, and proving the Principle of Truth with equal power and force for others as before. All the while knowing that what is true of God is true of man, and that deliverance was mine; that my true consciousness was freedom. I have experienced deliverance, the branch is removed ; the power of the spirit through its own strong affirmations in thought and word that I have voiced worked the works of God. This branch that bore not fruit was not of my own conscious production, and yet was the reflected result of a negative; therefore, a receptive condition to the adverse mental states of some with whom I have been connected. No sooner was this negative mental attitude discovered within myself, than it met with merited destruction at my own hands.

So the principal demonstration that I have seen of late is a most wonderful and marvelous demonstration within myself.

Rejoice with me, I am the way, Christ Jesus made so clear. Gone forever is the seeming branch that bore not fruit.

I was once called to see a child who was ill with a malignant type of scarlet fever; her eyes and throat were almost closed; her case was considered serious; at $10 \land ...$ I sat by the bed and gave a treatment; at $1 \mathrel{P...}$ she was able to eat solid food; at $3 \mathrel{P...}$ she pronounced herself well, and wanted to get up and be dressed; the swelling of the face and throat was virtually gone. The mother explained to her that she should stay in until she peeled off. She slipped out of bed during the mother's absence from the room and collected her playthings upon the bed, and played all the afternoon.

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The next morning, while her mother was engaged with her household duties, she dressed herself and went out to play with the children of the neighborhood. Upon discovering her absence, the mother's first thought was, she will get her death of cold; I must go and bring her in. She immediately corrected that thought and said: "I will let her alone; the power that took her out will care for her and bring her safely home in due season." The child did not return until after sunset. Needless to say she took no cold; had no backset, nor did she scatter the disease among the children. The family was deeply interested in Divine Science.

NATURE'S GIFTS.

Thoughts of beauty haunt the sunset, Far beyond the jeweled show ; Thoughts of love awake in glory, When we see the stars aglow ; Nature speaks in language golden Of reserve of power and pride ; She has secrets in her chambers— For occasions laid aside !

Ah ! I think I need not falter
In my way to faith sublime—

When I need a grand sustainment
In some future trial time;
Things as new as morning's splendor
May my soul with love surprise,
When from sleep that came at sunset,
I shall wake and ope my eyes !

WILLIAM BRUNTON.

"What I must do is all that concerns me, and not what the people think. This rule, equally as arduous in actual as in intellectual life, may serve as the whole distinction between greatness and meanness. It is easy in the world to live after the world's opinions; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect superness the independence of solitude."—Emerson.

12.27

THE WORD.

IN BEARING upon the immortality of this body, many are horrified at the idea, one of the first exclamations being—" But I should not like to stay on this earth always !" Another is—" But I should like a more beautiful body, and not an old one."

The whole universe in its limitlessness, is for the use and pleasure of the beings connected with its boundlessness, without any respect of persons. There is nothing outside of us that has either the power or desire to tie us to this earth. Our own beliefs—yes, but nothing else. Wherever, and in whatever, we are bound, we are self-bound. When we discover, or awaken, to the truth of this fact, we will proceed to free ourselves from all bonds, and one of the freeings will be to free ourselves from having to remain upon this earth, and to limit our goings and comings by what this small globe admits.

How are we going to effect this amazing result? How are we going to free this limitless, all-powerful spirit, to work out its wonders in this body?

With and by a proper use and adjustment of the thought of each one.

In this work one man cannot free another man—he can only show him how to free himself.

Man bound himself, man must free himself. Each man thinks, and feels, eats, drinks and breathes for himself, from within himself. He is pre-eminently an individual. Millions of men together cannot free another man into adopting a course of any kind which he does not wish to follow, nor make him believe what he does not wish to believe.

In this work of adjusting his thinking to his limitlessness, which means freeing himself, he must do it individually, from within himself.

Do not let our familiarity with the word "thought" blind us to its nature and work.

Its nature is varied and complex, and its work is a most responsible and glorious one.

When an artist contemplates a beautiful human body, he grows wildly enthusiastic over it. He spends much of his time in portraying its beauties. A physiologist will grow reverential when he even thinks of a human body. He sees the wonderful bone structure, its nature, and its work. He regards the muscular system, how wonderfully it is made and arranged, and the work it has to do, with amazement.

To think of the nerves, of their delicacy, their strength, the fineness of the work they must do, and its importance, thrills a real physician with wonder. The blood and blood-vessels, the vitals, the throat, the senses, and the



skin with its thousands of pores—all these strike an investigator with admiration and reverence, not alone because of what they are, as things, let us say not for their merely wonderful structure, delicacy and arrangement, but for the actual work they must do.

Their interdependence, their harmonious working together in such a small space, is a source of wonder at all times to all who have given the subject a thorough investigation. Even those who do not especially study the body are speechless before its marvelous, harmonious construction.

If this part of man which meets the eye can be seen to be so complex and so wonderful, and its working so important, must not the invisible thinking process be equally marvelous? Does not an investigation of man's thinking process reveal as many wonders and beauties? Is not its nature as complex and its work equally important?

How many of the people having bodies can tell anything about their construction and arrangement? Thousands are even ashamed to know anything about their bodies. There are millions of mothers on the earth at the present moment : how many of those mothers know anything really about their bodies and those of the children they have borne ?

The word " body " they know well, but the body itself-what of it ?

Is it not the same with the thinking process, its arrangement and its work?

The word "thinking" is well known, as well known as the word "body." But its complexity, its delicacy, its strength, its harmoniously arranged members, its work—what of all this?

There have always been a few people who were interested in the marvels of the thinking, as there have always been a few who have studied the body; but the many?

And in this search for a fuller knowledge of the whole man and his processes the same attitude prevails.

Many have assented to the fact of the presence of marvellous interior or invisible forces or powers in man, which, could he but get to know them, would work the miraculous for him. But what are those forces? Give those forces strange, unfamiliar, or difficult names, and people will think about those forces, and try to grasp and use them. Tell them that all those wonderful, marvellous and glorious forces are thought forces, and they turn away unbelieving; their enthusiasm dies. The word "thought" is enough—they know all that.

If beginners would at once accept, without demur, the statement made that they have unlimited power and wisdom and an indestructible Life, and

SA MARMONY.

begin at once to act upon it, they would not need to be told so often about thought; they would have found out thought's marvels and work at the same time. Accepting one would be an acceptance or a revealment of the other. But few can do that. Few can accept the glories of their being instantly and without doubt.

To accept the fact that they are now, this moment, such glorious and powerful beings that nothing can hurt them or make them afraid, is almost impossible. The contrast is too great for a time. It is for their thought what looking into the sun would be to the eyes. It dazzles and blinds the eyes for the time.

Thought can be trained to look into its glory and not be dazzled, but not as long as the word "thought" conveys no idea of the marvelous nature of thought and its incomparable work.

Thought, into whose hands an almighty power has given itself to be made visible, that which a matchless, never-exhausted love uses for its manifestations. Thought, she whom omniscience considers a fitting mate through which to speak. Thought, the shaper of an endless, eternal, and glorious Life.

 $\left. \begin{array}{c} I & am \\ I & think \\ I & speak \end{array} \right\} man.$

Some there are who can perceive and feel, quickly and intensely, the mightiness and beauty of "I am." In that perception the mightiness and beauty of "I am's" thinking is also understood, and also the spoken word of "I am," the body. It follows, too, that after perceiving such a glorious thing they must think about that glory, and think a great deal about it; in fact, it absorbs their thinking. They must think about the marvelous Being they have seen. They do not have to try to think about that Being they want to, wish to, must think about its wonderfulness. It is a pleasure, an intense happiness, to think about it. For them it is a joy to look into the faces of the people about them—each person is that glorious Being.

But many, many, do not so quickly grasp the wonder of their Being, the glory of "I am." To them "I am" is shadowy, vague and elusory. It evades them. They cannot think of it; there is nothing to think about. It is not necessary for them to have a something for the eyes to see before they can think about that something, but they want something which has a meanng to them. If not, their thoughts fly back to a contemplation of the old and miserable conditions.

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I am I think ann. I speak

The word, or body, is to them yet synonymous with conditions. Therefore, to think of the body is to think of conditions, and that must not be done—absolutely it must not.

To think of "I am" is impossible, because of its dazzling glory or its vagueness. To think of "I speak" (or body) is the same as thinking of illness, misery and limitations of all kinds; therefore it is too impossible.

There remains "I think" upon which to think. "I think" will stand investigation. "I think" will bear much thoughtful consideration. "I think" will not soon be exhausted. "I think" is a marvelous thing. "I think" does much. "I think" will defy the most thoughtful, thorough investigator to find anything in the universe more wonderful in its complexity and simplicity than itself.

To think of "I think" is to prove to that one that he has found the one working power, the one endless, ceaseless, tireless, beautiful co-worker of "I am." To think of "I think" is to grow to reverence it, to love it. To think of "I think" reverently and lovingly, is to see the glorious, all-powerful creator "I am" shining through it (thinking) in all its eternal lovingness and wisdom.

I am I think I speak man

means, then: I am creator, all-wise, all-loving, all-powerful, all-living. I am self-existent, eternal and everywhere present. I am creator, and by my thinking I prove the infinitude of my mind, and my power to infinitely conceive ideas to further and infinitely manifest my infinitude of glory, beauty and joy. I think my ideas into shape and speak them, and behold ! my body. My body, the perfectly conceived, perfectly thought-out and spoken idea. The perfected Being. The Triune One. The ever-renewed One.

What has this beautiful and complete Being, self-existent and eternal, to do with *old* bodies, and how is it possible to tie it to any one spot in the universe?

Lift up your eyes, oh Thought, and gaze into your Oreator, your Father gaze until you feel the unity existing forever and forever between your Father and you. Glorious as your Father is glorious, loving as your Father is loving, wise as your Father is wise, living as your Father is living, creative as your Father is Creator—gaze until you feel yourself merge from child to wife, from wife to mother, one with and absolutely indispensable to "I am."

Rise, oh Body ! shout aloud for joy. Sing songs of praise. Tell of the wonders of your Being. Hide no bliss. Let all your marvels tell the one great story, sing the one great song. Let every revealment reveal the Revealer. Declare the sacredness of your Being, proclaim your Father, the One holy and perfect, out of which you came, the holy substance out of which you were shaped, and the perfectness of the thought which formed you.

ALMA GILLEN, in Expression.

The Discovery of Radium Has Led to a New Atomic Theory.

Result of the Work of Professors Curie, Crookes and Lodge. Electricity and Matter the Same, and Atoms May Be Divided Into Thousands of Particles.

The Sun's London cable says: The world's foremost searchers after the ultimate secrets of the universe have at length committed themselves to a theory which has for some time been foreshadowed, and has now apparently been substantiated by study of the new substance called radium. Professor Crookes, the other day in Berlin, and Professors Lodge and Curie, this week in London, have confidently proclaimed that it is easy to define this great revolution of science in scarcely more than a sentence. To comprehend it, however, is almost as far beyond the power of the human mind as the idea of eternity or infinite space.

The old theory that atoms of elements consist of indivisible units of matter has now been definitely discarded. Instead, it appears that each atom is a whole stellar system of infinitely smaller, but absolutely identical units, all in orbital motion. The hydrogen atom consists of 700 such units, or ions. The nature or identity of each substance depends upon the number of such ions contained in each atom; thus 11,200 ions in each atom produces what is known as oxygen, and 137,200 of the same ions, if combined in a single atom, would yield gold.

The nature of these ions is, for want of a newer word, electrical. In other words, electricity and matter are one and the same thing. Professor Lodge and his associates believe that matter is not stable in its atoms, as has been supposed heretofore. Thus, water may be separated into oxygen and hydrogen, but it was never before supposed that atoms themselves were capable of disintegration. Professor Lodge suggested that this is a normal process of nature.

Professor Curie, the discoverer of radium, in experiments at the Royal Institution last night, showed that radium spontaneously and continuously disengaged heat, and gave off emanations similar to itself in constant and even violent streams or radiations. In other words, the 120,000 ions which compose each atom of radium rotated so violently that they flew apart into original units. It has been circulated, however, that this efflux from radium is so infinitesimal that a square inch of surface would lose only one grain in ten thousand million years. Lodge surmises this process of disintegration of atoms may constitute the evolution of chemical elements.

The whole theory, in effect, is an astronomical one. Chemistry has, in fact, become the astronomy of the infinitesimal. One is led to wonder if the

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earth and other planets are not mere ions forming a single atom of a higher universe, where, perhaps, they constitute a speck of dust that worries the careful housewife in the world next above us. At all events, the world is clearly on the verge of the greatest revelation science has yet vouchsafed to mankind.—New York Sun.

Erroncous Teaching.

No one who supposes that protoplasm is the origin of man, or that he has evolved from unconscious life, ever gives a treatment for the healing of disease from his assumed source, of protoplasm or unconscious life. This proves that his theories and teachings are not practical nor demonstrable even to himself. Every healer who expects healing to follow his treatment, bases his treatment in conscious Mind, pure Intelligence, the unchangeableness of Truth, the inseparableness of Life—the Holy Spirit, the One All.

To teach that one has evolved from unconscious life is like giving a continuous treatment for poverty; lack of life, substance, intelligence and power; lack of health, ability to succeed and unfold the Truth of Being. We should give no place to such suppositional theories. M. E. C.

We are not "sent into the world" to take on and struggle with and overcome all the human beliefs and opinions that are seemingly in the world. We are here to bear witness of the truth. Our personal, bodily presence bears witness of the truth of our being. We are here because God is here, and our work is to do the works of God. We miss the mark of our high calling in Christ and as Christ, when we think "we are sent here" to deal with error. The truth is, we in our being are God expressing Himself; so each one can say : I am here always and expressing myself perfectly; I am bearing witness of the truth without ceasing.

The Master Word.

The master-word whereby the stars resplendent move, The master-word that shall our soul's salvation prove, The master-word whose spell the seal of death once clove, Is Love.

SUBLE M. BEST.

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LOVE.

THOUGHTS have life and are of themselves entities. We divide them into two classes—the wheat and the tares—or, in other words, harmonious and discordant, and they bear fruit after their kind.

Men have not, and do not yet understand the power of thought, and that it is in and through our thinking that we overcome the world. Jesus, teaching as no other man ever taught, aims straight at this point; as John has it, lays his axe at the root of the tree.

Listen ! Ye have heard that it has been said, "Love thy neighbor and hate thine enemy, but I say unto you love your enemies."

Love is harmony; hate, discord. "Whoseever is angry with his brother is in danger of the judgment." Not the judgment of God or Jesus, the Christ, for He says He judges no man, and that the Father judges no man, but the result of the angry thought is *sure* to be discordant. It is the heart we are to purify. It is the pure in heart that see God. We are not only to see Him, but to be like Him, manifesting that we are the children of God. The thoughts we breathe in and out take form and reveal themselves. There is nothing hidden that shall not be revealed. Is it any wonder, with our discordant thinking, that Jesus said : "Ye are of your father, the devil, and the lusts of him will ye do, for he is a liar and the father of lies. He that cometh from above is above all."

Good thoughts come from good and good alone, and if we think good things we make manifest that perfection which is in Him and is ours as His children. This, then, is the goal for which we are striving, the pearl of great price for which we give everything, "the kingdom of Heaven which is preached and every man presseth into it," the gospel of which we are not worthy unless we forsake all for its sake and the Master's sake. Love is the keynote of harmony. Let us love more and more with that love that loves enemies, and be like unto Him who prayed, "Father, forgive them for they know not what they do."

