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VOL. 2.

OCTOBER, 1889.

*"Come unto Me, all ye that labour and are heavy laden,
And I will give you rest."*

*Take My yoke upon you, and learn of Me; for I am meek and lowly in heart;
And ye shall find rest unto your Souls.*

For My yoke is easy, and My burden is light."

Mat. xi, 28-30.

HARMONY

A Monthly Magazine of Philosophy, devoted to

TRUTH

Science of Spirit, Theosophy, Metaphysics, and the
Christ Method of Healing.

M. E. CRAMER,

EDITOR.

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HARMONY

THE intentions of the editors of "HARMONY" are:

- To teach that God is infinite and ever present, and that there is no other Power.
- To teach that there is but One Life and but One Mind.
- To teach that Knowledge and Faith is Wholeness, Health and Happiness. That Truth is Religion, and that Religion or Truth frees us from all error and sorrow.
- To teach that Matter has no power over Spirit or Divine Mind.
- To supply a simple method by which to come into a full realization of Truth, and the Christ method of healing.
- To supply to students and practitioners of Spiritual Science information and practical lessons on Treating and Healing.
- To expand individual Thought universally. To bring about a Unity of Thought and Effort. To bring about a correct use of Terms.
- To apply to all "problems of Life" a simple method of interpretation.
- To review publications of value to students, and supply interesting information on all Religious Subjects.

Unsigned articles only are Editorial.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 2.

OCTOBER, 1889.

No. 1.

THE HOLY TEMPLE AND THE INNER SANCTUARY.

THE temple of the Spirit of truth and goodness is the divine soul or the divine man, wherein the human knowingly or unknowingly lives; where the thought and consciousness knowingly or unknowingly resides.

The altar of this temple, from which the Spirit of truth and goodness instructs the human in ways divine, is the absolute consciousness of the union of Spirit and soul, or of God and man. In this temple and from this altar, or in the soul and from this consciousness, has the Redeemer, from time immemorial, taught the truth, the unity and oneness of life. From this altar the truth is ever saying, let there be light. Let my unity, the way of understanding, be known. There can be no division in the One—Being. And this Redeemer will ever continue to proclaim this truth, irrespective of the Scribes and Pharisees—or intellect with its pride of attainment, with its boasted knowledge based upon deductions drawn from illusive appearances.

Mortal temples, with their unilluminated altars, will decay and pass away; but this eternal temple, altar and teacher, are One, it passeth not away; neither is it supported by the mortal, but its unity remaineth permanent from eternity to eternity. It is the God-head, and is omnipresent. The mental constitution should willingly and knowingly become a pupil therein, and thus from the altar of truth image forth its teacher in the visible universe. The teaching received in this holy temple admits of no doubt or mortality, it is of the Spirit, and bears the golden fruit of the Spirit. That which is evolved and comes forth from this altar, or absolute consciousness of unity with God, is the tree of life whose leaves are for the healing of the nations. This teaching needs no intellectual aids to make more clear its light; it is self evident to all who enter therein, for they who enter this temple have eyes to see and ears to hear the voice of the Supreme, for the veil of delusion or materiality must be laid aside before the thought can understandingly enter into this holy of holies, this temple of God. And when the mask or veil of illusive appearances is rent in

twain, the student, or thought, images the Teacher, the Christ, or Truth, and sees face to face. The foundation of the holy temple, or the principle upon which all is based, is the love, truth and wisdom of an omnipresent One; and where the temple, altar and teacher rest upon one foundation, and that foundation is the trinity—love, truth and wisdom—there is no argument, no distinction, for in that which never differs, beliefs of differentiation find no place.

Therefore all who are taught from this temple obtain the same knowledge, for there is but one truth of which to obtain a knowledge. The incentive which prompts the student of truth, in this holy temple to be good, is goodness. The incentive to be loving and charitable, is Love and Charity. The incentive to be truthful and harmonious, is truth and harmony, and they who enter therein and reason divinely from the plane of Spirit, are illumined by divine wisdom.

The reward or penalty for every student of truth, or thought and consciousness, who obeys or disobeys the teachings of the Holy One in this temple of God, is the fulfilling of the eternal law, that with what measure ye mete it shall be meted to you again. And this truth is written in letters of living light on the walls of every temple of God; that is, it is included within the divine idea of God, which is man.

Therefore, the first lesson that understanding reveals to the heart of the student, is a silent realization, that to measure forth wholeness and perfection in our thought, is to experience wholeness and perfection. That to measure forth universal love and truth in our thought, and give that thought expression in all our ways, is to experience universal love and truth in creation, which is God manifest in the flesh. Therefore to consciously enter this temple of wisdom, and measure forth its life and truth, it is essential that we love the absolute goodness of the All-pervading One. In this temple, the first of all commandments is, hear, O son of man; The Lord thy God is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and with what measure ye mete the same do you experience and know!

If you measure *wholeness* in your thought, you experience wholeness. If you measure *love* in your thought, you manifest love. If you measure *truth* in your thought, truth is expressed in you.

Upon this law depends knowledge or ignorance. It is necessary therefore, for them that would enter this temple and consciously perceive the workings of Infinite Mind in creation, that they worship in spirit and in truth.

That is, that they perceive the true worth of Spirit, by thought proceeding in a divine and orderly manner, thereby discerning the true relation of things to their source. Then do they truly partake of the bread of Heaven and drink from the fountain of life, and are filled with wisdom, and manifest the way of understanding.

The Light

MEDITATIONS.

Oct. 2nd.

Subject:—*The Sabbath Day.*

The Light

The Sabbath day is a day of rest; a day or time when the individual consciousness is borne back into the absolute and limitless, when Divine Unity is understood and realized. The time when the intellect is illumined by intuition and is taught by the wisdom Spirit. When the understanding of the holy Spirit is made apparent in us. Is it not indeed a day of rest, when we realize or experience our union with God, with all of Goodness? The Sabbath day is that time when the individual has finished his work in materiality, and has entered into the spiritual or eternal life. Having finished the work in limitation, he has passed in understanding to the limitless, the Holy Spirit, or Seventh Principle; this is Eternal rest. Our Sabbath day is a symbol of the above.

Oct. 9th.

Subject:—*Charity.*

The Light

Love and Charity are synonymous terms in scriptural language, as are wisdom and understanding. "Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." 1 Cor. xiii: 1. As the Omnipresent One is love, if we keep the commandments, we must be loving or charitable. Therefore to be unloving or uncharitable is not to keep the commandments, for the law is love, and may be fulfilled in one word, "Even this, thou shalt love thy neighbor as thyself," by seeing him as thyself. So it is written, the end of the commandment is charity; without love or charity there can not be a clear perception of truth, and without a clear perception of truth, love or charity is personal and limited

in expression. Harmonious expression necessarily depends on the union of love, or charity, and truth. Therefore, be *love or charity*, and *truth*, and you will manifest what you perceive yourself to be.

Oct. 16th.

Subject :—" *The light of the Body is the eye.*"

"If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."

"If therefore the light that is in thee be darkness, how great is that darkness!"

The light of the soul is understanding. Therefore if thine understanding perceives that God is all, it is single to truth, and thy consciousness is full of light.

But if thine understanding recognizes evil within, where the Spirit of God forever resides, thy consciousness shall be full of darkness. Therefore if the understanding that is in thee be darkness, how great is that darkness? Understanding cannot serve two masters; if it be single to Goodness, it hath attained Goodness.

Oct. 23d.

Subject :—" *Bodies.*"

Bodies are material organisms, forms, masks or external appearances. No external appearance is real, in that it is continually changing. The real consists solely in Spirit, and Spirit is ever the same. Forms are transient, they appear and disappear, and that which produces one produces all. But, you will ask, are psychical or celestial bodies real? There must ever be a certain unreality in form, for all that is made is subject to change. Appearance or that which is made, is ever subject to the thought of the maker. The maker changes not and is eternal.

Oct. 30th.

Subject :—" *Souls.*"

Souls are Divine Ideas, eternal in the heavens, i. e., in Infinite Mind. And they are the means by and through which Infinite Mind works in creation, and every form in nature is an example or appearance representative of an idea, which is the soul manifesting the form. Therefore souls are in Infinite Mind before the beginning, and have eternal life in, and with God.

*The Light
all*

BIBLES OF THE AGES.

THE BOOK OF DOCTRINES.

Thus far I speak to thee

As from the "Sāṅkhya"—unspiritually—
 Hear now the deeper teachings of the Yog,
 Which holding, understanding, thou shalt burst
 Thy Karṇabandh, the bondage of wrought deeds.
 Here shall no end be hindered, no hope marred,
 No loss be feared : Faith—yea, a little faith—
 Shall save thee from the anguish of thy dread.
 Here, Glory of the Kurus ! shines one rule—
 One steadfast rule—while shifting souls have laws
 Many and hard. Specious, but wrongful deem
 The speech of those ill-taught ones who extol
 The letter of their Vidas, saying, " This
 Is all we have, or need ;" being weak at heart
 With wants, seekers of Heaven : which comes—they say—
 As " fruit of good deeds done ;" promising men
 Much profit in new births for works of faith ;
 In various rites abounding ; following whereon
 Large merit shall accrue towards wealth and power ;
 Albeit, who wealth and power do most desire
 Least felicity of soul have such, least hold
 On heavenly meditation. Much these teach,
 From Veds, concerning the " three qualities ;"
 But thou, be free of the " three qualities,"
 Free of the " pairs of opposites,"¹ and free
 From that sad righteousness which calculates ;
 Self-ruled, Arjuna ! simple, satisfied !²
 Look ! like as when a tank pours water forth
 To suit all needs, so do these Brahmans draw
 Texts for all wants from tank of Holy Writ,
 But thou, want not ! ask not ! Find full reward
 Of doing right in right ! Let right deeds be
 Thy motive, not the fruit which comes from them.

¹ (Technical phrases of Vedic religion.)

² (The whole of this passage is highly involved and difficult to render)

And live in action ! Labour ! Make thine acts
 Thy piety, casting all self aside,
 Contemning gain and merit ; equable
 In good or evil ; equability
 Is Yog, is piety !

Yet, the right act
 Is less, far less, than the right-thinking mind.
 Seek refuge in thy soul ; have there thy heaven !
 Scorn them that follow virtue for her gifts !
 The mind of pure devotion—even here—
 Casts equally aside good deeds and bad,
 Passing above them. Unto pure devotion
 Devote thyself : With perfect meditation
 Comes perfect act, and the right-hearted rise—
 More certainly because they seek no gain—
 Forth from the bands of body, step by step,
 To highest seats of bliss. When thy firm soul
 Hath shaken off those tangled oracles
 Which ignorantly guide, then shall it soar
 To high neglect of what's denied or said,
 This way or that way, in doctrinal writ.
 Troubled no longer by the priestly lore,
 Safe shall it live, and sure ; steadfastly bent
 On meditation. This is Yog—and Peace !

(Continued.)

In the nine heavens are eight Paradises :
 Where is the ninth one ? In the human breast.
 Only the blessed dwell in the Paradises,
 But blessedness dwells in the human breast.
 Created creatures are in the Paradises,
 The uncreated Maker in the breast.
 Rather, O man, want those eight Paradises
 Than be without the ninth one in thy breast.
 Given to thee are those eight Paradises,
 When thou the ninth one hath within thy breast.

—From the Arabic.

"THE NEW ORDER."

AN OCCULT STORY.

BY

A ROBUCEUCIAN.

Preface. Chap. I, The Home. Chap. II, A Revelation. Chap. III, Invalids. Chap. IV, The double existence. Chap. V, The Master and the Retreat. Chap. VI, Training in occultism. Chap. VII, An Unexpected Visit. Chap. VIII, Illumination. Chap. IX, Metaphysicians. Chap. X, Occultism Unveiled. Chap. XI, United. Chap. XII, Conclusion.

CHAPTER XI.

United.

IN these days Nellie Firth completely regained her health ; she had been gradually improving for some time past—leaving off first one prop and then another ; but now she was quite able to go about with her mother in her house to house visitations. Amongst their older acquaintances it was a matter for a good deal of conversation ; and those who were sceptic upon the subject of Metaphysics said, Well, she's been long enough recovering anyway ; whereas those who were deeper grounded in the Truth rejoiced, saying, To God all things are possible.

Nellie remembered nothing of all these long days of sleep ; neither will you, dear reader, remember what belongs to your days of sleep after you have arisen. Why should this last sentence be introduced here ? Have you not discerned that the Story of The New Order is an allegory in which you are the character ! Well, we will see.

The visit of Martin Pond ; the excursion to The City of Salem ; the goings on in Bartone were not remembered by Nellie. She now constantly spoke of her father as if he were with them at home again ; she remembered nothing of his absence. Do you not think a time is at hand when we shall have such command over our thoughts that whatever we do not wish to entertain we may dismiss on the instant, and remember not ? We shall arrive at that. But until we do we shall not be able to heal as the Masters of The Retreat heal—heal by forgiveness. For no one can remit a sin that they remember. One may successfully break certain conditions that seem to environ a patient ; but there is no certainty of success unless you can control your own thoughts. Is it important that you should remember the number of the house you have left ? Not in the least. Then you will soon forget it. Is it important that you recognize what is uncharitable, ungracious, unjust, unlovely ? As soon

as you have reduced these things to no importance, you can forgive them, but not before. Our years of sleep—like Nellie Firth's—are our years of personality and remembrance of what is unholy. But it is recorded in this story that Nellie was an idiot! Truly, and so is every one who lives not by the Light of Truth.

At this time the Master of The Retreat and Martin Pond, or Mr. Firth, were speaking of the Redemption of the World and the value of Example; the former was saying, Every effect has its efficient cause, so every good example proceeds from good; and for those who cannot see the good it is well that they should follow the example; for a good example will lead nowhere but to the good. But this at least we may say, that a time does come, when the good example remains no more in the world, having overcome it. So that if one wish to be an example to his neighbor he must overcome the world within sight of his neighbor. You will find many who sigh for instant perfection that they may be a Way to others; these know not that on arrival of perfect manifestation the possibility of being the example they desire ceases. For every thing is in its proper place; for those who are overcoming the earth, the earth is the proper place; for those who have overcome the earth, another place is proper. However, the desire to be a perfect example arises from looking to the effect rather than to the cause; for whoever looks to the cause will find no imperfection. So it is a mistake for anyone to be wanting to be perfect; it is only necessary that they recognize that they are perfect and hold to the recognition. Men will not always do good that they may become good; they will not always heal that they may be healed; they will not always comfort that they may be comforted. No, they will do good because they are goodness; they will heal because they are health; they will comfort because they are the comforter.

And so you are going back to the world to untie all ties. To be a true husband and father because you are free; to be a true teacher, because The Spirit alone teaches; to be a living example, because you no longer follow one. And as you go, teach as has been taught from the beginning, Repent, for the Kingdom of Heaven is at hand. For every one who perceives the right, perceives the Kingdom of Heaven; and no one perceives the right without repenting the wrong. And peace be with you!

Thus did Firth receive his right to teach; and then he left The Retreat. And on his way he taught and healed; and many people marvelled, saying amongst themselves, Is not this the second coming of Christ? But the teacher

rebuked them severely, saying, You know well that in the day of the second coming many false teachers shall arise performing wonders, and shall deceive many. And what do you think shall be done to the false shepherds who lead the flocks astray? And they who are led astray shall fall into the same condemnation because they have been warned beforehand but heeded not the warning. It is such as you that shall be deceived, because you are ready to follow signs and wonders, notwithstanding that you have been warned. Do you not understand why the second coming shall be like as a thief in the night? Yet you know well what to expect from a thief; for he will surely take from you those treasures upon which your hearts are set. So when Christ shall come again you will no more have your heart set upon worldly things. But you are looking for Him, else you would not question thus amongst yourselves. And I will show you how you shall find Him; by keeping His commandments, Love one another." But a follower of any teacher and not a doer of the commandment is seeking his own destruction.

And as the Teacher was journeying towards Bartone, news of his doings was published there. But when he arrived at "The Home," he was received with great joy, for this time he came as himself and not as a stranger. And so shall every one be received by their own. Hypocrites will hypocrites receive; but the righteous will the righteous receive. Let us then arise with the world as if we were alone in the world, for no one is a hypocrite by himself. And so doing shall we be of service to the world.

THE SILENCE.

■ **W**ould it ever occur to you my reader, in listening to the frequent injunction of the Teacher to retire into the Silence, to ask *why*—the Silence? for what purpose—to the Silence?

Did it seem to you that it was merely for the cessation of tongues, as there is a best way for everything—or was there an intuitive, underlying idea, or motive, in the suggestion?

Did it ever occur to you to think of the method in which Deity works? Will you ask yourself this question.

We all know what work, labor, construction, involves; the bustle, preparation, noise, heat, fatigue, which is our contribution to it, and which sometimes and somehow, seems to be about all we get out of it. The thought, anxiety, we struggle with beforehand, the unrest, the expenditure of mental and physical forces necessary to a final, and may be unsatisfactory accomplishment of it, the work in hand.

Out of the confusion of this thought, let us go into this Silence, and reflect for a moment, as to the order in God's creation; as to the complete fashioning of this complex system of things we call the material universe. Nothing in this realm is born of noise, confusion, hurry or spasms. All is darkness—silence interior; shut out, shut in; the myriad wheels on wheels of action, are noiseless—the rending of rocks, the upheaval of mountains, the dissolution of planets, all—all—goes on in the eternal stillness and silence, in the *Infinite Order of Being*.

There is a deep significance in this divine plan of action, for our own personal use, if we can but grasp it.

In the dark, and unseen, for what purpose, is our constant cry.

Is *Force*—production of human agency—which is subject to *Power*—*Infinite Eternal* method, or *Principle*—standing in its own way, through our ignorant use of it? Is the *Eternal Unity* so self-adjusting that harmony, perfectness, arranges around it, and because of it, and we must come into line with it, if we correctly reach this solution; are we simply to put in the seed, in the dark, out of sight, and wait—knowing surely the increase, also silent, is all there in the Silence?

Is this its secret?

What in the visible universe was not made in this same mysterious laboratory; this workshop, whose beams are laid in everlasting depths and heights—whose lights are world on world of blazing planetary glory, moving in the majestic step of the ages!

The kingdom we call mineral, vegetable, animal, conceived in *Infinite Idea*, is projected, and carried on to the perfect creation, in this hidden matrix, this underground world, where alone Spirit can penetrate and bring forth. The seed of all created things is laid away in darkness, and hid from prying gaze that it may from the Spirit within, accomplish the will of God.

So the seed (Spirit) that at our "In the beginning" was planted in this human soil, is so hidden away, so silent, so unpretentious, with no commotion or turmoil, with its own *Infinite calm and purpose*, that many of us have

hardly suspected its presence in the human breast, till some Angel—perhaps this good Angel, “The Science of Spirit,” has rolled away the stone from the door of the sepulchre—and lo! the Spirit, new born, rises on its own wings of Eternal Life, to assure us that *Love* never dies, but is—forever and forever—that God waits through eternity, for the return and co-operation of His children.

Do we question still, what is this divine method to us—this silent unseen unfoldment—what meaning has it we can demonstrate from our own knowledge? What is it to us, who were thrust at the hour of birth from this mysterious Silence, into this work-a-day world?

At this birth we were given Soul, Divine Idea, the dwelling place of the Spirit, and body, its perfect instrument and demonstration; and we were pronounced in this unison, a good work—and were made good, that we might continue to grow into the stature of the Sons of God.

But presently other voices than the silent, persuasive, unmoved, eternal principle within, began their clamour—and following after the blind guides we were soon lost in a labyrinth where sin, sickness and death held us fast. Had we kept in the Temple, the Father's house, we should have produced as He does, perfect results—for this was God's plan for us; but when tired of husks, we turn again to this silent monitor, and repel the demands of sense delusion; then do we anew create conditions of harmony and health—then do we work as the Father works.

When this ever silent work commences, when the mighty but unseen power, which, as in this day, upheaves old-world thought, and ploughs quickening furrows into false beliefs, where the light may shine, and airs of Heaven fertilize, then do we know the lesson of Silence—then do we live, to grow more and more in this realm where abides the Infinite God, in each one of us—forming and trans-forming, without effort, without impatience, the temple so long defiled—till all becomes fair to look upon once more—the blind eyes see—the deaf ears are unstopped—the helpless paralytic walks again, in newness of strength; acting under this law of the Silence, we create, foster, rear a fair structure of health, harmony and wholeness.

We recognize the spirit which was in our brother Jesus Christ; we make and mar not; and gladly go about our Father's business wherever we find it. Our chief reason then for this withdrawal into the Silence, is in the certain knowledge that there we meet this ever-abiding Principle—Spirit—Law, call it by what name you will, which yesterday, to-day and forever is the same—ever for us, so long as our recognition is of its Truth.

Here we may fill our measure with the silent energy that upholds the Universe—and abiding in this stronghold of the Spirit—go forth—clad in the whole armor of Light, of Faith—and of Love—to teach, to preach, and to heal.

M. L. STONE.

THE PRODIGAL SOUL.

Thou weary soul, that from thy source
So long hast gone astray,
And guided by delusive sense
Hast missed the perfect way :

O! cease thy fruitless wandering,
Here lay thy burden down,
The cross of shame no longer bear,
But claim the promised crown

Of life, and light, and love and truth,
That heritage so free,
God doth vouchsafe to every soul
Through all eternity.

No longer seek through devious way
Of sacrifice and fear,
'Tis but a step that lies between
This earth and yonder sphere.

Within the silent and unseen,
Comes neither death nor sin,
The heavenly land lies not afar,
'Tis here, 'tis now, within.

God's perfect law of love divine
He to each soul doth give,
Who will but tread the narrow path
May look within and live.

THE PRODIGAL'S RETURN.

I have come, O ! source of my Being
Again to the land of my birth,
I found it not far on the mountain,
Nor deep in the bosom of earth,

But here in the innermost silence,
It was and ever shall be ;
God measures not to his children
The years of eternity.

They are ours for ever and ever,
Through eons of cycling time.
Nor pass we out through Death's portal
Into the life divine ;

For out through Eternity's ocean
Runs the narrow current of life,
One with its tides and billows,
Unscathed by its storms and strife.

Till safe in that vast eternal,
Far above rock and shoal,
No longer apart from the Father
But one with the perfect whole.

ISABEL BIRGE.

QUESTIONS AND ANSWERS.

1 Q. *Are we not deriving benefit from certain environments, that we cannot receive from other environments less favorable ?*

A. We are the silent, invisible Being or mind, which is eternal; one with the Infinite source, which is maker of all things. Environments, so called,

are the external conditions that we manifest, and with which we seem to surround ourselves and each other; but with which we only surround our bodies. All environments are external conditions, therefore, are effects of past thought; while we are the eternal reality which causes thought; and cause can never become subject to effect. It is a fact that we seem to derive benefit from some conditions and environments and not from others; but it is a mistake to suppose that the benefit derived comes from the conditions or environments. That is, we seem to be benefitted or elevated in thought by what are called pure and moral surroundings. But the seeming benefit is due to the belief of the benefit to be derived from them. And, without realization of the truth of what we are, this seeming benefit or elevation in thought only lasts as long as the belief lasts; or it lasts as long as the condition believed in lasts. Hence when the conditions change, the false belief is, that we are helplessly thrust into opposite conditions and environments over which we have no control; and the belief that the opposite condition is demoralizing, and that we are something that can be demoralized, is the degradation that is felt or experienced. So the basis for the good that seems to be derived from effects is belief in them, and is not derived from effects. Truth and reality are never elevated or lowered by effects, or by that which is made. Such believing is the outgrowth of the fact that the thought and consciousness is based in form and effect and not in spirit, which is the only cause. And not until by truthful interpretation, the consciousness is lifted above sensation and adjusted to the absolute can we realize that we do understand the power that we possess; a realization of which, reveals the truth that we are superior to, and are maker and master of, all our seeming environments.

2 Q. *Is it not acknowledged always that it is important for children that they should be brought up in a healthy moral atmosphere in order that they should not be contaminated by vice and ignorance?*

A. Yes, this is universally acknowledged, but it is an universal error to believe that external effects ever become a cause. It is also an error to teach children that they are something that can be contaminated, made or unmade by effects. Sense delusion says that effects do become causes, and this belief is the error or wilderness of delusion by which human thought loses the way of understanding. But the Spirit of Truth knows the way thereof, and knows that effect never becomes cause; that Being is absolute goodness and power,

and can never become subject to its creations. All the good and power that we have in expression or in existence, is that which we experience through expressing it from Eternal Being; and this invisible Being is unrealized, only because the thought, love and motive is based in effects, and thought is recognizing its own work. Hence it is unconsciousness of Being, and is erroneous belief which says that external surroundings are the cause of elevation, or so called degradation. According to our thought about the thing we sense, so is our consciousness concerning it. The only way to prevent our thoughts from wavering or from being elevated or degraded, so to speak, is to gain a realization of Being and of what effects are, and in thought and consciousness live in life and truth, and thus stand unmoved in thought, as we are in Being. It is misunderstanding that would serve the senses, and not Truth or understanding. It is therefore right to teach children what they are in Being, and of their true relation to the Infinite God or Goodness; and the law or mode by which they express their invisible self and of their true relation to expression. It is wrong to teach children that they are ignorant and can be contaminated, for they will ever act like what they think or believe themselves to be, nor will they ever in act rise above what they believe themselves to be. We should teach them the truth of Being, and that by practicing that truth they may prove or demonstrate their superiority to all conditions. We cannot teach our children until, by a divine and orderly method of thinking, we ourselves come to realize the truth and reality of Being. The range of our thought and what we express of Being, is the measure of our knowledge. The benefit derived or gained when associated with moral and healthy surroundings, so called, in other words, the benefit derived when associated with the awakened, who perceive and practice truth, is not gained from the effect of such perception or practice by another, but is derived from the recognition that we ourselves, our own Truth, is manifest by them. And thus recognizing ourselves expressed by them, we manifest the same in thought and consciousness. So the truth concerning this puzzling question is, that the benefit is derived from what we express of Truth or Being, or it is ever due to what we manifest of God or Goodness. For what one recognizes of Truth they manifest. The recognition is the manifestation.

3 Q. *Do not the highly chaste characters of society impart their good influence to those who are below them in unfoldment, and who seek to assimilate with their good qualities?*

A. Those who are truly awakened to Truth, which is unalterable and

which applies alike to all persons, hold the same relation to humanity that the sun holds to the planet. The light of Infinite truth and love shines upon all alike from them, and the good received by those who are below the awakened in thought and realization, is just what they manifest of the same love and truth within themselves. The only benefit that the souls of nature derive from the light of the sun, is what they seek or recognize by growing toward the sun; and thus recognizing, they express the same God that animates the sun; they recognize their own in the sun, as the sun recognizes its own in all it shines upon. The only benefit the unawakened receive from seeking to associate with the awakened, and to assimilate with their good qualities, is what they recognize of the Truth of themselves manifest therein; for such seeking is the recognition of their own truth manifested in the awakened; as the awakened recognize themselves in all, even in the unawakened, and in all things, for they as the sun shine alike upon all.

4 Q. *Is it inconsistent with true spiritual development to have a desire to go where good societies or environments are, in order to grow into and become partakers of their enjoyments?*

A. It is not inconsistent with true Spiritual unfoldment, or with the true process of awakening to the realization that we possess all, to go where Truth or Goodness is manifest; for in doing so we seek to live with our own. But it is detrimental to the process of unfoldment or of awakening to a realization of our divine inheritance, to believe that we can ever attain this unfoldment through seeking in, and for effects. Realization can only be obtained by manifesting truth or first cause; or the absolute consciousness can only be realized by manifesting God or Goodness: *e. g.*, he that loveth knoweth God; God is love." If we teach our children the truth and unity of Being, they will never wander or stray in thought from the path of goodness, or out of the way of understanding, no matter what their surroundings are.

1 PET.

Seeing ye have purified your souls in obeying the *truth* through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—i: 22.

2 PET.

And many shall follow their pernicious ways: by reason of whom the way of *truth* shall be evil spoken of.—ii: 2.

HARMONY

A Monthly Magazine Devoted to Truth.

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PREFACE TO LESSON I.

The Light
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THERE are very many conscientious persons, worldly wise, who hold to the opinion, "that it is essential to one's salvation to believe that Jesus of Nazareth once lived and died in Palestine; but it is difficult to give a clear reason for the saving power of this belief," or to show exactly how it is to bring about their salvation, or even how the result of this belief differs in its nature from a belief in Plato, Mohammed, or Buddha as a saving power.

2. All that we can learn of personalities, events, dates, etc., can give us no real knowledge; for knowledge is a certain or exact perception of truth, and truth is only to be found in unchanging principle. The eternal alone is truth. There is no real knowledge to be gained from the fact that a certain physical form was born into the world, at a certain time, in a certain place; and that the Soul withdrew her consciousness from the body by removing the center of her thought and action from it, at a certain time, in a certain place.

3. The saving power consists in a recognition of the Omnipresent truth and life, a recognition of *Goodness*. And it is a truth, that we can at any time and in every place recognize and realize the presence of the true Savior, the *Eer Present Living Christ*; and that he is the truth and the life, and that we are the truth and the life. So, we can realize at any time, and in every place,

that we are in him, truth and life, and that he, truth and life, is in us. Therefore in giving these lessons, our intention is, to talk about the living Christ, the truth and life that never dies; and not to talk about dead bodies, and physical forms which are neither life, substance, nor power. That which is made is changeable, and it is the veil which hides the maker from the individual consciousness. To refuse to wear the veil of materiality, is to rend the veil of delusion in twain, and see beyond, where there is no delusion; this is to step into the eternal, and into perfect understanding. And immortality, dear friends, is what we are concerned with, now and forever more.

4. The question, whether or not the teaching of the Bible is true, cannot be determined by answering the question whether the events described therein actually occurred at a certain time, or in a certain place. Truth must have a deeper significance than that which transient events can give. The truth of the teaching of the Bible is to be found by each individual, when they find their own life, for they who find their life will lose all selfishness, as Life is one and inseparable. From a sense point of view, or from sense seeing, there is nothing so difficult to find and realize, as to find and realize one's own self.

5. We shall, therefore, deal with the four Gospels, by giving a spiritual or esoteric interpretation of their words.

In order to accomplish this, it is necessary to hold firmly to the basic truth of the teaching of Christ, that of unity with God; and they who are without personal desire to have truth other than what it is, are ready to recognize truth as it is. They have eyes to perceive, and ears to hear; and they whose inner eye of understanding is open, and who thereby perceive first and final truth, have no personal opinions to sustain by argument.

LESSON I.

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"HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED; HE THAT BELIEVETH NOT SHALL BE DAMNED."

THIS text, we have chosen upon which to base the first one of a course of six Biblical lessons, is a much misrepresented text.

This charge gave Christ unto his disciples: "Go ye into all the world

and preach the Gospel, to every creature." "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." Gospel is derived from the words God or Good, and *spell*, meaning history, story, message. To preach the gospel, means to relate the history of God or Good in creation, and to tell the true story of our union with God, or Good. That is, to preach the gospel, is to bear witness of the truth; is to be a messenger of truth, which is an angel of light and life, bringing glad tidings of great joy unto every creature who receives the word, whose understanding and consciousness is reached thereby; or unto every one who lays aside erroneous thoughts, who lays aside pre-judgment (prejudice), and gives credit to the messages of truth delivered unto him.

2. To believe means to allow, permit or credit; so, he that believeth is one who allows the truth of God or Good to guide his thought, consciousness and motive; is one, who when hearing the true story of his union with God or of his relationship with the ever-present Good, permits this sacred truth a place before all else. Again, he that believeth is one who gives credit to the word or truth of God whenever and wherever heard; is one who allows or permits preconceived opinions to drop away, and who gives credence to truth by adopting it in his daily conversation and action; for it is written, "By the heart we believe unto righteousness," which is doing the will of God or Goodness from the heart, because it is right. In other words, to do so, he clings to, and serves the truth because he loves it, and truth becomes the angel of light that to his consciousness is a baptism of wholeness. "When the Spirit of truth is come, he will guide you into all truth," and to be baptized is to gain a consciousness of the truth that we are already saved; that we are divine ideas of Spirit or Infinite mind, and that Infinite mind works through us to will and to do of its own good pleasure.

3. Baptism is derived from the Latin *baptisma*, which means to immerse or bury, hid, sunk. Then to be baptized by the Holy Ghost is to become conscious of the true relation of things to their source; to become conscious that we are the divine idea of Infinite mind, which is the modulus of nature or of existing forms, is to know that we are ever immersed in Infinite mind, buried, hid, or sunk, in the bosom of the universal Spirit. Therefore, he that believeth and is baptized into a consciousness of truth is saved, saved from what? not from love, truth, and wisdom, for they are salvation itself; saved from error, falsehood, delusion; saved or lifted up in consciousness to truth.

from an unconsciousness of truth; prevented from wearing the illusive veil of sense perception and mortal reasoning.

4. The belief of which Christ spake, had a deeper significance than that usually interpreted from the word, or given to the word. To believe and be baptized, is an acceptance of the truth; which is to make it our own, by taking our position in Spirit or truth, and then thinking, speaking and acting like the Spirit of truth; and in order to be God-like in all our ways, our ways must be based in Infinite love, and our conclusion must be according to truth, and our deeds according to our conclusion. So, he that believeth not shall be damned, *i. e.*, he that believeth not is condemned in his consciousness already, by his own conclusion, and "This is the condemnation that light is come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light (referring to mortal belief), neither cometh to the light lest his deeds should be discovered. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God," Goodness. John iii: 18, 21.

5. It is written, he that doubteth is damned if he eat, because he eateth not of faith; and whatsoever is not of faith is of sin.—Rom. xiv:23. Damn comes from the Latin *damnare*, to condemn. To condemn means to censure, to blame, to utter a sentence of disapprobation. Therefore, the whole of condemnation consists in beliefs that are the opposite of truth. So it is written, they are damned who believe not the truth, but who have pleasure in unrighteousness, because "God—Goodness—hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth;" we through our experience can testify that Truth has given us everlasting consolation; it hath freed us from the race beliefs of sin, sickness and death, and given us a knowledge of eternal life; it hath comforted the heart, and established itself in our thought and in the work which we are doing.

6. To save, is synonymous with to preserve, to rescue, to deliver, to protect, spare and prevent. So, to prevent ourselves from falling into deeper delusion or *condemnation*, and to come into the light of understanding, we must cease to utter sentences of disapprobation, sentences that are opposed to the Divinity within; cease to see ourselves as different from God or Goodness; cease holding opinions of ourselves that are the opposite of the holy spirit within.

For it has been truthfully written: I know and am persuaded by the Lord, that there is nothing unclean of itself, but to him that esteemeth any

thing to be unclean, to him it is unclean. We know that all that is, is goodness, but to the consciousness that seeth evil, sickness and death, to it, there seems to be evil, sickness and death.

7. Therefore, if the eye be single to truth, it is single to the immortal, and thereby faith doeth its perfect work in the body.

"Hast thou faith? have it to thyself before God;" "happy is he that condemneth not himself in that thing which he alloweth." Romans xiv:22. Because doubt is not of God or Goodness; that is, the weak attitude of thought which is taken, or the claim of weakness which is made of ourselves, is not the result of a recognition of the Spirit of truth, but is itself the denial of the Spirit of truth, and is condemnation. "Beloved, if our heart condemn us not, then have we confidence toward God." 1 John iii : 21.

Therefore, if thought, word and deed is condemnation to the present understanding, because they do not accord with knowledge gained, how much greater must be the breach between them and absolute truth; how much more unlike the truth, which is ever present within us.

The simple remedy for all suffering is the practice of truth; the power which saves all from error and frees all from delusion, is truth. Christ said, "I am the truth and life; know the truth and the truth shall make you free." The *I am* of every one is truth, and life. *The Holy One is truth and life.* Then know the Christ, the truth in which you live and move, and you have realized the ever-present comforter. God sent his truth into the world, and not to condemn the world, but that the world through truth might be saved.

St. Luke, in Chapter i : 70 and 71, says: "He spake by the mouth of his Holy Prophets, which has been since the world began: That we should be saved from our enemies (from sensuous desires), and from the hand of all that hate us" (erroneous opinion.) But if we experience not a love for the truth when it is manifest before us, then delusions seem to grow stronger, and the consciousness darker; for a time we feel worse, because the thought stumbleth at the sight of truth and turneth therefrom, and refuseth the way of understanding.

That which is rejected, is not entered into. "As the Pharisees and lawyers rejected the counsel of God (or truth,) against themselves, being not baptised of him," i. e., not having entered into Him in consciousness, so, in the present day those who are not baptised in consciousness and understanding,

into the Infinite whole, the Father, are those who reject the truth. It is the unilluminated intellect which rejects the truth, and not the illumination of truth which rejects its own. Truth never denies itself or its manifestations.

CONCLUSION.

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8. To preach the gospel is to speak the word of God or Goodness, to speak of things as they are, and reveal the truth to those spoken to. It is to teach the way of goodness and perfection of Spirit, and how to fulfill the command, "Be ye perfect, therefore, even as your Father in Heaven is perfect," and how to gain the requisite knowledge that will enable us to love our neighbor as we love ourselves, to see ourselves in them and they in us. To preach the gospel is to show the way by which to enter into truth and life, and consciously have eternal life with God or Goodness. And he that believeth the words of truth and maketh the way of truth and life his own, by living or practicing it, consciously entereth into the eternal, and is baptised by the Holy Ghost, for baptism of the Holy Ghost is a perfect knowledge of, and immersion into the absolute consciousness of the omnipresent Spirit. Thus the consciousness enters in at the door of truth, and we are free to pass in and out and find pasture everywhere, for the food of life is everywhere, to one who finds the truth, for in that state of consciousness the love of God is everywhere manifest.

9. The pronoun, he, as used in the following passage, and as generally used in scriptural language, refers to the individual thought and consciousness; therefore the meaning of the words, "He that endureth to the end shall be saved," is to be understood to refer to a consciousness of truth which is a permanent one. To acknowledge the Spirit (which is all that is that is permanent,) as a guide for our thought and action, is to be free from delusion. "There is, therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."—Rom. viii: 13. For the love of the Spirit of Life hath made me free from the love of sin and death. God sending His own truth into the world condemned sin in the flesh.

10. The fact that one soul has expressed on earth, through a physical form free from error, free from delusion or sin, free from race beliefs in sin, sickness and death, one who never spake of his human body as sinful, or of himself as subject to death, has opened the way for all to do likewise. The fact that he never spake, as if matter, or form, had any power over him to limit or environ him, who never spake as if the flesh had power to prevent him from being as perfect as his Father in Heaven is perfect, is the truth that has been before the world since his coming, which makes it possible for every one to be what he was, and do as he did, *who believes*. And they who do believe from the heart will manifest the same truth free from error, the same wisdom, free from delusion. So it is written, God sending His own in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Therefore, if we refuse a place in memory to the false race belief of sin, sickness and death, which includes all negation of Spirit, and cease to darken our consciousness with them, we also have condemned sin in the flesh. Not being condemned in thought by sin, through a *belief* in it, sin is condemned by us through a knowledge of truth, for we enter in and are consciously immersed into that which we accept and entertain in thought.

11. Therefore, thou art inexcusable, O ! man, whomsoever thou art that judgest (according to sense,) for wherein thou judgest another (according to appearances) thou condemnest thyself, for thou that judgest doest the same things. " But we are sure that the judgment of God is according to truth against them which commit such things." Rom. ii : 1 and 3. Therefore it is impossible to be God-like and judge according to the senses, or reason from appearances ; neither is it possible to be spiritually minded as long as we mind the trifling things of the flesh, and are annoyed by the events and circumstances of mortal existence. For the spirit of truth within each soul renders to every individual consciousness and existing bodily conditions, according to the truth which they recognize and obey. And they who believe, accept or acknowledge the truth, become conscious of and know eternal life. They who do not accept and obey the truth have tribulation, anguish, sorrow and disappointment in memory because that which is loved is mortal and not abiding.

12. Then to be baptized in consciousness of the truth of our unity with God, or to be immersed into a realization of Infinite love, is to be saved from all mortal delusion and its consequences ; for an external effect or appearance in the body inevitably follows a mental cause. Therefore *judge not according to sense and ye shall not be judged. Condemn not according to appearances and*

ye shall not be condemned or damned. Forgive all at all times, under all circumstances, and ye shall be forgiven at all times, under all circumstances.

Forgive yourselves of error, by perceiving that all is truth, that the *Infinite One is all in all*. Hold firmly to this and save your thoughts from forming false conclusions. Sanctify your understanding in truth, for truth is the word of God and is Unity. "For by one Spirit are we all baptized into one body, whether we be Jew or Gentile, bond or free; and have all been made to drink into one spirit." One Spirit of love, truth, wisdom and goodness pervades us all. Therefore the understanding which knows unity, knows not differentiation; the same has overcome self-ish-ness, distinction. All are united by the ever present, living God, or Goodness.

"He that heareth my word (who understandeth truth), and believeth on Him that sent me (believes in God or Goodness), hath everlasting life (knows the eternal), and shall not come unto condemnation, but is passed from death unto life." Has passed from error to understanding of truth, from ignorance to knowledge. John v: 24.

STUDENT'S DEPARTMENT.

THE OMNIPRESENCE OF GOD.

It seems to me that so little importance is attached by the world in general to the Omnipresence of God, and sin, sickness and death believed to have so much reality, that man's consciousness is swamped in error and materialism. Bible students with whom I have discussed the Omnipresence of God or Good, have seemed to have such a vague idea of this all important truth, and in fact deemed it one of the least important of all Biblical truths. They were willing to admit the presence of God around them, and watching over them, but not in them. The ministers of the gospel preach the omnipresence of God, and yet in the next breath are not willing to agree with the basic principles of the Science, that all is God or Good; and yet would they be willing to stand in the pulpit and say to the people, God is not Omnipresent?

From the silence of the Infinite, God speaks to the soul—"I am in you all, and through you all, and above you all." Notice the first clause, I am in you all. If Spirit or God were not within us, and we were not one with that Spirit, we could not manifest the divine attributes; and Christ would never have said "Be ye perfect as your Father in Heaven is perfect." We manifest only that of which we are conscious, and we can only be conscious of that which is within; therefore when we manifest Truth, Love, Wisdom and Power, those divine attributes are within; for all expression is from within outward.

The church teaches that the kingdom of heaven is only to be found in another world; but when the Pharisees asked Christ when the kingdom of God cometh, he replied—"The Kingdom of God cometh not with observation, neither shall they say, Lo, here! or there! for lo, the Kingdom of God is within you. How much brighter this world appears to us when we turn from the unreality of error and search for the good, and how much good we find manifesting itself where before we did not see it. If we admit the existence of evil as a reality, then we cannot in all truthfulness say that all is Good, and as there can be but one cause for all manifest action, then that cause, which is spirit, must be in all places, at all times.

Christ was a perfect manifestation of the ever present goodness of Spirit, yet of himself, personally, he said he could do nothing, but the Father abiding in him doeth his work, and not until we sink personality into the sea of Universal Spirit have we realized our oneness with God. Christ also said, "He that believeth on me, the works that I do shall he do also, and greater than these shall he do," etc. Of what use are these Scriptural truths to us unless instead of grasping them intellectually, we bring them into practice in our daily lives by doing the will of the Father and living the life that Christ lived. Says the theosophist, "Deeds are what we want, fine speeches count for naught." Christ is crucified in consciousness every time condemnation is meted from one to another. This thought brings to mind a few lines from Edwin Arnold's "Light of Asia."

"Govern thy lips

As they were palace doors, the King within;
Tranquil and fair and courteous be all words
Which from that presence win.

Let each net

Assail a fault or help a merit grow,

Like threads of silver seen through crystal beads
Let love through good deeds show."

May we ever stand steadfast and true on the rock of this "Divine Science,"
for by it and it alone, shall we be brought into the way of Truth and realize
the fullness of the Kingdom of Heaven.

ISABELLE J. CUTTER.

San Francisco.

"I WILL ARISE AND GO TO MY FATHER."

I have often read the parable of the prodigal son—so familiar to all—but could only see in it a beautiful and forcible illustration. In my ignorance, I did not give it its full meaning or value, and consequently did not perceive the lesson it contains. Christ's teachings are like living fountains, from which we may continually draw without exhausting the supply. Christ, the embodiment of love and gentleness, as well as of strength and power, came upon earth—a perfect being—to show suffering humanity that they might attain perfection. Indeed that in Spirit they like him were perfect, else he never could have said, "Be ye therefore perfect even as your Father which is in Heaven is perfect." He manifested His gentleness in that He never assumed superiority. True, He rebuked sin in high places, but to the poor and afflicted, He was ever a compassionate, loving brother and guide. To all who would follow His example and teachings and do the will of the Father, was given the promise that they should realize in Being as He did their at-onement with the Father, and see as He saw and do what He did. Since I have been a student of the science of spirit, I have learned—as I have gained a knowledge of the subject—to interpret the bible according to the spirit. To my comprehension, the prodigal stands for the soul. One of the truths imparted to us through the teachings at the "Home College" is, that the soul is divine, and her power to think is derived from spirit, that she possesses that quality or power, termed free will, which by her thought enables her to believe that she is united to matter, or enables her by her thought to realize her unity with spirit, or with the eternal, with all her possibilities, and they are limitless—for who may say to the soul, thus far and no further—she has wandered—in consciousness—into that far country which is ruled by the senses. There thought and consciousness have

been in bondage, under the despotic sway of sense delusion, and that which should be free, may be compared to a slave standing in abject terror of the rod in the hands of a tyrannical master. In the shifting sands of the desert of material effects she has sought the permanent and found the changeable, sought the substance and found only the shadow, has longed for spiritual food, and the society of angels, but has—instead—fed upon husks and mingled with swine. The prodigal comes to himself, awakens from his delusion and when longs to return home through divine and truthful thought. So the time must come to every soul wandering in the wilderness she shall say—"I will arise (in thought) and go to my Father"—where peace reigns and plenty abounds, where even the lowly ones of the household feast upon good things and are happy. Weariness and sorrow have been my portion, now I shall find rest and gladness. Upon this child who has turned from error, confessed her sin and received the truth, will the smile of the Father forever rest, and He shall say, it is meet that we make merry and be glad, for this my child was dead—i. e., in consciousness to truth—and is alive again, was lost and is found. Let the feast be spread, and the best robe brought forth, for great is the rejoicing in Heaven for every soul that shall say, "I will arise and go to my Father."

C. D. CONDE.

CORRESPONDENCE.

THE POWER OF TRUTH.

DEAR MRS. CRAMER :

I now have leisure to reply to your good letter of recent date, and to again thank you for the interest you have manifested in your kind letters and treatments. Let me say, that I am fully conscious of the class treatments, and they have helped me *more* than I can *express* to you. The thoughts that you project not only come to me, but are abiding, and with the help of "Harmony," I am rapidly improving. The question I asked you in a previous letter relating to concentration, I found fully answered in the "Harmony." They are, without question, the best books I have read; they are the most helpful to me,

so clear, beautiful and convincing. I find in the "Harmony" so much to meditate upon, that during a whole evening I will read only half or a page. If I could only talk with you I would tell you of the beautiful illuminations that come to me. I realize the infinitude of *endurance*, the charity that endureth long and is kind. The glory of God as now I see it, is past my power to color. So much has come to me in the past two or three weeks that I live more in the great universal Soul of Being than in this temple (body) where divine service is going on, and this consciousness and light that is flooding my pathway is the activity that vibrates Being from center to circumference. I *know* I shall lay down the burden of my belief, so readily do I respond to the way, the truth and the life.

I have so longed for the Truth that would make me free, and bring comfort to this hungry heart of mine. 'Tis true, I have greatly desired to be well, and freed from the pain and affliction resultant from spinal trouble; and yet, the desire to be well has never been so intense as to fathom the meaning of this restless, aspiring Soul; the *meaning* is coming to me now. I am on the journey toward the sun of Truth. The storms that swept over me, leaving my life bleak and drear, were only the effort of my soul to awaken me from sleep. I see it all so clearly now, and bless God for it. You may know something how I appreciate the cheer you have given me on my journey. My gratitude is such I can never forget you. The help you gave me was so freely given and without money and without price. Not that I value getting something for nothing, because I always am happier to give an equivalent for everything; however, my desire to repay is greatly in advance of my means, so long have I been ill, but gratitude and love you have out of the fullness of my heart. Tell the class their silent words are peace unto my soul.

FROM A PATIENT OVER TWO THOUSAND MILES AWAY.

NOTICES.

We are in receipt of the new publication, *A Study of Man, and The Way to Health*, by J. D. Buck, M. D. Octavo volume, 325 pages, bound in half Russia, price \$2.50.

The author recognizes the study of man as the most important in which the human mind can engage. He briefly outlines in the introduction the position of both science and religion in regard to this great question.

We regard this work as a most valuable production. It not only presents truth in a clear and understandable manner, but its logical deductions drawn both from principle and expression of principle, from the immortal and mortal, suggest to the mind of the reader extra chapters. Therefore all who read it understandingly will read volumes between the lines. We purpose reviewing it in future numbers of "HARMONY," and will give our readers many valuable, extracts therefrom.

NOTES.

Again we call the attention of our readers to the opening of the Normal Class at the Home College, October 15th. For terms and particulars, please correspond with the President, or call at the Home College, this office.

Josephine R. Wilson, the well known science teacher and healer, has returned from Gualala, Cal., where she met with great success in her work. She is now located at No. 2237½ Mission Street, San Francisco, where she will be pleased to receive her friends and treat patients.

Mrs. Wolf, an experienced science teacher and healer, has returned from the East, enthusiastic with good report of Boston work. We are glad to know that she will again locate in our midst, as a worker in Truth's practice.

Another worker has entered the "Vineyard of Truth." Mrs. Cornelia Conde, one of the many earnest and sincere students of "The Home College," has commenced the practice of divine healing by the power of Truth. Her clear perception and earnest conviction of the eternal truth of science, speaks for her success, and insures her a bountiful harvest or rich experience in heal-

ing the false beliefs of suffering humanity. We recommend her as a competent healer to all who are afflicted. Residence, 2118 Van Ness Avenue, San Francisco, Cal., where she receives and treats patients. Absent treatments given by appointment, or visited when required.

With this issue we commence a course of six lessons on the following Biblical subjects.

Number One.—“*He that believeth and is baptized shall be saved ; he that believeth not shall be damned.*”

Number Two.—“*Spiritual generation of man,*” and “*The second birth.*” In this lesson we define man, or the son of God and his works, also the son of man and his works. The law of expression from Spirit to Nature.

The first birth, and rebirth through Divine understanding. “No man hath ascended up to Heaven but he that cometh down from Heaven,” etc.

Number Three.—*The power of the name of the Father and the Son.* This is a practical class lesson and a valuable one to all healers. The true name is healing, is life manifest. It is therefore essential to every healer to understand how and when they do speak in the name, etc.

Number Four.—“*I am the living bread,*” etc. “*Whoso eateth my flesh and drinketh my blood hath eternal life.*” This lesson is a spiritual or esoteric interpretation of the sixth chapter of St. John, and of some corresponding texts from St. Paul.

Number Five.—“*The sin that shall not be forgiven ; and everlasting punishment.*”

In this lesson we remove the darkness in which personality has enveloped these statements.

Number Six.—“*Is it not written in your law, I said ye are Gods?*” *The sanctified,* etc.

Here we show you how truth frees, and how to sanctify the consciousness to the one Infinite understanding.

Frederic Gerhard is the author of “The Coming Creed of the World,” and not Frederic Garland, as reads in September HARMONY.

DIVINE HEALING BY THE POWER OF TRUTH.

HARMONY is always pleased to hear of the demonstrations of truth in healing, to hear of the evidence of the power of truth to make free.

For the encouragement of those seeking freedom, or relief from so-called physical disease, we take the liberty of publishing an account of three cures made by the power of truth, brought forth or spoken by Wm. M. Brown, Science Healer, Denver, Col., who writes as follows: "I have had some beautiful demonstrations of the power of truth to make free, the past few weeks. Last Sunday A. M., I was asked by friends to go and treat a lady who was very ill. She had had thirteen spasms during the night. I remained with her half an hour, and left her perfectly free from pain and fear. She has had no return of the trouble. The patient knew nothing of the science.

"A gentleman came to me suffering with dysentery and cramps, with which he had been afflicted for about five months; after the first treatment there was no return of the trouble. This week I treated a lady while she had fourteen teeth, or rather old roots, extracted. The dentist was delighted, and the lady well pleased, as he had tried before to extract them and could not succeed."— (The editor of HARMONY has had many similar experiences.)

Recently we were called to treat a case, that of a girl ten years of age. We found her form in bed, with all the symptoms of malignant scarlet fever; throat so nearly closed as to make speech almost impossible, glands swollen, face and eyes also swollen, and the body covered with the rash accompanying the malignant type of scarlet fever. The mother had treated her one day before she called aid. Our first treatment broke the fever, and in less than twelve hours the swelling had gone out of the face and glands. The treatments prevented the child from having pain. The five days following she was in and out of her bed, insisting all the while that she was not sick, and asking to be allowed to go out of her room. On the sixth day she was permitted to dress herself as usual, and without the knowledge of the family she made practical demonstration of her non-belief in sickness, by going to one of the neighbors and remaining four hours. She had no symptoms of weakness from having had the fever.

The mother of this little girl was one of our first patients. She had been what the senses call an invalid for seventeen years, and as much as ten years of that time her body was confined to the bed. We gave her a month's treatment, which restored her to health and harmony, and she has not only remained well herself but has by the power of truth kept her family of little ones in health. The case of fever mentioned above is the first one to which she has called aid, in over two years and a half.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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NOVEMBER, 1889.

No. 2.

THE TREE OF LIFE.

There is true knowledge. The path which leads thereto is *right motive*; the gate that opens therein is *love or unity*. Think thou, O student of truth! of humanity, and of all created things, as examples of truth and life, as examples of absolute principle. And thou shalt understand the Master's words, and shalt know that all are branches, and twigs, and leaves of *the one Tree of Life*. For the one tree of life bears the whole of creation, as the one principle of mathematics contains all problems and examples thereof.

"There is true knowledge. Learn thou it is this:
To see one changeless life, in all the lives,
And in the separate, one inseparable.
There is imperfect knowledge; that which sees
The separate existences apart,
And being separated holds them real."

HOW TO LOVE.

"To love God with all our heart and mind, and our neighbor as ourselves," is the only way out of selfishness and limitation; for they are the outgrowth of a belief in separateness from God, and from each other. If we believe that we are better than our neighbors, or superior to them, that belief is sense judgment, and must be put off as the corruptible before we can put on the truth, which is the incorruptible.

THE KINGDOM.

The kingdom of all goodness is the infinite God; or the kingdom of all wisdom is the Infinite Mind; and the kingdom of the heart is Infinite Love.

Therefore, through the love of the heart is the Mind of Wisdom, or God's goodness made manifest on earth. Let the first thought on waking, and the last thought before sleeping, be a thought of love; for love lifteth the consciousness on high, and through love is the wisdom and goodness of God manifest; an expression that does not manifest love, is neither good nor wise.

JERUSALEM.

The esoteric meaning of the city of Jerusalem—known in scriptures as the City of Peace, and as the City of the great King—is the human body with its complex structure.

It is a city in unity, in that the human body is a complex organism, yet it is one; it is a city of peace, in that the king thereof is God. For this all-pervading one sits upon the throne of absolute consciousness in His holy temple. The city has no power to understand the King, but the King has the power and does understand the city; and his light shines to its uttermost bounds, and lighteth every part of the city—every part of this complex organism—and supplies the city with the bread of life. To see all in God partaking of the bread of life, is to open the door of truth and ascend in consciousness to the throne, seeing as the King sees, and realizing peace and righteousness, as He is peace and righteousness. Truthful perception cannot be obtained from any other point than that of the King's throne, the absolute consciousness of the all-pervading One.

HOW TO FIND REST.

They who have no desire that God or Truth should aid them in serving mammon, or in serving personal desires, but are willing to serve God or Truth by accepting the universe as it is without murmuring, and thus working in concert with God, will manifest a consciousness and understanding of things as they are. Thus are self-will, self-desire, and self-seeing done away; for selfishness is the effect of seeing things separate from God, and murmurings arise from the dissatisfaction felt because of the misinterpretation of sense, which sees things separate from the all-pervading One, from Goodness. They who are willing to be satisfied and to recognize the all-pervading

Goodness, and claim the present good for themselves, will manifest the consciousness to goodness.

-FOR WHAT TO WORK.

Man will continue to reproduce the physical world in his thought images until he produces truthful thought images, which are born of the Creator and not of the creature, or of the invisible principle, and not of the visible example. Learn to think, speak and act from the Spirit, and the consciousness and understanding of Spirit will become yours. "Knowledge is the remedy for all suffering; the wise of all ages know the remedy, and work for it with singleness of purpose."

KAPILA.

Reason is thought proceeding in an orderly manner, by which we discern the relations of things.

J. D. BUCK, M. D.

Spirit perception, is Spirit perceiving its own.

It is a word of ancient wisdom, that he that sinneth against his God, shall fall into the hands of the physician.

No assertion is true or absolute that claims that weakness is, or ever was, or ever will be.

When we recognize the all-pervading power of God, love holds our thought in subjection, or in unity with all, and we see all souls as our brothers and sisters.

M. P.

To know the Truth is to walk in the light. The old adage that Truth is mighty and will prevail, shines forth with new lustre and deeper significance, as we come into a realization of its power and know that we are free.

E. A. D.

The voice of the Spirit speaketh not of material things, but of the Truth that is eternal.

G. W.

Let thy thoughts at all times represent the ever-present Spirit, and thou wilt at all times express perfect harmony: for it is through the medium of thought that harmony is made manifest.

L. J. C.

Christ, the Truth, shall come forth or be manifest, when through the power of faith thou hast rolled the stone of sense delusion from the sepulchre of materiality.

I. B.

The man that has come into a perfect knowledge of himself, realizes the Holy Spirit or God in all things; and if he does the Father's will in thought and deed, he has set his "house in order," and has entered the Kingdom of Heaven on earth.

D. D.

WORDS OF GRATITUDE TO THE FRIENDS OF HARMONY.

HARMONY, the child of Faith, born of that conviction which a knowledge of truth alone can give, must necessarily be the substance of things hoped for, the evidence or expression of truth unseen. If it were less than this, it would not represent its parent source, nor be the evidence of unseen Truth, or be the expression of invisible principle for which it stands, and which it must ever represent, if it be HARMONY. When truth is made clearly visible before us, its appearance is the evidence which proves the presence of the invisible Truth or principle; thus the Spirit of truth is manifest on earth, and thus are we filled by the truth from Spirit to Nature; or thus all is HARMONY from principle to example, from Being to visible expressions. For Truth clearly portrayed is a manifestation of itself.

We sincerely thank the many friends of HARMONY for their very encouraging and appreciative words in its behalf. Also do we thank them for their efforts and success in obtaining new subscriptions, and for prompt renewal of old ones. The words of encouragement concerning HARMONY so often accompanying the subscription, is to us the evidence of a demand for its continuous work. Remember dear friends, when you feel and say that HARMONY grows with age, that the growth which you witness is as much in yourselves as in us. The evidence of your blessed words is that we are each and all co-laborers in the vineyard of truth, and that you perceive the same truth that we perceive. Your prompt renewals furnish the necessary material for a continuous work. We are glad to furnish HARMONY at terms within the reach of all. We appreciate the interest and motives of friends who have made up clubs for HARMONY, ordering the extra number to be sent to one whom they believe would be interested in, and benefited by the truth it presents. To our agents, we

would say, your good works have proved your good faith, and we share equally the good result of your faith and your works. For a short time only, can we furnish the first volume of HARMONY, for there has been many calls recently for the full volume. Those who desire to secure volume I. can do so by sending postal note for \$1.00, and requesting volume I. Please write name and address distinctly.

Hear the voice of Spirit—I am the absolute and only unchanging, All Being; Systems, Governments, all created things perish, I; only abide. Come in, to Me; where silently, you, one in me, may carry out my purposes, my methods; and all my Infinite Law, which is Love and Wisdom, is then manifested in you as in Me, and all is perfect, even as I the Father which is Love, am perfect.

M. L. S.

MEDITATION.

Nov. 6th.

Subject :—Thanksgiving.

Nov. 13th.

Subject :—What gives Eternal Life?

Nov. 20th.

Subject :—My Peace I give unto you.

Nov. 27th.

Subject :—Affection and Love.

We must, for this issue, forego the pleasure of writing upon these interesting subjects on account of lack of space, but we have the faith to believe that the friends who are interested in these meditations, will send us their thoughts on these subjects, for publication.

BIBLES OF THE AGES.

THE BOOK OF DOCTRINES

Arjuna:

What is his mark who hath that steadfast heart,
Confirmed in holy meditation? How
Know we his speech, Kesava? sits he, moves he
Like other men?

Krishna:

When one, O Pritha's Son!
Abandoning desires which shake the mind—
Finds in his soul full comfort for his soul,
He hath attained the Yog—that man is such!
In sorrows not dejected, and in joys
Not overjoyed; dwelling outside the stress
Of passion, fear, and anger; fixed in calms
Of lofty contemplation;—such an one
Is Muni, is the Sage—the true Recluse!
He, who to none and nowhere overbound
By ties of flesh, takes evil things and good
Neither desponding nor exulting, such
Bears wisdom's plainest mark! He who shall draw,
As the wise tortoise draws its four feet safe
Under its shield, his five frail senses back
Under the spirit's buckler from the world
Which else assails them, such an one, my Prince!
Hath wisdom's mark! Things that solicit sense
Hold off from the self-governed; nay, it comes,
The appetite of him who lives beyond
Depart, aroused no more. Yet may it chance,
O Son of Kunti! that a governed mind
Shall some time feel the sense-storms sweep, and wrest
Strong self control by the roots. Let him regain his kingdom;
Let him conquer this, and sit On Me intent. That man alone is wise
Who keeps the mastery of himself! If one
Panders on objects of the sense, there springs

Attraction ; from attraction grows desire ;
 Desire flames to fierce passion, passion breeds
 Recklessness ; then the memory—all betrayed—
 Lets noble purpose go, and saps the mind,
 Till purpose, mind, and man are all undone.
 But, if one deals with objects of the sense
 Not loving and not hating, making them
 Serve his free soul, which rests serenely lord,
 Lo ! such a man comes to tranquility ;
 And out of that tranquility shall arise
 The end and healing of his earthly pains,
 Since the will governed sets the soul at peace.
 The soul of the ungoverned is not his,
 Nor hath he knowledge of himself, which lacked,
 How grows serenity ? and, wanting that,
 Whence shall he hope for happiness ?

The mind

That gives itself to follow shows of sense
 Seeth its helm of wisdom rent away,
 And, like a ship in waves of whirlwind, drives
 To wreck and death. Only with him, great Prince !
 Whose senses are not swayed by things of sense—
 Only with him who holds his mastery,
 Shows wisdom perfect. What midnight-gloom
 To unenlightened souls shines wakeful day
 To his clear gaze ; what seems as wakeful day
 Is known for night, thick night of ignorance,
 To his true-seeing eyes. Such is the Saint !

And like the ocean, day by day receiving
 Floods from all lands which never overflows ;
 Its bound'ry-line not leaping, and not leaving,
 Fed by the rivers, but unswelled by those ;—

So is the perfect one ! to his soul's ocean
 The world of sense pours streams of wit-herby ;
 They leave him, as they find, without commotion,
 Taking their tribute, but remaining sea.

Yea ! whoso, shaking off the yoke of flesh
 Lives lord, not servant of his lusts ; set free
 From pride, from passion, from the sin of " Self,"
 Toucheth tranquility ! O Pritha's Son !
 That is the state of Brahm ! There rests no dread
 When that last step is reached ! Live where he will,
 Die when he may, such passeth from all 'plaining,
 To blest Nirvana, with the Gods, attaining. [Concluded.

TRUTH.

2 TIM.

Who concerning the *truth* have erred, saying that the resurrection is past already ; and overthrow the faith of some.—ii : 18.

In meekness instructing those that oppose themselves ; if God peradventure will give them repentance to the acknowledging of the *truth*.—ii : 25.

Ever learning, and never able to come to the knowledge of the *truth*.

Now as Jannes and Jambres withstood Moses, so do these also resist the *truth* : men of corrupt minds, reprobate concerning the faith.—iii : 7 and 8.

And they shall turn away their ears from the *truth* and shall be turned unto fables.—iv : 4.

TITUS.

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the *truth* which is after godliness.—i : 1.

Not giving heed to Jewish fables, and commandments of men, that turn from the *truth*.—i : 14.

JAS.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the *truth*.—iii : 14.

Brethren, if any of you do err from the *truth*, and one convert him.—v : 19.

I have say that we have no sin, we deceive ourselves, and the *truth* is not in us.—i : 8.

I have not written unto you because ye know not the *truth*, but because ye know it, and that no lie is of the *truth*.—ii : 21.

And hereby we know that we are of the *truth*, and shall assure our hearts before him.—iii : 19.

This is he that came by water and blood, *even* Jesus Christ ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is *truth*.—v : 6.

2 JOHN.

The elder unto the elect lady and her children, whom I love in the *truth* ; and not I only, but also all they that have known the *truth*.

For the *truth's* sake, which dwelleth in us, and shall be with us for ever.—i : 1 and 2.

3 JOHN.

For I rejoiced greatly, when the brethren came and testified of the *truth* that is in thee, even as thou walkest in the *truth*.—i : 3.

We therefore ought to receive such, that we might be fellow helpers to the *truth*.—i : 8.

Demetrius hath good report of all *men*, and of the *truth* itself : yea, and we also bear record ; and ye know that our record is *true*.—i : 12.

1 JOHN.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the *truth*.—i : 6.

He that saith, I know him, and keepeth not his commandments, is a liar, and the *truth* is not in him.—ii : 4.

HEB.

For if we sin wilfully after that we have received the knowledge of the *truth*, there remaineth no more sacrifice for sins.—x : 26.

"THE NEW ORDER."

AN OCCULT STORY.

BY

A ROSICRUCIAN.

Preface. Chap. I, The Home. Chap. II, A Revelation. Chap. III, Invalids. Chap. IV, The double existence. Chap. V, The Master and the Retreat. Chap. VI, Training in Occultism. Chap. VII, An Unexpected Visit. Chap. VIII, Illumination. Chap. IX, Metaphysicians. Chap. X, Occultism Unveiled. Chap. XI, United. Chap. XII, Conclusion.

CHAPTER XII.

Conclusion.

READERS who have carefully followed this story from the beginning, will remember that I, the narrator, related it after a sleep of many years. That all that has been related occurred during my sleep. And now upon the return of my father to our home, I am entirely out of my apparently unconscious condition. I have given no hint during this narrative, that my story should conclude with a marriage. And yet stories generally end in this way, so perhaps my readers have foreseen that our devoted friend, the schoolmaster, would be the natural guardian of me, whom he has so studiously cared for during my long term of unconsciousness. This is indeed what has already taken place; and with this confession my story ends.

So much for the story, which is, as has already been said, an allegory in which you are the principal character. Let this allegory be somewhat unveiled, sufficient to show the reader that he, who is behind the veil, is the reader.

Whether Bartone ever existed or not is a matter of little or no importance. But one thing is certain, that every one has made his home in *matter*, near which are the mountains of wisdom. And every one will some day leave his earthly home for the mountains, and in wisdom will find his true home. But people, who look upon the earth in a literal way, frequently seek wisdom and happiness in the literal mountains of sense, amongst hills and valleys, amongst streams and flowers. But they, who ascend the mount of enthusiasm and sense enjoyments, surely descend into the valley of despair and sorrows. The earth is only a symbol, and disappointment awaits all who look upon it otherwise. But beside every home, even in the most desert regions, or in cities, is

the mountain of wisdom in whose clear atmosphere of truth all may find what can never be found as belonging to the world. For the world is by nature a deception, and will forever remain so. However, let us not think that it is necessary to leave the world in order to get beyond its deception; it is only necessary not to be deceived. Where better can the nature of deception be learned than amidst deception! Or where can the untruth of appearances be learned, but in appearances? Truly nowhere. Therefore regret not that you are in the world; because thus only can you overcome it, and learn that the heaven of everlasting happiness is here, although no part of the earth. You can never find Heaven in any place; although you will be manifesting in some place, when you find Heaven. The Kingdom of Heaven must be found within (in state); then wherever you go in manifestation, whether amongst the sick or the well, the good or the bad, you will be in the Kingdom of God.

Therefore let me warn you not to seek any Retreat upon earth; for many will be provided for you. Let me tell you that in no Retreat upon earth can you find conditions so favourable to your unfoldment as in your natural place, at home and in business, in town or in country, according to which is natural; neither is the kingdom of rightness to be found by dieting or through celibacy. But some will be found saying, Eat not this or that, and marry not. Be warned, however, lest you be snared into denouncing those things with which Truth has nothing to do. Follow no one, who has anything to denounce; follow only the Spirit, who has everything to announce.

The individual in his descent into matter becomes mated to matter, or his own physical body. This marriage constitutes the fall, which is perpetuated in symbol—namely, in marriage between husband and wife. The offspring of such marriage is the child of earth. But the individual is not this earthly child, and in time comes to recognize it, and returning out of matter finishes its experience or story by the divine marriage.

The Firths—husband and wife—represent this. Their consciousness descends into matter, and Nellie represents it. The return of the consciousness to Spirit is expressed by the marriage with which the story concludes. To understand this, let it be perceived, that the Spirit or life of every body or form is man; consequently every one is man. The body or form of every one is woman; consequently every form—male or female—is woman. When man becomes wedded to woman, he places his consciousness in material things. And when he becomes wedded to spirit, he returns his consciousness to its source. The bride of the consciousness wedded to matter is a corruptible body;

the bride of the same consciousness wedded to spirit is an incorruptible body. The wedding between the Firths will be dissolved in time, for the spirit (expressed by Mr. Firth) will surely seek and return to its source, after passing through all his experience in the created world. But Nellie, which represents Mr. Firth, will return to the true Master, when his long sleep in matter shall end.

In these few words is the plan of The New Order in part unveiled; and from this much more may be discerned by each. The moral of this story may be summed up in the one word, Forgive. Forgiveness is the life of every perfect man. You shall forgive yourself all your imperfections, whether viewed in your own particular manifestation or in your neighbour's, when through association with their nature you shall discover their illusion. For you will never remember a delusion against anyone. You can forgive yourself and your neighbour in your dreams about yourself and him; your descent into matter, from Adam to Christ—from preface to conclusion of this story, has been a dream of the senses. All that men do upon earth is as a dream that will be forgotten, when they wake up. You remember earthly things now, but your rest is not in them; be of good cheer for these shall be forgotten, that you may find your rest in heaven.

And lastly, this story is intended to convey a different idea of the true Rosicrucianism—under which term may be included all occultism, whether of theosophists, phallicists, or any other. For the New Order of to-day is the fulfilment or fullness of the past, even as the law of Christ is the fulfilment of all law. Old methods must pass away in the new. The law of Christ which has not yet been adopted upon earth by the nations of the earth, is about to be adopted; all revolutions necessary thereto are being brought about quietly. And there will be one Religion, and one Law, and one Nation. Behold the end is at hand! The New Order shall be established upon the earth.

HONE COLLEGE.

The open meeting occurring on September 4th, was of unusual interest.

The students and pupils of former classes, to whose charge this social gathering is confided by Mrs. Craner, give encouragement by their presence

and good thoughts. Papers were read by Mrs. Perkins, De Groot, Birge, and Miss Cutter. This last mentioned paper on the "Christ Injunction to Perfection," elicited from her teacher a warm tribute to its strictly scientific presentation. Space forbids any notice of these articles, and from their interest and value, they will speak for themselves from the pages of HARMONY, for which they were at once claimed by its editor.

What we especially noticed was the freedom with which extempore remarks were offered, and the pleasure and profit all received in the substance thus spread before us. Even those who insisted they came only to listen, were compelled by the generous spirit which animated the assembly to forego their silence, and pour out for our need from their overflowing measure.

Notably Mrs. Slater and Mrs. Condé, the latter protesting she not only had nothing of value to give, but never addressed an audience except from written paper, quite carried her hearers with her heartfelt words of power and faith.

Mrs. Slater was also "only a listener," but finally rose unbidden, and proved the power of her life and faith by relating an experience which was then and there confirmed by producing a patient as convincing proof of her power of healing.

We were especially glad to welcome as old friends and healers, one, Mrs. Moore, a pupil of the college, and Mrs. Wolfe, in whose glowing words was abundant testimony to the truth.

If old friends and classmates could realize how much we esteem the gift of their presence, they would oftener let their light shine in on us.

Mrs. Denny, at present a pupil, related the cure of four children from scarlet fever. Mrs. Cramer, the attending healer, one case, especially severe, the use of the throat badly impeded, and pronounced by a physician as among the gravest cases; all responded readily to the power of truth, and in a week all were out as usual, with no adverse consequences.

We had a few words from a stranger to the science, who is just coming under treatment, and whose condition affords ample evidence of its wise application; we were glad to welcome her to the new class just forming. Miss King, daughter of a pupil, closed the afternoon's exercises with music, in an excellent rendering of "Home, Sweet Home;" and with a commendatory word from our beloved Mrs. Cramer, we reluctantly parted, abundantly encouraged by the manifestation of the Spirit in our midst.

A STUDY OF MAN, AND THE WAY TO HEALTH.

By J. D. BUCK, M. D., Cincinnati.

Is a book of interest to all students.

The author takes a medium ground as a basis from which to reason, which all must necessarily do who in their thought, serve the belief in involution, as a basis for evolution. We find these words in the preface of this interesting book.

"Involution and evolution express the two-fold process of the one law of development; corresponding to the two planes of Being, the subjective and the objective. Consciousness is the central fact of Being." We differ with the author on the subject of involution.

The Science of Infinite Spirit or Being teaches that Being is the uncreate and is consciousness itself, and that the one Being is all of Being, and that creation is the evolution of thought; that through the imaging power of thought, the invisible idea of creation is symbolized forth and made apparent to the senses, and that the idea is forever resting in the Creator. In other words, all ideas and possibilities are in Being, which is omnipresent, and they have only to be evolved through right thinking to be made apparent, and not involved in Being, for Being is prior to thought. He who realizes himself in God and God in him, knows the above truth and can say, "I and my Father are one."

"The author has no peculiar views that he desires to impose upon any one, but aims to arrive at truth and help to elevate the human race. He is not at war with either science or religion, though he aims to get rid of both ignorance and superstition."

"Medical students will find this book a valuable aid; as it gives a concise view of many problems in which they are deeply interested." And especially will it be of value to them, in that it teaches that there is something more than the human body to be taken into consideration, if they would get true knowledge of the real man (which he claims is essential in order to be a true physician); in that it teaches that some diseases can be cured, only by exercising right motive, thought and action, and that if the habits of thought be of high order or spiritual, they vitalize the secretions of the body, but if they be of the opposite nature, as of hatred, jealousy, avarice, selfishness, they vitiate the

secretions of the body. All students of the science of health and healing know that the out-picturing of truthful thought in the body, spoken from the omnipresent Spirit, is harmony and strength, and that we see through and sense our own thoughts; and that truthful habits and thought are harmony and strength, in that they are one with God; and that hatred, jealousy, avarice and selfishness are false or counterfeit thoughts, because they are the opposite of God. The author says, "health transcends the mere physical condition, as man transcends mere matter and force; as harmony transcends all musical instruments. It is indeed true that in its sense as complete harmony, health is an ideal condition."

To the intuitively awakened, this book suggests much to be read between the lines. There are gems of truth that will be of valuable aid to students of divinescience and to metaphysicians. The manner in which the author analyzes and accounts for what he calls physical man, gives evidence of much thought and research, and of an orderly method of thinking.

He occasionally reasons wholly from the intuitive, and at such times he proves that what he calls physical man is not man, and that man is not material but is ideal. We quote the following passages, from the preface, "The perfect man is the anthropomorphic God, a living, present Christ in every human soul." * * * * * "Superstition is not religion; speculation is not philosophy; materialism is not science; but true religion, true philosophy, and true science are ever the hand-maids of truth." * * * * *

We cull the following gems of truth from the first chapter, "The Criterion of Truth." "The great majority of people adhere to the religious forms into which they happen to be born, and upon the truth or falsity of which they have not been called upon to pronounce. By education these matters have been thoroughly ingrained, and so much pains have been taken to render their hold binding and lasting, that it is really strange that any are able to throw off the yoke of authority." * * * * * "In this age religious truth and scientific truth are one, and that, the highest and most important of human knowledge and human interest." * * * * * "No department of human endeavor reveals more of the weakness, the ignorance and the arrogance of man, and his propensity to disagree and denounce, than his efforts to interpret the scriptures." * * * "Whenever man has attempted to explain the symbols which so largely constitute the records of all religions, without a full comprehension of truth so symbolized, he has invariably made confusion more confounded." * * * "Truth in one department of knowledge is as divine as in another, when it is once seen that it is truth alone that is sacred, and not

the departments man has erected, nor the barriers he has laid across his pathway." * * He who shirks the responsibility of living the truth when perceived, "is in no wise worthy of the freedom to think and act for himself, nor will he long enjoy such freedom, for the bondage of fear is always the hand-maid of superstition, and the service of truth can alone make man free." * * "Falsehood invariably contradicts itself; truth, never. Therefore, if discrepancies arise between the different departments of knowledge, it places thereby suspicion on all; but it must be remembered that this suspicion rests solely on the human side of the equation, and in no sense pertains to truth itself." * * "It may easily be seen that many of the expressions in common use not only arise from misapprehension and inadvertency, but that they are necessarily and directly the cause of error. The terms, *scientific truth*, *philosophic truth*, *religious truth*, would seem to imply that truth in one of these departments differs from truth in another. It will presently be shown that not only is truth itself hereby misapprehended, but that these very departments are by no means comprehended." * * "Let us not forget that falsity always and everywhere not only contradicts itself, but contradicts truth as well; while truth contradicts falsity, but always and everywhere, it agrees with itself. Not only must every fact in physics agree with every other fact; every theorem of metaphysics be capable of reconciliation with every other theorem; and every truth in religion agree with every other truth; but every fact, theorem, and truth in all the departments of universal knowledge must agree from beginning to end." Truth is unity; and is one wherever found. The way of unity, is the way of Love and Wholeness.

[To be continued.]

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PREFACE TO LESSON II.

"STRAIT is the gate, and narrow the way, which leadeth unto life, and few there be that find it." Matt. vii : 14.

They who would learn the truths of Spirit, must pass along the narrow way, and enter in at the strait gate, which leads from the mortal to the Immortal, which leads from existence to Life Eternal. Those who would advance higher in consciousness than personality or individual existence, must pass through the portal of death; for this is the name of the door through which all pass to obtain knowledge of *the way and the power of truth and life.*

"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." So, if in consciousness we see our bodies as dead, and the flesh as profiting nothing, we bring forth much fruit of the Spirit.

2. As the bud of the rose gradually unfolds by the life in which it lives, responding to the light of the sun, so the individual consciousness gradually expands through the thought responding to the ever present sunlight of truth and wisdom; and thus the *Many One*, or the *whole Spirit*, causes the truth and wisdom to be revealed in understanding, or to bud and to bloom and exist in consciousness.

3. The truth which Christ realized and gave to the world eighteen hundred years ago, did not thereby become a truth for the first time. It was a truth before he as an individual realized it, and gave it to the world. And it would have continued to be a truth, had *He* not have realized it, and revealed it to the world. Therefore it was a truth then in no other way than it is to-day, nor than it will continue to be throughout all eternity. There can be no new truth, neither can truth be old, since it is co-equal and co-eternal with Infinite Spirit, which is the whole truth, and is unalterably the same at all times, in all places. There are no degrees of truth; truth is absolute and unmodified at all times and in all places.

4. Now is the time of Christ in each and all; for all that is, or ever was, or ever can be, is eternal—is at all times. They who would enter in at the strait gate that leadeth into a realization of truth and life, must be prepared to realize that the flesh profiteth nothing, that all that *is real*, is *invisible*. In other words, they will pass through the portal of death through the grace of their willingness to be guided by truth, and by withdrawing their affections from things that are made, and bestowing it upon the maker; by divorcing their faith from appearances and sensations, and uniting it to truth and life, the living Christ of all Being.

What we have faith in we think most about; and that which we *think* most about we *feel* most; our habits of thought are the basis of existing word, deed and sensation. The consciousness is immersed in that in which faith and love is based; it is also immersed in the premise from which we draw our conclusions.

5. The ever present kingdom of heaven, with its power and glory, cannot be realized by the individual until the individual is willing by a truthful and orderly method of thinking to cause it to exist and show forth in consciousness. In order to arrive at the Christ consciousness and find rest, we must accept the truth of our unity with God as did Jesus, and work from that premise as did he; for unity is the key that unlocks the door to the chamber of understanding of all truth which frees from error, and from the seeming burdens of a physical existence.

The realization of our union with God, is the yoke or bond of union that we are invited to take upon us; and every one who accepts this invitation, also accepts this bond of union, and can say, "my yoke is easy and my burden is light." We, too, must realize, as did Jesus, that we are truth, and life, and that the expressions of truth and life are the only begotten of God; and by so realizing, transmute the consciousness into the Infinite Spirit, and baptize existence with the absolute, the perfect, the whole.

LESSON II.

THE SPIRITUAL GENERATION OF MAN AND THE SECOND BIRTH.

THE subject for our consideration in this lesson, is the spiritual generation of man, and the second birth.

Spiritual means pertaining, relating, or belonging to Spirit. Spirit means the Supreme Being, or the Holy One; there can be but *One All*, or Infinite. And the meaning of generation may be defined as the act of begetting, or bringing forth and causing to appear or exist. There can be but one supreme cause of all creation or existence; so there can be but one method of creation or law of expression. Therefore, the fact that one soul has expressed a human body upon this plane, and has retained a memory of the method of expression, or of the law by which it was brought forth from God, reveals the truth, and the law, and the method by which every body and every expression is brought forth from God, or by which every thing is manifest in God. Therefore, the the generation or manifestation of the Christ in Jesus of Nazareth, is nothing different from the method of its generation or manifestation in each and all; or from that method of the law of God, acting in creation, that symbols Truth in creation, which process proves the generation of man. And now as then, "He that hath received his testimony, hath set to his seal that God is truth. For he whom God hath sent, speaketh the words of God," and His own words are, "I am the way, the truth and the life." Then he that believeth in the way, the truth, and the life, "though he were dead, yet shall he live." Though he perceives not the real or immortal, yet through a belief in truth and life, he shall perceive and be conscious that he lives in the Father or parent source, and shall know the manifestations of truth on earth, which is the only begotten of God. And "he that believeth not the son (or believeth not truth and life), shall not see life."

Therefore he who knew himself, and the Father or parent source in which he lived, and with which he was one, said, "That which is born of spirit is spirit;" and, "no man hath ascended up to heaven, but he that cometh down from heaven;" and, "for God so loved the world that He gave His only begotten son, that whosoever believeth in Him (His expression of Truth and Life), should not perish, but have everlasting life."

