

HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 3.

OCTOBER, 1890.

No. 1.

THE LIGHT WHICH LIGHTETH ALL.

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."—*John i: 3-4.* That life which is the light of men and of all things that cometh into the world, is the Christ—Truth. And the Christ-consciousness says, "I am the way, the truth and the life." "For by Him are all things created that are in heaven and that are in earth, visible, or invisible, whether they be thrones, or dominions, or powers; all things were created by Him and for Him, and He is before all things, and by Him all things consist." By that mind that is in Christ Jesus—God with us—all things consist, ever have, and ever will; it is that life which lighteth all things, now, that cometh into the world, and which says, "I and my Father are one." Each individual should regard this truth as true of his or her own being, and think of themselves as that universal mind or life which is the light of the world, and consider it a sacred privilege to let light shine, that the freedom of truth be known. "The word is nigh thee, even in thy mouth." Know we to a certainty that we speak the word of truth, when we speak that which is alike true of each and all, for the law sayeth the same; therefore keep the covenant with God, for God is no respecter of person, and naught but love—Infinite Love—could sustain at all times the same relation to all things. As Truth says, we are the light of the world, we ought indeed to let light shine in all the world, and in thought go forth freely and preach the gospel to every living creature, by perceiving and thinking the truth that God is there working to will and to do His own good pleasure, that He may be glorified in that perception and thought. If it be that we gain a realization of the unity of life and of the omnipresence of God, very great willingness to give up all thought that we are separate, and unlike God the Father, is necessary. Unity, oneness, onement, holiness, admits of no reality or truth that is not God, and that is not common to all. While selfishness may have many unreal beliefs or

idols, from which it strives to obtain comfort and satisfaction, but "we know that an idol is nothing in the world, and there is none other God but one." * * * "To us there is but one God, the Father, of whom are all things, and we for Him, and one Lord Jesus Christ, by whom are all things, and we by him."

LAW.

The law of God or Being, is God or Being. The law made manifest is God, or Being-in action, in the divine and orderly method of thinking and revelation; which order heals, the product of which is health. This proof of the presence of Infinite harmony is rest, ease and freedom. Therefore, when we heal, we manifest Infinite Truth, Wisdom and Harmony, the Christ; for the law speaks and proves itself. "I come not to destroy the Law, but to fulfill it."

CONSCIOUSNESS OF, AND RECOGNITION OF SPIRIT.

SAID to me a primary student in the science of Infinite Spirit: "How can we know that the thought we hold is without question the truthful thought, and then that it will produce the correct result, and we secure that which we seek, viz., health, peace, success?" The reply was not, "You have your chart, refer to that," nor "look to principle, for it contains all you desire to know." Neither did I suggest that results were not what we work for—for to affirm this would be poor satisfaction to one struggling under generations of beliefs based on appearance and not on the real substance of all appearance; to one vainly trying to be nourished from broken cisterns, themselves not a source of the living water of Eternal Life!

In the sense plane, where for present manifestation we are placed, and in which with more or less success we fulfill the command, "Go work in my vineyard," we find the symbol which to *this* understanding shall illustrate the

co-operation of Spirit, and furnish the answer to this question. Therefore, we retire into the stillness, into the formless cause of all, Spirit, to find the true reasoning; for there must be a solution to every mental search, especially in this realm, where the vexed problem of life is worked out and demonstrated by every individual experience. And the key to this knowledge may be called "conscious recognition and acknowledgement."

Of what are we conscious?

Of the absolute Truth of God.

Of His Truth in Creation.

Of His will in us, the created.

That all of creation is good.

That we as creation must be, and are vitally connected with the Creator, or Infinite Mind.

We hear often stated here in this college, by our instructor, that in the universe there are two vital points for remembrance, in order to form a correct and solid base from which to start, viz:—God and His creation. Now in God there can be asked no questions. We do not deny in God, in Spirit. Only the Infinite affirmations belong to Him. This is the side of the Creator, the invisible Spirit, centre, and substance of all creation. We intuitively know there is no room for questioning. But how is it with the other side, where we stand to-day in creation? Scientists, believers in God and His method of expression, find in creation the perfect symbol of the perfect Being, of all. But however wrapt the scientist may be in cherished opinions and conclusions, all goes for naught so far as the unillumined are concerned, unless we can enter their degree of understanding, and from their standard, lower or higher, raise this conscious re-cognition to that Christly eminence in the holy mount, whence all things and all Truth stands transfigured. But my dear seeker after truth, says the scientist, "Symbol is but symbol; is not life, intelligence, nor power;" and the student replies, "Show me this living power and my relation to it." To present this perfect correspondence between symbol or manifestation, and Being, the manifestor, we must enter this sense plane and note what is done here, also what remains to do. God gave to us in making us after His likeness, just what He has in Himself. Idea, which was and is, before all beginning, is in His likeness in manifestation; therefore the Creator, the Thinker, that which alone can generate idea, is Infinite. To affirm otherwise, would express doubt as to Infinite design. We do not question when a child re-presents the face of father or mother, that it is in the image and likeness of that parent. How then, when the very God, the

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Being of us, reproduces in kind, in *His* children, *His* Infinite Idea. Is it not *His* Idea, and is not that Idea the *living* element of each one of us, never extinguished, eternally the same; always re-producing according to Idea? But, my friend asserts, "We are not the Creator." I answer, Spirit is One—and indivisible. Spirit in you, is the same formless essence with God. I affirm for *this* reason, all creation is *our* creation, and while in the midst of our work on earth, we may recognize and work with, or we may deny and think ourselves independent of, Spirit—which we truly are. So symbol truthfully shows, that without this constant alliance with, and recognition of the indwelling, unseen power, even that we do create represents nothing. What constitutes this connection? Confessing the truth of God, and living a life of affirmation with it; no longer claiming denial, negation. Ceasing long and heart-broken prayers for help, and instead recognizing the *All Good*, within, that which in your real self you are, because God *is*, and we are all of one Spirit. *Be* that which you know, and you realize God is perfect.

Now turn we to the symbol for this sister or brother, still asserting that body or appearance contains all that is necessary for the things of time. Without the mainspring, the hands of the watch point needlessly to the hour on the dial. What is lacking: not only the strip of steel, but the unseen motive of motion. The truth is pictured but not substantiated. With this recognition we make the very waves our chariot wheels, or curb the winds, those viewless messengers everywhere present—perfect symbols of the Omnipresent Spirit. We transform the darkness of thick clouds into light for our safe transit. Overhead and underground, and through the trackless deep, we speed unseen, invisible thought; thought which unites or disunites continents and homes. Are not the very planets and stars a spoken language to the intelligence which knows their secret? Dwell on the mystery of thought conferring with thought; at this moment as you listen to my voice, this goes on unceasingly. Is not the power of my words hid in the invisible thought, and not in the words themselves? And this power, invisible ever, resides in all parts of the universe, for God has no respect of person or place.

What matters it that we construct the mighty engine, or balance with exquisite skill the graceful craft of fleet, winged ships, or lay fathoms deep the submarine cable, or overhead swing countless miles of wire, a perfect highway for the manifestation of the invisible—why spend years of labor in perfecting adjustment in base and movement, in relative distance, and perfect lens and application, in all that goes to make the modern instrument for astronomical research—why construct, plan, even the least in all the myriad avenues

of creation, if, after we have done all, we have failed to discover in the interior motive the divine energy upon which all is based; if we have failed to make the conscious connection with the living spirit in creation, and the real reason which alone can make it feasible. If principle, which is Truth in creation, for Truth is Omnipresent, be left out of view, we might as well destroy as build, for all the elaborate structure tumbles to the ground unsustained, unsustainable. Nay, more—that which is not based on indisputable principle, is naught, for it comes of naught, which is the error of the example. The submarine cable may be laid, and when completed have all honor from the continents of the earth, but if the connection be not perfected with that unseen power which completes the circuit and opens the highway for the invisible to manifest, who would think of applauding the dead matter of which it was made! Spirit, that which cannot be left out, waits to be recognized as the very truth in things. *This is coming to the Father—this is the Christ*—consciousness of the Father, and *this* understanding truly says, “greater works shall ye do, because I—consciousness—go to my Father,” the only source, and He, this consciousness, the way to Him. Now we started on the basis that the Creator, that which manifests, is perfect, and creation being His Infinite Idea, must be perfect also. We have seen that creation apart, unrecognizing, profiteth nothing; therefore, we live *only* when understanding takes hold of the truth in us, which makes us to know our thought whether it be of God, source, cause, the only indwelling motor, the “I am” of every one of us—in which we live, of which we are, and apart from which we are merely groping a blind way among things and appearances—for that is what creation ever must remain. Hence we see that as body without Spirit, is dead, decays and disappears among the original elements of which it is composed, so Spirit, our real dependence, is Life, Power, fulfillment—all that my friend longed for and thought she overlooked. Therefore the summing up of this thought, and the reply to my friend's inquiry, is just this: God is, and in Him only we move, in our invisible and visible creation, and as we have seen that independent of that which is alone power and is indivisible, and is in us, the proudest work of hands alone comes to destruction, because calculated without unseen principle, so we may be sure that Divine Justice, Infinite Love, intended that we should demonstrate Himself in the perfect consciousness of unity in Him. Moreover, to bring the results my friend desired, “health—peace—success,” deny not the truth. God is what He is, we cannot be divorced from Him. Use that He is, and has given to us—His faith in Himself—His justice to that which He has made—His power, which is all the power we recognize—His life, in which ours is hid for all eternity. Use living power, life, health,

success; not dead symbol, neither doubt, fear, negation. Make even the implements with which you work represent the Infinite essence of all. So shall you work consciously allied to the source, which is health, and not disease—which is peace, and not anxiety—which is success, fulfilment, and not defeat and mis-understanding.

BIBLES OF THE AGES.

HERMETIC PRATER.

And now, inasmuch as it is given to man, and inasmuch as God has permitted, we have spoken concerning everything; it remains only, therefore, that we should bless and pray to God and return to our mortal cares, having satisfied our minds by treating of sacred things, which are the food of the mind.

* * * * *

Therewith, coming forth from the Sanctuary, they addressed to God their oraisons, turning themselves to the south, because when the sun begins to decline, he who would praise the God should direct his gaze thither, as in like manner, at sunrise, he should look towards the orient. And even while they pronounced their invocations, Asclepius, in a low voice spoke thus: O Tatius, let us ask our father, that our prayers may be accompanied with odours of incense and perfumes.

Trismegistus heard, and was moved. May the omen be favorable, O Asclepius, he said. It is almost a sacrilege to burn incense or any other perfume during prayer; He who is all and who contains all, desires nothing. Let us give Him praise and adoration only; the divinest odours are acts of grace, which mortals render to God.

We give Thee thanks, O Lord, Most High, for by Thy grace we have received the light of Thy knowledge; may Thy name be adored and venerated, only name by which Deity is praised according to the religion of our fathers! For Thou dost vouchsafe to accord to all of us the ancestral faith, piety, love, and the most worthy and gracious gifts, in that Thou bestowest upon us

consciousness, reason, and intelligence. By consciousness we discern Thee, by reason we seek Thee, and intelligence endows us with the joy of understanding Thee. Saved by Thy divine power, let us be glad in beholding the manifestation of Thyself; let us be glad that from the hour of our sojourn in the body, Thou dost deign to consecrate us to eternity. The only joy of man is the knowledge of Thy majesty. We have known Thee, O magnificent Light, who art apprehended by Intelligence alone! We have known Thee, O true Way of Life, inexhaustible Source of all births! We have known Thee, O Generative Plenitude of all Natural Eternal Permanences! And in this our oraison, adoring the sanctity of Thy holiness, we ask of Thee only to grant that we may persevere in the love of Thy knowledge, in such wise that we may never separate ourselves from this manner of life. With which hope being filled, we go forth to take a pure repast without animal flesh.—*From Part XV.—Virgin of the World.—Hermes Trismegistus.*

MELCHISEDEQ PRIESTHOOD.

We are not living under the Melchisedec priesthood, unless we see God in everything, and see Him there as blessing us. I sit on a chair, and it rests me; I see God in it, giving me the blessing of rest. So with everything. All things live and move and have their being in God, and when we see this, we have entered into the true communion, and not until then. We must be dead unto the sin in everything and everybody, and alive only to the God in them. We must see every fellow creature as a temple of Christ, and must say of each one, no matter what the outward appearance may be: "This is a child of God; God dwells in him. I must see God in him and must love that, and must be of purer eyes than to behold his sin." There can be no shadow, if we stand in the sun.—*Rev. Mr. Courbet, at Broadlands Conference, London, England. From Christian Metaphysician.*

THE CITY OF THE GODS IN MAN'S BEING.

Magnificent! "The City of the Gods"
 I fain would see! It actually stands;
 But mystical and secret as a dream!

For lo! the head of every little child
 Reveals a palace, one divinely built—
 Reveals a new original world just made,
 Such world as never yet was seen by man,
 Such world as never came to human ears.
 The child's eye feasts upon the universe,
 And whatsoever charms and pleases it,
 It draws into the mystic, viewless dome;
 Like bees the thoughts fly out from it for sweets,
 And heavy-laden bring their treasures home;
 They gather thoughts themselves, which they extract
 From stars, and from the clouds, and from the flowers,
 And like the blue sky, broad and glistening,
 Soon their own heavenly temple rears its arch,
 And its own shining sun it hangs therein,
 And its own beaming moon; and days and nights,
 Spring, summer, autumn, winter, in their pomp,
 Move round therein, with new peculiar grace,
 Real, and nowhere else to him exist.
 A goddess too the master takes to him,
 And sends out infant gods before the door!
 Of them, each little childish head shines forth
 A new, original, and glorious palace,
 Full of all treasures, all delight and bliss!
 And so, millions of houses come to be
 Crowded with suns, and moons, and all things fair,
 So a whole city of spirits comes to be!
 Does this sound like a fable? But, dear soul,
 Not greatly, not admiringly enough
 Canst thou e'er think of "being"—of the Master
 Who founded this full city of the gods!
 What were sublimer, rarer, and more blest
 Than all men's daily, homely, common life!
 What can be lovelier than to be a man!
 What holier than the culture and the love
 That open to dim sense its heavenly house.

—Leopold Schaefer.

THE INFINITE MOTHER.

I am mother of Life and companion of God !
I move in each mote from the suns to the sod ;
I brood in all darkness, I gleam in all light,
I fathom all depth and I crown every height ;
Within me the globes of the universe roll,
And through me all matter takes impress and soul.
Without me all forms into chaos would fall ;
I was under, within, and around, over all,
Ere the stars of the morning in harmony sung,
Or the systems and suns from their grand arches swung.
I loved you, O earth ! in those cycles profound,
When darkness unbroken encircled you round,
And the fruit of creation, the race of mankind,
Was only a dream in the Infinite Mind.
I nursed you, O earth ! ere your oceans were born,
Or your mountains rejoiced in the gladness of morn,
When naked and helpless you came from the womb,
Ere the seasons had decked you with verdure and bloom,
And all that appeared of your form or your face
Was a bare, lurid ball, in the vast wilds of space.
When your bosom was shaken and rent with alarms,
I calmed and caressed you to sleep in my arms.
I sung o'er your pillow the song of the spheres
'Till the hum of its melody softened your fears,
And the hot flames of passion burned low in your breast
As you lay on my heart like a maiden at rest ;
When fevered, I cooled you with mist and with shower,
And kissed you with cloudlet and rainbow and flower,
Till you woke in the heavens arrayed like a queen,
In garments of purple, of gold and of green,
From fabrics of glory my fingers had spun.
For the mother of nations, and bride of the sun.
There was love in your face, and your bosom rose fair,
And the scent of your lilies made fragrant the air,
And your blush in the glance of your lover was rare,

As you waltzed in the light of his warm, yellow hair,
 Or lay in the haze of his tropical noons,
 Or slept 'neath the gaze of the passionless moons :
 And I stretched out my arms from the awful unknown,
 Whose channels are swept by my rivers alone,
 And held you secure in your young mother-days,
 And sung to your offspring their lullaby lays,
 While races and nations came forth from your breast,
 Lived, struggled and died, and returned to their rest.

All creatures conceived at the Fountain of Cause
 Are born of my travail, controlled by my laws ;
 I throb in their veins and I breathe in their breath,
 Combine them for effort, disperse them in death ;
 No form is too great or minute for my care,
 No place so remote but my presence is there.
 I bend in the grasses that whisper of spring,
 I lean o'er the spaces to hear the stars sing,
 I laugh with the infant, I roar with the sea,
 I roll in the thunder, I hum with the bee ;
 From the center of suns to the flowers of the sod
 I am shuttle and loom in the purpose of God.
 The ladder of action all spirit must climb,
 To the clear heights of Love from the lowlands of Time.
 'Tis mine to protect you, fair bride of the sun,
 Till the task of the bride and the bridegroom is done ;
 Till the roses that crown you shall wither away,
 And the bloom on your beautiful cheek shall decay ;
 Till the soft, golden locks of your lover turn gray,
 And palay shall fall on the pulses of day ;
 Till you cease to give birth to the children of men,
 And your forms are absorbed in my currents again—
 But your sons and your daughters, unconquered by strife,
 Shall rise on my pinions and bathe in my life.
 While the fierce glowing splendors of suns cease to burn,
 And bright constellations to vapor return,
 And new ones shall rise from the graves of the old,
 Shine, fade, and dissolve like a tale that is told.

—JAMES G. CLARK.

REPORT OF HOME COLLEGE MONTHLY MEETING, WEDNESDAY P. M.,
SEPTEMBER 3d, 1890.

A goodly number of students and friends filled the dear familiar rooms, where so many have been blessed in days gone by, and many more shall be blessed in days to come. All who have been led here to partake of the heavenly bread, love to assemble here to hold sweet communion with each other, and express by direct testimony to all who will hear, the power of the living truth; this living bread and water which satisfies the soul, so that we hunger and thirst no more. Our dear sister, Mrs. Stone, a graduate of '89, presided over the meeting. She asked that we hold in mind the thought of Unity, during the time of silent prayer and meditation with which the meeting was opened, and the blessed consciousness of *oneness* seemed to draw all closer together; not only in the room where we were assembled, but in all the world.

We had with us the poet-singer, James G. Clark, who gave us, in his own inimitable manner, a song of his own composition, entitled "Let me Rest," and as the sweet strains floated through the room, a benediction of God's peace seemed to rest down upon and fill our hearts. Mrs. Stone then read a paper on "Consciousness and Recognition of Spirit." Her words are always clear and strong, but it seemed as if this time they were filled more than ever before with power divine. We are very glad that we can enjoy them again in HARMONY, as all the papers read on this occasion will be published. We cannot forbear making one extract from the many words of life with which this paper was filled. Mrs. Stone said, "Recognition of our alliance with Spirit, and acknowledging it, *this is coming to the Father.*" We then enjoyed a song, "Calvary," rendered most sweetly by our sister, Miss Grant. Mr. Armstrong, a member of the present class, followed with an excellent paper, entitled "The Fountain of Life." "This," he said, "is within each one of us, Spirit's manifestations. Let us drink daily and live; let us who realize this truth, go forth to those who are blind, and *heal* with the water of life, even as Christ our Elder Brother healed." Mrs. Kron read a paper in which she gave her testimony to the truth most decidedly. She claims all of God's own as *our own*, and we must claim it *now*. Mrs. Perkins being called upon, said she could add nothing more to what had been said, that "we must always look *within* for help, *never without.*" She also gave some experience of healing. Miss Ruple, our dear young sister from Denver, whose mental expressions of faith seem to be unclouded, even as her physical

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and the mists and clouds cleared away, read a paper on "Being," gained many clear and excellent thoughts. She said, "sin and ignorance; truth is knowledge. The *thought* must be good, or the *deed* will be good. Through *faith* we were created; then we must create *God's way must be our way.*"

Webster, a Normal Class graduate, gave a short, earnest talk on relating some experiences, after which Mr. Clark recited his wonderful "The Infinite Mother." He prefaced his recitation with a few words saying that this was the second meeting of the kind that he had ever attended and he had "heard more of truth here this afternoon, than in years where it is professedly taught." "I have lived this life," said he, "as you speak, many years, but have given it no name, and perhaps never lived it, but you have *systematized*, and teach it. It is like the vast system of irrigation, making use of the water in the mountains, and bringing it down to the valleys below." We will not attempt any description of the poem, but we are enabled, but will merely say, that as we were carried by it into the presence of the Infinite, and seemed to feel the breathings of Spirit, we were reminded of the beautiful "Song Celestial." Mr. Clark promised the our President for publication, so the readers of HARMONY will all

Mrs. Stone called for testimonials as to healing, and mentioned a conversion with a friend afflicted with rheumatism, who said she had no time to attend to her truth, though she had plenty of time to attend to her sickness. She said to her the thought, "you do want to know this truth." Mrs. Stone testified to entire healing, physical, mental, and spiritual. She had with asthma and other diseases pronounced incurable, but is now well. Writing and other things which once she thought impossible, she now does, in fact, anything she wishes. Miss Ruple, who is soon to return to her home in Denver, and reap golden sheaves in the harvest field, gave her testimony in her own simple, earnest, convincing way, which we all learned to love so well. She spoke of her own wonderful recovery of health and related several experiences in healing others. She speaks the word of simple, unwavering faith, that externalization follows quickly. Miss Ruple told us of her own healing of throat and other troubles, and absent from her father, who has asthma, and he writes that he has not been well in twenty years. She read a letter from a lady in Woodland, who was healed by the power of Spirit of a severe form of erysipelas of twenty years standing. Mrs. Diggs, our sister from Yolo, testified to her own heal-

ing of rheumatic an-
drosis and said he was
Christ, "Come unto me
in his own experien-
ces and other troubles,
and you shall find that
you could live but a short
time. Mrs. Cra-
mer, President, Mrs. Cra-
mer, "I have read HARMONY
Bible, and lay aside
all other books, and
author of good only
follows Christ, will
tear down the middle wall betw-
een us and the
in HARMONY as Christ
is in the room to
teach us as long
long as it is published
and said she "look
unto God, Love, Wisdom

Our dear sister
relate, which thrill-
ed us, and her
extremity is, indeed
waters, of late, which
you all to hold this
day shows who carry
given testimony to-
day gave us the news
and great success in
her Normal Class in
people, who are taki-

Mrs. Stone said
beginning its third year
has been as cold as
of good things this
closed with a song,
of his compositions
word and music, with
pleasure of listening
in speech at our gathering
had "composed thi-

and other troubles. Mr. Diggs, our esteemed brother, then wished to speak in defense of the truth. The words of "to me and I will give you rest," he had found to be a fact. He was a great sufferer, he said, from heart disease and consulted many physicians, one of them saying he was at the end of his life. He continually grew worse, but at last met our brother, and from that time on gained right along. He said, "I was weak, and learned through its teachings to believe the truth, and to cast off the false belief that God is both good and evil. He is the Father, and is perfect health and strength, and any one who trusts in Him will have perfect health and strength. Christ has broken down the barrier between mortality and immortality. The same truth is taught in the Bible that was taught two thousand years ago." Mr. Diggs advised us to take HARMONY, which he said he should take and read as often as possible. Mrs. Morris gave her personal experience in healing, and said, "I am at life now from the Creator side." "We inherit all of our life from the Father, Truth and Strength."

Next, Miss Ellen Penniman, had a wonderful experience to share with us. Her case seemed to be one where man's opportunity was God's opportunity. She has been passing through deep trials that have tried her soul. Mrs. Cramer said to us, "I want to see my dear sister as perfect, well." The testimony given here today is the testimony of the signs. All power to heal is ours. All who have faith today, realized nothing of this truth a short time ago." She told us from Mrs. Wilson, in Montana, that she has a large class, and is attending her work. She told us that a member of our church in Denver has written to her that he has a class of colored people who hold of the truth wonderfully.

And she wished to speak for HARMONY, which is just coming out. All who have read it, have learned to love it. It is like water to many a thirsty soul. We have indeed had a feast of truth this afternoon, the supply most abundant. The meeting then closed with the song by Mr. Clark, "Star of my Soul," the last one, we believe, ever written, and full of the sweetest, most soul-stirring melody of which we have ever heard. It lifts the soul on wing sublime. We hope to have the opportunity again to our brother's voice, both in sweetest song, and in his teachings at Home College. He said it seemed to him he had written a song especially for this occasion." Christ said to his

disciples, "launch out into the deep." You, here in this college, have launched out into the deep. Spiritualism has been seeking a test, but you have found the truth itself, the rock foundation. Then closed another of our delightful meetings, and as we left the hallowed spot, we felt that we were all truly "richly laden with the blessings of the Gospel of Peace." I. S. A.

NOTES.

We are glad to learn that the great and good work of the Scientists of Denver has extended to the colored people, and that they are being brought into the fold through a knowledge of the freedom of truth.

D. P. Wooton writes that he is giving a course of primary lessons to a class of twelve to fifteen, and says "That they are taking right hold upon the Truth, and I feel sure that much good will be accomplished." A good beginning always assures a good ending, and in this case we pronounce it to be the right beginning for both teacher and pupil; and the end is not yet, for a knowledge of the Science of Infinite Spirit brings us understandingly into Spirit, and there is no end to the good of the Eternal.

Josephine R. Wilson writes from Helena, Montana, where she is engaged in teaching a large class and healing, that everything is moving along in the order of Truth and perfection; that everybody is good and lovely, and she is doing better in every way than she anticipated. We say, so will it ever be when truth and infinite law—love, is proclaimed with unwavering sincerity.

We are now prepared to furnish bound copies of the second volume of HARMONY to all who desire them. Bound in library binding with side title; price, \$2.75, post paid.

"The Kingdom of Heaven" is the subject of an interesting and able article from the pen of Miss Anna E. Rix, published in the September number of *Christian Science*.

We learn from Mrs. J. R. Wilson, who has taught a large and deeply interested primary class in Helena, Montana, that she is now teaching a normal class. So closely did the members of the primary class follow her instruction, that she found them competent to enter the normal. We

judge from the number of subscriptions that she has forwarded to us, for both HARMONY and the book of HARMONY LESSONS, that she has been successful in spreading the truth as taught in Home College, of which she is a normal class graduate. Therefore her presentation of truth is from the Spirit of Unity and Love, the true Christ premise of oneness with God the Father, and which also is the teaching of HARMONY.

Mrs. Lydia J. Wooton, Christian Science Healer, present and absent treatment. Residence, 2212 Welton Street, Denver, Col. "Know the Truth, and the Truth will make you free." Mrs. Wooton's clear perception of truth and earnest life of faith insures to her success in healing, and freedom to those who come to her for assistance.

A limited number of odd copies of the first volume of HARMONY, "88" to "89," with the exception of the months of October and March, can be had on application to the editor at the HOME office, 324 Seventeenth Street, San Francisco. This announcement is made for the information of subscribers who, for various reasons, have broken into the full year, and would like to supply missing numbers.