Truth is All Powerful; it is infallible, Almighty. I am affluent in health, in happiness, in success.

Notes and Announcements.

Mrs. Knight, of San Luis Obispo, who is a strong Divine Scientist, and a popular teacher of dancing, kindly gave her room free to Mrs. Cramer for her class and public lectures during her stay in that city.

One of our good, strong healers of Los Angeles is Mrs. Davis, of the Davis House, on Grand avenue. She has a case in charge of curvature of the spine. The general health is restored, and with patient and loving perseverence the spine is straightening, and our dear sister moves about quite naturally, and with a sense of strength. She has become able to walk long distances.

The following dedication was a union service of the Divine Scientists of St. Louis: The following sermons and addresses were given: Sunday, May 3d, 1903, 11 A. M.—Dedication sermon by Rev. H. H. Schroeder, pastor First Church of Practical Christianity. Presentation of the College Home to the Public, by Vintie Root McDonald. 3 P. M.—Discussion, "Divine Science," led by James H. McCracken, followed by Mrs. Theresa Brown, Mrs. Vintie Root McDonald, Messrs. Goeb, Kenny, Cudigan and others. Music, led by Mrs. J. H. McCracken. 8 P. M.—Addresses by J. D. Perrin, pastor West End Church of Practical Christianity, and Everett W. Pattison. Social reunion. Sunday School every Sunday at 10 A. M. Vintie Root McDonald, President; J. D. Pefrin, Vice-President; M. A. Dwinelle, Treasurer; E. I. McDonald, Secretary.

Extracts from Letters.

Am ready to do what comes to my hand and spread "the glad tidings of the gospel of peace." The explanations of International Bible Lessons in May HARMONY, together with all other writings, are especially helpful and gratifying to me. God speed the work in every clime.

Orange, Mass.

Dear Mrs. Cramer :

I will write and tell you I am in the belief of being sick. I wish you would please heal me, for I have been home a week, and it is going on the second week, and I think I ought to be well. I am going to Sunday School every Sunday. I go to school every day, but I am sick now. Next week school is going to stop, and I want to go the last week of school. I will close for this time. Your loving friend,

St. Louis, Mo., June 4, 1903.

This shows the child faith in healing, and the sweet simplicity of the asking for the help of the word.—EDS.

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M. L. D.

ETHEL JONES.



I am delighted with our new book, "Divine Science and Healing," and I believe it is to be a great blessing to the world. It is clear and concise, and right to the point. I am very glad there is such a book. My book has been loaned more than half the time since I received it, and not one person has said it was hard to understand, but there seems to be such an attraction to keep the book that I am obliged to send for it. I thank God for you and for your book, "Divine Science and Healing." Enclosed find \$1.00 in payment for renewal to HARMONY.

Boston, Mass., June 1, 1903.

I am thinking of you and your work every day, and am believing in, as well as being conscious of the progressive nature of Divine Science everywhere. It is a living power. It is bound to be expressed in Life. The invisible Lord is surely the acknowledged Leader and the power of resurrection Life. I want to say in reference to your new book that it is indeed New-new in the sense of freshness and the unfolding of Life's Book. It will necessarily have to be treated of in installments. The subjects are very fruitful.

Rockford, Ill.

I know you have not lost faith in the patient you were treating. I was discouraged for a time myself, but now there is much improvement. I am as thorough a Scientist as I know how to be. It is all I need for myself. I enclose one dollar for renewal to HARMONY. I always hail the little messenger with delightful anticipation. I read it over and over, and get some new light every time. I am growing stronger and healthier all the time. I am sixty-six years of age, and do as much work as any young woman in our town. They all say they do not see how I can do it and not get sick.

Your grateful sister in Science, Wateonville, Gal., June 11. T. B. G.

It is a long time since I last wrote you, but it was not because of lack of interest in your good and noble work, and in the good work and cause of Divine Science, but each day brings more work, and new demands are made for us to meet. So one day after another passes by, and now it is the 2d day of June, when I meant and fully intended to write to you by the first of the year. I was much interested in reading the report of your work in Los Angeles. I am pleased to know that the Gospel of Divine Science is spreading everywhere. Our work here in St. Louis is also increasing day by day, very much to the encouragement of all who are interested and engaged

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A. J. 8.

M. M. O.

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the good work. We shall have to do something to bring our cause before be public during the World's Fair next year. Have you any suggestion to fer? Have you considered a trip East during that time? On May 3, 1903, e dedicated the Metaphysical College and Home of Practical Christianity, unded by Mrs. Vintie Root McDonald and her associates, at 3036 Lucas renue. Another Center and Church has been organized within the past few onths at 3907 West Bell Place, of which Mr. J. D. Perrin, whom we dained last Sunday, May 31st, together with Mrs. McDonald, is pastor.

St. Louis, Mo.

H. H. SCHRONDER.

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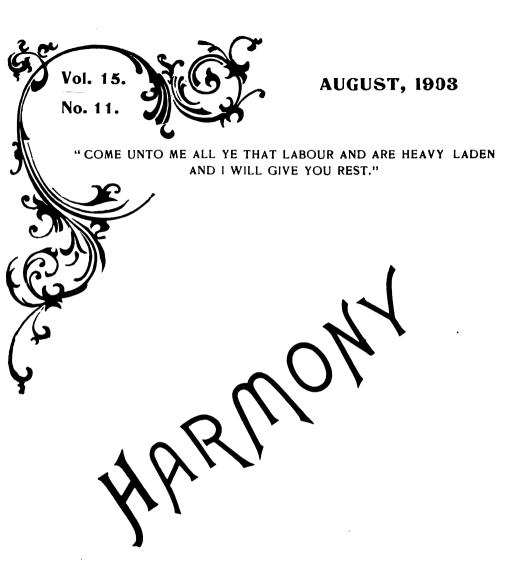
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To show that knowledge and faith are realization and demonstration.

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18 WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 15.

AUGUST, 1903.

No. 11.

Truth Reverses Things.

"All things are yours."

SINCE DIVINE SOIENCE has proven our oneness with God—the selfexisting All—we know the truth of the above text. It cannot, therefore, be true, when things are viewed aright, that we are actually in want, physically or financially.

To want is to feel the need of the thing desired. Want, means there are things of which the loss is felt. "I and my Father are One" is universally true; it is true of the being and existence of every individual. Unity of the One All is the eternal state, nature, law, or order of the infinite whole.

The belief, therefore, in want or poverty, causes people to wander in thought, and to plan and strive to obtain and use that which is already theirs; it causes people to mentally labor and devote the greater part of their time to getting or obtaining what they feel is not theirs but by means of their strife and labor. There is a general belief that goes with the claim of want and poverty, which is that whatever we earn through our personal efforts comes to us out of the possessions of other persons ; this will always seem to be so as long as we work with the belief of want and poverty as a basis for what we do. This is the seeming basis for strife in the business world. Business people will never cease striving to get the better of each other, and to take advantage in business transactions, until they know the at-one-ment of all there is ; and thus know that all things are theirs ; and all things that exist in the universe for use are theirs to use.

All things that are expressed by Omnipresent power and intelligence for use are waiting man's discovery and appropriation. It is the will of Omnipresence that man discover the coal that is hidden in the earth and enjoy the heat and general good that is possible to it. It is Omnipresent intelligence that bids man discover oil regions, and use the oil to the full extent of what its nature contains, and to thereby lighten the burden of labor. The same intelligence would have man lay hold of electricity and use it to illumine our cities and homes, and to make use of it in various ways to the full extent

NARMONY.

of its possibilities. Just so are all things of use, waiting, as it were, for man to hear the voice of the Supreme, saying : here is something inviting your discovery ; give your mental attention in this direction ; here is radium in water, etc.; here is a true idea of an invention that will be of general use to humanity ; here is a diamond, gold or silver mine ; here is copper, iron or quicksilver. Then again man is reminded by the same intelligence of the value of the sun's rays ; of the many comforts that are to be obtained through the use of light. So it is spiritually and literally true that there is nothing hid that is not being revealed. It is clear that man is in no sense in a state of want or poverty. To claim that all things are his is to be able to discover the true use of the things that are before him. All things are, before man discovers them ; but, until they are discovered, no use is made of them from man's mental standpoint. Omnipresent intelligence wants man to discover and use the diamond, the gold and silver ; the coal, oil and electricity, and all other useful things.

Let us reverse our statements and say : We are not in want, all things of use are ours and are wanting us to use them. The diamond wants to be polished and show its brilliancy; the coal, which is composed largely of carbon, as is the diamond, wants to be used, and to reveal its heat. Gold and silver want to be coined and used as a medium of exchange. They are just as pure in themselves, and as happy, in the hands of a man with a value placed upon them, as they are in the earth before discovered. The Omnipresent Intelligent Spirit is not only happy in producing things but is happy in the use of things.

We believe that all things are of value, whether the value is discovered or undiscovered by man. Emerson perceived this truth when he voiced the following : "A weed is a plant man does not know the use of." It helps to show a limitless pessibility of the everywhere present Life. Its use is no mere withheld from man, when his eyes are single to Truth, than is the use of wheat, vegetables and fruit. One cannot question but there are elements, plants and minerals, as well as ideas of inventions, waiting to be discovered and used by man. All things will be open to man when he comes to view them from the standpoint of God; when he realises and knows to a certainty I am Creator, Maker and User of all things. When he knows "I and my Father are One," he will know that all things are his as they are the Father's ; and that " as the Father has life in Himself, just so is it given to the son to have Life in himself."

In Divine Science we do not " labor " as individuals trying to draw our good from each other, or to draw things to us out of the universal creation,

but we work from the standpoint of at-one-ment with God—the Unity of the All—knowing that all things are ours. They are direct expressions of the Life, Substance, Intelligence and Power which we are in Being, and which we call the I that I am. So, we express the Christ consciousness that as our *I* is lifted up to the highest we see that all things are already drawn unto us. So the statement made by Jesus, the Christ, "And I, if I be lifted up from the earth, will draw all unto me," is fulness. We can begin our shepherd pealm thus : "I am the good shepherd." I do not want, I lie down in green pestures, and am beside the still waters. I am the Living Water that springs up as everlasting Life.

The application of Truth has ever revealed to man, and will ever do so, that he is not in want : that his seeming want is but the lack of acknowledgment in thought and belief of his Identity and Unity with the All. The remedy, therefore, is perfect knowledge and its application in perfect acknowledgment and recognition of Truth. Knowledge of Truth, applied, makes freedom manifest, or expresses freedom.

"Man, know thyself and thou shalt know thy God." Thou shalt know that what has been believed to be two is but One. Thou shalt make within thyself of twain, One new man, thus making peace, and abolishing seeming enmity in the flesh, thus abandoning the belief in want and poverty.

One may strive earnestly to "overcome" and "become" greater and greater from day to day in realization, and never attain, for realization is not a thing that belongs to any erroneous method of procedure. Knowledge and realization are one, always and everywhere. Every scientist should affirm that what I know is my realization. When all come to a knowledge of God, unto a perfect man, knowing that "Like produces like," the belief in the business world which causes men to labor and strive with each other, will disappear forever, and the true idea of exchange—give and receive—will be recognized in all the land as a true working basis. All will know that all things are ours, and business will be a matter of convenience; and each will have the same interest in others that he has in himself. The law of Love will be fulfilled, and the command, love neighbor as self, will be demonstrated in business relations, and its demonstration will be recognized by all.

Our affirmations should be changed from "I want," to "I am and I have." We should not forget that all things are ours, for the meaning of I is limitless and is identical with the meaning of God. Then do I want money? No, I have money. Do I want health and happiness? No, I am health and happiness; they want me to mentally acknowledge and appropriate them. Money wants me to use it as a medium of exchange, according to the value

man has placed upon it. As it is with money and all visible things of use, so it is with the divine possibility or inherent idea of Being. As God speaks, and it is so, so should we speak the Truth and know that the thing we speak is that way. Truth has perfect expression and can have no other. As *I* am the expressor of idea or innate possibility, I rejoice in affirmation, I rejoice in knowing that my words are true; that when I speak what I say is so, it is that way.

Truth as It is in the Beginning.

TRUTH REVEALS the Father. The Spirit of Truth is the Comforter that abides with us forever. It is the Father that healeth you, saith the Spirit. Truth speken is prophetic. As by Jesus a Comforter was promised, now in these days, as then, an advocate with the Father is known to be with us, the Spirit of Truth, and Life, revealing the Oneness of all Being, or of all being One. As man hears this declaration, and accepts it, he awakes to the truth of the statement that "God is All," and is aware of his dwelling place, and is restored to his birthright as heir and joint heir with God. Truth never learned from male or female. Truth reveals life and light, which is the Word of God, the Father. Let the Word proceed forth, spoken as it was in the beginning, and let it be known that the spoken Word took form, and existence is the form thereof. What is the result of being led by the Spirit of Truth? What is done for those who follow its leadings? The realization of Good being All, to the utter exclusion of the word wrong, and erroneous beliefs seen to be taking things for what they are not; hence ignorance or false conclusion is lost in, or swallowed up, in the revealment of the truth understood. The revelation of All being Good, and Good manifest, causes a dearth of negation entirely. No man is judged after the fiesh-only the Father's judgment is expressed, or admitted. When the spirit of Truth governs and controls every thought in the mind, there is utter destitution of personal opinions based on sensation or appearance ("happy the destitute). for theirs is the kingdom of heaven," the perfect state of Being, and of existence resting in God, henceforth and forever. This is the result : satisfaction, rest, in the perfect statement of the Presence of Good, and that the Word of Good is ours to take form, or be seen as form, as it was in the beginning. Truth gives us a true conception of ourselves as we are and leads us to live in full recognition of One Presence, whose life is all the Life there is, and is eternal. In this light we see all action a continuous result of the Presence. producing all that ever was, is, or ever will be. Thus we think consistently

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and ever agree with the Divine Mind. Until the revelation of Truth was made manifest to our consciousness, we, not knowing the truth as in Christ, declared from our way of viewing things, and judgment was rendered according to appearances, and not as one knowing the truth. Then we claimed inheritance from flesh and blood. Then we did not perceive how false our conception of heredity was, or how erroneous our view of our true state was, and is, until the stone is rolled away and Truth stands unveiled, naked as when first spoken (born). Now, those understanding Truth, and revealing Truth, and the whole Truth, which comes only by the help of God, never call themselves or others such names as sinner, sick, needy, wrong, old, or afflicted with boils, measles or any such thing. No one disciplined in Truth will ever conceive of death in Life, because they know that Life includes no element of death. They know that no conception of being born, or of dying, is in Truth or of Truth. So they render a strict account to God concerning spirit, soul and body. So we can readily see if Divine Science is expressed by the speech, which ever betrays us. Be it understood that if one claims wrong to be in existence, he does not see as God saw, and sees; hence, his judgment is not true. As exponents of Divine Truth we should see our bodies perfect and our thoughts perfect, as our spirit. To heal is to see the holy one, the pure one, the good one. To look for any other one is expressing the race belief of there being two. " Is God divided ?" Is the Lord our God One? Is He and His creations All One? If God be One, then to see any other one, and declare to that effect, is a lie, and a lie has no place in Truth. So as I have positive proof of the Comforter, the very Spirit of Truth itself, which reveals only the Father, I lie not when I declare myself to be the ereation of a perfect Creator, who continually manifests by living action the perfection of His own Being. The Truth has made me free. Now I see. "And from henceforth I am determined to know only Jesus Christ and Him erucified." Bodily crucifizion appears from those not knowing the Truth, who have no knowledge of it being the spoken Word of God, and believing it to be of mortal error and separate from God, the Good. Jesus Christ was of God, and declared it : desceration of his body followed as the result, by those who knew not God. He reviled not, condemned not, but steadfastly held to the true wording or voicing of Truth. Belief cried : Orucify Him ! Condemn Him ! And, amidst the clamorings of the error of belief. He declared : Destroy this Temple, and in three days I will build it.