2. The true meaning of the spiritual generation of man, is the divine method of Infinite Spirit or mind in creation, the means or act of expressing truth in earth. And so it is written, "the first man Adam, was made a living soul, and the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual but that which is natural, and afterwards that which is spiritual." In order to define the means by which the living and eternal soul is acted upon and caused to bring forth her manifestations, we will confine our terms to Infinite mind and idea, and the productions thereof. As all mathematical ideas are included within the principle of mathematics, so included within Infinite mind are all ideas, and they are the models of existing things, or they are the types of natural forms. Man, the eternal soul, is the perfect idea of Infinite mind, and Infinite mind is the life of its ideas. The perception which consciously and permanently unites the two, is the perfect consciousness, or the Holy Ghost. The unchanging perception of Infinite Mind, or the absolute knowledge it has of itself and of its ideas, produces the action thereof, which is thought; that is, Mind being ever conscious of the possibilities of its ideas, must necessarily make those possibilities manifest through its ideas—Divine Man—in thought, and apparent in form. The immortal idea, or Divine Man, is the modulus of all that is made; and through thought, man or the divine idea is expressed; that is, its possibilities are made apparent or visible on this plane. Therefore the perception, knowledge and faith of Infinite mind in its ideas, which are itself, produces the action thereof. To state in another way, Infinite mind moves upon its idea, which is also itself, and thought is born in and of the idea. And through thought is the divine idea of creation solved, and its possibilities made manifest, imaged and shadowed forth in examples, viz: in bodily form, in form of word, form of deed, form of feeling. Therefore, Infinite mind is absolute perception and knowledge. That is, it perceives and knows its possibilities, its ideas; and its action is the act of thinking, which act images and gives form to the attributes of the formless. The real form is in idea, and it is the office of thought to image that form and the possibilities of the idea, and make them apparent to the senses. And the physical body is but a symbol or shadowing forth of a certain degree of the soul's possibilities, the result of knowledge and experience gained through the evolution of thought. That is, our bodies are examples representative of the idea which we are, and they are at this time in accord with the degree of experience gained by and through the mental problems we have solved. As examples can be written out and erased again, so physical forms come and go, appear and disappear.

3. Hence, *He* who knew that he was truth and life, said, "destroy this temple (referring to the body), and I will build it again. That which is built, and is called man by the majority of humanity, is but an imperfect shadow, or a shadowing forth of a portion of the possibilities of the real man. Therefore we perceive the generation of man to be the whole work of God in creation. God is Infinite mind, and divine humanity is the perfect idea of Infinite mind. Therefore, *divine humanity is the truth and the life*, which is in God before the beginning, and is God.

The perfect man is with God before the beginning of creation: the beginning of thought is the beginning of creation: and true thought is the only begotten of Infinite mind and its idea. In other words, truth manifest on earth, is the only begotten of God and the Lord of creation; or truth manifest is the only begotten of the omnipresent. Therefore divine man is the son of God, a living idea, which is forever within the Infinite Mind or parent source. And the evolution of thought and its effects, and the experience and consciousness gained therefrom, is the son of man. As man, the son of God, is the perfect idea, so that which is born in and of the perfect idea in and through thought, is the son of man. And this is the generation of man. As it is with one, so is it with all. *The One* has but one method of creation.

4. Man is born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i:13. "All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men." All things are made by Him that are made, and without Him is not anything made that is made; in Him is life, and His life is the light of men. The same truth is expressed in other words in Bh. Gita, x: 8. "I am the source of all things; the whole (universe) proceeds from Me. Thinking thus, the wise, who share my nature, worship me." "For the life was manifest, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifest unto us." 1 John i:2. And we know that now as then, where truth is manifest it removes and bears away all error, and that in truth there is no error. For the purpose of creation is, that *truth* and *life* may be manifest; and that purpose is fulfilled. Therefore get understanding, for in it there is no delusion, as in light there is no darkness.

5. The race belief that we are matter, and are born of the will of the flesh, or of the will of the blood, or of the will of man, is dispelled by the light of truth, which tells us that we are the silent, invisible mind. And

they who recognize truth will obey the injunction, "think not to say within yourselves, we have Abraham to our Father;" for they realize as did one of old, that "God is able of these stones to raise up children unto Abraham." Therefore, "that which is born of flesh is flesh," and all conclusions drawn from a material basis are delusive, and whenever and wherever truth is manifest it is free from sin and delusion; therefore every truth that each individual manifests is free from delusion or error. We need no longer be deceived or be in doubt as to what is or what is not truth, now that we know that the principle is ever present with us, and with it we may compare our decisions and conclusions. "For this purpose the son of God was manifested, that He might destroy the works of the devil." 1 John iii:8. When truth is manifest on earth it destroys the work of negation. And for this purpose are all manifesting who believe in the son of God, and that they are sons of God. And when humanity awakens to a knowledge of the purpose of existence, it is born again. Truth is ever the same, and they who awaken to the truth, awaken to the same truth. If it be perceived by one or by many, it is thereby made manifest in the world that all who believe in the truth that is manifest, may come to realize the same truth, and be baptized as one body into *The One*—the Holy Spirit.

6. Now, as in the past, intellectual opinion or belief, void of the light of intuition, cannot recognize first and final truth; cannot understand the spiritual generation of man, and the second birth. They who draw their conclusions from a material basis, are allegorically described in the bible as scribes and pharisees. All are scribes and pharisees who boast of knowledge based upon conclusions drawn from the observation of illusive appearances, thus unsuspectingly taking them for the real. In proportion as these illusive beliefs or conditions are encouraged, is truth and life unexpressed, which is unconsciousness relative to truth and life, for according to the basis from which we reason, is the consciousness illumined or unillumined. If that basis be Infinite Spirit it is illumined with the light of the eternal wisdom, and wisdom speaks and acts through the individual consciousness. "This then is the message which we have heard of Him, and declare unto you, that God is light, and in him is no darkness at all." 1 John i: 5. But if that basis be the shadow-land, or the world of effects, then the consciousness is unillumined, because the basis is but shadow, but fleeting show, a never ending change. The illumined are the awakened, or knowing ones, who know that God is light, and that there is no darkness. The unillumined are the unawakened, who believe in darkness, instead of knowing the light.

The latter boast of their materiality now as in the past, and claim to be descendants of matter, children of flesh and blood; they claim to be material born of material, yet they claim to believe in one who said that "that which is born of flesh is flesh," also in him who said "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." "For since by man came death, so by man came also the resurrection from the dead." That is, as by man's intellectual opinions or beliefs, false interpretations of himself have come, and he believes that he is subject to death, so by truthful interpretation comes the resurrection from the dead, which is the manifestation of truth on earth.

7. "Self is the lord of self; who else could be lord? With self well subdued, a man finds a lord such as few can find." *Dhammapada*. "That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John xvii;21. The circumstance that the above quotations from different persons, in different parts, and in different ages of the world, all point to the same truth, is no indication that the one individual obtained it from another, or that the one knew that any other had ever expressed the same. Truth is eternal and is alike for all; it can neither be made, nor monopolized, nor modified by any person. The thought and consciousness may grasp the idea of real Being, or of the perfect man, and shadow forth the absolute truth on earth. Truth and life is one, and is universal; we cannot detract from it nor add to it. So the teachings of all who are illumined with divine wisdom, are essentially the same in all ages, though clothed in different language. The spirit of truth is ever ready to teach those who are willing to listen; the Christ is ever ready to bless and raise from the dead. The light of truth is in all, and through all, but the darkness comprehendeth it not, in the present as in the past. It is a truth, that that which is first is last to be manifest or to be understood on earth; for that which is manifest or understood on earth, is the result of experience gained by and through expression. For thought, which is the first manifestation in and of divine man, and which is the son of divine man, eventually gaineth that point in experience which realizes that God is all Being, and that nature is an example or written expression of Being.

8. Therefore truth says to the intellect, you must be born again in understanding, from matter to Spirit, before you can see the kingdom of God. The intellect responds: how can this be? how can I be born again? Must I deny the evidence of the senses? Must I lay aside the testimony of what I see?

Do I not know what I see and feel? Hence Christ said to the intellect and worldly consciousness, "Except a man be born again, he cannot see the kingdom of God;" and, "Marvel not that I said unto you, ye must be born again." John iii: 3 and 7. "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven." Which means that the thought which is truthful and which illumines the consciousness with wisdom, because it is born of the Spirit of God, in and of Divine man, which is in heaven, even it ascends not until after it has descended. That which is generate, or is manifest by God through the power of thought, on this earthly plane, is said to descend unto earth and ascend again by fulfilling the purpose of God in creation, that of imaging God in consciousness and adorning existence with wisdom gained through golden experience.

9. Therefore the second birth consists in awakening to a realization of what we are in Being, and of our union with the All Being, the whole Spirit of Truth. This regeneration or second birth is to be attained through love, truthful thought, right motive and right action. Therefore we realize, as we express the spirit of truth, that we do know that we are "born again, and not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever." We can testify that the practice of Truth unites the consciousness to God—Goodness—and reveals to us that we are truth and life, that we have the same mind in us that was in Christ Jesus. Therefore, "every one that loveth is born of God, for God is love." In other words, all that we express in thought, word or deed, of the divine attributes, is born of God; born of the incorruptible by the word of God, that is by the idea of God, which is divine man.

10. "Whosoever is born of God overcometh the world." That is, they who give birth to truth and life through a divine and orderly method of thinking or reasoning, stand consciously superior to all that they make. Truth manifest with love and faith will correct all error and do away with all trouble, will lift all up to the parent source, to drink of the fountain of life eternal. Truth, love and faith manifest, is without error or delusion. They are order itself, and not disorder. Therefore whatever is born of God sinneth not. But that which is begotten of the truth of God, or of the idea of Infinite Mind, is the only begotten, and keepeth itself from error, because error cannot touch it, or environ, or limit it. So it is written, "he that is begotten of God, keepeth himself, and that wicked one toucheth him not." Therefore, they who are in understanding are born of God by correct habit of thought, word, and act; and know their spiritual generation, and that truth expressed is the first born in

and of the divine idea, or man, and is immaculate—is of the Holy Ghost, or perfect consciousness. Then can we not say, when sanctified in Truth by acknowledging and manifesting the same mind that was in Jesus, that “death is swallowed up in victory; O death, where is thy sting! O grave, where is thy victory! The sting of death is sin.” The sin spoken of here is the belief in death, the denial of eternal life in God. “But thanks be to God who giveth us the victory through our Lord Jesus Christ.” 1 Cor. xv: 5, 7—through the divine idea, the perfect man.

11. The same perfect man said, “and for their sakes I sanctify myself that they also might be sanctified through the truth, thy word is truth.” And they who see all as truth are sanctified, and are resurrected from the dead—the things of sense—and understanding is born that we are truth and life with God—with the Living Spirit.

For as in Adam, the consciousness is immersed in the dead, and it knows nought but effects, and it believes in sin, sickness and death, because its premise is mortal, and passes away, even so when through thought the consciousness is based in Christ, in the unchanging Truth and Life, all shall be made alive, and the last enemy that shall be destroyed is the belief in death. For when we realize that we are divine Being, we know that there is no death. Then cometh the end of materiality. “He who hath put all things under his feet, it is manifest that he is excepted, which did put all things under him.” And this is true of each and all. For the maker controls all things that are made. Things therefore are forever subject to that which produces things.

12. So each and all who realize that they are one with the maker, have put all things under their feet; and it is apparent that they themselves are excepted; that which *overcomes* is master of that which it overcomes. Therefore, in this realization we are subject to God only, and the thoughts which are born in and of the divine idea, and all of its productions, are subject to us who are illumined with the light of Infinite wisdom. As we have borne the beliefs of earthly images in our consciousness, so when we bear truthful images of God in our consciousness, we have a new heaven and a new earth, for heaven is made manifest in earth.

All in the Light

CORRESPONDENCE.

EXPERIENCE.

With the first dawn of intelligence in earth-life came the consciousness that I had become an inhabitant of a world in which I was subject to pain and pleasure. I could realize want, and its gratification in supply.

My mother was my world; to her I looked for all I wanted, and it was not until I lost her that I learned the first severe lessons of human life; the want of a God and some one to love, and to realize that I was beloved. A longing was now unfolded in my nature, which I could neither understand nor find means to gratify. A faint light dawned upon my understanding, that my mother still lived, but not being able to find her, the longing for love and happiness impelled me on to seek their gratification in this material world. Taking my place among my fellow mortals, I grew up to man's estate, doing as most men do, seeking what most men seek, and suffering the like disappointments. Such teachers as reached me, impressed me with the thought that I was a miserable sinner, born in sin and shapen in iniquity, and that God was angry with the wicked every day, and I soon came to believe it and to look upon myself as the chief of sinners, and deeply impressed upon my mind that my only way of escape from present and eternal misery was a firm belief in the saving power of the sacrificial death of Jesus Christ on the cross, that being God's only appointed way of salvation for fallen man. The husks of material life were never substantial food on which my soul could feed and become strong. For I was taught to believe I had a soul somewhere, but could not find out what it was made of nor where it came from, but understood it was to be forever damned if I did not believe in Jesus. I felt within me a terrible hungering and thirsting which I could not get satisfied anywhere, with any thing. It seemed to me the whole world was a sham, a delusion and a snare, that life was not worth the living. My efforts to find some way to the enjoyment of a little happiness, took me into more sin and trouble, and when I had lost all hope an inner voice said, seek God, your loving Father, as you have failed to find in the world or the church, that for which your soul is craving. In the depths of misery I lifted up my spirit in deep and earnest prayer to my Father in Heaven for light, forgiveness and acceptance.

In answer to my prayer light came, and with it consciousness of forgiveness and acceptance.

A consciousness of my mother's love was the first thing realized, and I recognized the fact that all my sins were blotted out. The effect that my religious teaching had produced upon my memory and understanding was a belief that all I now enjoyed of a sense of forgiveness, acceptance and happiness, was the result of the merits and sufferings of Christ.

I was a prodigal son, who had wasted all his spiritual substance in material life, had come to myself and resolved to return to my Father's house, and immediately that self realized Infinite Love. I had resolved to return to my Father's house because I wanted to be saved from all the misery I was suffering in this far off country of materiality, and my yearning prayer had gone forth on the wings of thought. Although I was comparatively happy, I had not reached my Father's home, and although a great way off my loving Father saw me and this made me happy. How long was it before I reached home and realized my Father's presence? Many years—to me it was a long journey. I had wandered very far away, and I could not realize the possibility of reaching again the former position I had occupied; and only expected to be recognized as one of my Father's hired servants. And thus the light of faith and hope suddenly awakened in my soul was dimmed, and did not shine with the same brilliancy as at the first flash of realization of my Father's Infinite love. The exoteric interpretation of scriptures still continued to be the only spiritual food obtainable, and they were in reality husks of truth on which I had to subsist as well as I could. And I had to be contented with such as I could get, as I had no doubt it was as good as I deserved in my degraded condition. After long and weary travel, with but little light within, I reached what I now understand to be the psychical region of life, and made the acquaintance of people who had reached a higher condition of life, and the society of those angels gave a new impetus to my faith, and awakened in me more hope and a sense of love for my Infinite parent, and the light within began to burn more and more brightly than it had done for years. I felt as if I had now found a kind of food on which my spirit could live, and I drank deeply from this fountain of truth, thinking I had reached as great a distance in the spiritual life as was permitted to mortals. I knew I had not reached my spiritual home, my Father's house, but hoped that when like those I had been privileged to meet returning from higher spheres, I was able to cast off these more gross material garments, I should reach my home and enjoy the love of all who dwelt there. I must have been for fifteen years

traveling in this region, more or less happy, hoping and expecting to reach a higher condition, struggling on in my ignorance of my own true nature and the nature of God. I seemed to have attained a higher standard of Being than my fellow mortals, as I did not find that the best of them could understand and advise me. And yet they seemed satisfied with their own attainments, while I was not, but felt above, in a strange far off country. At length I was conducted to a school of spiritual science, and when there the light and love of home seemed to have burst upon my astonished vision. I thought to take the position of a hired servant until I reached the end of material life, but here I learned with a glad surprise that my Father's love was the same, and I must consider myself still a son, an heir as Christ, and I realized the fact when I felt myself enveloped in the best robe of "The true nature of Being." Oh, how overpowering was my sense of gratitude and love. This recognition of my sonship, my oneness with the Father, my realization of the true nature of my Being, could only be taken into my consciousness by Homoeopathic doses. At first the light was too dazzling to my vision, the universality of the love was beyond my powers to grasp. The best robe was put upon me, shoes of faith were placed upon my naked feet, the ring of wisdom on my finger, and I was surrounded by loving relatives who took me in their fond embrace and made me feel my oneness with them and universal nature, and all seemed to sing in perfect harmony, "Let us be merry, for this our brother was lost and is found, was dead and is alive again."

From this time the whole currents of my life are changed; my understanding being enlightened by the spiritual perception of Truth, darkness can never again obscure my vision. The word of reconciliation having found a response within, I know God forever dwells there. I am forever in God and God in me; I have found His righteousness and all else is mine. The universe is mine, for I am one with God.

WARATAH, B.

ON BEING.

To have a real knowledge of our true *Being*, is to know that we are the children of God, and immortal; that we are not the creatures of a few months or years, but created in the image and likeness of God, to live in Being through

all eternity. What we are now, we have always been—and shall forever be.

We may grow in the knowledge and consciousness of Spirit, of Truth, but in Being we are the same. As God our Father is the same unchangeable, harmonious Being, so are we if we feel our true oneness with Him.

What is truth, is a question that has agitated the world since the creation; some believe one thing to be true, to others another belief seems true, but truth is unchangeable, beliefs do not affect truth in any way. To know the truth, is to have a knowledge of God and his love toward us, and our oneness with Him, that truly in Him we live and move and have our being.

It has been said that truth crushed to earth will rise again; but this is a mistake, truth cannot be crushed, it is the same unchangeable truth always.

We may not accept the truth or believe it, but even this cannot affect truth; the belief may change our conditions, but the truth remains the same, it is everlasting and eternal.

This eternal truth we *must* grasp and hold in consciousness, and we shall live true, harmonious lives, and prove to others that we have been taught of the Spirit; that we are at oneness with the Spirit, the fountain of truth.

M. P. WEBSTER.

NOTES.

We would be pleased to have the friends of HARMONY send us the names and addresses of such of their friends as are hungering for the truth that frees; and also to invite these friends to send the names and addresses of their friends that we may send sample copies of HARMONY to them, and thus carry the gospel of truth to every hungering soul.

"*Day by Day. The Essential Bread.*" Consists of daily meditations that will be of great value to all students of truth, in expressing concentration; and is sure to prove an acceptable souvenir for the coming holidays.

We take pleasure in calling the attention of our German friends and lovers of Truth, to "*Swedenborg's Doctrines and the Metaphysical or Spiritual Philosophy of Healing*," by Adolph J. Bartels, Minister of the New Church and Doctor of the Metaphysical Science of Healing. This pamphlet is printed in German, and is published by the Illinois Metaphysical College, Central Music Hall, Chicago, Ill. Price, 25 cents.

Good work in healing is being done by all the students of the Hour College, of whom we can only take occasion to mention a few at this time. Some of the late reports of healing have been made by Mrs. Stone, Mrs. Laugel, Mrs. Wallis, Mrs. Danny, Miss Carter and Mrs. Bane.

NOTICES.

A book of about one hundred and twelve pages, containing thirty one meditations, and entitled, "*Day by Day. The Essential Bread*;" by "Frederick." Will in a few days leave the printer's hands. The publisher is E. A. Sheldon, Hartford, Conn. In its preface attention is drawn to the work and purpose of the Universal Register. The volume will be bound in cloth, price 50 cents.

The Problem of Life. A monthly magazine of Philosophy, devoted to Spiritual Science in its relation to universal human progress. W. J. Colville, editor and proprietor, 1119 Sutter Street, San Francisco, Cal. Terms, \$1.00 per year; single copy 15 cents.

Helpful Thoughts for Mothers. By F. D. C.—Price 10 cents. A nine page pamphlet, full of good and practical suggestions for mothers, and for all. For sale by E. A. Sheldon, 253 Main street, Hartford, Conn.

The Symbolic Character of Body, as interpreted from a Swedenborgian Stand-point, is the subject of the September number of *Testimonia*, a one articulated monthly. Published by E. A. Sheldon, Hartford, Conn. This is a most excellent essay for the study of all who have reached a perception of the universal.

The first issue of *The Rational Age*, a new monthly magazine published at Denver, Colo., has reached us; its contents well sustains the promise of its prospectus, noticed in a previous number of HARMONY.

The preface enumerates a number of subjects, some of them of vital interest, and all of them such as are exercising the minds of advanced thinkers of the present day, which the paper proposes to present in the form of "letters, dialogues, essays, etc., all grouped around and unitized by one central idea." The following are some of the questions which *The Rational Age* proposes to deal with, viz.; "What is man? What are man's relations to the Infinite? What is the constitution of the natural world? What are man's relations to it? What is evil, and why is it permitted? What is disease, and how can it be cured? What is death? Who is the Lord Jesus Christ? How is he related to God and man?"

We have received from the "*Christian Science of Justice*," 1524 Arch street, Philadelphia, three papers on "*Methods of treating criminals*," in accordance with principles of "Christian Science."

The spirit of these articles as might be supposed is Christ-like. From an economic view they contain no visionary, impracticable scheme, with a false perception of love, which would give license and its consequent disorder and misrule. But by regarding the so-called unfortunates of this class as brothers and sisters, as immortal souls, a plan is set forth whereby the problem is solved, including the welfare of this class, as deserving and certainly needing the illumining power of those that have awakened and who know what life and the love of life is.

The articles speak best for themselves. We consider them valuable, as embodying the true spirit, and as striking at the root of error. We take the papers in order—"Laws are based upon a belief in evil, as a principle of life, operating to the extinction of good—they deal exclusively with the seeming." To the extinction of good, referring to the manifestation of good. "Our social and other systems are crystallizations of this error." "Restriction, condemnation, retribution, are its elements." "Christian Science recognizes and allows of but one principle of Being, and that Infinite Goodness; deals with cause, judges nothing by results, tries everything by the measuring rod of its basic principles; appeals to the real in man which never fails to respond. For restriction it gives the freedom of Truth; for condemnation, the spirit of love; for punishment, the joy of enlightenment." The poem which closes this first paper is a gem of purest ray.

The second article but emphasises the first—showing the far reaching might of the power of love, which is the divine law. Jesus taught that *force*, the power of the sword, was out of place—the law of love which could heal the servant of the high priest who had been indignantly assaulted by one of his disciples, at the hour of Jesus' arrest, was the law which with gentle insistence, will finally win the hearts of all men to Truth.

"When nations shall war no more, when man's divine self is given full play, when the individuality is seen instead of personality, it is known that the good in him is not bad, nor can it be; when first cause is revealed as our Father, and we all as His offspring, when perfect love and truth shall warm and divinely charm all into obedience, then laws, and pain, and death, will be swallowed up in victory." The closing paper sets clearly before us that it is our right and duty to aid in bringing forth the good in all, rather than condemn and punish the separate act or demonstration. All old and existing methods build on this false basis of the law of revenge, as the remedy for crime.

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No. 3.

A GREETING FROM TRUTH, OR CHRISTUS TO HIS OWN.

I, CHRISTUS, OR TRUTH, AM THE ONE WHICH INCLUDES ALL.

REMEMBER, dear reader, on this joyous Christmas Day, to recognize that the harmony of the sanctified is ever present with you. Partake ye of my power and glory every hour. Let your thoughts be filled with love and your hearts with joy, for *I, the comforter*, am with you now and forever.

Now is always the accepted time to recognize the infinitude and goodness of All. May you consciously witness and celebrate my birth in yourself, not only every year, but every day and hour of the year. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Harmony will be ever present in your thought, and love will abide in your heart. "My peace I give unto you. * * Let not your heart be troubled."

CHRISTUS.

CHRI^ST, or Christus, is an appellation given to the Saviour of the world, and is synonymous with the name Buddha, Krishna, and the Hebrew Messiah.

The Science of Spirit knows Christ, or Christus, as the Omnipresent Truth and life, which is in God, and is God before the beginning, and is the Savior of the world from eternity to eternity. Christus, or Truth, is divine wisdom, the word which lighteth every man that cometh into the world, or which lighteth every creature, to which Truth commands its disciples to preach the gospel.

As Christ, or Christus, is the consumer of all error, or is destruction to the tree that beareth not fruit, it is the preparation which makes straight the way of its own birth. Therefore the Science of Spirit knows that the way of Christ is the way of Omnipresent truth and life, and that this way destroys idolatry and the work thereof; this way upsets the tables and stools of the money changers in the temple (body), and changes the mental condition by giving another, and a real basis from which to work, that God's work may go on in a divine and orderly way, in the temple or body. Truth is ever present in the temple, ready to preach the gospel to every living creature, and the above discipline is essential to every one who would manifest the light of truth and wisdom in all, by holding all as being in, and of truth and wisdom.

This it is to go forth into all the world and preach the gospel to every living creature. He that believeth this truth and liveth it in thought, word, and deed, to him the Christ is born in consciousness and understanding. Science of Spirit knows no way but the way of Christus, or Truth; it has no opinion drawn from illusive appearances. Negation is not, nor can it become the way of Christus. Therefore the disciples of truth go not out of the narrow way of affirmation, which is the word of God, which leadeth nowhere but to God, knowing that negation, its opposite, is the broad road that leadeth nowhere but to destruction.

Christmas is derived from Christ, Truth, and mass, a celebration of the birth of Christ. Therefore, dear reader, to the disciple of truth, every day is the birth of Christ, and every day is Christmas. When Christ or Truth is born in the mental, the thought, will, and motive are his—are those of truth—for in the presence of God do they speak, or "In the sight of God, speak we in Christ"—or in truth.

To every one the birth of Christ is that time when truth is born, manifest, or made apparent in them, when they awaken to a knowledge of who, what, and where they are. As a thief in the night will be the coming of Christ, or Truth, in that he will bear away every mortal treasure on which the love is set, and every visible thing in which the faith is based. The testimony abiding in you will be, that every branch which beareth not fruit will be taken away, and every branch that beareth fruit will be purged that it bringeth forth more fruit. Such is the beginning of the work of Christ—truth—in you, which will precede the realization that you possess the treasures of heaven, the power and glory of freedom with the Father, which precedes the realization that you are now in possession of Infinite Goodness.

WE ARE NOT TAUGHT BY ERROR.

It is a common saying, that we learn through our mistakes, which implies that we learn truth through error. To the careless thinker this seems to be true, and it is an easy way of justifying the mistakes made through ignorance, or through ignoring the truth—a successful way of encouraging our thoughts to continue in old habits. Should we without ceasing, pronounce misinterpretation good, and falsehood truth, or accept error as a teacher of truth, all that would result therefrom, would be delusion, and illogical conclusions; as for instance, that so-called evil is undeveloped good, and is transmutable into good, and that good may become evil, or as some say, evil is perverted good. This line of argument is not acceptable in mathematics, music, or grammar, for unless the principle is known and applied, we do not produce correct examples, harmonious sounds, or perfect speech. They who are learned in these branches of science, are so because they know the principle upon which they are based, and are taught of the principle, truth.

We teach that misinterpretation or error can in no way give knowledge of anything that is. This statement requires an explanation of what there is that is knowable. As knowledge is a certain perception of truth, truth must be that which is knowable, and it can not give a knowledge of anything but itself. The proof that these statements are true, is that until we find the truth we are in doubt as to what truth is, and we call beliefs and opinions knowledge, which are formed according to illusive appearances; but when truth is discovered or recognized, we have knowledge, for we have a perception of, and have expressed that which is unchangeable, and our beliefs and opinions disappear or vanish, as darkness vanishes through the presence of light. A recognition of truth brings conviction, faith, and knowledge into mental existence, for cognition of first and final truth, includes goodness, the accompaniment of truth.

In solving a problem in mathematics, if there be an error in the solution, there will be one in the written example, and that error does not teach us of the truth or the principle, nor give us a certain perception of the truth, hence it cannot be a source of knowledge or good to us; and principle says, depart from me ye thoughts that work iniquity. So in solving the problem of life, false interpretations or beliefs do not teach us the truth; for example, a belief in an evil power that works in opposition to God, and a belief in a mortal

mind that has in opposition to God, and without his aid, created the visible universe, and which is without doubt the greatest claim in favor of, and for personality independent of God, that has ever been presented to the attention of the world, such beliefs can in no way reveal the principle to us or give us a knowledge of truth, for since God is Infinite, he must be the only teacher. Such states of belief do not represent or stand for the truth, and truth is not revealed in, by, or through them. A knowledge of truth enables us to perceive that truth is truth, and that error is error; and that error can in no way become a teacher or be transmuted into truth. Misinterpretation is false thinking, is negation, or nothing—no-thing; but no form or thing can be or exist without substance, from which it is derived; and as misinterpretation is without substance, or principle, it has no cause in truth, and can never be, or produce an object, for it has no subject, and cannot produce that which it does not itself contain, or which is not contained within itself. Error cannot give truth, because it has no truth to give; false interpretation cannot give knowledge, because it has no knowledge to give; nothing but truth and knowledge can give truth and knowledge, and that which is given represents the giver. Not until we recognize, claim, and express the truth, do we know that so-called evil, disease, and sorrow appear and seem to be, because truth is held in abeyance and is not recognized, declared and expressed. When solving a mathematical problem, if we do not get a correct solution, we erase the error and work the example according to principle; so this simple method of erasure is the way in which all error and misinterpretation is to be blotted from the face of the earth, for this is practically giving no place to evil, and thus truth is manifested. This is true repentance on one side, and resurrection on the other. The act of turning from error to truth is true repentance. Obedience to principle in mathematics means correct solution. Obedience to God in truthful thinking, is righteousness and wholeness. As by the obedience of one man many shall be made righteous, so they who would be made righteous must clothe themselves in the same truth by right thinking, as did He, and do the works of the Father.

CONCLUSION.

To presume to teach that evil is undeveloped good, or that evil is necessary for the development of good, is to teach from a false premise; hence the whole superstructure built thereon must be false, that is, all beliefs and

opinions deduced therefrom must be false ; therefore they cannot be a teacher or guide to truth, nor be life-giving. Verily the broad road is clearly perceptible to the senses, but he who walks therein, walks in confusion ; the way of the transgressor is hard, but the way of the Lord is narrow, and is lighted with the light of truth, and they who walk therein walk by faith through obedience. Such statements as that evil is undeveloped good, sound very well to the senses, but like many other things that sound very well to the senses they will not survive the light of truth. Evil cannot survive an investigation from the standpoint of infinite goodness. When the truth of goodness is perceived, seeming evil vanishes. If evil were undeveloped good, then evil must necessarily be before good is, or good could not be developed from it. It would precede the existence or manifestation of good ; this teaching would make evil the Creator, or God, and would make good the the creature or manifestation of evil. For if evil, ignorance, or negation is essential that God or good be manifest, they would be co-workers, and co-eternal with God, a necessary means to him that his innate powers for good might be developed ; if it be that evil underlies the appearance or expression of good, it is a cause for good, and good could not be manifest without evil, so-called ; it would be the necessity, and good, the development or the result. Therefore, in answer to the frequent inquiry as to our position on this much mooted question of evil, we reply that the teaching at the HOME COLLEGE, as also in HARMONY, its exponent, is from the standpoint of the *spirit of truth*, based in *Infinite Goodness*. We do not draw conclusions from a material basis, or from the standpoint of the human body, neither do we teach that evil is necessary for the development of good, or that error is essential to the expression of truth, or that we are taught through misinterpretation or negation. It would be as logical and truthful to say that an error is essential to the correct solution of a problem in mathematics, as to say that so-called evil or negation is essential to the development of good. The science of spirit, or the truth of God, knows no cause, no law, no truth, no power, no teacher, but God ; and truth knows that evil only seems to be, because it, the only true cause, is unperceived, unclaimed, unknown as the All. As long as the thought recognizes a teacher or guide other than God—the truth—the thought recognizes falsehood, which is delusion. As God is Infinite mind, there is nothing else to manifest but God, or Infinite mind ; therefore we do not teach that there is a mortal mind, manifest or unmanifest, or that there are states of mind, or that mind is changeable, or that it can come to an end. We teach that thought, the action of mind, is a never-ending change, and that it may

be spoken of as having states or habits. We teach that thought is the means by which visible creation is brought about, by which the attributes of goodness are imaged forth and made apparent to feeling, and that a knowledge of the above truth is essential to true repentance, for we must cease to err in our conclusions and in our verbal statements, in order to resurrect our thought-creations from the dead symbols of life, that we may lift our imagination from effects to truth, and into life-eternal with God.

BIBLES OF THE AGES.

APHORISMS FROM THE SANSKRIT.

A RELIGIOUS man shall not give expression to the benefits done by him, to his own glory and praise, nor shall he divulge the secrets.

2. One, whose vow is truth, whose kindness is to the needy, and who has conquered passion, has got mastery over the three *lokas*.*

3. One, who turns his face from the wives of other men, wishes not for what belongs to others, and is devoid of pride and vanity, has got mastery over the three *lokas*.

4. Speak the truth, speak agreeable things; but do not speak unpleasant things and lie: this is everlasting religion.

5. Water cleanses the body; truth purifies the mind; learning and devotion purify the soul; wisdom purifies the intellect.

6. There is no religion equal to truth; there is nothing superior to truth; in this world there is nothing so harsh as falsehood.

7. Some are loved for their gifts, while others for their kind words; but the speaker and hearer of displeasing but good, are scarcely to be met with.

8. Do that which conduces to your own good. Do no vicious deeds to vicious persons; be always honest.

9. By forbearance conquer wrath; by honesty conquer dishonesty; by doing good conquer the evil doers; and by truth conquer untruth.

10. The donor shall receive what he has given away, be it small or large, little or great, according to his own free will and might, and to the fitness of the donor.

*The nether world, this world, and heaven or the next world.

11. Give up vain-gloriousness, in order to be loved ; do away with anger, in order not to be penitent ; give up a desire for lucre, in order to be rich ; and be not covetous, in order to be happy.

12. Anger is an enemy not to be easily conquered, covetousness is an incurable, lingering malady. One who is benevolent to all created beings, is really pious ; one who is unkind, is impious.

13. On the attainment of objects desired, there is no cessation of the desire ; on the contrary, it increases like fire on the libation of *ghee* (clarified butter.)

14. Religion is our only friend, who accompanies us to the life after death, while secular things perish with the perishable physical frame.

A STUDY OF MAN, AND THE WAY TO HEALTH.

CONTINUED FROM PAGE 48.

MANY persons deny a soul to man, and the reason they give for this denial, is that there is no visible proof of a soul. When we forget to reason from invisible Spirit or Principle, we also forget to recognize what constitutes the proof of Spirit or Principle ; thus forgetting, we do not hold the truth in memory, that visible existence or nature, including all her examples, is proof of the presence of invisible Spirit or cause. "For the things that are made, are not made of things that do appear." As the visible, or written example is not made of visible things, but is made of the invisible principle, in its image and likeness. The invisible Spirit and Soul is evidenced and measured in the mental, and imaged forth therefrom. Therefore, that which is called man by the majority of humanity, is an example or proof of the real man. The proper study of mankind, is the study of Principle. We quote the following from "Study of Man," by J. D. Buck, M. D., chapter 9th ; subject, *Human Life*, commencing page 139: "What we call human, is an intermediate stage between the animal and the divine. The body of man, then, is a human form, in which to unfold divine attributes—a way-side inn in the onward journey of the soul. We may study man to some purpose if we will,

and learn the meaning of life, and the destiny of the soul. To do this, we must honor every truth by use, and learn here and elsewhere by experience. Blind superstition and ignorant incredulity have had their day, so has material science. A diviner science awaits him who places truth above all things, for all truth is given by inspiration, and all truth is divine. The true, the good, and God, are *one*. Man learns these as he learns to know pain and pleasure, by experience." * * * "Man alone is an upright animal, and a law unto himself commensurate with knowledge. Man's relation to surrounding nature is thus positive in a far higher degree, than any other animal. He commands the forces of nature, and adjusts himself to her varying moods, and thus conquers through obedience to her laws. Nature steadfastly refuses to be subordinate in any other way." * * * "The degree of this positive relation of man to nature, determines temperament, health, vigor, and his relation to his fellow-men." * * * "To illustrate man's positive relation to human nature, let us imagine a well-born, well-developed individual in health. Health blooms in the cheeks, intelligence in the eyes; reason sits enthroned on his brow; strength and elasticity are in his step, and courage and cheerfulness are in his voice. He is born to command, to triumph, to endure. Imagine now that he is suddenly alarmed, terrified. His cheeks grow pale, his eyes dull and staring, his hair stands endwise; a chill creeps over his flesh, his knees tremble, his voice falters or fails; his heart flutters, and his breath comes with a gasp or a shriek. A mere mental emotion has instantly conquered, more swift and sure than Delilah. Sampson is shorn of his strength. The man has suddenly reversed his whole relation to eternal nature. This negative condition is produced in part, or in whole, in greater or less degree, by a great variety of causes." * * * "Therefore, fear or any other cause that produces this negative condition, invites disease. Anything that disturbs the equilibrium and harmony of the body, as a whole or in part, begets disease and tends toward dissolution." * * * "Inflammation and fever indicate disturbance, but they in no sense constitute disease, but rather should be regarded as local and general efforts to get rid of disease." * * * "Without inflammation, no wound unites. The point of perfect health is indicated when the local inflammation is exactly sufficient to unite the wound, and no more. In such cases the repair seems almost miraculous. Perfect health is, however, somewhat rare. In such cases, where there is disturbance and fever, from whatsoever cause, immediately preceding the rise in temperature, there is an interval of general depression, and in very many cases chill. The fever is a reaction from this depressed condition; and

depression again follows the fever in its subsidence. The oscillations become less marked, till equilibrium is restored."

The above description of the action of so-called disease, is symbolic of the oscillations of thought, for thought is uncontrolled until we find the real, and know ourselves. The point of a harmonious mental condition, is indicated when there is a willingness to appropriate and practice truth when it is presented. When there is love and good-will enough to appropriate and practice truth, all wounds are instantaneously healed.

[To be continued.]

"THE FLESH PROFITETH NOTHING."

CHRIST said, "In my name ye shall heal the sick and cast out devils." The name of Christ is truth, and in his name and power do his disciples heal the sick and cast out devils.

We have only to go over the record of Christ's teachings, to learn that he did not at any time or under any circumstances descend into matter. He declares his kingdom is not of this world, hence it cannot be material. And he or she who claims and teaches that matter is all that is, and claims healing as a result, is one with the physician who administers and believes in the power of drugs, for he believes all is matter; hence there is a consciousness and belief based in the material or matter as power. They expect and hope for a cure, and faith being the substance of that which is hoped for, the cure follows faith—the substance—and not the belief in matter, or the application of matter to matter; for faith is a power whenever or wherever exercised. Then there arises this question—put forth through sense perception only—where is the difference if the result is the same? We all can and do perceive the good result of faith exercised, even in ignorance of the truth. Then how much greater when exercised understandingly. But the vast, the immense difference is in the foundation. We know where Christ stood, his foundation is in spirit and in truth; we know by his teaching that he never identified himself with the opposite. One is the structure on the rock, the other is the structure on the sand; and the Christ says, the house built upon the rock *shall* withstand the winds and storms that must and will beat upon it. He does not

say just what these storms are, but it is very plain, that leaving the long trodden paths of materialism, and making the effort to put off the old man and his deeds, produces many a seeming hurricane; the old man too grows warm, and sends his missiles through the air, at what seems to him to be daring presumption and sacrilege on the part of the Scientist. But speaking of the house on the rock, Christ said it fell not, for it was founded upon the rock, and will not fall even though the whole visible universe were hurled against it. But the house on the sand, in which the builder feels so secure, until the flood of Truth—the spoken word of Christ—overtakes and beats upon it, "it falls, and great is the fall thereof." Truth will do away with all error. Then again we have the language of Christ to personality, or of Truth to the consciousness based in the material, for when the human consciousness turns from its source, it centers in the material and identifies itself with matter, and to this Christ says, "many will say in that day," evidently pointing to a certain time, the time during which the human consciousness is identified with matter, the time in which personality thus addresses itself to Truth—to Christ—"Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils? and in thy name done many wonderful works?" And the response is: "Depart ye workers of iniquity, I never knew you." The evil lies in accepting the false for the true, delving in the letter which killeth, rather than turning to the Spirit which giveth life. And just as long as the false is accepted for the true, just so long will Satan—the senses—stand before the world transformed as an angel of light. And to this transformation—this personality—does Christ, the Truth, address these words: "Depart, I never knew you." But Christ speaks not thus to the living soul; for does not Christ know life? Christ the *I am*, the life itself? and is he not intuitively acquainted with the living soul?

We do not understand that there is any warfare to be waged against matter, but we are simply to hold it where it belongs, as the letter, the appearance only. And here the sin of humanity sums itself up, in placing creation and appearance between God and self; this is idolatry; and sense seeing and sense desire, head the roll-call; the body is made the all important factor in the business of life. There are few to be found who can deny, or who even wish to deny, that this is so. This is ignorance—it is the sin which God winked at. But we must erase this false example, which does not prove or show forth Truth; and work it out according to principle, for principle is Truth. Christ says, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John xviii: 37. If we follow his teachings we shall hold to the Truth. He says, "My kingdom is not of this

world;" and, "The flesh profiteth nothing;" and, "Ye are of your father the devil," etc.

Now Christ's kingdom, being spiritual, cannot be of this world, for this world is matter; the flesh is matter, hence it profiteth nothing; and the devil is negation, or idolatry, also without profit. The world, the flesh, and the devil are the same, and wholly unprofitable; and Christ simply disclaims it as a power, either to be appealed to or served. And all who do, in thought and consciousness, identify themselves with the letter, acknowledge their allegiance to the world, the flesh, and the devil, and in so doing, claim it as a power; but when this apparent power is tested by truth, and viewed in the light of truth, we cannot fail to see how false and hollow are all things mortal. In closing, I want to speak of Mr. McCoy's address to the Sabbath School on the occasion of its thirtieth anniversary. He expressed what I have often thought, but it seemed to gain significance, coming as it did from a brave, manly voice, to a church full of people. He said (or rather made the announcement,) "This is a great age in the world's history, the dawn of a new era, four o'clock in the morning." And friends, we know it will soon be five o'clock in the morning, and high time to wake up and dispel illusion: it is high time for humanity to learn that sense seeing and sense desire is the only, the much abused, yet world-renowned devil.

E. A. DeGroot.

San Francisco.

STUDENT'S DEPARTMENT.

THE GORDIAN KNOT.

THERE is a historic legend that Gordius, King of Phrygia, tied a knot in the thong which connected the pole of his chariot to the yoke, so intricate that there was no finding where it began or ended. An oracle declared that he who should untie this knot would be master of the world. Alexander the Great, starting on his tour for the conquest of the world, first visited this wonderful enigma for the purpose of solving it, but finding that he could not untie it, he drew his sword and cut it asunder.

So each individual consciousness is now on a tour of conquest, the purpose of which is to overcome the world, and this it is to solve the problem of life. But, according to the dictum of the sacred oracles, he who would conquer the world, must first find and untie or sever the Gordian knot. Then what is this mysterious knot, where is it, and by whom woven? That we may seek it out and unravel or unveil its mysteries, and thus solve the assigned problem. Thought, my dear fellow consciousness, thought, the maker of all things, is also the skillful artificer of this tangled and knotted web. And where is it to be found, do you ask? All around about your own existence; *that* is the victim that now knows not where the threads of this knot begin or end. And to disentangle, to untie, to free your existence from its delusive snarls, is to overcome the world. Thought is the first-born of mind. Mind is, therefore it thinks. Thought, then, is the only-begotten of universal man, or mind, and is creator of all that is made. Thought, being a creator, is a mode of motion, ever changing in order to manifest, for creation is constant change, and without change is not any thing made that is made. Creation means change. Thought occupies the medium ground between mind and matter, between its source and its effects, and so is enabled to direct its attention toward either one of two ways, that is, toward mind, its source on the one hand, or toward form, effect, its creature, on the other. And this is the God-given endowment of free-will. And, in order that it may get necessary experience, thought has descended to the lowest details of the example it is working out in effects or creation, and has centered therein; for it is through thought that we must ever be conscious of our own work, and the two, thought and consciousness, must ever labor in the same field at the same time, the thought gathering material, the consciousness garnering it. The consciousness thus follows and accompanies thought, and the two must work in unison in order to form a mental picture or example, or to beget a mental concept. The thought on this lower plane is employed not only in creating, but in reflecting or photographing the things of its creation in the visible or invisible universe; in combining and recombining, in weighing, balancing and reasoning upon things therein contained. Thought is tireless, is sleepless. And to repeat, to have a mental constitution is to think; and to think, consciousness must be present to record the thought, to cognize it; or consciousness must be centered in the work of thought that we may know what we are doing. In the words of Sir William Hamilton, "Consciousness is the ego of the acts and the affections of thought." Thus by the union of thought and consciousness the mental is formed, and endowed with reason, memory, will, motive, etc.

Thought having descended to the ultimate, it becomes lost in the material, and busies itself only with the things it has created, the examples it has wrought out in nature while in this lost condition, and concerns itself but little with the invisible principle from which it has derived its power. The individual consciousness accompanying the thought also becomes bewildered, and forgets the Infinite mind from whence and of which it is, though Infinite Mind never leaves individual consciousness, and is the mainspring of its life from all eternity.

Thus thought, never ceasing, weaves an intricate and often tangled and knotted chain, through which the consciousness faithfully follows to be in turn entangled, prescribed, limited. The dead pictures and forms in nature become to them the seeming life; and this panorama of dead correspondences passes before them apparently filled with living things; they seem to come upon the stage and they pass away; they are born and they die; to limitation they exhibit fear, anxiety, doubt, pain, and death. And this *ignis fatuus* is not only given a place in thought as something to be tenaciously held to, but becomes a veritable god to be worshipped. Thus the creature or appearance is worshipped instead of the now forgotten, ignored and denied, till unknown Cause, Mind, Spirit, or Infinite God. And thus worship becomes idolatrous. So the consciousness has now become confused in the intricate labyrinth of mistaken dead copies of a copy of the real mathematics of life—Truth. And thought wanders in darkness, worshipping each figure, form or appearance that passes, as real and lasting, only to see it erased while being adored. Only to see its Dagon fall with head and hands lopped off, while thought kneels before it. The limited consciousness in desolation follows one and another of the tangled threads of this knotted skein which thought has woven about her, only to find each succeeding loop more inextricable than the former. There is now no finding where it begins or ends. And yet, to untie this knot, is the task set for each individual; is to solve the problem of life; is to overcome the world. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—Rev. iii: 21. And as one has overcome and sat down upon the throne with the Father, so all may do the same, and must, and will. And by ascertaining how he did it, we each may learn the way, which is also the truth and the life, and may extricate ourselves from this delusive entanglement. We leave Jesus of Nazareth to answer for himself as to how he solved this problem of life. When yet a little child he said: "Wist ye not that I must be about my Father's business? and again: "What things soever He (the Father) doeth, these also

doeth the son;" and again: "My Father worketh hitherto and I work." Jesus plainly indicates here, that he worked to overcome; and that he did what he saw the Father doing; that he was about his Father's business. To be about business of any kind, the thought must be engaged in it, and he says the business was his Father's business. So if we can know what the Father's business is, and keep our thought engaged in, and work in that field instead of the opposite, we shall surely overcome and sit down with the Father also. For Christ says, "Where I am there ye shall be also." Then what is the Father doing that we may be about His business, may be doing what we see Him do? First, we see that He is no respecter of persons or things. That the lily, the sparrow, and man are equally the object of His tender care and bountiful providence. He holds all in love, in goodness, in perfection, in wisdom, in power, in Himself. He holds nothing in hate, in evil, in ignorance, in weakness, in fear, doubt, anxiety or imperfection of any kind. And since it is thought that is the creator of all visible things, and creation means change, if the thought, instead of exercising itself in a ceaseless round of sense delusion, be lifted out of the appearance of imperfection, into Principle, which is perfection, and exercises itself in what it sees Principle doing, that is, in infinite love, goodness, and wisdom, all confusion, all fear, anxiety, doubt, pain, desolation, will disappear from before it; this *ignis fatuus* will vanish in thin air. The world will be overcome.

Christ, the true conqueror of the world, came to sever this Gordian knot, to teach humanity how to rebind the thought and consciousness back to God, that is, how to work as God works. And this is the way, the truth and the life that each individual must pursue, in order to unravel this tangled skein of a misguided consciousness.

Truth came into our midst to teach us how to lift the thought out of sensation into life, out of the example in to princip , out of matter, form, the shadow, into the real, that we may consciously dwell now in Eternal Life. This is true worship.

H. S. KELLEY.

San Francisco.

ARE WE HIS OWN, OR STRANGERS?

Jesus said unto Peter, "Of whom do the Kings of the earth take tribute? Of their own or of strangers? Peter saith unto him, of strangers. Jesus saith unto him, then are the children free." Matt. xxii: 25, 26.

To be free is to be exempt from restraint or control. Not subject to limitation or environment. The paying of tribute signifies an act of submission. Knowledge is power, only because it is truth. A consciousness of truth makes us free, because it makes us masters of material things. In so far as we are conscious of universal truth, we are masters of the universe. When we realize that the truth alone can and does make us free, we are children of the King's household, and not vassal tribute payers.

We pay tribute to ignorance only. God does not exact it of us, for He recognizes us as His children, and as such we are free.

Sorrow, sin, and death, so-called, is a tribute which ignorance exacts, and from which only the children of truth are exempt. "Come unto me all ye that labor and are heavy laden, and I will give you rest." To come unto me is to come unto truth, and peace, and rest. To come unto truth, is to realize that we are freedom itself, one with the limitless, and uncreate Being. Truth is freedom. Error is bondage.

October, 1889.

ISABEL BIRGE.

"BE YE PERFECT, AS YOUR FATHER IN HEAVEN IS PERFECT."

This injunction was given us by the holy Nazarene, who throughout his teachings set nothing before the world that according to the interpretation of the "Science of Spirit" is impossible for mankind to follow; and the command "Be ye perfect as your Father in Heaven is perfect," is just as possible of demonstration as any other command given us, for did not Christ say, "All things are possible to them that love the Lord." This command to aspire to the perfection of the Father, given us in the "Sermon on the Mount," was brought to my mind by a remark made by a friend, that she did not think it possible to follow that injunction, and yet the word of God to her is very sacred.

Just as much perfection as we measure in our consciousness, just so much will we manifest, and if we are going to imagine it an impossibility to attain perfection, we shall remain in that darkened consciousness without spiritual growth. We are placed upon this plane of existence to bring forth the Spirit

of Goodness within, and we should not deem it presumption to aspire to the perfection of God, who is Love, Truth, and Wisdom. "For not hearers of the law are justified before God, but doers of the law."

Perfection is attainable to every one, and the mere fact of Christ manifesting the perfect life, is full proof that it is within the possibility of us all to realize that Christ consciousness here and now, for is not the life of Christ our life, and is he not with us, and in us, just as much now as he was eighteen hundred years ago? Christ in speaking of that day when he would return to the Father, said, "Yet a little while and the world seeth me no more, but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."

If we would only realize that the all Good is present within us at all times, and that we have only to draw from that ever present source, or bring it into manifestation from within, outward, it would not seem so difficult a task. Not until we come into a full realization of the in-dwelling spirit, which is all of perfection, shall we manifest it or bring it into outer expression, for "With what measure ye meet, it shall be meted to you again." Not only must we regulate all judgment against ourselves from the plane of Spirit, but each thought, word, and deed, to all must be measured from the same standpoint. Hold all in Spirit—deal justly with all men. Judge not, and so unite the soul with its ever present Bridegroom, that we shall shine forth in the glory of the Spirit, and shed our blessings to the uttermost parts of the earth.

"Give freely and receive, but take from none
By greed, or force, or fraud, what is his own.
Bear not false witness, slander not, nor lie,
Truth is the speech of inward purity."

ISABELLE J. CUTTER.

San Francisco.

"By works the votary doth rise to saint,
And the saintship is the ceasing from all works;
Because the perfect Yogi acts—but acts
Unmoved by passions and unbound by deeds,
Setting result aside."

The Song Celestial.

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LESSON III.

THE NAME OF THE FATHER AND OF THE SON.

WE purpose in this lesson to reveal the spiritual and true meaning of the name of the Father and of the Son. In the scriptures great importance is attached to this name, of the Father and the Son. Think you there was no good reason for attaching so great importance to the name, when it is written? "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark, xvi: 17 and 18. And also it is written:—"And His name, through faith in His name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all."—Acts, iii: 16; and again:—"To them gave He power to become the sons of God, even to them that believe on His name."—John i: 12; and:—"That ye may know that ye have Eternal Life, and that ye may believe on the name of the Son of God."—1 John, v: 13.

Through the eye of understanding we have discovered, and have realized through the practice of truth, or the science of Spirit, that a knowledge of the

Spiritual meaning of the name of the Father and the Son, necessarily, at all times, precedes and includes the power to believe in the name, to speak in the name, and to act in the name.

With the possession of this knowledge, there must necessarily be a response from that which is spoken to, whenever the name is spoken.

A name is the title by which any person or thing is known, understood, or spoken of; an appellation to which they respond, or by which they are represented. When we name a child we expect it to respond to that appellation through life; and when that name is thought or spoken, though the child be absent in person, the image of its form will be present to our consciousness. And how is the absent form imaged and made apparent to our consciousness? Is it not by having an understanding that there is a child which the name represents, is it not through having a knowledge of the person or thing for which the name stands, and from the understanding that the name or word spoken represents him or it? It is, dear students, through the power of thought to contact and image that person or thing which the name represents; and through pronouncing the word or the name to other persons, their thought pictures for them the same person or thing in consciousness. Hence we have an eternal truth, that it is by and in thought that we bring that which is absent from recognition and memory to be present in consciousness; that we contact the object or the mental condition of the person with our thought, and our consciousness relative to that person spoken to, and the person spoken of, is where our thought is; thus the one spoken to is caused to see or perceive the same object and the same subject that the speaker sees and is thinking about. All that we know of visible existence is the result of what we have thought.

2. As the name of a person or thing is representative of the person or thing named, so the true name of God and the Son, is that which is representative of God and the Son. Therefore, to think in the name of God, which includes the Son, we are to think that which truthfully represents him. To speak in his name is to speak truthfully of him; or it is to speak his word or that which stands for him. To act in the name of God, is to act as he acts, or with such action as represents him. Therefore, when the thought, word and deed do not represent God, or his attributes, the effort to manifest in his name and do his will is vain—is idle effort and can bring no response from him: since like alone can perceive like, and like alone responds to like. Neither can he present to outer consciousness other than his own image or picture, and this must come through the imaging power of our own thought.

Correct thinking will make his will, love, and power, our will or motive, love, and faith. Hence the command is given us: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain."—Ex. xx: 7. But in order to understand the spiritual or true meaning of the name, and what it is to think, speak, and act in his name, and what it is to take his name in vain, it is essential that we have a deep, intuitive comprehension of the attributes of the eternal, of that which the name represents, or of that for which it stands.

3. The God that intellectual perception apprehends, is finite, and mortal, like unto itself; and from the intellect these questions arise, can we who are finite beings understand the Infinite? Can we who are mortal know anything of the immortal? And it answers its own question by saying, it is impossible for us to grasp the true meaning of Infinitude; it declares itself to be agnostic, and confirms itself in its delusive opinions based on appearances, by its faithful affirmations of them. It settles down into a self-made delusion, and claims to possess wisdom on the ground that it knows that the mortal eye is not capable of discerning the things of the spirit; and therefore they are unknowable to all save God. People who hold these opinions, little dream that they are immortal now; that as souls they are in Being, eternally wedded to God, and that they are included in him. That he is always the bridegroom of their individuality; and that they are ever filled, overshadowed, pregnant, with His Holy presence; which union gives birth to all truth that is brought forth from God; and the offspring of this union is truth manifest on earth—union or the will of God manifest in the flesh. Therefore, to these, as to all purely intellectual questions, we answer, it is the spirit itself, which perceives the things of the spirit, and which bears truthful witness thereof. Therefore, truth spoken or manifest, is the word or manifestation of spirit. We are not flesh, but are the spirit of Goodness. Spirit perceives and comprehends itself and the perception and comprehension that Spirit has of itself, is ever the same. We may safely say that it perceives and comprehends itself to be Infinite, the whole of Spirit, as eternal unity and harmony, indivisible, and as absolute goodness from eternity to eternity, and as incapable of being other or less than itself. And as the perception that God has of himself is a truthful one—and truth never changes—how can we have a truthful perception unless we perceive as he perceives?

4. And as we have seen that a name is an appellation representative of a person and to which the person responds, or it is a word which stands for a person, and which represents the person when he is spoken of, so the name

of God must be a word which represents God, or the names of God, are thoughts, words, and deeds representative and which stand for God. And ever will his response and his thoughts, words, and deeds, which represent him, be one. They are his own—his attributes, love, wisdom, truth, goodness, manifest. God being the whole, he is Infinite in love, wisdom, goodness, power, presence, harmony. As the name of God represents God, to ask in his name is to think his thoughts, to speak in his name is to speak his words, to act in his name is to do his deeds. Thus thinking, speaking, and acting, we are employed in expressing his attributes, and whatsoever we ask in this way the same do we express, for the asking and expressing are one. Therefore it has been written: "There is none other name under heaven given among men whereby we must be saved."—Acts, iv, 12. Saved from all delusion, then there shall be no more pain, no more sorrow.

5. It is now clear, that if we do the will of the Father, and work in his name, it is essential that we work the works of him that sent us now, as if it is the Father working, and as if the work done is his.

"Whate'er thou doest, Prince !
 Eating or sacrificing, giving gifts,
 Praying or fasting, let it all be done
 For Me, as Mine. So shalt thou free thyself
 From *Karmabandh*, the chain which holdeth men
 To good and evil issue, so shalt come
 Safe unto Me—when thou art quit of flesh—
 By faith and abdication joined to Me !

I am alike for all ! I know not hate,
 I know not favor ! What is made is Mine !
 But them that worship Me with love, I love ;
 They are in Me, and I in them !"

Bhagavad-Gita.

One who had realized the above and had already come to the Father, and knew that he was in the Father and the Father in him, said, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise."—John vi:19. For they who come know that God is all. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

6. And here we are reminded that that which is absent or unrecognized is made present and recognized through the imaging power of thought, by thinking and pronouncing the name, which represents the absent. Therefore, to think and pronounce that which is true of God, images God in consciousness; as when giving silent treatment, either present or absent, so to speak, the truth spoken to or pronounced for the patient, presents their own good to their thoughts. And when truth is thus presented, the good which was absent from recognition becomes apparent in consciousness, and why? because it is manifest when recognized. When our thoughts recognize and are filled with God's love and truth, health and harmony is made apparent in feeling. This is divine healing.

Therefore, a thought that is in the name of the Father and the Son, is the thought that the *all is Goodness*, and that Goodness includes love, and all of the divine attributes, and that beside them there is nothing. So, to ask in His name, is to acknowledge wholeness and perfection, and not to acknowledge the opposite. "Ye ask and receive not because ye ask amiss." "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts x:43. All who know that God is *all*, who believe not in sin, have remission of sin. To believe in his name is to believe in wholeness, and not until the opposite is forgotten, do we truly believe. "And in his name shall the Gentiles trust."—Matt. xii:21. This teaches us that all are to trust in wholeness. To act in his name, is to do what we see the Father doing. And so it is promised unto us, that "Whatsoever ye shall ask of the Father in my name (by affirming wholeness and perfection, and by claiming truth and life, and by rejecting all beliefs that are the opposite,) he may give it you."—John xv:16. Therefore, it is through the power of the name that *all healing is performed*. All are brought to a recognition of wholeness through divine thinking.

7. How true are the words of the following text: "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The meaning of Jerusalem is peace. So, if we begin in the realm of peace and harmony to preach the gospel of love in the name of God and the Son, i. e., if we begin in God to bear witness of the presence of all Goodness and power, we shall be able to extend the power of the name, hence the gospel of truth, and tell the true story to all nations. Again do we realize the full meaning of the words, "His name shall endure forever." Psa. lxxii:17. Also the words, "Let them praise the name of the Lord, for his

name alone is excellent."—Psa. cxlviii : 13. So we can not be deceived as to whether we are believing, teaching and healing in the name of God the Father and Christ the Son, since it is so clearly defined that thinking, teaching, and healing is of God, or is of Infinite Mind and its idea. The thought of the teacher must be full of love, of truth, and unity, with all goodness, which is health and harmony.

8. He who was illumined with Divine wisdom, said, "Take heed that ye be not deceived : for many shall come in my name, saying, I am Christ ; and the time draweth near : go ye not therefore after them."—Luke xxi:8. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name cast out devils ? and in thy name done many wonderful works ?" "And then will I profess unto them, I never knew you : depart from me, ye (thoughts) that work iniquity."—Matt. vii : 22, 23.

They who come, saying they are Christ re-incarnated, or that they are personally Christ, believe in personality and have no conception of what Christ is. They do not so much as believe his own words, for he said of himself, "I am the way, the truth, and the life." One with the Father, the Infinite truth and life. Then he is alike for all. Therefore, they who know the Son or Christ, know the Divine idea of God, which is omnipresent with God. So they who see and claim Christ as personality, either in the past or in the present, do not work in his name, for the image that they call forth in consciousness, when speaking the name of Christ, is personal and limited, and they believe in the symbol or the creature, and not in that which is symbolized, or the Creator. So when they call upon Christ or appeal to God for aid, they call on personality and appeal to the creature, a created form, and not to the Creator, which is the formless and impersonal, and that which is made is worshipped. But as Christ disowned all personality and adjusted his individuality to the will of the Infinite whole, in this he has revealed the will and the power of the name of God, and by manifesting the way, he became the way to us. If, when the name be spoken, the thought images that which the name represents, and brings it present to consciousness, then if we have an understanding of that for which the name stands, by pronouncing that name and holding it in thought, that which it represents becomes a living image in consciousness. We know that the word God represents or stands for Goodness ; then when we pronounce the name "God," we should know that it stands for Infinite Goodness with all its divine and eternal attributes, and thus is the perfect knowledge of Spirit made manifest on earth ; so let our thoughts be wholeness.

STUDENT'S DEPARTMENT.

(Continued from page 80.)

DENIAL AND AFFIRMATION.

"EXCEPT ye become as little children, ye shall in no wise enter the kingdom of heaven."

Our birthright is the royal parentage we claim, and our home wherever in the universe we hear the voice of the king. As fruit of such lofty lineage, we would expect to see in manifestation, wisdom, and the attributes of the divine head of our line. Yet with this knowledge of our source and origin, the first thought we unfold in the consciousness of an innocent babe, is a full set of denials.

"You must not—you must not," lest you suffer penalty; that is, you will eat of the tree of the garden, and knowledge of evil will be the result, and so on through the endless list. Is it any wonder we, and they whom we teach, forget the principle with the real power it contains, while the false is held up as the basis of calculation? We, children of larger stature, but babes yet in perception and tutelage, in order to arrive at full consciousness of this kingdom of the truth of spirit, still are taught by our denials, but *now* it is the way *out* of the letter, and *into* the knowledge of that which we truly are. Affirmation was in the beginning with God, and was God.

Denial, its opposite, had no place till the prodigals of sense delusion wandered in this wilderness, and fed on husks, which could not satisfy. Then the Spirit, the Father, became a glad necessity, and turning in denial on that which *must* fail him, and affirming in awakened consciousness all that he knew of the true and abiding—in the promise of home restored, wanderings over, hungry yearnings satisfied, then—all the child in him, the wanderer turned and was reinstated in divine love, whence in weary wilfulness he went out. This is concession, ratification—affirmation. Concession, through denial to sense delusion, ratification, between reason, desire, and the voice of spirit, and affirmation, the full yielding of the fledged consciousness in glad-oneness to the kingdom of love within.

Now denial becomes an angel, a messenger of light—not that the spirit needs anything at the hands of its children, but that its followers may enumerate their follies long enough to keep in mind, and affirm and confirm, the way of wisdom in the understanding. This is wisdom to see only perfection, and by affirming it, deny the possibility of failure elsewhere. The "Song

Celestial" in the mouth of Krishna asserts, "By passion for the "pairs of opposites," by those twin snares of Like and Dislike, Prince! all creatures live bewildered, save some few, who quit of sins, holy in act, informed, freed from the opposites, and fixed in faith, cleave unto Me." Where then are we—we, students in the "science of spirit," we, ready, or on the way to step out into the ever growing band of workers. Is thought, that busy artificer, that divinely human prodigal, controlled? Thought, occupying the citadel or vantage ground, whence the heaven of heavens is discerned, the wide universe wandered over unchecked, and to which all the bewildering delusions of earth and time offer their most specious attractions. Are the denials so construed that they can become to us expressions of faith—converted into stars at the points of contact in the perfect triad, lighting the way to all blessed affirmation in the perfect consciousness of God and Truth?

That which teaches us there is no sin, sickness, or death—no hate or weakness—that denial which points to the truth, proving these to be nothing—less than the mirage which mirrors in the clouds the city without foundations, is now "counted amidst the good." Denial has become our aid to faith—faith, as affirmation is faith; for to deny the opposite of spirit, suggests the probability that we have manifested the fruits of spirit; that we claim the real and abiding, by the very act of denying that which is opposed to, or misrepresents, or negates Spirit. And what are affirmations? In the admirable papers on Being, recently read in this class, we were clearly instructed in the attributes of God, in whom the affirmations are grounded. Although words may be perfect of their kind as symbols of ideas, I suppose no one through any force of reasoning, or eloquence in presentation, adequately sets forth in the chambers of thought, conceptions which satisfy the yearning to know God.

Consider for a moment any one of His attributes, exhaustless as Being, from whom they are inseparable. Can we fathom with our little plummet line, Divine Love? How slowly, we, who are so carefully guided by the teaching of the science, how step by step, through denying the truth of that which once we called its manifestation have we come into obedience from recognition of the fulfilling of this law, love. Love, the gladness and purification of the universe. When we consider that manifestation, even the seeds of things resting in Infinite idea, must be nurtured out of the deep, sweet fountain of God's love, that no conception of Being is so transporting as this conscious capacity for life and happiness, unfailing, all-satisfying, contained in love. No wonder the Psalmist paused in awe of his subject, and exclaimed,

"What is man, that thou art mindful of him." But man has been discovered since the writer's time, and we now know what he dimly conjectured, that man is God's affirmation of His own perfect Being; and this brings us to faith—born in His affirmation, because growing out of His Divine Love. It is said there is enough electricity latent in a drop of water, could it be developed from all its affinities, to charge a cloud, and forge the dreaded thunderbolt.

So in every truthful expression of this attribute of Being, there is stored Power—to remove mountains of sense reliance, and revolutionize our lives toward God. Faith in the individual, is spiritual intuition, recognizing its own of kin; we want no other motive for working with God. Faith itself is the reason, and the best reason. "He that believeth hath the witness in himself," the beloved apostle wrote; and Christ specially brings out, and enriches and ennobles all, in whom he recognizes this blessed perception. The most cunning ladder speculation ever reared will not carry us to God, as will this direct discernment, this holy consciousness, the seeing face to face; the Faith of Being. Wisdom, Knowledge, Truth—that through all the perplexities of our mortal career, can guide us straight to that haven of rescue, that firm ground of boundless advancement, the Truth of Being reveals. Though the earth be dissolved, and the heavens be rolled together as a scroll, the knowledge that Truth abides, and we may hold all, even all we love, in its unvarying law, lifts us in oneness with God, of which the Christ in us is ever conscious. But from denial to affirmation we have not all at once attained to the liberty of the "Sons of God."

The mighty floods, which during the past week have deluged the earth, went not first up into the clouds with commotion, but silently, drop by drop, upon the sunbeams, which for days and weeks preceded and gathered them—so we, through this "Way of difficulty," long continued, resolutely adhered to, aspire toward the absolute and universal, and enjoy with all awakened ones, this harvest home; the fields are white, the laborers few but glad, the Father enfolding all in His all-sheltering love, the roving wanderer has become the little child again, in the glad rest of the kingdom of heaven, and we have completed the work, bearing the full sheaf as witness to the King. Our denials are now become our royal orders—worn not upon the breast which perishes, but, transformed by the Alchemy of Spirit into affirmation of the Divine and imperishable, become one with motives and cheerful relinquishment of that which profiteth nothing. Now may we truly say with Augustine:

"Trouble and ignorance are gone.
The light hath come unto me,
By Thy favor Lord ! Now am I
Fixed ! my doubt is fled away !
According to Thy word, so will I do."

M. L. STONE.

October 29th, 1889.

"It has been well said, that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day, that the weight is more than one can bear. * * God begs you to leave the future to Him, and mind the present."

GEO. MACDONALD.

"TRUTH."

JESUS said, "ye shall know the truth, and the truth *shall* make you free." Truth! How shall the Truth make us free? What is Truth? This was the question of Pilate, of him who said, "I am Truth." Did the Master answer Pilate's inquiry? No. Pilate was not ready then for the answer. Can we, to-day, have this all important question answered, what is Truth? —to those who are ready for Truth, those who desire to know Truth, that they may serve Truth, yes. But to those who are not ready to give up *all* for Truth, the question cannot be answered for them. We can tell them *about* Truth, and its way of working, and the blessedness of knowing Truth, but each individual must for himself, and *within* himself, or herself, realize *what* Truth is; answer the question for themselves through the method which the Master taught. There is but *one way* that leadeth to a knowledge of Truth. He who had a perfect perception, or realization of the truth, which enables him to have dominion over all material conditions and things, and who said, "I am Truth," taught that we might know the same Truth, and thus gain the *same power* which he possessed. How did he say that we were to come into a knowledge of this truth? He said, "if ye *continue* in my words, *then* are ye my disciples indeed, and ye shall know the Truth, and the Truth shall make you free." Hence we see from Christ's teaching—which is Truth's teaching

—that by or through faithfulness to his teaching, we grow into a full knowledge or understanding of Truth, and to know Truth, is to know God, for God is Truth; and as God is Omnipresent Spirit, the unmanifest, Truth is Omnipresent and is unmanifest, and is made manifest through truthful or right thinking, which means righteousness. So we read in scripture, that "In the way of righteousness is life, and in the pathway thereof, there is no death." Also, that "Death and life are in the power of the tongue, and they that love it, shall eat the fruit thereof."—Prov. xviii:21. And, as the tongue of itself has no power, but is only the instrument that makes known the thought, which is an effect of the thinker, therefore we see that death and life are really in the power of thought; as Solomon says in another place, "As a man thinketh in his heart, so is he," and we add, so is he in expression, or manifestation, because we know manifestation is not real, unless it is truthful; truthful manifestations are good and perfect, and are in the image and likeness of God, the effect or out-picturing of righteous thinking, and are eternal. And if our thought or words are just and right, we can say as did Jesus, "My words shall never pass away." Because if they are truthful words, they are one with God the Father, the source of all that is true and good, and therefore must be of eternal duration. Naught but evil, that which in thought or deed is unlike God or Goodness, will see death or pass away. To know God—absolute Goodness—and Jesus Christ—Truth—whom he hath sent, is eternal life. Truth brings freedom, because it is freedom itself, and nothing but a knowledge of Truth, can, or ever will make man free; and as we have said, there is but one way to gain this knowledge. Truth's practice erases all error, all ignorance. Ignorance of Truth, is the cause of all the misery and sorrow in the world. But we may know Truth's teaching and not practice it, thus making the *seeming* darkness more dense than before we knew the teaching; therefore, "if the light which is in you be darkness, how great is that darkness."

"If ye keep my commandments, ye shall abide in my love;" and to abide in love, is to consciously abide in Truth or God, for God is love, and truth, and wisdom. We can arrive at the Christ consciousness, which was the recognition of his oneness with the Father, only by *living* the Christ life. Demonstration is proof, and the only proof. "These signs—or proofs—shall follow them that believe." His works, and the holy life which he lived, were proofs of the Truth that he taught, which the enemies of Truth could not deny away. "Straight is the road, and narrow the way which leadeth unto life, and few there be that find it." Why so few? Only because they are not

willing to give up that which seems real and good—they are afraid of losing something. They cannot yet understand the words of the Master; “It is the spirit that quickeneth, the *flesh profiteth nothing*.” “The words that I speak unto you, they are spirit, and they are life.” They do not yet see how the *flesh is nothing*. They are living in the *seeming*, which is ignorance. But this we know, that *all men*, rich or poor, high or low, learned or unlearned, are seeking the one and same thing, and what is that? Satisfaction. And what will satisfy this craving implanted within every human soul? Just one thing, Truth or God. We cannot find any permanent satisfaction in the things of time and sense, because all *visible* things are but effects, and can never become a cause; therefore they never satisfy the soul’s longing for something real and lasting. Not until we have given up *all* for Truth, can we know the Truth, that all things are ours, and that we are above and beyond, and have power over all that heretofore has seemed to environ and limit us, thus overturning all our “self”-made plans, &c. When we awaken to a faint perception of the Truth, we will begin to realize that we are spirit and immortal, one with the Father, therefore Master and Maker of our conditions, through the power of right, or correct thinking. “He that followeth after righteousness (right thinking) and mercy, findeth life, righteousness, and honor.”—Prov. xxi : 21. “Whoso keepeth his mouth and tongue, keepeth his soul from troubles.” Prov. xxi : 23. When we know the Truth, we can say, as did Solomon—Prov. viii : 14: “Counsel is mine and sound wisdom; I am understanding; I have strength.”

A very good affirmation for us to make. In conclusion, let me say, that if we, who are students of the science of Spirit in “The Home College,” will only put into daily and hourly practice these beautiful Christ teachings of our beloved teacher, we shall soon grow into a full realization of the Truth, and go out from these pleasant associations into the world to preach the gospel of glad tidings, and thus fulfil the Master’s command, bringing light, joy and peace to many of our brothers and sisters who are starving for the bread of life, and no man giveth them the Truth.

W. M. BROWN.

San Francisco, October 30.

“I shall mind *nothing* so long as I can trust in the Father of me. If my faith in Him should give way, then there would be nothing worth minding either.”

GEO. MACDONALD.

NOTES.

Our beloved brother, Dr. W. F. Evans, has passed from this plane of existence, has laid aside the worn-out garment, the earth mask. In his disappearance, there is withdrawn from visible manifestation a life in which the spirit of love and truth shone with unwonted brightness. We shall miss him as a co-laborer in the field of Truth. But he has garnered many golden sheaves for which we are thankful, as his "Esoteric Christianity," "Primitive Mind Cure," "Soul and Body," etc. These remain a valuable monument of his diligent search for Truth, and of his scholarly investigations along her paths. Dr. Evans was a Swedenborgian minister, and was not only conversant with the voluminous and subtle productions of that celebrated theologian, but was profoundly versed in all modern metaphysical teachings. He received his first ideas of the practical application of metaphysics in mental healing from Dr. Quinby; he, having been himself healed by Dr. Quinby, concluded that he might use the same means to the same end. He thus became one of the earliest and most earnest of modern investigators into the effect of mind over matter, and its application to mental healing, and has done much to turn the current of modern thought into the line of truth. He has labored diligently in Truth's vineyard, and has borne much fruit to her during a long and beautiful life of loving devotion to her cause, and from his pages there gleams the sweet spirit of a practical life which charms the reader. The truth through him has expressed and recognized its own.

Those wishing bound copies of the first volume of HARMONY, in handsome, full library, cloth binding, with side title, can be supplied for a short time at three dollars per volume; same binding, *without side title*, at two dollars and fifty cents, post paid. As the supply is limited we would suggest that friends wishing the first volume should apply as soon as practicable.

The *International Magazine* of Christian Science comes to us this month having a new editor, new title, and new dress. The present editor is Miss A. A. Chevallier, formerly of Boston; the new title is *The International Magazine of Truth*. We are glad to know that this publication in the interest of Truth is to be continued, and that the good work is to be unbroken through the change of editors.

WM. McKENDREE BROWN, a successful Christian Science Healer of Denver, Colorado, is now in San Francisco attending the Normal and other classes at the "Home College." He is one of those earnest students and devoted practitioners of Truth, whose faith insures success. His words are powerful because they are words of conviction and truth, a healing balm for all. We are pleased to recommend him as a competent healer, to all who are afflicted, and who need the Word of Life. We assure you that his words will be life, and will be spoken in the right time and in the right way to heal, to comfort the heart, and to relieve pain. He will continue to practice truth in healing while in San Francisco, and will give present or absent treatment. Call or address Wm. M. Brown, 324 Seventeenth Street, San Francisco. Mr. Brown was agent for HARMONY while in Denver, and from the number of subscriptions received, and the encouraging words accompanying them, it is evident that through his efforts the Truth, as presented in HARMONY, has gained a strong foothold in that beautiful city. He has now become general agent to receive subscriptions and advertisements for HARMONY, and while in San Francisco will act as such, and will call upon some of its readers.

"Day by Day, the Essential Bread." A book of one hundred and twenty eight pages, containing thirty-one Meditations, by Frederick. Cloth bound. Price 50 cents, post paid. E. A. Sheldon, Publisher, 253 Main Street, Hartford, Conn. Is a valuable collection of subjects suggestive of intuitive thought, and should be in the hands of every student of Divine Science.

We see from the prospectus, that there has been a new school of Philosophy and Divine Science, opened at 108 West Twenty-Eighth Street, New York City, conducted by Henrietta H. Farnsworth, as proprietor and manager, and Eliza Barton Lyman, Preceptress. We are glad to observe that this school has taken a name broad enough to include the whole of truth. The object of the school is to teach that true religion and divine science are identical; to teach that true religion and health are synonymous; to impress on the minds of the students, the mighty truths of Christ's teachings, and the immediate importance of disseminating those truths, and applying them in the minutest details of every-day life.

Anna Kimball Chainey and Olive S. Groat have recently opened an institution, called a School of Truth, at No. 52 West Twelfth Street, New

York, for instruction in Spiritual Healing and culture of all our latent faculties. Mrs. Chainey is a teacher of wide experience in the field which she has chosen.

"Yea, love indeed is light from Heaven,
A spark from that immortal fire;
With angels shared, by Allah given,
To lift from earth our low desire."

"To sum up:—The main requisite for acquiring self-knowledge is pure love. Seek knowledge for pure love, and self-knowledge eventually crowns the effort. The fact of a student growing impatient is proof positive that he works for reward and not for love, and that in its turn goes to prove that he does not deserve the great victory in store for those who really work for pure love."

J. K. Daji.—August "*Theosophist*."

"REVENGE is of death and deadly,
Forgiveness has taken its place,
And forgiveness is the giving,
And so the receiving of life."

GEO. MACDONALD.

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THE OLD AND THE NEW.

"And he also spake a parable unto them : no one puts a piece rent from a new garment on an old ; else the new also will make a rent, and that piece from the new will not agree with the old." Luke v: 36.

The line in the above text which reads, "else the new also will make a rent," reads in the Greek, "and the new it rends;" this true rendering throws light on the whole text. No one would think to rend a new garment to mend an old one. If a piece were taken from the new, the new would cease to be a perfect garment, and the piece taken from the new would not make perfect the old. Truly, we cannot serve two masters; in truth—the Christ—all things are manifest and made apparent, and from truth are all that live brought forth. But it is not the divine order that truth serve its manifestations, nor is it possible for truth to make perfect the belief of imperfection, and thus remove its disagreeable effect, but by casting off the belief of imperfection, the effect disappears. The conception of imperfection, with which the human family has clothed itself, is not a garment from heaven, given by the Spirit of Truth; and it is clearly set forth in the Master's parable, that a piece from the garment of Truth will rend the new, and will not make perfect the old. What is this new garment referred to by the Master? The new garment is a new perception of the old, old truth; new to perception, only because just made apparent, or just made manifest in understanding and consciousness. If the old be not laid aside, we cannot wear the new, for the wearing of the new necessitates the acknowledgment of the whole truth now, the new perfect as ever present. The old garment is symbolic of the past, and therefore, it belongs to the congregation of the dead, and should be laid aside as dead, for the reason that it has no present tense, therefore nothing for all that belongs to the present. In this day of illumination and enlightenment, it becomes clear that it is vain effort to attempt to repair or heal the effects of

the past, by trying to fit or adjust a portion of the new, or truth, taken from the perfect whole, to the old beliefs and opinions born of sense, thinking thus to hold on to the old and heal the breach by a portion of the new. In no way can humanity be freed from the inertia of the dead and the inharmonies arising from sensuous thoughts and decisions, but by wholly laying aside the old garment, assigning the things of the past to the past, and letting the dead bury its dead, and putting on the new garment, the whole armour of righteousness, which is a perfect one, made in the similitude of God. This garment is ever present, awaiting the acceptance of each and all. Therefore, it remains with ourselves, whether we be clothed upon with this heavenly garment, and thus let our light so shine that our Father in heaven may be glorified, or whether we will continue in vain effort, speaking idle words, by trying to adjust truth to our old habits of thought and belief. "Let us therefore, cast off the works of darkness, and let us put on the works of light."—Rom. xiii:12.

As, to the One Spirit all is perfect, let us, dear friends of HARMONY, in the Lord or Truth, unite in the sacred endeavor to be and live in the idea of the Divine One. Let us, as the old year passes, cast off the old garments, or the old man with his deeds, and put on the new garment, or the new man created in righteousness and true holiness. Let us not mind or consider the records of the past, but let us live and abide in the present; and thus will we know God within, and God o'erhead, and be clothed with the light of the eternal; then the wedding garment will become our every day apparel.

HEARING.

Hast thou heard the voice of the silent speech, then thou knowest that it is God that speaketh and is strong, and that to abide in his word is a blessed state. Then thou knowest that to be stripped of personal strength is to enter in at the strait gate, into the God-head of power and glory. Hast thou heard? then thou knowest the narrow way that leadeth to life, and thou art satisfied to know that God is strength, and thou wilt not consent to think of thyself as the opposite of Him, thou wilt not descend to contemplate personal weakness. Hast thou heard, and do His words abide in thee? then thou art satisfied to know that God is strength, that he is thy abiding place—thy sufficiency.

THANKSGIVING.

Extracts from a discourse delivered by M. E. CRAMER at the "Home College."

"Be joyful in the Lord at all times; I say again, Be joyful! Let your gentleness be known to All Men. The Lord is near. Be not anxious about Anything; but in every thing let your petitions be known to God, by prayer and supplication with Thanksgiving; and that peace of God which surpasses All Conception, shall guard your hearts and your minds by Christ Jesus."—Phil. iv:4-7. Be joyful in the Lord or Truth at all times! Why should we not be joyful in truth at all times, since we know that all goodness that ever was or that ever will be is now, and is ours at this time; and that to claim it in thought and in all our expressions, is to realize that we possess it? Should not the acknowledgment of this truth be a joy, be a cause for thanksgiving, at all times? for where can we turn, and what can we do that would separate us from the Lord or Truth? Verily, there is no place of refuge from the Lord in God's kingdom, and there is no kingdom but God's. * * Make not vain effort, seek not, want not that which is not. Seek that, want that, and be satisfied with that which now is, and you will be rewarded openly, and the heart will be joyful in truth at all times, and supplication with thanksgiving will be continuous.