THE next normal Class at Home College will commence October 10th, at 2 P. M. This is the only Normal Class that we shall have this year. Those who have studied the Science of Infinite Spirit, and wishing to enter the Normal class, will be admitted, if found competent upon examination. All who are desirous of joining, for terms please communicate with the President.

CHANGE ON THE COVER.

On the cover of this, the first issue of the third volume of HARMONY, we have changed the wording of the names of subjects to which it is devoted, for the reason that this wording better represents the intentions of HARMONY, and the science of which it is an advocate.

As a word or a name is a symbol of an idea, so the word or name is useless to those who use it, unless the word fully represents the meaning or idea of truth to be conveyed. Therefore, as there is but One, in Truth, of whom to bear witness, and that One is symbolized by many names, we have selected those which to us most fully represent the Infinite One—which serve as appropriate appellations, in which the One All, is made known and understood. All works of the Infinite Spirit are done in Truth, and all creation is made manifest in the light of absolute Wisdom. To know and live the truth is to heal as Jesus healed.

CLASS ITEM.

A pathetic incident, worthy of record, occurred at the close of the regular session in Home College, on the afternoon of Friday, September 5th.

Mr. Armstrong, a member from Salt Lake City, obliged to leave for his distant home, before the close of the term took his leave of the class in a few well chosen words, expressive of his appreciation of the lessons taught, the knowledge gained, and the cordial sympathy found among his friends and fellow students.

A dear, youthful friend, the youngest member of this present class, also closed her studies for the present, being about to start in the company of brother and sister, for her home in Denver. After thanking her co-workers for kindness extended to her, and also for the gifts presented to her, on this memorable day she turned her beaming face and full heart in grateful thought and word to the faithful teacher and friend, the President of this college, whose guiding hand has led her into the full consciousness of unity in God, whereby she has gained the freedom of the "Sons of God:" sight to the physical eyes, so long closed to all the pleasures of existence, and freedom for untrammelled spirit, to find itself—consciousness—at one with the purity in this youthful breast. Tears, happy tears, filled all eyes as she bent her head, overcome with emotion, on that faithful breast whose kindness we all know so well; but a joy deeper than tears took possession of us, as we reflected on the possibilities for good to humanity, to come from the earnest work, clear insight, strong faith, and simple, fearless trust in that which she knows to be Truth.

Seventy-four and seventeen—these are the years according to time represented by these two beloved ones. But the Spirit, whose divine indwelling is disclosed in work and deed, as these two have evinced, knows neither time nor place—but contains within itself, in omnipresent love, all seasons and all events, even that blessed immortality where all partings cease—and the now contains all. Many touching words of lofty motive were said by Mrs. Cramer, and many wishes were exchanged—the mere form of which may be forgotten—but the memory of the occasion and the high purpose aroused, abide with us, and are ours forever.

M. L. STONE.

"The common transactions of life are the most sacred channels for the spread of the heavenly leaven."—GEORGE MACDONALD

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LESSON V.

CONCLUSION OF LESSONS DRAWN FROM THE BOOK OF JOB.

HEALING.

AS the scriptures have an inner and spiritual meaning, of which the written record or spoken word is but a symbol, they cannot be broken, and are therefore forever true. For this reason, in order to understand their inner meaning, it is necessary that we find them recorded within ourselves, for we are living epistles of the Truth that is therein recorded. The bible is the written record of God's manifestation, which includes the generation and regeneration of man, and is therefore a record that is true at all times. Whatever was ever true in the past, the same is true in the present. All characters portrayed by truth are living characters, and the truth about, and of them, is the same at all times. Therefore, all characters portrayed in the bible are ever present living epistles of truth, for they represent universal man.

2. In our first lesson drawn from the book of Job, we have shown that Job, the persecuted, the man in the land of Uz, is one who in thought and belief lives in the fertile land of sense, his own mentality; and his sons are individual conditions born of sense. They are the beliefs and general mental conditions, the offspring of desire, opinion and feeling; and his daughters

are found to be three mental inferences or qualities that are ever used or called into action when desire is gratified, or when feeling rules, or when feasting from the plane of sense.

Job is one who offers burnt offerings for his sons, or one who makes sacrifices for the salvation of effects, to save what he believes to be and is mortal. Sacrifice to truth consists in giving up the sons and daughters, the product of thought, and of giving up thought, mentality or individuality for God, the Infinite One, that He may be known as All in All.

3. Surrender effects and follow Me, Spirit, is the way of Truth and Life. When quit of effects we are quit of desire. They who are working to immortalize the material body, virtually offer to sacrifice Truth and immortality for form and effect—which is a never ending change. Such are sacrificing Truth to an idol, as it were. The true idea of God is given up for the belief that effects can become immortal. Nothing is immortal and eternal but First Cause, and no amount of believing that effects can become a cause is justified in the sight of God, or First Cause. At-one-ment is the only means of salvation: it consists in the realization that we are one with God and are not effects—that which is made; and to gain this realization it is necessary that we ascend far above all form, into the Infinite Spirit, or God. Therefore, they who pray for the salvation of form, are not in that prayer doing the Father's will; but they who seek God and try to realize that they are eternal being, one with Him, the formless Spirit or Mind of the Universe, are doing His will, and know that they are saved, and that all forms are theirs. They who stand in this position say, the flesh profiteth nothing, it is the Spirit that quickeneth.

4. The 28th chapter of this wonderful book shows conclusively that Job believes and acknowledges the power of God to be infinite, but that he neither understands nor acknowledges his union or oneness with God the Father. The lack of this realization causes him to claim for himself, as an individual, what alone belongs to the Infinite One, that is, self-righteousness, and causes him to believe God to be the author of both good and evil, and that He brings affliction and evil upon us. *"Moreover, Job continued his parable and said, As God liveth, who hath taken away my judgment, and the Almighty who hath made my soul bitter; all the while my breath is in me, and the breath which God gave me. My lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you: till I die, I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me from my days."*—Chap. xxvi: 1-6.

5. The real and true Job—or man—clings to God under all circumstances. It is the will of Infinite perfection and goodness, that man should see wholeness, perfection, and righteousness everywhere. This is self-evident; so there is no objection in Infinite Mind to man's affirmations of righteousness and integrity; in this we are not reprov'd, but we are reprov'd by Infinite Mind when we ascribe to it iniquity, or claim that it is the author of evil and affliction. Wholeness knows not limitation or separation from anything that it makes. Perfection knows not imperfection or separation from anything that it makes. Job's friends, in condemning him for what they believed to be his iniquity, and in believing God to be the author of punishment, virtually ascribe righteousness to themselves. No one who has a realization of Oneness, or Unity of Spirit, will be heard to claim more for the servant than for the Master, more for the individual than for God. Friends mean those who are equal in understanding; those who comprehend each the other's mental condition. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you."

6. When Elihu, the voice of wisdom, comes forth in word, who is not called Job's friend—for he is knowledge—and neither sympathizes with, nor condemns his conditions, he says, "*Hearken unto me ye men of heart: far be it from God, that He should do wickedness; and from the Almighty, that He commit iniquity. For the work of a man shall he render unto him, and cause every man to find according to his ways, yea, God will not do wickedly, neither will the Almighty pervert judgment.*"—Chap. xxxiv: 10-13. Elihu's words are one with the words of St. Paul, who says, "Whatsoever a man soweth, that shall he also reap."

7. In these lessons we have shown that the adversary, or tempter, is desire, and when in understanding we come face to face with truth, and know that God is All in All, and is Maker of all that is made, we have presented ourselves before the Lord; and if desire is in the midst of us, the first question which Truth asks of desire is, "Whence comest thou?" And the answer must always be, "From going to and fro in the earth, and from walking up and down in it." The word of Krishna, Universal Spirit, recorded in the Bhagavad-Gita, tells us that desire is the result of attraction for physical things. There is no desire in Truth, or Spirit; for that which is all, and owns all that is made, cannot have desire for anything, neither can it be the author of desire. It says, "what is made is mine." Attraction for form or things of sense is ignorance, and we desire to possess them because we do not

know that in truth we are possessors of all things. Desire knows not unity. That which is forever at hand, it believes to be in the distance; it therefore ignorantly seeks that which knowledge possesses. It holds beliefs of separateness from God, and strives for atonement. Understanding and believing in unity with God, and that He is All in All, is atonement; not understanding this truth is the only cause for feelings of limitation. The advice of the Christ, or of Truth is, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Unity with God is Love, and Love is Atonement, Oneness. Naught but Love can remove the middle wall of partition and extend our thought and realization into the understanding and consciousness of the all-pervading into the centre and life of all things that are made. Love that has no respect to person or thing, has access to the innermost secrets of Infinite Mind; into the secrets of the life of the rose, the life of man, into the life of all living. This is freedom, health and harmony.

8. He who is perfect in wisdom cannot bring affliction upon us; so it is written, desire goes forth from the presence of the Lord and smites with sore boils, therefore they are the fruit of desire, so to speak. Desire is the persecutor, the parent of affliction. In its hands are all opinions and mortal beliefs. "*Now my days are swifter than a post: they flee away; they see no good. They are passed away as the ships of desire; as the eagle hasteneth to the prey.*"—Chap. ix: 25, 26.

Elihu—whose God is he—we have found to be the voice of knowledge. He, or it, says, my lips shall utter knowledge clearly.

Knowledge always asks the question of those who abhor the meat, or result of desire, whose God is the Infinite and Omnipotent God? "*The Spirit of God hath made me, and the breath of the Almighty hath given me life. * * Behold, I am according to thy wish in God's stead. * * I have heard the voice of thy words, saying, I am clean without transgression. I am innocent; neither is there iniquity in me. Behold, he findeth occasions against me, he counteth me for his enemy, he putteth my feet in the stocks, he marketh all my paths. Behold, in this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against him? For he answereth not of any of his matters. For God speaketh once, yea twice, but man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he revealeth or uncovereth the ears of men, and sealeth their instruction, that he may withdraw man from his work, and hide pride from man. He keepeth back his soul from the pit, and his life from passing by the sword.*"

He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul meat of desire. His flesh is consumed away, that it cannot be seen; and his bones, that were not seen, stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, one among a thousand, to show unto man his uprightness: then he is gracious unto him, and sayeth, deliver him from going down to the pit; I have found an atonement. His flesh shall be fresher than childhood: he shall return to the days of his youth. He shall pray unto God, and He will be favorable unto him; for He will render unto men His righteousness.

* * * *"He hath delivered my soul from going into the pit, and my life shall see the light. Lo, all these things worketh God twice and thrice with man to bring back his soul from the pit, to be enlightened with the light of the living." * * **

Hearken unto me; hold thy peace, and I shall teach thee wisdom."

10. The character portrayed in this poem as the personal Job, is a portrayal of intellectual and personal desire to serve and know God. One who seeks to serve Him through desire for reward. Therefore the Lord says to the adversary, he is in thine hands—the hands of desire. The error of desire goes forth from the presence of Truth, the Lord, to afflict with disease; for in the conscious presence of the One who is ever present—it cannot operate. The error residing in Job's mentality is his affliction and suffering. "Behold, I will make them of the synagogue of satan, which say they are Jews—lovers of God—and are not, but do lie." We know the workings of desire, and where it dwells, even where satan's seat is. Desire is delusion, which is of the earth earthy, the mental reflection of, or judgment according to appearances; it therefore dwells in the mental land, the fertile land of Uz. It can only work through opinion and erroneous belief—the old man; so its effort to serve God—the All-Good—is for personal reward; it renders service for the purpose that it may be gratified, and not that God may be glorified; the latter means more than we have thought. "Many are called, but few are chosen." "For He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful."—*Rev. xvii: 14.* They who abide in God, the All-Good, are where He is, and they think, speak, and act in unison with Him as Cause, and not as if they were effects. Such are chosen because they are faithful to their position, and in their calling, for they are with the Lord of lords, where He is. Cause is the fullness of power, wholeness in all the attributes of Being; in it love, infinite, reigns, and not desire.

11. Job's friends are those who sympathize with his mental conditions, because their beliefs are essentially the same. For this reason they do not

enlighten him or reveal to him the way of freedom. It is clear, therefore, that enlightenment and knowledge comes from one who neither sympathises with, nor condemns mental conditions, from one who boldly proclaims God's truth because it is truth, free from desire as to results that follow. It is the silent and inner voice of God that patiently perseveres until it reveals the truth of his own understanding and knowledge, in the mental altar of the holy temple not made with hands, and thus informs of the truth that we are living epistles of eternal life.

12. As God is Infinite Love and Justice, and is the Maker of all that is made, it is impossible for him to persecute his creation. To do so would be a violation of the Infinite Love and Justice upon which creation is based. Therefore the belief that God can and does persecute is the persecution. The belief that we are a part from, and not one with God, is the only separation and cause for feelings of limitation, complaining and suffering. The belief that God is the author of evil is an evil delusion; it is an opinion and not an idea. Error and not truth, says, "*He hath kindled his wrath against me, and he counteth me unto him as one of his enemies.*"

The Scriptura cannot be broken, for the end of sin—delusion—is death and destruction in itself. The belief in darkness is the only darkness. "*For God is Light—Infinite—and in Him is no darkness at all. But opinion says, 'He hath fenced up my ways, that I cannot pass out, and he hath set darkness in my paths.'*" All persecution takes place during the time that opinion operates in the hands of desire, ignorance, negation, falsehood, nothing, the adverse or opposite of truth and understanding. Neither the condemnation nor the sympathy of friends is able to lift the veil of delusion, though there be an earnest desire so to do, and to bring others into the understanding and presence of God. When knowledge speaks, it says, "*There is a spirit in man and the inspiration of the Almighty giveth them understanding.*"—*Chap. xxvii: 8.*

13. Knowledge, the real man, waits and gives ear to the "understandings" of intellectual reasoning, and when it fails to comprehend the truth of God's presence and of His oneness with all that He makes, and when the individual comes to the conclusion that if he has done wrong, he is willing to take the consequences, then he is receptive and in a condition to hear the voice of truth and knowledge.

Job's preparation or awakening is expressed in the following words: "*If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life; let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.*"—*Chap. xxxii: 22.*

This is the end of Opinion, the man of sense in the land of Uz, who is in the hands of Desira. Then the Job of understanding and patience speaks as Elihu, which opens the way for the Lord to speak. Repentance unto knowledge makes straight the way for the coming of the Lord. *"Again, 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 to present himself before the Lord. And the Lord said unto the adversary, From 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."* We find that the adversary, who came in the midst of the sons of God, came for the same purpose as did they, that is, of presenting himself before the Lord, and the Lord, or Truth, did not recognize him as his own; Satan seemed to be a stranger, for the Lord asks, *"From whence comest thou?"* We also find that when the Job of understanding has spoken and comes before the Lord, or Truth, that the Lord speaks to Job out of the whirlwind of delusion, and asks, *"Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man, for I will demand of thee and make Me know. Where wast thou when I laid the foundations of the earth; Declare if thou knowest understanding."*

14. If in thought, reason, intellect and motive we serve God, in that same degree are we served. *"With what measure we mete, the same is measured to us again,"* for the same is our measure. With what judgment we judge, the same is our judgment. But if mentality ignorantly serve the senses, it thereby becomes their servant, for they cannot serve the individual as long as the individual ignorantly serves them. They are not our maker—in truth we have made them. But when in mentality we understandingly serve God, that which we have made serves us. And this is the end of delusion. This is healing, even Eternal Health.

Job submits himself unto God in the following words: *"Then Job answered the Lord and said, I know that Thou canst do everything, and that no thought of Thine can be hindered."* This declaration is health, even eternal harmony. Now, Job has awakened to himself, the real man in God, and virtually asks the same question of the Lord that the Lord had previously asked the adversary and Job, for he says, *"Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not."* At this point Job beseeches a hearing and demands the same that the Lord had demanded of him. *"Hear, I beseech thee, and I will speak: I will demand of thee and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor."*

and repent in dust and ashes." This realization is wholeness, even life eternal.

"To know Thee, the only true God, is eternal life," with Thee. With this realization Job says the thing that is right of God, which he accepts as his own, "For his face or person will I now accept," sayeth the Lord; the mental and outer man is now reconciled and adjusted to the All-Good, and he has awakened from the dream of sense delusion and has come face to face with the Lord, or Truth.

To Job's consciousness, understanding and realization, his friends, who in belief are still in the land of Uz, the mental land of sense, are to sacrifice unto Job; for he now knows his oneness with the Lord. "Go to my servant Job, and offer up for yourselves a burnt offering; and my servant, Job, shall pray for you, lest I deal with you after your folly, in that ye have not spoken of me right, like my servant, Job." They went, "And did according as the Lord commanded them; the Lord also accepted the face of Job."

They who have but an intellectual perception and belief in the Lord must offer up—give up—their mental conditions to intuition and understanding of truth, which the real Job possesses. "For the Lord turned the captivity of Job, when he prayed for his friends;" which means that intellect and sense, which his thought has served, is now taken captive. When understanding takes mentality captive, all is healed. They who find an atonement, or an at-one-ment with the Lord, the Lord turns their captivity, and no longer are they captives, as it were, to opinion and belief. "Also the Lord added all that had been to Job unto the double;" the Lord or Truth destroys nothing but delusion; therefore Job had his seven sons and three daughters. "And in all the land were no women found so fair as the daughters of Job, and their father gave them inheritance among their brethren"—none so fair, because heirs with the sons of Job to his divine understanding. The daughters of the Job of opinion and sense were but seeming, and had no inheritance; but when mentality is illumined with Truth, all that is in the mental land of Uz, produces abundantly from the Spirit, and great is the wealth of those who live therein, for they know that they not only possess the symbol, but that they are eternal life now.

"His path is easy, and without thorns, who does what is right."

"PREFER truth before the maintaining of an opinion."

STUDENT'S DEPARTMENT.

CHRISTIAN SCIENCE.

There is nothing in this vast universe but God, and His manifestations. God is Spirit, Truth and Life, perfect Mind and Power, indivisible, infinite and unalterable goodness. As creation is in the image and likeness of God, we ourselves are Spirit invisible; one with God, as drops of water in the ocean, and we are not our *bodies* or anything that is material. Therefore we have the attributes of God, which are Love, Strength, Faith, Knowledge and Power. And only as we realize our *Being* shall we attain to what God meant us to be in our expression. Being is the uncreate, unchangeable source of all expression, and is above all, in all, and through all. Thought is the creative power; all creation is embraced within one mind, substance or power. We as we appear, are but expressions of God's idea; and we must think of our bodies as such, for they are not our *real selves*. If we think thoughts of Truth, our expression will be of Truth, for expression is always from *within*, out; from the thinker to the spoken word.

Denver Primary Class.

OLIVIA D. COOPER.

TURNING TO THE FATHER.

THE Great First Cause, the Uncreate, is God, Omnipresent, in everything, through everything; we can imagine no spot, no point where He is not. Omnipotent, All-Powerful, perfection in Love, in Wisdom, Intelligence, Provider, Protector, Being, the Absolute.

He being full of love, of wisdom, of intelligence, of power, cannot keep it to Himself, neither does He desire so to do, but in His overflowing bounty and fullness He must give expression to His ideas in thoughts, and those thoughts and ideas must partake of His own perfect attributes: because He is perfect and His attributes are perfect, therefore the expressions must be perfect, existence must be perfect. Throughout all the universe the manifestation of systems, of worlds, of constellations and planets, of the inhabitants and occupants of all worlds and inter-stellar space, unseen and seen, are the Manifestor

and manifested actor and acted upon. Christ said to us, "Be ye perfect even as your Father in heaven is perfect." "I and my Father are one." If the Father loved His idea, His thought, so well as to reproduce it in His own image, with all His own attributes, should we not also love the Giver as well as the gift, and should we not polish that gift up as it were, and make it to shine perfectly, even as the Giver is perfect? As we measure it out, so will it be measured to us again. As we think and feel love, health, harmony, purity, power, strength, so will these attributes come to us, more and more. Drive out the old disturbing thoughts, and make room for these new and fresh ones. If we feel weak, vacillating, perturbed, tired, or hungry mentally, and do not know what we want, but that we feel the need of something, and truly want the truth, go to the Father, He is our Protector, our Provider, Wisdom, Strength, Power; He knows our needs, and if we ask Him in perfect faith, the very thing most needed *will come*, the demand *will be supplied*. If we think Power, power will come. If we think truth, truth will come. If we think health, health will come, and all of these things in just the proportion that we think them. The Father is a most generous and bountiful Provider, munificent to a degree. It is His desire and original plan that we should be well, perfectly well and happy, else would He not be a munificent and loving Father. But we must do it in His way, as, He being All-Wise, Intelligent and Perfect Love, it follows that His way must be the wisest, most intelligent and loving, as He is looking at His plan from a perfect point of view; while we being clothed in matter, attempt to solve the problem alone without His help, and make blunder after blunder. If we turn to Him, and acknowledge Him, recognize Him, feel that He indeed is our teacher, helper, and wise counselor, ask His advice and help, ask Him to quicken our spirits and mind, and understanding, and feel that we will surely get all this help, have faith that it will surely come, it *will come*. And there is enough for all. He has not made one single human being that He does not offer as much to as another. All are His creation, His thought, His idea; therefore do all partake of His attributes, else would He not be a loving and a just Father. We are indeed heirs of the Father, and joint heirs with Christ. He is our life, our intelligence, and our power, and he is competent and willing to care for all that He makes. All His attributes of wisdom, love, power, strength, intelligence, justice, purity, truth, harmony, are like the beautiful tints of the rainbow, which when blended into one grand unity become the wholeness, and whiteness, and oneness of God.

M. E. MORRIS.

August 10th, 1890.

JUSTICE.

If the justice of God were more clearly understood, mankind would recognize that God is so just and full of love for all, that what appear to be trials do not come from Him, but are the outcome of their own uncontrolled thoughts. For once let the realization of God's Justice or Truth be theirs, the seeming trials are gone, lost in the ocean of love with which we are surrounded, and in their place the attributes of peace and harmony appear. To realize God's justice we must be just to ourselves. To do this we must not recognize our bodies as our real selves, but simply as the casket which holds enshrined the soul which belongs to the universal. Our task here is to keep our casket bright and free from all stain or appearance of disease, that it may be a fitting temple for the Spirit of Love to dwell in. It is by doing this we prove the Justice of God, for no matter what our material surroundings are, God is there, ever loving, ever just, and quick to recognize the claims of all His children. God has no respect of persons, and gives freely of His love alike to all. It is a recognition of this that brings the peace that passeth all understanding.

Mrs. G. M. WALLACE.

BEING.

Being is God, the invisible, unchangeable and omnipresent good. "To be," is to recognize the omnipresence of God and to understand the Spirit of Truth; that is, the "I am" of all-pervading goodness. "All is good," was God's proclamation; then dare we say there is evil? When all is omnipresent goodness and light, can there be evil and darkness? No! for God is infinite. The question will probably arise: How can there be sin and death if God is ever-present? Sin and death is ignorance, and truth is knowledge. Sinning, or the belief in an evil power, is a misconception of truth (to ignore the presence of God). Harmony is health, for all who have knowledge of the presence of God manifest the attributes of Being (love, rest and wisdom), and thus live in unison with God's words and are at rest in God the Father. Christ says, "Whosoever eats of my flesh and drinks of my blood shall have life everlasting." So, God, invisible, undecayable, is first cause, principle, and we work from

him, first principle, to thought and its result. Then, if God is principle and we work from him, we must think correctly, for as a man thinketh in his heart, so he is. We all know that thought precedes external expression; surely if we think lovingly, as the Father, we will manifest love in all our words and actions, and thus create what we think. Whatever we externalize is through thought, for it precedes all. So, if we continually think health-love and truth, our earthly lives will be perfect peace and calm; but if we go alone, forever thinking incorrectly, we are sure to manifest dis-ease, for we cannot think error and create good. Then we must first learn to control thought, for if we would just stop to think correctly before each word and deed, how differently will they appear. It is by our thoughts, that our conditions are perfect or otherwise. "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." Knowing that God is our life and being, and that he is ever around us, we know where we stand, and that it is necessary to think and work in unison with God, and to think correctly is to think with love, for it is the fulfilling of the law; "for with loving thought our Father formed all. We must continue to think lovingly toward all, for it was God's idea that formed his love, and made the way, and he is the life of all created expressions. Then will we not see beauty in even the smallest form, and will we not see perfection in what God called good? Faith will then be our next step, for without it we could not believe that God is our being and He is love, and we are symbols of his idea. Through faith we were created, then we will create likewise. It is the substance of our desires, for we would not wish to obtain "Truth," if we did not have faith that it was real. So let us work with unwavering faith in this beautiful light, by first destroying and ignoring the beliefs in weakness and fear, by the acknowledgement of God's love and wisdom that is ever around us. Many children are surprised on first being informed that there is still another world beyond the sea, for they are only conscious of the surrounding planes. Then let us become as little children, and be so conscious of God's mercy that it will be difficult to realize that there could be sin and evil beyond our sea of love. When we believe with perfect faith that our being is God, and acknowledge the oneness and unity with this perfect realization, love and peace will be the result, and we will be perfectly free from sin and sickness, for we could not think with love and purity without the realization of God's omnipresent goodness.

CONCLUSION.

Statement of Being:—In the whole universe, visible and invisible, there is One God. The invisible, infinite Spirit, which is unalterable, the sam-

yesterday, to-day and to-morrow. Thought is the first born of Spirit, and is the expression of Being. Love is the fulfilling of the law and casteth out fear. And Faith is the substance of our hopes, and the realization of a clear perception of Truth.

UNA RUPLA.

Denver, Colo.

CORRESPONDENCE.

DEAR SISTER:—I received September HARMONY in due time. The class lesson in it comes nearer lifting me above all sense delusion than any thing that I have read. So it induced me to read the book of Job, and I understood it differently from what I ever had before, especially when Elibu commenced to speak; it seemed to me that his words alone ought to heal any so-called disease.

Now I will give some of the truth that has come to me—or that I have realized—since I last wrote you: Rejoice and be glad in thy heart, yes, rejoice, and again I say, rejoice over all temptations. Hold up thy head and be a man. For thou art lord and master over all below thee—all existence. For I am life, truth, love. If thy confidence fails under temptation, thy so-called enemies will rejoice over thee and make thy seeming darkness seem more densely dark. “Though heaven and earth pass away, my words shall not pass away,” says Christ. Man-made heaven and earth, with all its conditions, shall pass away, but the eternal heaven and earth shall not pass away. Again I realize there is one Spirit, Being and Soul of the whole Universe, which is one and the same. Then my Spirit, Being and Soul must be that Universal one. So this proves that we are members one of another.