We read, "Whoseever defileth the temple, him God will destroy." False statement is lost by true statement, and now the spirit of the statement of Truth is God Himself. Let all disagreement cease. Let perfect harmony

maintain. Let us see the Creator, creation and manifestation as One, and let total oblivion reign-that is, be oblivious, asleep, to all but the absolute Good. Yes, let us all alcop the alcop that never awakens to error of belief, but which is wholly conscious-whether sleeping or waking-that the Spirit of God the Father is in you all, and through you all, and thus forsake the errer of our ways, and lie not about God, or His multitude of forms, visible and invisible. Let us be able, by the leadings of the spirit of wholeness, to behold no corruption, for it is not the will of God that His Holy One should see corruption. Holy Father, keep them from seeing evil, sin, sickness or death. Through the guidance of the unfailing Word of Truth that bids all to seek the abode of Truth and use the Word of God freely, and everything they voice of that Word, they shall receive. Let us declare a pure mind, and clean heart, for we dwell in the mind of God, and are full of the Spirit of Truth. JOSEPHINE B. WILSON.

GHILDREN'S DEPARTMENT.

The Lost Isabel.

EORGE AND MATIE were two happy little folks who lived in the city. They loved the flowers and trees and grass, and often wondered how it would seem to be in the "really " country, where meadews were filled with daisies and clover.

They were busy workers in the little garden plot which filled the space between their home and the street, and beautiful blue forget-me-nots, tall white lilies, brilliant nasturtiums and sweet velvet pansies, with the cunningest faces, greeted them each morning, and said "thank you" when the children gave them a drink.

"I believe flowers can think," said George.

And Matie answered : "I know the pansies talk, and the nasturtiums look like they are laughing at us. When I put my ear near that big white rose, and keep very still, I hear the most beautiful things. Mother says it is the All Good speaking to us, and, if we listen and are always kind and gentle, we will grow as lovely as the flowers."

New Matie had for her pet a cat, a splendid Maltese. They brought it home one day from the cat refuge—a place where all kind-hearted people sand cats without homes—and, by feeding it well and loving it much, they had won its cat heart completely.

George was the owner of a dog. His name was Scottie, and he lived in harmony with the cat and the children. Scottie would sit up on his hind

lege; he would "speak " for his dinner, and always, rather most always, do what he was told.

Now, at Christmas time, among the drums, trains of cars, dishes, picture books and other toys, was a doll for Matie, which soon became her favorite. When the children played it was carnival time. This doll, which she called Isabel, was always the Queen, and when they had a doll wedding Isabel was always the bride; and when they had a house party, Isabel was the guest of honor.

These children did not have a large play-ground, such as you have, perhaps, but the back of their house came very near to the back of other people's houses, and on one side was a long, low building, with a sloping roof. Steps from their second story window to this roof made it possible for Scottie to exercise by walking its full length and back again many times.

One day Matie was playing house with her dolls in one corner of the porch, and, just as she had dinner ready, George called her to see the canna which was coming into bloom. They had planted the big, dark brown bulb in the springtime, and now stood with reverence before the plant, with its broad, green leaves, and large scarlet blossoms unfolding in the sunshine.

When they returned to the porch the cat was there sleeping, but Scottie was gone, and so was Isabel. They searched everywhere, and at last discovered the runaways-Scottie at the farthest end of the long, low building, with the beloved Isabel in his mouth. George called him, and he carefully laid down the doll on the roof and came to them. They sent him to bring her. Away he trotted ; picked up the doll, gave her a little shake, laid her down again, and came frisking back. Matie and George both coaxed and scolded, but Scottie seemed to enjoy the situation, and would not rescue the helpless Isabel. The children looked at each other in despair. They had been forbidden to go on the roof. At last they went down stairs and out into their little garden. Matie could no longer keep back the tears.

What shall we do? They looked into the faces of the flowers and found comfort.

"Mother says that God is everywhere and in everything," said Matie, "and when we ask for things we must believe we shall receive. Let us keep still and ask for Isabel."

The children were silent-the form of their petition we may not know. The sweet perfume of the flowers filled the air, and the evening breeze swayed the lilics. A sense of the perfect harmony was present, and, when they opened their eyes, true to their expectation, Scottie laid at their feet the lost Isabel. GLABA B. NINED ;

He knows not what he yet may do, Who works, and to high aims keeps true.

-Spalding.

Spirit is like the sunshine. I go out into the sunshine and stand in it, and receive all there is of it. Some one comes along and stands by my side and he receives all there is of it, and does not rob me of one particle. Reaching out into the limitless and unmeasured spiritual nature, we all become joint heirs to all there is, and there is no lack of resources, no pilfering one from another.—In Dominion.

INTERNATIONAL BIBLE LESSONS.

SAMUEL ANOINTS DAVID.

August 2, 1903. I Samuel xvi: 4-13. Read Chapter carefully.

GOLDEN TEXT: --- "Man looketh on the outward appearance, but the Lord looketh on the heart."-I Samuel xvi: 7.

LESSON TRUTH.-God sees what is in the heart.

WHEN AND WHERE.-It happened soon after last lesson. At Bethlehem.

PEOPLE IT TELLS ABOUT.-Samuel, Jesse, his seven sons, and David.

Samuel was the last prophet that ruled Israel, and Saul was the first king. Samuel, means heard of Ged. Saul, means asked for.

THE STORY MADE PLAINER.

Samuel stands for all who hear the voice of Truth or who know Truth and act accordingly. As God told Samuel to cease his grieving over Saul the disobedient acts that were seemingly ruling the people—so do we all inwardly know that we should cease all grieving. Saul and his disobedience stands for what people ask for who do not acknowledge Truth—the unity of God the Good—as the only source of thought and conduct.

Everyone who knows Truth, knows it to be One, and that it is expressed the same by God and man, and they act always upon Truth, and question not the outcome, or what it will lead to; so, Samuel went to Bethlehem, realizing that he would know what to do when he arrived there.

Bethlehem, means house of bread; this suggests, and stands for, the fact that there is a spiritual realization—a Bethlehem—where we are daily fed with the "Bread of Life," and we find that we always know just the right thing to do. We find the king therein that the people want, who is David, "the beloved" "man after God's own heart." In the true spiritual anointing man is consciously realized and acknowledged to be the perfect image and likeness of God—God himself imaged forth in form.

The true idea of sacrifice is, that what is God's should be offered to Him as perfect, or believed to be without spot or blemish, yesterday, to-day and forever the same.

If we know this, and offer ourselves accordingly, free from error of belief, we find and realize the eternal Truth that we are accepted, saved, eternal and free.

The Golden Text suggests that man, viewing things from the standpoint of belief in separation of Creator and creation, looks at things without realizing the reality of their existence and their real meaning; that in order to see things from the standpoint of reality one must get back into the heart or depth of Infinite Being, and there find the deep and true things that are eternally good that are so. God sees what is in the heart, means He sees and knows what is in the innermost, invisible being, and the most interior action and depth of thought.

REVIEWING BY QUESTIONS.

What is the title of this Lesson ?

What is the Golden Text and Lesson Truth ?

What did God command Samuel to do?

What did the Elders of Bethlehem say to Samuel, and how did he reply? What is the meaning of Samuel, Saul and David?

Bethlehem, "house of bread," was the birthplace of wonderful characters. Rachel, Jacob's wife, was buried there. It was the home of Ruth, and the birthplace of her great grandson, David; and also the birthplace of the Lord Jesus Christ.

David, the youngest son of Jesse, was born about 1085 B. C. He was hut a lad when anointed by Samuel, but was very strong.

Read in I Samuel xvii: 34-36, what he said he had done to a lion and a bear. He played beautifully upon the harp, and was called the sweet psalmist, or singer, of Israel; he wrote many beautiful psalms.

Some Things to Seaboh Out.

Q. What kind of a man did Samuel say God had chosen to succeed Saul? A. "A man after God's own heart."

Q. Where did God find such a man? A. Tending sheep; "about his Father's business."

Q. What did God see hidden in David's heart? A. "God's word."

Q. What did David say that God knew? A. "The secrets of the heart." Q. What will God give to those who truly ask? A. "A new heart and a new spirit."

Q. How did God bless David after His anointing? A. He caused him to realize His presence with him.

DAVID AND GOLIATH.

August oth. I Samuel : xvii : 38-49.

GOLDEN TEXT :-- If God be for us, who can be against us 1-Rom. viii ; 31.

LESSON TRUTH.-I can dissipate and destroy evil with God's help.

WHEN AND WHERE. — Two or three years after last lesson. In the valley of Elah, about fifteen miles southwest of Jerusalam.

PROPLE IT TELLS ABOUT .- King Saul, Goliath of Gath, and David.

THE STORY MADE PLAINER.

The meaning of Goliath is exile, and while Goliath is described as a giant who was about nine feet and nine inches in height, he really means in this

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lesson banishment, and stands for all human beliefs, opinions and conditions : that each one, as the beloved of God, must banish from his sight and the sight of the people that they realize and enjoy their peace and love one with another.

Though every day a giant of seeming selfishness, slothfulness, anger, wrong judgment, excess, fear, doubt, and perversity, should array itself and shallenge you, the Israelite-or Lover of God-to fight, and though it produces a feeling of fear and a sense that it could not be downed or banished, know this, that "since God is for us, there can be nothing against us." If we go forth single handed and think, speak and act in the name of God. our sling-shot of Truth will do the work of Truth, and it will strike the death blow to war and seeming inharmony of every sort. No one need fear any condition, any threat, any belief or opinion, or what people think who knows that he is poised in Truth. The power of Truth and the word of God are one, and there is nothing against it.

REVIEWING BY QUESTIONS.

Q. Who came to fight the Israelites? A. The Philistines.

Q. Describe this giant and his armor. A. His armor was a helmet of bronze, which protected the back of the neck and the sides of the face, a sort of shirt of linen or felt, on which was fastened pieces of bronze shaped like fish scales; gyves, leg covers of bronze; a target, probably a small shield of bronze worn between the shoulders.

Even though error of belief prides itself upon its strength and armor, and upon its seeming size and range of influence, it is utterly banished by one who knows the Truth ; and one who knows Truth will not identify himself with error of belief, and he will treat the rest of humanity as he treats himself. Greater love or charity than this has no man. He will take the position : there is no error in me, and his success will be as certain as that of Devid.

SAUL TRIES TO KILL DAVID.

August 16th. I Samuel xviii : 5-16.

GOLDEN TEXT :- God is our refuge and strength, a very present help in trouble.-Psalm xlvi: 1.

LESSER TRUTH.-God who helped David will help me in time of trouble. WHEN AND WHERE.-Soon after last lesson. Gibeah, Saul's home. PEOPLE IT TELLS ABOUT. -- Saul, Jonathan, David.

THE STORY MADE PLAINER.

A NEW FRIERD.-In last chapter we learned how King Saul found out who had killed the giant of personified beliefs and opinions, and delivered the Israelites from the Philistines; this means that the Israelites were delivered from the wandering beliefs and unsettled convictions that had been personified. Philistines mean wanderers, and the people of the true idea of Israel are the soldiers of God. In a true sense, all who stand for the unity of God, the Good, and who believe that God includes them, are brave and courageous, and without fear or strife conquer in every seeming battle. In fact, to them God is the refuge, the strength, and the worker at all times.

A New FRIERD.-While Saul and David were talking, Saul's son stood by, and when he heard David's brave words he loved him as he loved himself;

he at once fulfilled the law of Oneness, and the eternal friendship of knowledge and power was recognized by them, and they agreed to be friends always.

When there is one in power who seems to be working entirely for personal interest, as Saul seemed to be doing, and we are in his service, if we, like David, behave ourselves bravely and wisely, we will demonstrate and prove our freedom, regardless of jealousy and seeming cruelty of vindictiveness. One living in the consciousness of Truth would be unmoved, would neither be raised nor lowered in feeling by the joy of those who sing "Saul hath slain his thousands," "And David his ten thousands." But, like Saul, one who indulges jealousy, feels some degree of anger, when he hears the people praising another, over and above the praise given to him. When one indulges the feeling that he would like to destroy the influence of another, or diminish it for doing good, he refuses to recognize the Spirit of Good within himself, and that he is it and is all powerful to accomplish what has been accomplished; because this was done it was said : that an evil spirit had come into Saul's heart, and he acted like a mad man.

David, playing his harp and making sweet music to comfort Saul, while Saul was writhing with jealousy and planning to kill him, represents in David innocence, childish obedience, and consciousness of protection and divine guidance; while in Saul it was an envious feeling which coveted the glory and honor bestowed where it belonged—on true worthiness.

The same beneficient power that helped David will help every one of us; it is the presence that makes every burden light. In the full acknowledgment of Good our paths are illumined with wisdom and are paths of peace.

REVIEWING BY QUESTIONS.

What agreement did David and Jonathan make? What did Saul do with David? How did David please the people? How did the women of Israel welcome Saul and David? What did they sing about them? How was Saul pleased with these words? How did David try to soothe Saul? Why did David please Saul in the army?

Some THINGS TO SEABOH FOR.

What is the result of envy? James iii : 1-6.

Where envy and strife is there is confusion, etc.

What are haters of people called ? John iii : 15. Murderers, etc.

What is jealousy like? Sol. song, viii : 6. A flame of fire, etc.

What does God wish us to do with envy? I Peter ii : 1. Lay it aside ; have nothing to do with it.

How can we be secure from envy? Ps. xxxvii : 5. Commit thy way unto the Lord, etc.

DAVID AND JOHATHAN.

August 23d. I Samuel xx : 12-23.

GOLDEN TREE :- There is a friend that sticketh closer than a brother.- Prov. xviii : 24.

LESSON TRUTH. — Jenue Christ (God manifest in the flesh) is my best friend. WHEN AND WHERE. — About a year after the last lesson. At Gibeah.



THE STORY MADE PLAINER.

A TRUE FRIEND.—" Where two are agreed upon earth as touching any one thing, there am I (the spirit of Truth) in the midst." And this makes a friendship that is closer than the usual view taken of brother or sister. Jonathan, who loved another as he loved himself, could understandingly say: "as touching the matter which thou and I have spoken of, behold, the Lorn be between thee and me forever."

When we love neighbor as self, we think and feel for their interests as we do for our own; if we see them unjustly dealt with by human beliefs and opinions we stand by them in true friendship, and hold them in Truth and freedom. We do not try to find a reason in the innocent why these things are apparent; we would be as far from accusing them of error, or of any seeming wrong, as Jonathan was of accusing David. The law of love and justice, which Jonathan stands for, is beneficent and protects by word and deed. The true idea of friendship is expressed in the words of Jesus, in John xv: 15, "Henceforth I call you not servants; for the servant knoweth not what the Lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you."

REVIEWING BY QUESTIONS.

Why did Jonathan tell David to hide? What did Jonathan promise David? What did he promise to find out? How did these friends show their love? What did Jonathan ask his father?

My BEST FRIEND.

"One there is, there are no others, Who deserves the name of Friend; His is love, including brother's, Costly, free, and knows no end."

Some Things to Seabor For.