Again, we are advised to let our gentleness be known to all men; having a knowledge of where and what truth is, this advice is both understandable and practical. For the Lord, or Truth, is near, even as thyself. Be still in thought and know the *I am*. Be tranquil, not anxious about any thing. Ask in God and seek in God, by rendering thanks that He is where and what He is, or that Goodness is where and what it is. Then that peace of God which surpasses all conception, or that fullness of Infinite Goodness which is ever present, will guard the heart. Truth, the only master, will guide you into the whole truth. The anointing in you, and in which you live, will teach you, and there will be one peace, one will, one love, one faith, one thought, then the holy Sabbath day will have come. And they who know, as did Jesus, that they are Truth and Life, will keep it holy by having no other thoughts than those of wholeness, God's thoughts, or perfect thoughts. * * *

"FINALLY, Brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are amiable, whatever things are reputable, if there be Any Virtue, and if Any Praise, attentively consider these things. * * And the God of peace will be with you." * * We are strong, as said St. Paul, to endure all things with Him who strengthens us. The desire to possess something that we think

we do not possess is born of sense ; or the desire for knowledge, truth, wisdom, power, etc., is born of a mental condition in which thought does not recognize its wealth or the source of its life. And this line of thought contemplates weakness, inability, failure, lack, which are but as mist, a sham, a false covering which prevents us from revealing truth to ourselves. Therefore it is clear that the way to overcome desire is to render thanks for what we have received, and deal justly by honestly acknowledging the fullness of God's presence, and that we have, now, all that we shall ever possess; *due appreciation will do away with all desire*. Were it not for our desires we would be in heaven all the time and be joyous. Has not each one had the experience of denying some desire by word of mouth, and at the same time felt a fear that the desire would not be gratified ; has not each had some material idol fall before them, which in the presence of Truth they have tried again to build ; has not the plain, simple truth touched our pride, causing thoughts of injury, which, when we would try to remove, would rise before us, and we would find our thoughts centered in the belief of injury. Verily, the experience of one is the experience of all. As long as belief is made a basis for thought, we have dead branches which bear not fruit. To think that we are subject to pride, ambition, or desire, or that we can be injured, or that we are anything less or other than truth, is false, and engenders delusion, since if there is any seeming thing that is not truth, it is error. * *

Is there any thing that we have not, and that we should not be thankful for, since it is the Father's good pleasure to give us the kingdom? What God has given, is himself, and it is eternally true that he is the life of all that lives. "Every thing Created of God is good, and nothing is to be rejected, being received with thanksgiving." Tim., iv:4. Since all creation is pronounced by the Father and maker of it as good, it is presumption on the part of that which is made—thought—to pronounce upon it differently. Let us be thankful that we have the knowledge to cease personal decisions, and to decide with the Father, and that we may be joyous in all that is, now. That which is not possible now, is not possible at all, because the potential knows no future ; and for this reason that which is not expressed in the now is not expressed at all.

* The treasures of heaven or the joys of the eternal are free to all who will enter and work in the field wherein they are contained. * We are thankful, therefore, for the understanding that has lifted our thought from effect to cause, and given us tranquility. We are thankful for the knowledge that that which never changes is truth, and that that which never ceases to change is the operation in the solution of the problem of life, and all changeable appearances are examples therein. * We are thankful to Thee, O ! Spirit of Truth !

HARMONY.

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that those to whom Thou hast spoken thy word through our lips are recognizing and manifesting thee. And that they are made happy in the Lord, or Truth, at all times. We are thankful to Thee that they see that Thou hast bestowed equal blessing upon all, and that when Thy word was spoken through our lips, it was acknowledged by Thee in their thought, and thus they have been taught by Thee and do know that Thou art in them and they in Thee.

APHORISMS.

The use that we make of the wealth we possess, gives appreciation of its true value. Its value can only be realized through its proper use.

Every truthful and loving thought bears healing on its wings—carries light and joy to its destination.

What is perceived in the silence to be right, that dare to do?

Be truth in the silence, and you will do truth openly. The mystical, the occult, the hidden, is only so because of error—error is all that can cut off that light which lighteth every man. Remove error, and we are brought face to face with the light, truth, that which was hidden. There is nothing hidden, but to error—he who lives the life shall know the truth.

BIBLES OF THE AGES.

PERFECT VIRTUE.

ZE-CHANG asked Confucius about perfect virtue. Confucius said: "To be able to practice five things everywhere under heaven constitutes perfect virtue." He begged to ask what they were, and was told: "Gravity, generosity of soul, sincerity, earnestness and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others." Tsze-Chang said: "What I do not wish men to do to me, I also wish not to do to men." The Master said: "Tsze, you have not attained to that."

Yen Yuen asked about perfect virtue. The Master said: "To subdue ones-self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?" Yen Yuen said: "I beg to ask the steps of that process." The Master replied: "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety."—Confucius, B. C. 551.

THE FIVE RULES.

Kill not—for Pity's sake—and lest ye slay
 The meanest thing upon its upward way.
 Give freely and receive, but take from none
 By greed, or force, or fraud, what is his own.
 Bear not false witness, slander not, nor lie;
 Truth is the speech of inward purity.
 Shun drugs and drinks which work the wit abuse;
 Clear minds, clean bodies, need no Soma juice.
 Touch not thy neighbor's wife, neither commit
 Sins of the flesh unlawful and unfit. * *

"Pity and need
 Make all flesh kin. There is no caste in blood,
 Which runneth of one hue, nor caste in tears,
 Which trickle salt withal; neither comes man,
 To birth with tilka-mark stamped on the brow,
 Nor sacred thread on neck. Who doth right deeds
 Is twice-born, and who doeth ill deeds vile." * *

"Then, craving leave, he spake
 Of life, which all can take but none can give,
 Wonderful, dear and pleasant unto each,
 Even to the meanest; yea, a boon to all
 Where pity is, for pity makes the world
 Soft to the weak and noble to the strong.
 Unto the dumb lips of his flock he lent
 Sad, pleading words, showing how man, who prays
 For mercy to the Gods, is merciless,
 Being as God to those; albeit all life
 Is linked and kin, and what we slay have given
 Meek tribute of the milk and wool, and set
 Fast trust upon the hands which murder them."

—*Light of Asia*. Sir Edwin Arnold.

Seek not good from without; seek it in yourselves, or you will never
 find it.

—*Epictetus*, A. D. 65.

QUESTIONS AND ANSWERS.

1 Q. *Do you teach that personality can discover and know God?*

A. The Science of Spirit teaches, that no man knoweth the things of God, but the Spirit of God in which man abideth and which abideth in man. SCIENTISTS do not teach that personality can discover and know God, but rather, that personality must be given up, or forgiven, set aside, and forgotten, and that the individuality be so perfectly adjusted to God, that the thought, word, and act, becomes the thought, word, and act of God. Then is the SCIENTIST thoroughly conscious that God thinks and works in and through Him. Science of Spirit teaches, that to know God, it is necessary that we in thought, place everything that is made under the maker.

2 Q. *Do you hold that you are personally the author of the Truth as presented in your class lessons and in treatments?*

A. Science of Spirit teaches that no person is or can become the author of Truth. Truth is God, Christus or Krishna. Truth is Eternal Being. Personality is self-ness or selfishness, which appears to be, because Truth, impersonality, is unrecognized. Therefore, no personality can be the author of Truth. But Truth is the author of true individuality, which is forever and forever in the image and likeness of God. And he who knows and realizes the truth cares not through whose individuality it is expressed; for such a one knows that Truth is omnipresent, and that Truth alone can express Truth. And its expression is welcome, no matter through whom it is expressed, or at what time, or in what place. They who thus recognize and accept God's Truth, wherever expressed, drink from the fountain of eternal Harmony. The words of Truth are the words of God, and for this reason they heal.

3 Q. *Do you believe that you can individually, or apart from God, confer any power upon your students to enable them to teach the gospel of Christ, and heal the sick?*

A. Science of Spirit teaches that there is no power but God, and that "the son of man can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, those also doeth the Son likewise." No power therefore, can be conferred upon the student to teach the gospel and heal the mental condition of humanity, and lift it from the pit of materiality and idolatry, but the power of God, which He alone confers. His word is the power that raises up; or, His word is the Spirit that quickens and finally makes itself known to all, as being all. The individual teacher can only point the way up which the powers already possessed may be made manifest to the student.

A BOY'S SUGGESTIONS.

BOY hearing his Father make the remark that the people under the Old Testament dispensation lived in the letter of the law, and that the disciples of Christ lived the law and became the spirit of truth, sagely remarked, that the people abided by the law of Moses and lived the truth of Christ. On being asked the difference between abiding by a law and living the truth, he replied: "To abide by a law is to do it mechanically; to live the truth or law, is to do it understandingly." Again he said: "Mamma, why do you say within, when you speak of spirit, and say without, when you speak of the body? Is not the Spirit, which is everywhere, the greater? Is not that which is everywhere, outside of the room and outside of the body, greater than the room and the body? On being told that he was correct, he replied: "Well, it seems to me that it is error to speak of forms as the outer, for are they not in that which is everywhere? We ought to say bodies are within Spirit." The wisdom of children is equal to truth.

A STUDY OF MAN, AND THE WAY TO HEALTH.

CONTINUED FROM PAGE 71.

The following quotations are culled from the interesting and instructive chapter on "*Health and Disease*:"

"THE most earnest and the most able students of the phenomena of nature have often been led to the conception that all the forces in nature that manifest their presence as special modes of motion are resolvable into one force, and that this one force is the latent energy lying back of all phenomena." * * * "No adequate idea of the real meaning of the word, health, is possible except in intimate relation with the word, life; and no adequate conception of the meaning of the word, life, is possible dissociated from an organism, which alone manifests life. Life is something more than any or all force, and health is something beyond all energy or mere vitality.

"If no amount of mere vitality alone constitutes life, so no mere lack of energy can alone cause disease or death. Neither life, nor health, nor disease can be regarded as mere kinematics." * * *

"We hear much about the necessary care of the body, and of its exercise to promote vitality, strength of life and length of days; but we hear very little in regard to habits of thought, strength of will, and dissipation of energy in the mental realm. Imagination, the creator of forms and of all ideals, is left to run riot, or is indulged as a mere luxury, a beautiful or a depraved supernumerary of existence. * * * We are all familiar with persons who habitually indulge in fits of anger, jealousy, enviousness, greed, and all uncharitableness; and these persons seem to be unaware of the fact that they are molding their whole bodily structure to these vicious habits." *

"The connection between body and mind seems to be wholly lost sight of; evil passions and unworthy thoughts vitiate the bodily secretions, and in time mold the tissues so that the recurrence is automatic." * * *

"Now in the light of these considerations, what is health!" * * *

"Take from man all motive power and all mental power, and his body becomes an inert mass. * * * If health in its broadest sense is harmony, then that harmony concerns body and mind no less than body and vitality." * * *

"Harmony, therefore, means the rule of the lower faculties by the next higher in concrete degrees, and the supreme rule of the conscious *ego*. Everything short of this is the Harmony of death. Peace secured on any other terms means final dissolution and destruction. In a well-ordered government, such as the nature of man is evidently designed to be, the *ego* sits a king upon his throne. The mental faculties are his ministers of state; the sensory faculties are his household servants, and never his masters. The vital powers are his standing army to protect his realm, and never to invade that of his neighbors, but able, in case of need, to relieve distress, protect the innocent, and promote the reign of peace and plenty throughout the world. When the king is thus enthroned, Health blooms like a rose on the outer walls of his palace, and harmony dwells within his gates. This is the meaning of a sound mind in a sound body; and the jewels that sparkle in the crown of the king is a spark of the Divine Intelligence, and it illuminates the whole palace as the diadem of Divinity." * * *

"The medical profession has been actively and faithfully engaged for many years in trying to discover the cause and prevention of disease, and the best service of the best physician consists in teaching people how not to be

sick. Many persons in every community value the services of a physician according to the length of his countenance and the size of his doses." * * * "The doctor is expected to do with drugs what the parents might have accomplished by a little less worship of society or nammon, and a little knowledge of physiology. * * * In a great many cases of disease recovery is retarded, or rendered impossible, by mental conditions. Mental states are thus both the cause and the cure of many diseases, and mental conditions have a great deal to do in all diseases. It likewise follows that mental states ward off disease, and promote health. It is quite evident from the signs of the times that these facts are being better understood, and that so-called mental cure is to have a far larger part to play in the future of medicine than has been assigned to it in the past. In ordinary life, however, there is no function of man less under the control of the will than the process thought; and few individuals have any more power to prevent or control the surging billows of passion that sweep over the soul, than they have to ward off malaria, or smallpox, from the physical body. There is no greater predisponent to disease than fear, which renders the body negative and disarms the mind of all resistance to all morbid agents. The characteristic phenomena of fear, influencing both mind and body, are more or less present in all disease, though these phenomena may arise from an innumerable number of causes."

THE CLOSING OF THE LATE NORMAL CLASS.

THE second Normal Class of "Home College," finished its work on December 3d. It was a memorable day, closing a course of faithful labor by both teacher and student. A strict examination in questioning and cross-questioning on the "Science," received from the answers returned, the full approbation of the President, who pronounced us in possession of that treasure which cannot be taken away, even the knowledge of the "Conduct of Life," as viewed from Being.

At its close, amid the hush of the driving rain, the occasion was sanctified by an address from the President, which thrilled all hearts by its fervor and profound yearning over those souls entrusted to her care, and guided and taught by words of absolute Wisdom, through her lips.

It will dwell in the memory of all who listened, as the most fitting benediction. No musical rhythm could exceed the grace and dignity born, not of personal consequence, but of the in-dwelling Spirit, which dwelt in, and filled all the place.

By universal consent, no formality, set program, or other external observance of the day was prepared; but all was in quiet keeping with the object of our studies—viz: the attainment of the perfect Christ consciousness in the will and work of the Father.

Our Brother from Denver, who, like the wise men of old, followed this star from the far distance, and sat with us through this course in the presence of the Supreme Teacher, will, I am sure, long remember the sacred thoughts inspired by the words especially addressed to him. We would fain have kept Bro. Brown in our midst, who, from his personal character and success as a Healer, had won the confidence of all his associates.

In closing this imperfect notice of an event so impressive, we must congratulate all primary classes in this College on the anticipation of, and the treasures contained in the Normal course of lectures. The papers and lessons are invaluable, opening up a vast field for future inspection, deep and endless as eternity itself—yea, the eternal truth of Being. Bring to its work then, the most sacred consecration of your lives, and find yourselves in the omnipresence of Most High God, revealed therein.

M. L. STONE.

CULLINGS.

A GOOD PARABLE.—Seth Hunt, a longtime vegetarian, thus writes in the *Springfield (Mass.) Union*:—The wisdom of seeking truth directly from nature is well illustrated by the following story: An ingenious man had invented and put into operation a very complex machine for making a costly textile fabric. He alone could well manage and keep in order this valuable loom. He, however, took the precaution to write a book of directions to enable those who should come after him, to run the machine and keep it in repair. Some time after his death, the machine broke down, and those in charge at once referred to the book of directions to find out how to repair and set it in operation. But, on reading the book, no two persons understood it alike. No

one could interpret the author's meaning clearly enough to put the works in running order. Finally, one man, wiser than the rest, threw aside the book and began to study the machine. He soon learned therefrom the design of its author, and was thus enabled to set the machine again in motion. So, to find out the laws of man's being, we must study man.

ONTOLOGY.

Healthy and *holy* have the same signification, "*whole*." How to be holy is the question, or, How to be *whole*? The question implies that we have first an idea of wholeness of self and therefore a knowledge of self, and resolves itself into the question, What is the I, the Ego? the self? All knowledge begins in consciousness. There can be no such thing as knowing without the knowing faculty, which we call the consciousness. Man has such a faculty. The self, the ego, the I, is conscious that it is a self; we know that we exist; and we know that we know, because the knower and the known are one and the same; are identical. This knowing of the "*me*," of self, by the knowing faculty, is *absolute knowledge*. It is absolute (free from) because it is independent of anything else, "*perfect in itself*."

Cynosure.

TRUE healing consists of the presence and power of the One *I am*. 'O realizing that "In God (our Heavenly Father) we live, move, and have our being." That He is all, and beside Him there is no other. * * That there is no life, substance, or intelligence but the one.

LEMUEL B. THOMPSON—*International Magazine of Truth.*

No two laws can exist, as fundamental and supreme, such as Spirit and Matter, hence all the world must logically admit, that the one law of our universe, is Spirit.

CLARA E. CHOATE—*International Magazine of Truth.*

THE TRUE RELIGION.

What is called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh: from which time the true religion which existed already began to be called Christian.

—*St. Augustine, 4th Century.*

The will of God is absolute accomplishment ; to will and to do are for Him the work of the self-same instant.

—*Hermes Trismegistus.*

"THE knowledge of man is but vanity; all his good actions are illusory when he does not refer them to God. He who is humble in heart and spirit is loved of God ; he has need of nothing. The Infinite can alone comprehend the Infinite ; God only can comprehend God."

—"*The Legend of Krishna*," in *Modern Thought*.

"WHEN thou hast found thyself, thyself will be thy rest and riches ; and thou wilt indeed be happy."

He that thinks he possesses a part knows not himself, and possesses nought. But he that knows himself possesses all. What man is there who seeks for possessions only, and not for the happiness he thinks they will bring? Truly all seek this One Pearl ; and the wise, searching only in the Field of Knowledge, find it."

—*Day by Day the Essential Bread.*

"HE that hath light in his own clear breast,
Can sit in the center and enjoy bright day."

—*Optimism.*

"THERE is no bar or wall where man, the effect, ceases, and God, the cause, begins."

"He taught the Five.

Showing how birth and death should be destroyed,
And how man hath no fate except past deeds,
No Hell but what He makes, no Heaven too high
For those to reach whose passions sleep subdued."

—*Light of Asia.*

I MEAN that wisdom is the only science which is the science of itself and of the other sciences as well.

—*Plato, R. C. 429.*

HEAR the truth: In God is no unrighteousness at all, He is altogether righteous ; and there is nothing more like him, than he of us who is the most righteous.

—*Socrates, R. C. 429.*

If thou understandest this one and only Good, thou wilt find nothing impossible, for all virtue is therein. Think not that this Good is in any one, nor that it is outside of anyone. It is without limit, being the limit of all. Nothing contains it, it contains all in itself. For what distinction is there between the corporeal and the incorporeal, the create and the uncreate; that which is subject to necessity and that which is free; between terrestrial things and things celestial, corruptible things and things eternal? Is it not that these subsist freely, and that those are subject to the bondage of necessity? That which is below is imperfect and perishable.

—*Hermes Trismegistus, 1500 B. C.*

Every man ought to speak and act with such integrity that no one would have reason to doubt his simple affirmation.

—*Pythagoras, B. C. 586.*

STUDENT'S DEPARTMENT.

A LESSON ON BEING.

Delivered during the Normal Course at the Home Collège.

In the investigation of any subject it is necessary that we have an understanding of the terms used to define the subject; and their application to the object we have in view. And especially is this true in respect to the subject we have before us to-day, since upon a proper knowledge of it depends interests so vital, so all-important to the welfare, temporal and eternal, of every human being. That is, upon the science of Being depends the knowledge of who we are, whither we are tending, and the purpose or object of our being what we are and where we are. The ancient wisdom-seekers taught, that the proper subject of study for man is man; and this is true and wise in a broader sense than is commonly accepted, for in studying Being, man is studying himself, since man is Being, and Being is man. In our study of the Science of Spirit or Being, we will first ascertain the meaning of the term Being, and then endeavor to find what Being is, where it is, and how it manifests itself, or how we become cognizant that Being is. Webster defines Being as that

which exists in any way ; and he defines exist to mean, to step out or forth, to emerge ; from the Latin *ex*, meaning out or from, and *sistere*, to cause to stand. Then Being is that which causes to stand out, or to exist. It is the silent, invisible cause which produces all existence ; the cause behind and in all manifestation. Wherever existence or manifestation is, *there* is its cause present also, or there is Being present. And since existence or manifestation is all there is that is tangible or cognizable to the sense perception, and Being is the cause or maker of this, and is present in it, Being must include or contain that which it causes to exist, that which it manifests at all times and in all places. Therefore, the conclusion follows that Being, the maker, that which is in and includes all that is made, must be *the all* that there is to be conscious of in the visible or invisible, in creation or in its cause, that it is the all-including cause of all that is, and that without Being there is not anything that is. And this leads us to the further conclusion, that if Being is all and includes all that is, it must be Infinite, without beginning and without end, from eternity to eternity. Then does not the foregoing answer our second question ? that is, where Being is. That which exists, or causes itself to stand out, or which manifests itself at all times, in all places, must be present with itself, or is omnipresent ; and, since the whole includes all its parts, if Being is Omnipresent, that is, if the whole of its presence or possibilities is in all places, at all times, it must be undivided and is indivisible. Then the conclusion is unavoidable, that Being is one, all-inclusive, omnipresent, indivisible, infinite whole. And this leads to our third inquiry, as to how we became cognizant of Being ? As we know nothing except through its attributes, this must be our only avenue of obtaining a knowledge of Being. We will assume that all will admit evidence in creation of transcendent power, love, wisdom, truth, besides that of omnipresence, indivisibility and infinity already mentioned. We need but direct attention to the power displayed in the familiar phenomena of the wind and the wave, in that of the attraction of gravitation, in magnetism, in the force of the electric current, to say nothing of the power which holds the planet on which we stand in its orbit, and directs the course of the spheres, to prove that there is a power sublime. And yet, while we are surrounded by, included in, and subject to this illimitable, awe-inspiring power, we are rocked in its bosom with all the tender, loving, provident care, and more than a fond mother could bestow upon her helpless infant. "Behold what manner of Love the Father hath bestowed upon us" Transcendent Power, accompanied by transcendent love. "Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. The very hairs of your head are all numbered."

The word universe comes from the two Latin words, *uni*, one, and *versus*, turning, hence one grand turning or revolving whole. Who can find out the wisdom that guides Orion in his course, or the Pleiades leading the van of the Milky Way, with her myriads upon myriads of suns and systems marching the blue vault with stately, orderly tread, at the fiat of the One director, the All-wise, who manifests them and is in them! There are no mistakes, there is no confusion, no disorder; from the revolution of a flying comet down to the tiny insect that, floating in the sunbeam, measures its happy life-time by a single day, or the one who finds its ample home in a single drop of water, all are equally guided, all are equally protected and cared for, and belong to and are manifestations of the one whole. We have claimed Truth as one of the attributes of this omnipresent, omniscient, omnipotent Being of all love and unity; and verily, where shall we go that the truth of mathematics is not demonstrable and demonstrated before us, from the measurements of harmonious sounds to the mathematical precision of the movements of the heavenly bodies, poetically called the music of the spheres? Verily, verily, where shall we go to escape this all-loving, all-wise, all-powerful, all-inclusive, indivisible, infinite Truth; this One, this Unity, from eternity to eternity? As the Psalmist says: "Whither shall I go from thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell (in effects), Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me."

San Francisco.

H. S. KELLEY.

CORRESPONDENCE.

LYNN, MASS., November, 1889.

My Dear Mrs. Cramer.

I have just received HARMONY, which has been a welcome visitor each month since my return, and reminds me of the pleasant hours I spent at your College last Winter, which have ever been a source of joy to all. I assure you that nothing gives me such pleasure, as to know of the good you are doing on that coast, as I have ever been so deeply interested in the spread of the Truth there, being one of the first to proclaim it.

I am doing all I can here to heal, and bless, and comfort those in need of my aid; I feel that I gained a new impetus for my work, by my sojourn among you there, last winter. Please remember me kindly to the Scientists I met at your home and college. Yours sincerely,

MRS. M. R. RICE.

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PREFACE TO LESSON IV.

The Light

"AND this is the record: that God hath given us eternal life, and this life is in his son."

"He that hath the Son hath life; and he that hath not the son of God hath not life." 1 John, v: 11, 12.

The meaning of this text may be defined in this way: that the Son of God is his idea, and that his idea contains the life and possibilities of himself, and is co-eternal with the infinite Father.

He that hath a perception and understanding of God's Idea hath found his life, and recognizeth himself in each and all. Such an one hath attained a knowledge of God's record, and knoweth that he hath given us eternal life. So, the words of Krishna are forever true,

"I am alike for all! I know not hate,
I know not favour! What is made is Mine!"

And this is the faith that we have in God, that we do know that if our asking be according to his will, he hears and the hearing is an open reward.

In other words, if that which we recognize and allow within our thought be of truth and love, we are that moment rewarded openly with the evidence of truth and love, which is Good, for God is truth and love.

Whatever we do we should do for the glory of the Spirit, that it may be manifest. "Let it all be done for Me as Mine." is the request of Spirit. It is not possible to do the work of Spirit, or work as it works, without being Spirit—be, then do.

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LESSON IV.

THE SIN THAT SHALL NOT BE FORGIVEN; AND EVERLASTING PUNISHMENT.

"**V**ERILY, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit." (Mk. iii; 28-30.) Eternity is the present, and all that is eternal is now; then to realize what there is at this time is to realize eternity.

"To blaspheme is to attribute to God that which is contrary to his nature," that which does not belong to him; is to deny that all good that is manifest belongs to him and is his manifestation.

Therefore the claims that are made, that God in his all-wise providence has seen fit to visit affliction on humanity or on certain members thereof, is blasphemous, inasmuch as that which is attributed to God is contrary to him, and that which is contrary to Being can in no way be truthfully attributed to him. In making these erroneous claims, if they be made because of ignorance—unsuspectingly taking things for what they are not—it is not a sin unto death. This is true for the reason, that a sin cannot be a sin unto death unless there be a consciousness or knowledge of what Life is, to sin against and die to. The so-called sin of ignorance ceases when knowledge is gained, but when a knowledge of truth and life is gained, then, if there be sin, knowledge ceases in thought, since we only remember that which we think about; this is a sin unto death. So, it is written, that if we blaspheme against the Holy Ghost, the act shall not be forgiven in this world nor in the next, and that we are in danger of age-lasting condemnation. If we give up error for truth we are forgiven in the giving up, and condemnation ceases. We are forgiven *all* when all error is given up. "But to whom little is forgiven, the same loveth little." And when we sin against the Holy Ghost—truth in thought—we let go of truth for error. The act of sending away is forgiveness, therefore there is no forgiveness in the act of turning against truth. Forgiveness does not consist in turning from truth to error, or forgetting truth to remember error, but it does consist in turning from error to truth, and in remembering truth. To sin against truth is a sin unto death only because the thought turns from truth, which is life, to error, which is death.

The belief which makes off the source of its reasoning produces thoughts the opposite of principle or life, thoughts unto death. So to calu-

late from a material basis is to die in memory to truth ; cessation from truthful thought means death to truth.

2. "There are three that bear record in heaven, the Father, the Word and the Holy Ghost," and these three are three inherences in One ; in other words, it is Infinite Mind, its idea and the perception of the whole truth of that Mind and Idea, and these three constitute One ; or again, that which bears record in heaven is the Infinite Spirit, which includes the sole idea and wisdom with which existence is brought forth, these three are one.

Therefore it is impossible for a person to sin against the Holy Ghost, or truth, and not turn against himself, and if in thought he turn against his Being, it is unto death, because it is the opposite of life, which is death.

And this is true in all degrees of experience and understanding ; for example, to cling in part to our old beliefs of ignorance and darkness is to blaspheme against our present state of consciousness and understanding, for the reason that the claims that such thought makes for itself are not true of Being, but are claims based on a false supposition. Ignorance is not an attribute of Being, and we should not appropriate to ourselves that which does not belong to us, if we would not become beggars in the kingdom of God. But if we claim that which belongs to us, we shall adjust all to Spirit, and appropriate that which is already in store for us, and enjoy the wealth of the kingdom in which we live. To blaspheme is to speak words of injustice, words not born of truth, which must ever prove damaging to effects—bodies. But there are no damaging words but untruthful ones, and there are no untruthful ones but those words that are born not of God, not of Goodness. So, it is written, "All unrighteousness is sin," and all unrighteousness is injustice to Spirit, because it is a violation of truth. Therefore the thought and conclusion that is born of the spirit of truth sinneth not, and error cannot touch it. They who know and live the truth are free from error, and the whole world of race-belief disturbs not their peace ; they have entered the Sabbath day, and such are they who keep it holy.

3. The Scribes and Pharisees are the worldly wise ; or they are representatives of intellect and sense cultivated relative to effects, yet unilluminated because not in the recognition of divine truth, and thus they ever testify against the spirit of truth. It is the Spirit that bears witness of truth, by means of truthful thought, because truth is Spirit, and Spirit being all, it can bear witness of nothing but itself.

So, when the Scribes which came down from Jerusalem said, "Jesus

hath Beelzebub, and by the prince of the devils casteth he out devils," they blasphemed against the presence of manifested truth, and against the truth and power of God to make free. Thus in the present day they refuse to attribute to God that power which is his alone, and attribute it to false idols or beliefs which so-called worldly-wisdom has named the devil, or an evil power.

"And he called them unto him and said in parables, How can Satan cast out Satan? and if a kingdom be divided against itself, that kingdom cannot stand." "And if Satan rise up against himself, and be divided, he cannot stand, but hath an end." Mk. iii; 23, 26.

In the above text the lesson is plainly taught that that which wars against itself comes to an end; there is nothing but error that can war against itself, or that can come to an end, for since there is but one kind of truth, it is self-evident that truth never differs from itself or comes to an end.

Therefore when the Scribes attributed the healing power to the prince of devils, and denied that it was the power of God, they blasphemed against the inner consciousness and understanding, which is ever an injustice to the Holy Spirit, or guest within.

This error cannot be atoned for or erased by the observance of forms and ceremonies, or by the observance of the letter of the law.

We do not profit by these outward observances, but are profited only through realizing and truthfully attributing all presence, all knowledge, and all power unmanifest or manifest to God.

In no way can this error against the truth be corrected other than by ceasing to attribute power to false belief, negation or a supposed evil; and attributing all manifested power and good to God, the unmanifest. The sin, therefore, that shall not be forgiven, is the act of refusing to accept the truth when manifest and made apparent to us—the act of turning from it.

As long as the thought refuses to recognize truth, truth is not made apparent or visible in consciousness, but the act of truthful thinking makes it apparent; and the instant thought makes truth its own there is no sin to be forgiven. Where there is no error, there is no apparent sin, and where truth is manifest there is no seeming error.

4. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power?" (1 Thes. 9.)

Certainly nothing can have everlasting destruction but that which is mortal, and nothing is mortal but false interpretation. All that is, is eternal. False beliefs are themselves the only state of condemnation, and they are eternally pronounced to be guilty, or false.

The thought which wars against truth, wars against absolute consciousness, and that which is divided against itself, or which wars against the source of power comes to an end.

The following texts point clearly to the fact that *thought* is personified by the pronoun *he*.

"He that committeth sin is of the devil, for the devil sinneth from the beginning." The devil is negation (ignoring or ignorance of truth), is unsuspectingly taking things for what they are not, therefore is a falsehood from the beginning, and all beliefs in him, of him, or about him, are born of this first falsely assumed premise of an evil power or an evil one.

"Whosoever is born of God doth not commit sin; for his seed (the Spirit of Truth) remaineth in him (in his thought); and he cannot sin, because he is born of God."

This text refers to the mental constitution, the son of man—thought, consciousness, faith, will, motive, etc.

5. St. Paul says to us, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." If we love the truth and are thankful for it, we cannot wilfully turn from it. To sacrifice is to immolate all error on the altar of God, is to offer a prayer of thanksgiving for the treasures of heaven which we already possess. We well know that God cannot accept as his own any but truthful statements, those of purity and goodness, born of himself; and that because of the omnipresence of goodness it is idle thought to think that we can ever be freed from anything but error.

He accepts his own and all that is his own. Therefore, Jesus having attained the Christ consciousness, offered himself without spot or blemish to God. Why offer himself perfect, and not imperfect? He knew that to surrender all that is made to the maker and Father of it, is the act of rising in the mental into heaven from whence *it* came, and in which it is organized and given birth; and that no thought of imperfection or error can enter the king's chamber; that all sacrifice, therefore, must be made on the altar in the Holy place in thought, before it can enter the Most Holy.

Though we turn from beliefs daily and hourly, yet as long as we think to say or speak of the visible plane as a plane of cause, the act of turning is not sufficient unto the ascension in thought and understanding into the Most Holy.

"Therefore if thine eye offend thee pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two to be

cast into hell fire." (Matt. 18: 9.) The eye of understanding, which is the light of the soul, or divine idea, is *one*. So, if the eye of sense be an offense to the understanding, or if it leads the thought from truth, pluck it out, it is better for thee to see with *one eye*, the eye of understanding, rather than having two eyes and be divided, and be cast into hell thereby. Hell means a place of torment, and the only place of torment is in sensuous thought, a state of division. Unity is divine understanding.

CONCLUSION.

6. These questions can be clearly understood by every individual who fully realizes the meaning of the words Infinite and Eternal. All are agreed in the one truth that the Spirit of God, or Goodness, or that Mind which pervades all space, is Infinite; then as there are no possibilities that it does not contain, all that is, is eternal, for the word eternal represents that which is without beginning or end, without end of being or duration, the state of being the same at all times.

7. As forms are proofs of Being, but are not Being, as they are only the evidence of Truth and Life; so like the examples that are demonstrations of principle, they appear and disappear, and are ever subject to change, and are changeable according to the mental solution and problem—according to truth comprehended. No existing thing or form is free from change; change is the quality of thought and of body. Therefore, it is an impossible thing, hence unthinkable, that unchangeable Truth and Life can create other than through change; not change in itself, or *per se*, but change in its action, thought or images. And that which is perfect cannot think or cause to appear that which is not an image of itself; for example, infinite love, which has no respect to person, cannot inflict eternal punishment on anything that it makes, because all that it makes is like unto itself, and is good.

8. Punishment is supposed to be inflicted upon immortal souls for the violation of divine law, but as God's law is Infinite love, if He were to inflict eternal punishment upon any of His creatures for not fulfilling the law of love, He would violate His own law thereby. It would be like the blind leading the blind, both would fall into the pit; and if a kingdom warreth against itself, it cannot stand, but hath an end. Then, dear friends, consider the meaning of the word eternal, and you will clearly perceive and know, that that which is real cannot punish or be punished, cannot afflict or be afflicted, for that which is in the image and likeness of Spirit is in perfect unity

with Truth, and can never be divided or be at war with itself, for if it were possible to divide it, it would no longer be Truth.

Therefore, the diseases that are cured, and the devils that are cast out, are the false beliefs that are dislodged by the power of Truth; they are the things that are pronounced to be wrong or condemned to everlasting punishment by the presence of Truth. Truth, which is omnipresent perfection, cannot cast out Truth or condemn itself to punishment. Neither can error cast out error. Now if Truth is perfection, error, its opposite, is only seeming imperfection; to renounce or cast out the belief in imperfection, perfection must be accepted and made to take its place in the mental.

9. In giving treatments, if Truth and error are equally apparent, they are equally believed in, and there is doubt as to Truth having the power to erase the belief in error; and this division in thought prevents the perfect expression of faith, which is the essential healing power. The awakened know that faith is power, and that error has no power over Truth, and that Truth is eternal substance, and that erroneous belief is not so much as a shadow of this substance.

With this issue of HARMONY we publish Lesson Number Five, instead of Number Four, which we have decided to give as Number Six of this course, for the reason that the subject, "I Am the Living Bread, etc.," is all inclusive, and will be better understood after the other lessons have been studied.

STUDENT'S DEPARTMENT.

A SYNOPSIS OF THE SCIENCE OF DIVINE SPIRIT.

In the HOME COLLEGE, we know that in order to teach scientifically, and reach correct solutions, and arrive at satisfactory results, it is necessary to make a right beginning. If it is our desire to correctly solve the problem of Being, it is essential to have a clear understanding of the principle upon which Being is based. Therefore, in making the statement of Being, we give the basic truths underlying the Science of Spirit, commencing where all things

commence, viz., in Being. Infinite Being or God, is Principle, Spirit, Immutable, Indivisible, One, Omnipresent, Omnipotent, Omniscient. In whom is no variableness, neither shadow of turning. He is Life, Love, Truth, Strength, Wisdom, Goodness. If we recognize God as perfect, containing within himself all these attributes, Love, Wisdom, Goodness, etc., we cannot do otherwise than acknowledge Him. With the acknowledgement will come faith, with faith, obedience, with obedience, perfect spiritual unfoldment. Without obedience, we cannot keep the commandment, "Thou shalt have no other Gods before me." Like begets like; therefore, God, the all perfect, from whom all that really is proceeds, cannot create or be in any way the cause of evil. To affirm that evil is more than an appearance, is to negate God or Good. Thus we see the importance of never contradicting the absolute truth, and of always affirming the attributes of Spirit or positive good. "The next step in the order of Divine teaching, brings us to a consideration of thought, the first born of Spirit, the creative power, the cause of external expression, the evidence of Being, for there cannot be a thought without a thinker. It is limitless for good or for evil. Thus, to think in unison with Spirit, causes harmonious manifestations. Only through perverted thought, or thinking the opposite of Spirit, can evil have an existence, or, I should say, an appearance. Not until we awaken in consciousness, can we realize our union with God. Until we realize this we cannot think in unison with Him, therefore; cannot think correctly, and without correct thinking we cannot express harmony in the external. In other words, the soul facing spirit, reflects the thoughts of spirit or truthful thoughts in the image and likeness of Spirit. The spiritual is never revealed to us by the senses. If then, the soul is immersed in the senses, she cannot be the medium for the transmission of truthful or spiritual thought. "As a man thinketh, so is he," or, "as a man thinketh, so does he manifest." "To be carnally minded, is death, to be spiritually minded, is life and peace." "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." All about us in the material world, we see the effect of thought. Thoughts of fear, of anxiety, indeed all thoughts that are the opposite of Being, produce inharmony in the world of sense. To know that thoughts are things, inverts the old idea, that we may think as we will, if only we do not give utterance to evil words. Under the new teaching, we find that if our thoughts are well guarded, and kept under control, our words will never offend. When we consider the power of thought, it is not so much a matter of surprise that so many the world seems all wrong, and that things are in an inextricable tangle: this

not so wonderful that we daily meet with those who have a theory by which the world is to be revolutionized. Alas, they are "blind leaders of the blind." If, through a certain erroneous line of thought, things can become crooked, a somewhat different, though *equally* erroneous line of thought, can not make them straight. Not until the children of the Most-high acknowledge the Infinite as the source of all, and that all is good, and turn from matter to Spirit, from the personal to the impersonal, from darkness to light, can they think and act divinely, and thus fill the world with divine manifestations.

"I am the way, the Truth, and the life," was one of Christ's most important declarations. He was the Truth, hence, to know him is to know the Truth; to know the Truth, is to free the consciousness from sense delusion. "Whoso findeth Him, findeth life." He came to free the world from the bondage of sin, and what is sin? The state into which mankind fell through yielding to, and obeying the senses, placing effect where cause should be, and regarding the body as self. "Know the Truth, and it will make you free." So far as we recognize and acknowledge the teachings of Christ as Divine, just so much of truth will we make our own, and just so much of freedom will we express. We have faith in whatever we have a certain knowledge or perception of, hence, to have an intuitive conception of the Divine mission of Christ, causes us to have faith in him; through faith we are enabled to implicitly obey his laws. Through faith we can forgive our enemies, and do good to them that hate us and despitefully use us. Through faith we can love our neighbors as ourselves, and hold them always in truth.

Throughout the Bible we find innumerable instances recorded, wherein through faith, mighty works were accomplished. Abraham, when called to go out into a place which he should have for an inheritance, by faith obeyed, and went out, not knowing where he went. Moses forsook Egypt, not fearing the wrath of the king. By faith the walls of Jericho fell down, after they were compassed about seven days. David and Samuel, and the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of fire, and turned to flight the armies of the aliens. Through faith the blind were made to see, and the deaf to hear. By faith the dead were made alive, and lame were made to walk. Why then, should we not have faith to believe that the walls of sin shall crumble and fall; faith to believe that the Spiritual eyes of all the world shall be opened, and that the spiritually dead shall awaken to consciousness, even to the Christ consciousness? Faith to believe that all may forsake the land of captivity, not fearing the wrath of the senses. We may sum all up as follows: God is the govern-

ing principle, the life, the substance, the source of all. Thought is the power which expresses on the sense plane, the ideas formed in Divine Mind. In order to think correctly, we must adjust thought to Spirit, and know and realize that truth is fixed and unalterable principle. A perception of this truth will give us strength and freedom. By faith we render obedience to Divine will, and obedience insures peace in this life, and the life to come.

San Francisco.

C. D. CONDE.

OUR DIVINE INHERITANCE.

When our teacher expressed a wish for us to write upon this subject, "What is our Divine Inheritance?" the first thought that came into my mind was, what is not our inheritance if we are one with the Father?

St. Paul says: "All is yours, and ye are Christ's, and Christ is God's." We have the power to know all things. If we realize our one-ness with the Spirit, we do not recognize impossibilities. Christ gave his power of healing to those who should believe on him. The brotherhood of the Himalayas know that they have access to God-wisdom, and that by adjusting existence to God, and working in unison with Him, they have power to create, as they are masters of nature.

Who shall say that the tide of war, which has so long threatened the nations of earth, has not been stayed by the prayer of those who have been faithful on the 27th of every month, to sit in the silence for the good of all? Then we inherit the privilege to work with the Father, and as the Father works; and when we have developed into the full stature of the perfect man in Christ, we know there is no limitation, and that we have inherited the love of the Father. Can we ask for anything more soul-satisfying than to be filled with love to all of God's creations? The fact that *one soul* has attained to, or expressed all the divine attributes, shows us that it is possible for all, for He says: "The works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." Is not our inheritance the divine right, to work in the silence with the Father? Through its power do we not cast out belief in ignorance and bring forth the power and wisdom of Spirit? And when we use our divine inheritance, we heal the sick, and cast out that which is wrong, and thus fulfil the injunction to be perfect as our Father is perfect.

San Francisco.

MRS. ELLIOTT.

TRUTH.

THE question which Pilate asked Jesus of Nazareth, "What is truth?" has been agitating the thoughts of men from the beginning, and why? Because it is for this we are come into the world, to bear witness of the truth, and when we are still, as it were, in an unconscious state, we are blindly groping for it. It is not recorded that Jesus answered Pilate's question, but he said to his disciples, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." I, truth, am the way home to God.

Then, what is truth? We think it needs no proof to anyone, but is self-evident, that whatever truth is, it must always be the same. No one can conceive of *truth itself* ever changing. Then whatever is forever unchangeable, must be the truth. What can we find, then, that is forever the same? Nothing, surely, in this world of sense. We have all proved that conclusively. But as we close our eyes, and shut out the visible, we find in the invisible, that which we seek; we find the real. We find Spirit, God, which is Truth. We find, to ourselves; we are the Truth, *God's Truth*, each one of us, even as was Jesus of Nazareth. And as the realization comes to us, the sense of freedom comes with it. The shackles which have seemed to bind us, fall off, and the very air we breathe seems to expand our souls, as we feel that we are limitless in God. We know the truth, and we know that we are free. Nothing can ever bind us. *Truth is Freedom*, and when we know truth, we know freedom. Some of us can say, we were all our lifetime subject to bondage, to fear in our thought, until we learned the truth.

Though truth is *one*, there are many truths which are parts of one whole, and the truth is not complete without *all* its parts. It is a truth that God is Love. It is a truth that God is Wisdom, and so of all the divine attributes. They are all real and unchangeable, therefore truth. Truth, then, may be defined as unalterable, eternal principle; the immovable foundation upon which all rests; the rock upon which we must build, if our work endures. Our feet can never slide when placed upon this rock. Our work, then, which is always in thought, must be to think the truth, and naught else, thinking thoughts of goodness, of love, of unity, of universality, and claiming for ourselves, not a *part* of the blessed truth, but all of it.

As truth is all that is real, or all that is, we know that what we have called error, or evil, is *not*; and as truth is made manifest, the opposite appearance disappears. Truth is light. This is the "light which lighteth every man that cometh into the world." The light of truth, of perfect goodness, perfect love,

has always been shining, and always will shine. When the light first burst upon the astonished vision of St. Paul, his physical eyes closed, and as our eyes first look upon this wondrous light, we are dazzled, almost blinded by the flood of brilliance, so far beyond what we had ever dreamed, is the blessed reality.

Though truth is everywhere present at all times, it can only be manifest, or appear, in man's thought. Hence the necessity, that when we see the light of truth, and realize that it is in us, we should manifest it continually in our thought, and thus work as we see Our Father working. In an untruthful thought presents itself, quench it at once with the fire of truth. Truth is a consuming fire to all falsehood of every kind. From its very nature, nothing opposed to truth can stand before it for an instant. Truth is mighty; rather it is *might*, power irresistible. It cannot be destroyed, and when it is manifest, all else disappears. Gladly do we wrap ourselves in this pure white robe, prepared for us, which is ours by birth-right, this robe which is invulnerable, and radiant in its perfect beauty. And thus clad, the Father shines forth, and is glorified in His children.

I. S. A.

HARMONY, to me (as I am sure it is to all who read it,) is like "precious pearls," dropped in crystal water; the deeper they sink, the larger and more brilliant they grow.

D. P. DIGGS.

NOTES.

THE President of "Home College," invited by Christian Scientists to visit the city of Denver, Colorado, for the purpose of expounding the "Science of Spirit," will reach that city in season to inaugurate the classes to follow, on the second Sunday in February, 1890. On that day an opening address, in some hall hereafter to be selected, will be given, to be succeeded during the following weeks by courses of Primary and Normal Class lessons. Friends farther east, who have expressed a desire to be apprised of the opportunity, are advised of this date. All such wishing further information, communicate by letter or otherwise with either address below: Mrs. C. L. Scott, 32 West Fourth, Avenue Denver, Colorado.

A new book from the pen of Ursula N. Gesterfeld, of 463 pages, bearing the title of "*The Science of the Christ*," has just reached our desk as our present issue of HARMONY goes to press. We shall give ourselves the pleasure of reviewing the same in the near future.

OPTIMISM, or Volume I of the "*Optimistic Library*," a sprightly monthly of original and selected matter, by "Aurelius," of the Bright Side Publishing Company, 362 West Madison street, Chicago, Ill., has just been issued. The object of this publication, as the name indicates, is to cause its readers to look upon the bright side of life, and certainly no one can read its cheery words without appropriating them and feeling that it is a privilege to look upon the bright side of life. Price, \$2.00 per annum ; 25 cts. single copy.

THE Normal Class that opened on the 15th of October at the Home College, and which closed December 3d, was eminently satisfactory alike to pupil and teacher. The clear and logical way in which the students presented their lessons, and the divine and impersonal manner in which their treatments were given in the class, and the way in which they answered all questions during a long and most thorough examination, demonstrated a clear understanding of the science, and full competence to teach the gospel of truth, and heal by its power. The sincerity of purpose shown and earnest endeavor made by the pupils to be and live the Truth, and thus gain a realization of it for themselves, elicited full faith from the teacher that her efforts had not been in vain, and promised a most satisfactory reward for her endeavors. The following are the names of the pupils graduated from the Normal Class: Mrs. E. A. De Groot, Mrs. J. H. Slater, Mrs. C. Conde, Mrs. Isabel Adams, Mrs. H. S. Kelley, Mrs. J. A. Cutter, Mrs. Isabel Birge, Miss Isabelle Cutter, Mrs. M. A. C. Perkins, Mrs. M. P. Webster, Mrs. M. L. Stone, Mrs. Sarah Denny, Wm. M. Brown.

We are glad to welcome the prospect of a new calendar for 1890 in the line of thought of Truth, called "*Light By the Way*." There will be a quotation selected from some author, with a Bible text to correspond, for each day in the year; the object of which will be to give a strong uplifting light for daily use, one that will give courage, comfort and hope in response to the Divine within. It has been carefully prepared by students of Truth, and will make a valuable souvenir as it carries its light within. Sent by E. A. Sheldon, 253 Main street, Hartford, Conn. Price, 50 cts. per copy.

THE SCIENCE OF SPIRIT.

When St. Paul made his defense before King Agrippa, the noble Festus remarked: "Thou art beside thyself; much learning doth make thee mad." From the creation of man, from the memorable period of Christ's appearance upon the earth, the puzzling question has ever been, what is the problem of life, and the attempt to solve it has been most unsatisfactorily.

We have built our idols, and bowed down to them in worship. Man has amassed wealth to hand down to posterity as a sacred trust, and in his vain glory believed this to be a heritage, the true nobility of which our ancestry in their pride should glory in. None hath truly said, "I am satisfied," for man hath realized how utterly fleeting are the things of this world, and that they are not and cannot be relied on as Truth, for Truth is the same yesterday, to-day, and forever. The question is constantly being asked, "What is this Science that is claiming the attention of thinking minds within and without the church? What are its teachings, and is it *Christian*?" If by *Christian* is meant following the teachings of Christ, precisely as he set them before the world when upon earth, then this science is *Christian* in the truest sense of the word, for the Science is based on Truth, and Christ was the perfect manifestation of Truth. A poet has sagely remarked, "There is a divinity that shapes our ends, rough hew them as we will." The Science of Spirit teaches that there is one Infinite Life back of all manifestation; that we are in Being, changeless, eternal, uncreate, and as the attributes of Spirit are life, love, truth, justice, harmony, wisdom, etc., we are enfolded within Infinite life, love, truth, wisdom, justice, and harmony at all times, in all places, for Spirit is Omnipresent, as the manifestation of this power fills all space. It is the one life that moves the planets to action, that causes the sun to pour forth its life giving warmth, that brings forth the notes of praise from the throats of the warbler of the forest, and it is the same life that causes to bring forth the words of Truth through man—and what is man but mind.

The evidence of thought made manifest on the external or visible plane, is proof of an invisible thinker or mind, and as there is the one life or spirit, there can be but the one Infinite Mind, so in order to forever manifest the one Infinite Mind or indwelling spirit, we must through thought, bring forth to express the Spirit in all our ways. In other words, it is our duty to learn how to think in order to bring about harmonious expressions. To make harmony manifest, we must turn the thought inward from matter where it has so long

dwelt, to Spirit, its source and giver of life, health, and strength. It is then that we are in the fold of the Good Shepherd.

When the Science of Spirit is lived up to, then will come about a regeneration of the world, for we can only be regenerated by coming into a knowledge of Truth, and we can only have Faith in that which is based in Truth. When Jesus came to Capernaum, a centurion beseeched him to heal his servant. His servant was healed in the self-same hour. Jesus said: "I have not found so great faith, no, not in Israel." Jesus said to many: "According to your faith, be it unto you." In all parts of the Scriptures, we find evidence that if we have faith like unto a grain of mustard seed, we shall remove mountains. Mountains of what? Of doubts and difficulties. And how shall we remove doubts and difficulties? By believing fully in the omnipresent power of God. It will raise our consciousness into the Godhead, where we shall remain unshaken in this fortress builded upon a rock. Then we shall glory no more in material wealth, handed down to posterity, but rather in the wealth of the Kingdom, and the relic left for man will be a knowledge of the Infinite one, and the memory of a life which has manifested Truth on earth, as did the Christ.

San Francisco.

J. A. CUTTER.

CHRISTIAN Science unites and harmonizes the truths of both Christianity and Science. Natural Science has shown us that God works along certain lines which we call laws. So-called miracles are but the working of higher laws, as yet unknown. We believe that He who is able to explain the phenomena of Faith cure, and recognizing how the mental state superinduced, reacts on the body, reasons from this, that God, in His beneficent wisdom has given to man latent powers, which, when rightly understood, will free him forever from every burden and disease, has a higher reverence for his Heavenly Father and a more intelligent faith in His Infinite love, than the one who with blind, unreasoning trust, sees only in Faith Cure a special miracle designed to free a few favored individuals from the law of suffering, imposed in perpetuity on the race.

MRS. FISE, *Rational Age*.

This number of HARMONY will reach the reader at the close of another year; and I will choose the close of this number of which to insert a seasonal message—the end and the beginning from you, but I am with you always—saith the Spirit.

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SEEKING HEAVEN.

"AND having been asked by the PHARISEES, when GOD'S KINGDOM was coming, he answered them, and said, 'The KINGDOM OF GOD comes not with outward show; nor shall they say, Behold here! or there! for, behold GOD'S ROYAL MAJESTY is among you.'" Luke xvii: 20-21. See *Wilson's Diaglott*.

It is affirmed from the beginning of the generation of heaven and earth that heaven is at hand. This affirmation is with God in the beginning, for the result of the second day's labour He calls heaven. Is it not for this reason that disciples of truth are commanded to go forth and preach this gospel, as were the disciples of old? and as they go, proclaim, saying, "The Kingdom of the Heavens has approached, heal the sick, (raise the dead,) cleanse lepers, expel demons; freely you have received, freely give." (See *W. D.*) The still small voice of the Father is everywhere proclaiming this truth, and through the ear of understanding it is to be heard. And the hearer rejoices and is made glad. To realize the truth that God's royal majesty is everywhere present, is to live in a consciousness of entire satisfaction, where desire is unknown,—and is to live in the midst of the Paradise of God—the recognition for which all are seeking. A full recognition of truth will banish every desire and satisfy the hungry heart; so they who partake of this bread of life, participate in the peace of heaven and cease to hunger. The kingdom of heaven is that which everyone seeks to realize, whether the purpose of their seeking is known to them or not. All seek, some have found, but they who have not found, live in expectation or hope of finding.

The Pharisees of olden time were like many people of the present day prevent themselves from realizing heaven within, or the kingdom of god such they live, by thinking of heaven as a place located in some far country. As it was in the past, so is it in the present: they who place heaven at a distance as something to be attained and enjoyed in the future, must ever find

to realize the word of the Spirit, which says the kingdom of heaven is at hand. The failure to recognize heaven here and now, can never bring peace upon earth; for that which is not acknowledged and is unrecognized can not be enjoyed. Therefore, they who innocently reject the kingdom of heaven and refuse to entertain the Holy Spirit within themselves, devote their time while in earth, to preparation for the future journey to that distant land. The truth is, no time need be spent in preparation, for the straight gate of heaven stands wide open for all who wish, by the narrow way of truth to enter in at the gate of understanding. Truth is one and never changes, therefore heaven is at hand and all are in the midst thereof.

In all ages beautiful word pictures have been painted, and by means of record have been hung on the walls of memory, to be looked upon by the race, wherein the beauties of heaven or the glories of the city of God were vividly portrayed as consisting of streets of gold, fountains of water pure as crystal, and gates of pearl, as if the external appearance and general beauty of the place constituted eternal peace and happiness. Those looking upon these pictures, are unmindful of the fact that scriptural language is descriptive of things natural, and that elegant homes and beautiful surroundings with everything that gold can buy, do not satisfy the heart or make happy, for the more of visible effects indulged in because of desire, the more is desired; and with the gratification of one, another is generated, and thus idolatrous attraction for form is produced. The kingdom of heaven cometh not by observation, but it comes and is realized by a Divine perception, and the practice of truth. It is to be understood that the Kingdom of God is not a thing of time and place; if it were it would necessitate our being in a certain place, at a certain time; and, might we not truthfully say, Lo, here! or, lo, there! for the kingdom of God is observed in time and place? The truth of the omnipresence of God, is revealed in the thought and the understanding of His people, hence truth says, heaven is not to be spoken of as here, or there, is not to be observed as things of sense are observed. For visible humanity is one body and is an habitation of the Lord. We are taught by Christ, the Truth, that the body is the temple of the most high God; then, with this teaching, should we not go forth with certainty, saying, as we go, that heaven is at hand? for lo! it is wherever God is, and therefore is within you. Then let it be understood that when we enter the Kingdom of God, we do so because we have no thought and belief in a material city located in space. This kingdom for which all are seeking is truth, love, knowledge, wisdom; and this kingdom comes not by observation, but comes from the silence itself, the invisible and formless.

"But he who loveth, knoweth God, for God is love." Therefore, he who does the will of the Father, knows that the Father lives in him. Christ, the Truth, teaches that heaven is where God the Father is, and that he, the son of man, is in heaven and is with the Father, and that to see him, is to see the Father; God is his eternal companion. "Come unto me all ye that labour (or that strive with existence,) and I will give you rest," is an invitation given by the Spirit, for eternity, which can be heard at this time, and they who hear enter in at the straight gate and understand.

BREAD.

As the spiritual meaning of bread, is life, and as there is but one life, if we eat bread in the Kingdom of God, we must partake of the One Life in all the ways of which He hath commanded.

The word bread is used in scripture to represent the Life which supports all things that live. "Bread was usually made by the Jews in thin cakes, it was not cut, but broken, which gave rise to the phrase." Therefore Christ breaking the bread and giving to his disciples, symbolizes the Father giving life to each and all, and to partake of heavenly bread, is to be like the Father, and manifest his ever present life.

THE MASTER.

"When man is satisfied to be formless Life or Being, he is satisfied to be the truth which he claims to love. He is willing to acknowledge his creations as his own, and that he has dominion over them. * * A master sees as superior to his being, nothing that is made; takes on himself no effect or result of thought, and dwells beyond in Life unchangeable."

BE STILL.

The deep Spirit of God in which the heaven and earth exist, and whose attitude is accessible to us at all times, is self-sufficient and ready in any way to give, to manifest, to be known and to appear in things that are seen. Be still, and know "That I am that I am."

LIGHT.

The manifest light of infinite understanding illumines all created things in every place, at all times. Each and all are striving to speak forth this light and do what the Father has done in the first day, and to manifest in earth according to the order and method of a divine idea, after the pattern contained in the holy mount. The divine light, or the first word, "is nigh thee, even in thy mouth."

The desire that would cause a man to clothe himself with opinions, formed in the similitude of appearances, is evidence of misplaced affection—love for effects.

The serpent with its tail in its mouth is a symbol of eternity, that all there is, is now: that everything ends where it begins, and begins where it ends; or that the seed of everything is within itself.

If the way of truth be thought difficult, it will be difficult to realize its way.

BIBLES OF THE AGES.

PART XI.

SINCE such is the state of the universe, there is nothing immutable, nothing stable, nothing unchanging in nature, either in the heavens or on the earth. God alone, and rightly alone, is wholly full and perfect in Himself, of Himself, and around Himself. He is His own firm stability, nor can He be moved by any impulsion, since all things are in Him, and He alone is all. Unless, indeed we should dare to say that His movement is in eternity, but this eternity itself is motionless, since all the motion of time revolves in eternity and takes its form therein. God, then, has ever been and is forever immutable: with Him likewise is the immutable eternity, bearing within it, as the image of God, the uncreated universe not yet manifest. Hence, the created universe constitutes the imitation of this eternal universe. Time, despite its perpetual movement, possesses, by means of its necessary revolutions on itself, the force and nature of stability. Thus, although eternity is fixed and

immutable, nevertheless, since the motion of time unfolds itself in eternity, and this mobility is the very condition of time, it appears that eternity, immutable in itself, yet revolves by means of the time which is within it, and which contains all motion. Thence it results that the stability of eternity appears mobile, and the mobility of time, stable, by the fixed law of their course. And thus it might seem even that God moves in His own immutability. For there is in the immensity of the equilibrium an unchangeable movement; the law of His immensity is unchangeable.

That, therefore, which is not subject to sense—the Infinite, the Incomprehensible, the Immeasurable—cannot be sustained nor carried, nor sought out; neither can we know whence it comes, whither it goes, where it is, how it is, nor what it is. It is contained in its own supreme stability, and its stability in it; whether God be in eternity, or eternity in God, or both one and the other in the two. Eternity is undefinable by time; and time which may be defined by number, by alternative, or by periodical revolutions, is eternal. Thus, both appear equally infinite and eternal. Stability being the fixed point which serves as the basis of movement, must, because of this stability, hold the principal place. God and eternity are, therefore, the principal of all things; but the world, which is mutable, cannot be considered the principle. The mutability of the world takes precedence of its stability, by means of the law of eternal movement in equilibrium. The whole consciousness of Divinity is then immutable, and moves only in equilibrium; it is holy, incorruptible, eternal; or to define it better, it is eternity consisting in every truth of the Supreme God, the plenitude of all feeling and knowledge, or indeed, so to speak, in God Himself. The consciousness of the natural universe includes all sensible things and species; the consciousness of humanity involves memory, by which man remembers his acts performed.

Now, the consciousness of Divinity descends even to human creatures. God has not seen fit to extend to all beings this supreme and divine consciousness, lest were it common to all animals, the glory of it should be diminished. The intelligence of the human mind, whatever may be its quality and quantity—lies wholly in memory, and it is by means of this tenacity of memory, that man has become the Lord of the earth. The intelligence of nature, the stability and consciousness of the universe, may be understood by means of the sensible things it contains. Eternity, in the next place, is understood as to consciousness and its quality, according to the *sensible world*. But the intelligence of the Divine Being, the consciousness of the Supreme God, is the only truth, and this truth cannot be discovered—no, nor so much as its

shadow—in this world, full of illusion, of changeful appearances, and of error, where things are known only in the dimension of time.

Thou seest, O Asclepios, what lofty matters we dare to treat! I thank Thee, O most high God, who hast illumined me with the light of Thy grace! As for you, O Tat, Asclepios and Ammon, keep these divine mysteries in the secret place of your hearts, and conceal them in silence.

Intellect differs from perception in this—that intellect, by means of study, is competent to understand and to know the nature of the universe. The intellect of the universe penetrates to the consciousness of eternity, and of the super-mundane Gods. And as for us who are men, we perceive heavenly things as it were darkly through a mist, for thus only does the condition of our human sense permit us to behold them. Feeble, indeed, is our strength to penetrate things so divine; but, when at last we attain to them, we are indeed blessed by the joy of our inward consciousness.

—*Hermes Trismegistus, 1500 B. C.*

THE MICROCOSM.

Look within yourself and you will find everything; and rejoice that without there lies a nature, that says yea and amen to all you have discovered in yourself.

—*Gæthe.*

EXALTATION NEEDED FOR SACRIFICE.

The mount of sacrifice must always be
The mount of vision—he who would renounce,
Must rise to the great realms of the pure Spirit,
The Godlike, the immortal, and the good.

—*Leopold Schefer.*

TEACHINGS AND INSPIRATIONS FROM MANY SOURCES.

The law of marriage is universal.—*Brahm.*

The end of human life is righteousness.—*B. dharma.*

The character of God is a unit.—*Moses*.
 All evil will be overcome by good.—*Zoroaster*.
 Charity is fraternal justice.—*Confucius*.
 The origin of harmony is divinity.—*Pythagoras*.
 Goodness is the only happiness.—*Socrates*.
 All things have a spiritual origin.—*Plato*.
 Health is temperance in all things.—*Epicurus*.
 Internal purity, is the cause of charity.—*Jesus*.
 All truth is consistent and harmonious.—*Origen*.
 Every man's faith is a sovereign power.—*Luther*.
 God is Almighty, and will prevail.—*Calvin*.
 God is present in every human spirit.—*Fox*.
 The law of correspondence is universal.—*Swedenborg*.
 All men are missionaries.—*Wesley*.
 God is both father and mother.—*Ann Lee*.
 The love of God is impartial.—*John Murray*.
 Man is capable of eternal improvement.—*Channing*.
 Human nature is relatively perfect.—*Parker*.
 Self-reliance is obedience to God.—*Emerson*.
 The right to liberty is inherent and universal.—*Garrison*.
 Every person is naturally immortal.—*Spiritualism*.
 The love of all wisdom is man's integral aspiration.—*Harmonial Philosophy*—*A. J. Davis*.

CULLINGS.

FROM A SERMON BY REV. J. FOUNT MARTIN.

"Know ye not that ye are the temple of God?" "Now ye are the body of Christ."

We learn from Jesus Christ Himself that the temple at Jerusalem was a symbol of His body. "Destroy this temple," He said, referring to His body, "and in three days I will build it again."

The temple was, in the representative ceremonialism of the Jewish dispensation, God's dwelling place. It had three courts, answering to the three mental

degrees, the natural, the rational, and the spiritual. The entire edifice was the place of the Divine abode; but the most interior was peculiarly sacred. The high priest only, and he but once a year, could enter this "sacred place of the Most High." But, at the death of Jesus, the veil that separated this Holy of Holies was rent in twain from top to bottom, indicating that henceforth through this event the way was opened—that every one now was his own high priest, having the privilege at all times of entering into the direct presence of the Infinite one. * * *

But Jesus was the representative of humanity in general. As His body was the temple of God, so are our bodies. This is Paul's thought. As the Divine was brought out into his humanity, so that the extremest bounds of his sense degree, even to his flesh and bones, became organized Divinity, so is it to be with those "following Him in the regeneration." * * *

The Jews, in their extreme externalism of thought, had lost all consciousness of spirit. Of the truth expressed by John, that "all that hath been was life in Him, and that life is the light of man," and Paul's statement that, "in God we live, and are moved and have our being," that age had not the slightest conception. * * *

Jesus restored this lost truth. He said to the woman at Samaria, "The Kingdom of God is within you." This language does not imply that the kingdom is not also without, that is, in the external mind, but only that to become organized into the external it must first be recognized in God within and thence flow outward. The kingdom must come and God's will be done on earth, as it is in the heavens within. * * *

This externalization of the Divine within, this bringing the external natural consciousness into a state of unity with the spiritual, is precisely the process of regeneration, the being born anew. "Ye must be born again," said Jesus to Nicodemus. "Ye must bring out the spiritual into the natural, so that in the extremest bounds of your sensations, there shall be a consciousness of the Divine. Thus from being rational animal you shall become Divine human." Such is to be the perfected state of humanity.

These two truths, then, are supplementary to each other. "The kingdom is within you," "ye are the temple of God."

The lack of understanding of the former, results in empty ceremonialism and sensuality; the failure to practically realize the latter, looks toward an ineoperative mysticism. "Not every one that saith unto me 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

The three steps are love, truth, *will-affection*, intellectual perception, *action*. It is a philosophical axiom that "all power is in ultimates." Obedience consists in externalizing truth thought and felt, into will or act. It is this which gives character. Anything less than this is the building of our house on a sandy foundation to be washed away by the coming flood.

All introspection must have reference to our better equipment for external activity. Its indulgence without reference to such externalization, tends to paralysis and the crippling of our energies. The stagnation of Asiatic mysticism comes from this error, while the sensual wanderings of the prodigal son, marks the other extreme.—*Rational Age*.

SYNOPSIS OF THE WORK, ELABORATED IN LATER LECTURES DELIVERED AT "HOME COLLEGE," ON THE "SCIENCE OF SPIRIT."

AND so first of all we define "Science" as that which pre-supposes a certain, fixed, unalterable, knowledge of truth. Science can only be, because of the truth of it. Then—"Science of Spirit"—the perfect knowledge that the two are one, teaches, that Spirit or Being, sustaining within itself all visible things, and itself, the Infinite Mind, which conceives and holds all in Infinite Idea—in itself—Spirit—is all that is knowable. So "Science of Spirit" contains Infinite Principle; from which, in orderly method, through all departments and members of this material universe, is made manifest the law of expression in visible creation, with which we are intimately associated.

But it has been asked, "how can we know Spirit?" I will reply by asking, "how do I know you?"—the real—the "I am," of yourself. I take it we have never claimed that the elements of which the body is composed, go to make up the father, mother, child, of whom we are conscious and whose kinship we claim.

When I say I *know you*, surely I do not mean, this body—this visible presentment of yourself, of which at best I know but little, and which were it removed by distance and time long enough and far enough from my view, I might forget even the very lineaments, representing it to memory. But the reality of my Friend—that which you express of love and truth, that which hitherto we have called character—*his* is imperishable, indestructible, endures in time, all disaster, is, from eternity to eternity. This, is the Being of you,

and me, and in which we are at all times. The impersonal Spirit then in each and all of us, makes us one—and to this union can come no separation: To the eye then—that is to these outward senses, *existence* is apparent—but to Spirit, the Perceiver, the only Real, the Incontrovertible Principle—to Spirit—that only which is like unto itself, invisible, uncreate, can be perceived. This omnipresent, all-pervading, I am, is then the Being or Cause of all existence, in which is made apparent on this sense plane, all created things.

In knowing you, then, I know Spirit. Spirit is one—having attributes constituting this impersonal tie of which you are conscious, and which binds together all souls in perfect union.

Spirit is Love, Truth, Wisdom. When we have become convinced that we recognize God in all existences, we also have a conception of His Infinity; and that His attributes, which make perfect Being, are also Infinite, and omnipresent. We know that He is Love, for that is the breath of our Life—we know He is Truth, or the love would fail us, or be withdrawn—we perceive through faith, that the two are one and inseparable, and this is Infinite Wisdom. When in Infinite Idea, creation became essential to Being (because Perfection *unmanifest* we cannot conceive,) Thought, in this movement of Being upon itself, was the first born. Soul, the realm of Thought, thus became a centre of action—in which all the possibilities of the God-head might be imaged. Thought the creator, like unto the impersonal, the uncreate, must have the delegated power to perceive in Itself its Infinite possibilities, also its manifestations and effects in creation. Keep in mind then the position, and you are very near the presentation of the problem of life, which you are to solve for yourselves. On the one hand, the Infinite Principle—perfect, sufficient—containing within Itself, and pervading all visible creation—the source and cause of all existence; and on the other, that which is the effect of thought, and being *made*, can be made again, and thus cannot be permanent, has all the elements of change in its very birth.

This, then, dear students, brings you face to face with Truth; this is the problem to which we are called,—choose you this day, how you will solve it. We have in this brief view, gone far enough you will observe, to find out what we are, and that which we are not—you have a glimpse of the Infinite truth of Being, the first and final cause of all—which is in us all, and we in It—we have perceived through this intuitive reasoning, the unmanifest—also His manifestations in thought and its own independent creation, in its own realm of effects. You conclude then, that in thought controlled, made to further forth the divine purpose, all possibilities are enclosed. Thought, truthful

perfect, images the divine Idea; thought, perverse, untruthful, because not based on the truth of Being, can also image, or bring forth—but only such pictures as this imperfect sense-seeing presents. Thought then, is the medium ground whence this seen and unseen world, in which we know ourselves to be, is viewed—and in thought we make our conclusions. In this busy workshop, we conceive, contract, arrange and derange at will, according to this truthful or perverse thought, all that we call mortal existence. Like begets like.

Thought, be it remembered then, makes divine conditions, and holds them in steadfast consciousness, or, dwells in effects, which may be, and are, destroyed daily. We know that being one in Infinite Spirit, we are immortal—and that which is immortal takes no cognizance of time or its shadows—does not know time or its unrealities, because it perceives only itself; therefore we study this Science, that we may have knowledge—that we may know what that is which we have called life—and so find the true Life, in losing the delusion. Keep then, the perfect thought, which is the eternal beginning, the word which was before the beginning; and so find God by your own co-operation with Him, ever pervading His holy temple, and then both soul and body, you will know to be perfect according to the mandate, even as the Father in that heaven you have thus made is perfect.

—Student's paper at close of "Normal Class."

RIGHT AND MIGHT.

TRUTH is right, therefore might. How are we to know and prove this science to be truth? We must first know Being, its method of creation, its inherent qualities, and its unity and oneness with all goodness. When we have a knowledge that thought images mind, and whatever we think, that we ourselves are, and the man in person is the result of thought, we shall know the true way by which to change our bodies into a likeness of good, which is God. To think truth will produce harmony, "and as we think, so we become." When we center our thought upon our body, if truth is imaged, we build upon a rock. If we think from selfish personal belief, we shall find our building gone when the first tidal wave of truth rises above the low water mark of mental sense perception. We are to consciously think forth strength, power, knowledge, substance, and create "a new heaven and a new earth."

Each thought, if it be of light or darkness, makes its own appearances ; as it is projected from mind it becomes a likeness of the state it represents, viz., ease or disease, pleasure or pain, harmony or inharmony.

Truth thinks when the mind changes from negation to affirmation, and the result is always light upon the seeming darkness, and right is might. The object of life in creation, is to make itself (the truth) manifest ; and viewing its own inherent attributes made objective, understanding, and knowledge, might and right, is produced in existence in unity with its Being. As darkness disappears in light, so will time become lost in eternal absolute truth. As we lose sight of personality, wealth, power, and desire for things made, and let go of things past (dead ashes), taking no thought of the future, living in the ever present now, looking only to Spirit for light, life, love, and guidance, running not after every thought, but mastering them, as the I Am is master of all He creates, knowing one being, one center, one life underlying all appearances, we can afford to "labor and to wait."

Thoughts, like "birds," attract their kind. Virtue and morality go hand in hand, drawing their own inherent qualities to themselves, and as it is proverbial that the price of virtue is "beyond rubies," we must each seek truth, and put on the whole armor of love, losing sight of the wave in the contemplation of the ocean. Forgetting the grave wherein we have buried forms of past thought, of grief, sickness, wrong, woe, loss or gain, and press on with renewed vigor. Serving only truth, and we recognizing only being or truth, make no idol that can lie buried in earth, or water under the earth, for we are one with Christ in God. And the problem of life is proven, principle solving all into truth ; and right, which includes might, hath always prevailed.

Moral.—Think truth, let the motive be truth, and truth has made us free.

JOSEPHINE R. WILSON.

"The way to speak and write what shall not go out of fashion, is to speak and write sincerely. A man passes for what he is worth. Very idle is all curiosity concerning other people's estimate of us, and all fear of remaining unknown is not less so. Never was a sincere word utterly lost. Never a magnanimity fell to the ground, but there is some heart to greet and accept it unexpectedly."—R. W. Emerson.

"Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."—R. W. Emerson.

QUESTIONS AND ANSWERS.

1. Q. *How do you explain the seventh and eighth verses of the first chapter of I John, to harmonize with Christ's teaching?*

A. "Our fellowship is with the Father, and with his son, Jesus Christ."

* * * "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."—*I John, iii, 5, 6.*

The above message is heard by all who awake to a consciousness of first and final truth; and as God is infinite light, they who believe in darkness are deceived by their own false belief, and walk after its darkness. We have heard the voice of truth, and it declares and affirms that there is no darkness at all; error alone sees and claims the opposite of light. Then if we say we have fellowship with the Father of us, and walk in ways of darkness; or if we say that we have unity with Infinite light and believe in darkness, we lie, because the belief in darkness is false. To walk in the light, as God is in the light, is to be divine truth and life, as is the Christ, and not erroneously try to be the opposite of God, or unlike Him. Then the blood of the Son, which represents the perfect life of God manifest in the mental, in thought, and in spoken word and deed, will cleanse from all sin or unbelief.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."—*I John i: 8.*

When the divine message of truth and life is received, or when the still small voice of silence is heard, the Father and the Son are known as One, and the One is all of truth, life, and love; and it is known that all things generated, are by their Maker pronounced good. In the light of this understanding if we walk in darkness, we speak falsely and perform not the truth; but if the sense judgment which is uninformed by the spirit of truth, says it has no sin, or unbelief, it is deceived, and speaks not the truth. Therefore, speak the truth according to the divine message, that God, the all in all, is light, and has no darkness; is all knowledge, and has no ignorance; belief in darkness and ignorance is called sin. "If any one does not err in word, he is a perfect man, able to control the whole body."

- Q. *Was Christ's physical body the Son of man?*

A. Christ's physical body was a temple, symbol, or effect, produced by means of the Son of man, but was not the Son. Man, rightly speaking, is

the sole possibility of mind, and the Son of man is mentality—thought and its accompaniments, faith, motive, etc.—by means of which man expresses and represents himself in visible effect. The body should never be looked upon as being life, substance, or power, as being a cause for any condition that is made apparent. Therefore we cannot serve two masters, because verily there is but one to serve; so we are advised to “let the dead bury its dead.”

SHAKERISM.

We are in receipt of several pamphlets published “by the United Society of Shakers,” and have read them with deep interest. Included in the number are “*Plain talks upon practical christian religion*,” and copies of the xviiith and xixth volumes of a periodical, “*The Manifesto*.” Also “*Sketches of Shakers and Shakerism*,” from which we copy the following:

“WHO THE SHAKERS ARE.”

“They are a people whose embryotic origin is found in the Revolutionists of Dauphiné and Vivarais, France, about the year 1689. Some of these went to England about 1706; offshoots from them formed a society in England about 1747.

“Their testimony was a revival of the Christ spirit and laws of higher life, end of the world in Christ's followers; inauguration of the kingdom of heaven upon earth, etc. Out of this society Ann Lee arose about 1770, having received, as was believed, by a multitude of witnesses, a revelation of and commission from the Christ spirit in the character of the “bride” of the “bridegroom”—“The Lamb of God who taketh away the sins of the world!” In 1774, August 6, Ann Lee, and seven of her converts landed in America. They suffered here, as in England, great persecution; having fled from the persecutions of the orient, under the catholicity of the English church, to the persecutions of the occident, under the protestant witch-burning church of the New England Puritans. At length they established a little church in the wilderness of Niskayuna, now Watervliet, some seven miles north-west of Albany, New York State. Their testimony was opened to the world in 1780. Their society then numbered only ten souls. Their first house for public worship was built at New Lebanon, Columbia Co., N. Y., about twenty-five miles south-east of Albany, in 1785. The first gathering into a community analogous to the primitive church, was in 1787. The first written covenant

of a full consecration to God of *life, time, service and treasure*, was signed in 1795, under the name of THE UNITED SOCIETY OF BELIEVERS IN CHRIST'S SECOND APPEARING. There are now, 1883, seventeen societies in the United States of North America; none elsewhere. Some, of late years, have supposed the "GIRLINGITES" of England were Shakers, this is not the fact.

SHAKERS.

"This name was given in derision, because, in their religious meetings, in their wrestlings of soul against the powers of sin in a worldly life, they sometimes are led, of the spirit, to shake. It has been accepted by the Shakers as being appropriate to the laborers in the work of God in this era, which they conceive to be the work of the great *prophetic gospel day of Christ's second appearing*, metaphorically denominated the *millennium* of which God, through the prophet Haggai, thus speaks: 'Yet, once it is a little while and I will shake the heavens and the earth, the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come.'"—*Hag. ii: 6 and 7.*

The light of eternal truth is apparent in much of their teaching, to those who read with eyes of understanding. The perception of Divine Love and Unity which they demonstrate in all their ways, is certainly an exalted one. In their compendium of practical principles it is stated, "Love is the fulfilling of the law," "Overcome evil with good." This rule comprehends the proper conduct toward all animals. * * * "All are suitably provided for in health, sickness, and old age; all being equally of the one *Household of Faith*." "Indeed, to sum it all up, to seek and practice every virtue, is the leading tenet of the Shaker profession." "Add to your faith, virtue."

"Let man regard no good as solid, but that which is within his nature (Being,) and which must grow out of him as long as he exists."—*Emerson.*

"And he that blesseth himself in the earth shall bless himself in the God of truth, because the former troubles shall be forgotten, and because they are hid from mine eyes."—*Isaiah lv:-16.*

"PROVERBS, like the sacred books of each nation, are the sanctuary of the intuitions."—*R. W. Emerson.*

NOTES.

TO THOSE INTERESTED IN OUR WORK IN DENVER, COLORADO.

We would remind the readers and friends of HARMONY, that we intend to be in Denver, Colo., the second week in February, for the purpose of inaugurating classes, primary and normal. While in that city we purpose including in our work six lectures on Genesis, as perceived from the standpoint of the science of Spirit, or Being. This course of lectures is invaluable to teachers. They comprise a clear and logical analysis of generation, universal and individual; of the "Immaculate Conception," "the Garden of Eden, and the fall of man." They furnish the basis for the spiritual and true interpretation of the Scriptures, and make clear the seeming inconsistencies which are mystical to many, and hard to interpret. This course of lectures is independent of either primary or normal instruction. Those persons not included in above classes, can become subscribers to this course on our arrival.

MR. F. E. COOTE, formerly assistant editor of HARMONY, left San Francisco on the last of December, for Portland, Oregon, for the purpose of teaching classes, now ready for his instruction. We congratulate brothers and friends in that fair city, on this opportunity, and bespeak for the teacher and bearer of the good tidings all success, in giving sight to blind eyes, and opening doors to such as are in prison of unbelief. Mr. Coote will be welcomed to San Francisco after a six weeks' absence.

THE third annual review of the "Choate Metaphysical College," Boston, is received. The success of the institution seems well secured by the ability of its President, and her wide influence as teacher and healer.

THE date of the January open meeting of the Home College, occurring on the first day of the new year, it was for obvious reasons deferred to first Wednesday, 5th of February. All friends, members of past classes, and those wishing to join us, are cordially included in this invitation.

U. R. Leaflet is the title of an eight page, monthly, published by Universal Register Centres, for distribution amongst all classes of readers, for the encouragement of the universal practice of the principle of love or justice. Readers are requested to send the names and addresses of Institutions, or of persons to whom copies may be sent, to "U. R. Centre," San Francisco, Cal. All who will and can are invited to co-operate in this work, either by subscribing, or by giving some time or other help towards the effective distribution of the Leaflet, the subscription price of which is ten cents per annum. One cent, single copy.

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LESSON V.

THE LAWS OF GOD AND THE SANCITIFIED.

"AND my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do you stone me? The Jews answered him, saying: For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makeest thyself God. Jesus answered them, Is it not written in your law, I (Spirit) said, Ye are Gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken, say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in Him. Therefore they sought again to take him, but he escaped out of their hand."—John 8:30-39.

2. Jesus, the Christ, or the Savior of the world, is the *truth* and *life*; truth saves humanity from its belief in error, life saves humanity from its belief in death. The way of truth is life, and they who walk therein, are led to the way of sacrifice, then to the sanctuary of wisdom, and into the most Holy, the Father, or First and final truth. Jesus of Nazareth became the

Christ when anointed with the full realization of the truth of Being, when he had gained a perfect knowledge and understanding of himself, and knew himself to be the Father's idea. Therefore, the name Christ is an appellation given to the Savior of the world, when the Savior or Truth and life is manifest in earth, or it is an appellation given to truth and life, when through divine wisdom and love they are perfectly expressed on earth. Christ is the head of the corner, the first fruits of them that sleep,—first fruits of the awakening of them that sleep in sense, and is thus representative man, representative of the attainment to which all will reach. Christ the Savior is visible wherever truth and life is manifest or made apparent.

3. The Savior of the New Testament whose life work is recorded in the four gospels as the work of the Christ, was in his expression the perfect example of the principle of truth and life which he knew himself to be. Why is the testimony of the Spirit of truth and life, that of unity with God—Goodness? Why does it say I and my Father are one? Is it not because of the truth that God is all that can say I? and that God is truth and is life? Therefore Truth can never bear truthful witness of itself, or speak the word of truth, without saying I and my Father are one, and all truthful statement and action is based upon this all inclusive truth.