What I am, I proclaim in the following words: I am in being what true being is. I am in Spirit what true Spirit is. I am in Cause what true cause is. I am in Purpose what true purpose is. I am in Motive what true motive is. I am in Principle what true principle is. I am in Truth what Divine Truth is. I am in Love what Divine Love is. I am in Goodness what true goodness is. I am in Holiness what true holiness is. I am in Perfection what true perfection is. I am in Harmony what true harmony is. I am in Unity with all the divine attributes of God or Goodness. I know that in Spirit and in truth, that now *I am* well, happy and free; I feel to rejoice; I have long been urged to keep up in spirit and rejoice through all trials, with faith, hope,

and trust in the All Good, and now I actually feel God as the All Good coming to me. I also feel that the angels of heaven are rejoicing with me, or over my success and triumph, over all negative mental and physical conditions. I claim nothing for myself that I do not see for or proclaim to be true of each and all, and I speak the same for all.

Your loving brother,

CALVIN ELLIOTT.

I am very busy in my practice. My success is very encouraging, and my health is the very best. God be praised for those real blessings which none but the illumined can realize, that our darkness is turned to light; we can see God as All in All, and realize that we are *One* with *Him*. His Law is love; in that love we are one, not for time, but for all eternity. Come to see us at Denver again.

MARY HOUSE.

Sedalia, Colo.

I give lessons twice each week, Monday and Thursday evenings. My only wish in teaching is to assist, if possible, others to the Light, as I am in the Light. If I can do anything to benefit a brother or sister, in bringing them into the Truth, the Truth pays me, for I know that I am receiving as great a share of benefit from my teaching as any one in the class. The prospects are, that upon completion of this course of lessons another class will be ready. The students in this class are grasping the truths very readily, and some of them are very *bright* and *apt*. They will readily divine the reason, as they are aware that the colored race is very intuitive by nature, and thus they are assisted greatly in their efforts to come into the understanding of their true Being.

D. P. WOOTEN.

Denver, Colo.

In August Miss Estelle Nichols came here and gave several lectures. We attended the class she had, and since have helped keep up the meetings once a week. Mr. Morrison leads, and we each write a paper to read, and also read short selections from any article that we think helpful.

MARY B. MORRISON.

Waukesha, Wis.

Mrs. M. E. CRAMER.

Dear Teacher in Truth:—We have here a little band of earnest workers in Christian Science, and are day by day working out the life problem of healing the sick and sinful, each day's demonstration giving us higher understanding and proving our oneness with the Father, and our joint heirship with Jesus the Christ, our elder brother and teacher, who has taught and demonstrated for us every step of the way in Christian Science. The mediums through which the Truth has come to us, have been George B. Day and Joseph Adams, of Chicago, and Mrs. Sarah Baker, of Cleveland, Ohio, and also to myself and husband, the lovely teachings of HARMONY. And we hold you all in grateful and affectionate remembrance. I think there has been near two hundred who have been through classes here, but in many the ground was not fully prepared for the seed, and it has not brought forth as it should. But we will look for good, and try to help each other into Divine consciousness, until Christ shall dwell in the Church and draw all men unto Himself, making us one, even as He and the Father are one. God's blessing will be yours more and more, and the Truth you teach will continue to have free utterance and be glorified as Truth.

Yours in Love,

E. L. BUCK.

Galveston, September 15, 1890.

"God is patient, for He is eternal. Let us not be dismayed in any private or public trial of this life, because our short reeds of measurement cannot mark out His great plan."—E. H. CHAPIN.

LOVE OF TRUTH.

"He who begins by loving Christianity better than Truth, will proceed by loving his own sect or church better than Christianity, and by loving himself better than all."—S. T. COLERIDGE.

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IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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NOVEMBER, 1890.

No. 2.

WORDS OF LIFE AND POWER.

HEALING.

GOD—(GOODNESS, IS INFINITE. ALL IN ALL.

I do not believe in mental darkness—or ignorance—for in truth there is no darkness or ignorance.

“This 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.”

I have no fear, anxiety or doubt.

I do not fear false beliefs called sin, sickness, sorrow, want, poverty or death.

There is no fear in Spirit, therefore God “hath not given us the Spirit of fear.”

I do not fear age of body. In truth there is no age.

I do not fear failure of mental faculties, for in truth there is no failure.

I do not fear failure of sight or of hearing, for in the presence of Omniscience there is no failure.

“God is Love, and he that dwelleth in love dwelleth in God, and God in him.” “We know that we have passed from death to life because we love all. Love resists not; fears not; doubts not; therefore love is without fear; it casteth out fear.”

I know that God in whom I have my being is the fullness of all living, and without respect to person or thing supports all alike. The presence of Omnipotence and Omniscience is my fullness, wholeness and perfectness, for the Infinite is the Being of all that is made. Therefore, I have perfect health, wealth and power; perfect faith, strength and knowledge. I am whole, wanting nothing; for I know that “The Lord God Omnipotent reigneth,” everywhere, now and forever; and that His ways are just and right.

I rest in truth, my peace passeth understanding. I have eternal life with God. I am satisfied and happy.

QUESTIONINGS.

Soul, that all informeth, say!
 Shall these glories pass away?
 Will those planets cease to blaze
 When these eyes no longer gaze?
 And the life of things be o'er
 When these pulses beat no more?
 Thought that in me works and lives,
 Life to all things living gives—
 Art thou not thyself perchance,
 But the universe in trance?
 By that world thou fancied'st sprung
 From thyself—thyself a dream—
 Of the world's thinking, thou the theme?
 Be it thus, or be thy birth
 From a source above the earth;
 Be thou matter, be thou mind,
 In thee alone myself I find;
 And through thee alone for me
 Hath this world reality;
 Therefore in thee will I live,
 To thee all myself will give;
 Losing still that I may find
 This bounded self in boundless Mind.

—Rev. Frederic H. Heald.

“It is folly to believe that he can faithfully love, who does not love
 faithfulness.”

“UNITY is reality, or the state of truth and perception of things where
 there is neither Lord nor servant.”—*A saying of the Arabic Prophets.*

As the Spirit of Christ's teaching, religion and science are one, the
 demonstrations of Healing are an evidence of religion, or of Unity with God

BIBLES OF THE AGES.

FRAGMENTS OF THE WRITINGS OF HERMES TO AMMON.

PART VI.

The soul is, then, an eternal and intelligent essence; having for thought her own reason. She enters into association with the concept of harmony. Separated from the physical body, she endures in herself, she is independent in the ideal world. She controls her reason, and confers on the entity emerging into life a movement analagous to her own thought, that is being; for the property of the soul is to assimilate other things to her own character. There are two kinds of vital movements: the one conformable to the essence of the soul, the other to the nature of the body. The first is general, the second particular; the first is independent, the second is subject to necessity. For everything moved is subject to the necessary law of the mover. But the motor movement is united by affinity to the intelligent principle. It behooves the soul to be incorporeal, and to be essentially different from the physical body, for if she had a body she could have neither reason nor thought. All bodies are unintelligent, but in receiving the spirit they become animated and breathe. The breath belongs to the body, but reason contemplates the beauty of the essential. The sensible spirit discerns appearances. It is distributed into organic sensations; mental perception is a part of it, as also is the acoustic, olfactive, gustative, and tactile sense. This spirit, attracted by thought, discerns sensations; otherwise it creates only phantoms, for it belongs to the body, and receives all things. The reason of the essential is the judgment. To the reason belongs the cognizance of lofty things; but to the sensible spirit, opinion. This last receives its energy from the external world, but the former from within itself.

[The foregoing fragments are from the "Physical Eclogues" of Stobæus.]

FRAGMENTS OF THE BOOK OF HERMES TO HIS SON TATJOS.

PART V.

TENSES.

Here, then, is that which can be said of the three tenses. They are not by themselves, and they are not bound together: again, they are bound

together and are by themselves. Can the present be supposed without the existence of the past? One cannot exist without another, for the present is generated by the past, and from the present the future comes forth. If we wish to go to the root of the matter, we must reason thus:—The past tense is withdrawn into that which no longer is; the future is not so long, as it has not become present; the present, in its turn, ceases to be itself the instant that it remains. Can that which does not endure for an instant and which has no fixed centre be called present when it cannot even be said to exist? Moreover, since the past is indistinguishable from the present, and the present from the future, they become one. There is among them identity, unity, continuity. Therefore, time is continuous and divisible, even while it is one and identical.—*The Virgin of the World.*

LOVE.

Henry Drummond in his latest book, "The Greatest Thing in the World," says: "What is the use of having faith? It is to connect the soul with God. And what is the object of connecting man with God? That he may become like God. But God is Love. Hence Faith, the means, is in order to Love, the end; Love, therefore, obviously is greater than Faith." Again he says: "We hear much of love to God; Christ spoke much of love to man. We make a great deal of peace with heaven; Christ made much of peace on earth." "Love is patience. This is the normal attitude of Love; Love passive, waiting to begin; not in a hurry; calm; ready to do its work when the summons comes, but meantime wearing the ornament of a meek and quiet spirit. Love suffers long; beareth all things; believeth all things; hopeth all things. For Love understands, and therefore waits." "Nothing is a hardship to Love, and nothing is hard. Christ's yoke is easy; Christ's yoke is just His way of taking life. Love is not easily provoked. We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a family failing, not a thing to take into serious account in estimating a man's character; and yet the Bible returns to condemn it as one of the most destructive elements in human nature. Temper is significant because it is a test for love, a symptom, a revelation of an unloving nature at bottom." "Souls are made sweet, not by taking the acid fluids out, but by putting in a great Love, a new Spirit, the Spirit of Christ."

“Love is not a thing of enthusiastic emotion. It is the Christ nature in its fullest development. Therefore keep in the midst of life. Do not isolate yourself. Be among men, and things, and troubles and difficulties. Character grows in the stream of the world's life.” “Eternal life also is to know God, and God is Love. This is Christ's own definition: ‘This is life eternal, that they might know Thee the only true God.’ Love must be eternal. It is what God is.” “And who is Christ? He who fed the hungry, visited the sick. And where is Christ? ‘Whoso shall receive a little child in my name, receiveth me.’ And who are Christ's? ‘Every one that loveth is born of God.’”

QUESTIONS AND ANSWERS.

You have told us that Being knows not limitation. If God is omniscient, He must know our errors which are in limitation, and must give us the incentive or motive to turn from them, for how could we be creators of our own motive. In other words, He must comprehend our condition in order to help us out of it.

A. The Infinite, which is All in All, is all of knowledge, is omniscience. Therefore, because Infinite Being is all of Being and all of knowledge, divine reason must conclude that Being does not have knowledge of limitation; for in truth limitation is not. So even Being, the All-knowing, cannot have knowledge of ignorance, or want of knowledge, limitation or error, which in truth is not; for knowledge is an exact and certain perception of truth. It is therefore axiomatic that it is the limitless that gives the incentive or motive to mentality to truthfully decide that there is no limitation, and to cease false judgment. Nothing but the limitless can give knowledge of the limitless, for in truth there is nothing else of which to have knowledge. The Spirit of truth seals the instruction of the individual by illumining thought and motive with the truth of itself. It is forever true that God comprehends our condition, but He does not comprehend it to be what opinion believes it to be. Could he believe in error and limitation, He would believe according to opinion, and not knowledge, for if an Infinite God could be induced to see that erroneous beliefs were true, or see as opinion sees, knowledge would be sub-

ject to error and idea to opinion, and there would be no truth, or Omniscient God to give incentive or motive in unison with that truth and Omniscience, and cause the individual to comprehend the truth. Therefore we must conclude that our condition is limitless and not limitation; for God measures not His Spirit to any of His children; He is the fullness of all that is made. We are not without the Creator, and the Creator is not without us. A belief in limitation describes not the true condition of the individual. A knowledge of the science of numbers consists not in error of belief, or in making figures with no reference to principle and then drawing conclusions from the figures made. Knowledge does consist in principle, and in order to demonstrate knowledge of principle, it is essential that we draw conclusions therefrom and make our figures represent those conclusions. When we give up the belief in limitation we cease trying to make falsehood a reality. Being has no knowledge of limitation in that which it forms, for the reason that it makes all forms, and the Creator cannot see limitation in or on account of his work. We would suggest that every student of science banish the belief of limitation, and believe in and accept the opposite, for by so doing God-knowledge will be manifest.

Q. Why must thought be free to image sense? As it is the first-born of Being, why should it not forevermore find it more natural to picture forth Being than to go on copying its own errors? Of course, its first expression must have been a true manifestation of Being, as there was nothing else to express. Did it, like Pygmalion, become so much enamored of its own beautiful creation that it has spent all these eons trying to endow it with life, instead of looking to Being for inspiration to bring forth expression even more beautiful? If so, why?

A. There are reasons many, why thought must be free to image things of sense; it must be free for the reason that all forms, invisible or visible, mental or material, are organized thought: viz., ideal forms and mental decisions made apparent, which are contained in idea, and as thought they appear and move. Again, it must be free for the reason that in its essential element it is the likeness of freedom which is the Infinite Spirit. He who works must be free to move from place to place, and to hold his work within sight. All creation or work, organized and completed, not made with hands—is firmly held in thought, which is the means by which idea produces; therefore all forms in creation, visible or invisible, being thought forms, are held in idea by means of thought and memory. The first-born of Being is the creative,

formative, and constructive thought which includes all the mental faculties used in producing perfect mental action and work.

Thought includes its productions within itself, and in this it images the Father. It being the first-born of Infinite power and freedom, it is in its nature powerful and free, for it is in the likeness of Omnipotence. It is free to move from point to point and centre to centre; in truth it is at liberty to move everywhere in the Infinite Mind wherever Mind, the Father, is, as a messenger doing His will and work. All bodies, invisible and visible, are unintelligent but are created by intelligence, and like the clay in the potter's hands, are subject to it, and from the action of intelligence are not separated so long as they are animated by the action of thought. As creative thought is born in and of idea, it organizes and constructs form and makes itself apparent therein. Therefore thought must descend into time and place in order to accomplish the work of building a temple and establishing an altar or organizing a centre of action, animating its work (the form) with itself, which is the breath of life, or of Omnipotence, that enables it to move its form from place to place. It is clear, therefore, that the first-born of Being comes down out from heaven, when born in and animating the unintelligent flesh, earth, or temple. For a season it remains with the dead, with its own work, looking out upon a world of symbol, witnessing things of sense. "And no one has ascended into the heaven, except he out of the heavens, having descended, (the son of the man, he being in the heaven.)" It is both natural and divine for thought "to picture forth Being," and when it is born again it is born from understanding into realization; therefore, when the attention, affection and reason is by truth withdrawn from form and bound back to Being, the individual is born again, the veil is rent in twain, and mentality is illumined with a knowledge of the truth of its source, and understanding says, that thought is the messenger sent forth to do the Father's will and to appear in forms, and in word and deed. Though the action of thought be raised from the dead—has ascended upon high into the reality of Being, it ceases not to retain within itself its work, or organized mental and visible form, but when it knowingly imitates the absolute it ceases to imitate sense; then all is seen and understood to be One; God, and Him manifest, which removes all seeming enmity. "For He is our peace who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity in himself."

Prior to the birth of the physical body, the creative, or formative thought descends, entering into time and place, the purpose of which is to establish a centre of action in matter, and externalize and make visible the ideal creation, and while attention is centered therein action is established in the unintelligent, and like the clay in the potter's hands, a form is moulded which was previously thought and organized in mentality as the ideal creation. "This is in the day when the Lord God made the earth and the heavens; and every plant of the field before it was in the earth," etc. When the child is born, its mental vision is opened to objects of sense, to a world of symbol and example, and thus it is born blind that the works of God be manifest on earth. By its parents, friends, and from observation, it is taught to believe that what it observes and feels is real; therefore, innocently and ignorantly it is taught to identify itself with the dead, the unintelligent, and for this reason it must be born again before it can understandingly say, "I and my Father are one." When it is born back, it can from the standpoint of Being analyze—demonstrate and prove the principle—its origin. Therefore, until that time, it is unlike Pygmalion, a king of Cyprus, who understood that his creation or statue was not endowed with life until Aphrodite had endowed it with life in answer to his prayer. So until the individual is born again or realizes the truth of the generation of man, the belief is that forms of thought, or thought forms, are real life, intelligence and power, and mentality is enamoured with its own forms, believing and accepting them to be real. Therefore it does not pray to God to endow the symbol with life until it understands that God is the only life, and that He gives "the increase" to all that live and move.

So, ignorance is but belief in, and identification with unintelligence or form, believing form to be a cause for good or ill, that it can bring pleasure or pain, be well or sick, alive or dead, when in reality it profiteth nothing and is not a cause for anything; therefore we should let the dead bury its dead, and turn to Being for inspiration to bring forth expressions in the image and likeness of God, thus revealing more and more of the glory of the Spirit. Therefore it is clear that the experience of Pygmalion is symbolic of the descent of creative thought into matter, and of the manifestation of Life in the flesh—the unintelligent form. Never are forms that are made or works that are performed, intelligent; but they are intelligible to intelligence.

HEALTH is the proof of Unity with Infinite Life. Love is the evidence of the gospel of truth, which all are commanded to proclaim by living it.

THE FATE OF AGGRESSIVE PERSONALITY.

IN the eighth Chapter of Luke, we are given in picture language, the account of the healing of the man possessed with devils; so many were these, when asked by the healer, the Christ, for identification, the name given was "Legion;" and the narrative goes on to show that when the word was spoken, which was as light annihilating darkness, these "Legion" ran of their own accord, where they were known, into the herd of swine, feeding on the mountain. Like unto like, ever, is the universal law; and this is true to-day, in you and me. Desire which seeks gratification, unmindful of invincible unchangeable principle, itself the everlasting bounds to billows of sense-seeing, and which alone in its own steadfastness can say to these: "Thus far, and no farther;" desire shall be cast into the sea of its own confusion, and swallowed up of its own death. Are we possessed of this "Legion," and will we, recognizing the "Help," which is nigh, cast out and heal and come into our own and rejoice?

Or are we still anxious for reputation; sensitive lest opinion, with which we are full, in this fruitful mentality, shall not carry weight and be received as infallible when pronounced—does malice, evil speaking, love of intellectual power, envy, uncharitableness towards self or neighbor, or any other adversary conjured by busy brain and hand, and which we have allowed *had* a place and name,—make for us a dwelling in tombs, amid the rotteness of dead things, where is no satisfaction nor nourishment, and to which we even weakly strive to adapt the ineffable Spirit;—Spirit which stands even at this low door and knocks, and is ever with sublime patience, waiting with healing even for such as these! When Christ is recognized and the true illumination dawns on the soul, which for a season, gave over its conscious allegiance to Infinite Love, and descending into these base animal instincts, dwelt in the tomb of materiality—when a clear perception, like the sword that in the hands of the angel, divided the joints in the armor and pierced the vulnerable spot,—when the Christ of Truth comes, then indeed does all that is of the earth, slink away, into its own place, among its own of kind, and the sea of blessed oblivion engulphs them, and they are no more;—that which is perfect has come, and that which was in part, which had no part in Spirit, in the Good, in God, is scattered to its own destruction by the word of Truth, which speaking in its own power, raises mentality from her dead indifference to the activity of the Life Universal. To be healed indeed means wholeness and nothing less.

In these other "Legion" is only poverty and nakedness and death. When the word is spoken all channels are opened, in body and soul alike, and Love like the crystal sea of John's vision, bears us on its bosom peacefully and carries us into the absolute purity, where we know, even as we are known.

M. L. STONE.

THE FOUNTAIN OF LIFE.

"WHOSOEVER drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." *John, iv:14.*

These words were spoken by Jesus to the woman of Samaria, an outcast, one who was looked upon by the Jews with contempt; and how surprised she was that he being a Jew should speak thus kindly and lovingly to her as he did; and what was her reply? It was: "Sir, give me this water that I thirst not, neither come hither to draw." Continuing his conversation with her in relation to worship, we find these notable words: "God is a Spirit, and they that worship him must worship him in spirit and in truth."

Does not the desire and prayer of each of us go forth to this Holy One, whom many of the Samaritans found to their joy was, "indeed the Christ, the Saviour of the world," give me of this water; yea more, are we not now realizing the blessed effects of that never ceasing, ever flowing stream of living, energizing, purifying and enlightening Spirit of Christ? If so, how applicable the language of *Isaiah, ch. lvi:1 v. 8, 9*, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee, the glory of the Lord shall be thy reward. Then shalt thou call and the Lord shall answer, thou shalt cry and he shall say: Here I am;" and (11th verse) "thou shalt be like a watered garden, and like a spring of water, where waters fail not."

Those who have in them this perpetual fountain of life will realize that they shall never die; that they have overcome death and know what the same Holy Teacher meant when he said, "I am the resurrection and the life." To

such, old things have passed away, and all things have become new; they live no longer after the flesh, to fulfill the lusts thereof, but live after the spirit; bringing forth in their lives the fruits of the Divinity within them; showing to all who have spiritual discernment, that they have become new creatures in Christ, i. e. in God; and such fully realizing that they are *immortal now*, will be able to say to death, "O death, where is thy sting?" and to the grave, "Where is thy victory?" for they remembering the exhortation of him who said, "I and my Father are one," "Be ye holy, even as your Father in heaven is holy," have lived up to the impartial light of the Infinite, and have indeed, like the Nazarene, their elder Brother, become a manifestation of "God in the flesh."

Again, let us look at the fountain as the words of the Eternal Father flowing from the lips of the Son, who being in oneness with the Father gave forth his Father's words; and if we have received those heavenly teachings as little children, then we can realize in our every day experience that the Kingdom of Heaven is within us; for he affirmed that except we were born again, or we might say, became as little children, receiving the word in full simplicity and reliance, like a thirsting child would receive from its parent's hand the vivifying cup just dipped from the flowing spring, we could not see the kingdom of heaven.

Do we thirst for the heavenly streams, ever flowing from the Celestial Fountain? Do we feel that nothing else can satisfy our longing souls? Do we aspire to heavenly wisdom? Then let us ask of God, who giveth to all liberally and upbraideth not. Then as we sip daily from this never ceasing fountain of living water within our divine being, and feel its fructifying and divine potency, let our love and affection for our brothers and sisters dwelling in darkness and ignorance, be shown, and in the strength and power of the Truth, go forth with the glad tidings of salvation for the redemption of humanity from the low and baughted condition as to body, soul and spirit, in which we find the masses to-day. Do we feel the vastness of the work and our weakness to accomplish the labor we are called upon to engage in? let us remember what our good and great shepherd and captain said, even that "all power was given unto him both in heaven and on earth;" put on the whole armour of God and fight the battle for the Truth, and thus having made a heaven for ourselves upon this mundane sphere, and been the humble instruments of bringing heaven home to many a hearthstone, feel as those who have borne the cross, fought the fight and gained the victory, that there is laid up for us a crown of righteousness, the illuminating power, and the joy of which

we can, even now, begin to comprehend, and pluck the fruits from the trees watered by the Celestial Fountain in the midst of the Paradise of God.

THOS. C. ARMSTRONG.

FATHER, SON AND HOLY GHOST.

The first Trinity, the highest Trinity, the Trinity which embraces all the Trinities down to the *ad infinitum*, is the God Head. And the God Head or Father, Son and Holy Ghost, does not signify the uniting by agreement of three persons in one person supreme. But it does mean the uniting of three essential qualities necessary to ubiquity or everywhere present principle, and these three invisible, inborn, indubitable characteristics—these three inherencies of Deity, constituting everlasting Being, must be brought to the apprehension, or faculty by which ideas are conceived, to be a Trinity, or uniting of the three, invisible, inborn attributes which constitute the One absolute, capable of being thought or conceived by itself alone. This Trinity of qualities must be understood before the original mental ability can manifest in accordance with the principle. To manifest is to make clear, to make evident in the highest degree. It is to overwhelm conviction of opinion by the force or power of knowledge, and so obliterate any possible doubt as to the distinctive qualities. The attributes of the Trinity of the God Head must be understood if man would know himself. Know thyself, was the injunction of Jesus. Know that you are mental. That all visible or organic existence is but the symbol of the mental constitution, and the mental constitution is the image and likeness of Mind—God—and that thought, when sent out as Christ taught, is the faithful factor bearing life, light and love—the essential substance of eternity or never-ending duration. If we would consciously understand mathematics, we must put ourselves in an attitude of reception, that is, first desire to know the everywhere present principle of the same, then work, that is, think—"My Father works, so must I." Mind being the Father, thought is the offspring and heir to all the estate of mind, or God. Now, if we understand principle, we are able to render justice. If example is correct, it will be pronounced good, and in order to bring out correct demonstration of the problem of life, we must be able to see ourselves in the abstract and know that the concrete form rests therein—changing only in accordance to the measure of our own thought. Thought, acting out from understanding of the principle, gives

perfect peace or satisfaction. Every time we think good or cause others to think good, we have struck the keynote of Being, and thereby glorify God. When we think we cannot learn or understand any unchanging rule, which is everywhere present in Principle, Mind, we think adversely to the truth, and we shall be apt to linger in delusion. We must obey the command of Christ: "Come out from among them and be ye separate."—Come out from the adverse thoughts and opinions of men believing themselves to be a mixture of good and evil—Mind and Matter—spirit and flesh—as long as we grovel in the dust, or believe that dust has power to claim disintegration of its particles and send Mind up in search of happiness, consigning some few, *certain few*, to eternal bliss at once, we shall not be disappointed, we shall reap the reward of our thinking. But when we come, through science, to apprehend that the dust of which man is supposed to be formed in conjunction with spirit, is but the mist of illusion, the result of wrong calculation, the evidence of mistaking objects or the tangible form (which is but the outpicturing of intangible principle) for the image and likeness of substance, we shall cease attaching thought to the involute alone, but shall know that the evolute describes the involute. That mind, God, is the evolute, and the involute is both center and circumference, and when we conceive in the conscious understanding of the principle, we shall realize the attributes and relations necessary to the concretion of perfect symbol, and will say as the poet, "The soft illusions, dear deceits arise." And how shall they arise? They will hear the voice of truth, the still small voice, arraying them in the splendor of the Son, and will come out in concrete form to glorify the Father, or in the visible Creation, to point to the invisible Creator. Then shall we know that man is not a little time-piece with a main spring of fleshly manufacture, to be clogged or broken as accident or fate decrees (there are no accidents in Truth). But that there is but one eternal, immutable main spring, and that is the source from which all life springs, and spring eternally. The fountain of life never ceases. God, Mind, is the spring of life. Idea, man, is the fountain head. Though the action of the idea is the ever-varying, the beautiful spray—"bright for a moment, then lost to the eye." Merged again in the source of Being—to presently smile again in the symbol, when called forth by the thinker, for Mind, God, holds and knows all thoughts of truth—they are the harmony of Christ. They are the angels of life; they are the Cherubim of wisdom and the Seraphim of love.

Mrs. GEORGE HELTD,

Helena, Montana.

Normal Student from Mrs. J. R. Wilson's class.