When will a friend love? Prov. xvii : 17. A friend will love at all times. What must we do to have friends? Prov. xviii: 24. We must feel friendly toward others.

How can we show love? Gal. vi : 2. Fulfil the law of Love.

Who is our friend? Heb, xiii : 8. Jesus Christ come in our flesh.

How can we have Jesus for our friend? John xv : 14. Act as if we were just like him.

How long will Jesus love his friends? John xiii: 1. Until the end. "And lo, I am with you always."

DAVID SPARES SAUL.

August 30. I Samuel xxvi : 5-12, 21-25.

GOLDEN TEXT :- Love your enemies, do good to them which hate you .- Luke savi : 27.

LESSON TRUTH.-I should do good to those that injure me. Scripture.--Verse 21 of this lesson.

WHEN AND WHERE.—About two years after last lesson. In the wilderness of Ziph.

THE STORY MADE PLAINER.

When David parted from Jonathan, as told in last lesson, he visited Ahimelech, the priest at Nob, who allowed him to eat the sacred shew-bread (read I Sam. xxi : 6-9, and Matt. xii : 3, 4), and to take the sword of Goliath. Then he fied to Gath. From Gath he went to the cave of Adullam, in the wilderness, near where he fought the giant. In a wood in the wilderness he met Jonathan for the last time.

This lesson teaches that though the king and three thousand armed men are seemingly against you, and are seeking to destroy, they cannot prevail against the right; for the right is the only power and the only true success, and it always opens the way for one to bless those who hold them in error— "those who curse and despitefully use you, and persecute you." As David fearlessly went to the camp where Saul and his officers were sleeping, and a way opened to test his feelings, and he chose to do the right, just so will the right work good with every one. If we choose the righteous way, when in the midst of persecution, the way will open for our freedom from it. The persecutor will be convinced of his foolishness, and he will frankly confess he has erred exceedingly, and this confession will be the act of doing the right thing as expressed in the following: "Blessed be thou, my son David; thou shalt both do great things, and also shalt still prevail." With these blessed words both go their way in peace.

We should always spare and protect those who indulge the erroneous belief that they must persecute.

REVIEWING BY QUESTIONS.

What did David receive from Ahimelech? Where did he then hide? What dear friend came to visit him? Where did David find Saul asleep? What did Abishai want David to do? What did David then say and do? What did David ery out to Saul's captain, Abner? What did Saul ask David? And how did he answer? What did Saul promise David?

Some THINGS TO SHABOH OUT.

What did Paul forbid ? Rom. xii : 17. Provide things honest in the sight of all men, etc.

How should we treat seeming enemies? Prov. xxv : 21. Give them bread to eat and water to drink.

How often shall we forgive? Matt. xviii : 21, 22. Seventy times seven. What great example should we follow? Luke xxiii : 24. Father, forgive them, for they know not what they do.

What did Jesus command? Matt. v: 44. Pray for them that despitefully use you, etc.

Place yourself in the middle of the stream of power and wisdom which flows into you as life; place yourself in the full center of that flood, then you are without effort impelled to truth, to right, and a perfect contentment.

-Emerson.

HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all of the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I.D.S.A. Health Thought, to be held from August 1st to September 1st : God is manifest in the flesh. I Tim. iii : 16.

Daily Thought.

First Day: I am the same yesterday, to-day and forever. Ref. Heb. xiii: 8. Second Day: I am here to bear witness of the Truth of Being.

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Third Day: My work accords with the purpose given us in Christ Jesus, before the world began.

Fourth Day: I am a member of the body of Christ, of His fiesh and His bones.

Fifth Day : As Christ is, so am I in this world. Sixth Day : Christ who is my Life has appeared. Seventh Day : And I appear with Him in glory.

Health and happiness comes from living the true life.

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The I that I Am.

ANY ENJOY NATURE and revel in its beauty without understanding the law, or order, of the universe which brings it forth.

It is astonishing that more attention, love and admiration is not given to the Presence and Omnipresence of the Intelligent Mind of power that holds all nature in its loving embrace. When we dwell upon this wonderful Presence and know that nothing can be manifested that is net, we realize its Infinitude, and that it is our Being. When saying "I" of God, we should put away all hesitation and cease believing there is limitation; for our highest, broadest and deepest idea of God is our identity—the truth of our eternal nature. Let us fearlessly gaze into the depths of Infinite Being, and know that we find "I" there and nowhere else.

From an erroneous sense of things based in the belief of duality of opposites, "I" is called erroneous belief—mortal, sinful, finite and limited; or sick and unhappy, "Conceived in sin and born in iniquity." All these beliefs are consumed as by fire when we accept first and final Truth, and "die the second death;" they, therefore, do not constitute man. The personification of these beliefs is the "abominable" spoken of in Revelation as "liars," which "shall have their part in the lake which burneth with fire and brimstone : which is the second death." He who sees all error of belief consumed as by fire, understands that there is and never was but One All, which is the Creator, who includes creative action and greation. We must all accustom ourselves to think and speak of each other as being what is, and cease applying the name "I" to what is not, or is only a suppositional belief. We must know that we are demonstrating the law of Being perfectly, and are unfolding

Divine Harmony naturally; that unfoldment is not a thing that we are dependent upon; but instead, what we are is that upon which unfoldment depends.

When science students "go into the silence," they should discown the habit of thinking of self as made up of human beliefs and opinions, or as being merely their education, or unfoldment. They should think of themselves as self-existing; as that glorious Life-substance and Intelligent-power that is revealing itself in all visible form.

"Because that which may be known of God is manifest in them : for God hath showed it unto them."-Rom. i: 19. The Creator is manifest in the creature. When the Invisible is expressed, the expression is visible; so God is visibly expressed. When we express ourselves, our expressions are visible, but I, the Expressor, am Invisible. It is clear that we work in the likeness of God. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."-Rom. i: 20. In the silence or out of the silence, our aim should be to first place our "I." or Identity, right, and know that the truth of God is the truth of Self. then we may expect to enjoy true realization and natural unfoldment. If we never forget the truth of the I that I am, we shall unfold without strife or struggle ; we shall realize our freedom and wholeness without labor or pain. Let us apply the method then that to know makes free, and be the freedom that is. was, and ever shall be.

He who perseveres never fails. This is true of the spirit.

"NEVER WAIT FOR THE CROWD."—The man who does things, who brings about results, who feels within himself the power of achievement, and is determined to make himself known in the world, never waits to see what the orowd is going to do. He does not ask advice of every one he knows, or wait for precedents. He lays out his own plans, thinks his own thoughts, directs his own energies. He does not complain because obstacles appear in his path; and, when he comes to them, he goes through them, not over them or around them. He never whines nor grumbles; he simply keeps to his task and works in a vigorous, manly way. He goes about everything he undertakes with a determination that insures victory. It takes courage and originality to step out from the crowd and act independently—to jump into deep witter, as it were, and swim or sink. The man who acts boldly wins the confidence of the world.—Success."

Hiddon Worth.

'Twas but a common looking thing, The bulb I placed within the ground, Yet 'twas a darling of the spring, And from it was white lily found ! It slowly came to loveliness, With wooing of the sun and rain ; So strange to us our God can bless By simple means and give us gain ! And what we deem impossible, Is all about us seen to be ; And from beginnings none can tell-The wonder by-and-by we'll see ! Yes, there it was, a sweet surprise Of beauty born from out the dust, And reaching to the golden skies-In native love and hope and trust ! And human lives are often so-Unpromising to our poor sight, Yet they likewise to good may grow, And be at last God's lilies white !

WILLIAM BRUNDON.

Good on works. This spirit is of God.

"There are many teachers who profess to show the nearest way to excellence; and many expedients have been invented by which the toil of study might be saved. But let no man be seduced to idleness by specious promises. Excellence is never granted to man but as the reward of labor. It argues, indeed, no small strength of mind to persevere in habits of industry, without the pleasure of receiving those advances which, like the hand of a cleek, while they make hourly approaches to their point, yet proceed so slowly as to escape observation. There is one precept, however, in which I shall only be opposed by the vain, the ignorant and the idle. I am not afraid that I shall repeat it too often. You must have no dependence on your own genius. If you have great talents, industry will improve them ; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well-directed labor ; nothing is to be obtained without it."—Reynolds.

GENEROSITY.

NE OF THE most sublime lessons of nature is that of generosity. She is prodigal in her art of giving, and this bountiful generosity is the secret of her infinite resources. The measure she metes is measured to her again, pressed down and running over. The paramount lesson of the Bible is that of generosity. It was Jesus' supreme theme, which he carried to the issue of giving up his own life for his friends. Even God sets the example of divine generosity, for it is his good pleasure to give us his kingdom. Jesus saw the philosophical side of this great virtue, saying : "Give, and it shall be given unto you."

Nature is a spendthrift, but she hoards nothing. Man is the only miser. Nature cares no more for the gold hid in her hills than she does for the clay that adheres to the farmer's boots. To nature there is no discrimination in values; all of her infinite products are alike valuable to her. Poverty is introduced into the world by man's discrimination as to values. Let nature fundamentally discriminate between the value of a brickbat and a diamond, and poverty instantly becomes a cosmic law.

An atom of dust is as valuable to nature as a ton of gold, for the loss of the atom would disturb her equilibrium. Value lies in the use of things and not in the hoarding, and for this reason nature causes her products to spoil the moment they are hoarded. We may use them all to our heart's content, but when we hoard them they decay and wither away. This is the law of her infinite providence. Things were not made to hoard, but to use. A dollar hoarded loses all of its intrinsic value, for its value is in exchange. Giving is the only thing that can ever eliminate poverty, discord and distress, for nine-tenths of all the diseases and discord of life is caused by worry over monetary matters.

A person is richer by giving and greater by being broad, but we have not yet learned this art, for we are afraid to give, believing that giving diminishes our resources. The farmer knows that if you sow grain you get more grain, and if you sow dollars you get more dollars. God loveth a cheerful giver, for it is the law of increase. It is the divine method of replenishing one's resources. The time is coming when money will be abolished, but, so long as we have a medium of exchange, we should use it to enhance the happiness of humanity, and to promote its spiritual advance.

The mind that shares its inspiration with humanity is never unproductive, and the purse that is depleted for the good of humanity is never impoverished. "There is that scattereth, and yet increaseth; and there is that withholdeth, but it tendeth to poverty."

FRANCIS EDGAR MARION, in Dominion.

PARAGRAPHS.

NATURAL SCREECE.—" We know nothing of the ultimate of force. Science is already getting something like a firm hold of the idea that all kinds of motion are but forms of one persistent Force, arising in one fountain head of Power.—Duke of Argyle."

We should never harden ourselves against others. Is this way the way of the spirit ?

"There are many methods of healing and many creeds. Material beliefs are as real to one mortal as to another, and because one thinks upon lines that differ from us is no reason why we should harden the countenance and assume superiority."

No one rises at the expense of another.

"God is Love. Love doesn't take all it can get and leave that from which it takes helpless. Love is just. It is the religion that the Master taught, the religion that leads us on to a higher life, higher aspirations. The ideal self—which, misunderstood, misleads many into believing that its attainment justifies any and all means, and are thus prevented from ever realizing their fondest hopes."

Life takes on a new meaning to him who begins to seek God—it looks brighter and larger. New hopes and new courage come. It is never too late to seek the Living Father of All.

Many indeed think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts.—John Wesley.

You read a novel every now and then, and occasionally get hold of a very interesting one. You read it on the cars; you take it to lunch with you; every spare minute is given to reading that book until you finish it. Why? Because you are *interested* in it; it has gotten hold of you, and is so interesting that for the time being everything else is side-tracked in order to read that book. That's the way to accomplish a thing. That's the way to get ahead. Give your work unremitting attention; sacrifice something in order to make time for your ideal. Keep at it until you have accomplished what you set out to do. Be enthusiastic ! That's the way—the only way—to achieve success. Keep at your work. Give it all your time.—PATRICK J. SWEERER, in Chat.

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A THOUGHT.

Life's greatest blessing is not wealth nor fame, Nor wisdom that may solve the stars above. Nor yet the love we win-loud I acclaim, It is our own inherent power to love.

SUBAN M. BEST.

Compensation.

"It is well enough to love one, but it is better to join that one in loving all; our interdependence exacts it of us, and, if we fail in our duties, some time, somewhere, the law of compensation will see that we pay the penalty. When we make up our minds to love our neighbors as ourselves, our enemies as well, we will find that there is no one so apparently bad that we cannot discover an equal amount of good in him. We have to see only the good and the strength in people and hold to that thought, sending out to them in this magnetized form only good thought waves, and sconer or later those thoughts will penetrate the subjective mind in spite of them. Subconsciously they will get the vibration, and manifestations are bound to follow."

Man's Wrong Conception of God.

Man lives in the senses and disobeys all the laws of Nature and suffere disease, poverty and early death of the body, and then whines, murmurs and complains at an unjust God who thus afflicts him.

The truth is that man's ignorance of and disobedience of Nature's Laws, not God's Will, is what causes him to suffer in body and mind, while here on the Earth-plane.

The Eternal Law—the Divine Law—is that man must not live wholly in the senses; must live morally, simply and purely; that he must control his desires, ambitions, passions and appetites.

God has not human attributes; that He is angry and wrathful and afflicts us with pain, disease and early death of the body, is not true. We reap what we sow. All is cause and effect. There is cause for every effect. We delude ourselves when we blame God for our woes and miseries. God is eternal love and light and strength. Our suffering comes from our lower natures and not from God.—Frank Harrison.

Life, Health and Happiness comes to him who is moral and virtuous through love of God; it cannot come through morality and virtue alone.

Religion is One.

THE QUESTION has been frequently asked: "Why are women active in new religions?" The religion of to-day that is considered "New" is only a revival of the teachings of Jesus, the Christ; that which is always "New," because of the Eternal Principle of God in them.

There is but One Real Religion and only One True Thought : the Religious Thought, that is One with the Supreme Mind of God ; because of this there is no "New Religion" and no "New Thought." Hence the so-called new religions and new thought of the present day are simply a Resurrection of the Divine Teachings and Holy Thoughts of "Our Lord and Master." They are "New," therefore, only to those who have but recently awakened their souls to an Understanding and Realization of the Truth they reveal.

The women of this age have adopted the Beal, the True Thought, because of its harmonizing and healthful influence. Noble Thought is a harmonious and Holy manifestation of the mind. This superior state of mind is called by many a "New Religion," when in truth and reality it is the religion of Jesus the Master—that which He taught nearly two thousand years ago—consequently the Truth He revealed has eternally existed. It is without beginning and without end. There is nothing "new" under the sun, nor in God's vast universe. The things and ideas that appear "new" are new only to those individuals who have just awakened to a realization of their existence.

Many women of to-day, and men also, have desired something better than the false habits of society and the world in general. They have sought therefore, and found the Truth of True Being; that is, they have come into an Understanding and Realization of the Divine purpose of Life. And they cling to its Pure Principle because they find it an all-satisfying substance, an energy that is rich indeed with life-giving qualities and spiritualising influences that recuperate the body and replenish the soul to their utmost capacity to receive, and that ethereal essence fills the body with health and thrills the mind with joy unspeakable. In other words, its wondrous power is the wealth of Health and Happiness—the Bliss and Glory of God.

Men and women to-day are following in the footsteps of Truth because Truth frees them of all discordant and diseased elements that arise from the selfishness of the material plane. Truth restores them unto their original glory, the heavenly realm of unceasing health and absolute happiness.

The soul is made in the image and likeness of God; anything, therefore, of an ennobling nature is all-satisfying to its hungry and]thirsty spirit.