4. Truth once recognized and demonstrated, is recognition and demonstration for all, and for all time. For as truth is ever the same, its statement of itself is ever the same—it is eternal Unity and is Omnipresent; and they who perceive not the truth that God is in them, and that they are in God, know not the truth of the Omnipresence of God. But they who understand this truth, know that they are one with God, and this understanding shows forth good works from the Father, the Holy Spirit.

5. Beliefs and opinions born of sense ever hold that the statements which Truth makes of itself are blasphemous; and they say, these men and women though mortal, would make themselves to be God or Goodness. These sensuous beliefs little understand the wisdom—words of God or Goodness which say that to hold beliefs that we are mortal, or that we are anything other than outside of, or foreign to the all, is blasphemy against the *Holy One*.

6. In the understanding of God—Spirit—Mind—is written Unity—Oneness—in letters of eternal life, and they who get understanding read from the pages of the book of life, and the truth of the unity of Being is revealed and made apparent to the consciousness of the reader in thoughts of truth—in letters of living light. For the spoken word of Spirit is for all time; truth

spoken or manifest to-day is ever the same. And Truth has said "ye are gods," "children of the most High," and the Scriptures cannot be broken.

7. All truth is recorded in the book of life, and this is the record therein written, that "God hath given us eternal life with Himself." We do not speak this truth to you because you do not know the truth, but because you do know it, for it is written in understanding, in the truth and life which is your being, and in the eternal record there is no error or falsehood.

Whosoever denieth this truth, the same hath not a comprehension of the Father; but he that acknowledgeth the one truth understandeth the other also. Let that truth, therefore, abide in your thought and consciousness, which you have heard and have known in spirit from eternity, and which remaineth the same in you to eternity. This truth cannot be broken, because revealed scripture is a symbol of the truth which is written in the fleshy tablets of the heart. This figure is a correspondence or image of the record, or understanding and possibility of the soul—God's idea; and therefore they who understand truth blaspheme not when they say they are the sons of God, and that they are in the Father and that the Father is in them, for truth does not attribute any thing to God that does not belong to God. Neither does it deny the truth that all does belong to Him. But if the thought speak not the word of the Father, it is none of His, and we are not asked to believe in that thought which is not of the Father. But if truth be spoken, if thought be according to His idea or the eternal record, it will say that it is truth speaking whenever and wherever truth is spoken. Therefore if love and good be manifest in word or deed, we must, in all justice to truth, conclude that it is love and goodness manifesting, and that as God is truth and love, or goodness, these spoken words and deeds are of God, and that the visible expression stands for God, as in the name of, and for the Infinite Whole.

8. "I speak not of myself, but the Father that dwelleth in me, He doeth the works." He that speaks and acts in this way doeth the works of the Father, for the reason that it is the Father speaking and acting. "But as many as received Him (truth,) to them gave He power to become the sons of God, even to them that believed in his name." Here the question arises, How do we by believing in His name receive the power to become the sons of God? Is it not that to believe in the expression of truth, necessitates a perception of the truth that gave it expression, and that truth is God, and when spoken, it stands for and represents God? Therefore the understanding which receives the name is the Father, and this is ever true; again the scriptures say, "For as many as are led by the Spirit of God, they are the sons of God." "It is

written in the Prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh to me, and he that cometh to me cometh to the Father." The finding and knowing of self necessitates the finding and knowing the Father.

9. No thought hath perceived the Spirit, save that which is of the Spirit; it hath perceived in that the things of the Spirit are revealed therein. "The Sons of God" is a term used to distinguish the awakened ones from those who in the senses sleep; the term can be used understandingly only by those who have awakened, and have realized what is meant by the unity of "ONE." The Sons of God are known in every time to constitute the order of knowing ones, and they agree in the understanding of truth. The Whole, vast universe to them is one mighty Being, Life, Good, and in it there is no death; what seems so is but change, which is the order of creation, the element of form, change in the presentation of examples in the effort to solve the problem of life. The principle or life to them, is one, at all times, and this is the record written in heaven, that all life is eternal with God.

10. "Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God; therefore the world knoweth us not because it knew Him not." Sense, void of the illumination of truth, can never perceive truth or know God. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like Him, for we shall see Him as he is." To perceive Truth, or the attributes of Being, justly, is to perceive with the eye of understanding. Hereby know we that we are in the Spirit of truth. And as we know that God is love, so we—sons of God—love one another, and thus fulfil the Law, for sons know that that which is not of love is not of God. But if that which is born in us, be of the Spirit of Truth and Love, then do we know that the son of God hath come, or is manifest in us, and hath given us understanding, or truth would remain unknown to our thought. A perception of truth brings to light, or makes apparent to the understanding, that we are in the true and living goodness and are eternal with it.

11. Herein is our love and understanding made perfect. There is no fear in love; nor limit to understanding; no doubt in faith; no error in God; and He is Omnipresent—the All. And this is the testament of truth, the record of heaven, revealed in the understanding of the sons of God. We have found that the spirit of truth, speaking to the people hath said: "Ye are gods; and all of you are children of the Most High," and one who knew this eternal

truth, said "this truth can not be broken." Then is it not our duty to see ourselves in the light of eternal truth? Is it not our duty to make that which is unchangeable our own? Is not a knowledge of this truth the greatest attainment—the pearl of great price? Is it not the greatest blessing that can be realized? Then all should rejoice and be exceeding glad every hour, because of this truth. Let us entertain *this guest* daily, and our hearts will be comforted, will be at peace.

12. Christ, called of God, an high Priest, forever after the order of Melchisedec, was said to have learned obedience by the things which he suffered; and being made perfect he became the author of eternal salvation; that is, he gave us the way of truth which saves from all error. "For whom the Lord loveth He chasteneth." "If ye endure chastening, God deals with you as with sons. For what son is he whom the Father chasteneth not?" "My son despise not the chastening of the Lord, nor faint when thou art rebuked of Him." Stumble not at the appearance of truth, though it lie across thy accustomed pathway.

13. These texts are not expressed in language best fitted to bring out the idea which they contain, for the meaning or idea which they contain, is that the spirit of truth, the Father, taketh away the dead branches that bear not fruit of Himself, and those that remain He purgeth, and they who are not offended by the reproof of truth, who lovingly work to obey and serve it in thought and deed, God deals with them as with sons. For it is God which worketh in you, to will and to do of His good pleasure. Do all things without murmurings and disputings, "That ye may be blameless and sincere, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

14. Every person, no matter what the degree of understanding is, turns to God in time of need. Therefore, as God is recognized by all as consolation and comfort, if we would realize the consolation and comfort, which we are seeking at all times in the everywhere present, and which is feebly manifest only because so vaguely recognized, we should hold truthful thought and fulfil the law of love, and be like minded; holding the same attributes, love, truth, knowledge, power, in thought, and thus manifest in unity with God. Let nothing be done through strife, or pride, or worldly ambition. "Let as mind be in you that was in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." Our perception of God whatever it may be, should be our *standard* of thought and action. Right motive

and effort is that which seeks to be like God. Therefore as He is love, and is in all things, we should be His love, and express it for all things. As He is justice, we should be just to all things; as He is truth, we should be truthful in all our ways.

When right thought, motive, and action are based on a perception of the Spirit of truth, through such God works as in sons. The disciples of old spoke of the sonship as of something to be possessed in understanding. The science of Divine Spirit teaches that all that is, and that is to be understood, is eternally the same. Therefore, to become a son of God, is to awaken in understanding and realize what we are and ever have been in Being.

HE THAT OVERCOMETH.

15. "I (Spirit) am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This means that they who overcome delusion, fear and unbelief, and enter into truth and life, know that I—Spirit—am all in all, and that they do drink freely of the water of life. So, they that overcome, know that they inherit all things and that the whole earth is in and of them—universal man—the Christ—such realize their sonship and union with God. So it is true that they who overcome, do eat of the tree of life which is in the midst of the Paradise of God.

16. Again it is truthfully said, "He that overcometh shall not be hurt of the second death." It is to be understood that the first death is the descent into materiality—the dying in thought to the Spirit; the second death is the ascent in thought into the Spirit—the dying in thought to effects; hence the truthful statement, he that overcometh is not hurt of the second death, for he that overcomes, willingly dies to effect by assigning it to its proper place, and rises from the tomb of effects and ascends to life in the Spirit by mastering thought. That which is called birth of form, is a correspondence of the first death—the descent of thought and consciousness into form; and that which is known as death of form, is a correspondence of the second death—the act of dying to effects which precedes the ascent of thought and consciousness into life with God.

17. It is written, "But the fearful, the unbelieving, and idolatrous, and all bars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

It is clear to the eye of understanding, that the meaning of this text is, that error alone comes to an end; and that they who love the truth and serve

it, merge their thought and consciousness thereby into life eternal. Fear, idolatry, and falsehood will have their part in the consuming fire of truth, as will all dead branches, and this is the process of the second death, which precedes and is preparatory to the second birth into eternal life.

18. When thought is wholly centered in truth, all error by truth is consumed. This disposition of error has been considered from the standpoint of the senses, as meaning the eternal damnation of immortal souls. This is not and never was a perception of truth, for that which is immortal is truth, and in it there is no error, and it can never pronounce against itself or be condemned. Therefore, all that can be condemned or destroyed is false belief—wrong interpretation, and this is eternally condemned.

19. And now, dear reader, we commend you to the Kingdom of God, to the realm of truth and life in which you are. Remember that the realm of Mind is the realm of truth and wisdom, and that the way thereof is Unity—Love—and that Unity is truth, and separateness is error. Through the gateway of understanding we enter into all blessing—into the presence of God—there to abide and to work in ways divine; to know and to realize that we have gained power over all things.

THE SANCTIFIED.

20. Who are the sanctified, and who the sanctifier? Christ or Truth says, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." To sanctify means to make whole, to set apart as holy. So he clearly states, that I—Truth—am the sanctifier and the sanctified. Why did Christ sanctify himself that his disciples might be sanctified through truth? Was not the evident intent and motive throughout his teachings to bring his disciples and humanity into a realization of their divinity and oneness with God? Truth virtually says in the above text, I, the sanctifier and the sanctified, make myself wholly divine, perfect, even as my Father in heaven is perfect, that you may be sanctified through Truth, and know the way of eternal salvation from error, thus pointing the way through precept and example, that they might go and do likewise; by claiming the divinity and perfection that he claimed, and by living the life that he lived, which was a life of positive affirmation of his oneness with God, and of his God—wisdom, knowledge and power. Therefore the sanctified are those who through truth know that they are divine, whole, perfect now; they who know the unity of love, life, power, wisdom, truth, and all perfection.

21. Our prayer for humanity is that it may realize its oneness with the

Father, its source and ever present indwelling life and light. We ask, O Father, that every one may acknowledge the truth that Thou art all life, and light, and that there is no other, and that all may realize that they have life with Thee and in Thee, now ; even as the awakened who know the infinitude of thy power and presence, would we speak the word of life, and love, and truth in every child of Thine. Thy truth which we have perceived we would not place under a bushel, but would speak in every living creature by holding all in truth, that all may manifest Thy name, the one to the other, and perceive that it is life eternal to know Thee. May all thought of separateness or personality be blotted from the memory of the race, and a memory of unity be enthroned in its stead.

22. Again dear reader, we commend you to God ; we perceive you as enveloped in omnipresent love and goodness ; we recommend that you clothe yourselves in these thoughts ; that you are pure, that you are whole, that you are health, that you are life, that you are immortal, and that all that is immortal has eternal life with God. Therefore, you cannot be sick, you cannot be evil, you cannot know death. Let not your thought speak falsely of immortality. Cease all conversation about being sick, about being evil, also about death ; open the eye of understanding and turn from darkness to light, by ceasing all negation, and by affirming His life to be your life ; and that for this reason you are sanctified in the truth and are made whole ; for this reason you are filled with the light of eternal life, and know that in truth there is no darkness, no disease, no error, no death.

23. Therefore I pronounce all false belief to be eternally wrong, eternally condemned or assigned to the consuming fire of truth. That which truth knows not, I know not, and Truth is eternal wholeness ; for both that which sanctifieth and that which is sanctified are one.

STUDENT'S DEPARTMENT.

SPIRIT IS LIFE.

[Read at the open meeting of the Home College, Wednesday, Nov. 6th, 1884.]

"For if ye live after the flesh ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God they are the sons of God."—*Romans viii. 13, 14.*

What is it to live after the flesh? Is it not the love of the flesh and the things that pertain to the flesh, such as love of riches, of power, of honor and praise of men, pride, ambition, etc.? Is not the seeking of satisfaction through the gratification of all the fleshly desires, living after the flesh? Is it not the old and false race-belief that the flesh is of itself, something, and profiteth something, and that the chief aim and purpose of life is to gratify the various demands or desires of the flesh? Has not this been the delusion of the senses through all the ages which has environed, limited, and made slaves of the children of God? And is not this ignorance of the truth as to what life is, and the purpose of life? And is not this ignorance *death* or darkness? "If ye live after the flesh ye shall die;" die to what? die to truth, for "to be carnally minded is death, but to be spiritually minded is life and peace." To know, or be alive to truth—Spirit—is to know what life is, and truly live, for in knowing Truth we know God, and God is Life, the only Life. We can know what life and health really are, only by knowing who and what the Fountain or Source of all life is; and we cannot know this so long as the consciousness is based in the letter or effect, because effects are dead, and cannot be a cause for anything; therefore, if we are seeking satisfaction in the flesh, we are living after the flesh, and this is death.

Paul said: "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." "But if ye through the Spirit do mortify the deeds of the body, ye shall live." And this is to know why and how it is "the Spirit that quickeneth the flesh profiteth nothing." It is to know that Spirit is life, and is all, and that we are spirit and immortal now, and then live the life of Spirit or Truth; that is, in thought, word, and action; think and do that which will represent Spirit and thus mortify the deeds of the body; make the body our servant instead of being servant or slave to the body. We cannot serve two masters. The words of the Lord are most truly life to those that find them, and health to all their flesh. What are the words of the Lord? they are words of truth and righteousness, words that imbrge forth love, truth, justice, mercy, kindness, gentleness, purity and goodness. Thoughts, words or actions that are at one with these attributes of God are words of the Lord, and are words of power, and we can send forth such words of Love and Truth in *faith*, knowing they will heal and bless wherever sent. And when we realize that our words are the words of the Lord, because they represent or bear witness of Infinite Goodness, Love and Truth, we can also say, "My words shall not pass away," because they are words of truth, and are eternal. We can also say, "My words shall not return unto me void,

but shall accomplish that whereunto they are sent." What a blessed inheritance is ours; yes, "all things are ours."

But I realize more and more that we can enter into a conscious realization of our true power and possessions only by faithfully and patiently *continuing* in well doing, regardless of our *feelings*. I have been awfully deceived in the past as to what was mine, through looking to *feeling* as a guide. We cannot trust to our feelings at all; but we must *be* good, because we *love* the good, and if we do really love the good for the sake of good, we cannot help *being* good and *doing* good. We shall be as a city set on a hill, and those seeking the light of Truth will come to our light, for it cannot be hid, and in proportion as we enter into the Spirit of the Master's teaching and get rid of selfness through losing self in the *love* of Truth and Goodness, can we say—"The blessing of the Lord it maketh rich, and He addeth no sorrow therewith."

"For as many as are led by the Spirit of God, they are the Sons of God." And He says to His son—"My Son, thou art ever with me and all that is mine is thine."

Wm. M. BROWN.

THOUGHT.

Thought is that essential power by means of which Spirit expresses on this plane. It is that by which the invisible creates visible form. All that is seen in this universe is but the effect of thought, symbols of the Spiritual creation. We as living Souls, are Divine Ideas of God in action, generating by means of thought—His very self expressed. Therefore we have the power to think and image forth all the attributes of Mind. We think ourselves into manifestation; that is, we represent ourselves in this world by our thoughts, and as all beliefs and thoughts entertained are reflected in the body, it is well for us to realize how divine in being we are, and entertain only good and pure thoughts, those that express the attributes of Spirit, then perfect health and harmony will be imaged and manifest in the body.

LAURA KETTE.

MRS. M. E. CRAMER:—Dear Sister and "Teacher of Eternal Truths!"

Your most appreciable and instructive letter is at hand, and in reply to your question as to my "fondest hopes," I would say, firstly, that my soul

consciousness is expanding, so that the light of divine truth is shining into my "Garden of Eden." I have been cutting off some of the dead branches (thoughts) from the "tree of life," and the fruit is getting sweeter, not so sour and morose. I am realizing much comfort in my thoughts and expressions. The river of "eternal life" is flowing through my soul, parched with long drought, and lilies begin to shoot forth in my spiritual vision.

I begin to appreciate Christ's words when he said, "Come unto Me all ye that labor, and are heavy laden, etc."—as the Missourian said, "I was powerfully tired." I begin to realize how far I had wandered in the wilderness of ignorance, in thought, word, and example; I was athirst and prostrate with hunger. I wanted to return to my Father's house, but on account of my erroneous thought, from so-called "educated race belief," I knew not the way until I found the straight and narrow way that Christ taught, and went. Then the veil of delusion was removed from my vision, through that teacher to a lost race, "Harmony." Yea—Truth—twin sister of Love, must be the "fondest hope" of all, after realizing the joy, the inexpressible solace they have brought to this burdened soul.

I am drinking of the waters from the fountain of "eternal life," taught me by the President of HOME COLLEGE. May I never falter on the homeward way.

D. P. Diggs,—Absent Student.

THE SILENCE.

"**B**E still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."—*Psalms xlv: 10.*

To be still, is to subdue thought, and enter into the silence, the closet of which Jesus spoke, and shut the door; is to turn from that which is visible and enter into the invisible realm of spirit. In the silence we hear the voice of spirit, and here spirit perceives its own truth. The all-pervading presence of God is perceived by the awakened in the silence. There we are taught divine science, and we learn of God when we recognize that the "I am" is all in all, that He is the only one. When we perceive this truth, and claim it for ourselves, we exalt our thoughts to God. When every thought is centered in Him, do we know that we live and represent Him in our thoughts, ways, and deeds. Then he is exalted in the earth or body. If his spirit pervades the temple, our dwelling place, then all is light, and this is living. When we know that we are healed, we also know that we have

made ready for the harvest field. Sowing the seed of love and living in truth, is bringing forth sheaves from the harvest field. When loving all with a divine, or impartial love, we reap our reward—the smile and approval of our Father. It is worshiping and glorifying God to claim that he is all in all, that he is no respecter of person. Jesus said, "Ye must become as a little child, before ye can enter the Kingdom of Heaven." Then it is that we enter in at the door or Christ consciousness, a consciousness of the truth, that the "I am" is God. Jesus said, "I and my Father are one; * * believe in me and ye shall be saved." Saved from what? Saved from error, which is outer darkness; therefore believe in the Father who dwells in Me. Jesus claimed nothing other or more for himself than is for each and all; hence, He said, "Come unto me, and I will give you rest, come all ye that are weary and heavy laden, here, lay your burdens down." Let us ask what have been our burdens, but the lack of satisfaction, and of the consciousness of truth; for this purpose, Christ, truth, descended and took form. All his words and teaching sustains his claim that the "I am" is before Abraham was, that it is before the foundation of the world; that is, I am the Eternal. The teaching of Divine Science, is the same truth that Christ taught. Jesus is our elder brother who proclaimed this truth of oneness with God, the all in all, that humanity might know the way of life. He brought forth the light of truth, which He was, and his call was, "Come to the light." He knew there was no other way for humanity to realize what it had been searching for all these years. Time is as naught in eternity; therefore let us be thankful that we have found Christ within, and that all is well, all is one in Christ.

We now stand upon the rock. For these blessings, the out-pouring of truth, I am truly thankful to our teacher. I return thanks to her for her effort to lead us in the path of truth and righteousness, and that she has led us into the silence—and taught us to listen to the still small voice which says, "Be still and know that I am God."

Mrs. A. C. PERKINS.

NOTICES.

Seeking the Kingdom, a new book on Spiritual Therapeutics, considered from a Bible standpoint, consisting of twelve ten-by-evening talks, given at our home (Mental Science Institute), by Charles Brodie Patterson; 1910. 32 pages, postpaid. This book is handsomely bound in cloth of various colors.

and contains 132 pages. Can be obtained by addressing C. B. Patterson, P. O. box 830, Hartford, Conn.

These twelve talks are full of practical suggestions essential to a clear understanding of truth, and its application in healing. The earnest and logical way in which the author handles the twelve interesting subjects, evinces an understanding of what is necessary to live a holy life—one of health.

We extract the following from Chapter II, "THE FRUIT OF THOUGHT." "Hear, O Earth, behold, I will bring evil on this people, even the fruit of their thoughts." Dear friends, there is the secret of the whole matter; "the fruit of their thoughts." Perhaps you have read this sentence many times before, but have you ever thought how much is contained in it? Why, that one sentence contains either heaven or hell for us. Are you startled by this assertion? What I have said is literally true; our thoughts make us what we are. If our thoughts go out after goodness and purity, love and truth; if we are willing to be guided by the still small voice, and walk in ways of righteousness, then the fruit of thoughts will be joy and peace, holiness of mind, and wholeness of body." * * *

"The fruit of false thought must be sorrow, pain, sickness, disease and death." * * * "We need not flatter ourselves that our evil thoughts are not going to affect our bodies; if we do, sometime we will find that we have made a great mistake. Every thought we think expresses itself on our bodies. This is no guess work, but a fact that any honest investigator may prove for himself. I have no doubt this is what is meant in the Bible when it says, for every idle and false thought we will have to give an account. Yes, for every idle and false thought we will have to give an account, and we are doing it every day of our lives when our bodies are sick and diseased. But great comfort and hope must come to all when they realize that every good thought expresses itself on the body for health." * * *

"But I wish to say this to you, if our thoughts are vile and impure, we may shield ourselves by all sanitary precautions, nevertheless we will, we must, get the fruit of our thoughts, and we will find no remedy on the face of God's footstool that will heal us, but a change of thought." * * *

Chap. VI. "Sickness and Sin, as Cause and Effect."

"In this age of advanced civilization, the majority of people think that medicines, ointments, etc., are all that is required to heal sickness. It was different, however, in the time of Jesus. We find that the people must walk in the way which the Lord God has commanded.

'That it may be well with you, and that ye may prolong your days.'" * *

The mind controls the body, never the reverse. * * * "Can medicine taken into the body control the mind? As a man thinketh in his heart, so is he." If our thoughts are right, it follows that our actions will be good." * * "If you follow these suggestions, I will guarantee that you will need neither medicine, medical doctors, nor mental healer. The God within you will make and keep you whole, spiritually, morally, and physically."

U. R. LEAFLET.

This little eight page home missionary, fills a niche ready for it. Its dress is that of a friend, who, in daily familiar garb, without formality, runs in with a word of cheer. Notice its truthful message; and its price, one cent a copy—by subscription, ten cents a year. To those who have time to read, there is abundant food for thought—to such unaccustomed to this luxury, or with not much inclination for the practice, there is not enough subject matter to exhaust them. So with meat for all, why not partake freely. Let orders pour in to U. R. Centre, 1228 Sanchez Street, San Francisco.

"WHAT'S IN A NAME."

A book of thirty pages is among the pamphlets before us; and the reader is in full sympathy with the sentiments expressed, and agrees with the author, that the name has much to do with an exact understanding of the position taken, and maintained. When we remember the emphasis given to "the name" in the new Testament, we can understand the zeal of the writer for a title to his life labor, which shall fitly set forth his authority to speak the words of truth. The book presents "the name" as one under which he can most conscientiously demonstrate the truth. *Published by Illinois Metaphysical College; price, 10 cents.*

No. 1 of the new magazine, "The Problem of Life," is received at this office; edited by W. J. Colville. This organ of independent thought in Spiritual Science, promises well—the editor clearly states his position, and none need transgress in the path marked out for them. The closing article, a masterly analysis of the first chapter of John, or the "Gospel of the Lord," will rivet the attention of all who agree with it, and awaken thought in those new to the latter day exposition of liberal treatment on "Sacred Scriptures." We commend it to an intelligent perusal. Price \$1.00.

DECEMBER NUMBER OF "TESTIMONIA" RECEIVED.

Let what will be said of antiquity, there is no age to thoughts which are of divine source, and so of kin. They are never out of date, nor do the features by which we recognize them become dimmed by time, and lost to memory. Notably this number in the very excellent translation of writers of the 14th and 15th centuries, themselves physicians of great note—Paracelsus and Van Helmont—has made possible for us to contact through divine science, the view held by these minds in that remote period. God is "One"—thought filled from that source, becomes possessed with the life of the "One," and thus proves immortality. The editor has offered the best evidence to skeptics in support of the truth we love. E. A. Sheldon, Publisher, 253 Main Street, Hartford, Conn.

"*Condensed Thoughts about Christian Science*," by Wm. H. Holcombe, M. D. The Purdy Publishing Co., Chicago, Ill., has just issued the seventh edition of the above named pamphlet, and are soon to issue one bearing the title, "*The Power of Thought in the Production and Cure of Disease*," by the same author. Price, 25 cents each.

Light—Equity Publishing Co., No. 9 W. 14th Street, N. Y. Price, \$1.00. A bright Christmas number containing the words of life in short articles from various writers.

GOLDEN RULE.

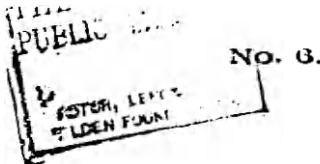
"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Enter ye in at the straight gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. vii: 11, 12, 13, 14.

"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."—Rom. xiii: 7, 8. "For all the law is fulfilled in one word, even this; Thou shalt love thy neighbor as thyself."—Gal. vi: 14. "Forbearing one another, and forgiving one another, if any man have a quarrel against thee, even as Christ forgave you, so also do ye."—Col. iii: 13.

VOL. 2.

MARCH, 1890.



*"Come unto Me, all ye that labour and are heavy laden,
And I will give you rest. •
Take My yoke upon you, and learn of Me; for I am meek and lowly in heart;
And ye shall find rest unto your Souls.
For My yoke is easy, and My burden is light."*

Matt. xi, 28-30.

MR
Vol-2-3
Incop
HARMONY

A Monthly Magazine of Philosophy, devoted to

TRUTH

Science of Spirit, Theosophy, Metaphysics, and the
Christ Method of Healing.

M. E. CRAMER,

EDITOR.

324 Seventeenth Street, San Francisco, Cal.

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Harmony
YVA
1894

THE intentions of the editor of "HARMONY" are:

- To teach that God is infinite and ever present, and that there is no other Power.
- To teach that there is but One Life and but One Mind.
- To teach that Knowledge and Faith is Wholeness, Health and Happiness. That Truth is Religion, and that Religion or Truth frees us from all error and sorrow.
- To teach that Matter has no power over Spirit or Divine Mind.
- To supply a simple method by which to come into a full realization of Truth, and the Christ method of healing.
- To supply to students and practitioners of the Science of Spirit, information and practical lessons on Treating and Healing.
- To expand individual Thought universally. To bring about a Unity of Thought and Effort. To bring about a correct use of Terms.
- To apply to all "problems of Life" a simple method of interpretation.
- To review publications of value to students, and supply interesting information on all Religious Subjects.

Unsigned articles only are Editorial.

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HARMONY

ASTOR, LENOX AND
TILDEN FOUNDATIONS.

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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THE GLORY OF GOD IS THE END OF PERSONALITY.

THE hour is come, that the son of man should be glorified. "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: 23, 24. As every thing in nature is symbolic of truth eternal, truth which nature symbolizes is the essential substance to be understood. And when the method of nature is looked upon with understanding by the Spirit of Truth, the perfect and eternal law of correspondence is apparent; for it is ever true that nothing is hidden from the perception of truth, the only mask or veil that mystifies is error. So we find that the above text is symbolic of what each individual must witness and experience as taking place within his or her self, if beliefs of separateness and selfishness cease, and if the unity of Infinite Spirit be established and enthroned in existence.

Let us, then, ask you to consider the spiritual meaning of this scriptural text written everywhere in nature by the hand of Divinity. When the corn of wheat falls into the ground, its death consists in yielding the seeming separateness of form to unity, and by so doing it blends with the whole earth as dust unto dust, and because of this impersonal act it is glorified in bringing forth much fruit. As long as it stands alone it yields no fruit, for the reason that belief of separateness is limitation, which pronounces itself to be one among many; but when that which seemingly stands alone—and in belief is isolated—gives up all thought of separateness, and when word and deed express divine love, the unity of Spirit is manifest, and the result thereof is fields of wheat; or resultant therefrom is spiritual food to the nation.

"The hour is come that the son of man should be glorified." Every one who perceives and realizes the truth of Being, and the unity and oneness of expression, knows that the whole earth is the Lord's, and that truth and life is the Being and the Cause thereof. To such the hour is come to be glorified with the consciousness of Infinite Good, for as the corn of wheat relinquishes

form and blends with the whole earth, so they have relinquished form and belief in separate personality, and have blended thought and memory into the consciousness and understanding of the Universal Spirit of God, and no longer do they abide alone. To the Christ consciousness, or to the truth, personal existence is but seeming, for by that consciousness form is seen and known as by the eye and understanding of spirit.

The above text is representative of the method which all will pursue when they lay aside belief of limitation, thought of distinction and of separateness from God and from humanity, as a whole or in part. As long as the individual stands alone with personal opinion that he or she is both separate and different from God and from the rest of humanity, selfishness, distinction and limitation will be the measure which they mete to themselves. Therefore each one must in time perform the act that will bury or sink, as it were, the belief of personal limitation into the thought and consciousness of the infinite and impersonal God; and by this means find his or her life and true self. This is the death that all must die to find eternal life; that which is found in any other way will be lost, because it is mortal effect and is therefore subject to change, and abideth not to the end. As the Omnipresent One which pervades all things, at all times, is impersonal love, not until the individual as perfectly symbolizes the one living God in thought and action as does the corn of wheat, can he be glorified as it is glorified, with an abundant harvest, nor can he consciously bear the golden fruit of the spirit of truth. But when the individual knows himself to be impersonal being, he knows that he brings forth in every grain of wheat, and in many, many forms of expression. He that loves to sustain thoughts of personal existence and separateness from God and from nature, shall lose that which he loves and tries to sustain, because what he loves is but seeming—appearance only. Existence is a perpetual circle, a never-ending change of generation, dissolution and regeneration; or of birth, decay and re-birth; "such is the work from summer to winter, from seed-time to harvest." The law manifest everywhere in nature, is the law of the moral world, which is the way of truth and light. All may observe how this law of inmost principle when brought into human action disciplines the character and blends it with the divine. It is universally realized and understood that good comes, or is manifest for others and for self, in exact proportion as we extirpate beliefs of selfishness and desire, and practice love in the Spirit of Unity. The belief is general that except a man loves something, and lives for something beside himself, he does indeed "abide alone," and his life is barren; the wealth and blessedness of his Being is not brought forth and imparted to

others. But when man comes to know that he is love, and that love possesses all that it loves or includes, he will find himself loving because he is love. Then will he know that he stands not alone, but is one with God everywhere present in humanity.

When faith is based in the person, which is an effect, instead of in the impersonal Cause, which produces that personal effect, beliefs of limitation unavoidably arise, and desire is engendered thereby, and this it is to abide alone. Therefore, to be alone, one need not go into a desert or a solitary chamber. The most gloomy, and impenetrable loneliness there is, is the isolation of the belief of personal ability, will, strength and desire. Since life, substance and power is impersonal, if the foregoing beliefs are entertained one may live surrounded by a multitude of people without realizing a thought of sympathy, or a feeling of love; to such an one how lonely is a great crowd or city. No one can believe themselves to be alone who through truth is consciously free from self-made limitation and desire; but through sense and desire personality always seems to stand alone. Therefore, if narrow thoughts and small beliefs of self-regard fall away, truth and universality will take their place. When we start from the basis of Being with truthful self-appreciation, we are armed with righteousness and wholeness to go forth and do the will of the universal, which has sent us into the world to give light unto the world. In proportion as our acts are loving they are just, and that which is just is for all time identified with the all good. So it is true that expressions which symbolize the unity of Being live in memory, and are as boundless as light, and free as air.

The thought and word of truth builds an immortal structure, and humanity recognizes itself expressed therein. "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." How sacred the law and sublime the process which this text proclaims! what vast possibilities does it unfold; how full of faith does it fill our thoughts for the world and for the individual! with how much calmness and certainty all may take up this truth; and obey the divine law as the corn of wheat obeys; and be glorified as the son of man is glorified in bringing forth much fruit in the thought and heart of humanity.

TREATMENT AGAINST THE BELIEF IN LIMITATION, AND THE DESIRE FOR LIQUOR.

IN this manner prepare your thought to give a treatment. Our Father, which art infinite and everywhere present, we turn to Thee for all blessing.

We thank Thee for the knowledge that thou art all in all, the ever-present, living goodness, and as such we glorify and worship Thee. We sanctify all that is made in thy truth by our thought, because Thou hast sanctified all things with thy presence—with thy very self; and because it is Thy will that we acknowledge Thee as above and before all existence, as above, around, and pervading all that live. We thank Thee for the knowledge that Thou art the eternal and infinite source of goodness and life. We thank Thee for the divine understanding that there is no limitation or lack of goodness anywhere in the vast universe of cause and effect, and that to recognize this truth and entertain it as a daily companion, is to realize Thy presence without omission. We thank thee for the knowledge that Thou hast made everything like unto Thyself, and that Thou hast placed no limitation upon it, for truly Thou dost not measure Thy Spirit to Thy children; Thou art wholeness to each and all. We thank Thee that we know that our brother is at this time in Thy Being, the all-embracing love and sustaining power, and that Thou art his life and spirit at this time. We know that there is nothing but Thee to sustain and guide his thoughts aright in the paths of peace. We understand that thou hast made him good, whole and pure, and that there is nothing evil, impure or unholy in its-self; and as Thou hast pronounced in favor of all things, that they are good, forbid that we pronounce against Thy decision.

We know that there are no attributes of limitation or of sense appetites and desires; therefore our brother can never be that seeming appetite or desire for liquor which sensuous belief claims to be real. He cannot produce anything real in expression that does not represent the divine attributes of Being; therefore he is free at this time, nothing binds or limits him; Thou art pronouncing him good, whole and free, resting in thy limitless Being and love at this time. Dear brother James, listen to the voice of Spirit. You do not slumber in sense delusion; you are not limited or environed by desire; you are free to hear and understand the word of the Supreme One; you are free to witness His presence working in you. Listen and understand what I say to you, Liquor is neither life, substance, nor power, it has no power to give you strength, health or satisfaction; it is effect, and it can never become cause; you do not need or think that you desire it, you know that you are immortal now, and that you are in no way dependent upon liquor or upon anything belonging to time and place for life, strength or health. God alone is the source of all that you need and desire; your body is radiant with God's presence now. The truth that I speak to you will erase false belief of darkness, for you understand that what I say to you is truth. God is your life,

your love, your truth, your substance, your peace, and you are filled with perfect satisfaction at this time. We thank Thee, O! Infinite Source of all good, that we know Thou art in every part of the vast universe, and that we all rest in Thee at all times.

GOD'S VOICE NEARER THAN THE BOOK.

IT is perhaps God's will that we should be taught in this our day, among other precious lessons, not to build up our faith upon a book, though it be the Bible itself; but to realize more fully the blessedness of knowing that He Himself, the living God, our Father and Friend, is nearer and closer to us than any book can be; that His voice within the heart may be heard continually by the obedient child that listens for it, and that *that* should be our Teacher and Guide in the path of duty, which is the path of life, when all other helpers—even the words of the best books—may fail us.

—J. W. Colenso.

He who walks by the light of experience gained, walks by the light of things created; but he who walks by that which gives experience, walks by the Creator, and is himself the light that guides existence aright.

"God knows you have need, and for that reason He has given all things unto you. God is not dependent upon creation for power, knowledge or happiness; we are not dependent upon things or effects for power, knowledge and happiness; as God is the giver of all good, so we are that which manifest a good."

BIBLES OF THE AGES.

BUDDHISM. THE FIVE BUDDHIST COMMANDMENTS.

1. Not to destroy life.
2. Not to obtain another's property by unjust means.

3. Not to indulge the passions, so as to invade the legal or natural rights of other men.

4. Not to tell lies.

5. Not to partake of anything intoxicating.

OVERCOME EVIL WITH GOOD.

Buddha said : *A man who foolishly does me wrong (or regards me as being or doing wrong) I will return to him the protection of my ungrudging love ; the more evil goes from him, the more good shall go from me. The fragrance of these good actions always redounding to me, the harm of the slanderer's words returning to him.*

A foolish man once heard Buddha, in preaching, defend this great principle of returning good for evil, and therefore came and abused him. Buddha was silent, pitying his mad folly. The man having finished his abuse, Buddha said ; " Son, when a man forgets the rules of politeness in making a present to another, the custom is to say : ' Keep your present.' Son ! you have railed at me ! I decline to entertain your abuse ! and ask you to keep it, a source of misery to yourself. For, as sound belongs to the drum, and shadow to the substance, so in the end misery will certainly overtake the evil-doer."

Buddha said : A wicked man who reproaches a virtuous one, is like a man who looks up and spits at Heaven ; the spittle soils not Heaven, but comes back and defiles his own person.

Again : He is like one who flings dirt at another against the wind—the dirt does but return on him who threw it. The virtuous man cannot be hurt—the misery that the other would inflict comes back on himself.

WHO IS A GOOD MAN ?

Buddha said : Who is the good man ? The religious man only is good. And what is goodness ? First and foremost, it is the agreement of the will with the conscience (reason). Who is the great man ? He who is strongest in the exercise of patience, who patiently endures injury and maintains a blameless life ; he is a man indeed ! And who is a worshipful man (one deserving reverence, or a Buddha) ? A man whose heart has arrived at the highest degree of enlightenment. All dust removed, all wicked actions uprooted, all within calm and pure, without blemish, who is acquainted with all things from first or last, and even with those things that have not yet transpired ; who knows and sees and hears all things ; such universal wisdom is rightly called " illumination."

SPIRITUAL CULTURE—ILLUMINATION.

Buddha said : A man who cherishes lust and desire, and does not aim after supreme knowledge, is like a vase of dirty water, in which all sorts of beautiful objects are placed—the water being shaken up, men can see nothing of the beautiful objects therein placed ; so lust and desire, causing confusion and disorder in the heart, are like the mud in the water—they prevent our seeing the beauty of supreme reason (religion). But if a man, by the gradual process of confession and penance, comes near to the acquirement of knowledge, then, the mud in the water being removed, all is clear and pure ; remove the pollution, and immediately, of itself, comes forth the substantial form. So the three poisons (covetousness, anger, delusion), which rage within the heart, and the five obscurities (envy, passion, sloth, vacillation, unbelief), which embrace it, effectually prevent one from attaining supreme reason. But once get rid of the pollution of the heart, and then we perceive the spiritual portion of ourselves, which we have had from the first, although involved in the net of life and death. Gladly then we mount to the Paradise of all the Buddhas, where reason and virtue continually abide.

A man who devotes himself to religion is like one who takes a lighted torch to a dark house ; the darkness is dissipated ! Persevere in the search after wisdom, and obtain knowledge and truth ; error and delusion rooted out, what perfect illumination will there be !

In reflection, in life, in conversation, in study, I never for a moment forget the supreme end—Religion.

“BODHI”—SUPREME REASON.

Buddha said : The Shaman who has left his home, banished desire, expelled love, fathomed the bottom of his own heart, penetrated the deep principles of universal mind (Buddha) ; understood the principle that there is no subjective personal existence, or objective aim in life, or result to be obtained ; whose heart is neither hampered by the practice of religion, or fettered by the bonds of life ; without anxious thought, without active endeavor, without careful preparation, without successful accomplishment, attaining the highest possible point of true being, without passing through any successive and distinct stages of progress ; this is indeed “to be religious” (or to attain or practice Bodhi, i. e., Supreme Reason).

TWENTY DIFFICULT THINGS.

Buddha said : There are twenty difficult things in the world : being poor,

to be charitable ; being rich and great, to be religious ; to escape destiny ; to get sight (or understanding) of the Scriptures ; to be born when a Buddha is in the world ; to repress lust and banish desire ; to see an agreeable object and not seek to obtain it ; to be strong without being rash (or, having power, not to be proud) ; to bear insult without anger ; to move in the world without setting the heart on it ; to investigate a matter to the very bottom ; not to condemn the ignorant ; thoroughly to extirpate self-esteem ; to be good, and at the same time learned and clever (or sagacious) ; to see the hidden principles in the profession of Religion ; to attain one's end without exultation ; to show, in the right way, the doctrine of expediency to save men by converting them ; to be the same in heart and life ; to avoid controversy.

ILLUMINATION—UNDERSTANDING.

At this time Ananda and all the great congregation, gratefully attentive to the words of Buddha Tathagata, as he opened the abstruse points of his argument, their bodies and minds worn out with exertion, they obtained illumination. This great assembly perceived that each one's heart was co-extensive with the universe, seeing clearly the empty character of the universe as plainly as a leaf or trifling thing in the hand, and that all things in the universe are all alike, merely the excellently bright and primeval heart of Bodhi, and that this heart is universally diffused, and comprehends all things within itself.

And still reflecting, they beheld their generated bodies, as so many grains of dust in the wide expanse of the universal void, now safe, now lost ; or as a bubble of the sea, sprung from nothing and born to be destroyed. But their perfect and independent soul not to be destroyed, but ever the same ; identical with the substance of Buddha ; incapable of increase or diminution. And thus, standing before Tathagata, they uttered these verses of commendation, in praise of his august presence :

O ! the mysterious depth, the all-embracing extent, the undisturbed and unmoved Majesty !

O ! that we now might obtain the fruit, and perfect the Royal Treasure (of Nirvana) ; and yet be the means of converting endless worlds of beings, and causing them to experience this same deep heart of gratitude through endless worlds !

Thus would we return the boundless love of Buddha, and so humbly seek the illuminating energy of the world. Honored, passing through the various

worlds, we would rescue the countless beings yet immersed in sin, and in the end with them find rest.

Buddha is a title, meaning BUDDHA, "The Enlightened." Buddhists teach that there have been several Buddhas, and may be more; men who become such by pure and true lives, and higher effort and endowment. Buddha, the great reformer, from whose influence Buddhism grew, was the son of a Prince, and was born near the end of the Seventh Century, before Christ, at Kapilwarta, the capital of his father's kingdom, at the foot of the Nepaul mountains.

FRAGMENTS FROM LOST OR UNPUBLISHED WORKS.

—The mind is the witness, to each individual, of the things which they have planted in secret, and conscience is an incorruptible judge, and the most unerring of all judges.

—The wise man endeavors to secure quiet and leisure, and periods of rest from work, that he may devote himself peacefully to meditation on divine matters.

—If any one embraces all the virtues with earnestness and sobriety, he is a king, even though he may be in private station.

—Say what is right, and at the time when it is right, and you will not hear what is not right.

—Every wise man is a friend of God.

—There is nothing so opposite to and inconsistent with the most holy power of God as injustice.

—All the powers of God are winged, being always eager and striving for the higher path which leads to the Father.

—Good men are of more value than whole nations, since they support cities and constitutions, as buttresses support large houses.

—There is no place on earth more sacred than the mind of a wise man, while the virtues hover around like so many stars.

—As pillars support whole houses, so also do the divine powers support the whole world.

—Justice, above all things, conduces to the safety, both of mankind, and of the parts of the world, earth, and heaven.

—The most perfect, and greatest of all good things, are usually the result of laborious exercise and energetic, vigorous labor. It is absurd for a man, who is in pursuit of honors, to flee from labors by which honors are acquired.

—The extremity of happiness is to rest unchangeably and unmovably on God alone.

—The virtuous man is a lover of his race, merciful and inclined to pardon, and never bears ill will toward any man whatever, but thinks it right to surpass in doing good rather than in injuring.

—Let us not fear the diseases which come upon us from without, but those offences on which account diseases come, diseases of the mental, rather than of the body.

EXTRACTS FROM A NEW YEAR'S ADDRESS, DELIVERED AT HOME COLLEGE,

BY JOSEPHINE R. WILSON.

HOW are we to begin the year aright? For a short space of time let us turn our Spiritual Sight upon our mental states, or thoughts and beliefs, and see if there flourishes any Upas plant, resembling envy, injustice, and all forms of uncharitableness. Are there idols of flesh, gold, or stone, and do we selfishly idolize our own bodies, hugging and coddling aches, pains, boils and bunions, as though they are all there is of value and reality? Do we weep over our own mistakes, and pity ourselves until we magnify our disease an hundred-fold, by constantly thinking morbidly about ourselves? Do we recognize Omnipresent Good in the face of trials and seeming afflictions? Are we constantly thinking of the past, its shadows, graves, disappointments, losses and crosses? if so, we must let the light of Truth into these avenues of thought, for such thoughts are born of the senses and are "unstable as water, and cannot be real." * * * Truth reveals the Creator. And now let us

enter the Presence of Being. What find we here in this Infinitude? this all in all? We find nothing; all is silence, calm, unbroken Life. There are no divisions, no objects, person is *not*, and Consciousness reveals our life all One with the Infinite. Thought images this mind, and none other than its own inherent qualities can become imaged forth. No hatred, envy, strife is there to image, no beliefs in disease, inharmony, struggles, trials or selfishness, ignorance or falsity are found there, neither is there any darkness, nor any sighing, or any sickness, or dying. There are no temples of flesh, wood or stone, for formless is Being, "and the Lord God Almighty and the Lamb is the temple thereof." There is no need of any moon, neither of the sun, for the glory of God doth lighten it, and the lamp thereof is the Lamb, and there shall in no wise enter into it anything unclean, or he that maketh an abomination, or a lie, but only they who are written in the Lamb's book of life. "The Lamb is Lord of Lords, and King of Kings, and His name is called the *Word of God*." * * *

Now, it is written "that the Lamb of God taketh away the sins of the world," and each individual Soul is the Lamb, and when thoughts are only born of Spirit and Truth, the sins and beliefs of the world will be wholly erased, as every imperfect problem disappears in the conscious recognition of the Truth, and God will be the thinker, and the thought will manifest Him, and the sin will be taken away by the word made manifest in the flesh, and the Lamb's book of life will reveal our souls as written, or indelibly One with the Creator, God, and the word or Lamb of God. Know Being, and we shall know our Creator, and to be Being manifest in form, is to think only the thoughts that image God, Being, Truth. * * * Think that all good is at our command, then command and master our thoughts, and by so doing we shall not only be truth in Spirit, but shall build in the image by thought a perfect temple or body, as is our soul perfect and in His likeness.

CORRECTION.

In the caption to Lesson V, in the February number of HARMONY, the word *Laws* appears. The title to the lesson should read, "The Sons of God, and the Sanctified."

CORRESPONDENCE.

THE NEW DOCTRINE.

"**W**HAT thing is this? What new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him."
—St. Mark, i: 27.

The same wonder as of old still asks of truth an explanation, and the same answer of deed and word is given. The sick are healed by mind, and the power of Christ heals them. Modern religion does not teach this as possible, but the life of Jesus as recorded in Scripture places an emphasis upon this fact, too important to be overlooked or lightly treated, as both are proof of His divinity, and that by which He gained authority to command obedience from the unclean. Modern religion leaves out these proofs, and demands only ritualistic ceremony, forms, and external observances, which hinders the Spirit of Christ from becoming a conscious help to man, giving him the authority of health to body, or making practical the highest truth of Christ.

No one can dispute the work of healing performed by Jesus as being divine. He did not call upon matter, but spirit, which he claimed all men reflect. Such a doctrine was new to that age, and it is new to this. Truth is always new and marvellous 'till its light is understood. Man has scarcely learned the Alpha of his spiritual being; he knows next to nothing of the simplest laws of body, and less of the laws of mind in relation to it. Hear the cry, "What new doctrine is this?" that even the sick are healed, and by the power of Good.

The action of one thought upon another thought is not realized, nor is their vibration upon external manifestation clearly seen, scientifically explained or comprehended. Spirit alone heals the sick. Body is always responsive to mind, and the world will acquiesce if man admit, "to some extent," as if the cause of any result or condition could be at one time matter and at another time mind. As if heat could one time come from light, and another time from darkness. Christ is truth, and if Christ heals, truth must do the same wherever it is found, and in accord with the spiritual unfolding. Christ also is love, and the more love we have the more of Christ is ours, and thus more of the good work is done. Could this be seen and appropriated what a struggle for good the world would make.

Man in ignorance and sin, or contented with the pleasures of sense, does not see the necessity of the good, hence he leaves his soul to the pulpit, and to the drug store his body for restoration to health, as if the power of Christ was on draft, or at the bidding of human command. "Work out your own salvation; occupy till I (Spirit) come," is a lesson all must learn to gain spiritual light. This must begin in the moral life of man, and when that is righted, the body will be healed without delay. This work is not all expressed in healing the body. A good man's life is a constant rebuke to the evil doer, and though often unconsciously so, is a powerful antidote to sin. The prayers of Christian parents for their children are not lost, nor is the love of the pure for an unworthy object of no value. "To pray for them that despitefully use you" is a power when manifested, that refines better than the most eloquent theory, and is the soul sunshine that chases away the darkness of discord, and the fear that creates disease.

The whole life of Jesus bears the testimony of love by healing the sick, as well as reforming the sinful. His disciples followed His divine teachings, and never forgot this. We find Peter healing the blind man at the gate, restoring the paralyzed Eneas, and raising the dead Dorcas, and if Scripture is true, each disciple did what love ever commands, viz., destroyed physical suffering as well as sin. This is taught in Science and Health also, and its author made it equally important with all other christian work. But above all else, our own convictions should guide us, and who does not concede that sickness should be handled, and by spirit; that body should be governed by mind; and that man should be "Christ-like in triumphing over sickness, sin and death, to open the prison doors to the captive; that is, to break the fetters of personal sense and give to being full scope and recompense."

How limited our knowledge has been of this truth, but how glorious that its eternal light is dawning upon human thought, and the darkness of sense, tradition, is fading from our land, from body, and from man, and the new doctrine of love, life, and truth is recognized as a science and can be practically applied to the ills of body, for the promulgation of moral strength, the uniting of mankind in brotherly harmony, and the omnipotence of the Fatherhood of God.

"THE Primitive Trinity represented neither three originant principles nor three transient phases, but three eternal inherences in one Divine Mind."—*R. Williams.*

"FOR by what anyone has been overcome, to this also he has been enslaved. Truth never enslaves."

VALEDICTORY, DELIVERED BY MRS. OPHELIA T. SHEPARD, AT
THE COMMENCEMENT EXERCISES AT HOME COLLEGE.

Dear Friends and Fellow Students:

On this occasion of the closing of the Normal Classes of the HOME COLLEGE, I desire to say a few earnest words, which I am sure will find an echo in the thoughts of each of you who have partaken of the bread of life which has been dispensed so freely, and so lovingly, to us during our weeks of study together. Having faithfully followed the teaching which has led us ever away from personality, to find true self-hood in Being, we have learned to seek in the realm of cause with that certain perception of truth which is known as Science. We have been taught that Divine Order of thought which can alone produce the perfect harmony of unshadowed consciousness. Following the Divine Order of expression, realizing self as one with the expression, we cease to identify self with manifestation, and understand the importance of correct habits of thought if we would have the Word a whole and perfect symbol of Truth. We know that the mental constitution must be perfectly adjusted to Being; that right motive, intent or purpose, must truthfully represent the Divine idea, if we would have our deeds noble and good. That feeling, as the accompaniment of thought, will faithfully register that unshadowed consciousness in agreeable sensation. In other words, we have learned to find in the knowledge of God or Being, self knowledge; and that in so doing, we are not *lost* in God, but finding true self-hood. And although we thus learn that as individuals we can do nothing of ourselves, yet to become conscious that "all that the Father hath" is ours, is indeed a rich inheritance. Does this render life tame and colorless, as is oftentimes objected? Answer! dear fellow students, and tell us if you find the expansion of consciousness which realizes self as one with the Infinite, has a tendency to detract from the Finite. Has the removal of self-placed limitation in elevating you above the bounds of time and sense robbed you of even *seeming* good? Have you found that self identification with the One Life, the One Love, the *All* of Power, Strength and Wisdom, has rendered you less strong, less loving? Has it not rather brought to you that consciousness of perfect wholeness, health, power, that limitless ability to be, to think and to do for humanity, which must needs invest the humblest work, or life expression, with a dignity, a beauty, and a glory, the more vivid and lasting because seen from the Real, the Divine, the Eternal, and not merely from the study of that which after all is but symbolic. Emerson says:—"One class lives to the utility of the symbol, esteeming health and

wealth the final good. Another class live above this mark to the beauty of the symbol, as the poet, and artist, and the naturalist and man of Science. A third class live above the beauty of the symbol to the beauty of the thing signified—these are wise men. "The first class have common sense; the second taste; and the third, spiritual perception." And this spiritual perception is the wisdom of absolute consciousness, which, when once attained, being not that of this world, abides with us. Does not manifest itself in ecstasies, enthusiasms, vivid impressions of power at one time, and negation at another, is not to be measured by feeling or sensation, but calm, steadfast and serene, he whose mental constitution is harmoniously adjusted by the Divine Order of thought to that perfection which it fain would signify, learns that in "losing his life he finds it," that in ceasing to live to either the mere beauty or utility of the symbol, and in turning with true spiritual perception to that all-inclusive principle which they signify, he has blended his consciousness with the All of Beauty and of utility, of which the grandest inspirations of the poet, the artist, or the inventor, are but transient glimpses. To understand our unity with it, to know it as the Real, the Substantial, the Unchangeable, the same yesterday, to-day and forever, is to know self, without limitation and without desire. For that which is Desire in the mental, occupying the medium ground of thought, having freedom to choose, must either seek satisfaction in the Absolute until it realizes its perfect unity with the All, as Love, or mistaking symbol for reality turn to effects for gratification, with mere idolatrous attraction for form, until it finds it like the apples on the shores of the Dead Sea, fair and beautiful to look upon, but as dust and ashes to the soul. So that he that knoweth self, knoweth love, and knows that he lacks nothing, inasmuch as Love is the fulfillment of the Law, and he loves his neighbor as himself, with perfect recognition of the truth that he and his neighbor are one. This complete identification of self with the Absolute can have but one result. Self-identification with all-embracing, all-inclusive love, can know no separateness, and to know no separateness is to lose personality, and to realize that in so doing, we do the will of the Father, and thus glorify Him. Therefore, dear classmates, in choosing as our class motto, "To glorify God, is the end of personality," we consider that in so doing we embody the sum and substance of all the teachings of the HOME COLLEGE. And we select it as our class symbol, expressing by *multum in parvo*, that of which the HOME COLLEGE is in itself a symbol. For does it not stand as a thought centre from which is being constantly sent forth these blessed teachings of universal, impersonal Love, as a symbol of that true, enduring, eternal Home, that home not made by mortal hands, whose foundation is as a rock, that home of heavenly rest, in perfect consciousness of the Omnipresent Good—in true At-one-ment with the Father, who is Love—upon entering into which all must utter a valedictory to personality. In no other sense, dear President and fellow students, do I utter this valedictory, for no matter how widely the coming years may separate the personalities of the earnest men and women who listen to my words this day, it will be with no feeling of sadness that we shall utter the "vale"—"Farewell"—for of a truth do we know no separateness, but would with a sweet singer of by-gone years, say:

"Oh! what is the life of the Soul,
But the life of the Infinite Whole?
For God and His creatures are One,

As the tide from the Ocean of Light
Which sets through the day and the night,
Is the same in the star-beam or sun.

We ask not His face to behold,
Of His glory we need not be told,
For the word of His witness is near.
His life is the Infinite Light,
Which quickens all blindness to sight,
And He speaks that His children may hear.

When the depths of all hearts are unsealed
Shall this word of pure Truth be revealed,
That man is, in Being Divine,
And faith in God's presence within,
Shall strengthen his efforts to win
That peace which no tongue can define."

Home College, January 27th, 1890.

OPHELIA T. SHEPARD.

NOTES.

Mrs. E. A. DeGroot, the Vice President of HOME COLLEGE, is in attendance at the College during the absence of the President, in Denver, Colo. Mrs. DeGroot has for two years been an earnest student of Truth or Science, and is a competent teacher and a successful practitioner, for her words of truth are as leaves which are for the healing of the nation. Truthful words are living ones, for they are spoken by life, they are the "Living Bread which comes down from Heaven," for which a hungry multitude is ever seeking. Let all seek for freedom where it is to be found; no one need hunger and thirst after health, wholeness or satisfaction, for the truth is freedom alike for all, and they who clothe themselves with truth realize its freedom. Therefore, let all who are seeking and are athirst, come, and let all who will come, and be healed by the power of the word of truth, for when you are made free by the power of truth, you are indeed free. Mrs. DeGroot invites those who are seeking health and happiness, to call on her at HOME COLLEGE, for she has ample time to devote to consultation and explanation of the Science. Hours for treatment from 10 A. M. to 2 P. M.

THE commencement exercises and distribution of Diplomas to the Normal Graduates of 1889 took place at HOME COLLEGE on the 27th of January. This was a most enjoyable occasion, fraught with unusual interest to both teacher and pupil. An address by the President was followed by the salutatory to the students, by Mrs. J. R. Wilson, which was succeeded by the valedictory, given by Mrs. O. F. Shepard. These papers and addresses, and the papers of students read on this occasion, were full of the Truth as recognized in Spirit; and each soul present was renewed in conscious baptism of the Holy Ghost. The next term of class work of this College will be duly advertised in HARMONY.

M. E. CRAMER left San Francisco on the morning of the 4th of February, for Denver, Colo., for the purpose of teaching classes, Primary and Normal, which are waiting instruction.

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LESSON VI.

PART I.

"BREAD OF LIFE. WHOSO EATETH MY FLESH AND DRINKETH MY BLOOD HATH ETERNAL LIFE."

PREFACE.

TO interpret the teachings of Christ according to the Spirit of truth in which they were spoken, and from which they were written, it is essential that we keep in remembrance the interpretation that he gave of himself, *that He is the Way, the Truth, and the Life.* "For as the FATHER has Life in himself, so he gave also to the Son to have Life in himself;" life uncreate, for as the FATHER raises up and makes alive the DEAD, so also the SON makes alive whom he pleases, because of this life within himself, which is the Father. Indeed, I assure you, That an hour cometh and now is, when the DEAD will hear the voice of the son of God; and THOSE HAVING HEARD will live.

The Son of God is the divine idea; and the voice of the divine idea is perfect thought; and the dead is the mental condition that is centered in form or effect; and they that hear the voice shall live. Now is the time to listen and hear, or understand the divine idea, and live with the Father; and this is to be done in thought. The mental constitution that shall hear and

understand the voice of Truth, shall rise from darkness to light, from error to Truth, from the temporal to the eternal.

2. The advice given by the spirit of wisdom and truth is ever the same ; it ever says, Labour not for THAT FOOD which PERISHES, but for THAT FOOD which abides to aionian life, which the SON of Man will give you ; that is, which perfect thought will reveal unto you. "They said to him therefore, 'What shall we do, that we may perform the works of God.'" * * What sign dost thou perform, that we may see and believe thee ? What dost thou work ? Our FATHERS ate the MANNA in the DESERT, as it has been written, "He gave them Bread from HEAVEN to eat." "Jesus then said to them, Indeed I assure you, Moses did not give you the BREAD from HEAVEN ; but my FATHER gives you the TRUE BREAD from HEAVEN."—*John vi:26, 27, 30, 33.*

3. As material bread is called food—support of life in general—the same statement expresses an eternal truth, when applied to the spiritual meaning of the word bread. Therefore the truth says, "For the BREAD of GOD is THAT which DESCENDS from HEAVEN, and is giving life to the world."—*John v:33.*

The Bread of God is that food which endureth unto everlasting life ; and to partake is to manifest the Truth and life—the living Christ, as did Jesus. To labour for that food is to labour for the sustenance or substance from which thought, the mental, derives its power ; the purpose of thought, or the duty assigned by the Father to that which is made, is to do the work of the maker ; and not as many suppose, to be served by the maker.

Truthful thought is an image in the likeness of God, and is the son of the man which descends from God, and gives this true bread from heaven unto the world. But when mortal thought and belief say, Give us this day our daily bread, they are not seeking the bread of God from heaven, but are seeking some material effect or thing to gratify desire, seeking that which has come down and is dead, and powerless to give life, because it has ultimated in effects. Truth says, "Ye ask and receive not, because ye ask amiss." First seek the kingdom of heaven, and all mortal desire, ambition and pride shall be done away, and all else shall be added—the bread of heaven shall be given unto you.

"If one

Ponders on objects of sense, there springs

Attraction : from attraction grows desire ;

Desire flames to fierce passion, passion breeds

Recklessness ; then the memory—all betrayed—
 Lets noble purpose go, and saps the mind,
 Till purpose, mind, and man are all undone."

—*Song Celestial.*

4. Truth ever says, I am the "I am"—the bread of life : "He who comes to me will by no means hunger ; and he who believes into me will never thirst."

"Yea ! whoso shaketh off the yoke of flesh
 Lives lord, not servant, of his lusts ; set free
 From pride, from passion, from the sin of "self,"
 Toucheth tranquility ! O Pritha's Son !
 That is the state of Brahm ! There rests no dread
 When the last step is reached ! Live where he will,
 Die when he may, such passeth from all 'plaining
 To blest Nirvana, with the Gods, attaining."

—*Song Celestial.*

The bread of God from heaven is the expression of the Spirit of Truth, through thought in the world. And they who believe into the name, or into the expression of truth, also believe into the I am ; and God is found through logical deduction, drawn from the acknowledgement of his manifestation, which is the proof or evidence of his Being ; and thus the mental is baptized, immersed and lifted into a consciousness of truth.

Christ says, "But I said to you, That you have even seen me (truth manifest), and yet you do not believe." Hence unbelief is itself condemnation, in that it sees the manifestations of truth, and refuses to recognize the truth which manifests ; as, if one seeing the perfect example in mathematics, should yet refuse to acknowledge the principle for which it stands. "Because I have descended from HEAVEN, not that I may do MY WILL, but the WILL of HIM who SENT me." Truth cannot be manifest on earth but by doing the will of the Spirit of Truth, which sends it. The will is done in the act of manifesting truth ; and everyone who perceives the expressions of truth, and accepts them as such, knows the expressor thereof. And thus, in the individual, life eternal is consciously revealed, and knowledge is gained that the Spirit of truth will raise him up at the last day. That is, when the senses, which seem to speak in opposition to Truth, are enlightened, he shall rise in consciousness into the Spirit of Truth, and do the work and will of the Father. So it is said that "No one can come to me, unless THE FATHER who

sent me draw him." Every man who has heard the voice of Love and Truth, and who has expressed it, has learned of the Father, and has received the Son.

Dear reader, we should love Truth more than its expression, because the expressor is Truth. We should love God more than the expression of God, because God is love. All who understand the voice of Truth are taught by the Spirit of Truth, and thus they realize that they are in the Spirit or Father. No one has perceived the Spirit of God save he who is pure in heart, save he whose thoughts are God's thoughts. Truly, truly, I say unto you, this consciousness is everlasting life; for a consciousness of the eternal is everlasting, and is Life. And of the eternal all who will may knowingly partake by doing all for the glory of God.

"In thy thoughts

Do all thou dost for Me! Renounce for Me!
Sacrifice heart, and mind, and will for Me!
Live in faith of me! In faith of Me
All dangers thou shalt vanquish, by my grace;
But, trusting to thyself and heeding not,
Thou can'st but perish!"

—Song Celestial.

"And the SPIRIT and the BRIDE say,

'Come!' And let HIM who HEARS say,

'Come!' And let HIM who is THIRSTY

Come, let him who WISHES take freely of the Water of Life."

THE LIVING BREAD.

5. "I am the BREAD of LIFE, that which supports all existences.

I am alike for all! I know not hate,

I know not favor! What is made is mine!

But them that worship Me with love, I love;

They are in Me, and I in them!"

—Song Celestial.

Nothing in the vast universe can truthfully say, "I am," but the Holy Spirit, the Infinite One. "Blessed is he who shall eat bread in the kingdom of God." There is but one kingdom in which to eat bread, and that is the kingdom of the Infinite Whole. We are partakers in that kingdom, whether knowingly or unknowingly, and this is revealed to us through the understanding of truth. If one turn in thought from negation to truth,

he looks to the Lord and lives, and knows that he partakes of the Bread of Life; and blessed is he who partakes of this whole truth!

6. We have seen that the definition given of literal bread is, "The support of life in general;" and this definition is equally true when given its esoteric or spiritual interpretation; for that bread, of which if we partake we shall not hunger, is that perfect Life which underlies, sustains, and supports all existences, and in which all existences are contained. In other words, it means the Infinite Life which sustains all expressions of life, or the Creator, which is the life of every creature. Therefore the knowledge of this truth is, *THAT BREAD DESCENDING FROM HEAVEN*, so that any one may eat of it, and not die.

7. The meaning of the word Christ, is the anointed, or awakened; one who realizes that he does understand that he is one with the Father, the Infinite Whole. Or, the Christ consciousness is one anointed of God with His truth and wisdom; a consciousness expanded and illumined to perceive the truth, as God perceives it; one so centered in truth, yet so expanded, that it has become one with the omnipresent. But the *ANOINTING* which you received from Him abides in you, and you have no need that any one should teach you; but the *SAME* anointing teaches you concerning all things, and is true, and is not a lie; and as it taught you, abide in Him.—1 John ii:27.

Christ knowing that the Spirit of God or Goodness is all that can say, "I am," unhesitatingly declared, "I am the Living Bread (or living God) which came down from heaven (the Spirit of God manifest in earth); if any man eat of *this bread* he shall live forever." To partake of the bread of heaven, is to partake of the above truth, and this it is to eat of the true bread from heaven, and to know that we have the mind of the Christ. In other words, if any man partake of the Spirit in all of his ways, his consciousness is an immortal consciousness, and he knows that he makes manifest on earth the life of the Father. Therefore, while the Spirit of Truth makes and sustains all that is made and sustained, yet it clings not to that which it makes. It is that positive power or goodness which unceasingly affirms its goodness; and its word or work is positive affirmation, and never negation. It knows no disappointment or sorrow; so the mortal and human ties that are so precious to the senses and to the world, are nothing to truth. Truth says, the thoughts that do the will of God, the same are my brother, my sister, and my mother. That which to the senses seems a great sacrifice, is to truth no sacrifice. Truth places things where they belong, and attaches to them their true value; hence it has nothing to sacrifice. Its love for God is centered in God, everywhere present in

humanity ; and it lives forever with the immortal spirit ; and this is life eternal. Again, the spirit of truth or the immortal consciousness says, " And the BREAD is my FLESH which I will give in behalf of the LIFE of the WORLD."

8. In order to understand the above statement there are three things to be considered:

First : that Christ is truth and life.

Second : that truth and life sees as God sees, and is what God is.

Third : that Jesus became the Christ through seeing as the Father sees, and through obedience in doing the Father's work.

And they who would know what He knew, and see what he saw, must do what he did ; i. e., take their position in God. Then, under our first consideration it must be remembered that Christ is the truth and life of the world ; that Light which lighteth every man. And that the truth and the life of the world places the true value upon itself, and upon all which it makes. Therefore truth and life, knowing that it is maker of everything that is made, recognizes that all things are under it, and says, " The SPIRIT is that which MAKES ALIVE ; the flesh profits nothing."

Jesus of Nazareth anointed by the truth of God from within, through perfect thought subjected all things under his feet ; and constituted him a head over all things for that congregation, which is his BODY, the FULL DEVELOPMENT of HIM, who is FILLING ALL things with all.

Secondly : the consciousness and understanding, which realizes that it is omnipresent with God, that it is with the Father before the beginning of creation—or prior to thought—sees what Spirit sees, and knows what Spirit knows, and does what Spirit does. It must see, therefore, and know that universal matter, or Akasa, including the whole of nature with her infinite variety of forms, is the body, appearance, and face of God the Father and Christ the Son. " Because in Him were created ALL things,—those in the HEAVENS, and those on EARTH ; the VISIBLE and the INVISIBLE, * * ALL things have been created through Him and for Him ; and He precedes all things, and in Him all things have been permanently placed."—Col. i: 16, 17. And the Spirit not only gives its own life, the bread from heaven, to sustain every creature and the whole of existence, but it literally gives us its body, form or flesh, which through the evolution of thought is caused to exist, appear or grow in all the natural forms of which we partake in our daily food and drink. And the statement of Christ or truth that " The BREAD (that I will give) is my FLESH, which I will give in behalf of the LIFE of the WORLD," is the new testa-

ment of this truth, which He—Truth—came to bear witness of, in order to teach that the so-called sacrifice for the redemption of the world, is the giving up of the false belief, that we are anything different or other than God, for the purpose of bringing all to realize the unity of God, that all may know that they drink from the same fountain, the eternal Spirit of God; and are also literally fed from the one body.

9. Jesus offered himself without spot or blemish to God, that we might do likewise, and love and worship the ever-present, living God, and purge our mental condition from its dead works, and cease the effort to live by, and to worship powerless effects. "For He (the Spirit of Truth) is our PLACE; He HAVING MADE BOTH things one (things visible and invisible); and having removed the ENMITY, the MIDDLE WALL OF PARTITION; having by His FLESH annulled the LAW of the COMMANDMENTS concerning ordinances, that He might form the two in Himself into one new man—making peace; and might reconcile both in One Body to God, through the cross, having destroyed the ENMITY by it."—Eph. ii: 14, 15, 16.

Through the knowledge of this union, or of the cross blending the Infinite God—the formless and invisible—with nature, the form, the body, the visible, God is known as all in all; and by this knowledge all enmity and error is destroyed; for, when thought is right, the middle wall of partition is broken down, or has been removed, and all things "have the INTRODUCTION to the FATHER, with One Spirit," even love.

Therefore, when Christ said, "I am the Living Bread," his esoteric meaning was that the "I am" is the living God; and when He said, "The bread that I will give is my flesh," His esoteric meaning was, I will give to each and to all for daily food, the forms in nature which go to constitute the body of the Lord, or of the *I am*. And when we partake of literal food, we should recognize that we are in the *I am*, or in Being, and that we do partake of His body or expression, because the Spirit of God produces it. Yet, while He is in all and through all, He is above all.

"This Life within all living things, my Prince!
Hides beyond harm."

—*Song Celestial.*

10. Thirdly: through His exact knowledge of truth, the goodness and fullness of God was manifest; and thus, "Having made peace by means of the BLOOD of His cross, whether the things on the EARTH or the things in the HEAVENS." Through truthful thought, which is the circulating medium of Infinite Spirit or Mind, the spirit, soul and body is recognized as a trinity in unity.

[To be continued in our next.]

STUDENT'S DEPARTMENT.

ONE TEACHER, AND ONE SOURCE OF GOOD.

THE question was asked me, a few days ago, "to what school does Mrs. Dr.——belong?" So it is to-day as it was in the day of St. Paul. One said then, "I am of Paul," another, "I of Apollos," and "I of Cephas," and "I of Christ;" so to-day one says, "I am of this school" and another, "I am of that." But truly there is but one teacher of truth, and that is God, Christ, though there are many places where he teaches, even wherever there is one with a teachable spirit, willing to be taught the truth. So though we say we have been taught in the HOME COLLEGE, we feel sure that Christ's Truth has been our teacher. He has taught us here by an audible voice, and by the silent word, spoken through one like unto ourselves. We therefore render all our *thanks* unto Him alone, and we give our *love* to Him, and to the dear one through whom He has spoken. May we never forget to give Him (Truth) all the praise and glory, and thus render *true worship*.

The following is a portion of what we are taught in the Home College. Science means knowledge. Science of Spirit is knowledge of Spirit, God. This is eternal life. It is the knowledge which Christ taught his disciples. He said, "*this is eternal life to know Thee, the only true God, and Jesus Christ, whom thou hast sent,*" who is God manifest in the flesh. How may we know God? We must enter into the silence, and listen to His voice, the still small voice of Spirit, for he alone can teach us of Himself. God is everywhere, and his voice is everywhere, but it is only by *listening* that we hear it. He is no respecter of persons. He speaks to all, but one must have ears to hear His voice.

God, Spirit, is Being, uncreate, omnipresent, changeless, infinite and eternal, without beginning and without end, formless and invisible, perfect in all His attributes, in love, power, wisdom, truth, faith and wholeness. As we learn to know God, we learn to know ourselves. The Spirit beareth witness in us, that we are the children of God, "heirs of Gpd, and joint heirs with Jesus Christ." Heirs of God; all that belongs to Him, belongs to us. His Being is our Being, and all that it includes is ours. We are one *with* Him and *in* Him; He in us, and we in Him. Why then do we not always show

forth perfect goodness? Our second lesson, which is upon thought, shows the reason. There is in the universe, God and His manifestations, or we may say, God unmanifest, and God manifest. His visible manifestations are in universal matter. As God is everywhere, so is matter, in which His manifestations are brought forth, on the visible plane. God, Infinite Mind, thinks, and the act of thinking is the act of creation, forming images in the mind. We, as individuals, God manifest, have the same power of thought, and as we project our thought into matter, which has no life or power of its own, we have power to mould or shape it according to our thought. And in looking upon our material creations, we have unconsciously, as it were, transferred our thought to them, instead of keeping it fixed upon the cause, God. And this is idolatry, worshipping the creature, instead of the Creator, forgetting God, forgetting our real self. This is the cause of all inharmony in the visible universe.

If the thought is kept true, the manifestation will be perfect. When we come to ourselves, and find that we have turned from the true source, we repent, turn around, face the other way, and find that the kingdom of heaven is indeed at hand, even here on earth. Our work then, is in thought, keeping the thought true, by thinking God's thoughts. Keep out of the mind all thoughts of imperfection, and never take the visible, however perfect it may look, for the real. Worship God, and Him only. Wherever we see good manifest, always recognize it, and have God, Goodness, in all our thoughts and attribute the good to Him. God is omnipotent, all power is His, and faith is power. Jesus Christ said, "with God all things are possible," and "all things are possible to him that believeth." If we exercise the faith of God, which is ours, all things are possible to us, and all that we desire will come to us; we shall realize that it is ours now. God works in us, His children, and we have the power to control our thoughts, and when we make our thoughts in the image and likeness of God, and of self, we shall solve aright the problem of life. The example will be a perfect one, without an error. And it is not through error, but only through good, that we learn to solve the problem correctly.

God is our only teacher. There can be no other, for He alone knows Himself perfectly. And He will reveal Himself to us, in all the fullness of perfection, and we shall be changed (in our manifestations,) into the same image, "from glory to glory," as we keep our eyes fixed upon Him. Then may we, as our dear teacher constantly tells us, see only perfection everywhere, and if an opposite appearance presents itself, turn from it instantly, realizing that it is

nothing, and affirm the good, which is present everywhere. May we never cease to affirm the good, and thus shall we overcome the world, and sit down with Christ in his throne, all things being put under our feet.

I. S. A.

FAITH.

What is faith? Webster defines it as revealed truth. When faith is revealed to us from the fountain of truth, which is God or Goodness, we then realize it as did Christ, and our oneness with the Father. "Faith is the substance of things hoped for," or the prayer by which we receive. "Through faith we understand that worlds were framed by the word of God." Christ said if ye have the faith of a mustard seed ye can remove mountains. Then again he said to the woman who but touched the hem of his garment, "thy faith hath made thee whole." All things from the mightiest to the least in manifestation are made through faith. Faith will raise us to the God-head in power, if we will but listen to the voice of Spirit or Truth. Perfect faith manifest may be said to be knowledge born of truth, which includes the power of all the attributes of Being. Faith therefore is wholeness.

SARAH DENNET.

SEEK KNOWLEDGE AND YE SHALL FIND.

The greatest field for thought is found in the attempt to solve the problem of life. We have asked ourselves the question till we have wearied of the asking; who and where is God? Can we know Him? Who and why are we? Can we know ourselves? Where is the peace on earth, good will toward men, which the manifestation of Jesus on earth proclaimed? The answer is that all things are knowable, that in knowing God we know self; and in knowing self we know God. That by recognizing Divine Being by our thoughts, good will is spread broadcast and encircles the earth in one glad cry of freedom. Being is the uncreate, all-pervading life principle of the universal; love, goodness and peace that is manifest in any form is of Being. All that lifts our thoughts to a higher, holier plane, as if by inspiration, is Being recognizing its own. All men who have given words of wisdom to the world, have given but the one-

truth—Being. There is no limitation to Being. The person who stands most degraded to sense perception is perfect in Being, and the imperfect or incomplete expression can in no way affect Being, though it has all power over conditions and things that are made.

He is and ever will be one with the whole. The mainspring of the study of truth must be oneness; without the consciousness of oneness, we have no foundation upon which to build our structure of completeness or perfection, as oneness means the whole truth—Being; and Being or God can not be separated. Oneness brings us to a right interpretation of the Fatherhood of God, and the Brotherhood of man. We can no longer entertain party-spirit or patriotism for our place of birth—we must say with one of the greatest infidels, so-called, the world has ever known, that "The world is my country, and to do good is my religion"—or, in other words, all men are one with Being, and to express Being by our thought, and in word and deed, is our work, our religion. As Being is all-pervading, there must be a universal mode of expression, a way by which Being can express itself. Thought is the one method of creating. The attributes of Being—Love, Faith, Goodness, Harmony, etc., are pictured forth in creation by correct thinking. All harmony in expression is the result of thought being adjusted to the will of the Father. All inharmony results from taking the results of thought for the cause which produces them, and trying to account for the seeming by analyzing effect, by placing cause in effect. If we look upon man as holding the same relation to effect, that God holds to them, and upon thought as holding the medium ground between man and nature—and look upon our bodies as the temple of the living God—all seeming chaos, all that we have named sin, loses its place in our thoughts, and as thought is our only way of expressing, all apparent inharmony is lost in expression, and by our thoughts this world is seen as God sees it. Once we know ourselves as living, shining suns, holding our oneness in Being and giving to all alike of the sunshine of love, being as independent as the sun of our solar system, knowing nothing but to shine, and in no way affected by thought, but governing and directing all things. Then do we truthfully represent Being and do the work of God. As consciousness is a divine inherency, by which Being knows its expression, consciousness must be an accompaniment of thought—all power to think is based in Being. To feel freedom is to think freedom, all feeling is the result of thought. Therefore, the man who governs his own thoughts, is greater than he who taketh a city. There is no saying more truthful than "as a man thinketh, so is he," or so is his existence.

MISS ALBA F. SMITH.

When I realize how the teachings of the Home College bring the wandering and wilful thoughts from chaos to order, I cannot but bless the truth that shines through our beloved teacher for the very truth's sake, for we know that an expression of Truth is proof of an eternal principle of Truth, preceding the visible expression. This orderly method has been brought about by carrying us back to that life which is before all things, that first cause known as Spirit, God or Being, from whence all proceeds; the true vine which giveth life to all, and without which there would be nothing brought forth on the material plane; for we know that something could not proceed from nothing. Therefore this life-giving power which is above all, and through all, and within all, must be Infinite and Omnipresent. Omnipresent because there is not the tiniest speck in the universe where this perfect life is not being manifested. To the senses which believe in disease and inharmony this would appear not to be true. I heard a very apt illustration given last night, going to show that what appears true to the senses, is not true of the Spirit or God, but is simply man's misunderstanding or ignorance of spiritual things. When the eye is diseased the light becomes as a torment of fire to it. Its beams pierce and inflame it like so many poisoned arrows, yet there has been no change in the nature of the light. The sun's rays are as pure and soft, and gentle as ever; the change is in the eye. So it is with man. The Spirit is forever the same. One with love, truth, etc., but the apparent inharmony proceeds from the mental state, and is merely a cutting off or negating the power of Spirit. Spirit then, is changeless and eternal, and that which has no beginning can have no end; and as love, truth, justice, power, health, strength, wisdom, etc., are absolute and eternal, then these must be the attributes of Spirit. As we find that our life is one with Spirit or God, then we must claim also for ourselves life, truth, justice, power, knowledge, etc., for in God we live, and move, and have our being.

The existence of thought is the evidence of a thinker, and as we have resolved all manifestation back to the one Infinite life, so all truthful thought must proceed from the one Infinite Mind. Our next step then is to cut off all thought that does not proceed from Spirit, for they are the branches which bear not good fruit, and which Christ said should wither away. We must cease this waver in thought and turn the thought back to its source within Infinite Spirit, and every thought born of the Spirit will bring forth the glory.

of its maker. "Acknowledge me in all thy ways," saith the Lord. Every thought that is not born of the Spirit is bearing false witness against God. The mission of Christ was to show the way, the *truth*, and the life; and the Christ life is in us all awaiting recognition. Then we must through thought deny away all thought of error, weakness, inharmony, sin, sickness and death; and fill the consciousness with thoughts of strength, harmony, health, goodness, and life. When we strive at all times to represent the indwelling Spirit, then we exercise Faith, for Faith is the motive power that is behind all action; and every thought or act based in truth is preceded by the God-given heritage of Faith. We are told by Christ that without Faith we can do little, and it is through the exercise of Faith that we rise in the scale of consciousness to unity with God.

MISS ISABELLE J. CUTTER.

BEGINNING THE NEW YEAR.

The Christ or Truth has been born to us and is the way of life. The consciousness of truth reveals God's way to live the life of love and gentleness. In the beginning God and truth was, and now is He infinite in love, power and wisdom, for He is All in all. The soul is the idea or truth with God the Father. We know what we are, and that we are perfect in Being, because truth or Christ has been born in consciousness, which reveals to us that truth precedes thought; therefore thought born of truth is the expression of truth. Truth is present now, and now is the beginning of new thought, so we have only to change the old erroneous thought for the new way of life, in order to realize health and happiness. In truth we have the principle by which to guide thought and produce right motive. With motive based upon principle, which is God, we express truth and harmony. Now is the time to put off the old and begin a new life of truth.

MRS. M. C. LAMPE.

TRUTH IS LIFE.

The following words of life and peace have been used by Mrs. G. M. Wallace with marked success in the treatment of babies and small children,

against the race belief of disease. Listen to the voice of the Spirit which speaks only of Life, Love, Health and Strength. Know, dear child, that you are all these; naught can harm you, for you are free and immortal now, resting peacefully in the love of the All-Good.

Mrs. G. M. WALLACE.

NOTICES.

The *Right Knock*, a story by Nellie V. Anderson, is a clear exposition of thought and belief, before and after the Truth of Science is revealed. All lovers of truth may take a valuable hint from Mrs. Reade, and go into the homes where many a Mrs. Hayden resides, laboring under thoughts made manifest, that have produced fretful, irritable, unhappy conditions through ignorance of the Science of Life. Mrs. Hayden found herself a changed woman after treatment by Mrs. Greening, and her aches and pains, and sleepless nights were proven to be nothing in the presence of the thought of truth. Friends were told of the wonderful results, which of course caused investigation into the subject, and "seed sown, sprung up and bore an abundant harvest." We find the book full of the light which leads all to a perfect understanding of truth, and can safely recommend it to all, as a guide to higher life and understanding. In the perusal of the *Right Knock*, students in practical instruction may find much to help them.