GREETING TO THE NEW ISSUE.

We are glad to announce that the Book of "Lessons in Science and Healing," issued by HOME COLLEGE, is ready for public distribution.

Subscribers to HARMONY, all interested in the work of the Science, and those looking for the thought of the present day on these topics of vital interest to all, can obtain this, as per circular, at the College, 324 Seventeenth street, San Francisco. When on Sunday, October 26th, this book, fresh from the press, in purity of binding and unfouled leaves, was by the author laid in our hands, the camera of thought focussed as one in perfect correspondence the teacher who had moved so unostentatiously among us, and the little volume so unique and perfect in complete form to-day, no photographic art could give to the eye of sense, the mortal image with more faithfulness, than did this seeing reveal the perfect Truth and Love which she demonstrates in her own soul and life. This completed work is the fitting result of long-continued labor in the cause of Truth. To one who has watched with interest—the progress, and plan in these collected lectures, the successful accomplishment of the mechanical part of it is a source of congratulation. We are therefore glad to bear testimony to the fact, that in this tangible form we recognize that HARMONY is maintained between Infinite mind and spoken word, between the parent and her child, between the thought which takes form and the casket of pure gold containing it. Said dear Brother Diggs, a member of the Normal class, now in session, as he clasped the treasure in his hands, "I would not take a thousand dollars for it;" and this estimate will be the key note which shall complete the perfect chord in waiting souls all over the earth; shall be the possible life and light to come from the unfoldment of Truth through the Christ consciousness in their own souls. Of the contents of these pages so carefully arranged and indexed, that none may be in doubt where to lead the thought in this perfect way, we must simply commend to all who can, to read and ponder on the truth herein contained.

No part can be selected or pointed out; it is a perfect mosaic—the whole must be viewed as one. Bear in mind, it is not a record of opinion of one awakened from the sleep and death of sense, but the obedient relinquishment of personality to the transmission of Infinite love and light, of which these pages are the faithful witness—the perfect response to Spirit—"Lord, here am I." As on the fifth page she speaks of the summons to obey and live, she gave no half consent, but took up the bed of weakness, and walked in newness

of life—came out of her Babylon of confusion and sense idolatry, and stood upon the mount whereon the Christ only *could* be seen, and then and there entered the bosom of the Father, in this close union of revealed love to perfected will. It was no half-hearted consecration, but a complete relinquishment of all beneath to the Being above all, and in us all. And this privilege she claims and demonstrates, is for all; and it is proven by those who have received the truth in like manner, that it is possible for all to receive the reward of perfect adjustment to Truth in existence, as the proper result of correct understanding of this union, and following this perfect method of expression from Spirit, through all the manifold necessities on this plane. Can any afford to turn a deaf ear? Can any refuse to listen to the summons, "Come up higher," and be freed from these conditions which ignorance of the Truth gather about us? Light, Life, Truth, Health, Peace—on the one side, in the perfect Harmony of unity and accord addressing the soul, open to the voice, "Where art thou, my Son."

Again we commend a careful perusal of these pages; and affirm that through the Christ consciousness awakened, the way shall be found that frees from discord, into the perfect concord of obedient service to God.

M. L. STONE.

NOTES.

We are happy to be able to announce to our friends and to the readers of HARMONY, that our book of revised HARMONY LESSONS, "SCIENCE AND HEALING," is out of the printer's hands. It has given us great pleasure to promptly fill the numerous and long-standing orders of our friends, to whom our thanks are due for patiently awaiting its appearance. We can now insure promptness in filling all future orders for this book. Orders should be addressed to M. E. CRAMER, 324 Seventeenth Street, San Francisco, Cal. SCIENCE AND HEALING is a book, neatly bound in cloth, of 258 pages, containing all practical instruction for the class room, and for the demonstration of truth in healing. For further information, please consult advertisement on cover.

We understand that Mrs. Eva Hurling is visiting in Denver, and has spoken in Metaphysical College and at Mary D. Fisk's Friday afternoon class. All were instructed.

Miss Una Ruple, a pupil of Home College, whose sight was restored with her first perception of Truth, will open her first class at her home, 1159 Twelfth and Josephine Streets, Denver, Colo., November 5th, in Science and Healing by the word of Truth and Life, the Christ Method. Miss Ruple's perfect perception of Truth and absolute faith in the all good eminently qualifies her for teaching and healing. Her single, fervid faith, enables her to impart to others the Truth or Science with the same clearness that she perceives it.

Josephine R. Wilson expects to finish her work in Helena, Montana, and leave for Grand Rapids, Mich., by the 10th of November. She has met with marked success in Helena, and is gratified with the results of her teaching. The students readily accepted the true Christ promise of Unity and Oneness with the Father, therefore rose above the belief of a mind mortal, into a certain perception of unchanging Mind or Being.

All communications, in order to reach her, must be addressed to her at Grand Rapids, Mich., after the 10th of November.

We are pleased to recognize the clear perception of truth expressed in the article, "Father, Son and Holy Ghost," by Mrs. George Heldt, a student of Mrs. J. R. Wilson's class, in Helena, Montana. Also the clear and logical article, "Synopsis of the Statement of Being," and the "Image of God," by Sarah Eddy, of that city, who is a student of Home College, and is taking the Normal course by correspondence, the latter of which appears this issue.

These articles are evidence of the clear comprehension of truth to be gained from the Home College method of presentation.

Lights by the Way. This calendar, which has won for itself a place in the hearts of its readers, is in preparation for the coming year. A new and even more carefully selected collection of Bible texts and corresponding quotations will be the result of the present work, to make this calendar even more acceptable than it has already proven itself. Le Roy, New York.

C. L. McArthur, 945 East Avenue, St. Louis, Mo., is a successful healer; and marked success has resulted from the spoken word of Truth and Power. Present or absent healing done.

Rev. J. Fount Martin, principal of Denver Metaphysical College, one of the editors of the *Rocky Mountain Christian Scientist*, is now lecturing in Kansas City.

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LESSON I.

DRAWN FROM THE FIRST CHAPTER OF HEBREWS.

THE SON IS PREFERRED ABOVE THE ANGEL.

"GOD, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, (i. e. an exact impress of the substance of Him—Greek—) and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high; being made so much better than the angels, as He had by inheritance obtained a more excellent name than they."

That our conclusions may truthfully represent the Spirit of the recorded word of the epistle of Paul to the Hebrews, it is necessary that we interpret from the same plane as did he; thus letting the same truth speak that spoke to the Hebrews. With this intention we endeavor to interpret the statements made by him from the Spirit by which they were spoken. "In many parts and in many ways long ago the God having spoken to the prophets,"—Greek

—represents for eternity the time, way and place when individuality receives messages from God, and delivers them unto men; for a prophet is one who speaks for another, especially one who speaks for God; and interprets His law, will or love to men. As the will of God is law, love, upon His will or love hangs all the law and the prophets. Again, a prophet may be said to be an individual, or mentality inspired or instructed by the Father to speak in His name. He is a prophet because he interprets law, love, the Father's idea. Therefore, Infinite Mind speaking to the fathers by the prophets, means mentality receiving the message—the Father's thought—and interpreting it to those who are ready to receive.

2. When Infinite Mind reveals the Truth of Itself, the revelation is mental, and is always the first-born of the son, or idea inherent within itself, and is an ideal creation in the prophet. By intellect, the innate meaning of the message or thought of God is recognized, and that which the intellect recognizes and acknowledges, the same is appropriated, analyzed and interpreted by the act of reasoning, which is a divine and orderly method of thinking; in this manner are truthful conclusions drawn, and just and right interpretation given to those who are in the world. Prophets are individuals who receive messages direct from God, which are always an image of himself, in that they truthfully represent his attributes; thus are they renewed in knowledge after the image of Him who created them; and they in their interpretations are obedient to the thought received.

The Father's idea is the "lamb of God which taketh away the sin of the world." This man is a quickening spirit. "This is he of whom I said, after me cometh a man which is preferred before me."

3. The son, which is the light that lighteth every man that cometh into the world, is the idea of Infinite Mind, which Mind is the All-pervading, All-powerful and All-seeing. Therefore, the idea of Infinite Mind always works when and where Mind works, for the Father and son are One in Being and in Truth. The son is preferred before the individual for the reason that the idea is before the angel or thought creation, and angels or thought creations are servants of God; therefore it is forever true that John, the forerunner—individual and thought creation—"must decrease, but he, the son, will increase." The Father's idea will multiply and increase in generation and re-generation, for it works as the Father works, and the two are One.

4. "He that cometh from above is above all." "In the last of these

days God speaks to us by a son, whom He appointed heir of all things, on account of whom also He made the ages." * * "Who being an effulgence of the glory and an exact impress of the substance of Him, sustaining all things by the word of power." He hath gained a more excellent name than the angels or messengers, for the reason that they are thought creations which are born in and of Him, the idea, and that which is inherent in God is before the angels, and inherits a more excellent name. The more excellent name is the difference between the son and the messenger, between idea and thought, or between the master and the servant.

5. The son is the light that lighteth all things, that shines forth in the first-born of every creature, and is the possibility inherent in Infinite Mind, in which, and through which, and by which are all things made that are in the heavens and in the earth. Angels or messengers are the thoughts of God spoken in and through the son, his idea, to those who are in the world. All of God's thoughts are angels; so there are many angels, but there is but one son, many servants, but one Lord.

6. God speaking to the fathers by the prophets in sundry times and divers manners, signifies that he spoke to them by an interpreter. The prophets received the thought message of God and interpreted it to the fathers. They were given at sundry times and in divers manners, for the reason that there are many thoughts born of one idea and many interpretations to be given of one thought, or one message. The mental states of the fathers represent those needing an interpreter. It is a condition belonging to the old man, and precedes the understanding in which the son speaks; it is a mental state waxed old and ready to pass away. Therefore, in these last days, when God speaks to us by a son; to those who are apostles and one with the son, no interpreter is needed; for understanding is known, and conviction is certain, and the power of faith does its perfect work. The last days are those, when oneness, love and unity are understood and lived, when atonement and salvation are manifest on earth, when Christ, the Truth, is known to come forth direct from the Father, and the Christ or Truth that has come on earth is received and acknowledged by his people; when the perfect understanding is known, that all things are upheld by the word of Omnipotent Love and Infinite Life; and when opinion and erroneous belief are no more in seeming.

7. "When he bringeth again the first-begotten into the world, he saith, And let all the angels of God worship him." And unto the angels he saith,

Who maketh his angels spirits and his ministers (the public servants of himself) a flame of fire."—*Greek*. A messenger of God will not be worshipped, for the messenger said unto John, who would thus worship, "See thou do it not; I am thy fellow-servant, and brethren that have the testimony of Jesus; worship God."

The thoughts of God spoken by the son are all ministering spirits sent forth to minister for them who shall be heirs of salvation. Understanding has said that they who are children of obediences are heirs of salvation. In Truth, the Christ, nothing can be that is not; therefore divine and truthful thoughts are creative, and are ministering spirits that are ministering unto those that are in the world, thus sealing the instruction of individuals and turning the attention from form and effect to Omnipotent Cause. If heirs of salvation, then salvation is now, and the full recognition of our inherency in God as one with Christ is the realization of our inheritance. This is salvation, atonement. Not until we accept divinity for ourselves, do we accept God and put on the armor of righteousness; nor have we accepted the truth that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ.

8. In order to do the works of the Christ and heal as he heals by the word of Truth and Life, the healer must be the truth and life, and know that he is salvation, atonement, oneness, reality itself. To do the work of the Christ it is necessary to take the attitude of Christ and be one with him in God—be the Father's idea sending forth angels of light in the midst of those who are to be healed of opinion, which is darkness. Preaching the gospel to every living creature and healing the sick, is one work, for preaching the gospel is proclaiming Truth, and healing the sick is healing by the Infinite Power of Truth; therefore healing the sick is the demonstration of the truth of the gospel preached. As Christ calls his disciples friends, and not servants, "for the servant knoweth not what the master doeth," he, Christ, teaches them that they are what he is in Being, for he said, "As long as I am in the world, I am the light of the world." And to the disciples of truth he says, "Ye are the light of the world. A city that is set on a hill cannot be hid." With this understanding "he sends them to publish the kingdom of the God and to heal those being sick."—*Greek*.

9. And again the scriptures say, "In him was life, and the life was the light of men." So when this truth is made known in the world, God says, let all my thoughts or messengers worship this truth or life; that is, let all

thought be obedient to Being; therefore, every thought expressed by God, the Father, is an obedient servant, and worships his idea by expressing it. Therefore, his commands are fulfilled in his works through the son, the truth of Being; and thus it is made manifest that "the Lord God Omnipotent roigneth," now and forever, and that Truth is Lord of lords and King of kings. Unto the idea, the faithful and true, through which the creative and generative thoughts are sent forth, "Thy throne, O God, is forever and forever a sceptre of righteousness or straightness."

10. Christ, being king over his own house, and knowing himself to be the soul or possibility of the patient to be healed, he commands him to be healed; therefore the Christ method of healing is healing from a consciousness of Oneness with Omnipotent Life, and Infinite Love, and from its word spoken by the healer who is hid with Christ in God.

The Christ method admits of no postponement in healing. To the Christ consciousness God is, and is all; is Infinite and ever-present; therefore, all who recognize and understand the One ever-present, are healed. Christ's words, the commands of truth and power, spoken to the afflicted, are spoken to all for all time, some of which are as follows: "Be healed; take up thy bed and walk; thy sins are forgiven thee; go thy way and sin no more; thy faith hath made thee whole." Now, good is, and now are all well, whole and entire, is the Father's idea and affirmation; and nothing but opinion could multiply words that darkeneth counsel against his idea of perfection: "Be ye therefore perfect, even as your Father in heaven is perfect." Disease, so called, is false belief, and as the Christ is wholeness, fullness, perfectness, so it is true that they who believe that wholeness, fullness and perfectness can heal them, are willing to give up the belief that there is an opposite to the above and will surrender negative belief, for when truth is spoken they perceive it and understand its word.

11. "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your mind on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in Glory."—*Col. iii: 1-4.*

It is only the idea, the exact impress and substance of God, that can understand itself, unmanifest and manifest; so it is by the son, or idea, that God speaks in these last days. To know that our life is hid with Christ in God, and that his life is our life, or that our life is the Christ, is to know that

when our life is fully apparent and realized, then shall we appear with the glory of the Christ, and know that we are anointed with the oil of gladness, for there is but one life, one gladness, and one glory.

12. Dear reader, now that we know that we are hid with Christ in God, we also know that we have inherited the most excellent name; he who has his being in God, has risen into divine understanding of the truth that the Spirit is all in all, and are agreed in unity of life, love, wisdom and truth, faith and power; and have entered into the true communion and are partaking of the holy sacrament by keeping the pledge of unity. To those who heal by the word of truth and power, the sacrament consists in thanksgiving, or in rendering thanks for that which they have received, and well do they know that all are sealed in bonds of unity by the presence and Omnipresence of the One Infinite Love and Omnipotent Life and Truth.

13. "But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool."

He to whom God says, sit on my right hand, until I make thine enemies thy footstool, is he who sits there and is one with him. "I and my Father are one." To make a footstool of his enemies is to know that they are placed in complete subjection to his son or idea, truth or possibility. What are the enemies of the Father's idea, or son? They are negations, opinions, or false beliefs, and they seem to be, only during the time that they are believed in. They are negation because they are the opposite of the presence of the positive good of the universe; and they are opinions for the reason that they are beliefs that there are elements, conditions and powers that are the opposite of an Infinite God's idea—the opposite of the attributes or truth of himself. The enemy, therefore, is but illusive belief.

As the Infinite God is Love, a belief in hate, envy or malice, aversion or prejudice, is the illusive enemy to his idea, or son. As the Infinite One is Justice, a belief that there is injustice is an enemy to his idea, or son. As the Infinite One is Truth, the belief in error is an enemy to his idea, or son. As the Infinite One is Knowledge and Wisdom, belief in folly and ignorance is an enemy to his idea, or son. As the Infinite One is Power and Faith, the belief in weakness, doubt and fear is an enemy to his idea, or son. As God is Infinite Consciousness, a belief in unconsciousness is an enemy to his idea, or son. As God is Infinite Harmony and positive health, a belief in inharmony, dis-ease and sickness is an enemy to his idea, or son. As God is every-

where-present, all-powerful and all-seeing, a belief in desire, limitation or darkness, is an enemy to his idea, or son. As God is Infinite Life, a belief in death is an enemy to his idea, or son. A belief in death is the last enemy that shall be overcome prior to the realization of and immersion into eternal life, where God is perceived and understood to be All in All. Opinions have no place in reality or truth. All expressions of the attributes of the Father are words spoken through his idea, the son. The inherent attributes of God, the Father, must be the friends of the son. Therefore, the opposite, or contradiction of these attributes, must be the enemies that are but seeming to sense as long as believed in; for as God is Infinite, there can in reality be no opposite to his attributes, idea, or son.

To put thine enemies under thy feet, is to erase these apparent opposites, or illusive beliefs, with understanding of the Truth that frees; and is to know that Truth the Christ is our life, which life we are. This is health, knowledge and power. Perfect understanding knows that we are with Christ on the right hand of God, and that death and all enemies are under our feet.

STUDENT'S DEPARTMENT.

BEING.

The uncreate Principle, the Absolute, the All-conscious, ever present, eternal, living Spirit of the Universe. Comprehending in one all lives manifest invisible and visible. All wisdom revealed and unrevealed. All power to express perfection; all love in Infinite fullness, unending variety in Unity. One changeless life in all lives, one inseparate in all the separate.

Then who are we and who am I, in all the great Universe of Being?

The "I am" of All in All, and there is naught beside.

Rising consciously out of the cobwebs of sense perception into understanding in the clear light of Truth, the fountain source of Being, absolute wisdom, we let go of beliefs and opinions which have bound with chain and fetters, of limitations on all sides, rising free out of personality into the universal. One with the Creator, possessing all things in mentality, letting go of desires—with motive based in the love of God.

Truth goes forth radiating light, peace, good will, health and harmony.

ELLEN A. PENNINGTON.

"YE MUST BE BORN AGAIN."

How often have we repented these beautiful words, full of the wisdom of Love, without a clear perception of their truth and meaning.

Why is it necessary to be born again, and what does it signify? Is it not turning from the old and taking on the new, turning aside from darkness, and walking in the light? We, who have been living an apparently dark and unhappy life, was it not in us error or ignoring of the omnipresence of the Infinite goodness around us? We look for sickness, sin and death, and how seldom do we deny that which is apparently real; how very often do we ignore our Heavenly Father, who is our very life and being, our strength and wholeness. So, "Ye must be born again"—born back into Spirit, in order to affirm and realize all that is for us.

We must learn to live with God, who is in us all, through us all, and around us all. Now acknowledge health, love and beauty in all, and does not life appear more beautiful?

Is not happiness preferable to sorrow, and is not God your Father and Creator, as he is mine? If he has freed me, he will surely free all.

Oh! "be ye perfect, even as your Father in heaven is perfect." Read the denials and affirmations—learn them, live them—be them. You can and will be healed, for God is no respecter of persons. He is the very life and being of all. Only acknowledge the health and peace around you, and verily you shall receive your reward; for a realization of our unity and wholeness with God is a clear perception of truth, which heals. It gives new birth to our conditions, and the result must be good.

Know that the life you seek, is in you now; as God is your life and being, know thyself—acknowledge what is yours now, and forever.

There is but one Infinite Spirit, which is wholeness, love and truth; unity and oneness; that Spirit is in you, around you, and through you; for God is your creator and maker, and is ever Omnipresent. He is manifest in all—for "the Spirit quickeneth, but the flesh profiteth nothing." When we drop all fear and beliefs about the body or form, and learn of our inner life, we will become master of sensation, and thus be born again.

A LESSON ON SCIENCE.

SPIRITUAL Science teaches that there is one infinite, omnipresent, all knowing, all powerful, all pervading, unchangeable, self-existent, absolute, independent Life, or Being, Cause, or Substance of all things seen and unseen.

This teaching must be true, otherwise it would be impossible to manifest any degree of correspondence or harmony in the fitness of things created, on account of there being no relation between them towards one another, which would be exactly the case, if these attributes of Being were separate causes. Then the idea of separation must be unthinkable, on account of harmony, which is unity also, and not uniformity, for all knowing must know of all power and all pertaining to it, all methods of manifestation of power or life, and all possibilities at all times, in all places; hence it must be eternal; and being eternal, must be unchangeable, indivisible, all, one omnipresent, absolute, without beginning, and without end.

No one can denote a time or place in which principle began to be, nor when it will cease to be; neither can any one detract from it or add to it.

The principle of life, truth, or exact knowledge can never be changed. What can and is being done, or doing, is making or creating forms by which it may be expressed, or made manifest; then inasmuch as we do understand these attributes of Being, even in the least degree, it proves that we are in the likeness and image of Him whose attributes they are, and who created all that ever was created by them; and that we are at one with Him in all that is in truth and reality. Truth or reality is perfection, completeness, or holiness. Therefore, there cannot be any error, evil, sickness, pain, or death in the one Perfect All, or Christ consciousness, one with the Father. Then error, sickness, or disease, not having any existence in truth, can never be a symbol of truth, because they are not and cannot be imaged by it—Truth. Hence all manifestations of inharmony are seemings or appearances, produced in sensation by thought, or thinking them into consciousness, and are effect of opinion, which has been based or formed in false beliefs, or accepted as true the already formed opinions about them. The Perfect one said, that all that was made was good. So He, being unchangeable, eternal, one all in all, pervades all, and as all that was made by Him was declared good, so it is in the present, and ever shall be. Nothing but goodness can live forever. All that seems to be in a mental condition of bondage to error at present, will beyond all

Then when you—the mental constitution, the understanding—can say: Lo, I come to do thy will, O Lord; let thy will be done in me, then art thou ready to receive the Holy Ghost, the immaculate conception of Truth; then wilt thou enter into the perfect realization of oneness with the Father and know that thou hast eternal life. For Jesus said, This is eternal Life to know—to know God and the Son whom He hath sent. This perception is the key to the kingdom of heaven; and whoso has this perception—this perfect realization, whosoever sins ye remit, they are remitted; for Jesus said, For whether I say, "thy sins be forgiven thee," or "rise, take up thy bed and walk," they mean the same.

SARAH EDDY,

Helena, Montana.

Normal Student of Home College.

CORRESPONDENCE.

TO THE PRESIDENT OF HOME COLLEGE.

My dear Sister:—HARMONY has reached us in Helena, Montana, and I read before the Normal Class the article on "Consciousness of, and recognition of Spirit," by M. L. Stone, and all agreed that Truth wrote the thoughtful expressions contained therein.

Dear President, it is with a thought of love, I speak of the pleasure this number of HARMONY, clothed in its new-old-name, Infinite Spirit, God, Wisdom, gives to us all. Since my classes have become conscious of Unity, Wholeness, as taught by truthful understanding, they apprehend the true spirit of the teaching of Home College and HARMONY, and this faithful monthly exponent is eagerly welcomed as "light seeks light."

I can conceive in thought just how Truth would illumine your dear countenance were you here (and you are here), to see this "understanding" appear among perverted expressions of thought and belief, Christ manifesting in earth—light of the world appearing, as the teaching of HOME COLLEGE lovingly leads thought to truthful conclusion, or conscious understanding of Principle, one Mind, one Good, God. As I stand in oneness, swerving not, I know the effects of thought symbolical of One; therefore, all being one, we rejoice in unity, and harmony is produced as example, correctly solved in principle.

The work still goes on, and I am earnestly requested to remain for a time, and friends and students are making efforts for a pleasant and profitable sojourn.

I shall commence the third course of primary instruction October 12th, to be followed by a second Normal Class course. Students assist in forming the new classes, as oneness and unity prevails.

As recently I was pointing the way, in a lesson upon the Godhead, a student exclaimed, "God bless Mrs. Cramer!" and I silently affirmed, "God is, so let it be; all Good, all One."

To all I send greetings.

Of future movements I will keep you advised; and I assure you of the love of the many as one, in Helena, as in all places where your harmonious thoughts have permeated. Good is Harmony.

Lovingly,

JOSEPHINE WILSON.

EXTRACTS FROM LETTERS.

Mary D. Fisk, 1661 Lincoln Ave., Denver, writes: "Thursday evening is set apart for all who desire to come and have a sitting in heavenly places. Friday at 3 o'clock I am having talks on the Life and Times of Jesus. My aim is to show the similarity underlying all religions, and the Solar Myth. Like the sacrifice of the Temple, they all prefigure the perfect life of Jesus, and as his perception of truth became the universal religion, so it must become the individual experience. The subject is given out the week previously, so the time passed may be used in contemplating the spiritual truth rather than the letter or text.

"I am healing more than ever, because there seems to be such demand for it."

Mrs. Mary B. Morrison writes: "We have attended Mrs. Fisk's Friday afternoon meetings, which are like heavenly manna to our souls, and we hope to be able to go right along, and also to help all that we can to see the truth that is, indeed, all of life."

MY DEAR FRIEND, M. E. CRANEH:—You do not know me, but I know you by your writings which I have read for some time, and by which I have grown in "knowledge, grace and power." But here, let me tell you, I am writing this without glasses. After having used them for eighteen years, I have not used them since March, and never intend to again. I treat myself for perfect sight daily; so when you are treating others for perfect sight, hearing and memory, please think of me. I read, sew or write every day.

Now, dear friend, please send to my address the July and September numbers of HARMONY for 1889, containing your series of lessons, which I want exceedingly, as I like your way of stating the *One great Truth*.

Hoping some time to meet you in the form, believe me your sister.

Santa Barbara, Cal.

R. C. MORRIS.

NOTICES.

It gives us great pleasure to know that the *Rational Age* has resumed its work, although under another name, "*The Rocky Mountain Christian Scientists*." It is published at the rooms of the Denver Metaphysical College. This college is chartered under the laws of the state of Colorado, J. Fount Martin and F. E. Plummer, teachers. It has three departments: primary, intermediate and normal. Dispensary on Mondays, Wednesdays and Fridays, from 12 m. to 2 p. m. Patients treated free. In connection with the college there is a free reading room, open to all, containing a list of the leading Christian Science and cognate publications. On Sundays, at 7 p. m., Bible class, and at 8 p. m., preaching by Rev. J. Fount Martin. On Fridays, at 3 p. m., social talks on Bible subjects. The design in securing and fitting up these central and commodious rooms is to establish a thoroughly equipped Home College, and to afford a local habitation and focal center for Christian Science work and workers in Denver and vicinity.