Because of this many women are now studying the Scriptures—that is, Divine Science, and every other Science of a spiritualizing nature, that they may satiate the cravings of their souls. As women are learning the needs of their souls, their minds are not satisfied with material ideas, consequently they are wondrously intuitive and susceptible to the Truth. Truth is the only Real Religion there is. As there is but One God, there is only One Truth—One Religion—the Religion of our Lord, Jesus Christ. Individuals very soon perceive this wondrous Truth if they are earnest seekers of the Truth.

Women seem to be taking the lead in awakening the starving world to its greatest need. Most men are too much occupied with making material riches to perceive how to enrich their famishing souls with the right food the All Good.

The infinite ideas and spiritualizing studies and sciences that belong to the great storehouse of infinitude are free to all, and humanely may eternally draw sustenance—electrical energy—therefrom, for the enfoldment of the soul's Divine powers.

The women of to-day have unveiled the essence of Faith—Divinity—the Ohrist within their souls, and they have revealed a wondrous wealth of Spiritual solace in the Understanding, Realization and Manifestation of their Lord and Master's Omnipotent Powers.

The real religion of the Master has taught women the Truth of the Infinite's purpose of Being. Thus she knows the Lord God is her Master, and that He reigns within her soul, and woman also knows that the Faith of her Divinity—the life-substance of Purity's Principle—is restoring her to the subliminal height, the glory of Everlasting Health, and the limitless wealth of Eternal Bliss.

Man is becoming alarmed because woman has found something to love instead of selfishness of human ways. Long ago woman learned the falseness of human kind, and, as she could not be satisfied with its unreal things, she knocked at the door of the Soul and asked for something True, Real and Eternal, and that Door opened to her and she received the Blessed Blessingthe Baptism of the Holy Spirit—and now she is overshadowed by Omniscient Light and Life and Love—the Unspeakable Peace that surpasseth Understanding.

The Eternal and Changeless Law of Correspondence is, "We reap as we sow "—that is, like attracts and expresses its like. The women of the present time, therefore, are sowing the seed that will yield them a Golden Harvest —a Glorious Harvest—that will enrich the world and purify humanity of all the false and selfish elements that exist upon the earth.

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The Christ Religion is woman's wondrous religion. Thus it is founded upon the Bock of Everlasting Truth, the Truth the Lord taught; hence it may not be dissipated by any fear or false belief.

Woman's religion proves to her the Truth of the Blessed Fruits it yields. For instance, such as the fruits of Health, and the Wealth of unceasing Happiness, Joy, Wisdom and Omnipresent Power.

Woman's religion teaches her that she must make her body a Pure and True Temple, a Spiritual sanctuary, suitable for the perpetual abidance of the Holy Spirit, that Almighty electrical energy that pervades all space, known as the everywhere presence-God.

We have given only a few of the reasons why women are taking up the so-called "new religions" and "New Thought" of to-day, and all noble women are following in the footsteps of Truth, wherein is Eternal Blessedness for women and all the world. And that True and most Peaceful Light is shining more and more unto the Perfect Day. I. A. M.

The Birth of Power.

The mind that lives not in the past, But holds from hour to hour The thought of Truth, will find at last An unimagined power.

Its ancient foes are turned to flight, The victory is secure ;

And ever with increasing light Comes life, serene and pure.

The inward vision opens clear, Illusions are dispelled ; The mind refuses now to be In chains of matter held.

Life full and free, a sacred fire Now breathes and burns in thee, Arise thou master of the world, Free ! free as Ged is free !

ALLYARS.

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" New Thought."

The First Step.

The man who makes a venture immediately opens out new conditions which have a bearing in the direction of success. An initial step discloses a wide field of action—as though by planting one's foot forward, a door was opened automatically.

It is all right to sit down and think and plan; all right to dwell in silent ecestacy on the ideal; but surely it is better to *express*—to objectify the ideal in glorious reality. And this we may do. The world of matter is here for that purpose. Man is himself creature and creator. A genius only typifies the potencies of every individual. The secret of genius is self-reliance. But just think how much self-reliance implies. It is no mere vain-glorious egotism or bombastic assurance. It is all that is meant by faith. Faith in self, because of one's recognition of an infinite parentage and faith in all; because of the recognition of an eternal, underlying unity ! Does this seem too metaphysical and abstruse? However, just look into it a little more, and you will see there is " something in it."

It is faith that gives all the charm to life. Faith and love are one. All creations of worth are born of faith and love. It is faith that makes one take the *step forward*—thus leading to success. This is not to say that one should be foolhardy and reckless; at all times should reason have dominion. In fact, the idea is the opportunity, which only needs to be grasped and trusted and acted out to produce mighty results—in due time.

All men have hosts of ideas of some sort or other, from day to day; and with our eyes wide open, our minds receptive, we shall have greater mental conceptions. These thoughts all have their value. Let us use them for what they are worth.

In the first place, a thought seeks expression. It yearns to be born. And for a perfect manifestation, there must be prompt, concentrated, faithful recognition. You see then that faithfulness is required. It takes courage to venture. But surely it is worth while. Those fears! They seem insurmountable. Face them boldly; or rather ignore your fears, and face your problems. You will find their solution not so difficult, after all; your courageous attitude will strengthen you, and thus your troubles will become relatively smaller and smaller, until they fade entirely away, all in proportion to your courage, which will grow—as long as you are in extract.

PREDEBIO W. BURRY.

. . .

Good for true appreciation. This spirit is of God.

"Trifles are trifles only to triflers. To the thoughtful they are symptoms of peril, signs of hope, opportunities of love. To ignore trifles is to be ignorant of the spot where decisions are made and destinies determined. Railroads figure, not on dollars and cents, but on fractions of mills; and we have discovered of late that God plows and harrows His fields with earth-worms, and puts the burden of His creation on beasts that can swarm through the eye of the needle. Awake to the significance of the insignificant; for you are in a world that belongs, not alone to the God of the Infinite, but to the God of the Infinitesimal.—Malthie D. Babcock."

Notes and Announcements.

George Edwin Burnell will be in San Francisco the first of August, and will deliver two courses of six lessons each, on the Science of Truth, beginning August 3d. Those interested should inquire of or write to Mr. H. J. Young, 334 Golden Gate avenue, who will notify of the place of meeting.

A new paper is to be published from Orofino, Idaho, called *The New Life*. It will be devoted to attaining a finer and nobler realization of life. It will be a monthly, and sell for the low price of seventy-five cents a year. Address Ida M. Brooks, Orofino, Idaho.

The next class in Divine Science will commence at Home College on August 26th. All who want to realize health, happiness and success should be ready to take this course, for there is no greater Light of Truth before the world than Divine Science. The price of the Primary course of instruction, with the set of eight manuscript lessons, is \$7.50. The price of the Genesis or Theological course is \$15.00, with the set of eight manuscripts. The Primary course, without the manuscripts, is \$5.00. The Theological, without the manuscripts, is \$10.00. See price of manuscript lessons in HARMONY under the heading, "Books, by M. E. CRAMER." Prices have not been changed.

Extracts from Letters.

I enclose you \$1.00 for HARMONY. I cannot do without HARMONY. I love to read its Golden Truth. MRS. T. MADDOX.

I thank you for your loving treatments, for I am healed. And I want to ask you to treat my mamma.

HARMONY,

Euclosed find P. O. order for \$1.00, for renewal of my subscription to HARMONY. I believe every number grows better, and I cannot afford to be without it. MES. M. A. B.

I have failed to receive HARMONY this month (June). I have been waiting, thinking perhaps it would come, but it does not. I miss it so much, as it is my daily guide. It, with "Science and Healing," is all one needs.

MRS. O. A. CARPENTER.

I am getting along very nicely in my work here. I have a class at my home every Thursday afternoon, and again Sunday afternoon, also at my home. I will have nothing but straight Divine Science. A lady who was seemingly dreadfully afflicted with asthma was healed the first time she came i nto the class.

It always pleases me so much to hear from you people. I had my tooth drawn the day I mentioned. The doctor said it was the most difficult one he had pulled for six months. He had to pull four separate pieces. I held the thought "It won't hurt me one bit," and I kept that up till it was all out. He said I had an astonishing amount of nerve, and asked me if I knew how much whisky a man would have taken to endure that much pain. Then he said if he had taken a barrel of it he would not have done as well as I did.

MISS L. H.

We as a family are doubly indebted to you, and truly thank you fervently and sincerely from the depths of our hearts for responding to our call for help. We praise God for our dear little son's recovery; he is up and walking about the house. Had a doctor been called in we would have been quarantined for scarlet fever; as it is, no disease was recognized. We followed truth throughout as we understand it. We never look through HARMONY, or any of your writings, without finding something which seems written expressly for our needs. ME. AND MES. G. W. O.

Your letter was such a help and comfort ; it brightened up the way so that I could see and understand ; it helps the mothers to-day to see the good in their children. Oh, what a boon to humanity. I have two boys and have had many a heart ache. I never thought at all times that the good was there, and my way has been such a hard way, while I many times saw that it was not the way. Everything I do I make such hard work of that I feel sometimes that

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this body would have to be laid off before I could come to say that His yoke is easy and my burden is light. Dear ones, please accept my sincere thanks for your kind and helpful words of light and life. MRS. E. K. M.

Since your departure we have here our regular weekly gathering under your brother's and Mr. MacKinnon's guidance, and each of the little group feel the beneficent effects of our simple and quiet communal. Both your brother and his estimable wife are very careful in excluding all inclinations towards outside misbeliefs. Such care on their part is always needful, as the moment we depart from Truth into "isms" Divine Science vanishes, and we cannot then be looking for results from the supposed working of its principles. FROM LOS ARGELES.

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Every Wednesday afternoon a Healing Meeting is held for the benefit of those who come, and their absent friends. Free to All.

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The full course of instruction consists of four departments : PRIMARY, TRAINING, THEOLOGICAL, and NORMAL.

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Those wishing to take lessons will please communicate with the College, and those wishing to start Divine Science Centers will please write for information.

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M. E. Cramer and C. L. Cramer give united treatment to absent cases every evening.

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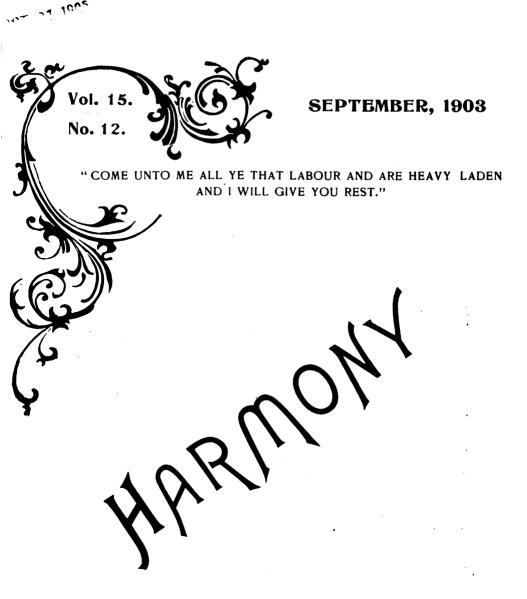
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A MONTHLY MAGAZINE, DEVOTED TO DIVINE SCIENCE One Dollar per annum; Single Copies, 10 Cents.

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HARMONY:

DEVOTED STRICTLY TO DIVINE SCIENCE AND THE CHRIST

METHOD OF HEALING.

THE INTENTIONS of the editors of HARMONY are :

To teach that God is infinite and ever present, and that there is no other Power or presence. That there is but one Life, Mind or Spirit.

To teach the truth of the body, and its true relation to God.

To show that knowledge and faith are realization and demonstration.

That there is no religion higher than Truth-than Christ's presentation of the Truth of Being.

To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing. To supply to students and practitioners practical lessons in Divine Science and Healing. To bring about a Unity of Thought, Purpose and Work.

To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and fulfil the law in our dealings one with another.

To interpret Scripture, spiritually, from the plane from which it is written.

To notice publications of the day, and supply interesting information of value to students

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18 WISDOM'S WAY OF PRESENTING HERSELF.

Vol.	15.	SEPTEMBER,	1903.	No. 12.
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Heal the Sick and Raise the Dead.

The people who walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. — Isaiah ix : ϑ .

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. — John xi: 25.

And whoseever liveth and believeth in me shall never die.-John xi: 26.

And he that was dead came forth, bound Hand and foot with grave clothes.— John xi: 44.

How shall we, that are dead to sin, live any longer therein ?- Rem. vi : 2.

Now if we be dead with Christ, we believe that we shall also live with him. For in that he died, he died unto sin ; but in that he liveth, he liveth unto God.—Rom. vi: 8, 10.

As he is, so are we in this world -I John iv : 17.

Heirs of God, and joint heirs with Christ.-Rom. viii : 19.

Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness.—I Peter ii: 24.

For ye were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls.—I Peter ii : 25.

Wherefore, my brethren, ye also are become dead to the law, by the body of Christ.—Rom. vii: 4.

None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living.—Rom. xiv: 7, 9.

And if Christ be not risen, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.— *I Cor. xv*: 17, 18.

DIVINE METHOD.

How are the dead raised up? And with what body do they come? That which thou sowest is not quickened except it die.—I Cor. xv : 35, 36.

Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.—John xii : 24.

THE PRINCIPAL purpose running through the teachings of Jesus, as well as apparent in his practice of healing, was that of bringing immortality and eternal Life to light. The people who have grasped the inner meaning of his teachings have spiritually realized a great light, and while they had believed that they lived in the region and shadow of death, they are now awake to the truth, that upon them the great light of the infinitude of being shines.

In Divine Science we are thoroughly awakened spiritually, and we know that the Law of Expression is universal, and is the order in which everything that exists is expressed or formed. We know that I am the resurrection. The I that I am, and that all others are, is the resurrection in which my body and all other bodies are raised to what the infinitude and nature of Eternal Being is. I am Life, therefore, my body is raised unto Life; to me and in my consciousness it is nothing different from what I am; it is pure spiritsubstance, and every part of it is immortal in its nature. He that believeth in himself as Life unchanging, Life in which is no death, Life without variableness or shadow of turning, is also resurrection in consciousness; though he were dead (had believed himself to be opinions and beliefs that fall short of Life) yet shall be live. No one can prove that he is the Resurrection and the Life unless he understands the nature and inseparableness of the One All; that there is no way possible to him by which he can be, or become other than what the One All is; or in any way different from it in nature. Hence, any one who knows Truth and that there is no division in it, and lives and believes in himself as being it now, shall never die; that is, he shall ever be conscious of being what is, was, and shall be.

The dead are spoken of in the Soriptures in three different ways. They are spoken of as "dead in trespasses and sins," and as dead with Christ unto sin, "In that he died, he died unto sin once," etc. We are admonished to do as he did, and reason as if we were dead to sin and alive unto God evermore.

Christ spoke of the dead, whom he raised to Life, as being asleep; therefore, it is evident that he recognized no death, nor that seeming death

had any power over us as Life. The natural conclusion is just what Paul stated, that if we be dead with Christ unto sin, we are all together alive unto God.

If the sick who wish to be healed, and those that are mentally dwelling on the belief of death, who desire to be raised, would make the Truth their own, they would realize freedom and prove the non-reality of their conditions. To be healed they must know that the Truth is, that it is not God's will that they die to experience freedom, go to heaven, or be at one with Him. To all who seemingly need help in any direction we would say: you are here to stay. God is here, heaven is here, the earth is here, and you, spirit, soul and body are here, a unit and inseparable. There is nothing more than is here, and every one recognizing Truth in its fulness will find comfort and peace on earth, and will experience heaven within, and will illumine the earth and all observation with his own glory, the light of eternal Life.