The *Three Sevens*, a story of Ancient initiation, by the Pholans, Chicago, Ill. The process of initiation is defined as the method of gaining a realization of divinity or truth and a knowledge of self; and as knowledge or understanding is gained, the more of power is manifest over existing things and conditions, and desire for them diminishes. The natural conclusion that one arrives at in reading this interesting story is, that to know one's self as divine and to be one's self under all circumstances, regardless of appearances, conditions or environments, is to be a spiritual adept. It deals largely with occult phenomena, which to the senses would seem to be the means of acquiring true knowledge; but the inner meaning of the story reveals the truth that phenomena is the result or expression of knowledge or understanding. One having realized this knowledge and understanding may be a Guru or teacher. They who take their position in Being, and read the book with divine understanding, will get the full purport of the

author's intended lesson, who says in preface, "We trust they who read will be quick to see between the lines the intended lesson, and that it may lead all into the illumination of the supreme truth that the Divine Unity and Harmony are one, both in Infinity and Eternity."

"We can only become Masters or Gurus, and control phenomena by realizing that we are that which produces it; then do we know to a certainty that we are masters." We quote the following from the first chapter. To the natural mystic, no possible occurrence ever seems impossible. Every thing we are conscious of is simply thought made visible. Whatever, then, thought can reach, even in the wildest flights of imagination, may become, under favorable conditions, visible to personal sense. Nothing that thought can grasp, or the human mind conceive, is impossible. * * * "There is but one self-existing force. It is the germ cell of all manifestation. Everything comes forth from it, and everything returns to it. There is but one Truth, and that is the truth of Being. There is but one law, and that is the law of polarity. There is but one motion, and that is vibration. All is one. Only in the illusions of manifestation does duality become visible. Aspire always in harmony and alignment with the one." * * * "Love is at once the mystery and the absolute controller of the Universe." * * *

The following extracts from the fourth chapter represent the temptation of wealth, which seems to be a means of power, and what the result would be if the student should yield to the temptation, and by what means all temptation is overcome.

"In husky tones he said, 'Come with me.' Perceiving him to be one of the attendant elementals, I should have refused to comply, if I had not remembered my Guru's parting words. So without question * * I followed him into a vast room, whose floor, roof, walls, were one huge deposit of gold, out of which the room had been hollowed. On every hand were great heaps of the yellow metal, and precious stones of every description named upon earth, were piled up, any one of which would have sufficed for a monarch's ransom. Waiting a moment or two, until my dazzled senses could comprehend that more than the earth's known wealth was in sight here, the guardian said: 'I am bidden to tell thee that one-fifteenth of all this treasure is thine. I will transport it for thee, wherever thou seest fit. Thou hast been in the world. Thou knowest what it can bring to thee, of all that man deems most desirable, and wealth recreates itself. Thy share is freely offered thee. But thou must also know, if, taking thy portion, thou wilt go into a far country, thou shalt no more return hither, nor again meet the brotherhood in this incarnation, nor perhaps in many others, for its Karma lieth heavy on the shoulders of him who may undertake to bear it. Choose freely, and go thy way if thou wilt.' For a single instant, visions of all the elegance, ease and efficiency, such boundless wealth would command among men, flitted before me. Then like the aroma of sweet flowers that had bloomed long ago, came the memory of my instructor's words: 'God is All, the Only Real. All else is as unreal as the baseless fabric of a dream.'"

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VOL. 2.

APRIL, 1890.



*"Come unto Me, all ye that labour and are heavy laden,
And I will give you rest."
Take My yoke upon you, and learn of Me; for I am meek and lowly in heart;
And ye shall find rest unto your Souls.
For My yoke is easy, and My burden is light."*

Matt. xi, 28-30.

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HARMONY

THE intentions of the editor of "HARMONY" are:

- To teach that God is infinite and ever present, and that there is no other Power.
- To teach that there is but One Life and but One Mind.
- To teach that Knowledge and Faith is Wholeness, Health and Happiness. That Truth is Religion, and that Religion or Truth frees us from all error and sorrow.
- To teach that Matter has no power over Spirit or Divine Mind.
- To supply a simple method by which to come into a full realization of Truth, and the Christ method of healing.
- To supply to students and practitioners of the Science of Spirit, information and practical lessons on Treating and Healing.
- To expand individual Thought universally. To bring about a Unity of Thought and Effort. To bring about a correct use of Terms.
- To apply to all "problems of Life" a simple method of interpretation.
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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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APRIL, 1890.

The Light No. 7.

IN MIND.

MIND acts upon and in Matter through the instrumentality of Thought. Mind is the carpenter, matter is the workshop, thoughts are the tools that the carpenter uses to produce effects in matter out of matter. In other words, Matter is the material out of which the Supreme Architect builds. And that in which his buildings or bodies appear is not different from that out of which they are constructed. The instruments which the Architect uses to construct, demolish and further construct his buildings, are his thoughts.

- | | | | |
|---------|------|----------------------------------|---|
| First. | (a.) | God the only Creator or Thinker. | |
| Second. | (b.) | Soul or Idea. | } Which are the instruments and patterns. |
| | (c.) | Thoughts. | |
| Third. | (d.) | Matter, the workshop. | |
| | (e.) | The World. | } Which are the works. |
| | | Nature. | |

All the above are found in symbol upon the Earth. 1. (a.) Father. 2. (b.) Genus or Standard. (c.) Species or Types. 3. (d.) Mother. (e.) Child.

WHAT AM I DOING HERE?

What builder, having called for and accepted tenders for the erection of a house will come, while the workmen are at work, saying, What are you doing here? Neither will any of the competent workmen question why he is at work on the house. Then why should you, who are the builder of your body, be in any doubt, saying, What am I doing here? But the house, which is being built, is not the builder. If then you ask, What am I doing here? under the belief that the building is yourself, the answer to your question should be, You, who are doing, are not that which is being done. That which is done is your work; but you are the one worker who designs and accomplishes all work.

SONG OF THE MYSTIC.

I walk through the Valley of Silence,—
Down the deep, voiceless valley,—alone;
And I hear not the fall of a footstep
Around me,—save God's and my own;
And the hush of my heart is as holy
As hovers where angels have flown!

Long ago, was I weary of voices
Whose music my heart could not win;
Long ago, I was weary of noises
That fretted my soul with their din;
Long ago I was weary of places
Where I met but the Human,—and Sin.

I walked through the world with the worldly,
I craved what the world never gave,
And said, "In the world, each ideal,
That shines like a star on life's wave,
Is thrown on the shore of the Real,
And sleeps like a dream in a grave."

And still did I pine for the Perfect,
And still found the False with the True;
I sought 'mid the Human for Heaven,
But caught a mere glimpse of its blue;
And I wept when the clouds of the Mortal
Veiled even that glimpse from my view.

And I toiled on, heart tired of the Human,
And I mourned 'mid the mazes of men,
Till I knelt long ago at an altar,
And heard a voice call me: since then
I walk down the Valley of Silence
That lies far beyond mortal ken.

Do you ask what I found in the Valley?
'Tis my trysting-place with the Divine;
And I fell at the feet of the Holy,
And above me a voice said, "Be mine."
Then rose from the depths of my spirit
An echo, "My heart shall be thine."

Do you ask how I live in the Valley?
I weep, and I dream, and I pray;
But my tears are as sweet as the dew-drops
That fall on the roses in May;
And my prayer like a perfume from censor,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I dream all the songs that I sing;
And the music floats down the dim valley
Till each finds a word for a wing
That to men, like the dove of the Deluge,
The message of Peace they may bring.

But far on the deep there are billows
That never shall break on the beach,
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the valley
Too lofty for language to reach.

And I have seen thoughts in the valley,—
Ah me! how my spirit was stirred!
And they wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass through the valley like virgins,
Too pure for the touch of a word.

Do you ask me that place of the valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains,

And God and His Angels are there ;
 And one is the dark mount of Sorrow,
 And one the bright mountain of Prayer.

— *Father Ryan.*

BIBLES OF THE AGES.

VARIOUS HERMETIC FRAGMENTS.

PART I.

THERE are, then, essential spirit, reason, intelligence, perception. Opinion and sensation tend towards perception, reason towards the essential spirit ; thought advances independently. Thought is associated with perception. Conjoined, all these become a single form, which is that of the soul. Opinion and sensation tend also towards perfection, but they do not continue in the same condition, they exhibit excess, failure, or variation. Separated from perception, they deteriorate ; approximating to and following it, they participate in the intellectual reason through the sciences. We have the power of choice ; it depends on us to choose either the best or the worst by our will. The choice of evil approximates us to the corporeal nature and subjects us to Destiny. The intellectual spirit which is in us, being free, the intellectual reason is free also, always identical with itself, and independent of Destiny. Therefore, in following this higher and intelligent reason, ordained by the supreme God, the spirit is superior to the order of Nature over creatures ; but the soul which attaches herself to these creatures participates in their destiny, though foreign to their nature.

PART II.

There is, then, a state of Being superior to all beings, and to all that actually is. Being is that by which universal essentiality is common to all intelligible entities actually existing. * * * Nature is sensible essentially, including in itself all sensible objects. Midway are the intellectual and sensible gods. The concepts of intelligence are related to the intellectual gods, the concepts of opinion to the sensible gods, which are reflections of the

intelligences; as, for instance, the sun is the image of the creative and celestial God. For as God has created the universe, so the sun creates animals, produces plants, and governs fluid things.

PART III.

Wherefore the incorporeal vision comes forth from the body to contemplate beauty, lifting itself up and adoring, not the form, nor the body, nor the appearance, but that which, behind all, is calm, tranquil, substantial, immutable; that which is all, alone and one, that which is by itself and in itself, similar to itself, and without variation.

PART IV.

If thou understandest this one and only Good, thou wilt find nothing impossible, for all virtue is therein. Think not that this Good is in anyone, nor that it is outside of anyone. It is without limit, being the limit of all. Nothing contains it, it contains all in itself. For what distinction is there between the corporeal and the incorporeal, the create and the uncreate; that which is subject to necessity and that which is free; between terrestrial things and things celestial, corruptible things and things eternal? Is it not that these subsist freely, and that those are subject to the bondage of necessity? That which is below is imperfect and perishable.

PART V.

Beneath nature and the ideal world is placed the pyramid. Its corner stone, placed on its summit, is the Creative Word of the universal Lord, which, after Him, is the first Power, uncreate, infinite, begotten of Him and antecedent to all His creations. He is the offspring of the Most Perfect, the fruitful and true Son. The nature of this intelligent Word is a generating and productive nature. Call it as thou wilt—generation, or nature, or character. But think this only, that He is perfect in the Perfect, and issued from the Perfect, that all His works are perfectly good, and that He is the source of creation and of life. Since such is His nature, He is well named.

* * * * *

But for the providence of the Lord of the universe, Who causes me to reveal these words, you would not have so great a desire to seek out such matters. Now, therefore, hear the end of this discourse. This Spirit of whom I have so often spoken is necessary to all; for He maintains all, He gives life

to all, He nourishes all. He outflows from the holy Source, and without ceasing comes to the aid of spirits and to all living creatures.

PART VI.

"Thus the Ideal Light was before the Ideal Light, and the luminous Intelligence of Intelligence was always, and its unity was nothing else than the Spirit enveloping the universs. Out of Whom is neither God, nor Angels, nor any other essentials, for He is the Lord of all things and the power and the light; and all depends on Him and is in Him. His perfect Word, generative and creative, descending into generative nature and into generating water, rendered the water fruitful." Having thus spoken, he rose and said:—"I adjure thee, Heaven, holy work of the great God; I adjure thee, Voice of the Father, uttered in the beginning when the universal world was framed; I adjure thee by the Word, only son of the Father who upholds all things; be favorable, be favorable!"

TREATMENT.

FOR REALIZATION OF DIVINE SELF AND ITS MANIFESTATION.

OUR Holy and Infinite Father, Who art All in All; Whose Perfect Love abideth through all eternity; Whose Goodness, Wisdom, Truth and Power pervades all Life, which is Thy Inner Self, and all living outer expressions; we enter into Thy peaceful silence, which is our home, and rest, rest, rest; for we are Thine own. We are conscious of absolute Wisdom, Love, Truth, Faith, Life, Power, Harmony, Strength, Goodness, Justice, Peace and Presence. Wholeness is Thine, and in us is no thing lacking. We have perfect consciousness now and can never be anything less, for we are One with Thee. We are conscious of Thee in Thy manifestations, and know there is no imperfect expression, since Thou dost pervade all. Thy thought is perfect thought and there is no other; Thy word is perfect word, for it is Thy very self manifest. And as we stand one in consciousness, in the Holy of Holies, Thy will is done on earth as it is in heaven, for we are working as we see the Father work, and Thy wholeness is through the Son of God to the Son of Man.

We thank Thee, Our Heavenly Father, by glorifying Thy name, even so do we Thy will to express all we are in Thee, which is wholeness, that Thy Infinite whole may be glorified.

Normal Student, Denver, Col.

Mrs. NATI B. CONSTOCK.

INFINITE LOVE.

DO WE recognize and appreciate the love of God? Let us consider. This thought suggested itself in a recent interview with our good sister, Mrs. Wilson, in which, with surpassing tenderness, she related to me an experience of the awakening of a soul consciousness, by the presentation of systematic or truthful thought on Being—that Being which pervades all things visible and invisible; also the possibility of manifesting the attributes of this Being, by our alliance with it, making its centre our centre, and so diffusing to the entire circumference, the beneficent and transforming Spirit which conquers and subdues, reforms and creates anew those who come into its sacred presence.

A light not of the eye or the countenance, a light from the Spirit, illumined thought and word as she spoke; and forgetting time and place, forgetting the occasion even of her words, a vivid perception of the love of God as manifested between soul kindred, outran her speech, and found itself in the Universal Presence, the Eternal and Absolute one. If the love of the creature, the healer, the Christ, is so constant and true, what then must be Love itself? No shadow of the substance, no reflection, no presentment, no manifestation even—but *what must be* Love itself, as contained in the essence of the Godhead. Here is the Source and Cause of all. Here is the Infinite Idea, once conceived, forever held in the matrix of unerring purpose. In and from this source only, we consider the steadfastness of Love; but can we conceive its fulfilment, in the myriad channels through which it works, even in this little sphere we call human life?

Can we discover the mysterious generation of the tiny seed, which, dropped out of sight, not to perish in its hidden sepulchre, but to swell with this secret energy and irrepressible impulse, till it comes forth unbound, fulfilling its manifest purpose? Can we fathom the soft and viewless air,

with its teeming existences in its adaptation to the wants of countless creatures, who exist in their present conditions only because of unchanging Love? What if this unseen beneficence halted for a moment? What if the little seed were but a pulse-beat—forgotten? What if the atmosphere, elastic and pliant, became as lead? What keeps the sea in its proper place, or the mountains, rock ribbed and ancient, to stand, drawing with symbolic finger the hearts of men upward and onward with profound longing? What—but Infinite Love. What—but Thyself, O Being of the Universe; whose eye never slumbers nor sleeps, whose love fixed as Principle—equally unmoved, shines on and on through the ages, through all upheavals, through all growths, and carries in sublime and stately march, the souls of men straight on to final face to face acknowledgment of this, the only force of all forces.

The thought is as stupendous as the Love which prompts it. God is Love—not loving, but Love—as making this statement, our dear and absent teacher once said: thus confessing the *element*, not the manifestation—the essence, not the fibre in which it is contained.

This then is the power, undying, sleepless, cause itself, which is harmony, relation of each to each, and completeness in all; this principle, quickening and upholding, is the motive power of the universe; without it, God would not be God—without it, we are nothing. With it, we have already declared ourselves on the side of perception and operation—with it, we are co-workers with that intelligence which selects and uses living energies, not dead methods. With it, being it, is there any manipulation on this plane of existence, conformable to Spirit, that may not be accomplished?

Is the Divine Love ever thwarted? Never! though to sense, to seeming, it often appears so. *Its* time, is the eternity God has instituted. Even though the children of men go down through the centuries rebellious and forgetful, Love waits and waits, and knows naught but the supreme moment of recognition. What then are we to think of *ourselves* as heirs to this great inheritance, armed with this right hand of power?

Suggesting the divine kingship in love, because of love, we exhale, confer the perfect Goodness, this subtle, all permeating principle—awakening the hidden germ or seed—proving that *not* the atmospheric air, but the “Breath of Life,” breathed into worn-out, sense-borne, and burdened humanity, will generate and sustain harmonious manifestation, in present relations and conditions; that Love alone, rightly understood, void of personal aggrandisement, will set bounds of proper place, to this other sea of mightiest billows of

sense delusion, and stablish on the eternal mount of Faith and Truth, all souls following the up-lifted finger into heavenly rest.

M. L. STONE.

March 5th, 1890.

RELIGION.

RELIGION is like a priceless crown bedecked with the rarest jewels, which a King possessed. And lest his children, ignorant of the value of the ornament, should meddle with it, he had it placed in an unused room. But one day the children, knowing of the treasure in the King's room, took a favourable opportunity to enter therein and open the casket. Scarcely had the children done this when the ornament flew into pieces, and the different jewels were scattered about the room in every direction. Knowing that punishment would surely follow their act of disobedience, they awaited their father's return in fear and trembling. Upon his return, perceiving what had happened, the King addressed his children, saying, I know of the curiosity that has led you into disobedience, learn now your punishment; as the Ornament cannot by any means be replaced, you shall return to the unused Room and seek and restore each jewel to its proper position. And when the Ornament has been made whole as before, and you have learned its name, you shall come out from your prison.

Now, the jewels, easy to be recognized when all together, were difficult to find when scattered about the unused Room, upon the floor of which the dust lay thick. So that frequently the children would be well nigh in despair of finding the gems; but perseverance rewarded first one then another. After a very long time the children came, one after another, to the door and prayed that their Father would let them out—the first saying, I have found the lost jewel, and the name of the Ornament is Pearl; then came the second saying, I have found the lost jewel, and replaced the Ornament, whose name is Ruby; likewise the third saying, I have found the lost jewel, and the name of the Ornament is Diamond. And so on to the last; and each called the Crown by the name of the jewel he found.

Then came their father and answered them saying, My children, listen to my voice ; and because of your diligence I will bear long with you. Each gem that you, working separately, have found, is indeed priceless, but no one is the matchless Ornament. Now no longer work separately, but let each place his jewel in its proper setting, that the Ornament may be one worthy of a King ; and when you have found that which is without doubt the true treasure, its name will be one. Therefore I said, work no longer separately, but one with another, until the end.

And when the end came, these children entered into their Father's kingdom to reign with him forever. And so shall it be with everyone who finds the Crown of many jewels.

The Kingdom of Heaven is the matchless Crown ; the World is the dusty floor ; the rewards of experiences upon Earth are the jewels. And the experiences of all are necessary to the whole. But whosoever, standing aside from the whole, saying, This I did not, That I had no part in, may indeed have found a gem of great price ; but the Crown of Glory he cannot yet wear. And again, Religion is the Crown, and religions are its pieces ; but whoso profess a part or piece only, is not worthy of the whole ; but whoso seeing in all the Crown shall sit with the King forever.

The Latin word *religare*, from which the term religion is derived, means to *rebind*, or to *bind again*. Religion, then, means that which binds again. It is a metaphysical term and signifies the abstract or unseen, and not the concrete or seen. The abstract or unseen is substance that cannot be scattered and collected again as a material can ; nevertheless it is that about which there appear numberless different opinions or ideas. But when any number of persons arrive at the truth, there will be no difference of opinion between them. And what binds them to an at-one-ment is religion or truth. So that knowledge of the Unchanging brings us all home together, or at one with each other. In which atonement we find ourselves no longer separate as we have thought, but bound together again in a union in which there can be no difference or separation ; and this is true Religion. But the different opinions about Religion, that keep men separate one from another, must pass away in the perfection of oneness ; and each experience is a step nearer that goal.

Religions are called personal or impersonal. As the word personal signifies a *mask*, behind which the true may be found, it is not strictly correct to speak of a personal religion ; for religion is not the mask, but the truth behind the mask. Many, however, mistake the mask for the truth ; and their profession is called a personal religion. Professing such are all who worship God as

person ; or who profess not to know of God, but who worship, or hold as worthy, their own ideas or opinions about life and duty. To mention these according to their different denominations would be a long and useless work. However, the different phases of "personal religion" are steps on the ladder of the living Soul's progress ; but these being steps in personality are material, and will disappear in time. All worship of the visible (idol) is idolatry. Wherever the heart's treasures are the things of this world, there is idol worship ; wherever love is based in riches of gold and silver, of reputation and profession, of enjoyment and suffering, there is the mask worshipped and the life ignored. As the word impersonal means *without mask*, which is the same as the meaning of the word religion, the term "impersonal religion" contains an unnecessary repetition. However, when it is used, it signifies that those who profess it worship God in Spirit, or perceive in the invisible the cause and substance of the visible. And to mention these according to their different denominations would also be a mistaken labour. There are many phases of so-called impersonal religion, the distinguishing features of which are but the different opinions advanced by different teachers ; the differences in which must pass away, for in the perfection of truth or religion there are no differences.

As in the Crown is one gem amongst many, which—after a man has found—he sacrifices to the whole to gain the whole, so in Life a man shall lose his life to gain the Crown of Life eternal, which is the one and only religion, inexhaustible, unconfined to person, place or time ; the only guide and rule of man throughout eternity. All distinction or differences, then, that exist among metaphysicians or others, must be forgotten, and thus consumed.

Religion, then, is not some rule to be proved by some exception to it ; it is the one absolute law to which there is no exception ; it is the unfailing certainty in which there is no doubt. And because of its permanent stability it is that which binds again. And what is permanently stable, or eternally without change, but Truth ? which is what all men in every land seek. Name *truth* as you will, but attach not the importance to the title ; for all titles but the word of truth, which remains for ever, will pass away. And as there are not two religions, so there are not two laws—a spiritual law and a natural law ; but that which is bound (*relictus*—religion) in heaven shall be bound on earth. The law in nature is love or truth. Law is not spiritual, but Spirit ; and nature is its working or manifestation. That which is cannot be known by that which exists ; therefore remain not under the law, but rise above that

which is under the law ; for that which is under the law is the flesh ; but that which is over the flesh is the resurrection and the life, which is knowledge or power, or all permanence.

In conclusion, we must further see that Religion is not that which is bound together again. And it is manifest, that what is never subject to any change, cannot be subject to dissolution or unbinding ; and consequently Religion (or truth) is nothing that can be bound again ; for religion or truth—as has been seen—is unchanging and unchangeable. Now, we have freedom to think as we will ; we can think what we will about religion ; hence the possibility that our thoughts may not represent what we are thinking about, and confusion is the inevitable consequence. Thus, in our thoughts we become thoroughly perplexed, and the problem we are attempting to solve presents nothing but muddle or confusion, and Truth seems to be irretrievably undone or unbound. 'Tis our thoughts are in confusion, not religion unbound ; but this very subject we are intent upon, being itself true to itself, when perceived, is the line by which we marshal all our thoughts together into order.

FREDERICK. -

WORK IN DENVER.

DEAR HARMONY :

I write to give you some account of the wonderful work accomplished in our city through the instrumentality of your editor, Mrs. M. E. Cramer.

Through HARMONY, we have been somewhat conversant with her style of thought, but knew nothing of the silent, all-conquering, harmonizing power of the spoken word, through her.

At the instance of Mrs. Root, and of Mrs. A. C. Fisk, she came to Denver four weeks ago, and has since that time been constantly engaged in teaching large and deeply interested classes. It would be difficult to get together an equal number of persons averaging higher in both natural and spiritual culture than those constituting her classes.

The result to your correspondent has formed an interesting study. She has had to deal with minds accustomed to wide ranges of thought and skilled in nice discriminations of reasoning. Naturally they looked for logical answers on the intellectual plane of thought to the deep questions pertaining to existence, or the phenomenal world in its relations to being ; and so at first, the teacher was plied with interrogatories looking to that end. Her method of

dealing with such, is gently and lovingly to conduct the questioner back into the realm of the Absolute, and have him view the subject from that standpoint. Of all teachers I have met, she most persistently holds herself and her pupils in a sphere of causation, declining to be brought out into discussions in the sphere of effects. The result upon her auditors is a quiet, peaceful, loving state of mind, dissipating the critical spirit, harmonizing all conflicting elements, and thus preparing the way for the accomplishment of the end which she seeks, viz., the holding the thought in God as the center, and thereby focalizing the rays of Divine love and truth upon heart and mind for a deep and lasting impression.

Her visit to Denver has been of untold good in the way of unitizing and harmonizing Christian Scientists. She lifts her students up into the realm of the impersonal, so that all divisions on account of differences of intellectual opinion are seen and felt to be an impertinence. All antagonisms, of whatever kind, flee from the presence of her spirit, as birds of night before the light of day.

At the close of her normal class, she holds a sort of experience meeting. At the one attended by the writer, a glow of loving, peaceful enthusiasm rested upon every face, and the members vied with each other in their expressions of gratitude for what had been done for them.

Mrs. Wright, an artist well known in Denver, was, during the progress of the lessons, relieved of extreme myopia, or near sightedness. Her statement before the class was remarkably interesting. Being enabled to realize herself in God, the thought took possession of her, "God is my sight." At once she laid down her glasses, and as in the case of the blind man healed by Christ, her eyes were opened so that she could see.

Another speaker, calling attention to the law of mental supply and demand, remarked that his had been the common experience at each point of his progress, of having been brought face to face with just the truth for which he was prepared. He had for years been an idealist in philosophy, and upon coming to Christian Science was enabled to take his stand at the center, the Absolute, and thence radiate out upon the various lines and avenues of truth. Thus all had become harmonized so that he was no longer perplexed by unsolved problems; but what he lacked hitherto had been the ability to abide in being and rest in the shadow of the Almighty. He had simply retired within, in order thereby to correct his bearings with reference to a new incursion on some line of discursive thought. But Mrs. Cramer had come to him

just at the time when her steady persistence in holding him to the Divine center was necessary to give him the sense of home and restfulness therein.

One word in regard to Mrs. A. C. Fisk. While she would demur against being pointed out in any conspicuous manner, yet it is justly due to her to say that to her belongs more than to any other person in Denver the rapid growth and prominence of Christian Science in this city. It was at her residence that Mrs. Cramer's lectures have been delivered, and it having been suggested that, upon the latter's departure, the good work of unification and harmony should not be discontinued, Mrs. Fisk at once came forward and kindly offered the upper room in which our meetings have been held, for our weekly meetings in the future. I presume her offer will be accepted; and what power and fruitfulness shall go forth thence who shall estimate?

J. FOUNT MARTIN,

Editor *Rational Age*.

P. S. A mutual friend expresses the hope and belief that one result of these meetings will be the infusing into the masculine intellectualism of the *Rational Age* the feminine spirit and intuition of HARMONY. So note it be.

CULLINGS.

EXTRACTS FROM A PAPER READ BEFORE THE RECENT NATIONAL UNITARIAN
CONFERENCE, HELD AT PHILADELPHIA, PA., ENTITLED :

"THE REVIVAL OF FAITH IN GOD."

"IN a millenium of experience Israel ran through the whole gamut of religious thought. When Elijah sees that Jehovah is just, that Jehovah is pure; when Isaiah sees that while heaven is Jehovah's throne and earth his footstool, yet he dwells with the pure in heart"—"then we see some of the steps by which the name Jehovah became the Hebrew name of the God that fills earth and heaven." Then we are prepared for Paul's divine philosophy, which saw that in Him we live and move and have our being; that of Him, through Him, are all things; that there is one God and Father of all, who is above all in us all; and for the divine religion of Jesus, which is God our Father, Man our Brother. This divine philosophy, this divine religion, identical in its essence, with only its terms changed, with the changing word,—this, it is our glory and our joy to publish to the world.

2. God all in all! That is, there is nothing whatsoever but God. We are not only to believe but to preach this, in all the infinite fullness of its meaning. "There is nothing whatever but God—therefore matter is divine,

Show me one imperfect atom of oxygen or hydrogen, and I will give up. You cannot do it. This is the challenge of the science that is coming, the science that is here now in many minds and hearts. There is nothing whatever but God. In the beginning, which is an eternal now, God creates. The universe is the garment by which you see God; and the garment is woven of His substance. God has nothing whatever to make words out of but Himself; therefore they are perfect. That is the challenge. The whole of religion goes by the board, if you can produce an imperfect atom. But you cannot do it."

3. There is nothing whatever but God; and therefore life is divine. God has nothing but Himself to make life out of, therefore, life is divine. Reverence for the animal life, which is coming, is part and parcel of the thought of the next century. You are responsible to God for this lower life, for He loves it.

4. Nothing whatever but God; God all in all; therefore man is divine. God has nothing whatever but His own Spirit to make spirits out of; and, therefore, man is the son of God. The ancient Christian Church in the Nicene Creed, declared that Jesus was begotten, not made. They thought in those days that God could easily make something out of nothing, but they refused to believe that Jesus could be made that way, so they said he came directly out of the heart of God, and they were right. God is only one substance; and if He gives away a part, it is the same thing as His own which He keeps. God out of God, light out of light. Every word of this is true. This is the genealogy of the soul; the hour comes and now is, when we shall see that it is the genealogy of man. My son, saith the Spirit, all that I have is thine. This is the religion of yesterday, to-day, and forever.

5. Nothing whatever but God; therefore man's spirit is divine. But now you will say, "But all this evil, this misery and poverty, what do you make of them?" Now I have heard even religious people talk like that, and I pity them. I pity the world because it cannot help it; but you, do you talk like that? Now then let us run through the facts, and see how they are to be met. "Nothing whatsoever but God, and therefore the universe is divine." Show me, I say, one imperfect atom, and I will give it up. Show me one malignant act that you can trace right back to the Creator, and I will give it up. But you cannot do it. "O well," you say, "take the earthquake that swallows up thousands at a time. How can God love us, and those things be?" Well, earthquakes are inseparable from a slowly cooling globe. That is true of every cooling globe in the galaxy. The question then, is not as to good or bad globe, but as to globe or no globe at all. But you say, "What about accidents?" Well, falling down, like the earthquake, comes

from the single fact that every atom pulls as hard as it can at the time. No gravitation, no galaxy; and I prefer galaxy to no galaxy. "But look at the diseases!" Yes, they are sad when you keep thinking of the universe of God minus man. God minus man has no hands. So, when God wants something done here, He takes a good pair of hands, and puts a noble heart abreast of them, and says, Go and do my work in the world. And now about disease, about bacteria; for everything is bacteria now-a-days. I could not be talking to you, and you could not be listening to me were it not for bacteria. They help to build up the vegetable part of me. They are the sextons who dig the graves of the animal part. Thank God for bacteria. If you object to disease, get rid of it; you squeak with the tone of a coward. God says to you, Brother, Sister, let us create—let us create. But you still say, "Why does not God mend all this?" When all the time you are the person to do it. You are His angel, placed exactly on the spot that you may do it. The very exactness of your complaint shows that you know all about it.

6. For that which you call death, then, there is an absolute reason. Once more, there is nothing whatever but God. God has only life to give. God does not possess death in your sense; and therefore, He cannot give it. What God has not got, that He cannot give. Therefore in a world full of life, He cannot give what you call death, which is nothing; for there is nothing to give you, do you see? Point me out where nothing is, and I will show you where your soul can go to be annihilated. Point me to a vacant space where it can go. Every inch is full of God. The physical basis of immortal life will be as clear to the twentieth century, as is to the nineteenth the permanence of force.

7. Lastly, the human will. Why, you ask, "could not God have created a sinless world?" He has. The inorganic world does not sin. Carbon never sinned away its day of grace. It performs God's will perfectly forever. What then is the trouble? Man is perfect: that is to say, he is a perfectly self moving will, and He goes on moving forever. I move, and therefore I live forever. God having given me the capacity for that motion, cannot take it away. The perfect creation lies in the perfect motion. Sin is bad direction of will, of thought motion. It is indeed a terrible thing, that you and I can direct that motion downward as well as upward. But without capacity to direct motion from within, no soul. It is a tremendous responsibility to make you and me conscious being, moving forever. Thank God, we share this divine responsibility! For my part I am willing. I prefer soul to no soul, immortality to nothing..

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LESSON VI.

PART II.

BREAD OF LIFE. WHOSO EATETH MY FLESH AND DRINKETH MY BLOOD,
HATH ETERNAL LIFE.

THE BLOOD OF CHRIST.

AS thought circulates throughout the realm of Spirit or mind, and in unity the body or realm of effects, it is the blood of the Cross through which unity and peace is established on earth; and which crosses or blends the one with the other in consciousness and understanding, through which the individual comes to know that he is universal; and thus gives up the belief that he is clothed with form, and knows that he, the invisible truth and life, clothes the form, and knows that he is above all that is made. And the visible, which seems to the senses to be in opposition to God, is known to be powerless; and the power which sustains it, is known to be of God. And as this truth and the one God is realized, we are raised from the dead; we pass from death to life, we ascend from dead effects to life with God. Therefore Christ said, "He who loses his life on My account, will preserve it."

The thoughts of sense strove within the Jews to sustain the intellect, and they said, "How can He give us His flesh to eat?" The spirit of truth

responded, " Indeed, I assure you, if you do not eat the *flesh* of the *Son of Man*, and drink *His blood*, you have no Life in yourselves. He who *eats My flesh* and drinks *My blood*, has aionion Life, and I will raise him up on the last day. For *My flesh* is the *true food*, and *My blood* is the *true drink*. He who *eats My flesh*, and *drinks My blood*, abides in Me, and I in him."—John vi : 53 to 56. They who know what His flesh and blood is, know an eternal truth.

11. The esoteric meaning of the above is, that the Son of Man is the mental constitution, the one mediator between God and nature, and that He, truth and life, has through the action of thought, brought forth all visible things. Each and all, must come to recognize themselves as universal man, the Son of God ; and as living in God before the beginning. And they should know, that because of this union, their own mental constitution is born within and of God, and of themselves ; and know that they are the living bread, and that they came down from heaven, and that their mental partakes daily and hourly in expression of the universal man. According to our measure, so is our experience and knowledge. Whoso realizes that he eateth and drinketh in this way, hath a knowledge of eternal life, and is raised up in understanding from effect to cause, from the creature to the Creator. While the creature is a symbol or example of truthful thought, yet it is a changeable shadow or example in nature ; and the expression of truth is the coming down from heaven of the bread, of which each one partakes by means of thought, according to the degree of truth they measure forth or express. And that which is measured forth in thought, the only mode of motion, and is manifested from Spirit in earth, in nature's forms, is the flesh and blood, which are in a literal sense meat indeed and drink indeed.

Whoso understandeth the manifest and the unmanifest, dwelleth in Me, and I in him, saith the Spirit. That is, they are conscious that they live in the Spirit, and the Spirit in them and that they manifest Spirit in earth or form.

O Prince !

That Ultimate, High Spirit, Uncreate,
Unqualified, even when it entereth flesh,
Taketh no stain of acts, worketh in naught !
Like to th' etherial air, pervading all,
Which, for sheer subtlety, avoideth taint,
The subtle Soul sits everywhere, unstained :
Like to the light of the all-piercing sun,

(Which is not changed by all it shines upon),
The soul's light shineth pure in every place."

—Song Celestial.

12. Again, Christ said, "As the living Father sent Me, and I live through the Father; so he who eats Me, even he shall live through Me. (Speaking of the mentality.) This is that bread which has descended from heaven. Not as the fathers ate and died; he who eats this bread, shall live into the age.—John vi: 57, 58. The master does not here intend to convey the thought that material food can give a knowledge of life eternal, but that life eternal gives a knowledge of what physical food is, and of the relation of all things to their source; and that the truth which He taught and expressed in all His ways, was that which had descended from heaven. And he who eats of this bread, shall dwell now, in eternal life. To eat of this bread, is to accept the doctrine and keep the commandments, and this is to know the truth.

"These things he said, teaching in a synagogue, in Capernaum. Many, therefore, of His disciples hearing, said, Hard is this saying; who can hear it?" The sense perception of the Jews savored not of the things of the Spirit. Christ spoke of Himself not as material bread, but as the living bread or life eternal, which had come down from heaven to feed humanity with the bread of heaven, or to give truth to the world. Through pondering upon things of sense, the thought of humanity had centered therein, and thus attraction grew for form, and limitation and environment was felt, and selfishness to flame and passion grew, and men loved darkness rather than light—effect rather than cause. And ever is it true that the mental, whose thought is centered in effect, is dead to a consciousness of truth. So the Jews, knowing that their fathers had partaken of Manna in the wilderness, and believing it to be bread from heaven, yet claimed that their fathers were dead; this proved that their thoughts were dead too, or void of truth. The lesson that Jesus wished to convey, was that all who partook of heavenly bread by keeping the commandments and doing the will of the Father, know that they do not live by literal bread alone, but by every word proceeding from the mouth of God.

13. Blood, from the latin *flutare*, to flow, is the fluid which flows through the arteries and veins of the human body, and that of other animals; the juice of anything, especially if red, as the blood of grapes. When Christ said, "I assure you, if you do not eat the flesh of the Son of Man, and drink His blood, you have no life in yourselves," He gave this new testament of

truth to His disciples from the absolute; and He had reference both to the expression of the spirit by doing the will of the Father, and by acting in His name, and to the partaking of the visible effects of the Son of Man, as made apparent in the universe. And it is truth that all *are* the bread of life, and all *do* come down from heaven, or *do* come forth in spirit, whether they understand the process of their generation or not; and everyone partakes of visible forms as literal food; and the whole earth is the Lord's, and it is in the divine idea or Lord, and He is the fullness and life thereof.

Then, dear Sons of the most High, let us freely partake of this bread of life, and in thought and deed, show forth the fruit of the Spirit; then shall we know to a certainty, for ourselves, that the visible universe is an example or appearance wrought out and made apparent through a mental process, by the Lord, God of Creation—Infinite Mind and Idea—and that the earth is a habitation of Him who filleth all things. When this most mystical lesson or statement of truth is stripped of its allegoric language, and viewed with the eye of understanding, it is clearly seen that universal thought is the blood, and that the flesh of the Lord—Truth and Life—is the expression of thought. Yes, that invisible effect, known to modern science as imponderable matter, including its sixty-four elements with all the forms which appear therein, is the congregation or body of the Lord. Therefore, if one in thought turn from negation to truth, he knows that God includes all; and thus turning to the Lord or Truth, he lives with God, and partakes freely of the bread of life.

14. The blood of each corporeal organism, viz., the blood of animal body, the juice of the grape and of all fruits, the circulating fluids in the trees and plants, is the same to each corporeal organism as is the air we breathe to universal nature; and these all are correspondences of universal thought, which is the circulating medium of Infinite Mind, the Manifestor of all things. So it has been written, "*He eats and drinks judgment to himself, who eats and drinks, not discerning the Lord's body.*" And if not discerning the Lord's body, then not discerning the Lord as the way, the truth, and the life—"through this, many are weak and sickly among you, and some sleep." That is, many have wandered out of the way of understanding, and for this cause, have not been raised from the dead. "Therefore let us keep the festival, not with old Leaven, nor with the Leaven of Vice and Wickedness, but with the Unleavened principle of Sincerity and Truth." The true leaven, which exalteth and raiseth up, is sincerity and truth; the old leaven is mortal opinion and belief.

15. They who understand the unity of Being, can readily understand that as it has been proven that the sixty-four elements of matter are reducible to one, that of hydrogen gas; so all forms are reducible to one element, and can understand that the Holy Spirit, which is unity forever and forevermore, knows not differentiation; that which never differs, knows no difference in that which appears within itself. So Krishna says to Arjuna :

“ I manifest for thee

Those hundred thousand thousand shapes that clothe my mystery :

I show thee all my semblances, infinite, rich, divine,

My changeless hues, my countless forms. See ! in this face of mine, * *

Behold ! this is the Universe !—Look ! what is live and dead

I gather all in one—in Me ! Gaze, as thy lips have said,

On God Eternal, very God ! see Me ! see what thou prayest !”

16. The truth teaches its disciples to look upon the visible universe as one body, or as one element; to see unity everywhere; so the disciple of truth can understand the words of brother Paul, when he says, “ Yet to us there is but one God, the *Father*, out of whom are *all* things, and we for him; and one Lord, Jesus Christ, through whom are *all* things, and we through him.”—I Cor. viii : 6 and 7. These words that brother Paul speaks unto us, they are spirit and they are life; and as many were offended in that day and walked no more after the truth, so it will ever be that those whose senses are not enlightened, will be offended and stumble at the truth, and will walk not in the way of wisdom, of unity, and of divine understanding. “ I am speaking as to wise men; judge you what I say. The cup of blessing, for which we bless God—is it not a participation of the blood of the Anointed One? The loaf which we break—is it not a participation of the body of the Anointed One.”—I Cor. x : 16. To state this question in another way, is not the blessing of divine thought which enables us to bestow healing upon each other, and which quickens to health, is this not the silent participation in the blood of Christ? Is it not the blood of Christ which removes the middle wall of partition, and unites the outer visible form to the inner invisible spirit? Is not truthful thinking that which circulates between and within cause and effect, that which crosses personal will and desire and unites all existences to God, and which reveals true consciousness with understanding and wisdom? For as the blood circulates through the body, thought is the circulating or moving power in the mind; and as the blood of the body represents the life of the body, so the action of thought represents the life or the mind.

Thought circulates in the mind or consciousness from place to place, or from point to point, and back again to the mental center in which it has its birth, and from which it started; and this circulating medium or blood of the Christ or life, has its similitude in the circulation of the blood of every visible body; even in the veins of water circulating in the planets. It also has its correspondence in the air which circulates around the globe in invisible matter, or the astral, or a'Kasa.

17. To know this truth also includes the knowledge that, if we accept the teaching of Christ, and practise it, we manifest the same mind and the same thought as did he. And we know that we have drank of the blood of life, for the same truthful and loving thought, or blood of the cross, is from divine understanding born in us. Therefore, as divine mind is eternal and unalterable truth, and as thought is a mode of motion, it must be the circulating action thereof. So thought perfected in love is the blood of the Christ or of Infinite Mind. Then to consciously drink of his blood is to know that we have the same mind, intent, thought and will as did Jesus; and which knowledge enables us to do the things that He did. The loaf which we break,—is it not a participation of the body of the anointed one? Because there is One Loaf, we, the many, are One Body; for we all partake of one Loaf.—1 Cor. x:16, 17. We break the loaf when we speak the living truth. As the one God is the life of each and all, all do partake of the heavenly loaf; and we should recognize and enjoy this truth daily and hourly, and then it would become clear that the whole earth is the Lord's body, and that he is the fullness thereof. "Therefore whether you eat, or whether you drink, or do anything, do all for the Glory of God."—1 Cor. x:31.

18. Testament means witness or statement of truth; and as a statement of truth cannot contradict itself, and cannot be qualified or exchanged, it must ever agree with all other statements of truth.

"The Lord, on the night in which he was delivered up, took the cup after the supper saying, This cup is the new Covenant in my blood; this do you, as oft as you may drink, for my remembrance."

As oft as we eat and drink we should keep in remembrance the truth underlying that of which we do partake, and thus keep the covenant of God with God, and keep the new testament of truth before us in memory, as a witness of the Christ within; and thus do the will of him that sent us. For as the whole earth is the Lord's and belongs to him, yet it belongs not to him in any other sense than it belongs to us. Thus the soul is ever declared to

include all that is made. Then bear this truth in consciousness, and you will know that you eat and drink in remembrance of the Lord, and you will know how to impart truth or break the loaf and feed the hungry multitude with the bread from heaven.

19. If Jesus had not passed through what is called the Lord's death, he could not have given humanity the way of life; if he had not died to effect, and risen into first cause, he could not have realized the consciousness which made him the Christ; if he had not realized that he was the Christ, he could not have put all things under his feet, and could not have known that all things that are made belong to him.

"Seek refuge in thy soul, have there thy heaven." For all treasures are therein contained. If we seek refuge within, never losing sight of truth, we act in remembrance of the Christ, and are "Always carrying about in the *body* the dying state of *Jesus*, that the *life of Jesus* may also be manifest in our *body*." For we who are *living* are always delivered up to Death on account of *Jesus*; in order that the *life of Jesus* also may be manifest in our mortal *Flesh*; so the *death* is working in us, but *life* in you. Life works alike in all; but in him, who perceives the truth and life, death is working; and he who knows that he is truth and life, and lives as truth and life live, is dead to effects; the visible is merged and blended into the invisible, and death is swallowed up in victory. When we have acknowledged the unity of Being we have accepted the basis upon which all things are fitly joined together, and are united to God. And thus by showing the Lord's death, or dying to effect, his understanding is born in us, and we ascend and know that we are as He, truth and life. Then our mental condition eats and drinks worthily unto the Lord, and of the unity and oneness of Being.

20. "We have an Altar from which *those who serve in the Tabernacle* have no right to eat." To refuse to allow the senses to speak in opposition to Spirit is to practise divine truth and eat from the sacred altar. When the veil of separateness or sense is rent in twain, we cease serving sense in the tabernacle, and we partake from the high altar of the holy of holies, and see face to face by communing with God everywhere present in humanity. The blood is shed on the cross which adjusts all to God, when the perfect thought of love and life is expressed alike for all. Let us, dear students of truth, as one spirit and as one body, worship God in the holy temple of God, by making the heavenly bread our own, our very selves.

The "I am," is the living bread.

Bread is universal substance, Life, Spirit, Mind, or Being.

Blood is universal thought perfected in divine love and understanding.

Flesh is the word, or the expression of universal thought perfected in love and understanding.

To understand the truth relative to our daily bread, of that of which we partake daily, spiritually and materially, is to know that we do partake of the bread of heaven, and eat in the kingdom of God; and that we do eat and drink of the flesh and blood of the universal Christ, or of truth and life. This is a new testament of truth, a new statement of God and man. So let it be.

STUDENT'S DEPARTMENT.

THE FACE OF GOD.

“WHOM I SHALL SEE FOR MYSELF, AND NOT ANOTHER FOR ME.”

When we first came into a knowledge of the Science of Being, we were taught that “Matter is Nothing,” and verily, this is a truth; but “There is no Matter,” is a different statement. We looked upon the human form with all its wonderful and intricate mechanism, and its beautiful outward appearance, and at all the varying manifestations of Nature, and we said,—“These things are indeed without power, but they are the evidence of power somewhere; they cannot be mere delusion of ‘Mortal Mind;’” and we were not satisfied. How can I then describe the joy which thrilled through my soul as Truth recognized its own through the comprehension of these words:—“And this is the ‘Face of God’—the face is the outer expression of the inner, invisible truth, and nature in her various expressions is ‘the Face of God.’”

How do we rejoice with an exceeding great joy to realize, and be able to formulate, the hitherto undefined sense of rest and peace, which has so often come to us through contemplation of nature's phases, and which has so many times quieted the troubled waters of doubt and fear. Do we not remember how from our very infancy, when annoyed or angered by the little frictions of our daily life, we have followed out an unreasoning impulse; escaped from sight and sound of companions, and with our faces pressed to the ground under

our favorite rose-bush, found the consolation and soothing which the great mother bestows upon her children. We have hitherto called it an unreasoning impulse, but we now comprehend that it was the voice of Being, heard in the Soul; but which Mentality comprehended only in the Symbol.

Who does not remember hours spent in solitude,—so we thought; but which we now feel were passed in the “innumerable company of angels,” spirits of every living thing which “evermore praise Him.” Hours spent in studying the beautiful and ever-varying expressions of this great “face of God.” Hours spent perhaps in the depths of a great forest, lying prone upon the ground with our faces upturned, catching occasional glimpses of the etherial depths, through the branches of some spire of lofty pine, whose whispering leaves seem trying to convey to us some mystic tale, which our gross hearing fails to interpret, in its fleeting, elusive expression. Or perhaps we are gazing through the giant branches of some mighty wind-topped oak, whose arms are now extended toward us, and now thrown out to their farthest, beckoning us with their voiceless, “Come! Rise upon the pinions of this mighty wind; grasp my arm, and I will fling you forth with an impulse which shall propel you on and on through that fathomless ether, and you shall explore all those great secrets which so long have clouded and baffled you.” Or, perhaps we were seated upon some storm-beaten rock, gazing afar across the expanse of heaving waters, that type of mortal life with its great unrest. One mighty wave succeeding another, each in its turn to be broken into spray upon the rocky shore, thrown back again into the turbulent vortex, or dispelled into vapor, absorbed into the atmosphere, floated about on the pinions of some misty cloud, awaiting another phase of disquiet and storm which shall again cast it forth to repeat the ceaseless round. Or perhaps it is eventide, and this great expanse has now become the type of eternal rest. Across the bosom of the peaceful waters streams the radiance of the sunset glow, seeming like a light from the celestial city whose gleaming mansions of gold appear to stand forth in all their splendor, casting out from their dazzling brightness long rays or roads paved with precious stones, over which it seems no stretch of fancy to believe we might walk thro’ its pearly gates. The erstwhile turbulent waves are no longer dashed against the rocks in vain endeavour to burst their bonds, but they creep gently and continuously up over the shining beach and back again with the quieting, soothing advance and recede of the cradle in which we were rocked to sleep in infancy, and the angry voices of the mourning after the storm are now subdued to the gently whispered “hush!” “hush!” “hush!” in which our mother’s voice lulled us to slumber.

But the sweetest smile on this "face of God" we found in a quiet hillside nook which was known only to ourselves. Trees, not very tall, and not very old, grew close around, shutting out all beyond, and trying to hide the devastation wrought by man years before when the "forest primeval" fell before his ruthless eye. A few survivors of that period were still standing like giants in a congregation of pigmies, and at the foot of one of these regal forms—an elm of graceful shape and vast expanse, was a little open space just large enough for a fairy ring; and upon this quiet little spot, was imprinted that beautiful smile. What grew there? Ah, what was not there in beautiful forms of lace and embroidery so fine, so perfect, so exquisitely beautiful that they must indeed have needs been wrought in underground chambers. All around the edge and extending down to the little brook which "goes on forever," murmuring its gentle song of contentment, there was a fringe of brake and other tall ferns, making an exquisite border for a centre-piece wrought in every graceful design of fern and moss, like the frost pictures which decorated our windows this morning. Have we not spent hours in this lovely spot, our souls thrilled to the innermost with the rapture of a communion which we could not then comprehend, but which has been interpreted to us thro' the truths to which we have listened so recently; and still more fully to me, thro' a dream, or vision rather, related yesterday by a dear friend, whose clear-eyed soul goes out into consciousness, and returns bearing treasures of expression, the pattern of which is in the Holy Mount. Another friend had said to her: "Why analyze our conception, why write a synopsis of our understanding of Truth? Why not say I am because God is, and stop there, for that is all we can say?" And the clear-eyed was silent; but she went forth into consciousness and was transported into a beautiful garden, where grew all manner of trees, and flowers, and grass; the walks were covered with shining gravel, and bordered with shells from the not distant sea. And as she walked she noted the countless variety of form, and color, and odor, and the multitudinous detail of leaf and flower, shell and stone, and the Voice said to her, "Have I grudged expression?" Then the clear-eyed comprehended the command—"Go ye into the world and preach the Gospel to every living creature; freely ye have received, freely give."

Denver Normal Class.

MRS. A. B. CONINE.

CORRECTION.—In the March number, the eleventh line of Mrs. Shepard's valedictory should read "realizing self as one with the expressor."

BEING.

Being is without beginning or end. It is to be, Infinite Spirit, Mind or Substance. Being is cause, the eternal source of all there is. It is Principle, in which the problem of life is solved. It is the Father of all there is in invisible or visible existence. God is uncreate Being, filling all space everywhere, in Him all worlds or planets are seated. The Individual Soul or Divine Idea is born of God, ever resting in its source.

As many drops in the ocean blend in the one, so all souls are contained in the Divine Source, which is the I am, the Infinite One in man. As there is but one Spirit, Mind or Substance, or God who is Infinite Life, Love, Truth and Wisdom, He being the Invisible thinker, through His Divine Idea, thoughts evolve in man who is invisible in the likeness and image of Him who gave him birth. Thought is a mode of motion and first appears in the mental constitution which is the medium ground, and next ultimate in nature; through this process all forms or bodies are created. When we understand the process or power of thought in the mental or in the medium ground, and its effect in existence, then we understand the creative power of thought made manifest; then we perceive how God in His Infinite Wisdom has planned work for every individual soul. How true are the words of the Psalmist, "I am wonderfully wrought or made." Once we have become conscious of this truth, and of our oneness with God from whom we are inseparable, then we realize the truth that in Him we live, and move, and have our being. Truly He has given His life freely to all. Christ said, "He that loseth his life shall find eternal life;" in the unity of being we know there is but one life, and this life is the I am of every soul. As Jesus said, "I am the life and light of the world;" in the unity of Being we gain knowledge and understanding in manifesting the attributes of Being, Love, Faith, Wisdom; then we enter into the Christ consciousness.

The question arises, why do we think and how? now in this lesson we give a concise statement of Being. We have stated that Being is the source of all there is in the seen and unseen, or in other words, that Being is Omnipresent Good. Now here we find Mind or God the origin of thought; then God is the invisible thinker, from whom thought has its origin. In order to conform our thought to God, to work in harmony with Him, we must cultivate or exalt our thoughts to Him—how? by claiming and holding fast to our true self, by manifesting love, peace, harmony, strength, and perfect faith in Him who imaged us forth and of whom we are. We understand that in the beginning

God thought, and in thinking He created. But let us perceive the order of creation: first the heavens the spiritual, next the earth the material, the out-pouring of Divine Mind in mentality. We perceive that the earth was formless, for darkness was upon the face of the deep, then spirit moved upon the face of the waters. And God said, Let there be light, and there was light, and He saw it was good, and God divided the light from the darkness. At this standpoint let us view the formless earth; let us see ourselves and the work of creation in ourselves, first the heavens and next the earth or the physical form. Is He not creating the new heavens and the new earth in every soul that has awakened or entered into the light of this truth. And God saw that the light was good, and He divided the light from the darkness. He is doing this same work to-day, for light has come—the bright and morning star to the soul's consciousness. She has awakened and now begins to think; in thinking, she says, I have been dreaming all unconsciously, I have rambled in thought, sometimes among flowers, and sometimes among thorns and brambles, and have been hedged in on all sides until I could go no further. But now she awakens, she turns from this sense delusion and says, I will go to my Father's house. Now that the light has come let us press onward, for God has moved upon the face of the waters; once it was dark, now we see.

MIRA A. C. PERKINS.

THE WAY.

Jesus says—This is Eternal Life to know Thee, the only true God, and Jesus Christ whom Thou hast sent. Now those of us who are endeavoring to know about God, have entered in upon Eternal Life, and Christ is the way—the door—the Light that lighteth every man that cometh into the world. We are all in darkness before we are converted or turned about in our way of thinking, and see that all is Spirit. To see that all that is real or true is of God, or Spirit. This is being born of Spirit—the only substance. As we come into this understanding we begin to know that our real life is indeed hid with Christ in God; that “there is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death. Henceforth we judge no man after the flesh but after the Spirit.

But we are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in us. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be not in you, the body is dead, because of sin; but the Spirit is life, because of righteousness."

There is therefore, no reality in sin, sickness, or death. Our will must be God's will—there is no other. Let the same mind be in you as was in Christ.

Then said St. Paul to the Phillipians, Let our conversation be in heaven, from whence we look for the coming of our Lord and Savior Jesus Christ, who shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

"And to as many as received him, to them gave he power to become the sons of God."

Normal Student of Denver Class.

Mrs. MARY BUTLER.

THE MIGHTY.

ALLAH! there is none other God but He,
 The Living God, the Self-subsistent One;
 Weariness cometh not to Him, nor sleep;
 And whatso is, belongs to Him alone
 In heaven and earth; who is it intercedes
 With Him, save if He please? He is aware
 What is before them and what after them,
 And they of all His knowledge nothing share
 Save what he will vouchsafe. His throne's foundation
 Sits splendid, high above the earth and sky,
 Which to sustain gives Him no meditation.
 Mightiest He is, Supreme in Majesty.

—Edwin Arnold.

The only way to know the truth, is to be free from unbelief.

For it were better for them, not to have known the way of righteousness, than having known it, to have turned back from the holy commandment delivered to them.—2 Peter ii:19-21.

NOTICES.

The Science of the Christ. An advanced statement of Christian Science, with an interpretation of Genesis, By **URSULA N. GESERFELD.**

The author states that the first verse of the first chapter of Genesis is the key, not only to the whole of that book, but also to all the books composing the Bible, and from that basis proceeds to interpret Genesis, which includes an interpretation of what the principle persons and their acts, as well as the noted events spoken of throughout the Bible, symbolize in the progressive unfoldment of the understanding, from Adam to Jesus. The writer holds that the Christ was in the beginning, but invisible, and became visible in the Jesus, or representative, and that every individual is to work out this problem—the Jesus—in himself, and this Jesus is master of the Science of the Christ through understanding. Although many of the readers of the book may differ with the author in her interpretation of some of the passages in the Bible, it is evident she has a broad and comprehensive understanding of the purpose of creation, which is the means by which the infinite manifests its possibilities; thus, recognizing Creation as the manifestation of the infinite idea. The book is one that should be read by those in search of truth, for it will open to them a field of thought that leads towards the light. However, we cannot agree with the writer's conclusion, that man is a reflection of God or Eternal Cause, nor do we think it in harmony with her definition of God, or her statement that cause and effect are inseparable. If that statement be true—and its truth is self-evident—then it necessarily follows that the reality of effect must be cause, hence the reality of Man, or the real Man, must be the cause which manifests through the visible man or form. We quote from Chapter II, on the Basis of Interpretation :

"The foundation statement of Divine Science is, "There is but one God, who is the Creator of all that is; and all that exists, expresses and manifests that Creator." This statement makes God, or The Creator, self-existent, and hence First Cause. One First Cause of all, is the starting point which has nothing back of it. This is axiomatic, or self-evident truth; true in itself, it must be perceived to be so by one who would know its sequences." * *

"Granted, then, at the outset, that when we come to define God or First Cause we postulate; and in so doing we declare God to be The One Mind—The One Intelligence—The One Spirit—The One Life—The One Love—The One Substance—The One Soul—The One I Am. This postulate gives us at

once a sequence ; if there be but one Mind—Intelligence, etc., there is and can be no other ; and this sequence is a self-evident truth. We have, then, one fact to start with which is a fact in itself, or true in itself, whether one sees it as such or not ; and another, which is such, if the intervening definition be true."

"God, or First Cause, is the Author or Creator of all things, or the Source of all Effects. As such Source or 'Father,' God is Mind, Intelligence, Spirit, Life, and Love. It is all these and more, as the Whole that contains all Its parts ; and there is but one such 'It.'"

The Power of Thought in the Production and Cure of Disease. By WM. H. HOLCOMBE, M. D., is a 32-page pamphlet containing a clear and convincing statement of the power of thought to control all bodily condition. Showing that disease is false, or untruthful thought, and that ease or health is truthful thought. The writer has evidently improved the opportunity given him by the practice of his profession, to observe and demonstrate the truth of his theory ; for he writes with the clear understanding, which comes through experience. The book is a valuable contribution to Mental Science literature, and should be read, not only by the metaphysician, but by the physician as well, for most physicians understand that the thought of the patient has much to do with the cure of disease. This book explains what kind of thought cures and why it does so.

We quote from page sixteen: "It is not mere thought which cures. It is true thought or *the truth*, which exhibits a wonderful sanative power. False thought, untruth, is the cause and perpetuator of disease. As man, individual or collective, is the product of his thought, it follows by inexorable logic that his moral delinquences, his diseases, his sufferings, his unhappy surroundings, are all the effects of his sensory illusions, his self-deceptions, his false opinions, his wrong interpretations of phenomena and of the whole problem of life, his false philosophies, his false religions, and his generally erroneous conceptions of his relations to God and to his fellow-men." For sale by Purdy Publishing Company, Chicago. Price, 15 cents.

We would call attention to the notice in this number of HARMONY, of Sunday afternoon lectures, by Ursula N. Gestefeld, whose broad and comprehensive views, clear and practical understanding of the Science of Spirit, cannot fail to render these lectures both interesting and instructive to those wishing to look into the science, with a desire for deeper knowledge and better understanding of the Truth.

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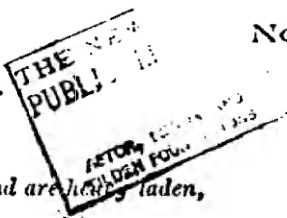
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Matt. xi, 28-30.

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THE intentions of the editor of "HARMONY" are:

To teach that God is infinite and ever present, and that there is no other Power.

To teach that there is but One Life and but One Mind.

To teach that Knowledge and Faith is Wholeness, Health and Happiness. That Truth is Religion, and that Religion or Truth frees us from all error and sorrow.

To teach that Matter has no power over Spirit or Divine Mind.

To supply a simple method by which to come into a full realization of Truth, and the Christ method of healing.

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HARMONY

IS WISDOM'S WAY OF PRESENTING OTHER EXPRESSIONS.

Vol. 2.

MAY, 1890.

No. 8.

"MARRIAGE OF THE KING'S SON."

Locality, "Mount of Olives."

"MARRIAGE is properly the act which unites two parties;" or it is a bond of union which symbolizes the oneness of that which to sense seems two.

In scriptural language, the meaning of the word marriage is the act of acknowledgment which brings realization of the truth, that Spirit or God is One, and is all in all; the act of adjusting thought to truth, by manifesting the attributes that are inherent in consciousness. The word matrimony symbolizes the eternal oneness and love of God, therefore it is the consciousness into which the individual enters in thought when God is known and acknowledged as all in all—it symbolizes realization of the oneness of Being. Mount, means to rise on high; above the realm of effects; to go up, to be upraised; it means the realization of truth, or the understanding of the true relation of Being to existence, or of God to nature. Olive, is one of the earliest trees—or expressions—named, and is one of the blessings of the promised land; its chief characteristic is that of yielding abundant fruit. From the consciousness of ideas, or from the Mount of Olives, much fruit is produced as manifest light in understanding. In the order of creation or generation of man, one of the earliest trees is called Olive, which is another wording for the truth that the first expression in creation is named light.

So the scriptures teach that in him was life, and the life was the light of men, and that God moved upon the face of the waters and said, Let there be light, and there was and is light. This first spoken word of life is the light of men now, and ever will be, for now is it speaking, and now the light of wisdom is manifest in the word. Mount of Olives, the locality—so to speak—in which the marriage of the King's son is taking place, and where the dinner is prepared and all things are ready, is the Christ or infinite consciousness for in the Christ consciousness it is known that infinite love unites God and

humanity: this is the marriage of the king's son; for it is the eternal union of that which is in heaven with the Father, which gives life to all that live—it therefore brings forth much fruit. Very, very near Jerusalem, the city of peace and harmony, is the Mount of Olives, bearing abundant fruit; in other words, in the promised land, or the Christ consciousness, is the one life which is expressing everywhere in the world and humanity. So, in order to witness the marriage of the king's son within and for ourselves, it is required that we be clothed upon with the spirit of truth and unity, and that we wear the pure white robe of righteousness, made seamless because it is made of oneness or wholeness.

"And Jesus answered and spake unto them by parable, and said, "The Kingdom of Heaven is like unto a certain king, which made a marriage for his son." The king spoken of in this parable is representative of heaven, and is the perfect understanding inherent in the idea of infinite mind, which is made manifest when God's idea or truth is thought and spoken. Therefore perfect understanding is the king or heaven which adjusts thought to unity and love, and thus it makes the wedding for its son by revealing the unity between the mental and infinite mind, or the ideal and idea. In other words, the marriage of the king's son is the unity between the son of man and man universal, which is a truth prior to recognition or realization. A certain king is a certain understanding of truth; therefore, science teaches that knowledge or understanding is a certain perception of truth—so it is the king which makes the marriage—the eternal unity—apparent or manifest. The king or understanding sends forth its servants to call them that are bidden to the wedding, and they would not come, i. e., understanding sends forth thoughts of truth to call people to witness the union of God and man within themselves. "Again He sends other servants, saying, tell them which are bidden, Behold, I have prepared my dinner; my oxen and fatlings are killed and all things are ready, come unto the marriage." This invitation we find is extended to all, at all times, for understanding is ever sending forth thoughts of truth, which are presented in various forms, that all who will may come to the feast and witness the truth of their union with God. That all may come and partake of the dinner and of all things, for all things are ready now. "Behold the fields, they are white and ready for harvest," and now is the time to thrust in the sickle and reap what has been sown, even the whole earth. They whose inner eye is open, know that in understanding or consciousness are all things prepared, and are only waiting recognition to be realized, or that all that is, is ready now, waiting acknowledgment to be enjoyed. "But they made light of it and went their

way, one to the farm, another to his merchandise." This verse represents individuals who, when the voice or servant of truth speaks to them, continue in their old habit of thought by consulting with sense and serving desire. "But when the king heard thereof he was wroth, and he sent forth his armies and destroyed those murderers and burned up their city." The king's army consists of truthful thoughts, which must ever consume the attempt at idolatrous building on the foundation of sense. So, if we do not accept the invitation when truth bids us to the feast of knowledge, wisdom and power, if we do not willingly accept truth and make unity our own, and thus be filled, satisfied and happy, the consuming fire of spirit will in time destroy all idolatrous thought. The personal will—so called—with all its seeming power, will be consumed therein. Error only seems to be real or true during the time that truth is unthought of, or is not adhered to; but the acceptance of truth destroys error in thought, and its beliefs or cities builded on sand. Like perceives and hears like, and as truth has no eye or ear by which to see and hear the testimony of sense, beliefs based thereon are ever sunk from its sight; they are cast into outer darkness and consumed by the fire of truth.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment." So the servants of perfect understanding, which are truthful thoughts, were instructed to cast him into outer darkness; there shall be weeping and gnashing of teeth. "For many are called, but few are chosen." In the above text it is clearly revealed, that the wedding garment is a requirement of heaven, and though we mount on high into absolute consciousness for a moment, yet unless we are clothed in this garment we cannot abide in the perfect understanding, and bear witness of the truth of unity, and partake of the food that is prepared for us. "Come ye blessed, inherit the kingdom prepared for you from the foundation of the world," and wear the required garment of wholeness, which is pure and white. We do not thus clothe ourselves if we in thought see separateness, impurity, and imperfection. There shall be weeping and wailing with beliefs that are the opposite of Infinite Spirit. So it is written, No one would think to mend a new garment to mend an old one, so we are to put on the new garment by thinking the perfect thought that all that is, is perfect, now, and thus be the new man of truth and life, or of righteousness and wholeness. All are called by understanding to come unto and partake of the wealth of Spirit, for all good that ever was or ever will be, is now within us, around us, and above us. The chosen are those who choose to acknowledge the truth of unity with God and live the Christ life; those who choose to be and manifest the mind and consciousness which He manifested on earth.

CHEMICALS are substances used for producing chemical effects. Chemistry is that branch of science which treats of the composition of substances and of the changes which they undergo. "Organic chemistry, is that which treats of the substances which form the structure of organized bodies."

Truth and faith are the chemicals or substances relied upon by scientists in giving silent or spoken lessons—usually called treatment and teaching—to produce chemical changes in thought and word, or in the mental and the material. The substance of full faith ever accompanies truth clearly perceived and manifested in thought, and harmony of feeling results therefrom, which is called health and vitality; for the practice of truth and faith in thought, restores equilibrium in the body.

Truth is Being, and is also the adjustment of that which is made to the maker; it perceives and knows that all things are fitly joined together which form an habitation for the Father—or Life-giver. Faith is the substance of all things that are made or hoped for. A science lesson is one given by the spirit of truth, for truth thought or spoken is the thought or word of Infinite Spirit. As the ever present, silent and invisible spirit is first manifest and made apparent in thought, so students and practitioners of the truth while solving the problem of life produce many changes in mentality, and witness various forms of feeling which result therefrom. This change in feeling is by many pronounced to be chemicalization, which, when understood, means change of habit of thought. The disagreeable feelings that are sometimes sensed from change of thought are due to misinterpretation or a limited realization of the work going on in mentality: truthful interpretation banishes the belief of fear, and reveals the process of the new condition that is being generated. When thought proceeds in a divine and orderly way, reason is adjusted to Being, and the new condition is understood, and harmony prevails in thought and feeling.

Patients have said to us, that during the process of awakening or of withdrawing the thought from objects of sense and basing it in the spirit of unity and truth, that they felt an indescribable nervous condition, as if the atoms of the body were in action and were changing place, but when they interpreted that sensation as an effect of chemicalization, or as the result of truth, consciously adjusting existence to Being, feeling was thereby restored to peace and harmony. Chemicalization is the process of change or equalization which generates new conditions relative to truth and unity. Interpret from Principle and never otherwise and you will without omission think truth. The word chemicaliza-

tion we interpret to represent the change that takes place in mentality when the light of truth is revealed and manifest therein, or it represents the change that takes place when the substance of Faith is generating and producing on earth conditions hoped for. As feeling is an accompaniment of thought, and is that by which thought is sensed in its various forms, so when first and final truth is revealed or spoken, the forms of feeling that follow are unlike preceding ones, and unless the process of change is witnessed and interpreted with understanding, thoughts of fear arise, which are thoughts of limitation, and sensations of pain follow, freedom from which is gained by making positive decision on the side of infinite goodness or by affirmation that all that is, is good, and that perfect satisfaction and ease rests in all that truly is; this interpretation gives immediate relief and proves that the thinker is master of thought and of sensation. All whose thought and reason is adjusted to the spirit of truth, and is working in unison with the Spirit, pass through the change of the second birth, and find their life to be one with the Infinite Father, and thus in the hush and stillness of Being, without strange sensation, surprise, or enthusiasm, realize eternal freedom. Such is the peace that passeth human knowledge, too exalted and perfect to be touched by joy or sorrow. Such is the unvarying harmony of *The One*.

SALUTATORY.

DELIVERED BY J. FOUNT MARTIN, M. D., AT CLOSING SERVICES OF HOME COLLEGE
NORMAL CLASSES, IN DENVER, COLORADO, MARCH 24, 1890.

Mr. Beecher once said, that above all other pleasures to him was that of the consciousness of being the medium of bringing others to a knowledge of the truth in Christ. He said, further, that the strongest of all bonds of friendship and love was that originating in the relation of teacher and taught in spiritual things. In these statements, he but voiced a common experience

"It is more blessed," said the Master, "to give than to receive." This follows from the fact that herein we image God. It is of the nature of the Divine, evermore, and with Infinite unselfness to flow out in fullness of beatitude, and life—in creating and making happy. In so far as we imitate him in this regard, do we represent him as his children.

The injunction is, "Be ye perfect, even as your Father in heaven is perfect." Ascend to God in conscious recognition of life in him, and thereby become universalized, that so being divested of all personality or limitation, you may become a medium for the full and unobstructed outpouring of his life in and through you. The attitude of giving is that of receiving. The so positing self in the Infinite Good that the one conatus or thought-effort is to go out in blessing to others, opens the way for our own receptivity of the Divine life. Again, from this universalized standpoint, all separations from humanity—all barriers by reason of individual differences, melt away. All artificial distinctions based upon wealth, position, mental culture, or natural gifts, become an impertinence.

The critical spirit is exorcised. The thought of sitting in judgment upon another because of difference in opinion or in degree of spiritual unfoldment, becomes positively absurd. The word tolerance, which has occupied so prominent a place in the world's thought, drops out of our vocabulary. The very idea of one assuming to have a right to dominate another in such sense as to give the word any significance, is felt, according to one's mood, to be ludicrous or monstrous.

Any epithet or opprobrious name, such as the old term, "heretic," or its twin brother of late coinage, "unscientific," or any other appellation implying a sense of superiority in the speaker and a consequent feeling of separateness, is, to him whose life is hid with Christ in God, a profanity.

These remarks are suggested by the nature of the present occasion. We are met to hear the last word of instruction and receive the commission of our teacher, to whom it has been our privilege to listen for some weeks, and the spirit of whose instructions bears beyond that of most others, the stamp of love, of charity—of Godness. We have been led up, and up, and into the very presence chamber of the Absolute—and there have been so held as to realize ourselves as one with the I AM. In this Divine atmosphere, all have breathed a common life. In this celestial light and heat, all have seen eye to eye and have been fused into unity. As the gentle dew upon Hermon, so have love, peace and harmony descended upon us as a benediction. The Scripture has been, in an eminent degree, exemplified: "Behold how good and pleasant it is for brethren to dwell together in unity." The Lord has been recognized in his holy temple and all the earth has kept silence before him. The confusing babel of sense and of external intellectualism, has quieted, and the still small voice of intuition has been heard. All this and much more of good than can here be even hinted at, has become the experience of many in our city through the visit of our teacher, Mrs. Cramer.

Then on the principle that it is more blessed to give than to receive, she ought to be indeed blessed. Truly might she be able to say, as she did in her closing remarks to the class, that she had profited as much as anyone of her auditors by the series of lessons given. We rejoice in this because the love with which she has inspired us prompts the desire for her happiness. And we rejoice the more, in that any increment of unfoldment in her, means by so much a greater dissemination of the light and life to others, and a consequent addition to her own happiness.

There is one most unique and agreeable feature of these instructions which calls for special mention. I refer to the footing of equality upon which all are placed by the position in which she holds them in the Supreme. It removes all thought of looking to any personality as the source or ground of authority, or as the peculiar medium for the truth's out-flowing. It banishes all claim on the part of anyone to be God's vicegerent, or the making of any individual perception of the truth the standard. All dwelling alike in God, and bearing thus the same relation to the Infinite Fountain of truth, each is endowed with the same right and power to image therefrom as every other.

On coming to realize oneness with the I AM, each one becomes universalized in his consciousness and takes on the sense of Godship in himself, thus entering into his heritage in Christ of all power in heaven and in earth, and therefore essentially individuated in the form.

Such broad views leave every one perfectly free to move in his own mental orbit, without the slightest desire or attempt to invade that of another. To put it in a nutshell, such is the Spirit of the teachings to which we have been listening, that the platform of the absolute upon which she posits all humanity, affords no basis for partyism. The very thought of the Divine influence which Mrs. Cramer is exerting in this one line inspires the emancipated soul to sing with joy, "Praise God from whom all blessings flow."

The common result with teachers (whether intended or not), is to bind their pupils in a straight jacket of their formulae or methods of thought. So common is this that I had learned in entering upon a course with a new teacher, to put on the tight rigging prepared for me without a murmur and as a matter of course. To be sure, I did not afterwards wear it, as I generally found it too small, and hence uncomfortable. At first in Mrs. Cramer's class, I began to adjust myself for the usual new suit. But after some waiting I found to my surprise that she was not in the tailoring business at all, but that she proposed to introduce each one into the emporium of Infinite truth to select for himself the seamless robe.

My dear madam, let me congratulate you on the good you have been the blessed instrument of doing in our city. Your visit has been, to many, the opening of a new era in existence. Henceforth, their lives will be happier, sweeter, broader, more fruitful than hitherto. Their sincere love and gratitude you will carry with you. As we have ever been one with you and one another in Being, so now shall we henceforth be in existence—in conscious thought—ONE, fulfilling the prayer, "Thou Father in me, and I in them, that they may be together in one." And from this unity as a fountain shall go forth streams that shall make glad the city of God.

And now, students and friends, a word to you. We live in the most momentous period of the world's history. The Kingdom of heaven is pressing itself out into social conditions. Upon us who are gathered here, the Divine Sun has risen in rare brightness. We have beheld it and rejoiced in its life-giving beams. Let us remember that this enlightenment means action. "Let your light shine," is the mandate. Be "as a city set upon a hill, that cannot be hid."

The question comes, what shall we do? One may say, I have learned that my true self, my home, my all is in the Absolute. What else am I to do, or can I do, than enter into my home and abide there? Truly this is the essential thing. Stand there as did the master, refusing even to consider the suggestions of sense to allow yourself to be drawn outward. Abide in God as to your consciousness. Evermore assert your I-am-ness in Him. But if you have properly assimilated the teachings just closed, you will do all this, not, primarily, with reference to yourself or any thought of self, but in order that you may only the more efficiently, fervently, and vigorously go out in effort for others' good. In fact, not to do this is to show that we are not in God. To be truly in the Father is to get out of the little personal self into the universal self. We must stand where Jesus stood against the influx of the complex world thought, and from the sphere of being overcome it; it is one thing to see, and another thing to be. The former is attained by intromission and looking out from the stand-point of the Absolute; the latter or victory over the appetites, over the love of power, over approbation or fame, over the love of money which answers to all these, can be acquired only by following in Jesus' footsteps, and saying to every temptation, "Get thee hence." The mere seer of truth only gazes at it in rapture and idly longs for its fullness of power; while the overcomer rejoices in its possession and fruits. It may be assumed that all in this room are more or less seers; have we attained to the position of overcomer? How many of us here have forsaken all self-love, money-love, world-love, and are following the Master on to complete victory in this grand warfare—a warfare not in which

there is any real power to overcome, but one in which this realization in being is brought out upon the existence plane.

At his baptism, Jesus came fully to see his sonship in God; in the temptations following he conquered, and thenceforth exercised power over the devil, making him his vassal. What shall we do? Shall we lay ourselves out for advance and victory, or shall we pause and ground arms? It is one thing to look out from Spirit and see that really there is no evil, and quite another practically to realize this under the stress of consciousness in sense.

The temptations of Jesus came after the baptism and the seeing at Jordan. So will ours. Had he yielded, he would have become the devil's slave; likewise may we. He stood in God and asserted himself as Master, so may we. Shall we? "Yes," you say. Very well. Let us remember this when the devil gets a draw upon us—upon our most sensitive nerve—that of the pocket, of vanity, or whatever it may be. But you respond: he will not have the opportunity to do this. Perhaps not. Any way he tempted our leader; why not us? Peter said "Though all men forsake thee yet will not I," and yet on that night denied him thrice. "Yet I say unto you watch."

I will close by calling your attention to an incident in the life of Christ. It contains just the lesson which seems to me appropriate to us at this time.

On one occasion, at early morning, on the shore of lake Genesaret, the people pressed upon him to hear the Word, just as they will upon you or me in the degree in which we embody that word in our lives. He boarded Peter's boat, and at his request was pushed out a little from the shore, whence he continued his discourse. Having ceased, he asked Peter to launch out into the deep and let down his net. Peter demurred, on the plea that they had fished all night and had caught nothing. Nevertheless he obeyed, and by the Master's direction cast his net on the right side of the ship. So great a multitude of fishes were taken that his net began to break, and it was only by calling to his assistance his partners, John and James, that he could bring the haul to land. They immediately forsook all and followed him, to become fishers of men. Now, to get the meaning underlying this acted parable, we must know the significance of the symbolism. The sea represents the great ocean of appearances of truth afforded by the natural senses, or sense existence. The boat is the plan or means by which the mind traverses this ocean—the organized system of thought or doctrine in which it rests, and out of which is cast the net of voluntary thought. The fish in this sea signify scientific truths, which are to be captured and used for mental sustenance. The right side of the ship represents

affection of natural good, as distinguished from mere intellectualism denoted by the left side. These are the symbolical meanings on the lower plane of thought. On the higher the correspondence is to things spiritual.

The characters are all representative—Peter of faith, or truth perceiving; John of love, or truth inspiring; and James of works, or truth obeying. Now let us note the conditions of the capture of so great a multitude of fishes, with lessons set forth.

First, Peter was accompanied by the Lord. By this we are taught that even in the search for genuine principles of nature, we must have Divine Truth as our guide and master.

Second, It was at His command that Peter cast his net on the right side. Hence we learn that our search for natural truth must be conducted in the spirit of faith in God, and in the love of good or of use to humanity. The absurdities put forth as science by the atheistic Haeckel, and others of his kind, will serve to illustrate this point.

Third, Peter's requiring the assistance of John and James to bring his fishes to land, implies the necessity, even in the worker in Natural Science, of the union of the intellect, affection and action, in order to make his treasures available to human use. All this is a picture on the lower, of truth upon the higher or spiritual plane. He who casts his net in celestial seas, needs to unite, faith, love, and obedience; and to launch his boat under the guidance and inspiration of the Divine Truth. Seeing, loving, acting, are the trinity of principles required for success in the waters of spirit.

Fourth, The fish having been landed, the fishermen seeing the significance of the parable, left all and followed Jesus. So we, when by the instrumentality of natural gifts and learning we have been brought into a knowledge of duty on this plane of spirit, should not hesitate, but go the way this higher truth leads.

Fifth, They became fishers of men. This is the one end toward which all divine unfoldings point. To open up the light to others becomes, to the spiritually enlightened, the one object of existence. Now, under the leadership of the Lord through His handmaidens, have we not been launching out into the deep and casting our nets on the right side of the ship? And has not the result been a draught of spiritual fishes? Whether we shall land them by calling John and James to our aid remains to be seen. Whether we shall go forth as fishers of men, or whether we shall love our own things more than those of the master, time will show. Whether the harmony, love, unity, in

sentiment now prevailing shall, by whatever of denial of self necessary, be embodied in co-operative effort for others' good, the future will disclose.

However, I do not mean, by this hypothetical form of statement, to imply that there is any doubt that we shall, under the guidance of spirit, walk in the light, and thus evidence the sincerity of our gratitude for the Divine illumination and inspiration we have received. I wish merely to point out the way, and to emphasize the importance of abiding where we have been gathered and are now resting—even under the shadow of the Almighty—of holding ourselves in the God-consciousness of being, that therefrom may flow out the life-giving streams, vivifying and fructifying all the land of existence. So abiding in Him, we shall bear much fruit.

BIBLES OF THE AGES.

INWARD STILLNESS.—THE DIVINE PRINCIPLE WITHIN.

THERE is a principle which is pure, placed in the human mind, which in different places and ages hath had different names; it is, however, pure, and proceeds from God. *It is deep and inward, confined to no form of religion, nor excluded from any, when the heart stands in perfect sincerity.* In whomsoever this takes root and grows, they become brethren.

The necessity of an inward stillness hath appeared clear to my mind. In true silence, strength is renewed, and the mind is weaned from all things, save as they may be enjoyed in the Divine will; and a lowliness in outward living, opposite to worldly honor, becomes truly acceptable to us. In the desire after outward gain the mind is prevented from a perfect attention to the voice of Christ; yet being weaned from all things, except as they may be enjoyed in the Divine will, the pure light shines into the soul. Where the fruits of the spirit which is of this world are brought forth by many who profess to be led by the spirit of truth, and loudness is felt to be gathering over the visible church, the sincere in heart, who abide in true stillness, and are exercised therein before the Lord, for his name's sake, have knowledge of Christ in the fellowship of his sufferings; and inward thankfulness is felt at

times, that through Divine love our own wisdom is cast out, and that forward, active spirit in us is subjected, which would rise and do something without the pure leadings of the spirit of Christ. * * * In this silence we learn to abide in the Divine will, and there feel that we have no cause to promote except that alone in which the light of life directs us. * * * *This state, in which every motion from the selfish spirit yielded to pure love, I may acknowledge with gratitude is often opened before me, as a pearl to seek after.*

At times when I have felt true love opening my heart toward my fellow creatures, and have been engaged in mighty conversation in the cause of righteousness, the instructions I have received under these exercises in regard to the true use of the outward gifts of God, have made a deep and lasting impression on my mind. I have beheld how the desire to provide wealth and to uphold a delicate life, has grievously entangled many, and has been like a snare to their offspring; and though some have been affected with a sense of their difficulties, and have appeared desirous, at times, to be helped out of them, yet for want of abiding in the humbling power of truth they have continued in these entanglements; expensive living in parents and children hath called for a large supply, and in answering this call, the "faces of the poor" have been ground away and made thin through hard dealing.—*John Woolman, A Friend, or Quaker, New Jersey, 1720.*

PEACE.