A pamphlet containing two papers, "A Business Man's Views of Christian Science," by C. L. McLaury, Sheldon, Iowa, also "From the Pulpit to Christian Science," by Rev. Dr. Strickland, of Benton Harbor, Mich., has been received at this office. The former bears witness of the power of Truth to imprint itself so perfectly in mentality that manifestation in accordance with Spirit follows as naturally as the unfolding of a flower to the light. It is evidence in favor of the denial that God, or Being, has prejudice, and

has respect to persons; for certainly when Truth is speaking, this soul exclaims in face of all the world of aversion, "Lord, here am I." He emits no uncertain sound, but declares himself on the Lord's side, with the firmness of conviction in the unity which indissolubly binds God and His works.

The paper by Dr. Strickland is unusual when viewed from the plane of sense seeing. Ministers and scientific men have held aloof from public expression or identification with the work of Christian Scientists, because being conservators of the public safety, they must be on their guard in their several watch-towers, lest an enemy gets in and steals their wares. But this brave man, having eyes which saw, and ears which heard the truth, laid aside his badge of servitude and donning the wedding garment, obeyed the voice of the Lord, and entered upon a loving service to his fellow men, more sacred than the mere laying on of hands ever gave to his ministerial or professional work. You are blest, my brother! and many souls will be saved from sense dominion through your unselfish labors.

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As the Spirit of Christ's teaching, religion and Science are one, the demonstrations of Healing are an evidence of religion, or of Unity with God. Health is the proof of Unity, with Infinite Life or Love; it is the evidence of the Gospel of Truth, which all are commanded to proclaim by living it.

"And this cried to this and said, Holy, holy, holy, the Lord of hosts; his glory is the fullness of the whole earth."—*Isa. vi: 3.*

"What will be hereafter is that which is now."

NELLIE V. ANDERSON, President.

L. J. ANDERSON, Secretary.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 3.

DECEMBER, 1890.

No. 3.

THE WISDOM AND LOVE OF CHRIST.

A LESSON IN NON-RESISTANCE.

THE gospel of non-resistance has been, is now, and ever will be unpopular according to the world's opinion and accepted standard of popularity; nevertheless it is the perfect teaching of the Spirit of truth—the very will and way of the Father, the Infinite Spirit. For this reason the words of Spirit to humanity are, "I say unto you, that ye resist not evil," and from the same Spirit by Paul the apostle, we are advised to overcome evil with good, which means to do as the Father does, who is love and never less than love; who is ever present in his fullness and perfection, and never absent. "My Father works and I work." "I came down from heaven, not to do mine own will but to do the will of him that sent me." "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek turn to him the other also. * * * Give to him that asketh thee, and from him that would borrow of thee turn not thou away."—*Mat. v: 38, 39, 42*. In these and similar texts the gospel of non-resistance is perfectly expressed, and herein is the wisdom of God's idea perfectly portrayed.

One evening recently, while walking along the street accompanied by a lad of sixteen, he called our attention to a street-lamp close by, whose faint light was but a spark glimmering in the darkness, and said: "This lamp is not shedding much of its light; see the difference between this lamp and the one across the street. The one over there is brilliant, and sheds its rays all around; they even extend to this one." He said, "Do you see, that is the way with people—some shed but little light, while others are luminous and shed light equally upon all. The two lamps are exactly

alike, and are supplied with gas from the same source; I think the cause for the difference must be in the burners, perhaps this one needs cleansing." He continued the comparison, the truth of which we perceived in full from the beginning, and said, "I think everybody has the same Spirit of truth and understanding, the same light of life, but they do not equally shed or express it, because they do not think the same." Thought, which he likened to the burner, measures not equally from the Source which gives light. Some persons measure but little truth in their thoughts, while others think thoughts of life, health, wholeness and power; thus measuring freely from the great source of Being, they give light equally to all. Their mental state is like the sun shining upon all. We have in this boyish comparison a clear illustration of the truth of resistance. As the gas, or source of light, and the burner, are the same in both lamps, the difference in the light they give is caused by an obstruction in one of the burners, and that obstruction prevents the free passage of gas, so that the amount of light produced by the obstructed burner is diminished in proportion to the degree in which the burner is obstructed. When mentality is unobstructed by opinion and false belief, it manifests and measures forth from the great source of Infinite Being—the light of truth, wisdom and understanding, that its Creator intended it should, and fulfills the office for which it was created. But if mentality be obstructed by beliefs in envy, hate, prejudice or aversion, they resist the source or attributes of infinite Spirit. If mentality be obstructed by belief in envy and hate, that belief resists true charity and justice; if it is obstructed by opinions of prejudice and aversion, that belief resists truth and love. "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy: But I say unto you, Love your enemies, Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your father which is in heaven." Non-resistance is unobstructed mentality, and unobstructed mentality is freedom from idolatrous beliefs and sensuous opinions, of separations from God and limitation of Goodness. An unobstructed mentality resists not evil, so called; it knows not hate, it knows not favor; by praise it is not elevated; by condemnation it is not depressed; it is luminous with the Father's idea of Himself.

With joy of light and truth; dwelling apart
 Upon a peak, with senses subjugate,
 Whereto the clod, the rock, the glittering gold

Show all as one—By this sign is he known,
 Being of equal grace to comrades, friends,
 Chance comers, strangers, lovers, enemies,
 Aliens and kinsmen; loving all alike,
 Evil and good.

—*Song Celestial.*

Mentality is a crystal star that radiates the light and glory of celestial life, as a sun shedding its rays upon all alike. It is clear, therefore, that the wisdom and love of God, as expressed through Christ, the Truth, is non-resistance; is the light of life, love and truth, manifest equally for all. "For he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same?" The tranquil, non-resisting state, is one that has entered into the Infinite Love, and is God-like in that it images the fullness of power and goodness. Unobstructed mentality is therefore as perfect as Perfection has made it; for this reason do we cast out idolatrous beliefs, and sensuous opinions, that the command be fulfilled: "Be ye perfect therefore, even as your Father in heaven is perfect."

With this lesson of Truth, given from the Spirit of Love, we wish the readers of HARMONY, one and all, a Merry Christmas! and ask you to join us in working in the Unity of Spirit to do the Father's will, that Christ may be manifest in us. "For whosoever shall do the will of God, the same is my Brother, my Sister, and my Mother." May you, dear reader, witness the Truth of the Birth of Christ and his demonstrations of love and wisdom in your own mentality, is our Prayer. Again we pronounce the words for each and all, Merry Christmas.

ORDER IS HEAVEN'S FIRST LAW.

Suffering is misinterpretation; therefore students of science need not expect to continue in healing by the Christ method without continuing in truthful interpretation. The Christ method requires correct interpretation of God the Unmanifest, and of the good that is already manifest in the world. In order to thus interpret, it is necessary to live and "worship in Spirit and in Truth," by perceiving all things in their proper place—witnessing the perfect order of mental action, then with understanding and right thinking, give credit where credit is due.

BIBLES OF THE AGES.

 FROM BOOK THE EIGHTH.

If ye lay bound upon the wheel of change,
 And no way were of breaking from the chain,
 The Heart of boundless Being is a curse,
 The Soul of things fell Pain.

Ye are not bound ! The Soul of Things is sweet,
 The Heart of Being is celestial rest ;
 Stronger than woe is will : that which was Good
 Doth pass to Better—Best.

I, Buddh, who wept with all my brother's tears,
 Whose heart was broken by a whole world's woe,
 Laugh and am glad, for there is liberty,
 Ho ! ye who suffer ! know

Ye suffer from yourselves. None else compels,
 None other holds you that ye live and die,
 And whirl upon the wheel, and hug and kiss
 Its spokes of agony ;

Its lire of tears, its nave of nothingness.
 Behold, I show you Truth ! Lower than hell,
 Higher than heaven, outside the utmost stars,
 Farther than Brahm doth dwell,

Before beginning, and without an end,
 As space eternal and as Surety sure,
 Is fixed a Power divine which moves to Good,
 Only its laws endure. * * *

It maketh and unmaketh, mending all ;
 What it hath wrought is better than hath been ;
 Slow grows the splendid pattern that it plans
 Its wistful hands between.

HARMONY.

69

This is its work upon the things ye see.
 The unseen things are more; men's hearts and minds,
 The thoughts of peoples and their ways and wills.
 Those too, the great Law binds. * * *

It knows not wrath nor pardon; utter true
 Its measures mete, its faultless balance weighs;
 Times are as naught, to-morrow it will judge,
 Or after many days.

Such is the Law which moves to righteousness.
 Which none at last can turn aside or stay;
 The heart of it is Love, the end of it.
 Is Peace and consummation sweet. Obey!

—Edwin Arnold's *Light of Asia*.

TRUTH'S ADVICE.

"Let nothing disturb thee;
 Let nothing alarm thee;
 All passeth away,
 God only shall stay."

"Who hath God, needeth nothing,
 For God is in all;
 All things are in God,
 So in God thou hast all."

—Written in Spanish on the fly-leaf of the Breviary of Santa Theresa.

DIVINE EXPERIENCE.

Master Eckhard relates: "I ardently desired for eight years that God in his mercy would send a man to point out the way of truth to me. And as I was one day full of anxious desire, there came a voice from God, saying: 'Go

to the porch of the church and thou shalt find a man who can show thee the way of truth.'

"And I went and found a man there who was dusty and foot-sore, and clothed in rags. I saluted him, and said: 'God give thee a good day.' Whereat the beggar replied: 'I verily never had a bad day.' Whereupon I said, 'May God give thee good fortune.' He answered: 'I never have had fortune.' Then I said, 'Mayest thou be happy.' To which the beggar replied: 'I never am unhappy.' Thereupon I concluded, 'May God bless thee, instruct me in this, for I do not understand.' He replied: 'Willingly.'

" 'Thou sayest, May God give me a good day. To that I replied: I verily never have a bad day; for when I hunger, I praise God, when I am cold, when it hails, snows, or rains, be the weather fair or foul—I praise God. Am I wretched or despised, I praise God; therefore I never have a bad day.

" 'Thou sayest, May God give me good fortune, and I tell thee I never have had fortune; for I know to live with God, and know that whatsoever He does, is for the best, and what God gives unto me, or has destined for me, be it weal or woe, bitter or sweet, I accept it joyfully from God as the very best thing; and therefore I never have had fortune.

" 'Thou sayest also, may God make me happy, and I tell thee I am never unhappy; for I desire only to be united with God's will, and I have thus wholly reconciled my own will for God's will, that whatever God wills, I will; and therefore I am never unhappy, for I desire only to be at one with God's will, and I have utterly surrendered my will to his will.'

" Whereupon I demanded of the man: 'But should God cast thee into Hell, what wouldst thou say then!'

" He replied: 'Cast me into Hell?' If he were to cast me into Hell, I have two arms to clasp him. One arm is true humility, that I place beneath him, and therewith I am united with his holy humanity; and with the right arm of love thereby am I united with his holy Divinity, and embrace him, that he needs must go with me into Hell. Therefore I would rather be in Hell, having God, than I would be in Heaven without God.'

" Thereon I understood," says Eckhard, "that true tranquility, with true humility, is the direct way to God.

" I demanded further of the man: 'Whence art thou?' He answered: 'From God.' I questioned, 'Where hast thou found God?' He replied: 'As I left all creatures.' I asked: 'Where hast thou left God?' 'In the pure heart and in the good-willed man.'

"Again I questioned: 'What art thou?' He said: 'I am a king.' 'Where is thy kingdom?' 'That is in my soul. For I can thus control my internal and external senses, that all my desires and soul-forces fully obey me. And this realm is far greater than any kingdom on earth.'

"I asked: 'Then what has brought thee to such perfection?' and he replied: 'That it was done by my silence, my exalted thoughts, and my union with God. For I could no more rest in anything that was less than God. Now I have found God, and have rest and peace forever in God.'"

—*Mystery of the Ages.*

PRAYER.

READ AT "OPEN MEETING" HOME COLLEGE, NOVEMBER 5TH.

IN conversation with a friend on the radical change in thought toward spiritual truths, and the intellectual method of presenting them, in these latter days, he said: "I notice in an article in October HARMONY, you recommend the abandonment of prayer in the old form of supplication;—now when you take away, you must give something in place of—what would you give to us sinners who want just that opportunity as a kind of outlet or palliative for our wretched condition?"

I might have said, "You have no part in that condition—you are neither sinner nor sin; but to his present state of consciousness this would have been as useless as the reply of Gallileo to his tormentors. My thoughts instantly reverted to the prayer contained in 'Primitive Mind Cure,' by Dr. Evans; read that, I said, and see if you do not find in that model the guide to perfect thought—all ways are good when they lead to Truth as the goal."

Are you, who are here assembled, seeking the same means—are you lost without the old habit of first debasing yourself to exult God, and then exacting of Him compensation for this sacrifice?

Study this method, if we may so describe the orderly way in this "Invoca-

tion" of approaching the Presence. His thought takes on the perfect thought of God; and reaches out, in the Infinite Spirit moving within him, to be one in realization, as he is in truth, in God. As thought is more and more centered as Eternal Idea, the sense thought recedes, and the true light and love he is contemplating stands revealed to consciousness. In this holy of holies, he sees himself as he is,—that in the Supreme Source, the head of all power, the crown of all manifestation, he cannot recognize disease, or sin, or death. It has no place in Being. This light has supplanted the darkness; and beliefs which have no place in Being, in which he has found *himself*, have no root nor place anywhere; and he discovers that after all, it was want of recognition of his true station in God, that ever led or misled his mental view in pursuit of the shadow, which he has erroneously taken for substance. Following this conclusion or decision, as naturally as light follows darkness, as surely as ignorance gives place to knowledge, does the *disease*, the error of misplacing even things, by a false attitude towards Truth, fall away like the mists of evening; and the Divine Harmony manifests in earth as in heaven. Mentality has put on her robes to meet her Lord; and she knows this is no uncertain sound; no voice akin to voices she has long listened to. She has recognized the voice of her Lord calling to her in the new Eden; and without prevarication or questioning, in the perfect work born of the perfect thought, she has the truth proven in her manifestations. Now all is order in the mental realm, which is ours to work in. From this plane in Truth, we are now qualified to execute correct judgment, or true repentance, concerning that which we cherished hitherto; and this truth which frees, divides and sets in order, assigns and delivers over, all false beliefs to obscurity and final dissolution. Having once come into this possession, we can no more go out from it. Now we commit our souls to God, in the full consciousness that in this union we have found the secret of Life. We have been building on sands, we do so no more.

The rock of unalterable Truth has no failure in it—this truth that in the beginning all creation was pronounced *Good*, is just as true at this supreme moment, when mentality is only conscious of the divine unity of Being. Henceforth this is the basis, the beginning and the end of future conclusion. We neither plead nor argue after the manner of blind guides—unreason, delusion, error, and all the rest; but affirm possession and work intelligently, after the pattern of our knowledge within, where consciousness is hid with Christ in God. Prayer, my friend, from this view in the mount, has become true communion with the Divine Intelligence—from which we know that all

that we are, and all that we would manifest, must be derived. Can we do less than gain or seek after this exalted position whence the Divine thought may be consciously imaged in us, and the correct decision rendered in all of our creations, as the result of this communion with the Infinite and complete Principle.

M. L. STONE.

FOR WE HAVE SEEN HIS STAR IN THE EAST AND HAVE COME TO WORSHIP HIM.

In no mystical sense do we quote these words as the heading of this article—for not until we have seen his star, the emblem of light in the East, or source of light, can we truly worship God. Not until we have put aside personality, and allowed mentality unclad by sense delusion to seek in the source of Light for the star of absolute consciousness of God's truth, will his perfect idea dawn upon us, and then what a revelation!

Turning from man's opinion of man, as a sinful, hopeless, helpless creature, full of delusions and self-placed limitations; a mere wandering comet, without orbit or purpose in Creation, to the fixed star of God's perfect idea, permanent as an inherency in the Divine Mind, radiating the light of perfect union with the Divine Will, and in absolute consciousness at one with the Father "in God's image and likeness!"

What possibilities do these words suggest? Does failure, defeat, discouragement, discord or disease present themselves before your mental vision in response to them? Do you mentally picture paralysis, poverty, weakness or limitation of any kind? Can possible inharmony suggest itself as the result of the Divine decision to create in his own image and according to His own Divine method?

Does not even an imperfect recognition of the order in which the Divine Ordainer has manifested all creation, suggest some conception of what His perfect idea of His own image and likeness must be?

He, the All Perfect, the All Holy, the All Good, can only in Truth be imaged by perfection. Turn we then in thought from the sense delusions created by beliefs and opinions, which we mis-call man, to the real man, God's perfect idea, and there find true self-hood in the worship of the Star which has arisen in the unbounded heaven of perfect consciousness of Divine Truth.

In this Christmas time, when the sweet chiming of bells are calling all to worship in the name of Jesus of Nazareth, and in commemoration of his birth, turn we to the living Christ of whom Jesus taught, when he said, "I am the Way, the Truth and the Life," and then we behold the perfect example, God's idea manifest. The Word made flesh. The perfect Way, because there is but one way, the way of the All Good—the Truth, in that all that truly is, is of God. The one life of which all nature is the manifestation: Not until we find this perfect self-hood, the living Christ, or Truth within, can we truly worship God. Turning in thought from variable, ever-changing opinions and beliefs, to the unchanging and unchangeable, we find that perfect rest which the world cannot give, and the promise given by Christ to his apostles, "My Peace give I unto you, not as the world gives, give I; let not your hearts be troubled, ye believe in God, believe also in Me," is repeated this day, and every day by the living Christ, the Divine Idea, the Polar Star upon which our wandering thoughts must fix ere we can be guided into the heaven where we fain would be.

God's idea includes and expresses all good. I often wonder when listening to the beseeching prayers and earnest supplications of truly good people, how they would feel if they were suddenly brought to a full realization that those prayers were blasphemous. Taking God's name in vain. Failing to recognize and return thanks for the omnipresent good. One of the best lessons I ever heard on this subject was through the Rev. Thomas Van Ness, a Unitarian minister, in an address given by him before the Pacific Nationalist Club, of this city. Taking as his text the Lord's prayer, and arguing from the premise that our Father signified universal brotherhood, Mr. Van Ness went on to show how lovingly and bountifully the All-Good had provided for the wants of his children. The whole earth being the Lord's, and He, the fullness thereof, how he had expressed Himself in His own creation until the earth teemed with plenty. The vast forests crumbling into beds of coal, the great fields golden with grain, the orchards ruddy with fruit; man's inventive genius illumined so that he might utilize those boundless resources, and so that the means of communication and transportation of all this superabundance had become a marvel of ease and rapidity, until the cry of "over-production" is heard in the land. "Over production" in a land where there are men and women, children of the same heavenly Father, in want and starvation! "What then is lacking? Simply the recognition of God's love in every human heart, so filling and ennobling it as to expel selfishness and greed, and teaching that perfect fulfillment of the law of Love which, recog-

nizing that complets unity of life and spirit which includes all in one common brotherhood, under the watchful care of our loving Parent, renders the Divine command to love one's neighbor as one's self, not only an imperative duty, but the fitting solution of this seemingly knotty problem under discussion." In plain words, "God has done his part. Instead of supplicating him to do more, should we not do our own, by turning to the living Christ within? Then the spirit of selfishness, of monopoly and greed, will find no place on the earth, and God, who is Love, will be manifest in His fullness in the hearts of men, as he is in the abundant harvests of our land of plenty."

Until from the snowy steppes of Siberia to India's coral strand, from where the North Star gleams in pure and steadfast radiance to the fiery glitter of the Southern Cross, there will be one God, one Faith, one Baptism. The recognition of the Omnipresent Good, the One Life, Faith in His Omnipotence and Divine will to manifest Himself, and perfect consciousness of Him as the living Christ, the bright and morning star manifest in all humanity.

San Francisco, 1890.

O. T. SHEPARD WILMOT.

REPORT OF HOME COLLEGE MONTHLY MEETING.

November 5th being the first Wednesday in the month, the usual open meeting was held in HOME COLLEGE. Many friends as well as students were present.

The day being serenely beautiful, the lovely parlors beaming with peace and pleasantness—the very walls echoing harmonies of color.

Who wonder we could all stand with our beloved teacher in absolute Being, looking out upon Creation and ultimate expression, and see God everywhere present, manifest and unmanifest.

The exercises opened with singing by Mrs. M. I. Stone and Miss Grant, with piano accompaniment. Mrs. Stone then led out into fields celestial, aiding all to a realization of the fullness of life. Her thoughts on true meditation culminated in the reading of that wonderfully perfect prayer of Dr. Evans in Primitive Mind Cure, wherein every soul awakened to its true inheritance, offers up a continued prayer of thanksgiving as spontaneously and naturally as the flower offers its fragrance, breathing forth its eternal peace and joy.

Mrs. Perkins quoted from John iv: 4-12, and gave us some thoughts on overcoming the world (its erroneous beliefs and opinions), regarding material conditions and effects, and recognizing them as something having power; and as thoughts do externalize, we have the lame, the blind, sickness and death,

but by letting go of error and affirming the truth of Being, making thoughts image Being, the blind receive their sight; and ease, health and harmony is the direct result of truthful thought.

Mr. Jenkins touched upon his experience which led to his coming into the science; and reading HARMONY had brought him into such an extremely receptive state that even sensation responded to Truth. Formerly fear had been allowed a stronghold in mentality, and it had externalized many ills, but now truthful thought had made all fear and its train of ills vanish and disappear altogether.

Mrs. Shepard Wilmot being called upon, said she had not come specially prepared, but as Truth is Omnipresent—as scientists we are always prepared. In looking out upon effect we are wont to regard it as the seeming. I think it has been truthfully stated by some one in HARMONY, that the only seeming is the absence of the recognition of God's idea, and this has resulted in all the seeming ills and inharmonies expressed. She alluded to the prayers listened to through her childhood, which now appeared to her as blasphemous, though given honestly. The begging petitions sent up were positive denials of God's Omnipresent goodness, as true prayer is the recognition that all we need is ours already. Mrs. Morris followed in the same line of thought, in a clear, logical way, manifesting a clear perception of science.

A few gave testimony of healing. Mrs. Cramer made some clear statements.

God's idea of himself, which is divine man, is his idea and soul of creation—pronouncing his work good, his decision is for all time. Man finds himself in God when he recognizes that he is inherent in being. To live the idea is to think and reason in unison with God, and decide and pronounce with him. Then she gave us a statement of the healing of one violently insane, chained and handcuffed. In three days he was loosened from the bondage, and in three weeks was riding on horseback restored to health. The healing was done through Mrs. Josephine Wilson. She also spoke of several cases of healing in the College, of recent date. Miss Pouniman gave details of her experience, wherein she had seen demonstrated the power of truthful thought in overcoming troubles which experienced physicians had pronounced beyond help. Also the direct effect of negation in bringing about physical suffering. Also the lessons given her in the silence and in the formless sea of absolute Being, when the mortal conceptions were dropped, and the absolute I am, spoke and revealed its message to mentality.

The gathering twilight here intruded its silent warning, and with lingering footsteps we turned each to his own homeward way, grateful that the words of truth and healing had been uttered to willing hearts, whose fruit would in turn refresh and restore the earnest seeker after the knowledge of the way in Christ.

ELLEN PENNIMAN.

DIVINE AFFIRMATION FOR HEALING.

The Infinite God is, therefore I am.

I am idea—the soul of things.

I am problem—the possibility of examples.

I am truth—the life of the living.

I am life—the truth of the truthful.

I am Logos—the meaning of existence.

I am harmony—the health of all manifest.

I am holiness—the way of creation.

I am not form—I am in the Spirit of God, the Formless.

“For as many of you as have been baptized into Christ have put on Christ.”—*Gal. iii:27.*

I am perfect in idea or soul.

I am perfect in problem or possibility.

I am perfect in truth or life.

I am perfect in language or word.

I am perfect in harmony or method.

I am perfect in holiness or way.

I am perfect in unity or order.

I am not a servant, but a son radiating the light and glorifying the life of the Infinite One. I am heir of God, and joint heir with Christ.

I stand fast, therefore, in the Liberty wherewith Christ hath made me free, and am not entangled with the yoke of bondage. (Reference to *Gal. v:1.*)

Now is all perfect, for now all is good.

Now is the promise fulfilled, that “When Christ who is our Life shall appear, then we shall appear with him in glory.”

WEDDING BELLS.

Our friend and sister, Mrs. Ophelia Shepard, and Prof. Richard Wilmot, more generally known as the gifted Organist, were united in marriage on Monday evening, Seventeenth of November, at the "Home College," 324 17th Street, San Francisco. The occasion was pleasantly conspicuous in the absence of the customary and irksome formalities; and the little gathering of friends though few in number, excelled in cordial appreciation of the "Home" feeling engendered whenever this place is the centre of interest.

The simple, unostentatious services, cordially re-echoed in all hearts, were conducted by Rev. Dr. Church, of Irving Institute, San Francisco, a *somewhat* relative of the bride. We say this advisedly—for his sweet wife, and one of the guests, had much merriment on this occasion, following the intricate windings on the genealogical tree to arrive at the exact statement as to this relationship. The bride and groom, with Mr. and Mrs. Cramer on either hand, composed the group who stood in the bay window of the familiar College rooms. After the ceremony and the ordinary courtesies were exchanged, Prof. Wilmot on the piano, accompanied a pupil, Mr. Mitchell, in a song, "My Wedding Morning," sung in perfect voice and style, and Miss Jessie Grant followed most aptly, in a song entitled, "You;" the sentiment reiterating the fact confirmed by the scene before us, that just now, "you" are the desired one before all others. The evening was spent in social chat, and at an early hour guests were departing.

It is the intension of Ophelia Shephard Wilmot to continue her teaching in Divine Science, and we understand she will shortly issue cards of location. We congratulate our Brother, on his association and possession; for we esteem his wife as among the first exponents of Truth in the body of Scientists of to-day. We will extend in private to our Sister that which we outlined in our brief advice, given after the bridal knot was hard and fast. Mrs. Wilmot but voiced the wish in many thoughts, that our dear and absent sister Josephine Wilson, could have been visibly present in our midst. Her friends unite with gladness and thanksgiving, that perfect understanding of that which is, shall control and keep in order all that shall *appear*, in this new home; understanding symbolized in the joining of hands and voices, and ratified by the deeds of the law and religion on this pleasant occasion:

M. L. STONE.

AN EXTRACT FROM "RECONCILIATION."

"A POEM OF THE INNER LIFE."

God of the Granite and the Rose,
 Soul of the Sparrow and the Bee !
 The mighty tide of being flows
 Through countless channels Lord, from thee.
 It leaps to life in grass and flowers,
 Through every grade of being runs,
 Till from Creation's radiant towers
 Its glory flames in stars and suns.

O, ye, who sit and gaze on life,
 With folded hands and fettered will,
 Who only see, avoid the strife,
 The dark supremacy of ill,—
 Know, that like birds and streams, and flowers,
 The Life that moves you is Divine !
 Nor time, nor space, nor human powers,
 Your God-like spirit can confine.