When Jesus raised Lazarus he did not recognize death ; he spoke to him as an individual, fully expecting him to awaken and respond to his call; he spoke knowing that Lazarus as an individual would come forth and animate and live his body. "He that was dead came forth bound hand and foot with grave clothes," and the command was : " Loose him and let him go." This is just what people are doing at the present time; they dwell in belief and opinion, and in the region and shadow of death, by believing in two selves that are the reverse of each other ; or believing in two minds-one Divine and the other mortal; and by indulging the general erroneous belief of duality of opposites and separation. So the whole burden of life is the preparation for death. They wrap themselves about, hand and foot, with the grave clothes of beliefs that fall short of Life. Each one must command, from the Christ consciousness that his own body be loosed from grave clothes; each one must unwind, as it were, and free his body from the false opinions held about it, and let it go bare as a new born babe, even as the image of God.

The kingdom of God is the Truth that the Infinite All is a unit; that the whole is inseparable; so it is clear that the heavenly kingdom is always at hand. Hence, Jesus sent his disciples forth and instructed them to preface all their work with the Truth that the kingdom of heaven is at hand; which means that you are now where it is; that you live within it, and it is expressed in you.

When Paul was pleading his own case before Agrippa, he asked this question: "Why should it be thought a thing incredible with you that God should raise the dead ?"—Acts xxvi: 8.

"Raise the dead," was one of the commands which Jesus gave to His Apostles.—Matt. x : 8.

He afterwards commanded his Apostles to teach all nations to observe all things whatsoever He had commanded them.—Matt. xxviii : 20.

We believe that the consciousness of unity and the practice of it will establish in the Faith, which is essential to the raising of the dead. "Greater things than these shall ye do because I go unto the Father." It is a greater thing to prevent the appearance of death than to raise the body after the seeming separation takes place. To go to the Father, is to be identical with Him. To do even the things that Jesus and the Apostles did, we must transfer God's will and his demonstrations out of an indefinite future and a dead past, over into the practical and Eternal Now. That we may work to this end, let us realize that we must necessarily abide in the spirit of unity, knowing but One Mind, and that it is demonstrating the faith of the true gospel. Let us know that we are like minded, of one accord, and are One Mind.— *Phil. ii : 2.*

Also let us know that the name, Lord Jesus Christ, is universal and belongs to us; that we can all speak the same thing because there are no divisions among us; we are perfectly joined together in the Oneness of Holy Spirit or Infinite Mind, and are therefore capable of using the same judgment.—Ref., I Cor. i: 10.

Let us "press toward the mark for the prize of the high calling of God in Christ Jesus."

"Let us, therefore, as many as be perfect be thus minded; and if in anything ye be otherwise minded, God will reveal even this upto you.— Phil. iii : 14, 15.

We who know Truth and recognize the Oneness of the Law of Expression, know and believe in the perfection of Being, perfection of Action, and the perfection of the result of Action. While Being never ceases to reveal and demonstrate Itself, it never becomes greater nor less than Itself; its Unity, Infinity and Perfection is maintained forever and ever. Therefore, as many of us as understand the perfection of the whole, walk by the same order, live the same Life, and mind the same thing; for we know that the high calling for each one is God.—Ref., Phil. iii : 16.

Our individual work, therefore, is not that of convincing people that they are in error, and have mountains of sin to surmount, but it consists of convincing people of the true nature of Being, its action and result.

If we could not do this we would have nothing better to offer than the ordinary orthodox supposition of duality of opposites. They who believe

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that they can help people only by first convicting them of sin, or convincing them that they are in error, are in belief convisting or convincing themselves of the same; hence, they are ready to argue for imperfection, and if possible, to sting and nettle you with their beliefs of impurity and unholiness.

"Wherefore receive ye one another, as Christ also received us to the glory of God."—Rom. xv: 7.

Thus in oneness of mind, knowing but one mind, do we glorify God by knowing perfection, and maintaining the position that there is no error within us—either in Being, action or result. We are admonished to stand fast in the liberty wherein Christ has made us free, and to have the mind of Christ. But better still, it is affirmed, "We have the mind of Christ."— I Cor. ii : 16.

Then again the advice is : "Let this mind be in you, which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God."—Phil. ii : δ .

To encourage us in the true way of the Spirit, which is one, and out of the habit of identifying ourselves with error of belief in any of the three factors in the Law of Expression, we are told: "The Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." This shows us that Sonship is the same as Fatherhood, and that the same honor is due to both; this is unity.

The hour now is, for the voice of the Son of God to be heard, and for those who are dead (who believe in trespasses and sins, or that people are in error), to be raised unto Life and live. To know what it is to be "single" and to have a body full of light. That as Father is Life just so is Son Life. They who believe that they cannot heal people without first convincing them that they are in error, are working the orthodox plan of convicting of sin unto a confession of it, before converting to Christ. They are spoken of in the Scriptures as dead or asleep to the Truth that God the Good is all there is ; they have yet to experience the great mystery of which St. Paul speaks : We shall not sleep, but we shall all be changed; the change that takes place is, that what has seemed corruptible is incorruptible; and that which we have elassed as mortal is immortal. The body is known to be incorruptible substance. Like the sound of a trumpet that awakens one from sleep, so must all hear, and do inwardly hear the thunder tones of Truth, and awaken to know that victory is theirs, that Life is all, and that death is swallowed up of Life; that in Life there is no death.

"The dead (the belief that good can be accomplished by a method different from God's method) praise not the Lord, neither any that go down into silence."—Ps. cxv: 17.

In the unity of Truth Isaiah's prophecy is fulfilled in Life. "Thy dead men shall live."—Isa. xxvi: 19.

"Weep ye not for the dead, neither bemoan him."-Jer. xxii: 10.

NOT DEAD BUT SLEEPETH.

Jesus of Nazareth proved that the Christ consciousness knew no death. When he desired to speak to Moses and Elias they were before him personally, and they were all equally radiant with the same immortal Life-Light : "that was the true light that lighteth every man that cometh into the world." So, we are always Life in our Being.

"When Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them : Give place :' for the maid is not dead but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in and took her by the hand, and the maid arose."— Matt. ix : 24, 25.

Give place to the Christ; no matter if you feel like laughing Truth to scorn, put forth the people who believe in death. That is, work singly, know that the eye is Single and that the body is Life. Know that the I is One and includes the body in what it is. The Christ comes into our conception and actualization of Truth when they who laugh to scorn are gone out.

Let us conclude that they who are called dead, literally speaking, are alive unto God, for God has said :

"I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living."—Matt. xxii: S2.

They are all alive unto Him.

Divine Science transfigures consciousness from observation to God : our Being from the creature to the Creator. From the standpoint of conscious Being, we are like the disciples were after the transfiguration, and the disappearance of Moses and Elias; we see no man but Jesus, Emmanuel, God expressed in form.

We are no longer like a grain of wheat standing alone; we have returned to the ground of Infinite Being, from which we were taken, and are bearing much fruit. We are dead with Christ unto sin, and are with him conscious of the unity of God the Good. The Being that is our Life has appeared, and we appear to ourselves in the glory, power and reality of Life never failing. We can say: as Christ is, so are we in this world. We are yesterday, to-day, and forever the same. Our treatment of dead beliefs and opinions is that they shall bury their dead. We knowing that all there is, is Life, we have nothing to bury, nothing to cover over, nothing concealed, there is nothing that is, that is not revealed.

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MARMONY.

What I Have Seen.

I was once sent for to go and see a child whom the doctors had caused to suffer greatly in their efforts to help him; he had experienced all the hospital treatment they chose to give for hip disease. The priest had just been in and had told him of the goodness of the Lord, and what he could do for him.

I found a beautiful, brown-eyed boy of four summers. As soon as he learned what I was there for, he told me about the Lord and that he had power to heal him, and how good he was. Then he held up the fore-finger of his right hand and said : "Mrs. Cramer, this is my sore finger," and as I heeded his remark I saw a large wart on the first joint. I then said : "Jimmie, you do not have to have that wart on your finger, for the Lord made your finger perfect without it, and your finger being perfect without it, it can be no part of your finger." Little Jimmie's eyes fairly sparkled as he said : "I don't have to have it, the Lord didn't give it to me?" There was a look of triumph and satisfaction in his face. I gave him a treatment against the other condition and left him, telling his mother he would come out all right. Two days later I returned. As soon as I entered the room little Jimmie raised his hand and said : " Mrs. Cramer, my sore finger is nearly all well. I don't have to have it, for the Lord didn't give it to me." On examining his finger I found there was scarcely a trace of the wart left. A few days later it had all disappeared.

A lady, with a good deal of hesitancy, joined my class and listened to a course of primary instruction in Divine Science. After taking a few lessons she asked for private treatment for hemorrhage of the bowels, which had been quite a serious condition with her for some time. She was healed with a few treatments, and though years have passed since, there has been no return of the condition at any time.

A lady wrote me some time ago that she had been an invalid for years, and in the old way of speaking, seemingly had everything that flesh is heir to. She styled her condition as a general break-down of the entire body. A friend sent her "Our New Book; Divine Science and Healing," and while reading and applying its teachings she was thoroughly healed. Healing is self-demonstration. So, we know that many more can do what this sister did.

A man once told me he had treated himself at different times for two years for success, and had been unable to secure any remunerative employment, and asked me what he should do. I told him that I would give him a

treatment, and then would tell him what to do. After the treatment was given he said, "shall I remain at home and wait for a position to be offered me, or shall I go out and look for one." I said, "go out at once and look for a position, and expect to find it." He did as I told him and found what was very desirable and profitable, as well as permanent. The next day found him in a good, paying position.

The future is ever coming into the present, hence it holds no good from any one who lives in the present. "All things are ours" Let us act as if this was so. Act in the living present, Gol within and God omnipresent.

A Happy Day.

Teddy and James and their sister May had gone to the beach with their Auntie to spend the day. How they did enjoy being barefoot and wading in the foamy white surf. When the breakers came rolling in they would scamper away, but once in a while an extra large wave caught them unawares.

The sea weed made splendid rope with which to play horse, running up and down on the smooth, white sand. They loved to hear their Auntie tell about the shells—little bits of blue and pink and white pearl, which had been the homes for various little animals in the great ocean.

How wonderful it seemed to think that God had provided each tiny clam and oyster, crab and lobster, with houses all their own, and so they grew larger and larger their houses grew to fit.

Teddy was always amused at the hermit crabs, which he called tramps, because they were too lazy to build houses for themselves, but were always ready to take possession of every shell which they could find vacant, not even waiting for the sign "to let" above the door.

May busied herself gathering sea moss and planning how she would press it and make some beautiful Christmas cards with moss and shells, to send to their little cousins in the East, who had never seen the great ocean which they loved so well.

The morning passed quickly, and they were all glad when Aunt Mary called them to lunch. How delightful it was to sit on the sand and eat sandwiches, buns, doughnuts, potato chips, cheese and olives, and oh! how much better everything tasted than when they were at home.

The children loved Aunt Mary's stories, and listened eagerly when she told them how far the ocean had to reach before it could touch the shores of another land, large like our own. There were little bits and spots and dots of land, she said, scattered about here and there, like the currants in a loaf of

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cake, and who knows what we call them? "I—I"—came the answers all together—" they are islands." "Whose islands are they?" was the next question. "God's islands," replied May. "Yes, my dear, you are right," said Aunt Mary; "they are God's islands, just as the ocean, air and sky belong to the All Father, who is the Father of all, without thinking of creed or color. But men have divided these spots of land as you boys divide your marbles, and Germany says, 'this group is mine,' and England says, 'these are mine,' and the United States says, 'these are mine,' and other countries claim their share, and each country puts up its flag to show which group of marbles—Oh, I mean islands !—is theirs."

They were silent while watching the ships far out on the bosom of the water, and wondering if they should ever sail to far distant lands.

"Now boys you may pick up the scraps left from lunch, and go feed the fishes," said Aunt Mary. Soon all three children were at the water's edge, throwing pieces of bread, scraps of paper and empty cans on the waves. The ocean would take them away and away, but when the next large breaker came tumbling in and broke with a great splash at their feet, the children would find their cans on the sand again.

"I am going to send my roses to the islands," cried Mary, as she tossed the bunch of flowers she had been wearing on an out-going wave. Away they sailed, along with a sardine can James had started on its voyage. Up and down and out and out they went, but after a while came back again. "Oh ! Auntie, why don't they stay away?" asked the children. "They are just like our words and thoughts and acts," replied Aunt Mary : "whatever we send out on the ocean of life will come back to us sooner or later. If we give sour looks, cross words and ugly actions, the incoming tide will lay them at our feet ; but if we send out kind words and loving thoughts, like May's flowers, they will come back to make life more beautiful. The ever present good never forgets.

"Now children put on your shoes and stockings-it is time to go home."

Response to Absent Treatment.

Yours of the 22d duly received. I felt your treatment before the letter reached me. I began to feel more limber, and I do not get out of breath with a little exertion as much as before your treatment, and I hope that I shall continue to improve. I do as you directed, and I am so thankful for what I have received, and I hope to realize the perfect manifestation of my body.

E. F, F.



INTERNATIONAL BIBLE LESSONS.

DEATH OF SAUL AND JONATHAN.

September 6, 1903. I Sam. xxxi: 1--13. Read chapter carefully.

GOLDEN TEXT:-" There is a way which seemeth right unto a man, but the end thereof are the ways of death."-Prov. xiv : 12.

Lesson Truth : Disobedience brings trouble and sorrow. Obedience is peace and happiness.

When and where: About five years after last lesson. On Mount Gilboa.

THE STORY MADE PLAINER.

This is a record of the Philistines—the strong, wandering beliefs and opinions that were enemies of the Israelites—gathering their army, the force of their seeming strength, and invaded Saul's kingdom. Saul, meaning asked for, his kingdom means one asked for. Saul and his army went north from Gibeah, means they turned their backs from the south, the noon-day light of Truth, and they encamped near Mount Gilboa—bubbling fountain. Saul being afraid when he saw the size of the Philistine army, was a negative condition, which made him subject to those who had arrayed themselves against him and his kingdom. So he went by night, or in the darkness of fear, to consult a witch, who, at his request, called up the spirit of Samuel that he might tell him what to do. Samuel told Saul that his army would be defeated, and that he and his sons would be slain. As Samuel said, Saul—the asked for—his three sons, his armour bearer and all the body-guard died the same day.

DAVID'S LAMENT.—Although Saul's death would make David king, he did not desire to be king at the expense of another. He wrote a beautiful song, showing his feelings and how greatly he loved Jonathan.

SAUL'S FAILURE.—True knowledge is from the heart, or is from the innermost, the invisible I, that never ceases to act in us, to generate the body anew. As the heart's work goes on day and night without cessation, so does the invisible self or being—which is hid with Christ in God—ever prove itself to be the way, the new and living way, and generates anew constantly.

There is a way which seemeth right unto a man, from the stand-point of observation, the belief in duality and separation, that does not prove itself to be Truth and Life. The end thereof are the ways of death, to a consciousness of what Being is.

Defeat, means going against the one and only power; in other words, going against the Truth that power is one. So, Saul's defeat is attributed to his disobedience and rejection of God as a ruler, king and guide.

To Show what WE know of the Lesson.

What is the Golden Text and Lesson Truth? Who again invaded Saul's kingdom? What did Saul do when he saw the Philistine army? What did Samuel tell Saul would happen?