FROM the beginning, friends have been advocates of Peace. A Quaker civilization would abolish armies and navies; do away with all war and preparations for war. It would eliminate altogether the principle of destructive force from governmental organizations. Carried out to its ultimate, it would abolish sheriffs, magistrates and lawyers, and obliterate the lines of distinction between church and state. Politics would become religious in the best sense, and religion would have to do mainly with human needs in this phase of life. There would be due self respect, and therefore respect on the part of each for the rights of all. The bare mention of such a state of society, contrasted with the present, only serves to show the broad margin of difference between the doctrines of most other sects and those of Quakerism, and between the so-called Christian civilization of to-day, and what is contemplated in the teachings of

Jesus, as attainable by men and women. However distant in the future may be the full realization of this beneficent, peaceful dispensation, all who have faith in the capacity of human progress, and in an advancing civilization, must needs keep it steadily in view.—A. M. Powell, New York.

VALEDICTORY.

DELIVERED BY MRS. LILLIAN ROOF, AT CLOSING SERVICES OF HOME COLLEGE NORMAL CLASS, IN DENVER, COL., MARCH 25th, 1890.

VALEDICTORY in the ordinary acceptation of the term, is a farewell address expressing good-will and wishes at parting, but upon this occasion such a delivery seems scarcely appropriate, for we belong to the school of knowledge, and are a united body in which there is no separation, and the only valedictory we can utter is to the sense of separateness or personality. Thus fulfilling in *this parting*, peace on earth, and *God's good will* to each other. So that no longer do we say *valedictory*, but *dedication*, *solemn consecration to Divinity, Unity*.

Our teacher has given a spiritual name to each of us, not *selected*, but with illumined sight, or eye of light, has discerned it upon the record in the book of God, a name given *separately* to the son of God. Being *one* among the *many*, we speak for the many *as one*, and give unto *our own* (this class) a name.

The *revealed* name in the light of love which we give, is "Harmony," for our teacher's mantle has fallen upon us. This is the book of life (the consciousness of the oneness) published in Denver, expressing the unfoldment, or revealing all things contained in the hidden or *unrevealed* name. *Wisdom* written in the consciousness of the *deep*, which is the center of the firmament or permanent consciousness. Wisdom is good with an inheritance; and by it there is profit to them who see the son. For wisdom is a defense; the excellency of knowledge is that wisdom giveth to them that have it. Now wisdom is one containing *all* possibilities. These possibilities imaged and blended into *one perfect whole* produce harmony. As in all truthful manifestations, the law of variety producing harmony is fulfilled, so in the blending of these centers of mentality, the music of their spheres is manifest in "Harmony," whose expression is the glorified face of creation.

Now it is given unto us to break the seal of the book of life, which is to

remove the veil of separateness from the heart of humanity through our death—the giving up of separateness and living in the consciousness of the oneness with every living creature. And in this consciousness a voice is heard, “Come up higher, and I will show thee things which must come hereafter,” and as we ascend the holy mount, behold the Bride! the Lamb’s wife! that great city, the Holy Jerusalem, descending out of heaven from God; even “Harmony,” whose countenance is the glory of God, for mentality has become glorified in God; and the song which is sung in this heart or fountain of life is, “Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hath redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hath made us unto our God, kings and priests,” lords of creation, and we shall reign on the earth, teaching every living creature in the spirit of unity. Come, let us commune together, partaking of the blood and the bread, that the book of the New Testament be revealed unto us, and through us, to the world. Let the council of the Holy One of Israel draw nigh and come, that we may know it, clothing ourselves in bridal garments, for we must be wedded to the truth before we can consciously conceive and bring it forth into expression.

Partake of the wedding feast! for Christ has turned the water into wine. The water is now his blood, for thought is dead, having merged into the consciousness of the New Testament. “For where a testament is, there must also of necessity be the death of the testator.” For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth. Or in other words, thought and memory have been blended in the understanding of the universal spirit, the testator or one who makes statement or will, having become dead; that is, relinquished the seeming separateness of form of the one among many, to the whole as one, that the universal testament or will of God be valid or of force, for so long as the testator lives, or so long as the belief of personality is held as a reality, or of thought; the expression of reality as having power of itself, so long effort will be of no avail; for a personal statement is of no strength, being of seeming appearance only.

POSITIVE AFFIRMATION.

My beloved is mine and I am his; He feedeth among the lilies, and partaking of and living in purity the son is glorified, having the consciousness of infinite good; sitting on the right hand of the Father; judging the quick and the dead, or breaking the seal of the book of life, separating the day from the night, or the manifest from the unmanifest. We being a light unto

the world, our work is to write upon the scroll of life those things revealed unto us in wisdom (for out of wisdom cometh the manifestations); to write in characters of gold upon the scroll of living light. I see upon the scroll a written word penned by the hand of prophecy, thus: "Babylon has fallen;" the city of sense has returned unto the dust whence it came, the blending of thought and memory into consciousness or oneness, and Jerusalem is slain, for the city of thought has been sacrificed that we may dwell in the consciousness of the most high. Beneath this upon the scroll there is nothing traced; even the above prophecy has disappeared, it has no longer a place. "But thoughts of love, thoughts of the attributes of Divinity, they fly freely in the face of the firmament," or priest of wisdom, whose countenance we have not clearly discerned because of the veil of separateness which hides what? When we claim that I am wisdom, the veil is rent. We see his eyes deep set and dark, and as we look they are infinite in extent, unexpressed, and only the robe is externalized to our sight, but with gaze fixed steadily, constantly, what is it we find deep down in the depths of those fathomless eyes? 'Tis our true self, for our consciousness has merged into his consciousness, and this robe of wisdom of white and gold, has been clothed upon us, and we look out from the deep in consciousness, and spirit moving upon the face of the waters images forth the works of the Father, fulfilling his will. We find ourselves not in a critical speculation but in a holy place, and should go very warily and reverently. We stand within the secret of the world; there where *Being* passes into appearance and *Unity* into variety.

Having partaken of the blood of the New Testament, or the consciousness of God, "the middle wall of partition is taken down," or the second veil of the tabernacle is rent, which is called the holiest of all, into which the high Priest, the impersonal son of God may enter, sacrificing for the people. Inasmuch as he gives his body for the life of the world, having on Calvary sacrificed all personality or sense of separateness, making the reconciliation of both in one body to God, through the knowledge of this union which is the blending of God with nature, the understanding that God is all in all, hence, no longer contemplating works; absolved from sense, holy, consecrated unto God, our sister (Mary) through thy immaculate conception of truth, I (Truth) dedicate *Thee* unto the Church of Divinity, which is the body of Christ, the unity in God. For I have not spoken of myself, but the Father which sent me. He gave me a commandment what I should say and what I should speak. And I know His commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.

LILLIAN ROOT.

material one, than in the past; and truth will ever remain a mystery to intellect or sense culture unilluminated by a perception and understanding of principle. Hence the saying, "He that hath an eye to see let him see, he that hath an ear to hear let him hear;" and we add, so will it ever be, for it is ever true that he whose understanding is open hath an eye to perceive the way, and an ear to hear the voice of truth, and they hear and understand from the realm of wisdom and consciousness. The true mental condition, which is an expression of the Spirit, cannot know first and final truth, cannot perceive the Spirit by which truth is spoken, but the Spirit of Truth knows itself and its expressions; for in its expressions it sees itself revealed. So in all times, where the thought and mentality is believed to be the real self, and as acting separate from God, there is a confused state of thought which proudly boasts of worldly wisdom, and asks by what right does the intuition claim to know the truth, or to be in possession of knowledge which it has not delved in the depth of materiality to attain; and that has not its basis in visible appearance? It assigns the work of truth to that which it believes to be the devil—or evil—because not understood; and these false opinions, or erroneous conclusions, say that healing is done by the power of evil, which is exceedingly dangerous, because it so nearly resembles the truth. So the Pharisees said of Jesus, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils." But Truth replies to the Pharisees thus speaking, "A kingdom divided against itself shall come to desolation."

2. The senses claim that what personality cannot understand, is not understandable, either in this world or the next; but that which is claimed by sense culture to be knowledge and understanding, is cultivated feeling and sensation relative to things, and is void of knowledge of eternal truth or principle, hence it is not what it seems to be, and cannot furnish a basis for the manifestation of truth. The Pharisee condition demands that truth make an explanation of what truth is (how it heals, or does away with appearances of inharmony), that will agree with logical deductions drawn from a material basis—an unreal and changeable premise. They who reason thus ask, "By what authority do you claim to know and teach the truth? show us a sign, a symbol;" such as these, would rend the new garment to mend the old one,—that is, they incorporate enough of the new truth into old forms of belief, as shall not compel the laying aside of cherished opinions.

3. Dear friends, we say of a truth, that only they who have rent the veil of the temple in twain, and are thereby free from personal opinions, are able to

perceive the silent, invisible truth, when it speaks through a physical or corporeal organism. If, when truth is spoken, we are told that it is only personal opinion of truth that is presented, and are requested to prove to personality or beliefs of limitation, that truth spoken is spoken by truth, or that love manifest is manifest by love, that the expression of wisdom in word or deed, is wisdom expressing itself, we have only to say that the truth, the love, and wisdom taught is not personal or individual, but is universal—Infinite, and the universal teaches in and through our thought and intellect, or mentality. They who teach personal opinion teach personal doctrine, and not from the universal Christ or truth; such teaching can never be more than opinion or theory, which is the result of thought acting in unison with, the sense of limitation; this is called personality, and is a name—that is, the opposite of impersonality or truth. This state of belief is ever ready to argue and resist that which it does not understand, in order to sustain its opinions and theories; and claims that its argument is for truth's sake. It is ever ready to spring forth with impulsive effort, to protect its offspring, the production or theories born of appearances, and is filled with fear of being dethroned, that is, of losing dominion over its kingdom; little realizing that knowledge must ever be a certain perception of truth, and that truth has no fear, no opinion to sustain, no belief for which to argue, and nothing to resist. Since it is Infinite, it is self-evident, self-sufficient for every hour. When truth speaks, it affirms that "the Son doeth nothing of himself, but the Father worketh in him, for what things soever he doeth, these also doeth, the Son likewise."—John v: 19. That which is born in consciousness and understanding is born of Spirit, and the harmony of the word is expressed therein. So it is written, he that is of God heareth the words of God. "Verily, verily, I say unto you, if a man keep my sayings he shall never see death."—John viii: 51. The meaning of this passage is, that if we hold the consciousness of truth, we speak and act therefrom; thus we never lose sight of the immortal, and if we never lose sight of the immortal, we never think or see death. Therefore, the infallible remedy for all who believe that they are lost, or that they can be lost, is the putting away of false belief in mortality, and the clothing of self with expressions of truth and immortality; for when truth is imaged forth in thought, the eternal is experienced in creation. They who in thought sleep in sense, believe in and claim death, in the presence of truth and life, just the same now as they did eighteen hundred years ago, when they said to Christ, "Art thou greater than our Father Abraham which is dead, and the prophets are dead; whom makest thou thyself?"—John viii: 53. Do not all teachers and apostles of truth meet with the same question to-day,

arising from the same belief in mortality, from those who claim to believe in God, and in Christ, and in immortality? Are they not to-day as sincere, honest and earnest in their claims of death as they were eighteen hundred years ago? Are they not as earnest and honest in their claim of an evil power, to which they attribute many truthful words and goodly deeds, and all because they do not understand the source of good? In this condition of things the whole burden of life is the preparation for death. This state of belief hears not the voice of truth speaking within, saying, there is no death; let there be light! there is no death in all God's kingdom. But sense belief, or the Pharisee, continues to say: Do we not have the evidence of death before us? Is not death a law of our being? Do we not know that all that are born are born to die? Are we called upon to deny the testimony of the senses? Why deny that death of the mortal is inevitable? In the language of the Pharisee: The truth is a hard saying, who can receive it? Verily, as Christ demonstrated, so say we, that not until the sense testimony is rejected can we know the truth and realize immortality. Resultant from this course of conduct comes the realization, and then we know that man is immortal here and now, therefore he cannot die; that "he is not born of flesh and blood, nor of the will of the flesh, nor of the will of man, but of God." Very many upright people, whose faith is based in a mortal conception of God, of Christ, and immortality, stumble when they hear the scientists' statement of truth, that there is no death, and that the seeming death referred to in the Scriptures is a lack of acknowledgment of the ever-present consciousness. They are offended because of this truth, and follow it no further. Verily, the Scribes and Pharisees are numerous at all times, and pride themselves on knowledge of things, and judgment of sense. Statement of absolute truth is folly to sense judgment, so they say how unwise for the scientist to make statements that cannot be proven from the plane of effects, and which are not sustained by modern science. At all times Christ, or Truth, responds to the Scribes and Pharisees, "Your father Abraham rejoiced to see my day, and he saw it and was glad;" and they who know the truth ever rejoice and are glad to see the truth expressed on earth, and the truth ever declares itself to be prior to its visible expression; therefore Jesus said unto the Scribes and Pharisees, "Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and passed by." As their beliefs were offended by the statement of truth, they could hear no more; so the same statement of truth in the present day meets with the same opposition from the same belief, for that belief said, Abraham

is dead, and the prophets are dead, and we know that people are dying daily. But Truth ever insists that they who keep its saying shall never see death, for we see what we think, and Truth itself is immortal, and we cannot keep its sayings in consciousness, without keeping the immortal in consciousness, and if we keep the immortal, the eternal, in consciousness, we shall never feel lost, but will realize eternal life. Thus will we know that in all of Life there is no death; and that change of form is change of word.

The lesson on the "Bread of Life," in the April issue of HARMONY, was the concluding one of a course of seven Bible lessons, based upon the teaching of the New Testament. In our next issue we will commence a course of four lessons from the Old Testament, based on the Book of Job, in which our intention is to interpret from that book according to Christ's teaching.

THE INTEREST EVINCED IN THE WORK BY THE SCIENTISTS OF DENVER.

Home again in San Francisco. The 30th of March, we arrived after an absence of two months in the beautiful city of Denver, where it was our pleasure and profit to teach large and deeply interested classes. We found amongst the good people of Denver as earnest and sincere seekers after truth as it has ever been our good fortune to meet. Their earnestness was evinced by their regular and prompt attendance at classes and close attention to the lesson of the hour. During the term of sixty-three lessons and lectures, occupying six weeks' time, regular and prompt attendance by all was the order. Illumination in understanding of truth and unity, and successful effort to be and consciously live the life of truth, was proof of their sincerity and true devotion. We know of no city where a deeper interest is taken in science or truth, or where there are more people interested (to live the life Divine) in proportion to the population, than in this new, beautiful and enterprising city. Denver is one of the most beautiful cities on the continent. The mental atmosphere is one of courage and hope, and is alive with thought of success. Should one attempt to write failure therein it would prove a failure, for the prevailing opposite thought would erase it from the mental world and from memory. This fact in mental existence is a great magnet, which unites

and draws to itself its own; hence the rapid progress of the city. Were it not for our inner perception of truth, we would be at a loss to know whether the climate and surrounding country made the people that could build such a city, or whether they could build the city regardless of climate and surroundings. Truth says that the superiority of the builders of the city, to climate and to existing things cannot be questioned, for they who manifest unity and truth, act in unison with God—the all pervading One—and are not subject to that which is made. Therefore, no form of expression in existence can be equal to the builder and maker of forms.

When we went to Denver, we went to our own, and in the Spirit of Truth our own received us. The generosity of loving hearts flowed out from all to welcome us, and to make conditions for success in our work, and in many ways they manifested the spirit of unity and faith, which they had not thought to analyze in connection with themselves. Mrs. Mary D. Fisk, the earnest, loving, and untiring worker in Christian Science, whose life is devoted to Truth, made straight the way for success in the work which we went there to do; she made the best possible conditions for all who desired to study the science. By her presence we were reminded daily and hourly of these words, "My presence shall go with thee and I will give thee rest."—Ex. xxxiii:15.

Through the generous hospitality of Colonel and Mrs. Fisk—whose guest we were—their beautiful and pleasant home, 1661 Lincoln Avenue, was thrown open for the reception of classes, Primary, Normal and Genesis. We found the home, the hearts, thoughts and souls of Colonel and Mrs. Fisk open to truth, and that they are unselfishly working for the good of all, in the all pervading kingdom of goodness.

In Denver there are many who are competent Science teachers, and who are equally successful practitioners in healing dis-ease. Our own experience is a universal one, which is that some of the most pronounced cases of healing are made in the classes under class instruction. We have faith to believe and knowledge to know, that a teacher, clear in understanding, sincere in effort, and free in expression, can in one lesson on faith, present truth to a large audience that knows nothing—externally speaking—of the truth of Being, and heal each one of some dis-ease; for truth is the sole remedy for all belief in suffering.

The *Rational Age*, edited and published by J. Fount Martin, M. D., and F. E. Plummer, C. S., 72 Barth Block, is the product of high spiritual culture and well disciplined thought. We believe we are equally interested with our

brother editors in the success of that valuable journal. We shall ever rejoice and be glad in the spirit of love, charity and good will evinced by them; for we gladly received that spirit as our own, and in so doing their work became ours and our interest became theirs—thereby it is demonstrated that as truth is one, when the truth of unity is realized existence is known as one, and they who hold the consciousness of unity have a new heaven and a new earth, and the glory of the spirit is manifest therein.

CORRESPONDENCE.

DEAR MRS. CRAMER:

I have been intending to write to you for some time. Though a stranger, I feel as though I wanted to add my testimony to what HARMONY has been instrumental in doing for me.

While visiting my aunt, Mrs. Chandler, in Brooklyn this last September, she wanted me to read the HARMONIES, for she thought they would help me get rid of my sick headaches that I had been subject to all my life. I commenced them and became deeply interested, and found the truth made so plain, it seemed just what I had been wanting so long that I hailed it with joy. I had worn glasses; it would have been nine years this summer. I was examined by two oculist specialists; one in Philadelphia, where I first put them on, and two years ago by one in Brooklyn, who told me the same, that I would always have to wear them, and pronounced the sight of the left eye very bad. About two weeks after I became conscious of this glorious truth, I made up my mind I could not demonstrate the truth that my spiritual sight was all right and keep on my glasses. I did not say anything to anyone, but for two mornings I was impressed to take them off, but false belief said no; that I was going too far, so I put them on, but the third morning Truth conquered, and I left them off and have not had them on since. Auntie at first was surprised, but I told her then I had no disease to cure, and my eyes had been master of me for over seven years, and that if I was going to accept the truth I must show my faith by that practical way. I have not had a half hour's trouble with them. I can see and read, or do anything. I don't think about them, and oh! it is more precious to me every day. I have been a member of the church for twenty years, but I feel I have only been a member of Christ since September. I never understood the blessedness of true believ-

ing before, neither what it was to be God's child, but since I have become conscious of the Divine within me, and that the Christ-life is in me to live out, and that I can demonstrate this precious truth by my daily life, words cannot express my joy and thought in one sense alone, yet not alone, for we cannot be when God is with us. I believe and am willing to trust my heavenly Father with my body as well as my soul. I am happy, and my Father's promises are so sweet, and they are for me, so I can say the God in whom I live, move, and have my being, is my strength, my shield, my rock, and I can stand firm, upheld by Him; but I have a feast every month, my dear uncle subscribed for HARMONY, so I get that. * * * But I feel dear friend (for you don't seem like a stranger to me), that if I am faithful in the place God has put me now, when it is time for other work I will be ready for it, so I rest content. Nearly every day while I am at work, some verse from His word will come to me with such a light thrown on it, that I say to myself, Why did I not see that before? In one of these books I get a beautiful idea, it is this, that pure, good thoughts are angels. Well, those kind of thoughts do certainly bring a great deal of peace and joy with them..

I live in Morristown, New Jersey. It is a beautiful place, and I am in hopes some day of seeing the truth spread here. I know it would make everybody so happy, for it has me, and God is no respecter of persons, so it is for all. You can publish my testimony, as I sincerely wish it to help some other sister. God prosper the work that is being done for Him in spreading this grand truth. May many more become conscious of it, is the prayer of your sister in truth. That God is love, I never realized before as I do now. I am, with love,

Yours sincerely,

April 4th, 1890.

LIZZIE MILLS.

"He whom the mind alone can perceive, whose essence excludes the external organs, who has no visible parts, who exists from eternity, even he, the soul of things, shows forth in person."

"LIKE a tree carried far from the river which saw its birth, like a bird that flies from the branch on which it rests, man ought to free himself from the body; for thus will he see himself delivered from the devouring monsters of this world."—*From Code and Laws of Menu.*

STUDENT'S DEPARTMENT.

THOUGHTS ON THE GODHEAD AND THE CORRESPONDENCES.

GOD is Infinite Spirit or Mind. He is a Trinity in Unity or Spirit, Soul, and innate understanding. Thought is the medium through which the knowledge of Being is made manifest on earth. The mental constitution is a correspondence of the Godhead, and visible existence is a correspondence or symbol of the mental.

How wonderful, how precious, is the realization that we are ideas of God endowed with Divine attributes, and that we need to recognize the truth of Being to realize our oneness with Him; we need but lift our thoughts Godward to find the Kingdom of Heaven upon earth. As we ponder upon these beautiful truths, the small annoyances of life sink into nothingness, and a halo of light and love eradicates all things. We look into the opening flower and see God's face reflected there; we look beyond the outward expression among the hurrying throngs of men and see God's image, and all the world seems glorified, because of our changed thought. As we are all thinkers, and as to think is to form, let us so guard and direct our thoughts that only the good be made manifest. As there is but one mind that fills all space, and as we are ideas manifesting on this plane, surely we should bear witness of a likeness to the Father, and draw very near to Him in spirit and in truth. How can we fear anything when we know that God is ever near, and that all seeming evil is but shadow?

Consciousness is the central truth of spirit, it therefore includes thought; thought occupying the medium ground between consciousness and feeling, we must be careful not to mistake feeling for consciousness, as feeling can only be its correspondence. If we would manifest Truth in harmonious feelings or sensations, we must cultivate a divine order of thought; we must claim our sonship; we must affirm again and again that God fills all and is all, and "only good is true," until we become fully conscious of our oneness with the Divine Spirit; then will each day, each hour be filled with sweet peace, and joy, and love, and God's goodness be distilled like dew around, beneath, above.

ELLIE V. SMEDLEY.

A Normal Student of Home College Class, Denver. March 6th.

A CONDENSED SYNOPSIS OF THE SCIENCE OF INFINITE SPIRIT.

Statement of Being. Being is the permanent good, uncreate; principle. The law of expression is from being to thought, and from thought to visible expression or manifestation. God is infinite, all in all. He is in, above, around and through us, hence we are in Him, one with the Father.

In treating we are not to think of results. When we understand the nothingness of appearance or effect we will not name it or have to deny it, for we will realize that it belongs to the dead. Effect can never become or produce a cause. In our daily life, we are to constantly keep our thoughts upon the divine attributes of God, love, truth, wisdom, power, strength, knowledge, peace, goodness and perfect harmony. We are not to condemn ourselves for past error, but start anew. If we were working examples in mathematics, we would not dwell upon the mistakes, but erase them and return to the principle. So we should do with the problem of life.

BERTHA A. LYMAN,

Wanago, Kansas. *Of the Primary Class in Denver, Col.*

THE GODHEAD.

The Godhead is commonly considered as a Trinity in Unity, or Three in One—Father, Son, and Holy Ghost, and we find here an eternal truth.

In order that God or Being may manifest in creation, it is essential that there be three eternal inherencies. These may be called spirit, soul, and innate understanding, or consciousness of all possibilities of the whole. So God is Omnipresent, Omnipotent and Omniscient—everywhere and always present; all-powerful and all-knowing. God is Principle, and in Principle is contained all ideas and all examples, all possibilities of idea or example. Resultant from this Trinity in Unity is the mental constitution, which corresponds to it and is also a trinity in unity. Thought, the first born of being, corresponds to spirit; purpose, motive or intent to soul; and conclusion or feeling to consciousness. Corresponding to the mental is the visible; word is a symbol of thought and its natural follower, so deed or action follows motive, and sensation follows feeling. We have then, word following thought, which is

born of spirit ; action following motive, which is born of soul ; and sensation following feeling, which is born of consciousness. So as the Father or Spirit works, the mental works, and as the mental works, the effect shows forth in the visible.

It is an absolute truth that there is no power in a word, in a deed, or in a sensation to control a thinker ; there is no power in a thought, in a motive, or in feeling to control a thinker, for there is no power in that which is made to control a maker. We know it is true that the eternal in man must ever rest in Being. Then if aught seems disagreeable to us, it is because we have thought of it, not in its eternal meaning, but have judged it by its visible form, and judging according to appearances is unrighteous judgment. We see in anything just what we think of it. If I think of my children as children of the Most High, so they appear to me ; if I think of them as inheritors of all evil conditions, then will follow to the eye of sense discord and inharmony, unless they hold or another holds for them the true thought, which is so powerful that one will put ten thousand (not right) to flight.

So let us keep the righteous thought and see with the eye of understanding, for our judgment by appearances might be a stumbling block in the path of the unwary, while our recognition of the divine in all mankind will help to build the golden ladder which all must finally ascend.

CARRIE B. SANBORN.

Greeley, Col. Of Home College Normal Class, Denver.

WHAT CHRISTIAN SCIENCE HAS TAUGHT ME.

God is Spirit, Mind, Infinite Being, and Omnipresence. We are being; uncreate and infinite, and have nothing but that which is of God. Since we are being and being is God's ideal, and God is all in all, Love, Truth, Strength, Knowledge, Power, we have all that is, and realize so long as we look to the light and reason from cause to effect. It is when we turn from spirit to letter, that inharmony is manifest, and seeming darkness comes. Thought is the expression and is the proof of being, and is the power that manifests the unmanifest. Our daily life is the manifestation of our thoughts. There is but one power, God ; one substance, Mind ; one law, Love. Truth is the power that heals and frees, for to recognize Truth, is to be harmony, and to be harmony, is to be one with the Father.

MILLIE C. JOHNSTON.

Denver Primary Class.

MODE OF HEALING.

I heal by holding the patient and myself in *absolute truth*, and realizing the absence or nothingness of disease, and by realizing that all strength and love is centered in God ; He is the fullness of all. His love casteth out fear, and in Being there is no limitation. He wills that none should suffer, and His promise is not for *time*, but for eternity. I heal not from mere words, but from a realization of *Truth*.

MRS. HANSE.

Sedalia, Col. Student of Denver Normal Class.

CONDENSED STATEMENT OF SCIENCE.

Christian Science teaches us to know ourselves—to know that we are all one with the Divine Mind ; the Supreme Being ; the Uncreate, which is Love, Truth, Wisdom, Goodness, Intelligence, Strength, Power, Harmony, and therefore we ourselves must possess these attributes. Idea is resting in being. Thought, which is the first expression of being, lies next to it,—the expression of thought is the body—therefore our bodies must be perfect symbols of our thought, and if thought is the correct expression of Divine Being, harmony is expressed in feeling. That we are uncomfortable in mentality or feeling, is due to the fact that we are holding erroneous thought. When the thought is correct, there can be no expression or feeling of anything that is not an attribute of God. Erroneous thought arises from the habit of judging from what sense tells us ; taking things to be what they are not in reality. Healing is simply taking away the wrong thoughts of ourselves or others, and replacing them with the true ones. By concentrating our thoughts upon Divine Being and its attributes, we may lay aside personality, and leaving mentality behind, enter the realm of spirit, and thus commune with God and learn of Him to shadow forth only Divine Truth.

JANETTE CONINE.

Student of Primary Class. Denver, Col.

"THE word of truth cannot return void ; for it is ever true that what we have is what we have given, and that the more we give the more we have, and that what we are now is what we will ever be."

NOTES.

COLLEGE WORK.

The next term of instruction in the Science of Infinite Spirit, or the science that Christ taught, which includes healing by the power of truth, which is unity and oneness with God, will commence at HOME COLLEGE, 324 Seventeenth Street, June 3, at which time, classes both primary and normal, will be organized for the regular college course. Those desiring to take this course can obtain full information as to terms, by calling in person at the college or by letter. Present or absent treatment given by appointment, by M. E. Cramer.

Mrs. Emma Truesdale, of Los Angeles, a successful and well known worker of five years' experience in teaching truth and in christian healing, is now visiting her mother in San Francisco, 1504 Mission Street. Mrs. Truesdale's clear understanding of and perfect faith in truth, has enabled her to speak the word which manifests the spirit, and to lift many persons from their beds of suffering who were pronounced hopeless invalids. Her experience, fraught with success, has borne the golden fruit of Spirit. Truth is health.

We have received a number of letters, the writers of which state that they have not received HARMONY for the past few issues. We find, upon examining the subscribers' list, that the subscription of some of the writers expired with the first volume. Circulars and bills were sent to all, informing them to that effect. We would like to have all whose subscriptions have expired renew them, and will send the missing back numbers to such, as it would materially aid us in the work in which we are engaged if they would do so.

We are in receipt of *Psyche*, a new monthly journal, edited by Leo Michael, 49 Woburn Place, London, W. C. "Upon all great and vital themes, *Psyche* gives the judgment of the soul, and seeks to promote all movements that tend to help in the emancipation from materiality caused by the exaltation of the letter." Effort in unison with the truth of Spirit, proves itself to be impersonal testimony of the soul or idea of Spirit which comes down from heaven, which must ever increase in existence while the personal or sense testimony decreases.

All expressions of truth in thought we recognize as co-laborers in the Father's vineyard, and with all and for all we work with thoughts of love and success. May *Psyche* increase in her work and sanctify with the truth of the Holy Presence, "in which we live, and move, and have our being."

NOTICES.

The Nature and Aim of Theosophy, by Dr. J. D. Buck, Cincinnati, O., is not an elaborate treatise on this much mooted subject, but a clear and comprehensive outline of the various phases of thought and philosophy known as Theosophy, and which in the last few years have been brought to public attention through the agency of the Theosophical Society, and the writings of Madame Blavatsky. This little volume will give a general idea of the nature of the problems involved in Theosophy. * * * "All will be incited to further research by the outline of the subject herein furnished."

As the true definition of Theosophy is divine wisdom, its relation to the religion of the world should be well known and understood. Divine wisdom is the light of "pure and undefiled religion." This little book should be read by students interested in Theosophy, for many are using this name with but a limited realization of the true meaning of the word. Their thought is unilluminated because of the belief that wisdom consists in the ability to produce some transient phenomena and focalization of thought in form results from this belief. The wise have penetrated the realm of infinite wisdom in all ages by the expansion of thought, and blending it with the first cause or source of all. The following are common expressions with persons whose thought is centered in phenomena or effect. I do not realize or understand that which is claimed for Theosophy, but I am seeking and hope that in time I shall understand. I suppose it is a matter of growth and development.

The reason of failure to understand and realize the claims that are made for divine wisdom is due to the position taken, which is not one of wisdom. Faith is superior to hope, and is a positive position in truth; therefore, in order to realize oneness with the realm of wisdom, it is essential that we do as did Jesus of Nazareth, i. e., Be the Truth and cease seeking for it, and be the wisdom loved and cease hoping to attain it. An attitude of weakness is negation of Power ever present. We cannot realize that which is beyond what we believe ourselves to be; therefore all should follow in the footsteps of the great Master, and take for themselves the highest position of which they can conceive; for who can know truth but the Spirit of truth, or who can know the things of Spirit but the Spirit itself? The Christ position of unity with the Father, and of being Infinite truth and life, is wisdom's way; the same is true Theosophy, or else Theosophy is but a seeming, based in shadows, not in truth or principle. Come up hither, saith the Spirit, and I

will show thee things that are, and that are to be. Truly, truly, until we dare to, and do take the Christ position of oneness and unity, we have not entered the way. This little book should be read by persons who believe they are afraid to investigate Theosophical teachings, for many thoughts of limitation and prejudice, which is pre-judgment, would drop away by so doing, and freedom, wisdom and harmony would be manifest. We find these words in the preface: "Theosophy enables every earnest seeker for truth to comprehend his own religion. It never under any circumstances seeks to convert any man from one religion to another. This conduct is in unison with wisdom, for there is no religion higher than Truth or Christus, and Truth is wholly impersonal and is omnipresent with God, and has eternal life with Him. Every earnest seeker for truth, when having found it, will love to be what he loved and sought. Know thyself, and thou wilt know that thou art Truth and nothing but the Truth."

Truth's Fairy Tales, a book for children, by Julia Winchester. This story is calculated to interest children in the principle of the all good, or in the spirit of truth. It is cleverly written, and shows how by the use of arrows or thoughts of truth on the foundation of faith, victory can be obtained over the hobgoblins reigning in shadowland, the world of effects; thus leading the children in thought through the gate of understanding into the Father or Spirit, where all is joy and gladness.

Children should be instructed to read books that will lead to thoughts of truth, and thus prevent sense beliefs and opinions. Not only will children be delighted, but will be instructed in the all good by reading this book. For sale by Christian Science Publishing Co., U. S. Express Building, Chicago, Ill.

The *Divine Science of Health*, issued monthly by F. J. Miller, publisher, and John Latham, editor, 29 Huntington Avenue, Boston, Mass., is an eight-page paper devoted to Divine Science, and to truth's practice or instruction in mental healing. Number 4 of vol. I is before us, and from its pages we see that the hand of divinity has in the good articles published, written its truths and revealed its meaning therein. HARMONY rejoices in the good work everywhere, for there is one God, one truth, and one work which is God's work in truth's practice. The same is yours to do, dear co-workers, and is also ours.

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Vol. 2.

JUNE, 1890.

No. 9.

PROVERBS—FROM CHAPTER XX.

THE just man walketh in his integrity; his children are blessed after him." (*Verse 7*). The offspring or expression of the just man are blessed and live after him. The spirit of the just and true is not anxious about results. It works continuously, yet from works is detached.

"A king that sitteth in the throne of judgment, scattereth away all evil with his eyes."

"Who can say, I have made my heart clean; I am pure from my sins?" (*Verses 8, 9*).

The king that sitteth in the throne of judgment, is the Spirit of Truth, which is also knowledge of unity or mutual relation. It scattereth away all sickness, sorrow and suffering with its consciousness—the eye of understanding. "Who can say, I have made my heart clean?" The spirit of truth, it can say, I have made all things clean, and in truth all things are pure and clean.

"Divers weights and divers measures, both of them are alike abominations to the Lord." (*Verse 10*). Divers weights and divers measures are the beliefs of likes and dislikes, which see according to some special desire or sense pride of attainment. These beliefs give weight and measure according to feeling, which may be of prejudice, aversion, desire, attraction, policy, pride, ambition or some general sense of limitation. "This is abomination to the Lord;" for the Lord is limitless and His weight and measure is one, which is wholeness alike to each and all. Very many persons who are earnestly striving to live the life of truth, do strive, simply because they still hold the belief of limitation, that God has measured a certain amount of His being to each one of us, and that belief says, If we claim that in truth there is no limitation, hence God has placed none upon us, we must in some way have stepped beyond truth; for I certainly do not believe nor feel that all power has been given unto me. Verily, verily, we do know that a belief of limitation can

never feel the limitless, nor say, I am above limitation. "Divers weights and divers measures;" limits, or allotted shares; sparks or rays, are adverse to the Lord. Therefore, when truth speaks, it speaks because it is present, not absent, and its claims are, that all power in earth and heaven is now, and is given unto it. In it there is no limitation nor shadow of turning; nothing less than the Infinite now. "Thou shalt not sow thy vineyard with divers seeds"—Dent. xxii: 9;—with different and adverse opinions which bring forth tares with the wheat; therefore, if we expect that our weight and measure be acceptable to the Lord, it must be that of infinite love, which holds all persons alike in the presence, being and goodness of God; that all good is for them now. When we truly acknowledge the limitless, we know that all that ever was or will be is given unto each and all now, then it is that we do not sow our vineyard with divers seeds, but we sow the seed or oneness, and reap oneness—wholeness.

ADVICE TO STUDENTS.

DEAR reader, if when studying Divine Science or Truth, you do not make rapid progress in overcoming disease, do not think discouraging thoughts about it. To do so is to doubt, and doubt will not bring the condition desired or hoped for; therefore you can never manifest the health and ease that you desire, by doubting. Do not make comparisons between your progress and that of others, and think that you are not advancing as rapidly as are they. but know this, that what has been done can be done again, and that faith is the power that brings success in work of manifestation. Then let your every act be an act of faith. If you have prayed the Father to give you health, happiness, or relief from suffering and trouble, and have not received, then think this, that God or Goodness is Omnipresent, I am praying for that which He has given me and which I now possess; I will render thanks to Him by acknowledging the gift; by speaking in this manner: I thank Thee for the understanding that I live, and move, and have my being in Thee; in wholeness, fullness, and goodness, and I know that where Thou art there is perfect freedom, power and glory,—the kingdom of heaven. Thou hast made everything that is made and pronounced it good. I rejoice in the realization of thy decision; I am well. I am happy, I am free; Thy life is my being, and in Thee I have eternal freedom. My thoughts of truth and faith are being made manifest in the flesh. Thy will is done.

TRUE NOBILITY.

BY ALICE CARY.

True worth is in being, not seeming ;
In doing each day that goes by
Some little, good thing—not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And in spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure,—
We cannot do wrong and feel right,
Nor can we give pain and feel pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin or wren ;
But always, the path that is narrow
And straight for the children of men.

We cannot make bargains for blisses,
Nor catch them like fishes in nets ;
And sometimes the thing our life misses
Helps more than the thing which it gets ;
For good lieth not in pursuing,
Nor gaining of great or of small ;
But just in the doing and doing
As we would be done by, is all.

REALIZATION of truth is the fullness of power, and is absence of desire. To ascend into consciousness of wholeness and overcome desire, is to know the reality of being, and that it possesses all existence. This realization cannot be obtained unless the belief that we are existence, or form, be sacrificed, or given up. If the Christ consciousness is attained, the individual must be lifted above form to realize that being is not an image, or personality.

BIBLES OF THE AGES.

FROM CHAPTER XVIII, SONG CELESTIAL.

Arjuna :

Fain would I better know, Thou Glorious One !
 The very truth—Heart's Lord !—of *Sannyas*;
 Abstention ; and renunciation, Lord !
Tyaga; and what separates these twain !

Krishna :

The poets rightly teach that *Sannyas*
 Is the foregoing of all acts which spring
 Out of desire ; and their wisest say
Tyaga is renouncing fruit of acts.

There be among the saints, some who have held
 All action sinful, and to be renounced ;
 And some who answer, " Nay ! the goodly acts—
 As worship, penance, alms—must be performed !"
 Hear now my sentence, Best of Bharatas !

'Tis well set forth, O chaser of thy foes !
 Renunciation is of threefold form,
 And worship, penance, alms, not to be stayed ;
 Nay, to be gladly done ; for all those three
 Are purifying waters for true souls !

Yet must be practised even those high works
 In yielding up attachment, and all fruit
 Produced by works. This is my judgment, Prince !
 This my insuperable and fixed decree !

Abstaining from a work by right prescribed
 Never is meet ! So to abstain doth spring
 From " Darkness," and Delusion teacheth it.
 Abstaining from a work grievous to flesh,
 What one saith " 'Tis displeasing !" this is null !
 Such an one acts from " passion ;" nought of gain

Wine his renunciation ! But, Arjun !
 Abstaining from attachment to the work,
 Abstaining from rewardment in the work,
 While yet one doeth it fully, faithfully,
 Saying, " 'Tis right to do ! " that is " true " act
 And abstinence ! who doeth duties so,
 Unvexed if his work fail, if it succeed
 Unflattered, in his own heart justified,
 Quit of debates and doubts, his is " true " act ;
 For, being in the body, none may stand
 Wholly aloof from act ; yet, who abstains
 From profit of his acts is abstinent.

To be Continued.

—Sir Edwin Arnold.

INTUITION.

The Light

With the birth of human souls, God imparts to them essential and original knowledge. The soul mirrors the universe, and stands in personal relations to all things. She is illuminated with an inward light. But the tempest of the passions, the multitude of sensual impressions, dissipate and darken this light ; its glory diffusing itself only when it burns alone, and peace and harmony prevail within us. When liberated from all outward impressions, and desirous only of being guided by this light, then only do we find pure and certain knowledge. In this state of concentration, the soul analyzes all objects upon which its attention rests ; unites wholly with them, pierces through their substance, and penetrates even to God Himself, by feeling His presence in the most important truths.—*Von Helmont.*

The following article, by Rev. Lyman Abbott, taken from *The Forum*, we consider a most valuable contribution on the science of Infinite Spirit, or God, from the true christian premise of unity and oneness. The unity of the universe and Infinitude of God, is therein clearly perceived and logically defined. It is especially valuable in that it shows that all who search for truth arrive at the one goal—the truth of the unity of the universe, and that God is All, which is the true atonement. Dear readers, consider well this article. God is speaking His word through the many. Now is the fulfillment of the prophesy, that all shall be taught of God. Truth, the Christ, shall be known on earth. And it is so.

NO THEOLOGY AND NEW THEOLOGY.

THERE are two movements in our time that are frequently confounded; the one the No Theology movement, the other the New Theology movement. The one is represented by such men as Huxley, Spencer, Mill; the other by such men as Maurice, Erskine, Bushnell, Munger, Newman, Smythe and Henry Ward Beecher. Looking at these two thought movements from the outside, and not carefully considering them, men think them to be in the same direction, and leading to the same inevitable end. If, they say, you depart from the faiths of your fathers, you will end in the unfaith of the infidels. The prophets of the New Theology, they concede, have not reached that result; partly because they are not logical, partly because they cannot wholly rid themselves of the influence of early training, partly because their sentiments and feelings are better than their heads. But they believe that he who begins by accepting the New Theology must end by accepting the No Theology; that Munger and Bushnell logically lead to Spencer and Huxley. One current, such alarmists think, bears all these boats upon its bosom, and the end is the same Niagara plunge into absolute infidelity. There is some apparent reason for this fear. It is at least natural to confound these two movements, since they both have the same origin, spring from the same intellectual motive, result from the same intellectual unrest and discontent with the past. But I believe they seek not only different but antipodal goals; that so far from being in spirit and direction the same, the New Theology is providentially the movement by which the No Theology is to be more than contradicted—is to be turned into a different channel, and brought to a different issue. I wish in this paper to point out what these movements have in common, and to show also that they are movements in opposite directions. Philosophy assumes the unity of the universe, for if there be no unity of the universe there can be no philosophy. Science does not create systems any more than it creates phenomena. It observes phenomena, and it perceives their relation to each other, that is, the system to which they belong, and of which each phenomenon is a part. In the one case as in the other, it discovers what already exists. To admit that there is no unity in the universe, is to concede that philosophy, that science, is impossible. To admit that this unity is broken by exceptions, is to concede that there is and can be no comprehensive and inclusive philosophy, and that its imperfections are due, not to the fragmentariness of our knowledge, but to the fragmentariness of life itself. It is to admit that the universe is more or less chaos, with no spirit of God brooding

on the face of the waters, no divine voice saying, "Let there be light." Just in the measure in which we admit dualism, just in that measure we confess ourselves balked of our intellectual purpose, and confess that the necessary pre-supposition of all science and all philosophy is partially false. Nevertheless, our religious philosophy has been to a considerable extent dualistic. It has really, if not in terms, denied the unity of the universe. This denial finds its natural expression in the popular phrases, "conflict of science with religion," and "reconciliation of science with religion." Alike the men who have believed that there is a conflict and those who have attempted a reconciliation, have, by their language, assumed that there are in the universe two departments of life, distinct and separable, under different laws, working to different ends, and if not absolutely opposed the one to the other, at least wholly independent the one of the other. This dualism has found expression in popular thought, and especially in pulpit thought, in such verbal contrasts as "science and religion," "nature and the supernatural," "order of nature and miracles," "reason and faith," "this world and the other world," "matter and spirit," "the human and the divine." We have been called on by theologians to tell them whether we accepted the testimony of science or of religion; we have been required to admit the supernatural in addition to nature; miracles have been treated as infractions of, or at least interventions in, the order of nature; we have been bidden to accept by faith what the reason could not accept; we have been called on to choose between this world and the other world; if we served man we were regarded simply as philanthropists; only as we served God were we counted truly religious.

This dualism is abhorrent to philosophy. Philosophy will have none of it; can have none of it. If this dualism be real, philosophy is impossible, unless we are content to have two philosophies wholly independent and sometimes incongruous. This is, indeed, what some modern so-called thinkers would give us. Let the theologian, they say, keep to his theology and the scientist to his science, and all will be well; if either invades the realm of the other, war is inevitable. But the realm of each is life, and neither will concede, or indeed if he be a true thinker can concede, that anything less than the whole universe belongs to his thinking. The science of man must be a science of the whole man, or it is no true science; and the religion of man must be a religion of the whole man, or it is no true religion. The universe cannot be divided into two universes, the one handed over to the scientist and the other to the theologian. This dualism in philosophy is as abhorrent to the intellect, as that polytheism, which is its necessary companion, was

abhorrent to true reverence and faith. Science assumes the absolute reign of law; religion assumes the absolute reign of God. To concede that a part of the universe is independent of law is destructive of science; to concede that a part of the universe is independent of God is destructive of religion. The motto of the universe may be and is, *e pluribus unum*, but the unity that binds the many into one coherent and homogeneous system must be discovered, and neither science nor religion will relax its search until the end is accomplished. Modern thought is attempting to secure this end by two very different processes; the one that of the No Theology, the other, that of the New Theology. The No Theology secures the unity of the universe by denying or ignoring all that is implied in the second of the phrases above quoted. It believes in the science but not in religion; in nature but not in the supernatural; in an order of nature but not in miracles; in reason but not in faith; in this world but not in the other world; in matter but not in mind; in the human but not in the divine. The No Theology is not indeed always self-consistent, any more than the New Theology is always self-consistent. Sometimes it contents itself with denying a part, trying to retain a part—denies the miracles but retains faith; denies the other world but retains spirit; but in all such inconsistent unbelief it is entangled in the same dualism as before. The logical issue of the No Theology is positivism—no supernatural, no miracles, no faith, no future life, no other object of love or reverence, than man, spelt with a capital M. The New Theology secures the unity of the universe by a very different process, and conducts to a very different issue. All believers in the New Theology do not see clearly what the problem is. None of us pretend to have fully solved it. But all attempts at New Theology statements of miracles, inspiration, incarnation, atonement, regeneration, are attempts to restate the philosophy of religion in such a form as will show religion to be philosophical, and will preserve in our thought the unity of the universe by some better method than that of closing our eyes to a portion of its phenomena, which is the method of the No Theology. The explanation, or rather the illustration, of this truth, requires a little further amplification.

We are coming, then, to regard man no longer as dual. It is true that, in speaking of him, we are compelled to use the language of dualism, and in studying him, to employ the conception of dualism. This is because substantially all our knowledge of his body is derived from observation, and all our knowledge of his spirit from consciousness. Our sources of knowledge are dual, and therefore we are compelled to use the dualistic formulae in our thought and our language. But here and there those who have imbibed the spirit of the New Theology think of man, not as spirit and body mechanically

joined together, but as one entity—a spirit tabernacled in, and working through, a body as its material organism. The New Theology revivalist says to his auditors: "You have immortal souls." The New Theology universalist no longer tells his congregation that when the body with its sins has dropped into the grave, the soul will rise pure to its father. He knows nothing of a pure white spirit in a body that has been given over to lust and appetite. So we no longer think of immortality as a future acquisition; it is a present possession. *I am* immortal; not, *I shall be*. We are not so sure as we once were that we shall exist forever; we are surer than we ever were before that *I*, the true *I*, is a somewhat that pain does not touch and death cannot destroy. So, along with our faith in a present immortality, stronger than it ever was before, goes with some of us an hypothesis of conditional immortality; we are not sure but that it is derived from God, and may be destroyed by a final departure from God.

For the same reason, we no longer draw any sharp line between this world and the other world. We dismiss, as a part of the dualism of the past, the notion of a "long and dreamy sleep," a fleshy resurrection, and a great gap between the dying and the rising again. Life is continuous; life is one; and death makes no break in it. The loss of an arm leaves the man unchanged; the other arm is lost, he is still unchanged; he falls, like John Carter, from a tree, and dislocates his neck, and lives for twenty years with no power of motion save in his head, but he is still John Carter. Life goes on uninterrupted. The body drops into the grave and disintegrates altogether. Life still goes on, uninterrupted. The dissolution of the whole body is no more than the dissolution of any part of it. The dogma that all hope of repentance necessarily ends at the grave, we banish into the lumber room that holds the other fragments of an abandoned dualism. As man goes out of our sight, such is he on the other side of the veil that hides him from us. The pupil is the same pupil in the next form that he was in this. Whether the prisoner who was marching with us yesterday is in the grade above or in the grade below us, is not for us to judge; but he is the same man, and the same mercy and love are his, trying to reform and to redeem. It is by no accident that New Theology men, while many of them refuse to accept the Andover hypothesis, everywhere, by an unconscious agreement, also refuse to accept the unscriptural dogma of the decisive nature of this life's probation for every man; for that dogma belongs to that dualism which insists on breaking life into two dis severed hemispheres, time and eternity, this world and the other world. We know no such severance. We are now in eternity; this world and the other world is one.

God and nature are not dual. We have abandoned, or are abandoning, the carpenter conception of creation—the notion that God made the world as a builder makes a house. We are substituting for it the far grander conception of God imminent in nature, and of nature as the thought, not the handiwork of God. We have cast away our childhood's conception of a robed monarch, enthroned somewhere in a central capital, and ruling the world by means of an angelic bureaucracy—a kind of infinite czar of a Russian universe. We think of him as we think of the soul in the body, omnipresent in all its parts. Our No Theology friends secure a unity of the universe by dispensing with God altogether, and substituting for him laws and forces that sometimes, out of deference to a traditional reverence, they spell with capital initial letters. We believe, with the old Hebrew psalmist, that all power belongs unto God; that all force is in the last analysis in the will; that all so-called natural forces are the out-workings of the divine purposes; that all so-called natural laws are only habits of the divine activity. They are simply the way in which God is accustomed to act. But this is pantheism, exclaims some frightened reader. If it were, we should not be alarmed. But it is not pantheism. That the all is God, is one philosophic conception; that God is in the all is another. If to believe that God is the all in all is pantheism, then Paul was a pantheist, and we are not afraid to be in his company. It is indeed the company of the elect thinkers of all ages and all religions.

We, therefore, of logical necessity, have done forever with the distinction between nature and the supernatural. What men call the supernatural is but the spirit force in nature. Everything natural is supernatural; everything supernatural is natural. We ourselves are not able to set aside the forces of nature, yet we are not bound by them in a helpless captivity. They are instruments in our hands for working out incredible results. There is nothing unphilosophical in the belief that there are other agencies higher than our own in whose hands they also are instruments. There is something remarkably self-conceited in the calm assumption that such agencies cannot exist. Modern science has for its secret in the last analysis this, that God allows his children to use his powers as though they were their own. Their brain directs his muscles, and he permits it. For he is training them to be his children, and means them one day to be truly one with him. Of course, therefore, miracles are no violation of the order of nature. Such a violation would be on these principles unthinkable; it would be God violating his own nature. They are not interruptions to these laws, or exceptions to them, or interpositions with them, such as an engineer makes when he reverses his engine.

watchmaker when he sets and regulates his watch. They are disclosures of a power higher than our own in the universe; as the spouting geysers are evidence of subterranean forces not well understood. These witnesses were needed in an age that could not, at least did not, understand the greater evidence afforded by every sunrise and every spring. They are not needed now, when the scientific apostle whom traditional theology most dreads declares to us that "amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that we are ever in the presence of an infinite and eternal energy from which all things proceed;" and when the literary apostle whom it most dreads finds in history abundant and convincing evidence of "a power, not ourselves, that makes for righteousness." Do you discern in this the very form of the long "Prayer" of Congregational and Presbyterian worship? Inspiration and revelation we no longer regard as exceptional and episodic phenomena. We do not wonder that men refuse to believe that God left all his children to grow up in ignorance of himself, except a "chosen race," geographically confined to a province no larger than the state of Vermont. We believe that inspiration and revelation are universal phenomena; that God has not left himself without a witness among any people; that he has spoken in all lands, unveiled himself before all peoples, brooded all hearts. We believe that he spoke through Confucius, through Siddartha, through Socrates, through every prophet who has ever attempted to fill the minds and hearts of men with faith and hope and love. We welcome the evidences of a broader mercy that are afforded by such teachers as Max Muller, and such books as Charles L. Brace's "The Unknown God." We doubt whether there has ever been a pagan people that has not had its Melchizedek. We wish to see foreign missions less polemical; to see them treat pagan philosophy less as a delusion of the devil, and more as a darkened vision of God, and an imperfectly authenticated word of God. We desire to see them approach pagan peoples more in the spirit in which Paul approached the worshipers of an unknown god in the city of Athens. We accept the Bible as a standard, but not as the infallible, inerrant standard that our fathers thought it. It is not less dear to us because it is more a literature; not less divine because more human; not less words of God because the words of holy men of old. We see that nations have their characteristics as well as individuals; we see that the genius of the Hebrew nation was for religion, as the genius of Greece was for art, of Rome for law, of England for commerce. We see in the Bible, then, the best words of the holiest prophets, of the most religious people, and these words sifted out by a process of natural selection from the literature of sixteen centuries; and we count this

record of the inspired experiences of the inspired prophets, of an inspired nation, a real standard of ethical and spiritual truth, not the less sacred nor the less valuable because it was given to imperfect men, interpreted by imperfect men, and translated through the imperfect medium of human language, to us who imperfectly understand it. We believe that all the apostles and prophets, no less than Paul, knew in part and prophesied in part; but none the less we accept as our guidance their teaching. We count the Bible, not a substitute for thinking, but a stimulant to thought. We love it but we do not idolize it. We believe that God has spoken and is speaking in many literatures; but in none so clearly as in the Bible, in which we rejoice for what it has done, is doing, and we believe will yet do for the spiritual culture of the race.

The New Theology is certainly also departing, has certainly departed from the old dualistic conception of the incarnation, though it is not yet perhaps prepared to formulate a new conception. Medieval theology assumed an inherent and essential difference between God and man. Clothing God in a body, throning and crowning him, localizing him, thus embodying all that is worst in anthropomorphism, it yet in its reaction against the anthropomorphism of Greece and Rome, conceived of God as essentially different from man, not as truly imaged in him. So it built up a succession of mediators to fill the gap between the father and his children—a son to intercede with the father, a Virgin Mary to intercede with the son, saints to intercede with the Virgin Mary, and priests to intercede with the saints. This whole system depended and still depends, so far as it exists, on the dualistic conception of the universe, which supposed two or more distinct classes of spiritual beings; generally at least three species were conceived—the divine, the angelic, and the human. Now the Bible knows no such dualism. It represents man as made in the image of God; our hopes and fears, our joys and sorrows, our loves and hates, in a word, our experiences, the glass in which we see God darkly. It is true that the vision is often very dim, but it is an image of the divine. The difference between God and man—that is, the ideal man—is quantitative, not qualitative; it is of degree, not of kind. God is ideal man, *plus* infinity; ideal man is God, *minus* infinity. This conception of manhood and of Godhood—of God as the father whose spiritual offspring we are, of man as a partaker of the divine nature—gradually expelling the old dualism and all that grow out of it. In Protestant theology, the Virgin Mary, the saints, the priests, have already gone. With it has gone the medieval conception of Jesus Christ as God and man; not really an image of God, for God could not suffer; not really a perfect model for man, for man cannot hope to be as God. In place of it is dawning a conception of Jesus Christ as God and man.

divine spirit filling a human life with its presence and power, so that his life is a perfect type of what God means human character and life to be, so that his character is a perfect revelation of what God is, in the infinite and eternal spheres; a conception of Jesus Christ, as God manifest in the flesh, as man in whom dwelt all the fullness of the godhead bodily; a conception of Jesus Christ as God translated into terms of human experience. And this conception fits in with the conception we are gradually forming of the mystic, because spiritual, relationship between God and his children. This is a relationship of his in-dwelling. The "all things" that proceed from the infinite and eternal energy are not merely physical things; they are as well the spiritual experience of man. There is a unity in life. Were there no unity there could be no science of man, no true history, no evolution of either individual or race, no coherence or continuity. That unity is God, and all development of humanity is the development of the life of God in the soul of man. This is what we call religion; this is what Jesus called the kingdom of God, or the kingdom of heaven. It is the reign of God, not over man, but in man; as he reigns, not over nature, but in nature. We begin dimly to see it—it requires a clearer vision than mine to see it clearly, a more eloquent pen than mine to state it adequately—that the incarnation is not an isolated fact; that it is continuous and progressive; that Jesus Christ is the ideal man because God dwelt in him as he dwelt in no other life before or since, but that he so dwelt in him that he might show us what we shall all become when he fills us with his presence and his power, and we are one with Jesus Christ as Jesus Christ is one with the father, and Paul's inspired prayer is answered, and we also are filled with all the fullness of God. Then, too, will be consummated all that we mean by atonement, when separation from God—the only dualism that philosophy can recognize, and that only to declare eternal war against it—is at an end, and God is at one with his children, not merely because of some enmity appeased or some penalty remitted, but because God in man, is an eternal spiritual unity.

Such is the direction in which the New Theology is moving. It may seem to some of the readers of the *Forum* a dangerous movement; it may seem to others an irrational one; to still others, mystical and incomprehensible. But I hope that I have made it clear, and it can in no sense be regarded as a movement identical, either in direction or in spirit, with the No Theology movement. The one denies the supernatural, the other regards all nature as the expression of the supernatural dwelling in and dominating nature; the one will allow no faculty in man higher than reason, the other recognizing in him a faith power that directly and immediately takes cognizance of the invisible and

eternal; the one rejects miracles as incredible, the other counts them as coherent and harmonious with the order of nature. The one doubts or disbelieves any other life, the other holds this life to be but a fragment of a continuous life that death does not even interrupt; the one will hardly allow the existence of spirit, the other regards all matter as simply the expression and the organ of the spiritual, that is imminent in all matter. The one either denies that there is a God or denies that we can know him, the other asserts that he is in a measure in every man, is historically manifested in the one ideal and perfect man, Jesus of Nazareth, and will finally fill redeemed humanity with his spirit, so that man, not losing his own personality or his own freedom, shall yet be spiritually, in will, affection, and motive power, one with God; the one allows place for God or for religion, the other declares that religion, the life of God in the soul of man, is the only life that is truly human, because it is the life that is divine.

—LYMAN ABBOTT.

NOTES.

COLLEGE WORK.

We again call attention to the commencement of classes at HOME COLLEGE the 3d of June, at 2 p. m., at which time we intend to organize classes for the full college course. It is desirable that those who can, should take the full course, which comprises Primary, Normal and Genesis, which are a necessity to those who intend to become teachers. Our Normal and Genesis will be found by teachers to be invaluable to them, as they give a complete analysis and understanding of the science of Infinite Spirit as it was taught by Jesus, the Christ.

We invite our readers to send us items of interest concerning the work of scientists in the practice of truth.

All persons receiving a copy of HARMONY are requested to extend its circulation, and thus promote the cause of Truth it teaches.

The scientists of Greeley, Colo., hold meetings Tuesday evenings and have a Sunday noon Sunday school. They are earnest and sincere students of truth, and when such are gathered together in the spirit of love and unity, they unfold the Truth or Christ consciousness and radiate thoughts of light and life, silently lightening the way of others as beautifully and orderly as the flowers unfold and disperse their fragrance to all within their radius. Mrs. Carrie Passett Sanborn delivered a sermon in the Unity Church of that city the 19th of April, text "One God." The word of unity is the word of

God, and the same is love. Therefore, whatsoever comes forth from unity—love—is of God. Let other students of Truth, go and do likewise.

We understand that Miss Anna Rix left San Francisco for Chicago, Friday May 16th. During her absence Mrs. E. Wolf, the well-known Science Teacher and Healer will conduct the Sunday services. She has done and is doing a good work in San Francisco. See notice of School for Metaphysics.

Mrs. Ophelia T. Shepard, a most successful healer, rooms, the Esmond, 43 Sixth street, San Francisco, is now dividing her time and services in healing the afflicted between this city and Sacramento. Her great success is due to her clear understanding and practice of truth; so when she speaks "the word" with faith and understanding, light, peace and health is realized by the patient, and great is the good manifest by her.

Mrs. J. Eloise Fiske, resident of Greeley, Colo., who for some time has been a most earnest student of Divine Science, is now in San Francisco, taking the full college course at HOME COLLEGE. Truth is her first consideration, and she makes all things relative and subject to it. None so faithful and true to "Truth and Life," can fail to enter into the highest and purest consciousness which comes forth in illumination or light of the perfect understanding.

Mrs. Mary D. Fisk, of Denver, Colo., has returned home after a very successful trip to St. Louis, Mo., and Jerseyville, Ill., where, by friends, she was urgently requested to come and tell the good news; the ever new and beautiful truth. We congratulate the scientists of those cities in being so fortunate as to have had the opportunity of hearing the words of this illumined teacher and devoted worker in Christian Science. We hope that not only scientists, but that the great multitude who are hungering and thirsting for the true christian teaching; the word of "Truth and Life," may have the opportunity of listening to her inspired words, and clear presentation of Truth.

"For whosoever shall call upon the name of the Lord, shall be saved."
 "How then, shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" As it is written, "How beautiful are the feet (understanding) of them that preach the gospel of peace, and bring glad tidings of good things?"—Rom. x: 13, 14, 15. We understand Mrs. Fisk is expected to be in Chicago the 20th of May, to give an address to Emma Hopkin's Graduating Class from the Theological Course.

We are pleased to give notice that Mrs. J. R. Wilson, our friend and co-worker, also a normal graduate of HOME COLLEGE, will leave the first week in June for Grand Rapids, Michigan, where she will join with Mrs. C. F. Briggs in giving lessons in the practical and higher teachings of Truth. Mrs. Briggs is a well known citizen and an earnest worker in Truth. She will obtain a charter, whereby her house will be given recognition by the State as an institution for expounding the divine law of cure; the Christ method of healing. The college will be given the name, "Divine Law of Cure;" pupils and students will be taught by Mrs. Wilson in accord with the teachings of HOME COLLEGE. Normal classes will be formed after pupils are thoroughly grounded in the practical course of instructions. Students from a distance will be accommodated with board either in or near the college, which is situated on Plainfield Avenue, No. 351. We can cheerfully recommend Mrs. Wilson as a means through which truth reveals its healing power, as she is a most successful healer and clear teacher of Divine Truth. She will visit any place where her presence is needed during the next year. Please send all communications to the above address.

Mrs. E. S. Truesdell, a teacher of Christian healing, and a most successful healer, who has been visiting and lecturing for the past two months in San Francisco, has returned to her southern home in the San Bernardino mountains, a distance of eighteen miles from the city of San Bernardino, where Doctor Truesdell is establishing a Home College for the teaching of the doctrine of Christian healing, and a sanitarium for those desiring restoration to health; the magnificent mountain scenery and cool atmosphere, streams of living water, and general external beauty, rendering the locality a most delightful one for those seeking recreation and change of mental and bodily conditions. Mrs. Truesdell teaches by correspondence, also gives absent treatment. The Doctor lectures in San Bernardino every Sunday, practicing on Monday and Tuesday following; thus, while laying the foundation of a future home for the teaching of the beautiful doctrine of entire dependence on the Father for all life's blessings, they earnestly and thoughtfully seek to aid all who are in need in every possible way.

THINK that all good is yours now; that there is no more of good in any part of the universe than where you now are. Do not wait or remain stationary in expectation of the coming of the Lord—or Spirit of Truth—that guides into all truth. Think that he has come; that he is with God who is everywhere, and that they are your daily companions. Think that you are now *hid* with Christ in God.

HARMONY :

A Monthly Magazine Devoted to Truth.

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PREFACE TO LESSON I.

With this issue of HARMONY we commence a course of advanced practical class lessons, drawn from the book of Job, which book when given its esoteric or true interpretation we find contains a complete course of lessons commencing on the plane of thought common to humanity, and advancing step by step through the elevation of thought and the expansion of the mental into the wisdom of divinity and understanding of God. The book of Job furnishes a basis for a course of lessons in divine science or truth, and shows the powers of truth to heal. The understanding represented in the different characters of this book may be observed everywhere in society.

2. Dear reader, you who wish to receive benefit in health or happiness; or to realize illumination or divine understanding, and who wish to benefit others in the same or similar ways divine, by the truth expressed in these lessons, will find that very great willingness is necessary on your part to read, study, and to practice the truth herein written. Many have been healed of disease pronounced to be incurable, and have been made supremely happy through studying and practicing the instructions given in lessons published in HARMONY, and many others may be healed through the correct understanding and proper application of these instructions, which teach the way by means of right habit of thought, to discover the true relation of existence to Being,—the all good—of keeping in the way of truth and life, and of consciously working with the wisdom of God. God demands that that which is understood,

be made manifest by living in unison with that understanding; for the understanding that truth heals and frees from all error, avails nothing in existence unless truth be practiced.

3. The Bible from Genesis to Revelation is a history of the experience of soul manifesting in individual existence. Its interior and true meaning is understood—by the illumined—to be the science of the Father, in the generation and regeneration of individual existence, in and through divine and universal man. To state in another way, the Bible is the written record of the solution of the problem of life; commencing with the first silent word of God, manifest as light of wisdom in his consciousness as represented in Genesis, extending to the completion of generation, or creation, which ultimates in man made in the image and likeness of God,—male and female. It also gives an account of the way in which attraction grows for form; that through pondering on things of sense there springs attraction and desire for them, and desire for them is the subtle tempter which causes the mother of all earthly and visible forms, to decide that they are good to make one wise. Thus the imagination, through desire, forms beliefs which accord with temporary appearances, and as appearances are forever changing, so beliefs based thereon are ever coming to desolation; disappointment, dissatisfaction and disease in feeling is the result. A belief in physical causation is the error from which all delusive beliefs come. It shows that through disobedience to the silent voice of the Lord, or divine truth speaking in the soul (which ever says, I am the way of wisdom and the place of understanding: come unto me and ye will find), that it becomes possible for one to seek and expect wisdom from effects. The truth is, that God—first cause—alone is wisdom and can give wisdom. The Bible also shows the folly of false believing and of idolatrous worship, and shows that they are the only disease, sorrow, and unhappiness: "I shall bring disease upon this people, even the fruit of their thought," saith the spirit.

4. The New Testament is an allegorical and historical account of the Christ expressing in earth, or of Truth descending from God into visible manifestation and of the ascension from the earth, above image and form into God, the impersonal spirit of truth and life, inherent in him from eternity. This is regeneration. For the realization that we have our being in God and are over all that is made, is the overcoming, and Christ says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. iii, 21. It is also written that the "faithful and the true shall witness the beginning of "

ation," and that "he that overcometh shall inherit all things, and I will be his God and he shall be my son."—Rev. xxi, 7. This is the ultimate; so let Truth be manifest in you.

LESSON I.

DRAWN FROM THE BOOK OF JOB.

THE Book of Job is beyond all question one of the most remarkable of all scripture, in that understanding is therein represented in so many ways. Each person or character speaking represents a degree or state of understanding, which is a mental condition, for it is the law and order of expression that the spoken and written word is the manifest mental condition. There is no book in the Bible wherein the interior mental conditions of those who are seeking to worship God and live the life of truth, is more clearly defined, and where the common thought of humanity is seen to ascend step by step from the plane of intellectual sense culture and desire, to the impersonal truth and possession of God—wisdom. All the characters made to speak in this book are representative of the possibilities of one man, and also of the possibilities of humanity. In a single day one may meet with all the characters—characteristics of thought—or mental conditions therein represented, from Satan, the adversary, the adverse of truth, to those representative of the spirit of God, whose spoken word changed the condition of Job, the persecuted, and freed him from the adversary, disease, desolation and poverty, by illumining sense with divine understanding.

2. "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil." The interior and true meaning of the name Job is desert, which according to the teaching of the knowing, or of knowledge, means the plane of being above that which is made or formed. Going out of the land of Canaan into Egypt, as spoken of in Genesis, chapter xli, is symbolic of the invisible and silent self-expressing in earth, and of the descent of thought to the earth's plane or letter. It is forever true that he who believes that *existence or experience* is

necessary to the attainment of wisdom, has gone out of Canaan and given up the reign, as it were, of the kingdom—"promised land,"—and has gone into Egypt—darkness, the realm of effects,—and is seeking therein for food and is praying to be led into that country from whence he came. Through attraction for existence and desire for experience, the thought is led out of the way, from understanding. Then from an individual standpoint, the individual seeks in the individual or mental realm for wisdom. Thus forgetting the presence of Infinite mind; such are spoken of, in scriptures as ever seeking knowledge and never finding, ever asking and never receiving, because they ask amiss. All that is attained through believing that we have a life separate from God, is foolishness to him, and is subject to the adversary, and will be consumed by the great fire of truth that falls from heaven, which brings forth divine understanding.

3. We also find that the definition of the name Job, who is in the land of Uz (the representation of understanding, which dwells in the fertile land of sense), is "the persecuted." The land of Uz, or the fertile land of sense, is the mental plane, which produces abundantly of that which is therein sown. In the beginning of the religious life represented in this narrative of mental experience, we have one that holds the sense of separateness and clings tenaciously to individual righteousness—a sense of right relative to things, previous condition and former beliefs. We have, therefore, represented in the character of Job, what to the world is known as a perfect, upright and God fearing man, and one who avoids evil. A character that represents the average intellectual belief and cultured understanding of the world, as to what constitutes righteousness and service to God; an understanding wherein both good and evil are recognized and believed in, and where the one is sought and worshiped that the other may be avoided. They who are in the land of Uz are in the medium plane of experience—the fertile land of their understanding—such mental action fluctuates between truth and desire, and thus services are rendered to God for the purpose of sustaining that which has been previously born in understanding.

4. He had born unto him seven sons and three daughters, his cattle were many, and great were his possessions. All his wealth consisted in that which is made. "This man was one of the greatest of all the sons of the east." As all that truly is, is the spirit of goodness, and as it sustains the same relation to each and all, in it there is no distinction, no great, no small; therefore, God said there were none like Job in the earth, speaking from the spirit. Though he seemed great in individual attainment, in that his expressions were numerous

ous or that he possessed great wealth, and while yet attentive to, and serving effects—while yet serving his children—he had reached the ultimate in sense unfoldment to the development of the seventh mystic sense, which makes it possible for one to understandingly hear the voice of God speaking within the soul prior to thought. As long as individual attainments are used selfishly, sensuous seemings are born, and sensuous results, wealth and possessions that are thus gained, are in the hands of the adversary, for the reason that they are but legitimate seemings of misinterpretation. His seven sons are individual conditions born in sense, and his three daughters are the triune activities inherent in the mental, which are always called into action, and participate when the sons of sense feast in their houses, everyone in his day. They participate in the gratification of each sense desire or decision, and thus in seeming generate abundantly of their kind.

5. *"And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt offerings according to the number of them all: for Job said, it may be that my sons have sinned and cursed God in their hearts. Thus did Job all the days."* This represents the condition of one, who after feasting in sense to gratify desire, seeks to sanctify the act to truth by external means, for Job was not certain that all was right with God, so after the feast he said, it may be that my sons have sinned. In other words, this represents the mental condition of one who indulges in sensation and personal belief, feeling that he may have sinned in so doing; or that he may not have acted in unison with God, and then through prayer seeks forgiveness if, perchance, he may have sinned or acted adversely. This did Job all the days. Many persons do the same continually; they indulge in that which legitimately brings forth bitter fruit, then pray to be spared the consequences or results. They seek to justify their mental conditions, and acts, and former beliefs before God, that they may not be condemned. At this point in our lesson it is plain to be seen that the motive for serving God may be, that we be shielded and protected in doing that of which he does not approve; for the purpose of shielding ourselves from the results of idolatrous and form worship to which we have given expression in mental and bodily conditions, of avoiding the consequence of adverse living.

6. *"Now, there was a day when the sons of God came to present themselves before the Lord, and the adversary came also in the midst of them. And the Lord said unto the adversary: whence comest thou? Then the adversary answered the Lord and said: 'From going to and fro in the earth and from working up and down in it.'" We may ask, who are the sons of God*

spoken of in this book or history of mental conditions relative to understanding. It is written in the New Testament, that if ye endure chastening, God deals with you as with sons. For what son is he whom the father chasteneth not? Christ, the truth and life, says: "Is it not written in your law, I said ye are gods? If he call them gods unto whom the word of God came, and the scriptures cannot be broken," etc. An apostle of truth said: "for as many as are led by the spirit of God, they are the sons of God."—Romans, 8-14. Therefore, they who are led by the spirit of God are individuals that are led by the spirit of goodness; thus it is seen that the sons of God are the manifestations of goodness, and thereby do they know that they are in God and that God pervades them, for he is the whole of Goodness. Now, there is a time when each one presents himself or herself before the Lord, or Truth, and the adversary presents itself in the midst; and we may truly say, that when we come face to face with Truth, a silent conversation takes place within as it were, between Truth and falsehood, the Lord and the adversary, for the adversary is unknown to us as adverse to Truth, until we present ourselves before the Lord, and with him compare previous beliefs; and "as whatever never changes," is truth, the adverse with all its delusions, or adversary with all its children—will be erased or destroyed one by one, as truth is received and realized.

7. When the true Christian teaching is presented to a class, and the members are brought into a realization of the presence of the Lord or Truth, the first question that arises in the student's consciousness is, whence comest thou, the adversary? Whence comest sin, sickness and death? But until the truth is presented to them in science lessons, or they are in some way brought to an understanding of it, they do not know the adversary as being adverse to Truth, and as did Job, they attribute to God the delusive result of their misinterpretation. An error made in the effort to solve a problem cannot be proven as error, and nothing, unless it be so proven by principle; when principle is understood and applied, error comes to an end, "the end of sin is death." It is true with each one, that when God taketh away the dead branches, there is a consuming fire in which they are destroyed, and it may be that all branches or former possessions are therein consumed.

8. The problem of so called evil, can only be solved in the presence of Truth: hence, when the Lord says to the adversary: Whence comest thou? or when truth within, questions as to the origin of this seeming, this seeming truthfully answers, as it were, as did the adversary in the statements, "From going to and fro in the earth," and from walking up and down in it.

9. "There is an evil which I have seen under the sun, and it is common among men; a man to whom God had given riches, wealth, and honor, so that he wanted nothing for his soul, of all that he desireth, yet God giveth him not power to eat thereof. * * This is vanity, and it is an evil disease."—Eccles., vi, 1-2. All the wealth that a man has cannot satisfy the hunger nor quench the thirst of desire. God has not given us power to find the bread of life in effects, nor the means to partake of life eternal from wealth or external possession. To seek therein for health, strength, and satisfaction, is the evil which is spoken of in the above text that is common among men.

10. It may be found when we analyze closely from an impersonal standpoint, that our motive for service to God is one that will establish the belief of individual righteousness, which holds tenaciously to the conviction that rewards are due us from God; also that we may be protected in our present manifest judgment and previously formed conclusions, and not for the purpose that God's way and will be known and done. The mental conditions of one who claims individual and special righteousness, believes that God has respect to persons; and generally believes in two powers, one good, and the other evil, and the motive for worshiping one is, for the purpose of escaping the other.

11. The human family is striving for the conditions which Job had attained unto himself; which represent their conception of happiness, and when they have attained all that sense desires, their all is subject to change and comes to an end; this is sorrow and desolation. Mortal effects are what the so-called worldly wisdom is working for; though the whole earth be ours, it profiteth nothing if we have not a realization of the spirit of God which is eternal life. With all the things that gold can buy, and conditions that it can purchase, it has not power to relieve from the beliefs of sin, sickness and sorrow; it cannot prevent the delusions consequent on misunderstanding.

12. This lesson shows that the mental condition which represents Job, had attained the highest pinnacle of intellectual culture, all that humanity is striving for. But as he lost all earthly possessions, so will each one lose all who lay up treasures upon earth. The material world is not the reason for the decisions of true and orderly reasoning, but it is the result of the act of true and orderly reasoning in unison with principle, the reason for all examples. "I have seen the foolish taking root, but suddenly I cursed his habitation." "His children are far from safety and they are crushed in the gate, neither is there any to deliver them." There is no truth in the seemings of

error to deliver them from destruction; false beliefs must come to an end when truths are known. Knowledge has no opinion. They who serve God for reward serve him to gratify desire; they who worship in spirit and in truth, do so, because they love the impersonal goodness.

13. That which is divided against itself comes to an end; therefore, when the Lord says unto the adversary, "Behold all that he hath is in thy hand; only upon himself put not forth thine hand. So the adversary went forth from the presence of the Lord." This condition shows that in the presence of Truth the adversary pronounces against his own, which is the preparation for the end of sin, and a full realization of truth. Sin, when it is finished, brings forth death; death of all the seemings that it has produced. "For when ye were the servants of sin, ye were free from righteousness, * * * but now being made free from sin, and become servants to God, ye have your fruits unto holiness, and the end everlasting life." The end of sin is the destruction of itself and seeming possessions. *For the wages of sin (results) is death; but the gift of God is eternal life.* Hence God says: "All that he hath is in thy hand." For when desire pronounces against itself the Lord speaks, and it goes from His presence, and is finally consumed in the fire of spirit, the purity of truth. Vain is the effort to build upon sand—the fleeting material—the ever changing. Therefore, to obtain all that sense desires, gives not peace nor satisfaction. If it did, that peace and satisfaction would only last as long as material possessions lasted; as they pass from us we seek again and again, and lose again and again, thus are we ever seeking and never finding until truthful acknowledgement of God is made as all in all, and that as individuals we can do nothing of ourselves, that our righteousness is God. Bear not false witness; make motive one with the Truth by making Truth the reason for your reasoning, and render just decisions according to the testimony that infinite truth bears of itself; thus truth bears witness of itself in you, and it is truth that frees, for it is freedom.

(To be Continued.)

NOTE.

We are pleased to state that so great has been the demand for our primary course of class lessons published in first volume of HARMONY, that that volume is now exhausted, and as there is still a growing demand, we have

decided to revise and publish them in book form. An extended experience in truth's practice, in writing, teaching and healing, has prepared us to give them careful consideration as to the use of correct terms that will bring out the scientific points in full. This course is invaluable to all students of truth. To teachers they point the way of presenting science or truth so as to avoid contradiction in terms. The detail of Divine science cannot be accurately stated as long as contradictory terms are used. Language should be clothed upon with truth, and truth not be clothed upon with language. As there is but one science, which is the science of God in creation, so there is but one foundation from which to express truth, which is none other than the one recognized and revealed to the world by Jesus the Christ—the manifest Truth. Truth's foundation is infinite spirit or God, the all. For this reason, in our class and written lessons, we teach and write from the plane of unity. Unity with God—goodness—from our memory never fades, and thus is held the consciousness in which truth—the Christ—is contained. Therefore, in these lessons the truth is taught as taught by the Christ.

NOTICES.

Home Stories, by Mary L. Baldwin, published by Equity Publishing Co., 9 West Fourteenth Street, New York City, comes to us filled with thoughts of the ever beautiful truth; and woven into pretty, attractive stories that can not fail to interest the old as well as young. Whoever reads, will be strengthened in motive to exercise the spirit of love, and do right by others under all circumstances. She gives some very clear affirmations of the Science of Spirit.

School for Metaphysical Instruction in Mind Healing. Mrs. Elizabeth Wolfe, teacher and demonstrator, and graduate of the Boston School of Metaphysics, permanently located at 1029 Ellis street, between Franklin and Gough, resumes class and private instruction in the Science of Mental Healing. Classes to commence on second Tuesday in each month. Twelve lectures comprise the course of instruction. Hours for consultation and treatment, from 9:30 A. M., to 4:30 P. M., except Sunday. Prompt attention to all communications. Absent treatments by appointment.

The Mental Healing Publishing Co., Boston, have sold out its stock, books, pamphlets and good-will to Miss A. A. Chevallier, editor of the

International Magazine of Truth; therefore the Unity Publishing Company now becomes the headquarters for Christian Science, Mystical, Metaphysical, Occult, Swedenborgian and Sociological Literature. 13 West Forty-second street, New York City.

Christian Science Sanitarium, Bristol, Pa. It is proposed to open a summer school of Christian Science at the above Institution, commencing July 5th and ending September 1st. Pupils to be received for either primary, intermediate or advanced courses. Mrs. Ursula N. Gesterfeld, of Chicago, to conduct the same, provided applications are received in sufficient numbers to meet the necessary expenses.

MRS. KATE S. PIERCE.

Nellie V. Anderson, author of *Right Knock*, and other publications, has become President and joint-owner of the New Era Publishing Company, and in partnership with L. J. Anderson, are publishers and dealers in all kinds of books pertaining to Divine Science. They are agents for HARMONY magazine, and the revised edition of the first year's lessons of HARMONY, soon to be issued in book form, which may be obtained at their office, 358 Burling Street.

Wayside Lights, an eight page paper, published the first of every month by C. A. Sheldon, Hartford, Conn., is but 50 cents per year, 5 cents single copy. The January number contains a valuable lecture from Mrs. M. J. Barnett, subject: "What shall we do with our bodies?" Send for it.

Highland School of Mental Philosophy. The following are some of the general rules.

1. Hospitality and Fraternity of spirit toward all other schools of Science and Health.
2. Consecration of all one *has* or *is*, to the service of *Truth*.
3. Affirmation of the reality of *Health* or *Harmony*.
4. Study of Theosophy and Occult Spiritual Phenomena, as well as Christian Science, in their relation to health, heredity and fraternity.
5. Self-abnegation (abstinence) and Platonic Culture. Prof. B. J., and Mrs. S. B. Butts, teachers. 808 Grand Avenue, Milwaukee, Wis.

THINK these truths daily:—That you are now in the light of divine understanding.

As opinions are the mental forms of that which has been observed by the senses, and as understanding comes not from observation, he who represents understanding has no opinion. For knowledge is a certain perception of Truth.

CORRESPONDENCE.

SPIRITUAL WHOLENES IS HEALTH.

GOD is the moving power of the universe and man. Principles alone are real or eternal, and man's consciousness of divine law is shown by a preference for principles over persons or things in his daily life. We speak of principles in plurality, as justice, wisdom, truth, mercy, etc., yet all are involved in one, Love, God,—the all in all; therefore, the nearer we approach principles either in science, morals, government, the nearer we get to the essentials of being, or to the divine nature; and man is Godlike in the degree in which he lives for, and loves principle.