God of the Granite and the Rose,
 Soul of the Sparrow and the Bee !
 The mighty tide of Being flows
 Through all thy creatures back to Thee.
 Thus round and round the cycle runs—
 A mighty sea without a shore—
 Whilst men and angels, stars and suns,
 Unite to praise Thee evermore !

"Though Christ a thousand times in Bethlehem be born
 But not within thyself, thy soul will be forlorn ;
 The cross of Golgotha thou lookest to in vain,
 Unless within thyself it be set up again."

—From the German mystic, Shaffer, who wrote two centuries ago.

NOTES.

M. E. CRAMER expects to leave San Francisco early in February, for the purpose of visiting Denver, Kansas City, St. Louis, Chicago and other eastern cities. Those desirous of receiving instruction in the science of Infinite Spirit and the Christ Method of healing, presented from the Christ premise, can arrange for classes, both Primary and Normal, by corresponding with the Editor of HARMONY, this office.

Mr. D. P. WOOTEN sends us from Denver, a most interesting account of a class of colored students that he has been teaching in that city, enclosing the Statement of Being, given by Mr. Samuel Marsh, a member of the class mentioned, at the conclusion of his first course of lessons—which appears in this issue. Mr. Marsh has evidently grasped and holds firmly the Truth of the at-one-ment, that frees from all delusion. His statement that "God is All, and in All," leaves no room or place for error. Rapid is the progress made when this all-inclusive Truth is held as a basis for mental solution and decision. As Mr. Wooten states, that this Synopsis of Being represents the average status of this class, it would certainly indicate that both teacher and students have been most faithful to Truth.

NOTICES.

Spiritual Fragments, by J. J. Owen. A book of 260 pages, containing fragments and "flashes" of condensed thought on Spiritual subjects. The author says, "This world is a busy world, and life is too short, and too busily occupied for one to go a roundabout way to Truth, when the end can be more readily reached by a short cut across lots." These fragments are beautiful, illuminating and instructive, and leads to the Spirit of Truth. For sale at Golden Gate office, Flood Building, San Francisco, Cal.

The Problem of Life and *The International Magazine of Truth*, have consolidated, and come to us in a new dress. A. A. Chevallier, in an editorial says, we gave our magazine unreservedly to Mr. Colville, who will fill out our unexpired subscriptions. * * * All subscribers can send directly to us for renewal. Unity Publishing Company, 574 Fifth Avenue, New York City. Price, \$1.00 per year.

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LESSON II

CHRIST, THE HEALER; AND SPIRIT OF CHRISTIANITY.

THE Spirit of Christianity, or the Spirit of wisdom manifest in all ages, is the one eternal Christ or Truth of God, and he, or it, is manifest in all living; the Truth or Christ of Infinite Spirit is, therefore, the science of God written in the book of life, which is life itself, and is the one manifest in all, and demonstrated in the world or on the plane of example. The Spirit of Truth that knows no bond of union but the one expressed in the words, "I and my father are one," is Christ, the Truth, which is known as the Spirit of simplicity, love, faith, wisdom and knowledge. The science of the Father, which is the Truth of Infinite Spirit, is not only a lofty idealism, but it is a knowledge of the idea of God, and of his idea manifest in earth. Science teaches, and divine reasoning and analysis demonstrates, that we have eternal life in him; for Christ, who is our life, is one with the Father; therefore the science of Spirit, which is the Christ of Christianity, prefers practice to theory, for it is the all-inclusive science, which is not only as demonstrable as the science of numbers, but it is the one Truth being demonstrated everywhere in the world—this plane of example.

2. Those are not the only Christian adepts who are secluded in cloisters or deserts; there are as great teachers who proclaim the gospel of peace, and express absolute truth in every act, walking the streets of our cities daily, attending to the routine duties of life, in the world—or example of life, as are those who are in seclusion. To literally seclude one's personality from the world—or from the example of life—in order to overcome the belief in limitation—called sensitiveness—is to act from belief, in opinion, which is sense culture, and not spiritual culture.

To so seclude one's personality from the world, believing thereby to overcome sense, is simply to seclude one example from other examples, and thus acting under belief in opinion, for the time being action of mentality is limited to the sea of sense. If one would act from the Spirit of Truth, he must act as if he were in no way subject to the world, or effects; to do so, is to realize the Oneness of Spirit and be baptised or immersed into life eternal. Spirit or Truth is able to move in the world untouched and unharmed by the belief of the world or by sense culture. The spirit of love and unity, of wisdom and faith, is as fully expressed in persons who are not intellectually educated in the letter of life, as in those who are thus educated. The divinity of Christ, which is the Father's, Truth and Life, is as much expressed among the laity as among the clergy; and among those who are engaged in active business life as among those who from it are secluded.

3. The world is the plane of, and place for, the demonstration of the ever-present Principle. The third plane in the science of expression of Principle, is example; for this reason the visible plane, the world, must ever be regarded as effect, and not cause; as powerless, and not Power; as symbol, and not Substance; as unintelligence, and not Intelligence. Be in the world but not of it. Be the Light and Spirit of the world, while acting and demonstrating in it, and you will see and know your work to be good and complete, as the Father sees and knows his work, and pronounces it good and perfect; when the individual knowingly works as the Father works, all demonstration is known to be one, even that of Infinite Principle. Isolation is not local, but true isolation from the world is abiding, living and moving in Spirit and in Truth—in the One everywhere present while demonstrating in the world. This is entering into rest—a withdrawal from works, or effects—in order to do the perfect work of the Father on earth. Be good, for the Infinite Goodness, or God, pronounces everything good; and there is no unclean thing of itself, but to the opinion that esteemeth it unclean, to it,

HARMONY.

or him, it is unclean. Through pronouncing with the Father in all things, the commands of Christ, your life and being are fulfilled. God's idea, which is man, must be accepted by men as the truth of themselves, before they can know themselves, or know God's will concerning them. "Be ye therefore perfect, even as your Father in heaven is perfect." And with the understanding of the Infinite's idea of humanity, the gospel of truth and peace can be proclaimed unto every living creature, and thus to all, assistance is given from the Spirit which guides into paths of peace. The realization of perfect understanding is a beacon light above, shedding its rays upon the universal sea of sense, illumining that sea, guiding the individual into the haven of rest, into the harbor of Infinite love and life. Truth's practice is Christ's way or method of demonstration. Demonstration of good can result only from the One who is "nigh thee," even Presence itself. One who can say, "If you have seen me you have seen the Father." It is therefore clear that the way of Christ is Unity or Love, that the law of Truth and Life is Oneness, Atonement, and that the only means of salvation or perfect healing, is Atonement, Oneness; therefore, believe as the Christ affirms, that "I am in my Father and my Father in me."

4. The first requirement in the Christ method of healing, is repentance from, and giving up of selfish belief of separateness from God; this step is essential to a perfect realization of Truth, the taking on of the yoke that lightens all burden (the bond of union with love, a life in the Infinite One), which is perfect reconciliation and healing; from this high mount of consciousness one can with knowledge witness the demonstration of the attributes of Christ expressed in the world of effects. The world is the proof of the presence of Infinite Spirit, and they who understand Christ manifest, recognize the evidence (or proof) of Principle when they see it; and understanding this statement truthfully, they will read between the lines. What the world truly is, in its relation to Truth, and what opinion or personality believes it to be, are not the same. A visible example is a demonstration of Principle, even though it, the demonstration, be changeable and temporary; and though opinion declares it otherwise. Naught but opinion could see an example of Principle to be that which is not subject to change. Christ, the Truth and Life, silently affirms that an example, or visible demonstration of Principle, could not be other than changeable and temporary; with this understanding, he says, "destroy this temple, and I (Principle) will build it again;" therefore it is useless to look upon changeable existence and believe it to be the product

of sin—the result of a deviation from the path of righteousness—because it is subject to change, and then expect that bodies, which are the product of sin, to become temples of God at our bidding. If the creator of the body be a falsehood, it is equally useless to suppose that a perfect recognition of the truth of our being in God, and that we are heirs and joint heirs with Christ in all good, would enable us to prevent the body from disintegrating when we erased the falsehood, its supposed creator. For with the annihilation of its creator, the creation would disappear, the effect would disappear with the cause which produced it. Truly, all who will let this mind be in them that was in Christ Jesus, which mind recognizes God with us now, unmanifest, and manifest in his creations, will know the meaning of the word, made flesh, in body, as work done; and for this reason the body is unintelligent, powerless, and profiteth nothing as a cause. So a visible demonstration or example of Principle is forever dead, or is the work done, and profiteth nothing as a cause. As the ways of life are just and right; and as the Christ method is the one perfect system of manifestation, it is the one now being demonstrated in the world, in creation. For this reason we need no other method to teach us divine wisdom and absolute truth, for when that which is perfect is come, that which is in part has passed away, is understood to be a part of the perfect whole. Therefore, the essential mental requirement in the Christ method of healing, is the acceptance of the Christ position of Life in God. "Come up hither and I will show thee things which must be hereafter; and immediately I was in the spirit." From this perception in Being, the Christ method of expression is witnessed from the plane of Spirit, and there is no more sea, or sense seeing; no feeble effort to see, live, and demonstrate from the medium plane or standpoint of individuality.

5. Christ, the Truth, demonstrates himself in his method of healing, for healing is doing the will of the Father, and the Father's will is done when the gospel of Christ is practiced in thought, proclaimed in word, and performed in deed. The Spirit of Christianity is the Christ of Jesus and the apostles; and Christ Jesus is God with us; is his idea demonstrated in humanity: therefore, the Christ Spirit born in the individual in ideal and mental condition, is thus born by mentally doing the will of the Father. So it is clear that Truth, made apparent on earth, is always immaculately conceived in mentality. The Spirit of Christianity, which is the Truth of the apostles, is eminently practical in its saintship. The apostle knows the Christ or Truth of God, both unmanifest and manifest, for they who know Christ know

God, and "this is life eternal to know thee, the only true God." All adepts know and say that there is in man a state of absolute knowledge where error is impossible. The Christ Jesus—or God with us—of the gospels, was the first in the West, who attempted to bring all into a true knowledge of God by including all within One, as embraced within One God, and sustained by the word of one power, and by the revelation that "by him were all things created." "All things were created by him and for him, and he is before all things, and by him all things consist." Therefore the teaching of Christ is the one presentation of Truth which reveals most clearly the Oneness of God and man; that we as individuals have our Being in God; that the Father is expressed in his people, that the body is the temple of the living God, and that the tabernacle of God is with man. Therefore the Spirit of divine science and of christianity is one, and is the Spirit of Truth that heals all diseases and erases all beliefs in them; for where it is understood that Christ has come in the flesh, the Spirit that perceiveth and confesseth it is of God. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

Understanding makes manifest all that is seen in nature, though the things that are visible are not to be regarded as the understanding that produced them, for it is not seen; as a book containing words of Truth is neither understanding nor its source, but is a record of truth produced by understanding, so all forms in nature made, are unintelligent; but they are made by, and are the written record of intelligence; or they are spoken words of Divine understanding, as the demonstration of the principle of music is the product of understanding, and not its source.

6. The basis of power and success in healing by the Christ method, is a knowledge of God—the Infinite, Unmanifest, and of him manifest in the flesh and on earth, which is also knowledge of a living, active Christ, or Truth; the absolute Truth of the Parent Source manifesting in humanity. Apostles and scientists know that Christ, the Spirit of science and christianity, is the Being and Reality of the individual, and that individuals are living epistles of Christ; therefore, Truth says, he that hath an eye to see let him see—i. e., let him read Truth's living epistles. All that is at any time expressed of love, power, knowledge, wisdom and faith is expressed from Truth and Life, which is One and is the Being of all. As each person has his or her being in the Infinite Spirit, there is in Truth one Christ, one God and Father of all, and there is no other; opinion and sensuous beliefs cannot truly say, "I am;" they can not say that "before Abraham—the individual—

was, I am." It is the idea of God that can say, I am, and that I have eternal life in him, and not opinion or erroneous belief. It is the idea of the Father that can say the truth that I speak is not mine personally, but it is the Father's, and "he that believeth shall do the things that I do, and even greater things than these shall he do, for I go to my Father." Where there is opinion it may be known as such, for it renders decisions in unison with its origin, the world of appearance and sensation; but where there is no opinion there is no sensuous belief. Therefore the teaching of science or understanding consists in speaking of truth known or understood.

7. The Christ of the gospels is the one presentation of the truth of God with us that includes all existence in one Being, and is the One open attempt made to bring humanity into a true knowledge of God, and that he is manifest with us now and forever. The Spirit of the New Testament, the ever new statement of Truth teaches that the covenant of God is the Spirit of unity and love, and in universal brotherhood it is to be kept in the bonds of peace. It also teaches that Christ, who is our life and being, "is very God, and very man," and that which is expressed of the Christ is the son of man. It is plain, therefore, to true vision, that Christ is the Truth that heals, and saves from all error and delusion, and is also the bond of union that dispels burden, erases beliefs of limitation, and seeming responsibility born from opinion. When the covenant of God, unity of Being, and of Being and existence, is kept, it reveals the blessed truth that all of God's works are done in Truth, and his ways are ways of good; and all that is right to be done is by him being done at this time. So as our work is strictly his work, we have sufficient power with which to do that which should be done, but if not strictly the Father's work, it cannot be considered our work.

8. There is none good but One, says Christ. It must be remembered that One is the number of unity, and that unity is love, hence the One is Infinite Love; and for this reason there can be but One that is good, and they who know this truth know themselves, and that their work is the work of the One. Knowledge and understanding of truth is the Father's consciousness of his possibility, and of his work, the demonstrations of his possibility. Since One is unity, there is but One knowledge, and but One of whom to have knowledge. Therefore all who know the Truth that frees or heals, are knowing ones, and according to the word of Truth, they are the sons of God and he is manifest in them. It is the simplicity of God's idea that presents itself manifest in the world of form, without ever thinking itself to be form. That the ever-present Father manifests in the thoughts and affections of humanity, is the basis for the popularity of Christ's teaching.

9. The knowledge of abstract truth of God was and is communicated from one to another in an easier and more simple way from the Christ represented in Jesus, and in the teaching of the apostles, than in any other presentation of Christ, the Truth. Again we say, that success in healing by the Christ method is based in positive knowledge of God, of unity with, and faith in an ever-present Saviour, One living and working in humanity. A scientist never imparts in healing what he merely believe to be true, but he speaks that which is understood, and which has been demonstrated, and is for all to live and demonstrate. Essentially as life, the Christ is impersonal, to believe therefore that there is no living reality except as visibly embodied, would be to deny the presence of an Omnipresent God—the great I am himself. It is sense-seeing that sees only visible form without a formless, causeless Cause. Christ Jesus, the idea of God manifest, is the mediator of the new covenant of Atonement, or Oneness, of the outer and the inner; the One that bears witness of the Truth, of the true union of God and man; and that all who truly receive in mentality and acknowledge the true union in themselves and live the Christ life according to "the ways of life," express on earth that which is truly begotten of God. His idea of himself is begotten in his word. Therefore, he is before all things, and "all things were made by him; and without him was not anything made that was made. In him was the life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehendeth it not." So he that made the world, is now in the world, but the world knoweth him not; he has come, is here, and pervades and embraces his own within himself, but his own knoweth him not, but he knoweth his own; but to as many as drop personality and beliefs of separateness from God, and take on the whole armor of Truth, stand firm in unity and peace, and thus keep the new covenant with God, to these are given the power to realize that they are the sons of God. Christ, as expressed in the gospels, or Truth, as expressed in science, is indeed the key to creation, for he who knows God manifest in the flesh knows the Truth of the past and the future. To understand the generation and birth of one thing from God to nature, is to be able to trace the process of creation from Spirit to the letter, is to understand all creation for all time. Therefore the mission of the Spirit of Christianity and of science is to show us who, where, and what God, the Eternal Being, really is; and the true relation of nature to him, and the method by which he manifests his light, life, love, wisdom, truth, goodness, meekness, simplicity, holiness, tenderness, and power in humanity, and in all things in creation.

CORRESPONDENCE.

WILLINGNESS.

The doers of the will of God shall know the doctrine, the Master has said, and the prophet Isaiah tells us the way is the way of holiness, and so plain that the way-faring men, though fools, shall not err therein; thus we see a knowledge of the kingdom of God is free to all.

Whenever any soul, from any cause, can say in the spirit of St. Paul, "Lord, what wilt thou have me to do?" that soul is ready and willing to give up all of self for Christ, the world for the blessings of the Spirit, to walk no more after the flesh, but ready to enter the spiritual kingdom. Yes, ready and willing, as necessarily on the part of man there must be a complete submissiveness to the divine will, a total surrender of self, the perfect yielding of the human to the divine. And not until this is accomplished can the divine spirit fully manifest itself through man.

This yielding may be instantaneous, as in the case of St. Paul, yet oftener the Spirit strives with man long, the soul passing through trials and sufferings untold before it is enabled to yield, as the bondage is great; but with a steadfast purpose, an earnest desire of the heart, a determination of will, feeling no sacrifice too great, this soul-felt longing and need is met, and with it the realization that all our sufferings for our *own* sins, ignorant and false beliefs, is necessary for soul purification and freedom, even though we seem to pass Gethsemane many times, and as the poet says: "We reach the haven through tears," *before* we can know what it is to suffer *with* Christ, and thus share the glory of his kingdom. The sinless sufferings or suffering for others, the sufferings for Truth's sake, reveals to the soul the truth of the statement of the apostle St. Peter when he declares, "inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." Therefore, it is with meekness and true humility that we who desire to know the doctrine, take up our daily life and seek to conform it to Spirit law; spirit, soul and body must take part in the work of regeneration, as all true seekers know the necessity of an active life. Christ said: "I came down from heaven not to do mine own will, but the will of him that sent me." Paul did not know the way as did the Master, but

through willing submission was led by the Spirit of Christ, and it is that same spirit of faith to-day that inspires and is the guide of all who earnestly seek the kingdom of God—faith in the Spirit to lead, readiness to be led.

If we define true and perfect will as God, and affirm that necessarily there can be but one, when man comes into true relationship with God he can have none other will than God; therefore that which is denominated as the human is but the expression of self-will or selfishness, and in the preparation of rendering the body a fit temple for the indwelling of the Holy Spirit, the conflict is confined to the will; the relinquishment of self-will alone brings spiritual power; we must be emptied of self before the spirit that overcomes the world can dwell with us.

Self-analysis then asks, in what way does temptation of personal will manifest itself? Does the desire of the heart seek revenge from hatred, fear or envy? Does pride of the world's gifts, great intellectual achievements, or spiritual pride darken the soul to its sense of true humility and meekness? Does falsehood rest upon the lips, cowardice within the heart, when the world would seek to demand a false claim, or with its pitiless power, "When ye ask for bread, give you a stone?" Does human judgment with its logical reasoning and false assumption of knowledge tempt us to assume dictatorship of another life's acts? Search deeply the heart with unswerving purpose to know the subtle power that binds and weakens the will, thus preventing a speedy union with the all-pervading spirit of good, and our becoming fit and accepted vessels for the Master's use.

In the power of *silence* we find our true strength of will silent when tempted to act against the right; silent when tempted to *think* against the truth, as not only in the restraining of all passional impulses of the outward life, but the guarding of that glorious realm of our lives, the thought realm, is given to him who understands and obeys the voice of God. Through silence we learn the inestimable value of non-resistance of evil, and find the promised reward of spiritual strength; in silence we win the trials that reveal patience, or our knowledge of "soul possession;" in the silence we know the power of the true—the passive faith—and from out of the silence we bring forth that which enables us to live the daily life joyously, no matter where the spirit has placed us, feeling consciously that having put on the whole armour of God, alone qualifies us to stand, and stand willingly, accepting of our lives as the spirit of God alone wills. Our faith we recognize as a faculty of soul—a conscious, living force—presence—power at our command, a faith that truly is

the substance or foundation of that which we hope for, a faith that cleanses spirit, soul and body, a faith that heals, for it rests in Love; and when reflected by the true followers of Christ, manifests the love towards God and man that gives entrance to the spiritual kingdom; "Love is the fulfilling of the law."

Yet in the exercise of this great question of faith we are confronted with a most subtle adversary, oft-times presented as an angel of light, or as spiritual pride, which causes us to stumble and faint by the wayside until the true light reveals the hidden self-deception. We assert we have faith, we feel assured we have faith, and yet we are overcome with our trials and failures; what then of our boasted faith?

One profound law of the truth is, that with mathematical certainty we can demonstrate our knowledge and possession of *every God-given power*.

If we have faith, we should know it, as an understanding of its true law reveals the proof. Our faith will always be put to the test, it will be tried as by fire; the opportunities of repeated trials that reveal to each soul its standing with the Spirit, is the mercy of Infinite Love. Can we stand these tests, and be true? Do we trust the Spirit to order our life? Are we content, happy, midst present surroundings? Are we uncomplaining and patient, wearing the smile of peace, trusting our loved ones in the hands of God through the conflicts of daily life, looking to the Great Physician for a full salvation of spirit, soul and body, giving all care of the flesh into the power of the Spirit? If so, we *know* the faith that makes us whole; we have proved our faith and are in condition to receive help from the hand of the Infinite, whether it be restoration to bodily health, a lifting out from poverty's toils, or a desire for a greater knowledge of God. This is the prayer of faith, the living prayer, the silent faith, the resting in the divine will. The measure of our faith is the measure of our love and knowledge of God.

San Bernardino.

EMMA S. TRUESDELL.

SYNOPSIS OF STATEMENT OF BEING.

DENVER, Colo., October 12, 1890.

I am proud to know the Truth for myself, a truth that any one can know by giving it a thought.

God is Spirit, love, presence, and these are eternal. God is Spirit and is my life. Because God, is I Am; and I know that because I have gone back where all things begin, I can see that there is but one power; and when we were made God said, "Let us make man in our own image and likeness," "so made he him, and he said it was very good." I am satisfied now that the whole business lays in the thought. God is All, and in All; I must know that He is the only power, and I thank God I have no need to be afraid of that power, for He is my Father, I am His son; He is in me and I am in Him; He is my life; by Him I live.

SAMUEL MARRS.

STUDENT'S DEPARTMENT.

FREEDOM OF TRUTH.

Before I came into the truth, I believed I was likely to be sick at any time, and that I must be always taking care of this body, although I had very good health. Still I believed sickness was something no one could avoid entirely, and having been lame from childhood, I always favored myself as much as possible—but since I have learned the truth, I know that strength is not in matter. I know that God is strength and is omnipresent, and is no respecter of persons. Therefore, I know I have strength, I know there is no danger of what is called sickness if we live the truth, and that it does away with all worry and anxiety—for we know that God is love, and that wherever we are, we are embraced within Infinite Love, and the Infinite, being all-powerful, no harm can come to us.

JESSIE GRANT.

SCIENCE HEALS.

We find by analysis of the Real and the Unreal, there is no error to be found anywhere in all the universal realm of Being. The absolute Principle manifest in all living, and represented by the attributes, Wisdom, Love and Truth, Omnipotence, Omniscience, Omnipresence, the eternal verity of all that is. Always shining, though the darkness comprehends it not. Always instant, and ready to respond at the first recognition of its own wandering child—mentality, gazing outward—lost in the wilderness of effects. The light within always ready to guide back the thought and attention to its fountain source of -Being—coming face to face with the Father—realizing the oneness of all manifest and unmanifest Life, recognizing as ours all the Divine attributes and possibilities of the fullness of the Godhead; thinking only thoughts which accord with Infinite Goodness—we shall radiate Peace, Health, Harmony; however unruly the winds and waves of Thought may blow around us, we have only to say in the silence, "Peace, be still."

ELLEN A. PENNIMAN.

SYNOPSIS OF THE STATEMENT OF BEING.

Being is Infinite Cause—Spirit—Mind; without beginning—without end—uncreate—unchangeable—indivisible—formless—invisible—omnipresent—omnipotent—omniscient. We attribute to Being all Love—Truth—Wisdom—Life—Faith—Substance, by which all things were made—both visible and invisible. Being all of Power there is no other Power. Being all of Presence there is no other Presence. Being all of Knowledge there is no other Knowledge. Being all of Love there is no other Love. Being all of Truth there is no other Truth. Being all of Wisdom there is no other Wisdom. Being all of Faith there is no other Substance. Being all of Goodness there is no other Goodness or God. He saith "Whatever is not of Me, whether animate or inanimate, is not," i. e., Whatever is not of God, seems to be, but has no life, substance, intelligence or power—no love, truth, or wisdom. Therefore in Truth is not.

SARAH EDDY.

THE LOST CHILDREN OF ISRAEL.

As we follow along the line of thought for nearly two thousand years back, we learn that Truth was manifest in mentality; and that because of this, man has been led out of that seemingly lost condition in thought to which he has been subject ever since the fall of Adam, when he strayed in thought from Truth, and fell down and worshiped the body and all created things, instead of the spirit of Truth of the Architect and Builder. And now, as then, will we even be lost in the wilderness of sense delusion, until we close our mental eyes to visible things and turn in thought to listen to the still small voice of Truth, which is ever crying to us in the wilderness of sense, error, to return into consciousness to our Father's house, there to rest in peace and safety. The middle wall of partition then indeed will have been consumed by the sacred fire of Love, and each will realize, as did Jesus, that "I and my Father are one."

Where Love, Truth, power and knowledge through Faith forever reign, we may accomplish all by simply denying the dictates of the senses, and

turning in thought in the opposite direction, led by that perfect intuition which is the recognition of God within us—the fountain of life eternal, which washes away all error, until as mentality more perfectly reflects his Truth, the eye becoming single, the whole body is filled with light.

Then will we know that to-day is the day of salvation, and that this body is the temple of the living God, as the Christ was manifested in Jesus of Nazareth. Then will mentality, in God's own image and likeness, be in perfect at-one-ment with the Father, and in perfect consciousness of truth may claim that "I and my Father are one."

Yolo, Cal.

D. P. Diggs.

"WHATSOEVER IS NOT OF FAITH IS SIN."—ROMANS XIV: 23.

DEAR FRIENDS: We all have realized the meaning of the word "Faith:" "The substance of things hoped for, the evidence of things not seen," and know that it is the basis of all our hopes. If it be based aright, we will receive according to our faith. Perfect faith in God, "the All Good," is a clear perception of the truth which frees, and is therefore perfect Harmony, the cause for results hoped for. "But all that is not of Faith is Sin." If our faith is based in the temporal, without a foundation of truth, it is error, and is not at-one-ment with God. If we seek to attain Truth, love, wisdom and ease, our faith is based aright, for it is with the permanent and unchanging. But if we hope to attain the visible and changing, we are in error or sin.

What is sin? How can there be sin if all is truth?