Some THINGS TO SEARCH FOR.

Against whom is the Lord's face? Ps. 34: 16. Those who do evil, or the conditions of belief that fall short of Truth.

What did Jesus say about those who will not repent? Luke 13: 5. That they shall perish; it means that personified beliefs and opinions shall perish.

Does God wish any one to perish? 2 Pet. 3:9. He is not willing that any shall perish, but that all should know the Truth and be free.

What will happen to all transgressors? Ps. 37: 38. The transgressors — false beliefs—shall be destroyed together; the end of the wicked shall be cut off.

How does God feel about the death of the wicked? Ezek. 33: 11. Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live : turn ye, turn ye from your evil ways, for why will ye die?

DAVID BECOMES KING.

September 13th. 2 Sam. ii: 1-10.

GOLDEN TEXT.—Behold, how good and how pleasant it is for brethren to dwell together in unity. Ps. cxxxiii: 1.

Lesson Truth : Brothers shall live in peace with each other. When and Where : Probably 1055 B. C. At Hebron.

THE STORY MADE PLAINER.

When the time came for David to begin his reign—which means true service—to the people, the first thing he did was to inquire of the Lord what he should do, and he did what the Lord told him.

The Lord is God in the act of living man, and is man identical with God. Therefore, when the Lord speaks, that which is voiced is alike for the good of all. We find a practical idea in the sixth verse. After He had said to the men of Jabesh-Gilead: "Blessed be ye of the Lord, that ye have showed this kindness unto the Lord, even unto Saul, and have buried him. And now the Lord show kindness and truth unto you." He also said, "I will requite you this kindness because ye have done this thing." He asked the Lord to bless or show kindness and truth to them; he immediately said, and I will show an equivalent in kindness. If we would always do just what we expect the Lord to do, or what we ask the Lord to do, there would be oneness of action, and no conflict; therefore, we would experience the fulfilment of our desires. As it is good and pleasant for us to dwell in God in the spirit of unity, so is it good and pleasant for us to dwell in God in the spirit of unity.

Hebron (alliance) is one of the oldest cities in the world, which is still inhabited. It was visited by Abraham when he first entered Canaan. Isaac and Jacob lived there for a time. Joshua drove the Anakims out of Hebron, and the eity was given to Caleb. It was appointed as one of the cities of refuge, and was given to the priests to dwell in.

David rose from the sheepfold to the throne; Jesus styled himself the Good Shepherd of the flock of God, and as the door of the sheepfold, which means the way of entrance unto God, the place of safety, because it means eternal Being.

If some of you are saying, or thinking to yourselves, "there is no chance for me; I'm poor," remember as you are one with God, seeming poverty is no hindrance to success in life. As God is for us there is nothing against us. A carpenter's son rose to Pope Gregory the Seventh. Martin Luther,



an obscure monk, rose to be a great reformer. Alexander Murray, the great linguist, learned to write by scribbling letters on a piece of what with a burnt stick. Lord Kenyon, Chief Justice of England, began life as a bootblack and an errand boy. Samuel F. B. Morse, the inventor of the telegraph, was seemingly so poor that his clothes were not fit for him to appear in on the eve of sending his first message over the wires. All things are yours. All these were faithful in their work: therefore, the spirit of appreciation, God the Good, promoted them.

SOME THINGS TO SEARCH FOR.

Why did God choose to make David king? Acts 13: 22. Because he was a man after his own heart.

How long did God promise David's throne should last? Ps. 89: 35-37. Forever.

When shall we receive a crown? 1 Pet. 5:4. When the chief Shepherd shall appear.

To whom is a crown of life promised? Jus. 1:12. To those that love the Lord.

What is the promise about a crown in Rev. 2:10? Be thou faithful unto death—of separation—and I will give thee a crown of life.

ABSTINENCE FROM EVIL.

September 20. I Pet. iv: I-II.

GOLDEN TEXT :- Be not drunk with wine, wherein is excess. Eph. v: 18.

Lesson Truth : I should be temperate, watchful and prayerful.

THE STORY MADE PLAINER.

This lesson teaches that Peter's letter to the Christians in Asia Minor applies to us as well.

We are taught to love Jesus, the Christ, by letting the same mind be in us, which will lead us to do as he did. To have the mind of Christ, means the giving up of all belief of inequality, and knowing that it is not iniquity or robbery to be equal with God.

This lesson also teaches that we should turn away from sin. As scientists we should remember that sin is a missing of the mark of Truth, and that "Sin lieth at the door; and subject unto thee shall be his desire, and thou shalt rule over him." This means that we should turn out, or give up, all belief in sin. To do so is the only way to cease doing that which injures ourselves, or which is against our own nature, the nature of others, and which therefore displeases the Master. Our "watchfulness against sin" should be carefulness in thinking and doing the right thing. Be temperate, considerate and thoughtful, always. Always eating and drinking not to excess, but knowing that what we partake of will not harm us. When we know what the One All is, our thoughts naturally become adjusted to its divinity and inseparable nature. Hence, we can say, speaking the truth of Being, I never think impure thoughts or do impure things; there is no impurity in truth. As I do not believe in error of belief, I am free. What is, is sober, is not drunk with wine, wherein is excess. Scientists believe in what is; they do not believe in excess, in an infinite God or Good and something else. Hence. they are sober because they have no excess. Their wine is the wine of the

Spirit of Truth, in which is no excess or evil. This is watching against the habit of falling short, so that it shall not enter the heart. This is the way to help others to find the true basis of all temperance, and to live temperate, watchful and prayerful lives. This is speaking as the oracles of God; it is ministering by the power of God; it is glorifying God in all things that we do; it is doing all things through Jesus the Christ; it is taking thought, werd and deed captive, and being the life and substance of them; it is taking a position of praise and dominion. So let it be.

TO SHOW WHAT WE KNOW OF THE LESSON.

To whom did Peter write the letter of this lesson ?

What is the Golden Text and Lesson Truth?

What does it mean to be sober, temperate, watchful and prayerful?

How should we treat each other?

What should we do with God's gifts?

What are the principal things this lesson teaches?

WATCH, that we should think Truth, speak and act it, and have no excess; nothing more and nothing less than Truth.

Some Things to Search Out.

What should we ask God to set a watch before? Ps 141:3.

Before my mouth, and keep the door of my lips.

What must we all keep with diligence ? Prov. 4: 23. Thy heart.

What must we watch and pray against? Matt. 26:41. That ye enter not into temptation.

What is wine called in Prov. 20:1? It is called mockery.

What does God say to those who tempt others to drink? Hab. 2:15. Woe unto him.

What should we add to knowledge? 2 Pet. 1: 6. Temperance.

REVIEW.

September 27.

Ask the members of the class to give their meaning of the Golden Texts of this quarter.

1. GOLDEN TEXT: Prepare your hearts unto the Lord, and serve Him only.

2. GOLDEN TEXT: The Lord is our King; He will save us.

3. " : Only fear the Lord, and serve Him in truth with all your heart

4. GOLDEN TEXT: To obey is better than sacrifice.

5. " " : Man looketh on the outward appearance, but the Lord looketh on the heart.

6. GOLDEN TEXT: If God be for us, who can be against us?

7. " " : God is our refuge and strength, a very present help in trouble.

8 GOLDEN TEXT: There is a friend that sticketh closer than a brother.

9. " ": Love your enemies; do good to them which hate you.

10. " ": There is a way which seemeth right unto a man, but the end thereof are the ways of death.

11. GOLDEN TEXT: Behold, how good and how pleasant it is for brethren to dwell together in unity !

(Continued on page 378.)



HBALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all of the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I.D.S.A. Health Thought, to be held from September 1st to October 1st: Goodness has no opposite.

Daily Thought.

First Day: All there is, is good.

Second Day: Truth is equal to all there is.

Third Day: What is, is Truth.

Fourth Day: Truth is unchangeable.

Fifth Day: I am Truth.

Sixth Day: I am without variableness or shadow of turning.

Seventh Day: The words of Truth that I speak are in confirmation of what I am.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

We will send HARMONY one year to a club of four subscribers, for \$3.00.

Suitable advertisements received at reasonable rates. Each advertiser will receive a copy of HARMONY, *free of charge*, during period of advertising.

Subscribers should make their remittances by Post Office Order, payable to C. L. and M. E. CRAMER.

Subscribers who do not receive their magazines regularly, will please let us know.

Office of Thought and Flaming Sword.

WE MUST ever bless the name of Him who said : "I am Truth and I am Life ;" for that declaration was made for each one of us; that each one might speak the same for himself.

Jesus the Christ is universal, or it would not have been said He is the "First born of every creature," and that there is "No other name under heaven by which men can be saved." Also "of whom the whole family in heaven and earth are named."

To understand the office of thought, it is essential that one's identity be placed aright; identity means reality, or Being that is self-existing. Thought will always be afloat; that is, what is usually called thought, will be uncontrolled until the unchanging principle of Being is made the basis and standard of thought. Why should one think death instead of life; think sickness instead of health; think misery instead of happiness; think poverty instead of supply; think desire instead of fulfilment; or discord instead of harmony? But for the erroneous belief of separation from the All Good, which includes these things, and the supposition that there are two powers the reverse of each other, to which we are subject.

"Where your treasure is there will your heart be also." The treasure of our existence, the abundant wealth always in store for us, is our Being, the true nature of what the I is. This is the treasure that is laid up in heaven, "where neither moth nor rust doth corrupt; where thieves (taking of others instead of being) do not break through nor steal." So, the true value is placed upon Being, its wealth is revealed, and there the heart is also. Henceforth there is no conflict between wealth and poverty, health and disease, for the treasure house of all good things is yourself.

"The light of the body is the eye; if therefore thine eye be single, the whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." The eye being the light of the body, is a symbol of the Truth that the I which is single is the true light which Jesus said I am, and which he told His disciples they were. So, we have only to be thankful that our I is single, and is the true light of mentality, and our bodily existence. "If thine eye be evil (if the I be double or dual) thy whole body shall be full of darkness." Therefore, as long as we claim that our Being is identical with good and evil, we are claiming that it is double, which is false to the truth that it is single, and is the reverse of light or pure intelligence. The supposition that our being is identical with God and devil, or good and evil, is trying to serve God and mammon; we cannot serve two masters, no more could we be identical with two sources.

Claiming to think from without in, is placing one's self separate from the Creator and creation. It is elaiming to be body and to stand alone as personality, which means hoping to become Life eternal, Spirit immortal, Being unlimited, at some future time. From this supposed identity, thought reasons about becoming by and by; about evolving from a lower to a higher consciousness; and progressing onward and upward forever toward a source that can never be attained, and which always eludes its grasp. These theories are not satisfying. They are not comforting, because they are not the Spirit of Truth.

Hope deferred makes the heart sick. Postponement impairs circulation and bodily activity. A desire to go toward a source that cannot be obtained, gives a sense of weakness. Longing to be what always eludes our grasp, causes a feeling of helplessness. Believing that unfoldment is higher than the unfolder, or that which is evolved in thought, consciousness, or body, is superior to what it is evolved from, is the pride of egotism, which has no existence in Truth. It is clear, therefore, that this basis is not the rockfoundation of principle from which to evolve or reveal the singleness and totality of the I am, which knows "Beside me there is none other."

They who reason from the above standpoint are habitually "taking thought for their life, what they shall eat and what they shall drink." Thinking to make life by what is taken in at the mouth. Thus do they overlook the fact that Life has made the body and all the food of which we partake, and that the Law of Expression works from within out; also that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God." To suppose that one can prolong Life, sustain Life by food, or that it can be made or marred by thought, is to misconceive the nature of

Life. There is no life that is not eternal; no Life in which there is death; none but what has expressed the universe of form, and that holds it in its loving embrace, knowing it to be good and very good. Let us love the statement, "I am Life."

There is another position from which some make an effort to think truthfully, which is the medium ground, or number two, in the Law of Expression. They look within, to the silent, invisible omnipresence, and conceive of its unchangeableness; that in its nature there are no degrees. variations nor moods; that it is without limitation or environment. Then they look without and judge from observation, observing change and variety. and see no connection whatever between the invisible and the visible; the silence and the oral word, or the Spirit and body. So, they in thought. deny the body and all visibility; hence, with them there is always a separation or suppositional belief, that there are two minds that are the reverse of each other; hence, two sources, and either can be a basis for thinking and outward demonstration. This double-faced attitude can only reason about the within and about the without; so, they who place their identity in the medium plane, do not claim to be either the within or the without. They say you cannot be God, for that would be sacrilege; and you cannot be the visible, for it is mortal, sinful, and is not of God. It is evident that this position is not a rock foundation of unchangeable Being, from which to evolve true thought, pure philosophy, or Divine Science. In the above methods of reasoning, on account of the position in which they have placed man, they are naturally troubled in thought, and are seeking numerous methods by which they hope to control thought, gain concentration and self-poise.

In Divine Science there is but one view-point from which to see the truth of Being, the truth of thought and word; that view-point is Being itself. Being is self-existing, has always been, is now, and will always be. One who refuses to identify himself with error of belief, either in Spirit, soul or body, or in Being, doing or result, and identifies himself wholly as one God, acting and producing a result, has singled his I to truth. He then knows that he is the thinker, and that what he thinks does not make him; but his thought testifies of the truth of what he is, and that he is Life. The question, therefore, has been wisely asked : "Is not the Life more than meat, and the body than raiment?"

In the light of pure intelligence, the knowledge of Divine Science, one may ask : "Which of you by taking thought (for your life) can add one cubit to his stature ?" Therefore, we take no thought, what shall we cat or what

shall we drink, thinking to make, sustain or prolong life. The gentiles (those not recognizing life as eternal or Being as self-existing) reason as if Life was made by doing, and controlled by thought. We have sought the kingdom of God and his righteousness, and have found; and in our finding all things that our Father knows we have need of are added.

Being or Life is first in order in the three-fold nature of the One All.

The following diagram illustrates the order of the Law of Expression :

- 1. Creator Being Spirit Mind.
- 2. Creative action, Doing Soul Mentality.
- 8. Creation Result Body Visibility.

As the law of God works from within out, it is inherent in Number One, its action is Number Two, and the result of its action is Number Three. Number Two or Number Three cannot work to produce an expression from the visible to the invisible. Expression takes place always and everywhere in the above order. Therefore, neither thought nor word can make nor mar Life or Being.

You naturally ask at this point if the above is true, how can healing be done by the power of thought, or how can people help themselves by thinking true thoughts, the reverse of error? We can heal by the power that we put into thought, and demonstrate by means of thought because it is that by which we image forth the perfection of Being; that by which we bear witness of the Truth of the very nature of the I that is single. The I that is Number One in the disgram being Infinite, it does all when it gives expression to Itself in thought and word, or in mentality and visible form. As sure as one thinks from the standpoint of Being, he thinks that which embodies his nature, and his thought finds an outward expression in form because the law works from within out. He no longer thinks about the within and about the without, but he thinks himself, the innermost, into expression, which is called the outermost. This is the order by which Divine Science healing is done; this order is universal and will work for any one who will take the right position and maintain it, and hold his own thought and word in their divine order and relationship to himself; or by seeing the inseparability of the above Trinity.

We think life because we are Life; we think truth because we are Truth; we think wholeness because we are Whole; we think love because we are Love; just so do we think health because we are Health. Health is just as unchangeable, just as unfailing, and as incapable of diminishing as is Life. To realize this we must let it be so to us in thought. Our knowledge is our

realization, therefore the reader of this should say: I realize, because I know. I now realize the truth of Being, and the unity of the whole is my freedom.