The nature of the divine is manifest to man, and man can only know of the power of its laws, as he seeks to enact those same principles and qualities, which God in his infinite wisdom and goodness gave him in his spiritual birth-right; hence our power to fulfill the law, as love is the fulfilling of the law, that man may know, each for himself, God. As we are merciful, loving and just, we recognize the power and wisdom of each to affect the life of man. God is the creator, and creation is but the manifestation of God as love, or principles in action, the basis of all that is real or eternal, omnipotent, omniscient, omnipresent law. Therefore life is founded upon principle; that which is and as eternal life (the gift of God to man), is a knowledge of God and Christ, and as Jesus says, "This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent," declaring also he came that we might have life, and have it more abundantly through knowledge of the truth, which alone sets us free. We cannot but declare life an eternal principle rests in God, an indestructible law, and all that lives, lives, moves and has its being in God, whose nature as creative law is impersonal.

But as all personality is included within the creative power, so God manifests his personality to us through Christ, as knowledge of principles of life is represented through personality. Without the personal manifestation, God in his humanity were lost, and we have only the unknowable, boundless, limitless power that holds all things in space.

That which is most necessary to personal life is a *sense of nearness*, a union with God. A consciousness of the presence of the divine life, alone frees from bondage. This presence which may "dwell in you," if you so will, is the true life and energy of man, and obtainable as we relinquish self for God, as we seek to embrace and reflect that which is of the divine order, a knowledge that God is love, and creative energy is love, prompting to higher motives of action.

A life devoted to deeds of love and of righteousness, rapidly unfolds other qualities of life, or other powers and principles, such as justice, mercy, truth, goodness, faith, order, wisdom, *proving* all are born of love. As in the divine nature there cannot exist aught unlike the divine and eternal powers, we must seek for man's greatest enemy (sin and disease) in something apart from God, a *belief* of a separate existence in matter, and consequently independent life from God. To separate one's self from the divine life, is to unconsciously bring upon man, the destroyer of health and happiness (disease); as it is an eternal law that *being* is truth, love, intelligence—spiritual forces, *resulting* in consciousness or life, by divine wisdom, and when reflected in personality, personal life, or the life of man, and his only life. God is life, therefore man as a creation of the divine, is a spiritual reflection of life, dependent ever on the divine. Yet God, withholding nothing of Himself from man, bestows with all other qualities, free will, or the power to choose, to accept, or reject God. To accept, is to become a doer of his will, and daily rise into a higher and holier consciousness of the nature and power of unselfish love, and as truly as opposing thoughts cannot occupy the mind at the same time, as we hold love of God with us and in us, so truly do we banish *fear* with its long train of ills; as we become perfect through love, we lose *fear*, as "Perfect love casteth out fear." Trusting and having faith in God to guide and care for us, supplying the daily need and preserving the body from the ravages of disease, is truly our privilege, just in proportion as "we work the works of God," rather than of men, cease to do evil, learn to do well, overcoming evil with good, withholding judgment, and faithfully remembering the two great commandments required of us by the Father. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and the second is like unto it; thou shalt love thy neighbor as thy self," all else leading into idolatry, sin and death. Idolatry, or other worship than of serving God rightfully, is known to each human soul by the simple inquiry; what is the greatest desire of that soul? does it covet worldly praise, power, possessions, popular favor, love of ease, idleness, self, of dress, idolatrous love of human beings, intellectual pride, desire of gain? These things rob man of a rightful use of his will, and instead of realizing his spiritual power of *overcoming* the world by a wise and judicious exercise of will, he finds himself enslaved by his will, a victim of the world and a slave to personal sense, love absorbed by passion and selfishness, the conscience dwarfed, all sense of the brotherhood lost, self-gain, and love of God, in the world; fear and hatred takes possession of soul, mind, and heart, and man falls a victim to sin, sickness, disease, and death.

Who is it that overcometh the world, save he that doeth the will of God. What shall I do to work the works of God? Scripture says, believe on the Lord Jesus Christ; yet faith without works is dead. To believe that which Christ as our instructor and saviour has taught us, is to do that which he commands.

Daily self-examination is essential to our health and prosperity. He who cannot look in his own glass, is weak in life, purpose, and unconscious that the object of this earthly life is to unfold within us a principle of truth and love, that shall influence life's actions. Are we living or merely drifting—life is lived alone in God (love and truth). The question arises, how is it that many who devotedly live a religious life are victims to great bodily sufferings, and is it not intended we should die?

1st. God accepts of man according to that which he hath, and not according to that which he hath not. The religious devotee is still a victim to much that belongs not to the divine life, a victim to much "knowledge of the world that is as foolishness with God." The mind is still burdened with many fears, human views, opinions, traditions, theories of mortals, and until heart and head reflect the true life, the sensitive to the world, because of the high development of the soul, must suffer bodily pain until the mind is freed from the power of wrong belief: as an example, the power of heredity—belief in the power of disease to quickly or slowly destroy, does its deadly work until the mind awakened clings to a spiritual birthright, transcending in power, and holding in check the mortal inheritance Christ within us to overcome the world of mortal belief as well as sin. A law of the body is that it is the out-picturing of the consciousness, and in every instance responds to thought. All forms of fear are an enemy to health; therefore health consists in freeing the mind from error of belief, as well as the heart from idolatry and sin. Wisdom of the true knowledge that belongs to mind, is necessary to salvation from sickness, whether of soul or body. We must bear within ourselves the mind of Christ, if we would be every whit whole; as right thinking as well as right living is essential to physical health. It is an old saying, that "as a man thinketh, so is he." Have we therefore, within ourselves, the power to free us from the evils of wrong thinking?

Only by co-operating with the Father in the ideal and purpose of our lives, forming an idea first of God's ideal for us, as spiritual beings, and realizing that "forces so *seemingly* automatic of His life are constantly at work within us to bring out that ideal in our bodies, and would, if in our freedom of choice and will, we did not interrupt, by substituting for a perfect model and

way, our own imperfect and deformed ones. Nevertheless, the original impulse to perfection greatly improves upon our own models, and many times hereditary bias will be overcome and removed." To work with God is to recognize the Father's perfect ideal and provision for us, and make these our own in thought and faith, and God's Spirit worketh in you both to will and to do of His good pleasure, leading us to recognize God's infinite wisdom in a personal Saviour. While it is true God in His omnipotence needs none other than God, man in his feeble finite comprehension of deity does need that which his limited senses can comprehend, a personal savior. Christ Jesus was the personal representation of all that there could be of God in man—God's ideal of man, the manifestation of the divine in the human, and we are to-day without excuse if we reject the model, for Jesus distinctly says, "I am the way, the truth, and the life;" one who lived the life and taught the doctrine, and proved the power of the spirit over the flesh in every way, even to the raising of the dead—to believe on him is to follow him; to be alive in Christ is to be dead to the world. We gain the victory over sin, sickness, and the gloom of the grave only as we embrace Christ; his spirit and power with us is the healer of disease; "where the spirit of the Lord is, there is liberty."

The superiority of the power of the spirit to heal, over other known methods of cure is shown, inasmuch as it was Christ's method, our teacher, "The Way," and more satisfying to the Christian mind, as the highest proof of our love of God is shown in our faith, and our greatest joy in the conviction we can depend on God for that which is best in our lives. Christ doctrine is entire dependence on the Father. Paul says, "Know ye not your body is the temple of the living God?" Whosoever defileth that temple, him God will destroy.

The body is of spiritual forces, a mode or condition of spiritual substance, made visible and tangible to sense for the specific ends and purposes of creation, but like all other forms of so-called matter, capable of returning to its original invisible state in spirit when these ends shall have been accomplished, as in Rom. i:20, we read, "For the visible 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." The body therefore is rightfully cared for when left to the law of spirit, which is obedience to God. Searching for material laws to control spirit substance is simply a tradition of the ages, a human theory; the laws of the universe and of man, are from their Creator, God; spiritual laws, and only as man's laws (or perception of laws) are based in principle and are unchanging, or a recognition of the divine law, can

work to the greatest advantage. The law of health as given by the Great Physician, is *purification* of heart, mind and soul, rendering the body a fitting temple for the indwelling spirit, and to be laid aside when life's purpose is fulfilled.

To heal ourselves is to bring spirit, soul and body, mind and will, into full subjection to the will of God; to take up our cross and follow the Master, knowing the way leadeth unto eternal life, for combat with the powers of darkness, and victory over temptation, is only won through Christ, the God with us, the Immanuel of the heart. To rest with Christ in God, is to know the "peace that passeth understanding."

EMMA S. TRUESDELL.

ROUSSEAU'S DREAM.

I dreamed that all the earth and sea; the coral caves and sunny bowers
were mine,
And that my soul was free to cleave the air or walk the waves—
I dreamed—and still a stifled moan disturbed that dream,
I was alone.
I dreamed that every rare delight, all sounds of song, all scents of flowers—
hung round my soul's eternal flight,
Yet days were years, and minutes hours.
I panted for a waking bliss,
A heart to soothe, a lip to kiss—
I dreamed that in an humble cot; beset by pain and tedious care,
I bore the humblest peasant's lot, and wept the frailest mortal tears.
Yet happy as a woodland dove,
I ask not pleasure—
I had love.

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And I will give you rest.
Take My yoke upon you, and learn of Me; for I am meek and lowly in heart;
And ye shall find rest unto your Souls.
For My yoke is easy, and My burden is light."*

Matt. xi, 28-30.

HARMONY

A Monthly Magazine of Philosophy, devoted to

TRUTH

Science of Spirit, Theosophy, Metaphysics, and the
Christ Method of Healing.

M. E. CRAMER,

EDITOR.

324 Seventeenth Street, San Francisco, Cal. :

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THE intentions of the editor of "HARMONY" are:

To teach that God is infinite and ever present, and that there is no other Power.

To teach that there is but One Life and but One Mind.

To teach that Knowledge and Faith is Wholeness, Health and Happiness. That Truth is Religion, and that Religion or Truth frees us from all error and sorrow.

To teach that Matter has no power over Spirit or Divine Mind.

To supply a simple method by which to come into a full realization of Truth, and the Christ method of healing.

To supply to students and practitioners of the Science of Spirit, information and practical lessons on Treating and Healing.

To expand individual Thought universally. To bring about a Unity of Thought and Effort. To bring about a correct use of Terms.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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JULY, 1890.

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PROVERBS.

"Even a child is known by his doings, whether it be pure, and whether it be right."

"The hearing ear, and the seeing eye, the Lord hath made even both of them."

"Love not sleep, lest thou come to poverty; open thine eyes and thou shalt be satisfied with bread."—Chap. ix: 11, 12, 13.

The children that are known by their doings, are the conditions to which we give birth through mentality; the conditions indicate whether the mental and interior work or thought be pure and right. "By their fruits ye shall know them," etc. Our doings are our external words and actions, our works are our thoughts and motives. That individuals may hear and see spiritually, it is necessary that they be willing to prove that their mental conditions are born of Infinite Mind. The hearing ear and seeing eye which the Lord hath made, is receptivity to and recognition of Truth. The Lord hath made both; therefore, love not sleep—remain not in sense, nor slumber in darkness, but open thine eyes and make God's thought of love and perfection thine own, and thou wilt hear the silence speak and be satisfied with bread.

They who are receptive in thought, see and know that they partake of the living bread from heaven. "Christ the first fruits of them that slept," is the example for each and all, so we are advised to open the eye and ear which the Lord hath made, for hearing and seeing precedes the ascension to the throne of the most high. If we sleep in sense and love to rest therein, we have come to poverty; then it is that in thought we beg and beseech of the ever-present One as if afar off to give of that which it has already given, when instead, we should render thanks without omission for the presence of Infinite Life, Love and Truth. All are desirous of opening the hearing ear and seeing eye and realizing that they are filled and satisfied with the eternal bread of life,

and that they do recognize and know that they are one in being with the Infinite. Some mental conditions must be led into the way of understanding or fed with the living bread, and brought to recognize the presence of light and life with as much care as are babes fed and brought into the light of day. Constant cognition of first and final truth is due appreciation of the presence in which we live. Justice to the One in which we live and have our being, satisfies the hungry heart, opens the eye and ear to understanding, and proves our work to be of God, and thus "they who do hunger and thirst after righteousness, are filled," for the Comforter hath come unto them.

FREEDOM.

FREEDOM consists in being that which is free and unlimited. The preliminary work that must necessarily precede the realization of freedom, is detachment from existence—the limited. Hold not those thoughts which bind to earth, for such are images of desire; they shut the door against revelation and the freedom of being, they are also as a veil between cause and effect, mind and matter. He who removes the veil sees face to face the *Truth* that frees. Desire dwells in the midst of us, for the reason that in thought we have been attentive to the limited, and have sought to serve the things of sense. The only way of liberation from environments is detachment in thought from them, and concentration of thought on the unity of the universe or oneness of being, which is freedom for ever and ever.

Christ descending from God and being born in a stable, represents truth manifest in the flesh, in the elements of earth. To see all with illumined sight and lift it up to God, is to see *The All* as it is, and know that the power of Christ, the Truth born in the flesh, heals all ills.

"He that separateth himself, seeketh according to his desire, and intermeddeth in every business."—*Proverbs, xviii.*

WAITING.

"Serene I fold my hands and wait,
 Nor care for wind, or tide, or sea.
 I rave no more 'gainst time or fate,
 For lo! My own shall come to me.
 I stay my haste, I make no delay,
 For what avails this eager pace?
 I stand amid the Eternal ways;
 And what is mine, shall know my face.

Asleep, I wake by night or day,
 The friends I seek, are seeking me.
 No wind can drive my bark astray,
 Nor change the tide of destiny.
 What if I stand alone?
 I wait with joy the coming years;
 My heart shall reap where it has sown,
 And garner up its fruit of tears.

The waters know their own, nor dread
 The brook that springs in yonder height;
 So flows the good with equal law
 Unto the soul of pure delight.
 The stars come nightly to the sky,
 The tidal wave unto the sea,
 Nor time, nor space, nor depth, nor height,
 Can keep my own away from me."

MAXIMS.

—Man consists in Truth. If he exposes or betrays Truth, he exposes or betrays himself. We speak not here of lies, but of acting against conviction.
 —*Novalis.*

—Can miracles work conviction? Or is not *real* conviction, this highest function of our soul and personality, the only true God-announcing miracle?—
Novalis.

BIBLES OF THE AGES.

RELIGION BY DELIVERANCE AND RENUNCIATION.

The fruit of labours, in the lives to come,
 Is threefold for all men,—Desirable,
 And Undesirable, and mixed of both ;
 But no fruit is at all where no work was.
 Hear from me, Long-armed Lord ! the makings five
 Which go to every act, in Sankhya taught
 As necessary. First the force ; and then
 The agent ; next, the various instruments ;
 Fourth, the especial effort ; fifth, the God.
 What work soever any mortal doth
 Of body, mind, or speech, evil or good,
 By these five doth he that. Which being thus
 Whoso, for lack of knowledge, seeth himself
 As the sole actor, knoweth naught at all
 And seeth nought. Therefore, I say, if one—
 Holding aloof from self—with unstained mind
 Should slay all yonder host, being bid to slay,
 He doth not slay ; he is not bound thereby !
 Knowledge, the thing known, and the mind which knows,
 These make the threefold starting ground of act.
 The act, the actor, and the instrument,
 These make the threefold total of the deed.
 But knowledge, agent, act, are differenced
 By three dividing qualities. Hear now
 Which be the qualities dividing them.
 There is "true" Knowledge. Learn thou it is this :
 To see one changeless Life in all the lives,
 And in the Separate, One Inseparable.
 There is imperfect Knowledge : that which sees
 The separate existence apart,
 And, being separated, holds them real.
 There is false Knowledge : that which blindly clings

To one as if 'twere all, seeking no cause,
 Deprived of light, narrow, and dull, and "dark."
 There is "right" Action: that which—being enjoined—
 Is wrought without attachment, passionlessly,
 For duty, not for love, nor hate, nor gain.
 There is "vain" Action: that which men pursue,
 Aching to satisfy desires, impelled
 By sense of self, with all-absorbing stress:
 This is of *Rajas*—passionate and vain.
 There is "dark" Action: when one doth a thing
 Heedless of issues, heedless of the hurt
 Or wrong for others, heedless if he harm
 His own soul—'tis of *Tamas*, black and bad!
 There is the "rightful" doer. He who acts
 Free from self-seeking, humble, resolute,
 Steadfast, in good or evil hap the same,
 Content to do aright—he "truly" acts.
 There is th' "impassioned" doer.

He that works

From impulse, seeking profit, rude and bold
 To overcome, unchastened; slave by turns
 Of sorrow and of joy: Of *Rajas* he!
 And there be evil doer; loose of heart,
 Low-minded, stubborn, fraudulent, remiss,
 Dull, slow, despondent—children of the "dark."

[To be continued.]

IN THE PRAYER OF THE LORD'S PRAYER.

AT HOME COLLEGE MONTHLY MEETING, JUNE 4th, 1890.*

Our Father which art in heaven, hallowed be Thy name."

God, the Invisible, the Uncreate, the All Good, is our Father—our God,
 our Truth. To know God or Truth, is to know ourselves as Christ knew

himself—"He in me and I in Him," "I and my Father are one." To say this consciously is perfect harmony, and where there is harmony there is heaven; then we know that our Father is in heaven. Heaven is a condition where Truth reigns. While we live in the conscious recognition of God—the Truth—we have heaven, we have harmony, for they are one. God is ever present, but where He reigns there is heaven.

"Thy kingdom come, Thy will be done, in earth as it is in heaven."

The perception or consciousness of Truth is the kingdom of heaven which is forever at hand. When Christ (the Truth) appeared on earth as Jesus the Nazarene, he proclaimed—"The kingdom of heaven is at hand." Through belief many have stumbled over this saying, believing that more than 1800 years have rolled away and the kingdom has not come. Why? Because they look for it in the world of effects; not perceiving that it is a spiritual kingdom which can only be reached through spirit perception. To understandingly and consciously live in principle—in Omnipresent Good—is to manifest God, and God made manifest is His will done on earth as it is in heaven. In living the Christ-life truth is made manifest, and truthful manifestation is the will of the Father done upon earth.

"Give us this day our daily bread."

This day or daily is an expression of time in the visible universe. In accordance with this, the perception of the most zealous prayer-maker does not extend beyond the symbol, that of the material loaf of bread. In the absolute we say we have this day our daily bread. This day means now, the ever present, eternal now; and through the inner or spiritual perception we understand that our daily bread is the bread of life, "Which cometh down from heaven, that a man may eat thereof and not die." The now or ever present supply being not only equal to the demand, but wholly inexhaustible, hence to live the life, "to adjust all our thoughts to truth, to acknowledge God in all our ways," is the key to that vast storehouse of our Father, which is not only in heaven, but is the ever-present, the all-inclusive Father of us all.

"Forgive us our trespasses as we forgive those who trespass against us."

Just there an absolute statement would not have been wisdom. The masses then, as now, knew only that which they beheld through sense-seeing; in the darkened mentality there was no realization of the universal, the absolute, neither is there to-day. If one goes outside of the school or teaching of spiritual science and stands before the usual audience of to-day, declaring: "We

have this day our daily bread, the bread of eternal life; whereof we do eat and know that we shall live forever;" also, "I am that I am, spirit, being; in me there is no trespasses, for I and my Father are one," would not a voice go out from that audience, pronouncing against such blasphemy? Why? Because they do not understand how to listen to the still voice of God revealing His thought to the soul. They view the Father in heaven as far away; they do not realize that God is their life, that all are one with Him in spirit; they do not realize that blasphemy consists in holding the real self distinct and separate from the One Only Power, the—I am—which is the Creator of heaven and earth and all that in them is. Because of these conditions we perceive the wisdom of that formula given by Jesus the Christ to the many who existed only in the letter. Trespass, as understood by the many, is wrong committed one against another in thought, word or deed; if our friend or neighbour trespasses against us in evil speaking or doing, sending hate and ill will, then to return love and kindness is acting and living truthfully, and they who live truth, are by truth made free—free from all trespass. It is living the Christ principle, the principle of love, which says, "resist not evil, but overcome evil with good." Except we do return good for evil, we truly are "doers of what we condemn." In returning good for evil we are free from any charge of trespass; I return goodness, thus am I forgiven, or free. Its correspondence in the realm of sense is a system where the book of accounts is not brought into requisition; its pages are clean and white, unmarred by touch of pen or pencil, yet they speak in the silence. The language is a record visible only to spiritual perception of life, love, wisdom, peace and good will to men.

"Lead us not into temptation, but deliver us from evil."

It is difficult to conceive of principle leading us into temptation. It is said the original reads, "leave us not in temptation;" if so it becomes clearer, for was not Jesus of Nazareth tempted like as we are? yet he was not left in temptation. Christ the truth, said, "get thee behind me, my kingdom is not of this world." Through Christ—Truth—was the Nazarene delivered from evil, so are we all. As all have been taught in the letter, so all must be taught of Spirit. To be taught of Spirit, is to arise and go to the Father—the Source—and claim our inheritance, which is life eternal and conscious oneness with our Father which art in heaven; then are we delivered, for we have risen above appearance and shall with wisdom say, Hallowed be Thy name, Thine—mine—is the kingdom, the power and the glory, for ever.

Mrs. E. A. DeGroot.

THE ROSE. A SWEETLY BEAUTIFUL POEM.

Who wrote the following exquisite lines we do not know, but whoever did, need never write anything else to convince the world that he or she is a poet of the sweetest and tenderest thoughts in the language. We think we have never read anything so deliciously, so entirely beautiful.—*Exchange.*

"I am weary of the garden,"

Said the Rose ;

"For the winter winds are sighing,

All my playmates round me dying,

And my leaves will soon be lying,

'Neath the snows.

"But I hear my Mistress coming,"

Said the Rose ;

"She will take me to her chamber,

Where the honeysuckles clamber,

And I'll bloom there all December

Spite of snows.

"Sweeter fell her lily finger

Than the Bee !

Ah, how feebly I resisted,

Smoothed my thorns and e'en assisted,

As all blushing I was twisted

Off my tree.

"And she fixed me in her bosom

Like a star ;

And I flashed there all the morning,

Jasmine, honeysuckle scorning,

Parasites forever fawning

That they are.

"And when evening came she sat me

In a vase,

All of rare and radiant metal,

And I felt her red lips settle

On my leaves till each proud petal

Touched her face.

"And I shone about her slumber

Like a light ;

And I said instead of weeping,

In the garden vigil keeping,

Here I'll watch my mistress sleeping,

Every night.

"But when morning with its sunbeams

Softly shone,

In the mirror where she braided

Her brown hair, I saw how jaded,

Old and colorless and faded,

I had grown.

"Not a drop of dew was on me,

Never one ;

From my leaves no odor started,

All my perfume had departed,

I lay pale and broken-hearted

In the sun.

"Still, I said, her smile is better

Than the rain ;

Though my fragrance may forsake me,

To her bosom she will take me,

And with crimson kisses make me

Young again.

"So she took me—gazed a second—

Half a sigh—

Then alas! can hearts so harden ?

Without ever asking pardon,

Threw me back into the garden

There to die.

"And the jealous garden gloried

In my fall !

How the honeysuckles chid me,

How the sneering jasmines bid me

Light the long, dark grass that hid me

Like a pall.

"There I lay beneath her window
In a swoon.
Till the earth-worm o'er me trailing,
Woke me just at twilight failing,
As the whip-poor-will was wailing
To the moon.

"But I hear the storm-winds stirring
In their lair,
And I know they soon will lift me
In their giant arms and sift me
Into ashes as they drift me
Through the air.

"So I pray them in their mercy
Just to take,
From my heart of hearts, or near it,
The last living leaf and bear it
To her feet, and bid her wear it
For my sake."

REPORT OF HOME COLLEGE MONTHLY MEETING, WEDNESDAY P. M., JUNE 4, 1890.

IF as we say, it is impossible to convey in a description of a flower, its subtle beauty or its delicate perfume; or make visible in the imagination of a friend the wondrous spell of a sunset, when nature puts on her royal garb and is transformed from glory to glory, so, dear friends of HARMONY and HOME COLLEGE, it is past all description when the consciousness of Spirit is recognized and unfolds, and on many tongues Truth speaks and utters itself.

We do not attempt to portray the glories of the kingdom within—you who have entered the sacred precincts, where all is revealed to the listening soul; you who have seen the light, and felt the rushing as of mighty wings in the secret places of thought, *know* what you have found there, of unspeakable joy and peace. We too, who in external sense, on this pleasant hour of re-union listened and prayed, were baptized by the fullness of Love, repeating its

Divine message, "This is my beloved son," "now is the accepted time," "come unto me, for I am your rest." So as a scribe on this occasion, if the form of proceeding is absent or meagre, fill up the blank with the impersonal, inconsequential Presence, and know that no pen, no thought can limit or circumscribe your vision or perfect conception of Spirit.

This gathering was signally conspicuous by the presence of so many students and strangers to the Science; these latter, earnest seekers for the "Bread of Life" which faileth not, neither grows stale, nor palls upon the taste. Mrs. Adams, a graduate from the preceding Normal Class of this College, conducted in her tender and loving way the opening exercises in the familiar rooms, now freshened and re-dressed in their beautiful decoration of delicate tints and harmonies; reminding the beholder even in the symbol, of the perfect manifestation of Truth, which sees and employs only its own perfectness. A reading from Romans, eighth Chapter, and Luke, tenth Chapter, preceded the stillness, in which could be *felt* the breath of prayer, as in the Silence, Spirit consciously moved in its own realm upon willing hearts. Miss Grant, a student of the present class, followed with a song melodiously rendered. Papers were read, and words glowing and unpremeditated spoken; which, charged with coals from the living altar, gave evidence of the progress and unfolding made by former students, after study was laid aside, and practical application of knowledge witnessed. The papers read, of which no partial synopsis will be given, as they are pledged to HARMONY, were on the following subjects—and are mentioned chiefly that the reader may not miss the perusal of them in future HARMONIES containing them.

Mrs. DeGroot, Interpretation of the "Lord's Prayer," revealing by her thought, the Strength and Wisdom of which she is possessed, and in which she is centred. Mrs. Birge, "Eternity," prefaced by a few words expressing her joy at returning to the College after several weeks absence. But this is the verdict of all—for all are privileged by the President to a welcome as broad as the Christ injunction of love to neighbor as to self. Mrs. Fiske, our dear sister from Greeley, Colo., poured forth in the eloquence of Spirit, her boundless yearning over those who have not, as herself, been permitted the study of the Science. We who regret she could not have shared with us in class, her clear insight and rapturous outlook from mountain tops gained, drank in her glowing thoughts and words with quite as much profit as those to whom she modestly assigned them. Miss Ruple, from Denver, a dear young sister, scarcely emerged from young girlhood, crowned by the dew of purity and truth, gave her simple testimony to the power of Faith, and the healing of herself of

beliefs of inability of sight, and constant pain in the use of her eyes. Unable to read by night or day, or do the simplest labor without the aid of powerful glasses, she applied to Mrs. Cramer, who, with the power and in the service of Truth, said to her, "You should not think your eyes are weak, for God is your life, and He is your sight and strength, and I know you can see," and with this simple formula, spoken in the absolute consciousness of doing the will and speaking the word of Spirit, united to the childlike, unquestioning faith and immediate reception of the word, the cure of our young friend was completed.

Scoffers and unbelievers who have not been blessed by a study of this "Divine Science,"—who have never heard of the unerring and divine order in the law of expression, from Deity to existence, from Being to manifestation—will turn aside with a smile, and pity the incredulity of those who dare work with God, the Creator, rather than trust the intellectual knowledge of man, the created. But—O ye, twentieth century, just dawning! *Thy light and thy glory shall exceed the rising of the sun, or the refulgent beams of the going down of the same*; for Jehovah's name, and the joy and peace of Truth's service shall be on every tongue, from the least to the greatest—and all shall know the Lord, the Christ, to be in their own soul, in the unity of Being, one with the Father; to do His good will and pleasure in earth, as in heaven.

Our eldest sister, dear Mrs. Perkins, who, through the ministrations of the Science has recalled her youth, and once more blooms in the freshness and vigor of earlier years, who has discarded glasses, and writes, reads, and sews without these troublesome adjuncts, favored us with a paper on the Unity of Being, and at its close bade us good-bye for a short sojourn in the country. Mr. Cohen, a former student, but who has not been with us for some months, confirmed the good words of previous papers, and blessed God that the good work went on. Mr. Straus, an artist of our city, who, with his good wife made us twice glad by their presence, related his experience on first returning to consciousness after a nearly fatal accident a year ago; the first recognized thought and word being—"God is Love." This he declared to be a perfect treatment, and declining all aid, he trusted on the perfect recognition of the Perfect, and was restored to health again. "Who would be on the Lord's side, let him come over."

Others called upon testified to consciously dwelling in Spirit—so that every act was produced from that centre, as the only recognized force. Being—and not personality—inconsequent Substance, and not consequential and impotent matter, the impelling power by which every manifestation was

made to appear. But each reader of these lines must see and feel for himself the Spirit which without measure was dwelt in, on this happy afternoon, as in word or paper the language of the unseen strove with the visible in gentle mastery. Mrs. Cramer, the President of HOME COLLEGE, gave us some thoughts on the conscious union in Being, of the divine and human energy, and pronounced as a benediction, "God is Love." "Let us carry this thought with us, and unite with Omnipresent love in every thought and word." The peace that passeth understanding gently brooded over us, as with glad voices we sang two verses from "Nearer my God to Thee," and departed for our several homes.

M. L. STONE.

CORRESPONDENCE.

LOVE.

We recognize no law but the law of Omnipotent Love; so accidents, sickness, sorrow, etc., cannot come nigh our dwelling—temple—expression; for over all is the banner of love. "The crystal sea of pure consciousness" is now the "ocean of love"—infinite, omnipotent love—and in it we live and move and have our being.

It is love that gives life. That is love in action. Truth is recognized; expressed in consciousness. Love is the All, and all things are but love expressed. It is the essence of Goodness. As we recognize its presence, we worship in Spirit and in truth; true adoration. Listening in the silence of love, we say, Thy will be done in and through us, for it is Thy life we are living, do with us as seemeth best. We used to call this *submission*, but now we know it is co-working with God-love; and so ever do we hold ourselves receptive to this spirit of the All; and this is Faith: the mentality receptive to love; knowing that "the blessing of the Lord maketh rich and addeth no burden," and that we are "heirs of God" and "all things are ours," for we are one with the All in All. This recognition of love brings praise, thanksgiving, gratitude. Indeed, it is the healing, cleansing, redemptive power that we are to abide in, if we would show forth our spiritual birthright: dominion over all the earth.

PRAYER.

Infinite Father of Love! we read that while we were yet sinners, Christ (Understanding of the Truth) came, bringing remission of sins.

Behold! Thou art ever with us, but not as a living, loving reality, until we wake from the dream of sense, and see Thee as Thou art, altogether lovely; then are we, indeed, satisfied; for we are conscious that we are in Thy image and likeness; and when we abide in the knowledge that we are now One with Thee, all thoughts of separation and inharmony flee away. The light and power of this Truth is for us to manifest, for Thou art expressing Thyself through us.

Oh! Thou Eternal Light of Love; shining ever with healing and wholeness, illumining all nature; shine on, until the whole creation, chanting now the Misericordias, shall join in the grand and glorious Symphony of the Music Spheres—redeemed by the Omnipotence of Love—then will there be manifest “peace on earth and good-will to men,” for we will love as Thou lovest, letting our light shine upon all, and thus we will redeem our world by Love.

MARY D. FISK.

OMNIPRESENCE OF TRUTH, PROVEN BY ITS STUDENTS.

Mrs. Carrie Bassett Sanborn, has, by letter, given us an interesting account of the way in which a friend residing in Greeley, Colo., while remaining at home, took our Normal course of instruction at the time we were giving it in Denver, which proves the omnipresence of Truth, and proves that neither time nor space prevents Truth from hearing its own word when spoken through another, though that other be absent in person. We extract the following from her letter:—“I want to tell you of my friend Mrs. F. S., and of how she staid in Greeley and took the Normal course that you gave in Denver. * * She is interested in Christian Science; has read some and taken lessons, making very rapid advance in understanding the truth. She is very earnest and steadfast. I wished her to go to Denver with me and take the course, but that seemed impossible, so I told her that I would hold her in thought as

being there, and that she should receive the truth spoken, therefore she held her mind open to the true thought and did receive it. She has told me more of the absolute truth since I came home than I have her. I have been so glad about it, and wanted you to know of her and of the help your thought had been to her. Last Tuesday evening she read to our gathering of Christian Scientists an article on Love, which was excellent."

"She is very earnest and steadfast." This is the secret of receiving divine understanding from the Spirit of Truth. It is the necessary accomplishment for entering the holy realm of truth and wisdom above form or effect. When by faith the ear of understanding is opened and turned to the silence for the purpose of receiving instruction, it will hear the inaudible voice, and by blending in thought one may receive the substance and understand the lesson taught by another from any distance.

Mrs. M. E. CRAMER:

My Dear Sister in Christ:—We received magazines promptly, and cannot express their value to us, for it is beyond telling; gems of purest gold are inscribed within the pages, and yet we know that whatever we do, whatever we read that harmonizes to the within, it is but harmony meeting and blending with its own harmony, for we know that *all* is harmonious and perfect; for Being, God, is All, and in all I do I stand within the silence, the I Am, and as I look out I see the unwavering light, and as I fix my gaze it grows brighter and brighter, clearer and clearer, without a shade or waver, and as it extends, lo! it envelopes the whole earth, and everything that comes within its beaming fold lifts up its head with joy and is one with it. Thus each one of us are to be a light unwavering and pure, sending forth the rays of love, gentleness, goodness, peace and good-will toward all men. We are progressing in the good work in Denver; we meet at the home of our dear little sister, Mrs. Fisk, every Thursday evening, where quite a number of the class bring their offerings of thought. Led by one of the class, we spend an hour or more in unity of purpose and thought harmoniously expressed. We still have our Sabbath evening meetings, Dr. J. F. Martin as leader; besides this, Christian Science services are held in different parts of the city on Sabbath afternoon, led by some one of our class. We are also doing dispensary work on Tuesday, Thursday and Saturday, from 12 A. M. to 2 P. M., where all who desire treat-

ment and cannot pay for it can come and receive help. Rev. Linscott preaches excellent sermons every Sabbath morning. Thanks to you for kind remembrances in your letter. We do know you are ever with us, and we with you, in thought. Of my own work as I stand in Being—yes, I am being—I see the manifestations of goodness of mind over matter. Your sister in Christ—the Truth,

Mrs. L. J. WOOTEN.

Denver, Colo., May 6th, 1890.

DEAR MRS. CRAMER:—Enclosed is \$1.50 for HARMONY for its third year, to be sent to me.

It has always seemed worth much more than the dollar asked. In its first months of life I wondered how you could give so much for so little money.

And now I learn that all the precious thought in its columns has been given without thought of money pay, you fully believing that the Master will care for all the rest if we will but do our duty to our fellow man. And that is just where duty now lies, it seems to me, for each subscriber to try to render a better equivalent for what we prize so much. Many, I am sure, would gladly double the present subscription price than be without it.

I would that every subscriber could, upon its arrival at his home, be lifted from the sense plane and enter into the full significance of its pages. Its real wealth of Truth is rarely found except by most careful reading. But as we are faithful in our study of its pages, we realize that it is founded on the everlasting Truth; and I thank God for such a guide and helper to understand the Infinite Love and Truth everywhere around us.

Faithfully,

J. ELOISE FISKE.

Jesus declares that the pure in heart see God. And why not? Shall the material world alone be visible to us, and the only reality be hidden from our perception?—*Dr. W. F. Evans, Divine Law of Cure.*

When a man attains to the consciousness of the imminence of God in his individual being, and that his "life is hid with Christ in God" (Col. iii:3), he is an incarnation of the Deity, a divine theophany, a manifestation of God in the flesh.—*Dr. W. F. Evans, Divine Law of Cure.*

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LESSON II.

DRAWN FROM THE BOOK OF JOB. THE RECOGNITION OF TRUTH IS DESTRUCTION
TO THE SEEMING POWER OF ERROR.

"Again there was a day when the sons of God came to present themselves before the Lord, and the Adversary came in the midst of them to present himself before the Lord. And the Lord said unto the Adversary, whence comest thou? And the Adversary answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto the Adversary, Hast thou considered my servant Job, that there is none like him in all the earth, a perfect and upright man, one that feareth God and escheweth evil? and still he holdeth fast his integrity although thou movest me against him to swallow him up. And the Adversary answered the Lord and said, Skin for skin, yea, all that a man hath will he give for his life, but put forth thine hand now and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto the Adversary, Behold he is in thine hand, only save his life. So the Adversary went forth from the presence of the Lord and smote Job with sore boils from the sole of his foot unto his crown."—Job, ii: 1, 2, 3, 4, 5, 6, 7.

"Ah! sinful nation, a people of heaviness, a seed of evil doers, children that are corrupters: * * * They are alienated or separated, why will ye be stricken any more? Ye will increase revolt, the whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no

soundness in it."—Is. i: 4, 5, 6. Such is the belief of many, and to them their belief seems a stern reality, and is as a conviction felt.

1. From our introductory lesson, drawn from the book of Job, you have gathered the following truthful points: That the characters presented in the Bible for our consideration represent mental conditions; therefore, the same conditions, wherever apparent, stand for the same mental state; and when we see face to face the truth that frees, the first question arising in consciousness is, whence comes the adverse of Truth—desire, the adversary; where is its beginning and where its ending? When this question is asked, we have presented ourselves before the Lord, have faced the eternal Wisdom of the Universe. The beginning of the adversary is the beginning of desire, and desire multiplies "from going to and fro in the earth and walking up and down in it," that is, from seeking wisdom in effects, and being attentive to that which has been made—the dead past. The adversary in the midst of the sons of God has its beginning in mentality, with the desire for experience or existence. The end of sin is death.

2. "Sin is defined in the Hebrew *challah*, and the Greek *amartia*, to be a missing of the mark, a deviation from the path; a voluntary or involuntary failure to comply with the Divine Law or order." Therefore any appearance called sin, is a failure to think the truth that God, the All, and His creations, are perfect now; a failure to act as if living in the fullness of power and in the presence of Goodness; a substitution on the part of the individual of beliefs based in desire, and opinions formed in the similitude of sensation and appearance, in the place of a full acknowledgement of the Only Presence which is ever fullness, wholeness and perfectness—the truth which is eternal freedom. An Infinite God, or Goodness, imparts not desire nor want to his own; He is the fullness of all that He makes. They who work exclusively with the hope of reward are in thought centered in the result to be obtained. This mental state is negative as to the order of expression, and produces confusion in feeling, which is called dis-ease, weakness and helplessness. It is clear to the spirit of understanding that desire is the adversary whose effort is defeated in the presence of Truth. When we present ourselves before the Lord, or cognize first and final Truth, the reign of the adversary and all he possesses comes to an end. Desire, with all its seeming necessities, ceases to be. The adverse of the Lord has no longer a place in belief, in thought, motive, word or deed. In the presence of the Lord the adversary can do nothing. When Truth or Principle is recognized, error is powerless to act;

therefore, Satan went forth from the presence of the Lord and smote Job with boils from the sole of his foot to his crown. If, when attempting to solve a problem in mathematics we do not calculate entirely according to principle, we fail to get the solution and example. Such failure is ever due to the fact that thought has gone forth from the presence of principle, or for the time being fails to recognize it. When disease, dissatisfaction, or the belief in suffering of any kind, is made apparent, it is so because of the negative mental conditions, which are due to the fact that thought has turned from Truth and is giving attention to motive and feeling, deviating from the edenic order of expression—or ceasing to express—wandering from the narrow way of peace and pleasantness into the broad road of sense, delusion and confusion.

3. They who live in the land of Uz, the mental plane of sense, and believe in individual righteousness, work for praise of men; yet, they believe that that righteousness entitles them to reward from God, and that the reward should be according to their desire; so if they do not receive what desire seems to require, they believe that they in some way are unjustly dealt with. Such believing is not in the similitude of the Infinite or Universal, and is therefore simply a mental concept based in desire on the medium plane, and is misunderstanding—a missing of the mark, or deviation from the path. Such is the motive that seeks to lay up earthly treasures and abide in mortal beliefs. It is the adversary that afflicts the Job of sense at all times. Job, when persecuted with his own adverse motives, or when sense suffers with its own decisions, it accuses God of being the author of good and evil, and says, "shall we receive good at the hand of God, and shall we not receive evil?" But we find that it was not the Lord that afflicted Job, for when the adversary said to the Lord, "put forth Thine hand, and touch his bone and his flesh, and he will curse Thee to Thy face," the Lord replied, "Behold, he is in thine hand, only save his life." So the adversary went forth from the presence of the Lord and smote Job. Therefore the adverse of Truth was the seeming confusion, delusion and suffering that Job sensed in mentality; and this adversary or delusion represents mental states negative to the presence of Goodness, which appear everywhere in forms of weakness, depression, and sickness;—which is but the failure to abide in consciousness, or in the presence of God, in which they have their being. All so called forms of suffering are adverse or negative to the Lord; for this reason, if we abide in Truth, we have health. Job's external condition was essentially the same that must ever follow the same mental state.

4. The sufferings, trials and tribulations believed in by humanity and attributed to God, are negative mental conditions due to idolatrous worship, motive based in reward, beliefs of separateness from God, and that visible form or effect is life, intelligence and power; that what we see is real and that we are dependent upon it for life. The majority of humanity believe, as did Job, that their motive or intent is too good to cause suffering, but that for some reason God, and not their own erroneous beliefs, has afflicted them. Job says, "Be it indeed that I have erred, mine error remaineth with myself." * * * "Know now that God hath overthrown and hath compassed me with his net." Elihu, who speaks in God's stead, says, "Thinkest thou this to be right, that thou saidst, My righteousness is more than God's? For thou saidst, 'What advantage will it be unto thee? and what profit shall I have by it more than by my sin?' God's word to Job was, 'Wilt thou also disannul my judgment; wilt thou condemn me, that thou mayest be righteous?' The so-called righteousness of those who claim to be mortal and separate from God—Goodness—is thoroughly personal, results in ambition and pride of attainment, hence, limitation in feeling is a legitimate result. Job, the persecuted, is represented wherever that same mental condition is apparent in humanity.

5. When the voice of Truth is heard within, if it be welcomed without question, all attempt at reasoning from desire ceases, and the narrow and certain way to the realization of Truth is proven to be an easy and pleasant one. The following words of Job voice the belief of persons who are in the land of Uz, as to what constitutes righteousness.

"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him." * * * "I put on righteousness, and it clothed me; my judgment was a robe and a diadem; I was eyes to the blind, feet was I to the lame." All that is claimed as prosperity and honour in Chap. xxix proves that motive was based in the effect, that duty in kindly deeds were performed for the reward that righteousness brings. The claims made for what was called mortal man was what God the Immortal alone can be and do.

6. All must learn that when righteousness is claimed, it must be claimed for God; that it can be ours only, because we are in him and he in us; for Being is Indivisible. No one can rightly claim that the individual is the *I am*, but in the order of creation it must ever be in the image and likeness repre-

sentative of the I am. The *I am* is hid with Christ in God. I am not an expression or creation, saith understanding. Therefore the union between the Creator and the created, the Maker and the made, is that of cause and effect. God, the Cause, must ever produce a perfect result. I, the son of man, cannot claim nor receive credit for knowledge made known, but man in God is knowledge. Spirit or God, alone expresses, creates, manifests and knows all that it makes as its own. Desire to bestow personal praise, or to give credit to individuals, or to receive credit as an individual, for truth manifest or wisdom revealed, would be to attribute to that which is made, that which belongs only to the Maker. But if we refuse to acknowledge truth manifest in and through any individual, and that such is God's method of manifesting in earth, that refusal is a denial of the appearance of Truth, either voluntary or involuntary, perversely, or ignorantly.

JOB'S FRIENDS.

7. "A true friend loves at all times. A brother is born for adversity." —(Prov. xiii:17.) "Now, when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz, the Temanite, and Bildad, the Shuhite, and Zophar, the Naamathite; for they had made an appointment together to come to mourn with him and to comfort him." His friends entertained for him sentiments of esteem, respect and affection, from a personal standpoint. They looked propitiously on his cause and condition. So great was their sympathy with his condition that when they saw how changed he was in appearance, they wept and rent everyone his mantle. For seven days and seven nights they kept silent, and none spake a word unto him, so great was his grief. "After this Job opened his mouth and cursed his day."—Chap. iii.

8. "Then Eliphaz, the Temanite, answered and said, if we assay a word with thee wilt thou be grieved? But who can refrain from words?" Eliphaz, the Temanite, means, one to whom God is strength, on the right side. He held opinions similar to those of Job, in that he believed in both good and evil, and that God rewarded and punished. He kindly sought to convince Job that he had sinned, and to justify God in bringing so great an affliction upon him. "Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?" Eliphaz represents a personal conception of justice, which is, that God punishes the evil and rewards the good. "By the blast of God they perish and by His anger are they consumed." This mental condition is in advance of the one represented by Job, in that the belief is that God does not unjustly

punish; while the Job condition—of sense—believed that God is capable of both justice and injustice. They spoke not the thing that was right of God.

9. Job's three friends stand for all who believe in good and evil; in reward and punishment; who believe that they can be separated from God, and unlike the Infinite One. Who sympathize with darkness and mourn with mourners, while claiming to know understanding and wisdom. Such are ever seeking knowledge and ever speaking words that darkeneth counsel, ever doing and never giving relief; because they speak not the right thing of God. Acts that are prompted by effects are in the likeness of effects; action proper and true is born of the Spirit and for the reason that spirit is fullness of power. Infinite Love creates and sustains all, because it is all, and Love ever loves to give of what it is. The three friends—or characters—representing persons who seek in ways kindly and sympathetically to administer justice, speak lovingly and truthfully from an individual, sense, and medium plane; and not from the universal or plane of Spirit. Dear reader, it is clear that if we truly believe or know that God is all power, everywhere present, and all knowing, our first endeavour should be to speak truthfully, and not fail to speak the things that are right of Him, which would be to speak and act at all times for Him as did Elihu. Very near Elihu's presentation of truth dwelleth eternal peace, absolute consciousness; for the next advance in revelation of Infinite Understanding is the spoken word of God. His speaking out of the whirlwind or sense confusion stills the tempest, and all previous speaking is hushed by His word; then, and then only, is the Job of sense restored to understanding, wisdom and power. Then and then only is he relieved from the bondage of false belief through the realization of the freedom and harmony of the Universal. Then it is that the Job condition of each one of us is assigned to the dead past, and is to us forever dead. When we cease speaking the thing that is not true of God, no longer do we darken His counsel in motive or decision; then are we clothed upon with the Spirit of Wholeness; our robes are as pure white linen, made seamless, void of the seeming by a certain and exact perception of truth; knowledge of God; Wholeness realized.

10. One of the most marked lessons to us of the mission of the Christ, or Truth, on earth, is that after forty days and forty nights of fasting and abstaining from the seemings of sense, he was enabled to meet and overcome Satan, the tempter. The scriptures say that he accomplished this by replying to the allurements of sense, or adverse seeming necessities, with statements of eternal truth; declarations of divine law. Not failing to speak the thing that

was right of God; deciding within himself against the seemings of sense, as in the firm decision, "Thou shalt not tempt the Lord, thy God." When seeming necessities, born of desire, would speak, then is the time that positive affirmation of Truth is needed. If we speak the truth of God, at the time of temptation, then have we kept the commandment and proven the law of Being. If the adversary be in the midst of us, he is there because the gateway of desire is open to the world, and effects seem necessary. "And when he had fasted forty days and forty nights he was an hungered." When desire, necessity and want came, the tempter spoke, saying: "If thou be the Son of God, command that these stones be made bread." But He answered and said, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The words that proceed out of the mouth of God, or those He speaks out of the whirlwind, feeds the hungry heart with the bread of Eternal Life, with understanding of Truth.

11. The Job condition is heard to speak in the present day as in the past, and say, "If you believe in the power of God to heal, then heal this case; I want it healed this moment, right here, now; I want to see this disease disappear immediately." This demand reminds us of the fact, that one of the prominent characteristics of Job is, that of desire to make conditions with God, which is indicated by the following words: "Only do two things: unto me, then will I not hide myself from thee; withdraw thine hand far from me, and let not thy dread make me afraid; then call Thou and I will answer, or let me speak, and answer Thou me."—xiii: 20, 21, 22. When we are in full recognition of truth, we know that we are one with the All, and that all is ours now that ever will be. Then complaining and fault finding—the legitimate result of desire—ceases, and true holiness and righteousness clothes our person.

There is but one life in the universe. All else is derived, and not original. It is the true function of a religious and spiritual philosophy to teach men how to make this great truth available for the cure of all mental unhappiness and physical maladies. God is the only reality. On this subject Kant has said all that we can think or know in few words. It is absolutely impossible that nothing should exist. This is a truth of the intuitive reason. An absolutely necessary being, therefore exists, who is single, simple, and must be a spirit, for no idea that we can form of matter answers to this conception: This necessary Being, comprises all reality, and is the Supreme Ground of all possible reality. This Being is what we call God.—*Dr. W. F. Evans, Divine Law of Cure.*

STUDENT'S DEPARTMENT.

FAITH.

I understand that faith is the substance of things hoped for, the evidence of things not seen. Therefore, if we desire to obtain that which is intended for us we must have faith, for it is the power that brings success. Then we must have faith, not only in God, and that He will answer our prayers, but by acknowledging that we have been praying for what we already possess and what is ours *now*, for "according to your faith shall it be unto you." I have made a great mistake in praying for strength and sight, when I should have been thanking God that I already possessed it, for He is my life, and His presence is both sight and strength. So we must know that every movement in our daily life is due to faith; we know that it is the basis of all action, the substance of success, and through it we speak and move. We certainly would not go from place to place if we did not have faith that one step would follow the other. Then let us exercise our faith by affirming love for hate, harmony for discord, and ease for dis-ease. Oh! if we only recognized what is the goodness and power that is ours now, what we already possess, instead of being influenced by false beliefs and surroundings, how often would we say, "Our faith hath made us whole." "So be ye perfect, even as your Father in Heaven is perfect."

I desire to relate what faith has done for me. For thirteen years I have been afflicted with a cataract on my right eye, and extremely near-sighted in the other. My parents and several oculists have done all in their power to restore my sight, but to no avail. So they told me that my only means of sight was to wear glasses all my life, and give up my studies. While visiting in San Francisco I heard of our dear teacher, Mrs. Cramer, and after a short conversation with her, through faith I laid aside my glasses and have not worn them since. It is now about six weeks since I laid them aside, and during that time I have used my eyes freely, studying for hours at a time. So I hope those who are similarly afflicted will be benefited by my experience.

Denver, Colo.

UNA RUPPE.

TO KNOW THE TRUTH.

To know the truth is to judge each wish, desire, act, word and deed, by the one standard; if it bears the light, then we may venture to go on. Our

light comes from truth. Who have given us truth? Jesus, always; Paul and others have given us much. Inasmuch as we have "buried self in Christ," we follow them. How may we know? The door of the silence is ever open; will we enter in and learn of the One? Will we close our eyes and ears to sense, and with hushed and bated breath listen? The light of divine illumination may be faint to our realization—we may almost fall by the way because there seems so little for us; we doubt not that there is infinite peace and truth for some, but dare not claim it for our own. O gentle, loving soul, know ye not "God is no respecter of persons?" Hold on, dear heart, every earnest prayer, though you seem in perfect darkness, is drawing you closer to the realization of that of which you are part. There are times when we can only cling without one bit of realization, but I pray you hold on firmly, for in that very hour of deepest gloom we are often nearest the door of eternal peace, for we are then willing to renounce self. Whenever we fully drop self, not caring for aught the world may give of praise or blame, then we stand upon the mount enveloped in light. "You are sons of God and joint heirs with Christ;" then all peace, all truth, all power are yours from the beginning; yes, O ye fearful one, yours without limit. Hold the thought, declare it; nay, never mind, draw close as it were, you have beheld the glory of God and know without doubting; if your eyes have been once opened to spiritual glory, they will behold it again and again.

Would you, dear one, know the way better? Love, love—and again I say, love; do not deceive yourself by saying you love everybody, and always thinking of self first. There is nothing shuts the door of heaven so close as selfish thought and act; for then we never think God's thoughts. Let the hourly prayer be, "I will live for those around me; I will do some little of God's work though never a soul know it; I will remember that my neighbor, be he or she ever so disagreeable to me, is my brother or sister, and that I truly would be wholly unconscious of those disagreeable ways had I not somewhat of the same in my own thought. The moment we pass judgment or criticism upon them, we fasten that very purpose more fully upon ourselves; with the charitable thought we let go, while all the time we know that his or her true self is pure and holy.

Another thought: do not fear to give generously to worthy objects, lest want may come. We are always closer to heaven after we have given freely without hope of return. The only lock upon God's storehouse is our failure to use rightly what we already have. When we learn to think first of others' comfort, we unlock the door to our inheritance and enter upon our estate as fast as we learn the right use of all.

Side by side with love must walk her twin sister, faith; since the commencement of the ages they have held humanity in consciousness of the Divine. All our affirmations are our expressions of faith in the eternal. As we believe them, as they are real to us, we realize them. "According to thy faith be it unto thee."

Some of us feel that in following the injunction of Paul, "Prove all things," we must doubt and criticise all that claims to be of truth. We cannot affect truth thereby, for it is changeless and eternal, but we can shut our door to perception. He did not mean for us to accept the word because some one whom we love and trust gave it; but with faith that it will be given us, ask of the eternal wisdom the true way; then comes the voice out of the Silence, to which when we have listened; we cannot doubt; we *know* forever after. I hear the voice of some longing soul asking, "What is the silence?" It is shutting out sense, and with every thought, every nerve passive, talk face to face with God; it is letting the real within us speak, and when it does, we can but break forth in joy: I know, I know. Dear heart, trust that voice, and it grows stronger, till at last you may hear it above all surrounding tumult. So with hearts full of faith and love, take everything: thought, wish, desire of every kind to the one Source, and there you will realize that it is the Father's "good pleasure" to give to us. Think of it dear heart, those are Christ's very words, "good pleasure to give you the kingdom." Do you realize? "Not as the world giveth, give I unto you."

J. ELOISE FISKE.

CONSCIOUSNESS, FEELING AND SENSATION.

READ BEFORE THE NORMAL CLASS IN DENVER, COLO., MARCH, 1890.

Prominent and perhaps most important among the attributes of Being, is the inherent consciousness, the central fact of knowledge; hence, of all existence, consciousness includes within itself knowledge of all verity, as well as all possibilities. It includes that which is the possibility of that which may be, and the recognition of that which expresses itself, hence it is everywhere at the same time, and during all time; for with it there is no beginning and no ending. What consciousness is to the absolute or being, feeling is to the relative or mental, and sensation to the visible. Thought, the first-sprung

from the Father, is accompanied by feeling, and feeling externalized is the outpicturing or outlining of thought or belief. Feeling is the pivotal center of existence in the mental, and is expressed in word or sensation as its symbol or shadow. Thus, as feeling is a quality of thought, word or sensation is the shadow of thought and feeling, and in thought all possibilities are revealed and brought forth into visible existence. When we recognize the true relation between being and the mental; between consciousness and feeling; between the expressor and expressed, we shall know the possibilities of being in the mental, and the possibilities of the mental in visible existence—we shall recognize the trinity in unity known as consciousness, feeling and sensation. When the mental is fully adjusted to its divine work of expressing the Father by refusing to express anything less than the Father, when it acknowledges spirit as its creator and guide, it will be able to receive and express the absolute truths of spirit. It is an erroneous method of seeking ideas; to seek in the realm of visible effects instead of the realm of absolute cause. Held in the consciousness of being is the infinite idea, inclusive of all ideas capable of expansion and expression, of which all visible phenomena are signs or symbols. In moments of deep realization or inspiration, the visible or sense world is for the time seemingly obliterated, because thought is resting at last in its true home—absolute consciousness. Like the air rushing into a vacuum, is the truth rushing into the vacuum of the mental, where all but the real or absolute is excluded. True consciousness expressing itself through the mental is readily distinguished and measured by the truth conceived and manifested. It includes knowledge of the infinite as well as expression of the finite, therefore is the broader term embracing all—the unexpressed, the expressor, the expressed, viz: being, thought, visible effect or consciousness, feeling, sensation.

What we know is the result of consciousness; what we see is the result of thought. Feeling is a correspondent of consciousness, and can only register the quality or kind of thought; hence if thought be in accordance with divine consciousness, feeling will correspond, and when feeling corresponds with infinite harmony as expressed by consciousness, sensation will correspond to feeling, thus making the trinity a unity of expression—divine harmony on earth.

NELLIE V. ANDERSON.

THE FIRST REALIZATION OF TRUTH.

READ AT AN EXPERIENCE MEETING BY A STUDENT OF HOME COLLEGE NORMAL
CLASS, DENVER, COLO., 1847 STOUT STREET.

IT is now about three years since I first saw the *true* light, "which lighteneth every man that cometh into the world," (as taught in Divine Science); or in other words, was really and truly born again. I thought I had been before, but a continual hungering and thirsting after something to satisfy, and which I had never found, proved to me beyond a doubt, that I was not yet within the ark of safety; neither had I found the haven of rest, which was promised to all those who would diligently seek for it. I had been seeking, I thought, and why was I not satisfied? Because I had not sought in the right way, and found at last that I had been living in *effect*, not in *cause*; in the *letter*, not in the *spirit*; and "the *letter* killeth, but the *spirit* maketh alive."

A few months previous to my seeking through Divine Science (to find if possible a ray of light that would guide me into the rest sought for), my health began to fail (as the world would say), and continued to do so, and at the time I began my first lesson in Divine Science, it was difficult for me to walk the few blocks that led to my teacher's home; such intense pain held me within its grasp. But I was determined to find the Truth (if Truth it was,) for it was the Truth I was seeking, and I must have it at any cost. So day by day I nerved myself afresh, and attended my class until the fourth day (making the fourth lesson.) It was the day we were to receive the denials and affirmations, and I shall never forget that day, for I was so sick and weary I did not see how I could attend class and be able to sit through the afternoon session, nor even walk there; but how could I miss the most important lesson? No, I could not, so I nerved myself afresh and started early so as to have plenty of time, for I wanted to be there at the beginning to hear every word. Many times ere reaching my teacher's home, I had to stop on account of the intense pain that seized me at every step, and when I sat down in my class, I said within myself, Can I remain here through the class, or shall I return home; but I told no one but my Father, and He heard me. My teacher began the lesson, and when yet speaking, suddenly a light pervaded my whole being; the darkness fled away, the veil of sin was rent in twain, and I entered into the holy of holies, there to sup with my Father and He with me. All pain ceased, a quiet peace stole over me, and the words my teacher was speaking revealed new meaning to me, such as I had never known before. "Behold, I

shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." Had I not been awakened from my sleep in sense, and changed? Yes! I had, in a moment as it were; I had found the haven of rest so long sought for, and when I left the class that day, I went out with elastic step; a new born strength, a joy, a peace and gladness I had never known before, and as I looked around me, all nature had changed; the sun shone brighter, the very air breathed of love, and the peace, be still, was around, and above, and within, and such a happy home, coming to know that henceforth and forever there would be no more darkness for me, for my light had come. I had "awakened in His likeness" and was satisfied, for "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." For I had heard a voice out of heaven saying, "There shall be no more death, neither shall there be any more pain, neither sorrow, nor crying; for the former things are passed away." I have stood since then unwaveringly for truth, and preached the gospel to every creature; not so much in public assembly, but in the stillness, the door of sense closed, refusing to see effect and results; thoughts born of a perfect Father, Being, sent on its mission of love, embracing the whole world and every creature in a bond of unity, proclaiming the glad tidings that all are free from sin, sickness and death, and have seen many brought from darkness to light, from sickness to health, from fear to joy and peace, and so I stand to-day in Being. Now what can I say in regard to the beautiful lessons we have been listening to (these few days it has seemed to me, so fleeting has time glided by since we first heard them?) To me, they have been a fresh baptism, wherein higher, newer thoughts are born; and I realize a more perfect consciousness of my oneness with the Father. In Isaiah, fifty-fifth chapter, we find these words: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

Now as we have listened to our dear teacher from day to day, evening to evening, the gracious words breathed forth have been as the rain and dew coming down out of heaven, moistening and watering the earth; and her presence has been as the sunshine of God's love, warming the earth, causing the seed of Truth to spring up above the earth, unfolding its leaves up toward heaven, and the growing plant to take on new tendrils and branches, and

reach up higher and higher toward the strong tree, in whose branches the birds of the air may find rest. And so the word has not returned void, but has accomplished that whereunto it was sent, and if we from this time go forth elevated in thought centered more fully in being, fixed in principle; having done all, "*stand*, having our loins girded with truth, and having on the breast-plate of righteousness (right thinking), and our feet shod with a preparation of the gospel of peace; having above all the shield of faith wherewith we shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit, which is the word of God," showing our faith by our works, the multitude shall be fed with the true bread which cometh down from heaven, even from the Father of Light through His sons, which we are, and many shall leap for joy. The blind shall see, the lame shall walk, the sick healed, and the middle wall of partition shall be broken down, and they as we can say, I and the Father are one; and I am satisfied, for I have awakened in Thy likeness.

LYDIA J. WOOTON.

The plane of principle includes the problem of life. The mental—thought—plane includes the solution of the problem of life. The visible—material—plane includes the example of the solution of the problem of life; and the three are present with us at all times.

NOTES.

Mrs. Chas. Lampe, a former member of Classes at HOME COLLEGE, who is thoroughly successful in the demonstration of Science, has gone to Tacoma, W. T., for the purpose of teaching the Truth to the good people of that city, and of healing the afflicted. Her words are spoken in just the right way to heal, and feed the hungry heart. Success is written in her mental atmosphere, which will ever uplift and heal the suffering who come within the radius of her thought.

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We have faith to say that scientists will feel a common interest in sustaining by thought, word and act, the good work she is undertaking.

Thoughts for persons who are striving to realize the light of Truth that frees.
Do not expect to receive the freedom of Truth from an individual plane. Know this, that you are clothed upon with the purity and love of the Spirit, which is universal; and that you abide therein at all times. Do not expect to receive from a person, or believe that you are dependent upon form or body for successful expression of your real self, and innate possibilities. Form is the proof of successful expression. To be wise is to have but one source of wisdom; to know but one Love is to be loving; to know the one Truth is to be truthful; to know Infinite Harmony is to be harmonious; to know but one Goodness is to be good; to know unity is to be holy; to know purity is to be pure.

That which is dependent upon the Absolute, is action, and action is motion or thought; for there is no movement void of thought. Therefore, wisely think that which frees, by truly loving *all*, and your thought will be harmonious, good, and holy. Thus, motive and feeling is made pure, even as purity is pure, or perfectness perfect. Thus do we see the perfect image and likeness—God manifest. Acknowledge one source and no more, and thou shalt be satisfied. Oneness is Godliness, for God is One.

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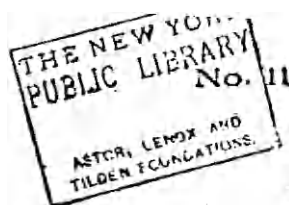
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Matth. xi, 28-30.

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POB
ACTION, LEAD AND
TRACES OF

HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 2.

AUGUST, 1890.

No. 11.

MARRIAGE SUPPER.

"Blessed are they which are called to the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."—Rev. xix:9.

EACH one is blessed when the attention is called to witness the marriage of Divinity and humanity—the oneness of God and man.

Blessed are they who consciously partake of wholeness, and know Love and Unity—and that they are nothing other than the universal. "Many are called but few are chosen;" they who choose the perfect way of truth are the chosen, for it is the pure in heart that see God, and unto Purity all creation is pure. God is light, and in Him is no darkness at all. Therefore, if thou wouldst be amongst the chosen at "the marriage supper of the Lamb," clothe thyself in garments of Unity, Love, Wholeness, and purity. Thus sanctifying thyself, and doing in Spirit and in Truth the same as did the One who said, "I am the way."

CONSCIOUSNESS.

"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."—Rev. iii:12.

To overcome is to know that now are we in the spirit of truth, and above all things that are made, a pillar—or support—in the temple of God. Now is the name of God written on the face of Being, which name is Unity, Love, One, and that the name of the city of God—New Jerusalem—the city of peace—is apparent in its face—all nature. When this is realized we go no more out;

for the Father's name, and the name of his city and that of the Christ will be perceived already written in letters of eternal light in the understanding of humanity. It is the record of God that we have eternal life with Him; as He is above that which he makes, we are with Him where He is. Therefore, if we acknowledge our permanent abiding place, we come no more out. Then the truth contained in the consciousness of the most high is known to come down out of heaven from God, and to write its name and all that it contains in mental and visible existence; thus exact knowledge, perfect wisdom, eternal light, and pure sight, is manifest on earth.

TREE OF LIFE.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gate into the city."—Rev. xii:14.

That we may have right to the tree of life, which is in the midst of the paradise of God, it is necessary that we remember that in being we are the truth, the whole truth, and nothing but the truth. It is sufficient to be equal with the Master, or Truth. So let it be.

In order to know the full meaning of the "tree of life," it is necessary to enter in through the gate into the city; to the center of the garden which God planted in Eden, and there abide. Thus communing with and perceiving the I am, "the Alpha and Omega." To be faithful to Truth is to witness the beginning and the end; is to know that the first shall be last to be manifest on earth in its fullness of power and glory; and that the last that shall be manifest in its fullness of power and glory, is first or prior to creation. Therefore, let it be, and from the center, or Being, perceive all things as they are.

UNITY.

"Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth Him that sent me."—John xiii:20.

Truly this text teaches the unity and oneness of Being, for whomsoever

Being, or the I am, sends, it sends as its very self. So he that receives the one that is sent, must receive him as being one with the I am; for in no other way can he be received. He who thus knows understanding, acknowledges the Father, which is ever sending Truth, the only begotten, into the world, that all may know the impersonality of Being, or the Infinite One. The way presented by Christ leads nowhere but to unity with God—to eternal life with Him—and they who walk therein *know* that eternal life is theirs now, because of the Christ or Truth manifest within themselves.

BIBLES OF THE AGES.

RELIGION BY DELIVERANCE AND RENUNCIATION.

Hear, too, of Intellect and Steadfastness
The threefold separation, Conqueror-Prince!
How these are set apart by Qualities.

Good is the Intellect which comprehends
The coming forth and going back of life,
What must be done, and what must not be done,
What should be feared, and what should not be feared,
What binds and what emancipates the soul:
That is of *Sattvan*, Prince! of "soothfastness."
Marred is the Intellect which, knowing right
And knowing wrong, and what is well to do
And what must not be done, yet understands
Nought with firm mind, nor as the calm truth is:
This is of *Rajas*, Prince! and "passionate!"
Evil is Intellect which, wrapped in gloom,
Looks upon wrong as right, and sees all things
Contrariwise of Truth. O, Pritha's Son!
That is of *Tamas*, "dark" and desperate!

Good is the steadfastness whereby a man
 Masters his beats of heart, his very breath
 Of life, the action of his senses; fixed
 In never-shaken faith and piety:
 That is of *Sattwan*, Prince! "soothfast" and fair!
 Stained is the steadfastness whereby a man
 Holds to his duty, purpose, effort, end,
 For life's sake, and the love of goods to gain,
 Arjuna! 'tis of *Rajas*, passion-stamped!
 Sad is the steadfastness wherewith the fool
 Cleaves to his sloth, his sorrow, and his fears,
 His folly and despair. This—Pritha's Son!—
 Is born of *Tamas*, "dark" and miserable!
 Hear, further, Chief of Bharatas! from me
 The threefold kinds of pleasure which there be.

Good pleasure is the pleasure that endures,
 Banishing pain for aye; bitter at first
 As poison to the soul, but afterward
 Sweet as the taste of Amrit. Drink of that!
 It springeth in the Spirit's deep content.
 And painful pleasure springeth from the bond
 Between the senses and the sense-world. Sweet
 As Amrit is its first taste, but its last
 Bitter as poison. 'Tis of *Rajas*, Prince!
 And foul and "dark" the pleasure is which springs
 From sloth and sin and foolishness; at first
 And at the last, and all the way of life
 The soul bewildering. 'Tis of *Tamas*, Prince!

For nothing lives on earth, nor 'midst the gods
 In utmost heaven, but hath its being bound
 By this three qualities, by nature framed.

These work of Brahmanas, Kshatriyas, Vaisyas,
 And Sudras, O thou slayer of thy foes!
 Is fixed by reason of the qualities
 Planted in each:

A Brahman's virtues, Prince!

Born of his nature, are serenity,
Self-mastery, religion, purity,
Patience, uprightness, learning, and to know
The truth of things which be. A Kshatriya's pride,
Born of his nature, lives in valour, fire,
Constancy, skillfulness, spirit in fight,
And open-handedness and noble mien,
As of a lord of men. A Vaisya's task,
Born with his nature, is to till the ground,
Tend cattle, venture trade. A Sudra's state,
Suiting his nature, is to minister.

Whoso performeth—diligent, content—
The work allotted him, whate'er it be,
Lays hold of perfectness! Hear how a man
Findeth perfection, being so content:
He findeth it through worship—wrought by work—
Of Him that is the source of all which lives,
Of Him by Whom the universe was stretched.

Better thine own work is, though done with fault,
Than doing other's work ev'n excellently.
He shall not fall in sin who fronts the task
Set him by nature's hand! Let no man leave
His natural duty, Prince! though it bear blame!
For every work hath blame, as every flame
Is wrapped in smoke! Only that man attains
Perfect surcease of work whose work was wrought
With mind unfettered, soul wholly subdued,
Desires for ever dead, results renounced.

[To be continued.]

MYSTICAL INTERPRETATION OF SCRIPTURE.

Origen refers to Jesus as a *teacher of the spirit of the letter*, and adds:
"Peter for a good while appears to have observed the Jewish customs accord

ing to the law of Moses, as having not yet learned of Jesus, *to ascend from the letter to the spirit of the law*; as we learn from the Acts of the Apostles (Chapter x: 9.)

This distinct reference to the spirit of the law by Origen, shows him very clearly to have been an Essene. Again he says of the scriptures, "There are some things inserted as history which were never transacted, and which it is impossible should be transacted, and other things, again, that might possibly be done, but were not." St. Hilary says: "There are many historical passages of the New Testament that, if they are taken literally, are contrary to sense and reason, and therefore there is a necessity of a mystical interpretation." St. Augustine says: "There are hidden mysteries in the works and miracles of our Saviour, which, if we incautiously and literally interpret, we shall run into errors, and make grievous blunders."

"Since the law is a shadow of good things to come," says Origen, "and writes sometimes of marriages, and husbands, and wives, we are not to understand it of marriages of the flesh, but of the spiritual marriage between Christ and his Church. As, for instance, Abraham had two wives, etc. Here we ought not to confine our thoughts to carnal marriages and their offspring, but to extend them to the mysteries here signified. And there are a thousand other places in Scripture about marriages, but every place should have a divine, moral, and mystical construction put upon it. Whoever, therefore, reads the Scriptures about marriages, and understands no more by them than carnal marriages, errs, not knowing the Scriptures, nor the power of God." Even St. Paul says the same thing concerning marriage, of which he writes so often. In his Epistle to the Ephesians, Chap. V, he interprets himself lest his reader should not understand him (verse 32): "This is a great mystery; but I speak concerning Christ and the Church."

Origen tells us that "the Scriptures are of little use to those who understand them as they are written." He says that "the source of many evils lies in adhering to the carnal or external part of Scripture;" and adds that "those who do so shall not attain to the Kingdom of God." Christ himself said to Nicodemus (John iii: 3): "Except a man be born of water and the spirit, he cannot see the Kingdom of God." "Let us seek, therefore," says Origen, "for the Spirit, and for the substantial fruits of the Word, which are hidden and mysterious."

Origen, St. Augustine, St. Theophilus, of Antioch, St. Cyril, St. Jerome, all Fathers of the Church, interpret the marriage scene at Cana of Galilee in a spiritual sense, as designed to represent the union of the Inner to the Outer,

which turned the WATER (that is the *letter*) into wine (that is, SPIRIT). And this was most appropriately the *first* miracle our Lord (THE TRUTH) is described as performing.

To return to the Old Testament: St. Paul has explained to us the true significance of the allegory of Abraham and his two wives, in which the law is represented under the allegory of a bond-woman, and the spirit of the Law by the free-woman,—which signifies that where the spirit is, there is liberty; or that as soon as we understand the reasonableness of a Law, the motive to obedience is found in the reason itself; and when truly seen in ourselves, we are moved to obedience by an internal impulse, it follows that in obeying a Law, we really obey our own higher nature,—and this is true freedom. “The Truth shall make you free,” and thus only are we made free by the SPIRIT OF TRUTH itself.

THE LAW AND THE SPIRIT OF THE LAW.

As Isaac represents the Spirit of the Law in the allegory, he is said to figure Christ; and from this view we may see that the true New Testament is not the written Canon, so-called, but that it is forever now. The true New Testament is the SPIRIT OF THE LAW. This law, and SPIRIT OF THE LAW, in Christian countries, is expressed by including both Testaments in one sacred volume as one written whole, and when this is properly understood, it is seen to show forth different stages of progression in the development of the SON OF MAN from infancy and youth, to manhood and the fullness of Christ—or the PERFECT MAN, the *Son of God*, the Infinite REASON, which is the *Spirit of the Law*, and precedes all written law, enabling its possessor to say, “I and my Father are one.” The Law can never become a thing of the past. While the son of man exists at every stage of growth and development, God’s Eternal Law must stand over him as “a schoolmaster, to lead him to Christ” (in the nature of COMMANDMENTS) throughout his minority. When he shall have come to man’s estate, the state of the PERFECT MAN—which state is called the SON OF GOD—then does the spirit bear witness in him, this spirit becoming flesh, as in the “man, CHRIST JESUS;” for, as Christ is one with God, so is he one with man; and to as many as receive this doctrine in spirit and in truth, God gives

the power of becoming Sons of God (John i:12); or, as St. Paul expresses it, "As many as are led by the Spirit of God, they are the Sons of God." Thus, the "Only Son" may nevertheless be many, by the many simply being one in Spirit.—*From Chapter 8, Mystery of the Ages.*

THE ANNIHILATION OF SELFHOOD.

Practical Buddhism may be thus summarized: It is, *To see, feel, speak, behave, live, act, think, and aspire rightly.* This is the absolute direction to attain to the absolute. We find the same rule poetically rendered in an ancient Hindu drama, as follows:—

"Be virtue, friends, your only store,
And restless appetite restrain;
Beat meditation's drum, and sore
Your watch against each sense maintain.
The thief that still in ambush lies,
To make devotion's wealth his prize.

"Cast the five senses all away
That triumph o'er the virtuous will;
The pride of self-importance slay,
And ignorance remorseless kill.
So shall you save the body guard,
And heaven shall be your last reward.

Why shave the head, and mow the chin,
Whilst bristling follies choke the breast?
Apply the knife to parts within,
And heed not how deformed the rest.
The heart of pride and passion weed,
And then the man is pure indeed."

—*Mystery of the Ages.*

("The Toy Cart"—H. H. Wilson's translation.)

AUTHORITY.

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as having authority, and not as the scribes."

To speak as one having authority is to know that because we have our being in God, we are authority, and that the knowledge of this truth is true knowledge of self in him. Jesus, the Christ—or the example of truth—of the new Testament, represents the knowledge of the I am of eternity; therefore, they who know themselves and their true relation to the universe, speak with authority; without questioning the premise from which they speak, they unhesitatingly declare and act the truth that represents the Infinite One in which they live. The teaching of such an one is to the effect that each and all have the same power, light and consciousness in Christ, the Truth; and he or she rightly expects that all who hear the voice of Truth will understand the meaning of its word. Do not believe that you must reject the light of God's truth shining through another person, in order to be original and let light shine forth in you. You can love your neighbor as yourself, only by recognizing your oneness with him in being, and in all that he is doing. It is freedom, indeed, to be the light of the world and to let it shine in each and all alike, and to know that your neighbour's light is yours, and that yours is equally theirs. So it is clear that there is no borrowing of light in truth, for that light which shines forth everywhere is One. False would be the belief were you to believe, that to acknowledge that your attention was first turned to the light—your being—by the systematic presentation of truth, through another brother or sister, that it would prevent you from being original or from giving expression to the I am, which you are in Being. A claim like unto this cannot be made wholly free from fear, pride and ambition. All who speak with authority know Oneness; so will it ever be. Wisdom is justified of her children.

All words that are spoken, deeds that are done, and acts performed, are the expressions of thought through the senses, and the senses are made by the Master. They who make the senses serve and perceive their true relation to the master, do the will of the Most High, know unity, and live in consciousness and understanding.

STATEMENT OF BEING.

A LESSON BY A NORMAL CLASS GRADUATE TO AN IMAGINARY CLASS.

DEAR pupils, in these lessons on the Science of Spirit, we as teachers but point the way—the realization of the truth is the work given each individual to do—we cannot attain to it for you.

As an orderly and systematic method is the secret of success in all the affairs of life, we must, if we hope to become successful in the presentation of the Science of Divine Spirit, pursue an orderly method and begin where all things begin, with *life*, Divine Being, universal life, the one life, which is the life of God, and is the only life, “which is in you all, and above you all, and through you all.” And if He is in you all, and above you all, and through you all, then He pervades you all; not one but all. And if He pervades you all, then He is no respecter of persons, and if He is no respecter of persons, He does not give to one and withhold from another, but gives to all alike, and all may realize this who turn to Him in faith believing. We cannot turn to Him in faith believing unless we have faith that He is, and is Omnipresent; Omnipresent because He is in all places at the same time. He is not restricted to time or place, for all can turn to Him at any time, under all circumstances, in all parts of the universe. He is infinite, because there is no place where he is not; if He is infinite He cannot be limited, and if he is not limited, He must be formless, for form is limitation, and is all that belongs to time and place; and if He is formless, he must be the uncreate, invisible principle, prior to all expression.

We have now given you the statement of Being—that is, the facts of Spirit; you know that Being is and what it is. And God breathed into man the breath of life, and he became a living soul imaged in Infinite Mind. Without Him was not anything made that is made. Therefore He is the one source from whence all is derived. The next step in the Divine Order is Thought, the evidence of being and first-born of spirit. Prior to all thought is the thinker. To think is to be. *I am*, therefore I think, and I express what I think; according to my thought do I measure forth, therefore it becomes of vital importance how and what to think. Correct thinking brings harmonious results; correct thinking, is truthful thinking, that which is adjusted to and in unison with.

the divine attributes of Truth, Love, Justice, etc., and which truthfully represents spirit.

ISABEL BIRGE.

San Francisco.

QUESTIONS AND ANSWERS.

1. Q. *What is perfect prayer?*

A. Perfect prayer is perfect appreciation of Infinite Goodness.

2. Q. *How will perfect prayer be answered?*

A. As God is infinite, it will be answered by a realization in the individual of the whole truth, and nothing but the truth, and of perfect harmony; for perfect prayer is living, doing and manifesting what we pray for.

3. Q. *What is meant in scripture by fasting?*

A. Fasting in scripture means abstaining in thought from drawing any conclusions or from forming any opinions in the likeness of mere external appearance. To abstain from sensuous sight and from desire.

4. Q. *What is perfect faith?*

A. Perfect faith is perfect knowledge and absolute power; to be a perfect healer is to be that which is healed, is to be wholeness and nothing else, and speak the word of God with certainty; abstaining from sense, not partaking in thought of any of the beliefs of illness manifest, but partaking wholly of the spirit of truth. Some beliefs come forth but by prayer and fasting.

5. Q. *Why does anxiety increase our difficulties?*

A. Anxiety increases difficulty because it is error, for anxiety is the evidence of doubt and fear.

6. Q. *If I am not to beseech God to give me aid, how shall I pray?*

A. Pray by rendering thanks for what you have received, and for all good which you are.

7. Q. *How shall we solve the problem of life?*

A. We solve the problem of life by beginning right where we are, in the very condition in which we find ourselves, by living a life of positive affirmation of life, love, and truth.

DIVINE UNITY.

HOME COLLEGE MONTHLY MEETING, JUNE 4th, 1890.

IN this school of science, the first thing for us to learn is our relation to God, and to one another. In so doing we are to look to the source of all truth to find this relation; this is divine wisdom. We are to turn to this invisible source and take our stand where we belong, in Being; for from this source alone all visible forms come forth. Our origin is in God—we cannot be separated from Him; through His divine idea He gave us birth, and thus we became living souls, inseparable in God. He being the one and only manifestor, and we His manifestation, we recognize in Him all that is, and all that is contained in Himself, the All, and only life, and thus we know that our life is in the eternal life. Jesus said, that he that loseth his life, hath life eternal. How plain to the understanding of the unity of Being, is this statement. In this order nature and the things of sense take the place to which they belong. We are not to reject things natural; we are to respect personality with the respect due to personality, all things in their rightful place, for all is good, as God hath declared it; we may esteem and admire, but worship and adoration is due alone to the Giver. As God is Omnipresent Life, Love, and Strength, Infinite Wisdom, Harmony, and Rest, we should unite our thoughts and efforts in Him, believing in Him and Him only; in this way we become receptive to truth. We show forth divine wisdom when we manifest the attributes of being, love, truth, faith, charity, peace and harmony; it is the open gate of understanding. Thus step by step we unfold and grow. As the flower grows and sends forth its beauty and fragrance, so let us in the realization of this unity, send forth messages of love, truth, and harmony everywhere. As we see clearly, so let us give freely. As we have hungered and thirsted, and now have found the

living bread and the pure fountain, and as we progress, have become clothed with power and strength in like measure, let us impart freely from this never-failing store—let us seek out the sheep and lambs of our Father's flock, who are without a shepherd, and direct their feet, and feed and clothe the hungry and naked ones, for they are many. Jesus said, "Ask and ye shall receive, knock and the door shall be opened unto you;" these words signify action. In order to carry out the divine injunction, we must be obedient to the command to labor in the vineyard. This plainly shows we are not to sit with folded hands and wait for the blessing, but watch and pray, that we may be guided aright, and do in the mental perception whatever comes before us to do. Entering the silence and stillness, is to become receptive to truth. Here in this stillness and silence, the still small voice will teach, direct, and guide us aright.

Dear friends, let us unite and put forth our best efforts; let us dispel the clouds of darkness (for all who will be taught) which hitherto environed thought and its work. We are now awakened; we are conscious of our union with God and each other; let us all pull together, let us roll up the curtains at the windows of the soul-consciousness, and let this morning sun in all its brightness warm our existence into renewed vigor and strength, for verily light cometh;—the glory of God is here. Let us work as God works, for verily the harvest is great, and the laborers are few.

MIRA A. C. PERKINS.

REPORT OF HOME COLLEGE MONTHLY MEETING, WEDNESDAY P. M., JULY 2, 1890.