If we are ignorant of the truth that is Omnipresent, we are in error; our faith is based on the temporal and changing, and is wavering because of the lack of knowledge of wholeness, oneness with God, the all-good. Therefore we are not saved. Saved from what? From temptations, i. e., beliefs in sin, sickness and separateness from the Infinite Being. From the undeveloped condition which these words imply, by being lifted into the realization of power which a knowledge of truth confers, above and beyond the ignorant belief in another power, and into perfect recognition of the All Good. "Eschew evil and believe in God if thou would'st be saved." Affirm and live the truth by recognizing God within us; we will in faith and realization of the Omnipresent One, find that we lack nothing.

HARMONY.

Let us not fear the good that is for us: that is, let us not doubt that it is for all. Do not think it is for some and not for others. Like the poor old man years ago, who went about the streets begging for help for himself and family, who was asked by a man to whom he had appealed for aid, "What is in the locket that you have about your neck?" "Oh, it is a paper that was given me a long time ago, which entitles me to a pension for life, signed by George Washington, the father of our country. It is too much for me, I dare not claim it." Friends! Friends! Have not we a paper—a book given us years ago, that is now in our possession—entitling us to a pension for life, signed by God the Father of the universe? Are you afraid to claim it? Does it seem too much for you? No! no! God is no respecter of persons. Ask in faith and ye shall receive. Cease fear and doubt that ye may receive the pension of life eternal with God—All Goodness. This is faith based aright, "and whatsoever is not of faith, is sin"—error.

Denver, Colorado.

UNA REPLE.

WE ARE NOT OF THE WORLD.

"Ye are of God, little children, and have overcome them: because greater is he that is in you than he that is of the world."

"No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us."—1 John, vi:4, 12.

We have chosen this text for the reason that it brings so plainly to one's thought the teaching of Christ; the promise on which we stand, and from which we demonstrate Truth.

If we have overcome, we know that we are not of the world, or the things of the world. For greater is he that dwelleth in us, than he that is of the world. For he that is of the world, is ignorance, ignoring the Truth—believing in material bodies, as substance, and that intellect is located in the brain, and that it has power to discern good from evil. This sense delusion results in destruction of the body. It makes men selfish in their dealings with each other. In this condition of thought they desire much, but do not know that they possess anything substantial or satisfactory. They feel a want of, and are grasping for something; anxiety, fear and unrest is theirs. The question arises, Why have they fallen into this erroneous condition? Simply because they have based their conclusions in the example, instead of Principle; in the letter, instead of Spirit. This is mental darkness, a condition where understanding is hid from sight. He is deceived by mistaking the organs, through which intelligence flows, for the Spirit, mistaking that which is created for the Creator. The product of these personal beliefs makes its

appearance in various forms of sensations, called dis-ease. Hence we have the lame, the deaf, and the blind in our midst. But truth is Omnipresent, and is ever waiting for recognition. It cannot be seen by looking at the example; we must turn to principle, to solve the Problem of Life—speaking the truth is Principle. God is Principle, He is cause, the origin of all there is. No man hath seen God at any time, said the Apostle, but if we love one another he dwelleth in us, and his love is perfected in us, then if His love is perfect in us, in Truth we are perfect, but never do we in erroneous beliefs manifest our perfect being in God. Jesus said, "Be ye perfect therefore, even as your Father in Heaven is perfect."

Many profess to believe in Jesus Christ, but deny this command, saying, it is impossible to be perfect whilst he plainly declared that all things are possible with God.

If selfish desire is put aside, and we work in unity with God, we will do perfect work in healing, when our friends come to be healed. The first thought is the healing of the body, but we soon find the Christ premise, and do know the truth, that it is false belief that deileth; it is negative thought (which is neither light, power nor substance, but is corrupt according to the deceit of sense), that externalizes in the body and leads to sure decay. As the tree, plant or flower cannot thrive without water, and the light of the sun; so with our physical form, it needs the light of understanding, and the life of Divine Principle. Thought being a mode of motion, or the action of the body, and the circulation of the blood corresponding to and being controlled by thought, negative thought is mental stagnation or negation; then the blood becomes stagnant under it, and dis-ease and unrest follow. Material things cannot aid or cure. Even this condition; therefore, we know that to adjust the thoughts to God, to love the truth, heals all.

"Jesus saith unto her, I am the resurrection and the Life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth in and believeth in me shall never die; believest thou this?"—*John xi: 25, 26.*

"Who hath prevented me that I should repay him? whatsoever is under the whole heaven is mine."—*Job xli: 41.*

From nothing, nothing can proceed.—*Plato.*

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PRAYER HEALS.

Father, the All-pervading, All-embracing Love, Knowledge and Power, to thee do we render thanks now and forever for the understanding of this thy eternal truth, that thou art, O Holy One, the everywhere present Goodness, the perfection and fullness of One, from which are derived all members;—the entirety of an Infinite from which are derived all things according to thy love, or thy will in self manifestation. We thank thee for understanding this thy truth, that creation's law is the record of thyself manifest, for thou art entire, single, the One, preceding, producing, and sustaining all creation. One, being but a single Unit, thou art from everlasting to everlasting, One Goodness, One Perfection, One Understanding. We thank thee that thou who seest all things that thou makest doth pronounce them good, and that this affirmation doth express thy unalterable law, that the manifestation of Goodness is good, and of Perfection is perfect, and that by Understanding it is understood that thy works are done in truth and are perfect expressions of thy Perfection. We thank thee this day, hour and moment, for a realization of thy presence and truth. We thank thee now, and in the eternal now, for all things that thou dost make, and for understanding that thou, Infinite and Mighty One, art the reality of thy works from eternity to eternity; that thou alone art self-sufficient for self-manifestation, self-creating, self-revealing. Father, thou to whom worship, honor, and reverence is alone due, we do thankfully worship, honor and reverence, as the All in All, by perceiving, thinking, speaking and acting thy will, and by rejoicing in thine own understanding that all things are created after their or his kind, which kind thou alone hath determined according to the type thereof contained within thine own idea.

We thank thee that the faithful and true ascend into the "Holy Mount," thy Spirit, there to witness the beginning of creation—thy work of self-manifestation. We thank thee that, as we are brought face to face with the obligations of existence which the ever-approaching moment, hour and day brings,

that we know that our work is thy work, and that as it is thy work it is glorified with thy Life and sanctified in thy Truth, the Christ.

We thank thee that as the old doth pass away that the ever new Spirit of understanding doth reveal the meaning of that which thy presence implies, which revelation is that we are embraced in thy love and art living in thy life, and illumined with the light of Truth and understanding. We thank thee for the understanding that unity is everywhere in Thee, Unmanifest, and in thy manifestation; in the Eternal and in the temporal. As art thou, so are thy works—whether to opinion it is known or unknown, acknowledged or denied; therefore, with thee do we rest in Unity with all that thou hast made or wilt ever make now and forever more.

LANGUAGE DIVINE AND LANGUAGE NATURAL

Language divine is inherent within and is the truth of an Infinite One. The truth of the Infinite One is the meaning inherent in Itself of language natural; therefore the divine meaning of nature is the truth recorded in the Lamb's book of life. In other words, it is the problem of Life, which is also Life; therefore, language divine is the word, or *lógos*, which is in God, and is God before the beginning of creation, and is the soul or life of all living.

Invisible creation, then, is the Father's thought, which is mental or ideal creation; and visible creation is word, symbol, or example, and it is the spoken language or language natural of the Infinite One. The visible universe, therefore, has its origin in the Infinite Mind, changeable as it is, and must ever be; as all examples have their origin in Principle, changeable as they are and must ever be.

In order to be healed and to heal by the Christ method, it is not necessary that we deny that there are appearances, and that there is a visible universe, but it is necessary that we understand what appearances are, and what the visible universe is in its relation to Principle; then assign all things to their proper place by seeing as the Father sees.

As the orderly method of thinking and of reasoning divinely is the perfect link in the science of numbers that unites the example to the Principle, so is it the perfect mental action that unites the visible to the Invisible, and sustains the entire universe in harmonious relation to Principle. For this reason no individual mentality, not disciplined to think and reason in a divine and orderly way, can recognize or conceive the truth therein of the perfect method and order of God

in Creation, which divine cognition holds from eternity to eternity in absolute understanding and divine harmony.

" Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

" Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true."

TENNYSON.

FANCY.

" Tell me where is Fancy bred,
Or in the heart, or in the head?
How begot, how nourished?
Reply, reply!

" It is engendered in the eyes,
With gazing fed; and Fancy dies
In the cradle where it lies.
Let us all ring Fancy's knell;
I'll begin it—Ding, dong, bell!
Ding, dong, bell!"

SHAKESPEARE.

In construction, penetration and conclusion, here is offered an eloquent sermon, in fewest words, on the birth, attainment and extinction of the common adversary, desire. Is not desire the aim of existence, and has not the far-seeing intelligence in this mental center spoken wisely in this trite verse? Including Eye and the Job of the Old Testament, and in the New, Judas in his complete surrender, and even Jesus of Nazareth in his forty days' face-to-face contact—to all who have heard the voice of the siren and yielded to the tempter, or, drawn by the power of Truth, claimed, as did Jesus, the Infinite, as their all, this is the mirror which repeats the picture.

It is common to speak of Christian Science as if it were a new thing under the sun; a modern invention; a something gotten up and patented as the product of the ingenuity of the human brain. What is science but a certain perception of Truth? So, there is no here nor there, but everywhere and all time and times, to the manifestation of the perfect perception, or Christ consciousness omnipresent. Therefore, Truth, Substance, and Christ the Revealer, wherein Truth is ever manifest, is forever new and forever old—ever was, and ever will be.

Thought it is who has become the prodigal, wandering away from her birth-place, and seeking in desire, the adversary, a companion in her sojourn into this far country. Science in Infinite Spirit teaches that God the Truth lives, and is the living center of all which is made, and, *therefore*, the limit is forever fixed to the mischief of desire; for God said to this same adversary, when he came before him, regarding Job—"Behold, he is in thine hand; only touch not his life."

When thought turns homeward and seeks the Father she cannot be molested. The time has come when, in looking over her course, the hungry soul sees the wilderness through which she has miserably sojourned, and in consciousness now awakened she perceives in the garden of God's love the fullness of Infinite Good, which she strayed out of and left behind. Then, for the first time, she also recognizes the specious character of the guide she has preferred, and knows him for a shadow—a "will-o'-the-wisp" that lurks, but with brightness soon quenched in darkest night, as its lawful end.

In these few lines from the poet-philosopher, albeit written in the sixteenth century, we recognize the same beginning and end of the same old adversary, desire. It is the same truth, wherever and whenever expressed. God manifest and unmanifest—in God we live and have our being, because life is only in Him. This Life has all of Himself—all of fulfillment in it; the other *mis*-leading the perversity of desire, can only end in extinction and death, for it is its own executioner, as all negation has a right to be. Let us worship in this temple thus rescued by true knowledge of that which is abiding.

M. L. STONE.

It is a grand thing to obey without asking questions, so long as there is nothing evil in what is commanded.—GEORGE McDONALD.

Of all forces, that of growth is the one irresistible, for it is the creating power of God, the law of life and being.—GEORGE McDONALD.

BIBLES OF THE AGES.

INFINITY.

"To enjoy Infinity, do not desire to taste of finite things. To arrive at a knowledge of Infinity, do not desire the knowledge of finite things.

"To reach to the possession of Infinity, desire to possess nothing. To be included in the Being of Infinity, desire to be thyself nothing whatever.

"To arrive at that which thou dost not enjoy in the present, thou must journey by a way which thou enjoyest not.

"To reach forward to that which thou dost not know in the present, thou must pass by a way which thou knowest not.

"To obtain that which thou dost not possess in the present, thou must seek through means which thou possessest not.

"To arrive at being that which at present thou art not, it is of necessity for thee to tread the road through things which thou art not.

"The moment thou art resting in a creature, thou art ceasing to advance towards Infinity.

"Because in order to unite thyself perfectly to Infinity, thou must surrender finite things without reserve.

"And when thou shalt arrive at the attainment of Infinity, thou must rest in it without any self-will whatever.

"Because if thou art desiring any finite thing whatever, thy treasure is not laid up wholly in God."—(St. John of the Cross.)

—*The Mystery of the Ages.*

"HELP FOR WEARY SOULS."

I seek to know God, to hear his voice
 Talk to my heart in silence; as of old
 The Hebrew king, when, still upon his bed
 He lay communing with his heart; and God,
 With strength in his soul, did strengthen him, until
 In his light he saw light. God speaks to men.
 My soul leans towards him; stretches forth its arms,
 And waits expectant. Speak to me, my God;

And let me know the living Father-care,
 For me, even me; for this one of thy children.
 Hast thou no word for me? I am thy thought;
 God, let thy mighty heart beat into mine,
 And let mine answer, as a pulse, to thine.
 See, I am low, yea, very low—but thou
 Art high, and thou canst lift me up to thee.
 I am a child before thee, God!
 But thou hast made my weakness as my strength;
 I am an emptiness for thee to fill;
 My soul a cavern to thy sea; I lie
 Diffused, abandoning myself to thee. * * *
 —I will look up, if life should fail in looking.

GEORGE McDONALD.

THE BODY THE TEMPLE OF GOD.

In all our teaching of the Infinite Creator and His creation we see one truth expressed; *i. e.*, that not only is God or Principle the All Good, but that His creation or manifestation was pronounced by Him to be good also.

While it is true that the flesh profiteth nothing as cause, yet as a complete or perfect, symbol, as a proof or evidence of the Word made flesh, it profits us much to understand it—to learn that it is not scientific to deny the body, or its office in creation, but that in recognizing it as the symbol or letter, we should recognize that the thinker of the thought which created it, being perfect, the body is also perfect as a symbol of work done—a perfected result—one which its Creator pronounced good when completed. That which was formed in the ideal was the image and likeness of God, and the body, with all its beautiful and wondrous mechanism, is a faithful reproduction of that ideal creation. So that when we take our stand in Being and think its thought of perfection, we are doing that which we see the Father do, and co-operating with the divine idea—following God's orderly method of expression; through truthful thought we faithfully image Him in mentality, with certain perception of the truth that the body will then be in the image and likeness of our thought, and the fitting temple of the All Perfect. God is Love. Then loving thought is God-like, and truthful thought is Truth expressed. God is Life. Then to think life is to express life—to build up with living thought; hence constructive thought. Faithful thought

recognizes the omnipresent wealth, wholeness, perfection,—realizes that in truth the body lacks nothing, and that all seeming disease and inharmony are not of the body any more than of spirit, but simply forms of thought. We are builders all, or we are iconoclasts, ignorantly destroying that which we should be building. We make our idols and we find them clay, because we have made them of that which is perishable, and then we say of them, "Dust thou art; to dust thou shalt return." But with God-like thought, what might we not accomplish? Turning the clay of our dreams into the shining marble of perfected results is a process which can only be accomplished by realizing that "our bodies are but as clay in the potter's hands," and that the hands, which, as Tennyson says, "reach out of darkness moulding men," must be those of living thought—of Divine Spirit itself, if we would image perfection.

Dr. William Hammond, in an intellectually able article entitled, "Why should not man live always?" partially recognizes this truth, for he begins with the statement that with every thought and every emotion we break down a cell in the body, or we rebuild one; and that upon our temperate habit of thought day by day depends our health and longevity. So far, so good; but he has yet to learn that thought can be successfully regulated or controlled by orderly method; and although recognizing it as the agent in building or destroying the body, could devise no better method than that a man should lay out his programme for the day, and with a margin for unexpected demands which might be made upon him, measure out just so much food as might supply the waste created in the system by the demands of the day, and proceed to feed the body as one might stock up an engine with sufficient fuel for a day's trip. And this most sapient physician proceeded to argue that, should this course be successfully carried out, and man be supplied with the exact quantity of food, that he need never lay aside the body, but might go on living forever. Shallow reasoning, indeed, having recognized *thought* in the first place as the agent of construction and destruction, to expect its office to be performed by that which has neither life nor intelligence, and which is simply an effect itself. But even from his own standpoint the theory comes to naught; for, according to medical authorities, it is not what a man eats, but what he digests and assimilates, that nourishes the body. And as every intelligent physician unhesitatingly admits the effect of thought and of feeling, the accompaniment of thought upon the digestion, it brings Dr. Hammond back to his starting point, *i. e.*, that "upon habits of temperate thought depends the health and longevity of the man physical."

Now, what ARE habits of temperate thought? Can those who live in sensation and emotion be said to be temperate people? Is there any intoxication

more common and more dangerous than anger? Can a man literally beside himself with rage be said to be a sober man? and may not the same be said of lust, suspicion, jealousy, selfishness, or any of the numerous phases of sense delusion, all of which are the opposite of loving, hence living, thought?

Would not Dr. Hammond's argument have been more logically carried out, and have reached a more truthful conclusion, had he maintained his first position, recognizing *thought* alone as the builder and destroyer of the body; and, realizing that temperate thought is Godlike thought, prove from his own standpoint that in truthful thought alone can health and longevity be found, and our own bodies indeed become temples of the living God?

San Francisco.

O. T. SHEPARD WILNOT.

A NEW YEAR'S HYMN.

BY SARAH W. DEVOLL.

Father, alone with Thee,
 This last night of the year,
 Only Thou and me—
 So speak a word or hear.

Thou, in thy loving light,
 Comest nearer and more near,
 The shadows dark as night,
 'To render bright and clear.

What of the year that's past?
 How looks it now to thee?
 What has been done to last
 Through thine eternity?

What deeds thine eye approved,
 What thoughts that were not vain,
 That we, with glance unmoved,
 Would see with vision plain?

Still lead us in thy way;
 Make this or that path clear,

If only thou wilt stay—
If only thou art near!

Our lives, like scattered leaves,
By winds of fate are blown:
Gather them into sheaves
In thine eternal home.

REPORT OF HOME COLLEGE MONTHLY MEETING.

Our open meeting was held as usual in the parlors of Home College Wednesday afternoon, Dec. 3d. The day was stormy without, the first rainy day for a month, for we have been enjoying glorious weather, but there was love and harmony so manifest within that we saw and realized that the whole universe was one vast sea of light and love and unity, and that we were indeed one with it, for where God is, there is light, "and in him is no darkness at all."

Miss Penniman, one of the normal students, gracefully presided.

Miss Jessie Grant, also a normal student, opened with that always beautiful and suggestive song, "Consider the Lilies," rendering it in such a truly artistic and appreciative spirit as to call forth a spontaneous and just tribute from her hearers, who were disposed to "consider" indeed, the lovely symbols and the lesson drawn therefrom. When one comes into the realization of this Science of Infinite Spirit as taught in Home College, what different light and life it puts into everything, even the smallest circumstance, and into the trite sayings we have always been accustomed to hearing; or rather we should say, we *see* the life and light that has *always* been there, for what before was darkness and doubt, is now knowledge and understanding.

Miss Penniman read a paper entitled, "From the Absolute to the Ultimate," showing the perfect correspondence between the Father, or upper Trinity in Unity, and mentality, and carrying the law of expression into the symbol or word. It was full of faith and love, and spirituality and ideality. She has had a wonderful experience herself, and knows whereof she speaks and writes.

Mr. Jenkins, another normal student, followed with an account of his experience and what brought him into the science, which was by reading an article in HARMONY a few months ago. The article in question appealed to him so forcibly that a short time later he joined the primary, and in due time the

normal class at Home College, and is now one of the clearest members in his perception of truth.

Miss Jessie Grant read a paper on "Consciousness, Feeling and Sensation," which was truly scientific, and a baptism of Spirit to all.

How beautifully these thoughts that are given forth by different individuals in divine science show the unity and oneness of understanding. Like the perfume of different flowers, all have their individual way of manifesting and expressing, but they all express truth and harmony; there is no conflict, but all is divine understanding. Or, like the different musical instruments, each one perfect in itself, but all combined make one harmonious whole. Truly, Infinite Being, invisible and manifest in existence is a harp of a thousand strings.

Healing for a few friends was called for, and about fifteen minutes was spent in silent thought in their behalf.

Mrs. Perkins then read a paper on "Reasoning and Thanksgiving," which was ably written and very interesting, as the subject suggests.

Experiences were then related, one of the most striking of which was that of a lady who had been recently cured of a cancer, which had been reported adversely upon by the old-school physicians, but was cured through correspondence, or absent healing.

M. E. Cramer closed with very clear remarks in answer to questions on "Marriage," the subject of a lecture delivered the evening before at Home College. Her answers were based upon the principle of her teaching, and were very satisfactory to her listeners.

This closed a very interesting afternoon.

M. E. MORRIS.

It is always at a time when religious faith is at its lowest ebb, the very foundation of the fabric of established religions loosened, and clouds of doubt and uncertainty hanging over the first tenets of belief, that a new revelation of Divine and Spiritual truth is imperiously needed, and the dawn of a new day arises to lighten the darkness and gloom of night; thus has it ever been that the "*Evening and the Morning*" have formed the day of each creation or revelation.

—*The Mystery of the Ages.*

"Go not forth hastily to do strife, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame."

A VISION OF THE OLD AND NEW.

'T was in the slumber of the night—
That solemn time, that mystic state—
When, from its loftiest signal height,
My soul o'erlooked the realm of fate,
And read the writing on the wall,
That prophecies of things to be,
And heard strange voices rise and fall,
Like murmurs from a distant sea.

The world below me throbb'd and roll'd
In all its glory, pride and shame,
Its lust for power, its greed for gold,
Its flitting lights that man calls fame,—
And from their long and deep repose,
In memory and page sublime,
The ancient races round me rose
Like phantoms from the tombs of Time.

I saw the Alpine torrents press
To Tiber with their snow-white foam,
And prowling in the wilderness
The wolf that suckled infant Rome;
But wilder than the mountain flood
That plunged upon its downward way,
And fiercer than the she-wolf's brood,
The soul of man went forth to slay.
Kingdoms to quick existence sprang
Each thirsting for another's gore,
The din of wars incessant rang,
And signs of hate each forehead wore.
All nations bore the mark of Cain,
And only knew the law of might;
They lived and strove for selfish gain
And perished like the dreams of night.

* * * * *

HARMONY.

I woke; and slept, and dreamed once more,—
 And, from a continent's white crest,
 I heard two oceans seethe and roar;
 Along vast lands by Nature blest;
 All races mingled at my feet,
 With noise and strange confusion rise,
 And Old World projects—incomplete—
 Seemed maddened with a new-found life.

The thirst for human blood had waned;
 But boldly seated on the throne
 The grasping god of Mammon reigned,
 And claimed Earth's product for his own.
 He gathered all that toilers made,
 To fill his vaults with wealth untold;
 The sunlight, water, air and shade
 Paid tribute to his greed for gold.

He humbly paid his vows to God,
 While agents gathered rents and dues;
 He ruled the nations with a nod,
 And bribed the pulpit with the pews;
 And over all the regal form
 Of freedom towered, unseen by him,
 And eagles poised above the storm
 That draped the far horizon's rim.

At length, the distant thunder spoke
 In deep and threatening accents; then
 The long roll of the earthquake woke
 From sleep a hundred million men.

* * * * *

I woke; and slept, and dreamed again,—
 A softened glory filled the air,
 The morning flooded land and main,
 And peace was brooding everywhere;
 From sea to sea the song was known
 That only God's own children know,

Whose notes, by angel's voices sown,
Took root two thousand years ago.

No more the wandering feet had need
Of priestly guides to Paradise,
And banished was the iron creed
That measured God by man's device;
No more the high cathedral dome
Was reared to tell His honors by,
For Christ was throned in every home
And shone from every human eye.

No longer did the beast control
And make the spirit desolate;
No more the poor man's struggling soul
Sank down before the wheel of fate;
And pestilence could not draw near,
Nor war and crime be felt or seen—
As flames, that lap the withered spear,
Expire before the living green.

And all of this shall come to pass—
For God is love, and Love shall reign,
Though nations first dissolve like grass
Before the fire that sweeps the plain;
And men shall cease to lift their gaze
To seek Him in the far-off blue,
But live the truth their lips now praise
And in their lives His life renew.

There yet shall rise beneath the sky,
Unvexed by narrow greed for self,
A race whose practice shall deny
The heartless creed, "Each for himself."
There is no halt or compromise—
Between the ways all life has trod—
'T is downward, with the brute that dies;
Or upward with the sons of God.

HARMONY.
NOTICES.

STUDIES AND TREATMENTS IN CHRISTIAN SCIENCE.

We have received the new publication, *Studies and Treatments in Christian Science*, by Ephraim J. Castle, a book of 230 pages, divided into four parts: "Introduction, Theory, Practice and Demonstration."

The author takes his position in Infinite Spirit or Mind, and from that standpoint draws his conclusions in treating of his "Theory, Practice and Demonstration of Christian Science." We quote the following from first study: "Christian science is Christian practice. It is putting the Truth on a practical basis instead of a professional one." * * * "It is finding out the principle involved in the teachings of Christ." * * * "This lesson is devoted to stating what God is, and has, so that we may find out what we are, and can have, and can be."

Under the head of Treatment he says, "If the Kingdom of God is within, as well as without, then the king must be within, as well as elsewhere; our search is to find it within, and then we shall know the king wherever we go; for it is impossible to get outside of the Kingdom; it fills heaven and earth." * * * "The only way we get into knowledge of what anything is, is to begin to do it ourselves. What any one has done, we can do; for God is no respecter of person." * * *

"*I Am* is the only power that is. I do not look to others to begin to put law in operation; I put it in operation myself, because *I Am*. *I Am* hath sent me unto you."

In this book is contained many absolute statements, the truth of which is good to abide in and realize in healing. We notice that wherever there is a deviation from Science in expression, it is not from lack of acknowledgment of the Infinite Spirit, but is due to the fact that the law of expression of God in creation is not perfectly adhered to, without which it is impossible to avoid conflicting statements. However, it is unusually free from them, and will prove to be a book of practical value to students of Science.

For sale by Purdy Publishing Co., McVicker's Theatre Building, Chicago, Ill.

MODERN SCIENCE OF BODY,
THE CHRIST CURE,

By the well known author, Clara E. Choate, teacher of, and healer in Christian Science, is a book of 180 pages, well bound, comprising Lectures and Miscel-

lanics. We quote the following from the preface, which is a prophecy alike for each and all: "True to the purpose that all shall know the Christ Science as its truth is known to me, and with an earnest determination to overcome and dispel the fear of sickness or sin now taught and believed as authentic and true, but by this science proved to be false and unreal, I send forth this work in a spirit of love for humanity, of loyalty to truth and reverence to God. This book is a noble production of truth in the line of the presentation of 'Science of Body.'" There is a fearless determination manifest by the author—greatly to be admired—to present her true convictions of truth. In her first lecture we find the following truthful statements: "There is not an appearance true, or false, but proclaims the existence of law, and science would cease without it. God is law. A supreme and demonstrable Principle. * * * Everything is founded upon this statement; therefore God is Science and must be understood."

In order to perceive the author's true and highest meaning of Science of Body, which the title but feebly represents, this book must be carefully considered from the standpoint of understanding.