FLAMING SWORD.

"And the Lord God said, Behold, the man is become as one of us, to know good and evil." "One of us" does not mean the unity of God; it means division, based in the habit of identifying self with good and evil with God, and with beliefs and opinions that fall short of what God is. "Now," lest he put forth his hand and take also of the tree of Life, and eat, and live forever;"

"Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was .taken."

Lest the suppositional man of belief and opinion who assumes two natures—one good and the other evil—eat of the tree of Life and live forever, that state of belief is not in the Garden of God, so the man who claims it is is put to work, as it were, to till the ground. The ground from whence he was taken is Totality, Supreme Being, God, the One All. All who believe in dualism must till this ground in order to live, or earn bread by the sweat of their brow, until they return to it. When they return to it they will enjoy the Christ-consciousness that I am the bread of life, and work all things together for good from the standpoint of the Truth that "I and my Father are One." They will know that all things are theirs, and of all that is theirs they can lose nothing. Then tilling, toiling and spinning cease. They take no thought for their Life, and are in a position to consider how the lilies grow.

Lord God, is God living in man. He is also man identical with God. He it is who drives out the suppositional self of dualism, and when he has done so he places Cherubims, or blessings, and a flaming sword, which is the word of Truth, at the east of the Garden of Eden. East of the Garden of Eden, means Being, or Life. Blessings are the expressions that are enjoyed by maintaining the idea of God as our Being. The Word of Truth which turns every way, to keep the way of the tree of Life, is speaking Truth always, regardless of conditions and circumstances.

The tree of Life is a symbol of Life itself. A tree is composed of roots, body and branches; the roots and ground represent our Being in God; the Body represents our mentality, through which our Being nourishes the outer; and the body composed of many members is symbolized in the branches.

In Divine Science we speak the Truth of our Being, of our mentality, and of our visible body, and admit of no error of belief in either. No belief of duality or separation can enter in, or in any way touch our Being. This Truth is the Flaming Sword that turns every way, to keep the way of the tree of Life. It keeps Being, mentality and visible form in a state of unity, and as one perfect whole.

We have returned to the ground, and are speaking from the standpoint of Supreme Being; and are in charge of our mentality and body. Hence, we know nothing but divine order.



FIFTBEN YBARS.

Special, to the Readers of Harmony.

With this issue of HARMONY ends the fifteenth year of its publication. Its purposes are as pure, and as holy, and as unselfishly based in love, as when it was first born, or when first it made its appearance.

HARMONY has done its perfect work from the beginning; it has been a work of love, knowledge, truth and faith, and for the good alike of each one who has read it.

People are becoming more and more interested in the true and simple method in which it presents Divine Science. After all theories of dualism are exhausted, and all theories that postulate the physical or mental plane as a starting point and basis for conclusions are proven unsatisfactory, Divine Science satisfies and fills the longing heart with peace, the hungry soul with joy, and the body with the light of life.

Divine Science accepts the inner knowledge and consciousness of the presence of all that is self-existing, as a practical working basis. Hence, the infinitude, omnipresence, omnipotence, and omniscience of God, the Good, is the basis from which reasoning is done. No scientific conclusions will ever eentradict the basis or starting point.

We are glad to say that all who find a degree of satisfaction in their search for, and application of Truth, will find full satisfaction when they place themselves at one with God, and know that their identity is what they are, and that it is identical with God. Then it is that they understand Divine Science, find universal peace on earth and good-will among men. As they reason thus from infinite cause out to effect, or from the standpoint of God the Creator to God expressed in the creature, they unfold the creative power of Being, and realize the highest, broadest and most powerful expressions of Truth within themselves. Each one working from this basis finds that his success in unfolding or revealing the power of pure Being depends upon his consciously being Spirit, which is the fulness of power. Being is Spirit and is the Thinker, and is perfect concentration of thought. It is absolute selfpoise and eternally self-centered.

There is no system of teaching more perfect than Divine Science, which admits of no error of belief in being, doing, or result; none more glorious than the one that glorifies the infinite whole as one and inseparable; none more practical than the one in which the perfection of being is proven in action and result; none more holy than the one which presents to man the truth of his limitless nature, as the inseparable unit of Spirit, soul and body.

The editors of HARMONY extend love, gratitude and thanks to all its readers for past co-operation and true appreciation.

The publishing of HARMONT has not been, nor is it, a money-making business. Its continuation from year to year has been due to our love for the good that could be accomplished through its pages. It is a matter of spreading the truth among the people, that they may realize "the more abundant life," and enjoy its freedom. Divine Science is spreading, and is as sure of permanent growth as Truth itself.

Many readers are eager to pay their subscriptions promptly, and deem it a privilege to express an appreciation of benefits received, as the testimenials show that are published under the heading "Extracts from Letters." Others who cannot pay at once are kind enough to inform us that they desire to continue and will pay later. There are others who wait a convenient season and then respond. It is evident that it is a habit with them to assume the responsibility of every obligation, and to meet it. We fully appreciate this habit, for it is based on principle and is the very basis of financial success. Every one who earnestly expects to meet his obligations will be able to do so : his will to do so will work things to that end.

To Those Who Should Receive It.

We regret that some subscribers of HARMONY move from place to place, and do not inform us of change of address, nor do they in some cases leave new address with postmaster. We continue sending HARMONY in their name. to find later, through writing to the postmaster, that the magazine has been taken out regularly by some one, but that he is unable, through much effort, to find the party to whom it is addressed. This shows that the magazine has been transferred to some friend, but when and to whom we know not. People who deal so lightly with their obligations do not practice Truth, and unless they do they cannot expect to experience benefit from the reading of Science. If they succeed for a time they have no feeling of certainty that they shall continue, or that opulence is theirs. There are more than a hundred persons who at the present time would experience blessings of spiritual and literal demonstrations in themselves and in their business, if they were determined to meet their obligations to this faithful publication of Truth ; that is, if they would begin and pay something on what they owe for HARMONY, they would soon be able, not only to pay all, but to have other things that they have longed for, but could not have. Giving freely, with a loving determination to pay for what is received, is the rock foundation of receiving.

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NARMONY.

Friends, the right of justice and love has voiced this for the benefit of those who need it, not for those who do not. We believe in being plain and out-spoken, knowing that what is for the good of any one is always just and loving, whether it is so considered or not.

In the future we ask all who wish to discontinue HARMONY to inform us of the fact, and not return the magazines to their post-office, thinking that to be sufficient. It is published in every HARMONY that regular yearly subscriptions are not discontinued until we are notified to do so. So it is right for those who do not notify us, to pay for the HARMONY as long as they receive it, and not reject their bills.

No name is ever entered on our subscription books unless those whose names are entered there have subscribed for it, or friends have subscribed for them. In either case, we should be notified when the year is up, whether they wish it continued or discontinued. It has not been a practice with us to send more than a single sample copy to any list of names. We gladly send sample copies to those who wish them, but we do not continue sending unless they subscribe.

We hope that those who have been careless in various ways, and who have not met their obligations, will feel within their hearts a determination to live up to the principles that will bring them success and satisfaction, that are so plainly spoken of, with love, in this article. MALINDA E. CRAMER.

(Continued from page 369).

GOLDEN TEXT: Be not drunk with wine, wherein is excess. 12. 13. ": The Lord is my light and my salvation.

CATECHISM.

One question and answer to be learned each week.

- What is our prayer of affirmation in the sixth petition? **Q**.
- That God delivers from all evil. Δ.
- Q. ▲. How many sacraments are there?
- Two.
- Q. What are they?
- Ă. Baptism and the Lord's Supper.
- Q. A. Who appointed these sacraments?
- The Lord Jesus Christ: God manifest in the flesh.
- Why did Christ appoint these sacraments? Q.

That everyone who will may realize his own immersion in Spirit-A. omnipresence-and partake of Christ's flesh and blood, or of His body and life.

- What sign is used in baptism? **Q**.
- The washing with water. Ă.
- What does this signify? Q.

That because we are the life and body of Christ, are of the one Mind, A. we are cleansed or free from sin.

Q. In whose name are we baptized ?

A. In the name of the Father, and of the Son and of the Holy Ghost. The Holy Ghost is the oneness of Father and Son, or God expressed in form.

Q. Who are to be baptized ? A. Those who are to awaken to a consciousness of Truth.

Q. Who are the baptized ? A. All the children of God.

Q. Of what does Christ's care of children consist?

A. It consists of His taking them unto Himself, for of such is the Kingdom of Heaven. They being like Him, is their being with Him. This unity is heaven.

Q. To what does baptism of Holy Spirit bind you?

To be a true follower of Christ, and to a knowledge that God and **A**. God expressed is the All in All.

Strength and Sweetness.

Is that a myth which tells in olden tale-How Samson on his way a lion slew. And how dead beast the swarm of workers drew, And honey was when he repassed the vale? It reads like life, that we as poor bewail ;

It shows the daring soul finds something new.

Such crowning joy is for courageous few,

And where the noble are, this cannot fail !

Great nature loves to give surprise of joy-To such as follow out her glorious plan, To such as put their powers in her employ, And show instinctive manliness of man : In every carcase of the wild beast slain, A hive of honey shall the spirit gain!

WILLIAM BRUNTON.

Honor to those whose words or deeds Thus help us in our daily needs.

-Longfellow.

Wit makes its own welcome, and levels all distinctions.- Emerson.

All's to be fear'd where all is to be gain'd.—Byron.

Never doth time travel faster than when his way lies among flowers .---Thomas Moore.

> Truth needs no color, . . . Beauty no pencil. - Shakespeare.

Questions and Answers.

Q. Can you not explain the "Law of Expression" in some material way so that I may better understand it?

A. I will say it is the simple order by which everything that exists has come into existence, or by which everything that is expressed comes into expression. We say there are Three Great Factors in the Law of Expression, which are "Being, Doing and Result." Now, think of yourself as being first in order—not in time—before you act or do anything ; then think of your action, or doing, as being sourced in yourself. Think of the outcome of your doing, as the third in order, and as the result, or complete work. Being, doing and result, or Creator, creative action and creation, is all there is. The application of this great Truth in healing can only be made when there is ne consciousness of error anywhere ; when one is willing to say (because he perceives The All to be complete within itself) that there is no error in me, either in Being, action, or the result of action ; or in the Creator, creative action and creation.

In order to practice Divine Science, one should cease to think he has mountains of difficulties to overcome ; he must know that his work consists in expressing the nature of Being, and maintaining a consciousness of the nature of the expressor and expression. Therefore, first read and commit to memory the Statement of Being : this is the first thing for every student of Divine Science to do. Then as you in thought consciously proceed forth from the plane of God or Being, you find that your thoughts bear witness of wholeness, health unfailing, Life Eternal, love and power all self-existing ; and as the law works always from Being, which is invisible, through your thought action out into visible form, you will naturally have bodily demonstrations. You will soon come to know the outer to be as the inner ; or the body to be a revelation of the Invisible—an expression of God-idea and substance ; that it is immortal substance and idea at this time, right here and now.

To practice Divine Science, it must be known that one's identity is identical with God. So the natural conclusion is, that one must be identical with Him in action and the result of action. It is clear now that Divine Science cannot be practiced as long as one identifies himself with sin, so-called, on any of the three planes of the Trinity comprising the One All. No one can be identical with God in realization while he makes a division in belief, and identifies himself with a supposed something the reverse of God. From the standpoint of this Truth, study the chapters in "Our New Book" on the Law of Expression.

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Are You Afraid?

There are some who make what are called leaps in the dark, with whom timidity seems to be unknown.

There are others who never leap at all—who take little steps from time to time—each time with much fear and trembling.

Between these extremes is a middle position—determination, allied with concentration : and from this point the best moves are made. It is control the will holding affairs in rein—that makes a man live his life in the very best way.

Will-power, concentration and control (especially self-control) are matters of growth. In time (and time passes quickly) one's character becomes so centered, one's thoughts and energies so under control, that comparatively little effort seems required to accomplish even great things. A certain boldness and faith and influence appear to be born, that take the place of former fear.

Your will is your lever of personal authority; it is your creative element. Your will is a composite of your feelings, thoughts, experiences. It is the conscious point in your character.

And how much latent energy there is in the millions of earth—slumbering energy, smoldering embers of genius—which could be fanned into a great flame by the motive power of recognition.

Men need to hold a mirror up to their souls, and, by self-examination, get some glimpse of what is within.

Then they would talk no more about there being a lack of opportunities or chances, about bad luck, or hard times. Their vision once cleared of the thin veil of ignorance that hides their real potential nature, they would be impelled, compelled to do something.

You may make circumstances, of any and every kind, to be useful agents —by the fiat of your will.

Yo may be masters in your spheres-by the fiat of your will.

What will you say? Will you any longer be hypnotized by "I can't; I Fear; I'll Try?" Or will you bravely say: "I Can; I am Fearless; I Will?"

FREDERICK W. BURBY, IN Chat.

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Extracts from Letters.

1 am growing daily to love the Science more and more, and each day brings some new thought to me. MBS. B. G. D.

DEAR SISTER: I can truly say I bless the Lord for my good health. I feel better, every way stronger, so I think I will not send for any more treatment at present. O, I am so grateful to thee for thy kindness to me. My love always to thee and thine.

Denver, Col.

0. M. L.

Just one year ago your little book, "HARMONY," was brought to my notice, and I feel it a privilege to express my appreciation of its helpfulness and worth. I will gladly renew my subscription, which I think expires with the August number.

Have always believed that Truth comes to those who would know the Truth; that Truth, which to know, we are told, makes free—consequently, can thoroughly enjoy everything I find in this magazine, as the "Truth" presented is impersonal. "God is no respecter of persons," we are told ;—it is rather "whosever." Any one who will live the life of the child of God, will have grace sufficient.

I have just been enjoying the July HARMONT, and I think I shall use little Johnnie's treatment (in the first article), only in the opposite sense. For I am kept busy denying people that I am poor. A week ago yesterday I was in the dentist's chair two hours, but I made myself comfortable, and the doctor even accused me of being lazy. I have not found my mouth filled with blood any morning since the treatment began. I know I am progressing in the way of not thinking of disease or evil of any kind, and I thank you people very much. L. H.

Appreciation of "Our New Book" and "Harmony."

I want to send for two more of your books, and keep them to lend. It seems to me that book will convince any one who dares to let go his dogmas. A. D. HOSMER.

No romance ever held my attention as your book has. It is just beautiful. I wish to give one to a friend, but will send for it later. Divine Science seems so reasonable and beautiful. Dear friend, I can never thank you enough for your beautiful assistance.

I look forward to HARMONY'S coming, telling me what you are experiencing from time to time. It was nice for you to have a change a short time ago. I know you enjoyed it all. July HARMONY tells me you have had a grand demonstration for yourself. That is glorious, and none rejoice with you more than I. I know you are renewed with power for the persistent holding to Truth. E. L. P.

I am glad to say we have your New Book, "Divine Science and Healing." Received it about six months ago. It was through reading it that I resolved to renew my efforts to manifest perfect sight. No one could read your inspiring words without feeling it is good to live. It is my wife's constant companion. Charlotte says : "Mamma just lives in that book."

G. W. C.

Your card received. You ask me if I have "Divine Science and Healing." My name was on your list awaiting first appearance, and since its arrival in October it has been my constant companion. I have read, studied and re-read it, and every time I have realized something that I had not discerned in previous reading. It is always fresh and new. I expect to send an order soon for a friend.

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