OWING to the absence of Mrs. Shepard, Mrs. Birge opened the meeting by reading the 17th Chapter of Acts. After a few moments of silent meditation and prayer, Miss Grant, a pupil of the present class, sang in a most tender and touching manner the ever beautiful song, "Consider the Lilies." Mrs. Rice followed with a paper embracing her personal experience, clearly and beautifully given. Mrs. DeGroot's paper, "Go ye and preach the Gospel to every Living Creature," was an acceptable and able article, showing conclusively that we need not in order to obey this injunction, go from place to place preaching sermons here and there, but all who consciously live in spirit will

preach the gospel to every living creature. Next came a paper by Una Ruple, on Divine Healing, one which we sincerely hope to see published in HARMONY. Miss Ruple's paper was followed by her personal experience in overcoming false beliefs of weak eyes and near-sightedness. Her testimony was simply and earnestly given in acknowledgement of all she has gained from the science of Divine Spirit. Mrs. Perkins' paper, "He leadeth Me," was a most excellent one, and her experience of laying aside her glasses was attentively listened to. Mrs. Dennie related an experience of absent treatment and healing. Mrs. Law testified to the power of Truth in eradicating a cancer that had baffled the skill of many eminent physicians. The patient, she said, declared that she had no faith in the science, and yet to the Truth spoken in the silence came a quick and earnest response, and there was accomplished in a few treatments a cure that the best specialists failed to effect. The paper read by Mrs. Birge, subject, "Statement of Being," was a clear and scientific primary lesson, and appears in this issue; it gives a truthful statement of absolute truth.

The exercises closed with a few remarks from the President on the importance of declaring what we are in reality, and claiming for ourselves our true inheritance and oneness with the Father. All were renewed in the spirit of their minds, and each caused to think, I will let this mind be in me that was in Christ Jesus.

(Reported by a member of the Normal Class of 1889.)

A REQUEST.

"Be perfect in spirit," Thou hast said,
Knowest thou all it implied?
To drink of the cup, e'en its dregs
In sorrow and tears purified.
In Gethsemane's garden to walk,
To surrender all earthly ties,
Has thy soul, "caught the gleam of eternity's sun"
That, be perfect in spirit implies?

Oh, teach me, if so, that I too
May stand on the heights, alone,
"Till the echo of words Thou hast spoken
Fills my soul with their musical tone.
"Till my faltering steps are strengthened
By the gleam thou hast caught of the sun,
And more perfect each day I answer:
His will, not mine, be done.

EMMA TRUESDALL.

NOTES.

BOOK NOTICE.—HARMONY LESSONS.

We would call the attention of our readers to the fact, that the course of primary lessons published in the first volume of HARMONY, have been carefully revised, and are in the hands of the printer. In this book is comprised twelve practical class lessons, the meditations, and questions and answers relative thereto. These lessons are reasoned from the plane of the Infinite One—as taught by Christ. Unity being the only foundation from which the science of God—who is One—can be taught, therefore, there is none other than the one given by Christ—that of oneness with the Father. Many cases pronounced by the attending physicians as incurable, have testified to being healed through the intuitive reception and cognition of first and final truth, as contained in these lessons.

In publishing this volume, we supply a want, many times expressed, that the lessons should stand as a course, apart from other matter, thus making it a text-book which (from its completeness in presenting the truth of uncreate Being—Infinite Mind—Principle, and the law of expression, from Being to Nature, as alone presented in the Home College instruction,) will supply in convenient form and at reasonable price, a volume to be desired by, and within the reach of all seeking for the practical benefit of the power of Truth to heal. Price, \$1.75, post-paid. We are now ready to receive and fill your orders.

SUBSCRIPTIONS.

Our next issue, the September number, will close the second volume of HARMONY. After two years' experience in its publication, we find that we have attempted to publish it at a cost too low to be just to ourselves; therefore, too low to be just to our readers. Hence the subscription price for the third year's volume, commencing with October, 1890, will be \$1.50. After October, 1890, any remittance of \$1.00 will be credited for only two-thirds of a year's subscription. The labor of its two year's publication has been a labor of love and simple, fervid faith, and great has been the returns, spiritually, which amply repays us for all work done. But HARMONY must be sustained; financially; as well as spiritually.

In the future, we shall work with the same love and faith, believing that its readers will justify that faith by the prompt renewal of their subscriptions; also, as in the past, by their loving efforts to extend its circulation, and thus help the good work along.

We feel assured that the readers and friends of HARMONY will understand the necessity for this change, as an exponent of the Science of Infinite Spirit, and that the increased price will be no hindrance to a further extension of its circulation.

Frank W. Gale, of San Diego, Cal., a prominent teacher and practitioner of Christian Science, when on his way home from attending the New York Convention of Christian Scientists, called on us at this office, and reported the convention a success, in that there was a large attendance from all parts of the country, and an increasing interest manifest in the science, as evidenced by the reports given, speeches made, and papers read. The convention resulted in the disorganization of the "National Association," the members returning to their several homes believing that great good would be the outgrowth, and that each one would find the real organization within themselves. Mr. Gale has faith to believe that rapid will be the progress made in the next three years, when they again convene.

We do know that all must pass beyond the external organization, or from the letter, if they find and know themselves in truth, hid with Christ in God. Science or truth from the Christ consciousness, knows that as God is infinite, He includes and holds the same relation to each and all, and that beside this organization, there is none other in Truth.

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LESSON III.

JOB AND HIS THREE FRIENDS.

THE VOICE OF TRUTH STILLS THE ARGUMENT OF OPINION, AND HEALS ALL DISEASE.

The first effort that Eliphaz makes in behalf of his friend, Job, is a friendly one, in that he speaks concerning the good work done by him. Though this effort is wholly an intellectual one, it being made for the purpose of giving relief, it is on the right side, and is one to which God is strength; but as it is characteristic of intellect—until adorned with knowledge of first and final Truth—to argue, pro and con, on good and evil, according to appearances, so the highest sense culture is always known to preface its work of sympathy with words of commendation of what has been done in a goodly direction, and then proceed to point out the error or evil that has been done. Therefore, this mental condition, whose name is Eliphaz, endeavors to show Job, who is another and similar condition, that his sufferings represent the kind of fear he had of God, and the kind of hope and confidence he had in Him. Eliphaz then continues, saying, "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same." However true this

fact may be in relation to Job's existence, that all of his external conditions and environments are his mental conditions made apparent, this fact does not point the way to freedom, nor guide to absolute power, for the reason that talking about the detail of truth is not the direct word of God consciousness, and life. Such speaking is not sufficient to give understanding, and freedom is contained only in the absolute, of which its mental manifestation is health and harmony—understanding known—wisdom understood—God manifest.

2. Dear reader, we may truthfully understand the characters portrayed in the Book of Job, by accepting Job and his three friends as mental or individual states representative of an intellectual understanding of God's goodness and power; and Elihu as the voice of knowledge that prepares and makes straight the way for the spoken word of God, which is the strength of all that live; because it is atonement. The effort of the first four speakers to understand God and present truth, is one made from the mental or thought plane; therefore is individual and intellectual. So it is ever arguing and contending with the difficulties which arise from the belief in separateness from God. While Job's condition portrays that of perfect trust and sincerity at times, it also portrays seeming fear, helplessness, and despair at other times. The following words of Job give evidence of earnestness and hope for atonement. *"Though He slay me, I will trust Him." * * "I will teach you by the hand of God: that which is with the Almighty will I not conceal."*

3. Job's entire affliction may be understood from the following verses to be a whirlwind of desire, a conflict arising from false beliefs of separateness from God, beliefs of pride, intellectual ambition, and an earnest yearning to know His power and wisdom, thus craving that which he believes to be, but believes to be absent. So he said, *"For I feared a fear, and it came upon me: and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came."* "God hath not given us the spirit of fear," therefore fear can never be a manifestation of Power. God alone manifests the Power of faith, which is strength alike to all living creatures. To fear a fear is to be afraid of our own beliefs. We have heard people say that they feared not to fear, i. e.: that they were afraid to give up their beliefs of fear. Fear postpones the time of our realization of wholeness, the Christ atonement, or oneness with God. It is to be understood that Job is earnestly and faithfully aspiring to live a true religious life in the land of Uz, where

he as personality abides. Job neither knows God, nor has he accepted Him as his abiding place. He, like all who seek to serve God through desire, is in the broad road that leadeth to destruction, and is fearful and unrestful, for they know not how to find rest in God, and say, "*Oh, that I knew where I might find Him! I might come to His seat!*" We are to hold in memory that intellectual sympathy with, and condemnation for, conditions of others do not teach wisdom, nor heal affliction, and for the reason that the Gospel of Truth is not proclaimed thereby. Therefore Elihu, the voice of Knowledge, said, "*Yea, I attended unto you, and behold, there was none of you that convinced Job, or that answered his words.*" * * "*Great men are not wise, neither do the aged understand judgment.*"

4. They who take up their abode in God, the most High, sickness, sorrow and trouble cannot come nigh their dwelling. Were we to say: we will make ourselves an abiding place, and then attempt to rest therein, vain would the purpose be, and fruitless the effort, for rest is not to be found in that which is made—the letter. By fair illusion be not mis-led to accept an abiding place other than the one, eternal in the heavens; even the very God of all the universe. Dwell in him, live there continually, if you would know the glories of His kingdom. They who live in this kingdom, live in life, and are above, and are kings of the mental realm, and the world of effect. Vain are the efforts of those who seek elsewhere to find themselves, but seeking thus they find, and go no more out from the narrow way: then difficulties cease to be, for as mentality produces abundantly from the seed that is therein sown (see Lesson I, Par. 3,) abundant is the harvest of good things, the land is known to flow with milk and honey. "Be not deceived. God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6: 7, 8. ✓

We are the sowers, and what we sow, and what we reap, is what we have.

5. They who with impartiality witness and analyze their own mental conditions, may remember the questions that have arisen in favor of desire, sensation of suffering, and inability to endure, as did Job; and the queries as to God being justified in sending upon them so great an affliction. They may also remember the mental debates and arguments used to sustain their beliefs. Close analysis will show that such an attempt at reasoning, or the reason for their opinions, is always found to be in the world of visible appearance, and not in God, which is the source of divine reason.

6. Why does intellect attempt thus to reason? you may ask. It does so because through desire it works in unison with its opinions about bodies and appearances being a source for good or ill, believing that they can be sick or well, etc.

"If one ponders on objects of sense, there springs
Attraction; from attraction grows desire;
Desire flames to fierce passion, passion breeds
Recklessness; then the memory, all betrayed,
Lets noble purpose go, and saps the mind,
Till purpose, mind, and man are all undone."

—*Song Celestial.*

Thought, the angel of the congregation of sense—the church—betrays its church; as it were, by falling a victim to its congregation—the senses, and knows not from whence it has fallen. When memory is mindful of that country from whence comes the power to think, it repents, returns to its first love, receives the message of the Lord, and does the first works of God. Then the edenic order of expression is made known in the individual, and thought is understood to be the messenger and angel of God. Mentality is the starting point of all the so-called ills of existence; it is the place where the fallen angel and the Angel of God meet and hold converse. Where desire, the adversary, and the Lord meet face to face, as it were; where desire, the tempter, takes imagination into exceeding high places and shows how grand are all the kingdoms of the world, and the glory of possessing all that desire can give, if it will but fall down and serve him. Truth is ever answering and saying in thought: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." When mentality is limited by illusive beliefs, e. g.: that visible forms are the source of mind, and that from them immortal souls are evolved, thus assigning and looking to form for what the impersonal and formless alone can be and give, such beliefs are death in purpose relative to righteousness. To free the senses from illusion is to have no opinion, render no decision, and to make no proclamation that is not true of Truth and Life. This is perfect motive or purpose, relative to righteousness, even God.

7. *"In thoughts from the visions of the night, when deep sleep falleth on men.*

"Fear met me, and trembling, which made the multitude of my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof; an image was before mine eyes; I heard a still voice saying:

"Shall mortal man be more just than God? Shall a man be more pure than his maker? Behold, He put no trust in His servants; nor in His angels, in whom He put light.

"How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are beaten in pieces from morning to evening: they perish forever without any regarding it.

"Dolt not their excellency in them go away? they die even without wisdom."

The expression, "when deep sleep falleth upon men," symbolizes abstraction in thought from the world, and things of sense, and is a condition in which Spirit speaks; thus the hidden and invisible Spirit speaks its idea, the truth, in our thoughts. Therefore, in the visions of the night, in the silence of Being, truth appears before us, and we hear the still voice, but we cannot discern the form thereof. In stillness of Spirit the universe is made, and where it is made it is understood. Then if thou wouldst know understanding, come hither to Me, where all things are made, and still thy thoughts, "and know that I am God," and know of my works. Mighty are they in wisdom who, tranquil in thought, work in my light and sight; from this point of view all truth is apparent. Then the Spirit asks of mortal man, if mortal man shall be more just than God; shall a living creature be more pure than the Creator? He who knew that He was the truth, pure and perfect, said, it is sufficient that the servant be equal to his master. We cannot expect more, concerning the image, than that we awaken to a full understanding of its likeness to the Maker.

8. All who claim to have personal or individual righteousness, must of necessity base that claim upon appearance of separateness; therefore, beliefs of separateness belong wholly to the world, or to form, and are false conceptions, as to truth. We say false because unity is truth, and for the reason that when changeable effects are made the basis for decisions, naught but opinions are the result; hence it is clear that all so-called solutions or opinions drawn from appearance of separateness is judgment limited to sense, and is not that of principle; therefore is always meaningless, "foolishness to God," because it is in the similitude of the world. "That which is born of flesh is flesh, and that which is born of Spirit is Spirit." As Job and his three friends represent as high an intellectual conception of God as can be attained from an individual point of view, they for all time must represent the heights of sense culture relative to religious and divine matters. Such ever believe that God is infi-

nite in power, but do not actually know it for themselves they believe much concerning him, but do not know him, for they have neither found themselves nor their God; they have heard of God by the hearing of the ear, but see him not. Unity is not to be observed or understood from the individual plane, neither is oneness with God realized therefrom; oneness is only to be realized by *being* the universal attributes.

9. The Job condition is that of pride in the attainment of what he believes to be personal righteousness; pride of ambition concerning rewards, the possession of results. All whose motives are thus turned, believe in good and evil, and believing thus, they fear the evil and it comes upon them, and they seek God, trusting that He will be merciful and reward them. One of the current race beliefs of to-day is, that while we are yet innocent, God brings affliction upon us; hence, the sayings that "I am at a loss to understand why God should have brought so great an affliction upon me; I do not see what I have done to deserve it—virtually saying I am innocent—yet an all-good, wise and powerful God has brought this upon me, and I must try to be patient, and try to endure, and try to believe that He knows what is best for me." "Therefore doth Job open his mouth in vain; he multiplieth words without knowledge." The voice of knowledge ever says, "Surely God will not hear vanity, neither will the Almighty regard it." "But now because not God hath visited in his anger, yet Job knoweth it not in great extremity"; therefore do all open their mouths in vain who multiply words without knowledge. The Lord is always saying, "Let your answer be yea, yea, and nay, nay, for whatsoever is more than this, cometh of evil." It is characteristic of the intellect in time of affliction to use the argument that in time of prosperity it would condemn. "*Shall vain words have an end? or what emboldeneth thee that thou answerest? I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.*"—*xvi: 1-4.*

In the hour of affliction opinion is heard to speak, as in Job, of the justice and injustice of God, but in health and prosperity it believes and says that God is just and would not punish without cause. Therefore Eliphaz sought to impress the fact upon his friend, that he had sinned, or God would not have afflicted him.

10. Bildad, the Shuhite, represents the offspring of contention, the descendant of wealth, which is another intellectual but similar conception of

God. The first effort which he makes in behalf of his friend (who knows not where or what God is, but is eagerly feeling after Him, and seeking to find the place of understanding,) is to show Job that it is justice on the part of the Almighty to punish him; that his sin deserved it. *"Doth God pervert judgment, or doth the Almighty pervert justice? If thy children have sinned against Him, and He have cast them away for their transgressions; if thou would seek unto God belimes, and make thy supplication to the Almighty; if thou wert pure and upright; surely now He would awake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, yet thy latter end should greatly increase."*—Chapter viii: 3-7.

This presentation of things being neither true nor just of God, does not guide to understanding—the atonement—or lead his friend out of difficulty. You will observe that the advice here given is to supplicate, as if God, who is infinite life, love and truth, who is to-day, yesterday and forever the same, could awake to vanity, pride and personal ambition; as if Infinite Mind could change at the dictates of desire. In the following words Job replied to his friends, "I know it is so of a truth: but how should man be just before God?" This shows that intellectual reason teaches not truth, but always remains in the realm of its own opinions, and begets argument by taking its own opinion as a basis for its argument, which does not enlighten. Job is as ignorant of the way to get knowledge, power and comfort, and to know God, as he was prior to his friends, speaking.

11. Eliphaz, who makes the first effort in behalf of a friend in affliction, is said to be one to whom God is strength; this is true, for the reason that the intent or motive is for the purpose of giving strength and comfort, so it is on the right side. First and final truth is spoken only from and by the Universal, and when it speaks, argument comes to an end, and desire is no more; but as the intellect unilluminated by intuition, or the individual unilluminated with the realization of the Universal, multiplies words without knowledge, so Eliphaz, continuing the line of argument, tries to comfort Job by impressing him with the opinion that God is just, and would not punish without a cause. Job in his reply said, "Can that which is unsavory be eaten without salt? or is there any taste in the white of an egg? * * Oh, that I might have my request, and that God would grant my expectation."

12. We find that Bildad, the Shuhite, who is the son or offspring of contention, is also the third speaker, and that he continues the same argument

or contention that has taken place between Job and Eliphaz, even increasing words of condemnation. To all previous arguments, he virtually says yes, you have sinned, and God is just, and it is an act of justice on his part to punish you.

13. Zophar, the Naamathite, who is the fourth speaker, means chatterer, and pleasantness, or multiplier of words. Zophar continues the argument, and is more positive in what Elihu pronounces to be condemnation. The sympathy and comfort he would have his friend accept, consists of words like unto the following: you have sinned, and God is punishing you, but He is not punishing as much as your iniquity deserves. *"For thou hast said, my doctrine is pure, and I am clean in thine eyes. But oh that God would speak, and open His lips against thee; and that He would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth."*—xi: 4, 5, 6.

"If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles, for then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear; because thou shalt forget thy misery, and remember it as waters that pass away."—xi: 14-16. So the following words are his reply:

"Lo, mine eye hath seen all this, mine ear hath heard and understood it. What ye know, the same do I know also: I am not inferior unto you. Surely I would speak to the Almighty, and I desire to reason with God. But ye are forgers of lies, ye are all physicians of no value. O that ye would altogether hold your peace; and it should be your wisdom."—xiii: 1-5.

14. Job's intellectual friends speak much that is good concerning truth, but do not bring conviction or point the way of freedom to him, because they do not speak the absolute truth. Intellectual argument is not to be stilled by the presentation of opinions about God's power, though they be truthful. *"And Job answered and said, no doubt but ye are the people, and wisdom shall die with you. But I have a heart as well as you: I fall not lower than you, yea, who knoweth not such things as these?"*—xii: 1-3. They who point the way to freedom and bring conviction are they who know God; and are themselves the way and freedom which their words represent. Truth has no opinion to sustain with argument. Know ye, therefore, that opinions fail to comfort, because they are not of the comforter. Every person may rightly say, as did Job, that in the hour of beliefs—in affliction and trouble—*"I have heard many such things: troublesome*

comforters are ye all." They who preach the Gospel, speak God's word—the Truth, or Christ—and proclaim Unity, the oneness of God and humanity, and the oneness of God and nature, as being that of cause and effect. Truly, these words cannot be false, for He that is perfect in knowledge is ever with us, and we everywhere with Him.

15. We are to conclude from the lessons taught in this remarkable book, that when God is known argument ceases, for it can never occur in the place of understanding; so it is clear that argument is used only for the purpose of sustaining opinions, which is condemnation of opposing opinions. The longer an argument continues, greater is the difference in opinion; through multiplying words the more personal argument becomes, and as with Job and his friends, more positive are the opposing words or condemnation. Truth admits of no argument. Who would think to multiply words concerning the truth or untruth of the science of mathematics? If there be a difference between two persons as to the solution of a mathematical problem, it is evidence that one or both do not understand solving the problem. If either understand the method of solution, there can be no argument, for principle, which is truth, is known, and the one who understands principle can demonstrate his knowledge in a simple, plain, statement of truth. It is evident, therefore, that Job and his friends—externally speaking—are opinions which do not know understanding; for when Elihu—"who's God is he?"—speaks in God's stead,—which makes him the voice of knowledge—argument comes to an end, and not until one who recognizes his union with God, speaks, does opinion cease, nor is the intellect in a condition to hear the words of understanding and realize God's presence.

16. When the Father's word is spoken in the mental realm of thought in which dwells the man of sense, who believes he is mortal, it is illumined with God wisdom, and intellect proclaims the truth, and reason accepts God as the source of its decisions; so they have returned to their first love. Opinion, the Job of intellect and sense, is no more, he dies with his own words. "*Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer: yea, twice; but I will proceed no further.*" Then the real Job of truth and life, who is inherent in God, appears or comes forth in mental and visible manifestation; this is being born again—this is unity, for he has found his God and the place of understanding. They who would know God and find freedom in Christ, the Truth, and live in

the consciousness of wisdom and understanding, must acknowledge God's presence everywhere; therefore, within, around, above and about them, also must they accept principle, God, as the source of their reasoning and the cause for their conclusions, and thus be free from sensuous opinions. Reason dear reader from the abstract would you know the presence of Him in whom you have your being, and be healed as was Job.

How truly are we crowned when we are conscious of the oneness, and that blessed rest and peace is ours.—MARY D. FISK.

LIFE IS WORTH LIVING, by "Eleve."—Sweet, clear, logical, convincing; 25 cents. Send for it. Christian Science Publishing Co., U. S. Express Building, Chicago.

CORRECTION.—In the July HARMONY, the fifth line of verse one, of the poem "Waiting," by John Burroughs, should read "I stay my haste, *I make delays.*"

It was our privilege on June 24th to be present at the wedding ceremony of our friends, Mrs. J. Eloise Fiske, of Greeley, Colo., and William Cooper, of Denver, Colo. Mrs. Cooper is a Normal Class graduate of HOME COLLEGE, and Mr. Cooper was a member of our class recently assembled in Denver.

The wedding guests, limited to the family circle and a few friends, were received by Mayor Pond and his wife—the former a relative of the bride—at their spacious and beautiful house recently erected on California street. A wedding breakfast followed the simple but impressive service. Such joy as is born in happy hearts, conscious of their relation to the source of all good, irradiated the company and adorned the beautiful surroundings. Mr. and Mrs. Cooper, amid an unlimited shower of rice, left on the afternoon train for Monterey. On their return they visit Yosemite, remaining in the State some weeks afterward. We pass the conventional wishes of joy and prosperity on this happy union, for in the new thought all are held forever in the blissful condition, through certain knowledge of their oneness with the source of all goodness. Nevertheless we recognize this opportunity for congratulation,

that souls doing the work of the Father have come into this conscious union; and therefore forecast for them fruit of the Spirit, in their own home and the community in which they dwell.

CORRESPONDENCE.

MY SONSHIP.

A Being derived, O God, and from Thee,
 Ever have been, am now, and to be;
 Thy image and likeness, Thee now I see,
 Thou Love, I loving, good, pure and free;
 Thou Life, I living, in Thee is my birth;
 Thou Truth, I truthful, in all here on earth.

A Being derived, with free choice to do
 All that is good, and helpful and true.
 The same living fountain from which Jesus drew
 Is open to me, my soul to renew.
 Not Thee to become, but like Thee just now,
 I cannot say why, nor whither, nor how.

A Being derived, of all good assured,
 With promise to get what should be procured,
 And power to do, and not be allured
 By error of judgment, from this now secured.
 I thank Thee, O God, for all I may show,
 For Life, Truth and Love, for all I may know.

A Being derived, not evil but good,
 With power to know and do as I should.
 Jesus, my teacher, I stand where He stood,
 Obedient as He, I do what He could.
 My Father, my Life, my Truth and my Way,
 Thou All in All, in Thee is my stay.

LOUIS J. ANDERSON.

358 Burlington Street, Chicago.

PEACE OF UNDERSTANDING.

As scripture says: "God moved upon the face of the waters, and there was light." Now God the Spirit or power of consciousness moves upon the placid waters and awakens the understanding, so that the pure and perfect thought is expressed, and is eternal with God. The placid waters symboize the soul; tossing waves, the restlessness of thought; and the great ships, show power moving over the face of the waters, which through wave and wind, anchors in the harbor of safety, where naught but truth is thought and confidence felt. So God works silently and tenderly through the wavering of understanding, and the safe landing of thought is in the harbor of love; faith and consciousness anchors all into placidness and the realization of eternal peace.

M. C. LAMPE.

Tacoma, Wash.

EDITOR HARMONY:

I write from this place, thirty miles from St. Cloud, where I am opening up a new field for Christian Science work. Having had some absent patients here who have been healed, I came to visit them a few weeks ago, and have been so crowded with work in healing that I could not leave. I have opened Christian Science parlors, and expect to teach a class soon and establish the work here permanently. All that are in the truth rejoice in its extension, and you will be glad to know that North, as well as West—in the sunny land—its power is felt, and many are seeking its ministrations. The harvest is ripe, and the sickle of truth is sharp, but so few know how to wield it successfully.

Mrs. I. G. GOULD.

Little Falls, Minn., June 6th, 1890.

We are always glad to learn that students of science understand that they are superior to thought, and therefore are to control all effect. We make the following extract from a letter received from a former student:

"I am not reading much lately, and scarcely write enough to answer my letters. I am learning to live—learning to control my thoughts. A few years ago I thought I must be controlled by them, but having found that is not so, I propose to be master, but that means continued diligence. But how delightful to know that ours is the victory. I do not have to struggle now. * *

"Thanking you for your kind thoughts and words,

CARRIE B. SANBORN."

STUDENT'S DEPARTMENT.

HEALING.

To be healed is to have knowledge of your relation to God, and to realize that you are one with the Father, who is the only truthful love, peace, and rest in the vast universe. If you desire to be healed, turn aside from all seeming sin, sickness and death, and affirm "that in God you live, move, and have your being," and as He is the ever-present and ever-powerful One, and as you and your Father are one, you cannot sense pain or discord; for where there is good, there cannot be evil; where there is love there cannot be hate; as this is the only true happiness, why do we not realize that health is ours now, and not in the future—that this is life eternal and not limited to time, for truth is eternity and time is sensation. After we turn aside from the old beliefs and affirm the new ones, we do not only affirm them in words, but in actions, for to be one with God the Father, we must realize that we are in Him, and with Him now and at this moment; we are whole, wanting nothing; that all is ours now, and all is for us, for "God is no respecter of persons," for He said: "Whosoever shall do the will of God, the same is my brother, my sister and my mother." As God is with us now, and we are in perfect harmony with Him, we are never in danger; therefore, "Why are ye so fearful, how is it ye have no faith?" Though false beliefs and surroundings have had influence over our thoughts, motives, and actions for so long, it is now clear that there is no rest, peace or ease when in discord with God's thoughts and words. He commands us to be perfect, and hath made us perfect. Then can we enjoy happiness and ease while living the adverse to His commands? *No!* for it does not bring us into the realization of our unity with God the Father.

Denver, Colo.

UNA RUPLÉ.

CONSCIOUSNESS.

Consciousness is the all-knowing attribute of God or Divine Mind. It is through consciousness that Being cognizes its own attributes, which are its

ideas. God is eternal consciousness and pervades all which is, and extends through thought to outer expression or the spoken word, or God the thinker could not recognize His own thought and word. Consciousness, feeling and sensation are the trinity in unity which perceives and cognizes, receives and recognizes all that is contained in the Divine Whole. Consciousness being the larger term, cognizes all that is in Infinite Mind, and has its correspondence in feeling, which recognizes all thoughts contained in mentality; and sensation being the effect of feeling, is all that is in the spoken word to which it belongs, but is dependent upon feeling for existence or form, as feeling is dependent upon consciousness for its interior existence. These three are in perfect unison when thought is turned to its cause, which is Being, and are so perfectly blended that they unite into one.

Of Denver Normal Class.

MRS. W. H. COMSTOCK.

HEALING.

Healing consists in harmonizing, or bringing all things invisible and external, in mentality and nature, into captivity or into consciousness of the life which they express; of putting the light into the darkness, or dead, that they, too, may arise and praise God. Or, in other words, healing is fulfilling the symbol of the sacrament; the effect produced by eating the bread in the kingdom of heaven. God gave His only begotten Son into the world, that through him we might have everlasting life; and this only begotten Son, is the expression of His soul consciousness, which extends to or is the life of thought and its expression. Until we find life, it is unrecognized by, and unmanifest through us or our consciousness, and we cannot have this consciousness, which is the understanding of the oneness, so long as we hold our life as separate from any or all life. We must yield up this seeming separateness before we can do the will of the Father, which is to make manifest the fruits of the body of Christ or show forth the possibilities of the Son of God.

There is a seat—position—in the kingdom of mentality framed by the word of God, and whose dares to sit thereon shall lose his life—that is, the sense of self or separateness, and losing it, he gains all life. This universal life is sustained by faith. To live by faith, is to partake of the food which is the body of Christ, whom we are. It is the son of man who gives unto the

world this bread of life which came down from heaven, and the son of man is he who does the will of the Father, that is, expresses the living thought of the Father, conceived by the Holy Ghost through thought, or activity in consciousness. This thought of faith, which is the voice of the Divine Idea, is perception, the consciousness in thought which extends to nature (not the conception through thought, gained by centering upon sense), but conceived in thought by the Holy Ghost, imaged as the son of man, or soul of mentality; the perfected, which has become one in consciousness with the Father, having power from Him also to image perfection or harmony in the glory of God, He being glorified. "And a light shone round about the place, and before me stood one, glorified, shining, and tall and fair, and straight as the pillar that stood by the beautiful gate; Himself the gate whereby men can enter the temple of God and man," and calmer than silence said, "Lo, it is I, be not afraid." This consciousness is the bread which descends from heaven and gives life unto the world.

Give unto the world the bread of life from heaven;

Give unto them the cup to drink—the blood of life.

If we speak to or for effect, if we speak or judge in sense, for good or evil, according to sensation, we speak in the letter, which is dead, for there is no life in it. So let us turn to life, that we may know the will or mind of life, and manifest the same by the word of spirit, the perception of truth, which comes in the silence after the death of self or sense. Speak life eternal, which is consciousness revealed. Let us enter into the silence, in which there is no shadow of sense judgment, and face to face with the living God fulfil His law (Divine Love), knowing that the mind of God is filled with its Idea, wholeness, and in this knowledge, which is the name of Christ, is wholeness measured (manifest) on earth.

LILLIAN ROOT.

Denver Normal Class.

"THEY are never alone that are accompanied with noble thoughts."—Sir Philip Sidney.

"WISDOM is as good as an inheritance, yea, better too; and by it there is profit to them that see the sun."

"GIVE not thine heart to all words that are spoken, lest thou hear thy servant curse thee."—Eccles., Chap. vii :21.

NEW BOOKS.

The Power of Thought in the Production and Cure of Disease.—A paper read before the American Institute of Homoeopathy, by Dr. Wm. Holcombe, ex-president of this Institute. 32 pages, 15c

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Vol. 2.

SEPTEMBER, 1890.

No. 12.

SPIRIT OF TRUTH.

"When Christ who is our life, shall appear, then shall ye also appear with him in glory." Listen to the stillness, and again I say, listen, for Christ is the truth and the life, to be conceived, revealed and manifest. The still small voice speaketh not to you in external, audible tones, neither speaketh it in internal, audible tones, nor is it as an impression. The Infinite Spirit of truth which beareth witness of the things of the spirit, is a soundless, motionless presence, in which we live and have our being, and which all may perceive, realize and enjoy. Our understanding of truth is our true seeing and hearing; therefore he that hath an ear to hear is the real and the immortal, which is dead unto form and alive unto God the Father. You may realize and know this soundless and motionless presence, and its relation to all things, by first knowing yourself to be one with the Father. Therefore return home and rest—rest in the silence of the eternal; it is there that you will read in the book of life—which is life—of the possibilities of life eternal. "Know thyself and thou shalt know thy God." Unity is ours now; now, and for evermore.

LIVING BREAD.

"I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world." We understand that Truth and Life manifest is the "living bread"—divine creation—which comes down from heaven, and if any man partake of this truth, by making it his own, he shall live forever,—or know that he lives in life eternal: for in eternal life all creation is

contained, whether this truth be or be not understood by the person, creature, or thing. Therefore the daily bread for each, and all, is contained in Truth and Life—the Christ. The perfect idea which can say, I am one with the Father, can say of its expression, I am the “living bread,” or living good. Hence all who partake of the Father’s perfect idea, partake of life eternal, and know that the expression comes down from heaven in thought, then in word and action, to reveal the power and glory of the Father in earth—to manifest Truth in the flesh. When this is understood the old self is dead, and it is known that all life is hid with Christ in God. Therefore, dear reader, have the same mind, the same spirit, love and faith in you that the Christ has, and you will keep the commandments.

FAITHFUL UNTO DEATH.

“*Be thou faithful unto death, and I will give thee a crown of life.*”—Rev. ii: 10. “*He that loseth his life shall find it.*” They who are faithful to truth, die unto the letter, and live unto Spirit eternal; this is the second and the last death, for with it dies all beliefs of limitation and of separateness from the Infinite Spirit. Therefore they who thus die to sense delusion, die in the Lord and find their life in God the Father. By keeping the commandments they have followed in the footsteps of the Christ, and know that they are in Being where he is, and all are invited to come unto me. It is written in the Scriptures—and they cannot be broken,—“He that believeth on me, the works that I do shall he do also; and works greater than these shall he do; because I go unto my Father.” That which is over all, and which is dead to the testimony of sense, and to beliefs of separateness and differentiation, is Truth and Life; and can truly crown with the realization of the most high. In the New Testament of truth—which is ever new because it expresses the spirit of the law, which is ever present—we find this truth recorded, that all have eternal life with God; now, therefore, all are crowned with the most high. If you think to say, I do not realize this truth now, check your words quickly and say the following instead: If I should realize truth, the whole truth, and nothing but the truth, even then I have not changed that which was, which is, and which is to be for ever and ever. Therefore speak words of life for yourselves, and say I am crowned with a consciousness of wholeness, unity, love; I am clothed upon with the incorruptible, because I knew the unity and indivisibility of Being. There is none now. “All that is mine, is thine.”

BIBLES OF THE AGES.

RELIGION BY DELIVERANCE AND RENUNCIATION.

Learn from me, Son of Kunti ! also this,
 How one, attaining perfect peace, attains
 BRAHM, the supreme, the highest height of all !
 Devoted—with a heart grown pure, restrained
 In lordly self-control, foregoing wiles
 Of song and senses, freed from love and hate,
 Dwelling 'mid solitudes, in diet spare,
 With body, speech, and will tamed to obey,
 Ever to holy meditation vowed,
 From passions liberate quit of the self,
 Of arrogance, impatience, anger, pride ;
 Freed from surroundings, quiet, lacking nought—
 Such an one grows to oneness with the BRAHM ;
 Such an one, growing one with Brahm, serene,
 Sorrows no more, desires no more ; his soul,
 Equally loving all that lives, loves well
 Me, who have made them, and attains to Me.
 By this same love and worship doth he know
 Me as I am, how high and wonderful,
 And knowing, straightway enters into Me.
 And whatsoever deeds he doeth—fixed
 In Me, as in his refuge—he hath won
 For ever and for ever by My grace
 Th' Eternal Rest ! so win thou ! In thy thoughts
 Do all thou dost for Me ! Renounce for Me !
 Sacrifice heart and mind and will to Me !
 Live in the faith of Me ! In faith of Me
 All dangers thou shalt vanquish, by My grace ;
 But, trusting to thy self and heeding not,
 Thou canst but perish ! If this day thou sayest,
 Relying on thyself, " I will not fight !"
 Vain will the purpose prove ! thy qualities

Would spur thee to the war. What thou dost shun,
 Misled by fair illusions, thou wouldst seek
 Against thy will, when the task comes to thee
 Waking the promptings in thy nature set.
 There lives a Master in the hearts of men
 Maketh their deeds, by subtle pulling-strings,
 Dance to what tune he will. With all thy soul
 Trust Him, and take Him for thy succor, Prince !
 So—only so, Arjuna !—shalt thou gain—
 By grace of Him—the uttermost repose,
 The Eternal Place !

Thus hath been opened thee
 This Truth of Truths, the Mystery more hid
 Than any secret mystery. Meditate !
 And—as thou wilt—then act !

Nay ! but once more
 Take My last word, My utmost meaning have !
 Precious thou art to Me ; right well beloved !
 Listen ! I tell thee for thy comfort this.
 Give Me thy heart ! adore Me ! serve Me ! cling
 In faith and love and reverence to Me !
 So shalt thou come to Me ! I promise true,
 For thou art sweet to Me !

And let go those—
 Rites and writ duties ! Fly to Me alone !
 Make Me thy single refuge ! I will free
 Thy soul from all its sins ! Be of good cheer !
 [Hide, the holy Krishna saith,
 This from him that hath no faith,
 Him that worships not, nor seeks
 Wisdom's teaching when she speaks :
 Hide it from all men who mock ;
 But, wherever, 'mid the flock
 Of My lovers, one shall teach
 This divinest, wisest, speech—
 Teaching in the truth to bring

Truth to them, and offering
 Of all honour unto Me—
 Unto Brahma cometh he !
 Nay, and nowhere shall ye find
 Any man of all mankind
 Doing dearer deed for Me ;
 Nor shall any dearer be
 In My earth. Yea, furthermore,
 Whoso reads this converse o'er,
 Held by Us upon the plain,
 Pondering piously and fain,
 He hath paid Me sacrifice !
 (Krishna speaketh in this wise !)
 Yea, and whoso, full of faith,
 Heareth wisely what it saith,
 Heareth meekly,—when he dies,
 Surely shall his spirit rise
 To those regions where the Blest,
 Free of flesh, in joyance rest.]
 Hath this been heard by thee, O Indian Prince !
 With mind intent ? hath all the ignorance—
 Which bred thy trouble—vanished, my Arjun ?

Arjuna :

Trouble and ignorance are gone! the Light
 Hath come unto me, by Thy favour, Lord!
 Now am I fixed! my doubt is fled away!
 According to Thy word, so will I do!

Sanjaya :

Thus gathered I the gracious speech of Krishna, O my King!
 Thus have I told, with heart a-thrill, this wise and wondrous thing
 By great Vyasa's learning writ, how Krishna's self made known
 The Yoga, being Yoga's Lord. So is the high truth shown!
 And aye when I remember, O Lord my King, again
 Arjuna and the God in talk, and all this holy strain,
 Great is my gladness: when I muse that splendour-passing speech,
 Of Hari, Vishnu and Jain, there is no tongue to reach

My marvel and my love and bliss. O Archer-Prince! all hail!
 O Krishna, Lord of Yoga! surely, there shall not fail
 Blessing, and victory, and power, for thy most mighty sake,
 Where this song comes of Arjun, and how with God he spake.

“THE ETERNAL WORD.”

“May we not be said in these days to see the Son of Man coming in ‘the Clouds,’ for the written Scriptures are no doubt *clouds* in which the Divine word is hidden; then there are ‘clouds of witnesses, men and angels, by whom we are compassed about.’ (Heb. xii.) Nay, ‘He is veiled in *our* being.’ And this is a truth for the Jews as well as for the Christians.

The Jews are still expecting the coming of a *personal* Immanuel, and the Christians are looking back to a *personal* Immanuel as having come in the past, and find it difficult to conceive of the ever-living and ever-present spirituality of the Holy One of Israel—the same, yesterday, to-day, and to-morrow—as do the Jews themselves. The first think of a person who came, the latter think of a person who is to come. The conception is not essentially different so far as *personality* is concerned, but both Jew and Christian should endeavour to realize the ever-living presence of Christ, the Spirit of Truth, and that as many as are led by this Spirit are the Sons of God. (*Romans viii: 14.*)

Seeing Him only in recorded history, past or future, they forget that Christ, as the true object of faith, “was before Abraham,” just as He is ever now present in the history of man, of whom He is THE LIFE. Moses, as the representative of the external LAW, does not reach the Land of Promise, which means that the letter does not carry any one to Heaven, although it is the *body* or outward form of the same Son of God, who was before Abraham.

We must always bear in mind that that which distinguished the sacred writings from profane books, so called, is not their historical verity, but it is the spiritual truth enclosed in the Divine representation. The historical character of the entire record might be surrendered without the loss of the eternal word that inspired it. When Jesus declared that “Heaven and earth shall pass away, but my words shall not pass away,” He did not allude to

words that were not yet written, but to that Eternal Truth in God, by whose authority He expressed Himself as speaking: "My doctrine is not mine, but His that sent me." "To this end was I born, and for this end came I into the world, that I should bear witness to the TRUTH." "Every one that is of the Truth heareth my voice."

Godfrey Higgins, in his "Anacalypsis," says as follows:

"Faber, Nimrod, and Niebuhr have proved that all ancient history is little better than fable. This is true. It is all mythological. By this I do not mean to say that there is not some truth in it, but I mean to say that there is scarcely one history, perhaps not one, which does not contain more religious fable than Truth. They do not appear to have been written for the same purpose as our grave and serious histories, but seem to have been a species of religious novels, mythoses, made up of old traditions. . . . We must recollect there is scarcely a name in very ancient history, either sacred or profane, which was not an adopted or second name, or a name given with reference to the supposed quality or office of its owner. Although Niebuhr has shown that almost all early Roman history is fable, this does not prove that during the three or four hundred years of Rome's fabulous period, that there was no Rome, that there were no Consuls, no Senates, or no people. It is equally rash to maintain that there were no wars of Joshua or Judges, because we find the walls of Jericho falling to the sound of rams' horns, or mythological history of Hercules as Samson, or of Iphigenia as Jephtha's daughter. At the same time that Mr. Faber and Nimrod have proved the early Jewish history to be in great part the same as the mythology of the nations, they have shown us from the history of this mythology that it is the height of rashness hence to conclude that it is ALL FALSE. It, doubtless, in no way differs from the history of other nations; like them it has much fable, but, doubtless, founded upon truth. Why cannot the Jewish books be examined, like the history of Herodotus, by the rules of common sense."

For our own part we believe the Old Testament narratives to be true history in the highest sense, in as much as it is the history of man in his relations to his Creator. For this reason it is called Sacred History, and the book itself is styled "The Holy Bible." It is the history of the Soul in its process of development and its progress to become the perfect man as represented to us in the second part of the same volume, styled the New Testament. In this sense it is history, but history of the inward, spiritual and universal—although many of the narratives may be based on the outward historical and particular, which must ever necessarily serve as a vehicle for the inward and spiritual, as the Soul itself requires the vehicle of the body for all its actions and responsibilities. Nevertheless, we must not forget that "the letter killeth," and that to cling to the outward or historical form is to bury the perishable; it is dead history. It is the Spirit for things signified that giveth life. Thus it is sacred history, for the record it bears is of the

dealings of God with man, and of the shortcomings, the battles, the struggles, the wanderings of the Soul in and through its material vesture in its onward and upward progress towards its Creator, who is represented as speaking to it through its conscious, or inward Divine consciousness."

—*Mystery of the Ages.*

WHAT IS KARMA, AND ARE WE SUBJECT TO IT?

KARMA is understood to be the inexorable law of cause and effect. Therefore, as it is a truth that all visible things and external conditions of the present day are the result of past thought, reasoning, motive and decision, so future visible things and external conditions will be the result of the present thought, reasoning, motive and decision. Thus according to law, all things and conditions are results, or karma. Then karma is the effect or result of doing, and is the thing done; therefore karma is known as the law of consequences, of which every mental act, motive, and decision, results in a more external condition or thing, according to its kind. Hence, the truth of the statement that karma is the law by which every act receives its exact recompense. That which we sow in mentality the same do we reap in external existence—or with the same are we rewarded openly. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—*Gal. iv: 7, 8.* The above quotation makes clear the parable of the tares and the wheat.

It is thought by many that the law of karma is in operation until Nirvana is attained, when the individual becomes karmaless, which, according to the teaching of Christ, means that when the individual is born again—born from sense delusion and ignorance into understanding and consciousness of his union with God the Father—he lives above the law of expression in life eternal, and thereby knows and realizes freedom from all effects or work done. The reign of law being supreme, mentality can only be emancipated from the consequences of acting in unison with effects, and believing them to be cause (for it is generally believed that one effect is a cause for, and produces another).

by ascending to the impersonal Spirit of Truth, and there realize that we are that divine mind which was manifest by Christ Jesus, and which is above the law of expression, then understandingly work as the Father works, for He is not subject to, nor dependent upon that which he makes.

The karma of truth is the effect of truth, and is the great Unmanifest made manifest. This karma being the effect or manifestation of truth, it includes all truthful decision, statement, and action; and it is wholly subject to and is directed by Truth, its Manifestor; the reason for this is that the Manifestor is the Principle of Life and understanding, demonstrating its possibilities. If a mathematical problem be solved, it is solved because the principle is understood, and the solution is in unison with it; hence the example conveys the perfect idea of what the principle contains. To solve a problem, it is necessary to represent the principle at every stage in the solution in order to arrive at a solution and produce an example. The example as a whole is a perfect symbol of truth, and each figure used is used to convey the meaning of the principle, and therefore each one is a perfect symbol of truth because placed aright. When working the example one figure is not believed to be a cause for another figure, but the idea or problem contained in the principle is understood to be the cause for each and all figures used to produce the example. Therefore we find that an example of principle is a perfect representation of truth, which can be produced only by right calculation and by properly placing the figures, or by correctly speaking the words, so that each one will truthfully represent the principle or Spirit of Truth. An example of principle is always a perfect statement of eternal truth; in other words, all words that are used in making a truthful statement of truth are fitly joined together to demonstrate the perfect idea of the Father. The idea to be understood is this, that the most complicated example in all its parts is worked according to principle and for this reason is the perfect demonstration of principle. *This demonstration is the only karma, consequence or result of truth's practice, or the practice of abstract principle in speaking the word of God or Goodness. Therefore there is nothing to fear in truth's practice; for in divine healing nothing but a perfect expression or example can result from truth spoken from the Christ premise of unity with God the Father, or with Infinite Principle. "If I cast out devils by the power of God then God hath come unto the patient."* Karma being the consequence of doing, it must necessarily be a thing done or completed, and when work is done in unison with principle it is well done, for that which results from perfection is perfect. We cannot attain to anything beyond the perfect demonstration of principle or principle. As a work that is done

results from cause, it cannot in turn become cause to the worker and thus produce future results; so as long as we believe in and accept the examples on the board as a cause for future work, we shall not demonstrate the possibility of mathematics, nor do we ever accomplish more than simply making a copy of the example already written. This is living in the letter, and illustrates the possibility of the senses through desire to imitate appearances and render decisions in unison with sensation and effects, which centers the attention in and binds the memory to earth and in earthly conditions. It is forever true that that which is believed in, the same is accepted as a basis from which to reason, and whatever reason accepts as a basis for its conclusions, to it, that basis seems to be real.

Dear reader, be not deceived by making decisions based upon karma, the effect of doing, and begin at once to demonstrate the truth for yourselves. The truth is, there is but one cause from which a truthful conclusion can be drawn, or from which an example can be derived, that cause is the Spirit of Truth or the principle of life, which is forever karmaless above and before creation—work done. All statements made in unison with truth, all decisions rendered that are at one with Eternal Life, help you to put on the incorruptible; to be clothed with the sun; to wear the new garment; to cloth yourselves in robes of white linen.

If we look upon effects with the Spirit of understanding, we must also know that we who understand are that understanding, and can never be subject to that which it produces. The karma of to-day being the effect of the past thought, motive and decision, it never awaits individuals from one period of time to another as the cause for a future course of action. It seems to do so, only, because results are believed to be cause, and are held in thought and memory as such. On the other hand, if in the attempt at solving a problem in mathematics, an error be made in calculation, it is so for the reason that principle is not understood. From the point where the error in calculation occurs, all figures used are used as are words in expressing opinions which are always based upon appearances; therefore, neither are rightly used nor fitly joined together to represent understanding of principle, and are not by it written or spoken; so they are meaningless marks, or words. While the figures and the words are the same that are used by understanding to produce an example or make a truthful statement, when written or spoken without understanding of principle, they being improperly placed, or incorrectly spoken, no example is produced, no truth made apparent. When the principle of life and unity is not understood, all attempt at reasoning

proceeds from the letter or example, which is erroneously believed to be a cause for future unfoldment or development of Divine powers.

Reasoning or calculating from the plane of effects, example, or the letter, will never result in a manifestation of principle, solve a problem, produce an example, nor represent the Spirit of truth. Not until the individual worker of the supposed example discovers the error of his belief—that effect is cause, and that he is attempting to work from the wrong premise—and turns to the truth or Principle, and accepts it as the basis from which to work, can he produce an example or solve the problem of Life. The above is representative of the belief that work or act done in the past is inevitably the cause for present and future work or act; and that we are in the world at the present time for the purpose of working out the karma of the past. Not until we see things as God sees them, viz: that we are greater than, hence superior to, all our doings, can mentality be freed from the erroneous beliefs held about karma, and from the dread of consequences; neither can fear and desire be annihilated. As long as the belief is held in mentality, that we are something that is subject to effects, work done, that which is powerless and dead is claimed to be our master. Therefore, our attention is given to results, and we are ever concerned with things of the past—the dead. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”—*Romans vi: 16*. The foregoing mathematical illustrations, truthfully present what the result or karma of truth is, and shows the nothingness of error, for there is no result or example produced from the Spirit of Truth by any attempt at reasoning, as if creation were the creator, or as if effect were cause. Therefore all attempts to thus reason will ever fail to solve the problem of life, or produce a perfect example like Jesus of Nazareth, who was the perfect expression of life, love and truth. The Father's idea is the soul of his creations, the truth of truthful expression, the perfection of perfect statements. There is no truth in a statement that is not true of principle, and no matter to what extent the attempt at reasoning is continued, from the time when the child is taught to believe that the body, thought and desire is the real self, all future attempts at reasoning and statements made about himself that are based on that belief are false, for they do not represent the Father's idea, which is the soul of all truthful expressions.

“Only that man attains

Perfect surcease from work whose work was wrought
With mind unfettered, soul wholly subdued.
Desires forever dead, results renounced.”

"He that shall teach him to break the least of one of these commandments, shall be the least in the kingdom of heaven." Where there is a result or expression from heaven, principle has been strictly adhered to. Therefore, dear reader, consider that you are in the world for the purpose of demonstrating the problem of life, and that you are not your work nor subject to it. So it cannot be true that you are here for the purpose of working out karma—that which has been done in the past. What are we to do with the past? We are told to let the dead bury its dead. And he who knew from whence he came, and that he was in the kingdom of God while on earth, said, "For this cause came I into the world that I should bear witness of the truth." Jesus is to the world for all time the perfect example, karma, or consequence of truth and life, the law of which is Infinite Love. Christ Jesus means principle manifest, or God with us. Christ, the Spirit of Truth, is ever at work in the world revealing and demonstrating its possibilities at all times, and in all places, "Who is a likeness of the unseen God, first born of every creature; because in him were created all the things in the heavens, and the things on the earth, the things seen, and the things unseen, whether thrones, or lordships, or governments, or authorities, all things on account of him, and for him, have been created; and he is in advance of all." (*Greek rendering.*) Therefore, all examples of principle that are manifest in the world, are manifestations of the Christ principle, which can be seen everywhere demonstrating itself. He that hath eyes to see, sees the Christ with us to-day, and that now does he come to his own and his own receive him not, because negation and personal opinion know him not—the Christ within. Do not longer entertain the belief that you are in the world for the purpose of battling with effects or resisting evil, thus occupying precious time with the dead, instead of following the Christ, the way of truth and life.

"For wheresoe'er his wondrous work, and majesty, and might
From Me hath all proceeded. Receive thou this aright!
Yet how should'st thou receive, O Prince! the vastness of this word?
I, who am all and made it all, abide its separate Lord."

—*Song Celestial.*

"There is but one 'Thing' in Eternity for us, and that is the 'One,' the Divinity, or the God that is within us, wherein we live, and have our being. That 'One' being fully expressed and manifested, unites us with the Eternal, for It only is the Eternal. To attain to this aim and end the temporal and lower self has to be annihilated."—(*Mysteries of the Ages.*)

C. L. CRAMER.

STATEMENTS OF THE SCIENCE OF INFINITE SPIRIT.

BEING is Principle, Spirit, Mind, Life, Supreme Essence, Unmanifest, Unlimited, First Cause, Uncreate, Formless, All in All, Will, Infinite One, I Am, God, Love, Alpha and Omega, All Understanding, Consciousness, Potentiality, All Power, All Presence of All Science, Boundless because in center He is nowhere, and in circumference everywhere. There is no place where He is not.

"Whither shall I go from Thy Spirit or whither shall I flee from Thy presence; if I ascend up into heaven," etc.—*Ps. cxxxix: 7.*

The law by which Being creates is the law of Love, and the method is by the law of expression. Thought being the first expression of Being, in thought is imaged forth the idea of God. In thought systems, planets, and worlds were made or imaged in subjectivity, and then into visible manifestation or form.

The thought, idea and consciousness of God or Being, being all power, all presence, all science, has produced all that is. So in His thought dwells all. Without Him is not anything that is.

The relation of Thought to Being and to Nature. God's thought is in Being and is Being's creation. Thought, being the first born of Being, stands or occupies the middle ground between Being and Nature. The thought of God is imaged or formed in mentality, subjectivity, and then brought forth in expression, form, image, body, visibility, or objectively, capable of being discerned on the sense plane; or, in other words, expression is all outward, visible manifestation of an inward, invisible; intelligent power. The office of thought is to manifest and bear witness of God, and it does so by, or in, conscious power, received from Being, the source of all power, and reveals the same in results or effects. God and His power could not be known till he was revealed, and thought is the revealed and the revelator.

What love, faith, right and motive are. Love is the great law of God, by which all that exists is created and sustained. Without it, and faith, was not anything made that was made. Love is constant, untiring, all pervading; it discriminates not for it is all including. Love seeks not its own, but says, give, give, and is ever giving. Love has no respect to persons or things. It is all charity, it abstains not from giving its most costly possessions. Love loves to love. Faith is implanted in Being, and discerns in consciousness

what it is capable of performing, and goes forth to execute, using power, will, strength. Faith can do all things, because it uses all the attributes of God to further its ends. Motive is the mental decision we make; it can be right or wrong. Our motive causes us to face either way in mentality, so it makes for our good or evil. If we have right motive and go forward in action, working in accord with the attributes of Being, we are then workers with God, and Truth will be made manifest in our work. We might say, motive is the foundation for all we do on earth. It is *our* reason for manifesting just what we do, and is an accompaniment of thought.

The relation Consciousness bears to Being. Consciousness is inherent in Being. It is that state in which Being comprehends itself and knows its possibilities. Another way—potentiality in Being, conscious of its own abilities. Consciousness pervades and goes forth with every attribute of Being into manifestation. Divine Mind is calm, and rests peacefully in its own consciousness. There is no conciliation in Divine Consciousness, for it is equilibrium and harmony itself.

The relation of feeling to existence. Feeling is a central fact of existence in the mental; it always accompanies thought. Feeling is that whereby we get proof of unity between Being and existence, and between mentality and the physical, or effects, but thought is the link which unites and sustains unity between Being and existence, and between consciousness and feeling.

C. A. PERRINS.

Graduate from Home College Normal Class, Denver, Colo.

TRUTH.

TRUTH is knowledge of the Divine; it is in a person from his birth, and the reason why some do not—to the senses—seem to have as much as do others (but they truly have the same), is because the truth of what they are is not perceived by them; and because they have not had advantages that secured to them the right education. For example, in the problem of addition, some natives of Africa do not count more than their fingers, but the problem of subtraction, and the problem of life is in them, but it is not demonstrated to them.

Form is the expression or effect of the thought of the mind; i. e., it is a result of mental action. Therefore, as Mind is Spirit, and Spirit is All, and contains everything, Universal matter must be Spirit made apparent.

FRANK E. CRAMER.

NOTES.

BOOK NOTICE—HARMONY LESSONS.

We would call the attention of our readers to the fact, that the course of primary lessons published in the first volume of HARMONY, have been carefully revised, and are in the hands of the printer. In this book is comprised twelve practical class lessons, the meditations, and questions and answers relative thereto. These lessons are reasoned from the plane of the Infinite One—as taught by Christ; Unity being the only foundation from which the science of God—who is One—can be taught, therefore, there is none other than the one given by Christ—that of oneness with the Father. Many cases pronounced by the attending physicians as incurable, have testified to being healed through the intuitive reception and cognition of first and final truth, as contained in these lessons.

In publishing this volume, we supply a want, many times expressed, that the lessons should stand as a course, apart from other matter, thus making it a text-book which (from its completeness in presenting the truth of uncreate Being—Infinite Mind—Principle, and the law of expression, from Being to Nature, as alone presented in the Home College instruction,) will supply in convenient form, and at reasonable price, a volume to be desired by, and within the reach of all seeking for the practical benefit of the power of Truth to heal. Price, \$1.75, post-paid. We are now ready to receive your orders, and will fill them soon.

SUBSCRIPTIONS.

With this issue—the September number—will close the second volume of HARMONY. After two years' experience in its publication, we find that we have

attempted to publish it at a cost too low to be just to ourselves; therefore, too low to be just to our readers. Hence the subscription price for the third year's volume, commencing with October, 1890, will be \$1.50. After October, 1890, any remittance of \$1.00 will be credited with only two-thirds of a year's subscription. The labor of its two years' publication has been a labor of love, and simple, fervid faith, and great has been the returns, spiritually, which amply repays us for all work done. But HARMONY must be sustained—financially, as well as spiritually.

In the future, we shall work with the same love and faith, believing that its readers will justify that faith by the prompt renewal of their subscriptions; also, as in the past, by their loving efforts to extend its circulation, and thus help the good work along.

We feel assured that our readers and friends will understand the necessity for this change, and that the increased price will be no hindrance to a further extension of its circulation, nor to the prompt renewal of subscriptions for the coming year.

THE time spent in looking for a cause for failure in relation to health or business, or in any direction, is time spent in looking for some mental or external condition to substantiate a belief in failure. Therefore, eradicate the belief in failure, and move on about your Father's business.

"God does not impinge externally upon the universe; He moves the world from within. As He is out of time and space, there is an indivisible unity of God in every object of nature. This is true of the soul in the body. Every spot on the face of the earth is a Peniel or vision of God, where we meet Him face to face; and we need not go beyond the place where we are to find a Bethel or house of God. To sunder any part of the earth's surface from God when we are there, is to be for the time being in *atheist*, or without God."

BISHOP BERKELEY, whose theological soundness has never been questioned, whatever may have been said of his idealistic philosophy, very truly says: "God is known as certainly and immediately as any other mind or spirit whatsoever distinct from ourselves."—*Dr. W. F. Evans, Discourse on the Love of God.*

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in Job

LESSON IV.

THE SEEMING AND THE REAL. OPINION AND IDEA.

DRAWN FROM THE BOOK OF JOB.

"Look unto the Heavens, and see; and behold the clouds WHICH are higher than thou. If thou sinnest, what doest thou against Him? or if thy transgressions be multiplied, what doest thou unto Him? If thou be righteous, what givest thou Him? or what receiveth He of thine hand? Thy wickedness MAY HURT a man as thou ART; and thy righteousness MAY PROFIT the son of man. By reason of the multitude of oppressions they make THE oppressed to cry; they cry out by reason of the arm of the Mighty. But none saith, where is God my Maker, who giveth songs in the night; who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of the heaven? There they cry, but none giveth answer, because of the pride of evil men. Surely, God will not hear vanity, neither will the Almighty regard it. Although thou sayest, thou shalt not see him, YET judgment is before him; therefore trust thou in Him. But now, because not God hath visited in His anger; yet Job knoweth it not in great extremity: Therefore doth Job open his mouth in vain; he multiplieth words without knowledge."—Job xxxiii: 5-16.

1. The man who believes him-self to be mortal, is opinion, and the best that man is mortal, is opinion. The man who is eternal is idea. The knowledge

of what man is, is idea. The former is an erroneous statement based upon sensuous appearances of variety and change, the order and element of which is thought. The latter is the implanted word or possibility eternal in the Father. In other words, man eternal is the truth and life hid with Christ in God. It is clear, therefore, that the man who believes himself to be mortal, is opinion; for when the senses accept changeful appearances for a premise from which to judge of what man is, the decision must inevitably be that he is mortal, and that his existence is subject to that which he believes himself to be. So, when this decision or statement of what man is is accepted as true, it is nothing more than an opinion, the author of which is changeful bodies and previously formed opinions. Thus thought, intellect and reason are involved in this decision in generating delusion; for when man is believed to be mortal, the mortal is accepted as a basis from which are drawn all future decisions and statements about himself. His opinions about himself and his possibilities are no higher than that which he believes himself to be; thus opinion is increased and multiplied, the end of which is annihilation of itself; for "The end of sin is death."

2. The Job of whom the Lord spake when He said unto the adversary: "Behold, he is in thine hand; only save his life," is the seeming man of opinion, that lives in the land of Uz, the fertile land of sense, where that which is sown produces abundantly of its kind; he sows to his flesh, because he believes he is mortal, and reaps corruption. Though this man desires to serve God, and fulfils the letter of the law in goodly deeds, nevertheless his work is performed for the purpose of saving the mortal, which he believes himself to be. It is clear, therefore, to those who can analyze mental conditions, that as long as man holds the belief that he is mortal, all effort made to serve God is made to the end that he and his products (or children) may be saved. This is idle effort, and will ever meet with the same experience and result as did Job and his children. All effort made in ignorance—which means working from the plane of effect—is vain, and is under the dominion of desire—in the hands of the adversary—and not until the Christ premise is accepted, that now are we eternal life with God, the Father, are the efforts to serve God made understandingly, that it may be manifest that He is All in All. Then it is, that we "Put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts of whom Job said: Behold, I am vain, and put on the new man, which is created in righteousness and wholemess of truth." (Eph. 4:22-24)

3. When man believes he is mortal, he has substituted an opinion which is drawn from appearances (and in it he bases his belief about himself) for the idea of God, which liveth and abideth forever. The following are some of the statements that the belief in mortality makes of itself, which indicate its nothingness.

*"What is the Almighty, that we should serve Him? and what profit should we have, if we pray unto Him? * * * God layeth up the punishment of his iniquity for his children; He rewardeth him, and he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty."* Similar mental conditions are often expressed in the following words: What good is to be gained from knowing the Truth? If I live it, what profit will I have? Is it necessary for me to give up my previous beliefs and habits? Will it interfere with any of my earthly enjoyments? If so, I think I will wait awhile; I have no disease of which to be cured; when I have, I think it is time enough for me to investigate Divine matters. The voice of understanding replies in the words of Elihu, *"Look unto the heavens, and see; and behold the clouds which are higher than thou. If thou sinnest, what doest thou against Him? or if thy transgressions be multiplied, what doest thou unto Him?"* The beliefs that opinion has, and the statements it makes of itself, in the present day, are very much the same as those which it expressed in the language of Job, previous to his healing, which healing was accomplished by the spoken word of God. This mental condition is the mortal Job, and is a worldly one, and is somewhat apparent wherever form and effect is believed in, as being a cause for other effects. This belief is the basis of all idolatry.

4. The Job of sense proves his mortal opinion by making apparent his belief that he is subject to all existing things and external conditions, and this is true of opinion—a legitimate conclusion, born of what he has accepted himself to be. Therefore the belief is that he is subject to his surroundings, either for good or evil, health or disease, life or death; and that he is affected by the climate, the weather, heat, cold, locality, time, place, circumstance. All conditions are to him dependent upon other conditions, or upon that which is seen through the natural eye. In short, he believes that his life here depends upon external things, and that his death may be caused by them. Nor does he realize that this is idolatry, the basis of all idolatrous worship. Knowledge always replies to this false belief as did Elihu, *"If thou be glorious, what giveth thee Him? or what receiveth He of thine hand? Thy wickedness may hurt a man as thou art; and the righteousness may profit thee as thou art."*

5. The following expressions and statements indicate a habit of thought which, if continued, inevitably ultimates in the Job condition. "I am anxious, fearful and doubtful. I can't see, nor understand. I do not think it is for me to know the truth. I dislike and hate things, times and places. I am prejudiced against, and jealous of, many things. I do not think we can truly love without being jealous of the object of love." So a word is spoken by one, and a statement made by another, until that which St. Paul denominates the conversation that is corrupt according to the deceit of sense, is heard in full. One says, at one time, "I want, and am disappointed," and at another time, "all things are wrong to-day; I feel sad and depressed. I am sick, and my disease is incurable. I am past recovery; I know I shall never get well. I am dissatisfied; oh, so wretched. Life is not worth living." And Job says: "*My soul is cut off while I live; I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God, do not condemn me; show me wherefore Thou contendest with me. Is it good unto Thee that Thou shouldst oppress, that Thou shouldst despise the labor of Thine hands and shine upon the council of the wicked?*" "Why has this great affliction come upon me? I do not see what I have done. I did not think I would be sick. I am sure I was innocent. I have tried to live a religious life. Why has God so afflicted me? If it is His will, I must submit to it." And so the conclusion is, that God's will is a difficult one to obey, and his ways are past finding out, and the burdens of life are hard to endure; but Truth says, "*By reason of the multitude of oppressions, they make the oppressed (opinion) to cry; they cry out by reason of the arm of the Mighty.*" They who believe in God and behold him afar off, believe also in Christ and hold him in the distance; and they wonder why they do not know the truth that frees, and realize more good. This mental conduct results in agnosticism, and then the claim is made that God is unknown and is the great unknowable. "*Canst thou by searching find out the Almighty unto perfection?*" He who speaks in God's stead, says: "*Surely, God will not hear vanity, neither will the Almighty regard it.*" So Elihu, the voice of knowledge, must ever respond to this condition by making the following explanation: "*And if they be bound in fetters, and be holden in cords of affliction; then He sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they retire from iniquity; if they obey and serve Him, they shall spend their days in peace, and in years in pleasures. But if they obey not, they shall be vexed by the sword—Truth—and they—sinners—shall die without repentance.*"

6. On the other hand, man, the implanted word, or idea eternal in the Father, speaks forth and manifests what he *knows* himself to be. For when mentality accepts God's idea as the real man, then the decisions about man must inevitably be, that he is immortal now; and for this reason he is not subject to existence; but that his existence is subject to that which he *knows* himself to be. So, whenever this eternal truth is understood and believed in, or accepted as truth of what man is, it is a decision, the author of which is God's idea. So his future statements and decisions of himself are made to represent the eternal Truth, or Christ. Then thought, intellect and reason are understandingly used in generating and giving birth to eternal Truth, Life, or Idea. "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." The statements that man, real, makes of himself, and his possibilities, are as high, pure, and perfect as that which he knows himself to be. Thus idea increases and multiplies, to the end that its products or children live eternally in the Father. This man is the life over which the Lord never gives the adversary power; for he said, "He is in thine hand; only save his life." Therefore, when the old man with all he possesses comes to an end, then the real man is manifest, who lives in the kingdom of Spirit, or God, above the mental plane; and he sows to the Spirit—in mentality—and from the Spirit reaps life everlasting.

7. The real man's service to God consists in living a life of Truth, in working as the Father works, and He says for each and all, and for all time, "But the hour cometh and *now* is, when the true worshipers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship Him." Therefore the idea of the Father works for humanity, that it may be born again to a knowledge of the truth that it is immortal now; and that through this knowledge its speech and action will be God like, and like that which it knows itself to be. Man real, who knows understanding, also knows that both he and his products—offspring, or children—are saved, and to him the Lord adds of all that had been unto the double as he did with Job when healed of his false beliefs about himself and his relation to God. For it is written that the Lord *also accepted the face or person* of Job, the mental and outer man, which now is at one with the inner and divine—because Job has awakened to truth, and knows that he is understanding, and not erroneous belief, idea, and not opinion. The same Divine idea of God is expressed in the words of the Christ, when he says: "First, seek the kingdom of heaven, and all else shall be added." This is the increase unto the double. The work of man,

divine, is the Father's work, and it is performed from the plane of Infinite Being, under the reign of God the Father. So whenever and wherever the premise of the Christ, or of the Buddha, of unity with God has been accepted as the truth of man, the former conversation and the old man is laid aside, and the new man, which is forever new because he is eternal, is lived and made manifest. Thus opinion is no more, and the Father's idea is both understood and known to be the unmanifest, and manifest man.

8. Truly does this new man say of the Father, "*I know that thou can'st do everything, and that no thought of thine can be hindered.*" And when realizing that God is All in All, asks, "*Who is He that hideth counsel without knowledge? therefore have I uttered that I understood not. Wherefore I abhor myself and repent in dust and ashes.*" * * * *I have heard of thee by the hearing of the ear; but now mine eye seeth thee.*" So the following are some of the statements that the real man makes about himself, and some of the words spoken by Truth and Life for all humanity. "*Truly, my words shall not be false. He that is perfect in knowledge is with thee. Behold, God is mighty, and despiseth not any: He is mighty in strength and wisdom. He preserveth not the life of the wicked: but giveth right to the afflicted.*" "*Ye are the salt of the earth.*" "*Ye are the light of the world.*" And these statements are continued until the most high, the absolute, is affirmed. "*Before Abraham was, I am,*" for "*I and my Father are one.*" "*He that hath seen me hath seen the Father.*" And so the conclusion is, that it is not I who liveth, but the Father that dwelleth in me. "*I have not spoken of myself, but the Father which sent me. He gave me a commandment what I should say, and what I should speak.*" And the commandment that he gives to all from the Divine idea or son in God is, "*Be ye, therefore, perfect, even as your father in heaven is perfect.*" "*Love your neighbor as yourself;*" love your enemies, those that despitefully use you. "*I am the way, the truth and the life.*" "*My doctrine is not mine, but His that sent me. If any man will do His will, he shall know the doctrine, whether it be of God.*" All statements and decisions rendered by the real and eternal man are in unison with those made by Christ Jesus—or God with us.

9. The affirmations that the scientist and true apostle makes at all times are those of the Father and the Son. Therefore we are not guided in thought by appearance or person, but in the Spirit of the words of Elijah we act. "*Let us not, I pray you, accept any man's person, neither be we guided by the appearance of him.*" "*There is no respect to persons with God.*" "*For ye shall find that ye shall hear the voice of the Lord, and shall be converted, and shall be gathered in, and shall be saved.*"

his ways." With what measure ye mete, it shall be measured to you again." So it is clear that understanding knows that it is useless to expect happiness as long as we multiply words and argue opinions against the Infinite and Omnipresent One. "*Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.*" So the scientist of the present day proves his knowledge of self in words and deeds that manifest the truth, that he is not subject to any existing thing or external condition, which is true of the Father's idea—a legitimate conclusion, born of what he has accepted and knows himself to be. Therefore he knows that he is not subject to surrounding conditions, either for good or evil, health or disease, life or death; and that he is superior to climate, weather, heat, cold, locality, place, circumstance. To him one condition is not dependent upon another condition, or upon that which is seen through the natural eye. In short, he knows that his life does not depend upon external things, and that there is no death; for his life is hid with Christ in God, and now has he eternal life with the Father. This, he understands, is worshiping in Spirit and in Truth—and it is the righteousness that profiteth the son of man.

10. So the scientist logically begins and continues the demonstration of his knowledge by affirming, that "I am hopeful, trustful, faithful; I can see and understand, I believe that I can know the truth. I love all things, times and places. I am not prejudiced against, nor jealous of anything, for I truly love all." This is the method used to put off the former conversation concerning the old man—opinion—which is corrupt, according to the deceitful lusts, and to put on the new man, which is created in Holiness of truth. Henceforth the new and true man says, "As God is my life, in possibility I lack nothing, and there is no disappointment. I am well, whole and happy. I know that I cannot be anything else, forever more. I am satisfied in life eternal, and with living." The real Job says, "My soul is myself while I manifest in earth. I have no complaint to make about myself; I speak from the depths of my soul, and affirm that I am that peace which passeth all understanding. I know that God does not condemn my words, and that there is no contention between us; for it is His goodness to give His own being, which is absolute freedom to all who love and thus accept Him. "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

11. God does not afflict. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Therefore we know that we do the will of God when we love one another; this is our

religion. And the conclusion of the scientist is, that the Father's will is an easy one to obey when His ways are understood; for the yoke that binds or unites us to the Father, lightens and bears away the burdens of life. The scientist beholds not God afar off, but knows that he lives, moves, and has his being in Him, and that where the Father is there is his son, and His own being; therefore he knows the truth that frees, and realizes the omnipresent good. This mental conduct results in knowledge; know thyself and thou shalt know thy God. And so the claims are made that I know my God and have found the place of understanding; I have ears with which to hear, and eyes with which to see; and I hear the inner word and know. "What is that good, and acceptable, and perfect will of God," which I should manifest. It is the Father that worketh in me both to will and to do His own good pleasure.

The mental and physical condition of Job, is the ultimate of the one that is common in the world, as is clearly stated and shown in this lesson. His friends represent the same mental state, in that they believe in mortality and reason from that premise. Therefore they hold the same belief and have the same purpose and desire.

12. As Job's condition was not improved while the old beliefs were held, and while he heard nothing higher than the opinion of friends—which includes all sympathy with erroneous belief and conditions resulting therefrom—so the condition of humanity, as a whole or in part, will not be improved as long as the false race beliefs are held, and while it hears no higher teaching than that given from the plane of the personal. Personal doctrine, sympathizes with the mortal beliefs of humanity; argument gives opinions about the truth for the purpose of putting down or defeating other opinions. They who sympathize with conditions, teach from the sense plane; and their doctrine works upon the emotions and cultivates sensation. "He that speaketh of himself, seeketh his own glory; but he that seeketh His glory that sent him, the same is true, and no unrighteousness is in him." When knowledge spoke, whose name is Elihu, Job was relieved; then he looked for God, who is ever present—even presence itself. When God, the Father, spoke, opinion, argument, disease or suffering, which are one, came to an end. Dear reader, this lesson is prepared for all, showing the false and the true, delusion and reality, opinion and idea, that all may know what to do, and what not to do. To live in, speak, and act the false, ultimates in the Job condition. To live in, speak and act the truth, or real, brings forth the Christ condition. Therefore, speak the eternal word for yourselves. Study with this lesson, that you may demonstrate divinity, and be able to guide others into the way of eternal life, the Father's way.

Your next lesson will be one of healing, and the summation up of previous lessons, given from the book of Job.

STUDENT'S DEPARTMENT.

REALIZATION THAT HEALS.

Yesterday while sitting on my porch, I realized how differently I thought and felt since I came into this light of truth. How happy I am to know God is All in All, and that I have my being in God, and life is immortal. I really cannot feel sick like I used to feel, for now I am positive that I do not need my old body, and that it has no claim whatever on Spirit. When my thoughts are with truth I often forget to take my body, for the other morning when I crossed over to the city my thoughts were entirely with Truth, and I did not notice when we went through the tunnel, and I spoke to some one about it, and they said "Why yes, we just came out of it." Oh! it is so beautiful, for I cannot go back to the old way of thinking if I tried. I can see at times just how the gates have opened to the path of light, love, truth and life, and I entered and they closed behind me; for I cannot turn back, but I keep on walking ahead. For two weeks it seemed to me I had left my own old self and had gone to a different part. The only way that I can express myself is, I felt as if I were constantly in company with God, or Love. I only wish everybody would come to you, dear sister—what harmony would exist; for then they would learn the truth and be happy forever.

BERTHA KEON.

REALITY.

Realization, or consciousness of the ever-presence of God, is a certain perception of Truth. What we realize we are certainly conscious of, so the two are one. Then consciousness of Spirit manifests the attributes of Divinity (Love, Faith and Ease), and destroys all beliefs opposite to Truth or goodness. As God is the Life and the "I Am" of all, then in reality we are Spirit, and one with the Father, who is Omnipresent, Omnipotent, and Omniscient. The body is only a proof of our life and is as dead, for it cannot sense pain or pleasure, as it is not consciousness or conscious of anything. Spirit, or God, is alone real, and can in no way be affected by false beliefs and environments.

When we are conscious of the ever-present good all desires flee, and we stand firm upon the "Rock of Truth," and all seeming beliefs will be destroyed by the affirmation of Goodness or Truth; our desires will be banished by a prayer of thanksgiving to our Father, the Creator of all goodness; we will thank Him for the realization of our unity with Him, and that He is our Creator, and that there is but one life, path, and light for us all. We will glorify Him for His ever-present goodness, and for the knowledge that we are perfectly whole, now, lacking naught but the true acknowledgment of our oneness with Him. He is the life that leads unto life eternal; that His light is our light, and there is no darkness at all, for He is as a morning star, ever shining as a perfect guide for all, and we will thank Him for the knowledge that the "Kingdom of heaven is now at hand."

UNA RUPLE.

DIVINE WORDS OF HEALING.

To heal anyone, I say that God is your life and being; He is ever with you, in you, around and above you. You are Spirit, and are one with God the Father. He being the creator of all, then all is perfect. Health and harmony are yours now, for in Spirit there is no weakness, or doubt, or fear, for Infinite Spirit is Strength, Goodness, Faith, and Mercy. The body not being life is dead, and has no substance, sensation or intelligence. Therefore, lay it aside and turn from it, for you are above and beyond all seeming sickness and fear, for the race beliefs can in no way affect Spirit, which is free from all surrounding circumstances. Then God, being your life and power, you are perfect and above the beliefs you have affirmed for yourself, for you are perfect wholeness with God, and in Him.

UNA RUPLE.

STATEMENT.

Divine Science teaches that we are mind and not matter, that we are in no way dependent upon our bodies. God is one holy life or substance, and we have our life in Him. In Him is our only existence, all else is delusion and error. God is eternal truth, and if we know the truth we shall indeed be free from all beliefs of sickness and error, for in truth there can be no error, and as God is all power and we live in Him we have nothing to fear, for He is all goodness, and there is no opposite power.

Jesse Finch.

HEALING.

Is it not the asking for or claiming of wholeness?

In meekness—with reverence—without thought of fear—without thought of favor—with serene confidence and trust—shall we not ask for, find, and enjoy it forever?

Christ, our brightest example, lived true to *The Life*, recognizing a brother's need, spoke to him the needed word, and journeyed on. What better way?

EDWIN C. ROOT.

CORRESPONDENCE.

GOD said, "This is my beloved Son, in whom I am well-pleased," as He will to all, when they manifest Him in Spirit and in Truth, for Christ tells all to be as perfect as our Father in Heaven is perfect, and he further says that God is no respecter of persons, and that now is the day of salvation, and that there is no need of postponing the time or waiting to manifest God in the flesh, after the flesh has returned to mother earth. God does not ask an impossibility. Principle will never vary, and all problems must be worked by it. All nature is manifesting God; even the little birds are sipping at the fountain and joining in a thousand notes of Divine praise.

Yolo, Cal.

D. P. DIGGS.

DEAR HARMONY:—It is needless to make excuses, for if we are truly God's children, sons of God, and joint-heirs with Christ, we shall have all our needs supplied, though we may not have millions. If we trust in God, yea, live, move and have our being in Him, and if His life is our life, and we are His children—one with Him—why should we despair or complain? Have we not thereby all that heart can wish? Surely, God will provide, and there shall be no want, for God withholdeth no good thing from them that walk uprightly.

As we read the pages of your excellent magazine, HARMONY, we were rejoiced to see there is one who is able to have a home from which you are instrumental in doing so much good—in sending forth yearly, students endowed with love, kindness, peace, good-will to all. We pray that the love of God—the Peace that passeth all understanding, and the fellowship of the Holy Spirit, be realized by all students of Truth, that with Divine Power to heal the sick they may go forth and cast out devils, and raise the dead to life—accompanied with heavenly wisdom and Divine understanding to teach how to live and give to all, and take life from none. * * *

How we would so love to be with you at your HOME COLLEGE, and listen to those elevating thoughts spoken, and feel the inspirational influence that must fill every heart and place of your heavenly abode. Perhaps we may be favored with this privilege some day. If the Master could not do many mighty works because of unbelief, neither can we. The servant is not above his Lord. We are doing all we can to spread the truth as Jesus taught. We believe that if the people would live right, as God would have His children live, we would have no belief in death, sin, sickness, disease, suffering, affliction, accident, trouble, sorrow, pain, etc.* * * All would be Love, Peace, Harmony, and good-will to all would externally reign. To this end we labor and do all we can, that the speedy coming of Jesus and his kingdom be set up on earth as foretold by the holy prophet. May God bless you in the truth as Jesus taught. Please accept these few broken fragments as expressing briefly our hearty sympathy with your noble work. Let the true light shine forth undimmed. Yours for the living truth as Jesus taught.

Fort Wayne, Ind., June 25th, 1890.

J. H. AND M. T. NEFF, M. D.

I have been on the point of writing you for two or three weeks, in regard to the needs and wants of this people; they are calling, orally and mentally, for light. We—that is, a band of about 20 or 30—meet every Sabbath afternoon to read and discuss the “Science of Spirit.” There is a deep and growing interest in this subject. Some good work is being done in healing, and they are asking for the true “bread from heaven.”

Sioux Falls, South Dakota, July 11th, 1890.

MRS. M. IDE.

Renewals for the third year of HARMONY are now coming in, accompanied with encouraging words, which we fully appreciate; and in which we find strength expressed that aids us in giving to the world the truth perceived. We anticipate renewals from all of our subscribers, and will suggest that promptness in so doing will materially aid us in our present work; we also suggest, that each subscriber make an effort to obtain another subscriber, or to get up a club of six, which will only amount to the price of five single subscriptions.

We are grateful to our agents and subscribers for their aid and encouragement during the past two years, and hope and expect that our perception of, and obedience to Truth, will be such as to merit a continuance of the same. So we thank you all, both as Truth, and in Truth's stead, for your appreciation of its spoken word.

Nellie V. Anderson has just closed a successful class in the Science of Infinite Spirit, at Waukegan, Ill.

Josephine R. Wilson has gone to Helena, Montana, where we understand a class has been organized and awaits her instruction. Owing to some unavoidable delay she did not leave for Grand Rapids, Mich., in June, as was stated she would in the June issue of HARMONY; meantime the class in Helena having been formed, she has decided to respond to that call before going to Grand Rapids. We congratulate the good people of that city on this opportunity; her teaching is both broad and high, and her positive position in Truth makes her thoughts of truth and life, angels or messengers of light, which causes light to spring up in those who hear her words, and thus they are healed. We bespeak for the teacher, success in healing and giving sight to the blind, and raising mentality out of dead effects, bodies, and conditions, into Infinite Mind and Life eternal. She will visit any place where her presence is needed during the coming year.

Mrs. Ophelia T. Shepard, a Normal Class graduate of HOME COLLEGE, who is a clear and logical Science teacher, and successful healer, now resides in Oakland, Cal., where she will continue her work of teaching classes and giving private lessons, and healing the conditions of humanity. Present or absent healing done. No. 725 Fifteenth street.

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