For sale by the author, 185 Huntington Ave., Boston, and in Chicago by New Era Pub. Co., 58 Burling St., and at 324 Seventeenth St., San Francisco Cal. Price \$1.25.

A LOOK UPWARD,

By Susie C. Clark, is a book of 215 pages. Price \$1.25, postpaid.

This book is rightly named, for it certainly is the product of a clear and unobstructed mental vision concerning the nature or true condition of things in their relation to the Science of Infinite Spirit, which is the true Christ in Science.

From Chap. 1st, Glad Tidings, we extract the following: "An ounce of prevention is worth a pound of cure. Disease outgrown is better than suffering relieved. What greater boon could be brought to the race than the abolishment of all sickness and infirmity, than its entrance now upon the fulfillment of that gladsome promise, 'Neither shall there be any more pain'? What achievements might be wrought, what problems solved, what poems would be sung, what artistic conceptions transferred to glowing canvas, what grand laws would our statesmen enact, were there no aching brows!"

To all students of science and health this work will prove invaluable.

For sale at this office. Price \$1.25, post paid.

TRUTH'S WAY TO LIFE AND HEALTH,

Is a thirty-two page pamphlet, by Mary Elizabeth Butters. The author calls it a "Formulaz" from a "beginner" to a beginner, in Spiritual Science. There are

in this pamphlet some clear, simple and absolute statements of truth, good for all scientists. For sale by the author, St. Peter, Minn. Price 25 cts.

KNOWLEDGE,

Is a weekly magazine, one dollar a year. It "undertakes to answer promptly, concisely, and authoritatively, the almost infinite number of questions upon which one ordinarily consults a Cyclopedia, and fails to find the answer, because the Cyclopedia is not "up to date." * * * "If you consult any Cyclopedia and fail to find the answer to your question, or if you find two authorities differing," you are invited to send to "*Knowledge*" and have the question (if it is in the province of a Cyclopedia) settled. John B. Alden, publisher, 393 Pearl St., New York.

We have received—

BIBLE STUDIES. INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1891,

By Geo. F. Pentecost, A. M., D. D. Price, \$1.00. The author says the increased favor with which these Bible Studies have been received, both at home and abroad, has encouraged the author to continue them for another year. The great labor involved in their preparation, in addition to his constant evangelistic work, is in a measure compensated for by the knowledge that many thousands of teachers and fellow-workers in the ministry of the Gospel have been blessed by them. We consider this book of lessons invaluable to Bible students, for the reason that it thoroughly covers that portion of which it treats. The lessons are connected, and in condensed form gives the author's interpretation, which explains much, and suggests more that is unexplained, to the earnest seeker after the spiritual interpretation of Scripture.

The publishers announce that they expect to continue publishing these Bible Studies from year to year. Volumes for previous years always on hand. A. S. Barnes & Co., 751 Broadway, New York.

THE NEW PHILOSOPHY OF HEALTH

Is a small 12-page pamphlet, containing good, practical thought on the philosophy of health and the Truth that frees. "The author says overcoming a fear of, and belief in, the power of evil, has already done much for earnest ones, bringing to many that rich inheritance, health. Those having a belief in the supremacy of the Good have overcome more or less fear of the weather, climate and many things which had seemed to have power over them." Price, 10 cents; \$5 per hundred. By P. C. H., Rochester, N. Y.

HARMONY:

A MONTHLY MAGAZINE DEVOTED TO TRUTH.

TERMS:

IN AMERICA, { ONE YEAR.....\$1.50 IN AUSTRALASIA (ONE YEAR.....7 s.
 { SINGLE COPY... .15 AND BRITAIN, (SINGLE COPY.9d.

We will send HARMONY one year to a club of six subscribers, for \$7.50.

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

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

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

ERRATUM.—As will be noticed, the printer has "made the types go wrong" in the subject heading of Lesson III. It should read: "Parable—The 'Prodigal Son' Interpreted According to *Science*," and not "According to Scripture"

law of life in expression. Second, that every word of scripture has a spiritual and divine meaning; that the word spoken by the Truth, our Lord, is Truth expressed; for it is true at this time that that which is born out of the Spirit of Truth is truth.

1. "A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." Certain; meaning determined; fixed; originally; and as the Original Life is alone originally fixed, "a certain man" is typical of Eternal Life, the father of the living. In other words, "a certain man" symbolizes the Author of creation. The two sons are Thought, in the duality of its action. Therefore, the two conditions portrayed in this parable as the two sons are to be understood as representative of two conditions in individual experience. Though they be manifest or witnessed at the same time in the mental state of two persons; nevertheless, they are both true in each individual experience. The elder son, therefore, is creative, or is the Creator's thought; and the younger

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LESSON III.

PARABLE—THE "PRODIGAL SON" INTERPRETED ACCORDING TO SCRIPTURE.

A PARABLE is a fable, or allegorical relation, or representation of something real in life or nature, from which a moral is drawn for instruction. This parable is true of both life and nature, or of life and its manifestation. Therefore, in order to interpret this parable correctly, it is necessary to hold the following truths before us: First, that the conduct of the father toward his two sons is typical of the law of Eternal Life toward the living; or it typifies the law of life in expression. Second, that every word of Scripture has a spiritual and divine meaning; that the word spoken by the Truth, our Lord, is Truth expressed; for it is true at this time that that which is born out of the Spirit of Truth is truth.

1. "A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." Certain; meaning determined; fixed; originally; and as the Original Life is alone originally fixed, "a certain man" is typical of Eternal Life, the father of the living. In other words, "a certain man" symbolizes the Author of creation. The two sons are Thought, in the duality of its action. Therefore, the two conditions portrayed in this parable as the two sons are to be understood as representative of two conditions in individual experience. Though they be manifest or witnessed at the same time in the mental state of two persons; nevertheless, they are both true in each individual experience. The elder son, therefore, is creative, or is the Creator's thought; and the younger

son, or the prodigal, is its imitation; in him is represented thought-action directed by belief in want or desire, which may be termed mental or sense action of thought directed by what is observed in appearance.

2. Elder means prior, as in origin; the first existence or beginning of anything; the source; the birth; the commencement.

The younger means allied to; inexperienced; unpracticed. The two sons, therefore, having one father corresponds to the duality and freedom of thought-action. Creative thought, the elder son, the first existence or beginning of anything, does not ask for a portion of goods; there is no record of his having asked the father for anything; for he or it remaining at home serves the father, by bringing forth abundantly in the field of Truth, according to Truth, after its kind. The younger son—meaning inexperienced, unpracticed—asks the father to give him the portion of goods that falleth to him. In the act of asking, by the inexperienced, is contained the belief of both desire and limitation; and, according to the law that "with what measure ye mete it shall be meted to you again," the father divides to them the living. "Give me the portion of goods that falleth to me" is typical of the desire in thought to be independent of the Father; also, of the belief that individually we can stand alone in our own thought-creations, separate and apart from the Father. "Trusting to thyself and heeding not, thou canst but perish," sayeth Krishna.

3. "And not many days after the younger son gathered all together and took his journey into a far country [as all do who ask for the portion that falleth to them], and there wasted his substance with riotous living. And when he had spent all there arose a mighty famine in that land; and he began to be in want." The far country is the letter, the land of sensuous objects, or visible things.

"If one ponders 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. * * * 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."

—*Song Celestial.*

4. The act of asking, by the younger or inexperienced, for his portion is evidence of both desire and belief in limitation; he believed he was entitled to part of the father's wealth. As in the present day it is believed by many that

God measures his Spirit to his children, therefore they are always in belief of want, and are continually asking him to give them their portion; and this want, or desire, is their portion, or measure, which is one of limitation; therefore, according to their measure do they receive. Naught but opinion founded on belief in temporal things could be tempted by desire to ask the Father to give me the portion that falleth to me, or could take a journey into the far country of the senses, the letter. Thus, attempting to abide in his beliefs, instead of abiding in the Father, he began to be in want; having asked for and received the portion of the father's living, he went from his father (as all do who are swayed by desire through believing in want), and joined himself to a citizen of that country. The citizens of that country are objects of sense—the things constituting the letter of Life; and the letter of Life, or physical form, to which he joined himself, sent him into the fields to feed swine; which is typical of opinion—the servant of sense—feeding sensuality, the outgrowth of the acknowledgement of limitation and service to personal desire. "And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him." We are not told that he joined himself to man, but that he joined or united himself to a citizen of that far country—to the letter and sensation; therefore he could not receive from man, because his opinion was not joined to man. The practical experience symbolizes the want, hunger and thirst of all who think that they are sufficient personally to stand alone and control their own existence from a mere mental standpoint. We have, therefore, represented in the prodigal the insufficiency of thought to sustain itself in holiness, either from its own mental plane or from observation. The only reason why people are not able to analyze and understand the nature and quality of their own thought, and where or to what it will lead, is because thought and belief have wandered into a far country, away from home or understanding; and as understanding alone can analyze and interpret the true meaning of thought, a true analysis and interpretation is impossible until it arises and goes to the Father. For this reason are we told that when the prodigal came to himself he said, "How many hired servants of my Father have bread enough and to spare, and I perish with hunger." The above text furnishes the foundation for the return home of the wandering thought to the Father's house. When the affirmation is made that *I will arise and go to my Father*, it includes also what I will say to him on my return, which is that I have sinned against heaven and in the presence of thee. "I will arise" is the affirmation that turns the thought from the letter to the Spirit; "and go to my Father" indicates to whom it will go as it arises from the letter; for when he awakened from the dream of sense

delusion he came to himself, and realized that he had sinned against heaven, heaven being the condition in which truthful thought is made manifest; and before thee, or in the presence of thee, because "in God he lives and moves and has his being." Therefore he could not be absent from that presence. So, through Divine Affirmation the prodigal "arose and came to his Father"; therefore it is clear that through his own silent affirmation he ascended or returned home to the father. "Ye who sometimes were far off are made nigh by the blood—or Life—of the Christ." Affirmation being with God in the beginning, its leading is direct to the Father, whenever and wherever it is made; for we are told "that all things that are discovered are made manifest by the light; for whatsoever doth make manifest is light, wherefore it saith, Awake, thou that sleepest, and arise from the dead," the letter. That which is joined to the letter is opinion, and is dead to the Father, for the letter killeth; it is the Spirit that quickeneth and reveals the Truth of Life everlasting.

5. "And I am no more worthy to be called thy son; make me one of thy hired servants." It is the law that unless thought serves God it does not radiate the light of his being, and therefore is unknown by him; therefore lost or dead to him. "But when he was yet a great way off his father saw him, and had compassion on him and ran, and fell on his neck, and kissed him." The affirmation, "I will arise and go to my father, turns the prodigal from error, and conducts the son to the father; in this act is portrayed perfectly the relinquishment and forgiveness of sins.

6. "Then Peter said unto them, Repent and be baptized, every one of you, in the name of Christ, for the remission of sins, and ye shall receive the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off." And when the son realized that he was embraced in the father he demonstrated in act what he had silently affirmed in his heart to do—that he had sinned in his presence. We are told that the father ran and fell on his neck and kissed him. But the father said to his servants—which are his own perfect thoughts, born of his idea—"Bring forth the best robe and put on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill; and let us eat and be merry."

7. This conduct is typical of the Law of Eternal Life toward mentality, which, through divine affirmation, returns in thought to the Father. The best robe is the robe of righteousness. It clothes mentality when thought returns, and is the Father's own thought. The ring is a symbol of eternity, and an ornament typical of unity, or the son's betrothal to Truth and Life. The shoes represent, in the son, the outflowing of Divine Understanding, the illumination in which he

stands; and the fatted calf represents the richness and abundance of that food which perisheth not. "Let us eat and be merry" means that he who gives and he who partakes have become one. "He that soweth and he that reapeth rejoiceth together." "And you hath he quickened who were dead in trespasses and sins." The dead spoken of in the Scriptures are those who from desire have wandered away from God, to sustain their own beliefs in personality, and to abide in what they believe to be their personal inheritance. Therefore it is through joining their thought to the latter that they die to the Spirit in memory and recognition; so, they who from God are lost in memory and recognition; and they who are dead mean the same in the Scriptures. Therefore, in "Divine Science and Healing" we do what we see the Father doing; that is, we clothe the individual in robes of righteousness, ornamented with words of truth and life, which are symbols of eternity and Divine Unity, the betrothal of the individual to the Father; and thus their existence is protected and healed through the outflowing of Divine Understanding; and with them we partake of the meat that perisheth not.

8. So "there is joy in the presence of the angels of God over one sinner that repenteth." "For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry"

"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."

—*Song Celestial.*

9. "Now, his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing, and he called one of the servants and asked what these things meant. And he said unto him: "Thy brother is come, and thy Father hath killed the fatted calf, because he hath received him safe and sound."

10. Generative thought doing the Father's work is the son in the field. And as he drew nigh to the house, which was the home of both, upon the return of the younger, with the ear of understanding he intuitively heard the music and dancing, which is typical of the joy in heaven over the return of a prodigal; the symbol of which is the experience of each individual upon finding that which

had been lost, as described in the parable of the woman with the piece of silver. Therefore, joy, as described in Scripture, is the satisfaction experienced by each one when he repents and gives up the errors of his way, or when that which was lost is found.

11. The servant of whom the elder brother inquired concerning the meaning of these things was also a servant of the Father, for he bore truthful witness, or spoke truthfully concerning the condition of things transpiring in the house, for his statement was in unison with the Father's. It is clearly stated that the fatted calf is killed because the Father has received the son safe and sound, and they are as one thought; therefore the son is to partake of the very best, the reality of all good; for when the Father's thought is understood in the son, it is seen to be derived from, and to have its Being in the Father; and for this reason it feeds the hungry mental condition with that meat which perisheth not.

12. "And he sent forth the servants saying, Tell them which are bidden. Behold, I have prepared my dinner. My oxen and my fatlings are killed, and all things are ready; come unto the marriage." This is figurative of the feast of good things of which all partake, at the wedding feast, when unity with God the Father and with humanity is realized.

13. "And he was angry, and would not go in; therefore came his Father out, and intreated him." In order to explain this verse of Scripture it is necessary to quote another: "Where is the king; where is any other that may save thee in all the cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath." The brother's anger, therefore, simply represents the refusal to be at one with the prodigal, opinion and belief; with that which had wasted its substance in riotous living.

14. Anger rejects, refuses, denies, and wrath destroys, dissolves, erases; therefore God gave a king, the senses; but when they accept testimony from appearance, or the testimony of mere observation as authority, the Father rejects that belief based on effects as authority—in that he knows nothing but that of which he is the author, and as he rejects the senses as ruler and their claim to rule, they are unilluminated with the light of his truth and understanding, until in his wrath he destroys the evidence or testimony derived from appearance or mere observation. You can understand the meaning of these texts of Scripture only by realizing that from the plane of opinion, Truth is wrath to error because by Truth error is destroyed or erased; so Love is wrath to hate, in that Love erases

the belief of hate, and health, or wholeness, or holiness, is wrath to disease because it destroyeth.

Herein is given the true meaning of these terms as used in the Old Testament, the allegorical method of stating truth.

15. "I gave a king in mine anger," by refusing to accept the senses as Lord and master, and by rejecting their testimony. I take them away in my wrath by proving that *I am* Lord of Lords, and by erasing all delusion, which act is represented in allegorical language as the wrath of understanding, and thus do I make manifest that I am King of kings.

16. It is clear at this stage of our interpretation of the parable, why the elder brother, or creative thought, said to his Father, "Lo, these many years I serve thee, neither transgressed I at any time thy commandments: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots [or falsehood] thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine."

17. The creative and intuitive thought transgresses not at any time, and for this reason there is no cause for feasting, and merry-making for his is a perpetual feast. The elder son, the beginning, or commencement of anything is ever fed with the meat of reality, the fatness and fullness of Perfection. It is necessary, however, that we in thought ponder well, or calmly meditate, in order to learn what is the Father's way and method.

18. "And the Father came out and intreated him"; that is, the Spirit of Truth came forth, revealing or expressing truth in the son's thought, thus illuminating mentality with the light of understanding, which is signified by the following words: "Thou art ever with me, and all that I have is thine." This is the answer ever given by the Father to the elder brother, or truthful thought, when he asks to know the meaning of the Father's conduct toward the younger, the inexperienced. It is meet that we should be merry when a prodigal comes to himself, for such is the law of God demonstrated everywhere in nature that joy is the condition that one experiences when that which is lost is found.

19. When one silently and understandingly affirms that "*I will arise and go to my Father,*" he is willing to surrender all former habits and serve the Father; that is, to rise from the dead and live again. So, the Father said to the elder son, "For this thy brother was dead" (and he previously said to the servants, when he commanded them to bring forth the best robe and put it on him), "for this my son was dead, and is alive again; and was lost, and is found." There-

fore, we are to understand that as he was alive unto the Father before he was dead or lost to him in the letter, so on his return home he was alive again unto the Father, and was dead and lost to the letter. In other words, as he was with the Father previous to his journey into a far country (where the senses are permitted to serve sensuality at the dictates of desire), so when he comes to himself and to the Father, he is found, is raised from the dead, and is alive again; and the Father receives him safe and sound; and he is clothed upon with the seamless robe of righteousness, pure and bright; and lives in Life, radiating the light of Divine Wisdom.

"Only with him who holds his mastery,
Shows wisdom perfect. What is mid-night 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!"

—*Song Celestial.*

LECTURE ON MARRIAGE.

Tuesday evening, Dec. 2nd, at HOME COLLEGE the President gave a remarkable lecture on "Divine Unity and Marriage," to a large and deeply interested audience. The subject grew more and more as from the "Statement of Being" she drew her conclusions, until it was clear that the subject was the analysis of the Unity and harmony of an Infinite one expressing its likeness in creation, as in the beginning (the eternal now), she scientifically proved that all things are brought forth after their kind. So she found that she could not more than suggest under the following headings what may prove a fruitful subject for future elaboration—perhaps a series of lectures.

This lecture is divided into four parts, the first part consisting of a quotation from Origen, and an explanation of the allegory of Abraham and his two wives.

The second part comes under the head of "The Institution of Marriage in Genesis," Chap. ii: 18.

The third under the head of "Unlawful and Lawful Marriage."

The fourth was upon "The obligations of Marriage."

The subject is a most important one, and at this present time, when it has been and is being discussed and written upon by the intellectual lights of the day,

is exceedingly gratifying and satisfactory to see how by divine science and the law of expression there is a way that opens into the understanding of its origin and its true adjustment to the source from whence it sprang.

STUDENTS' DEPARTMENT.

A LETTER TO A FRIEND ON DIVINE, OR CHRISTIAN, SCIENCE.

You will hear about it a good deal, for on whom should I use it if not on you who are so dear to me, and who need it and its effects so badly? You are a good Catholic. I should think it would be a very easy thing for you to see its beauty and depth, for it is only a practical demonstration and daily use of Christ's teachings. From this time on I want you to make a point of talking to me about what I've said of it in each letter, and may be— who knows? Here's the healing you sorely need: Ask me questions, think, ponder, and answer truthfully. Don't consider me or my feelings, for I haven't any. The lame are becoming whole, the blind seeing, the deaf hearing, and all manner of diseases are being laid aside in the strength and power of Christ's divine truths. A lady given up by all the doctors as having but three days to live is in the class and is enjoying perfect health.

I will begin with the basic principles. First is this—that all there is is good, or God. That is the only creative power there is; that God, or Being, is in, about and through everything conceivable, visible or invisible; that to do *anything* it is necessary to have something to do the thinking, which is first cause; the thought of the thinker, which is the consciousness of the thinker, and the thing thought about, or the work completed, or the visible result of the invisible thinker. That's every-day sense, going on constantly, whether you have ever realized it or not.

Now, does it not follow that the thought can never be as great or limit in any way the power behind the thought, or the thinker? and must not the expression be an image of the thought—in the likeness of the thought? When one goes to paint a picture isn't the picture, or the expression of the thought, in the image of that thought which produced it, and has the picture any power over the thought—more power than the thinker? But is it not in the image and likeness of the thinker? So how can our bodies which (perfect as they

are in every detail) are the merely visible manifestation of the invisible principle, and which of themselves have not power to move a muscle or open the eyes—how can they be more powerful than the thought which produced them? When we say that the body can't be, it means that the principle which created the body through the medium of its thought can't be sick; not but that the body can seem to be sick, but the seeming sickness is only illusion and false belief, and does not in any way affect the principle.

Do you follow me? The principle remains ever the same, unchangeably good, powerful and full of love—and that is what you really are. You are not the body, which is a work completed, the product of thought, but you are the Divine first principle which has power over all the things which are made, because it is the maker. Now to heal yourself or others you must recognize yourself as that first principle, all powerful, and work from that standpoint, recognizing no power in the body or brain (for that is physical as well as your liver or stomach) over your thought. Adjust your thought to that Divine power—think what it would think, and place all things you can see with your visible eyes as something which is the effect of an invisible principle, but is not cause, and can have no power to create either sickness or misery of mind or body. Ask yourself how powerful principle can be subject to its creations, and the very minute you look upon yourself as perfect, that minute does the healing begin. But there are several things absolutely necessary to help you to a *knowledge* of yourself, and that is a constant denial that you are anything which is not born of God, or first principle, for he can recognize nothing but himself and his own perfect idea. If you thought out and outlined a beautiful picture, and some one showed you an hideous one, would you—*could* you—recognize that as a correct picture of your thought? Neither can God recognize sickness, sorrow, jealousy, envy, hatred, aversion, or a *belief* in any of these things. His attributes are love, power, strength and mercy, and these are the things you want to claim for your own, constantly, faithfully.

A. T. GILLEN.

TRINITIES IN UNITY.

The true meaning of the Godhead is that three inherencies, or Principles, are necessary in the Infinite, in order that the Infinite may be expressed. God, the Father, the Omnipresent One, is in Truth, a Trinity in Unity, or three inherencies in One Infinite Mind, and that One is first Cause, and is prior to Creation, for it is the Creator; so the Spirit of God is principle; is highest and first, and is that from which all creation, invisible and visible, proceeds.

Omnipresent Spirit, or Mind, includes within itself consciousness and idea; therefore it is conscious of the possibilities of its idea. Consciousness is an attribute of God, inherent in Being; and thought is born in and of the idea; and through thought the divine idea is expressed—that is, its possibilities are made manifest on this plane, in bodily form, word and deed.

We all know the trinity in Unity, as Father, Son, and Holy Ghost. To state in another way, means Spirit, Soul and Understanding. Spirit, or Father, has its correspondent in mentality, as thought; Soul, or Son, has its correspondent in mentality as motive or intention; Understanding, or Holy Ghost has its correspondent in mentality as feeling or conclusion. Word symbolizes thought, which corresponds to the Father; Deed symbolizes motive or intention, which corresponds to the Son; and sensation, or conclusion, symbolizes feeling, which corresponds to the Holy Ghost. Thus the word, deed and sensation belong to visible existence, and are symbols, or forms of thought, motive and feeling, which constitutes the mental. Every manifestation of God in creation is a Trinity in Unity, and the law of expression is from Spirit, in the mental to the visible, from thinker in thought to word; from the Invisible to the visible, from the within to the without. Three facts are necessary for us to discern visible objects, which are the seer, sight and conclusion. We cannot see or take notice of any object, until we think about it; it is through contact in thought with form that mentality is made sensible of the presence of the object. Therefore through thought, which is the first-born of Being, objects are seen in the sense plane, and it is Truth that our thoughts are the measure of our existence—of our expression.

Therefore we must be very careful what we think, and it is very necessary, when thinking of effects, that we may represent God in thought, and see effects, as He sees them. Nothing else but this seeing God in everything will make us loving and patient with those who annoy and trouble us.

Words are proofs or effects of thought, and thoughts are effects or images of Being.

The Thinker precedes the thought and is master of thought.

Thought precedes the word and is master of word. Why, to believe that we are subject to effects, would be to make effects more powerful than Cause.

Being is eternal. To be, is to think. Thought is the evidence that there is a thinker. To think is to form, render decisions, and draw conclusions.

To form is to create an image in the likeness of the formless, and is to draw conclusions therefrom, and render decisions thereon.

To reason is to form all conclusions and render all decisions according to

the idea of God, which is all of the attributes. God is the reason for all reasoning; therefore He must be accepted as the basis of all truthful decision.

MRS. BERTHA KRONE.

CONSCIOUSNESS, FEELING AND SENSATION.

Consciousness is an all-pervading inherency of the One Omnipresent Mind, or Being, by which it knows its possibilities and recognizes its own creations.

Its correspondence in the mental realm is feeling, and the symbol of feeling in the visible existence is sensation.

Feeling is born with and is an accompaniment of thought; therefore it is like the thought, and sensations are forms of feeling, or symbols of the general line of thought, and are harmonious or inharmonious, as the thought represents or misrepresents Being.

Words are also symbols of thought; therefore, it is of the utmost importance that we think truthfully of Being.

Mental order can be produced only by a correct habit of thought, and we can learn truth only by seeking in the realm of Consciousness or Truth.

We must begin where all things begin. If we desire health, we must look to the source of health; if we desire understanding, we must look to the source of understanding, and realize that that source is omnipresent, and is a never-ending supply, and is for us, and according to the amount of Truth we measure forth in thought the same do we manifest in word, deed and sensation. As in mathematics, the only way to arrive at correct demonstrations is to understand and work according to the Principle.

So there is but one way in which harmony can be maintained in mentality and expressed in visible existence, and that is to understand the Principle of Life, and work with that Principle, thereby doing the will of God on earth as it is done in Heaven.

JESSIE GRANT.

CORRESPONDENCE.

FULL OF DIVINE LIGHT AND LOVE.

Reading lessons in Science and Healing, to me is the opening of the gates of Heaven and walking the golden streets of the New Jerusalem. It is full of that divine light and love that is seen only with the eye of singleness and hear

with the ear that can only hear the still voice of Deity. While reading your divine thoughts I am bound in thought above and beyond the mortal to the All-pervading realm of the Immortal where there is no form or shadow. Lessons in Science and Healing, do, without doubt, contain and express more love, more truth, more knowledge, and more faith, than any other written thought that has ever been communicated from God to man since Christ the Truth manifested himself in Jesus of Nazareth. After having faithfully read and studied its divine, illumined record of Truth, I find it to be the proudest act of my life to heartily recommend it to all who wish health, happiness and strength, and wish to be bound again to God while manifesting in the world. And now, dear class-mates, let us all, with our dear President, be united in the one fervid thought of love which unites all in one All-good and Omnipotent God and be "Me" now—that "He that soweth and he that reapeth may rejoice together" now, or that the outer form to us become "clay" now "in the potter's hands"; let us follow the example of our dear mother, and manifest God in the flesh now, and be bound again and return to the Garden of Eden now, as was man before he lost the knowledge of his God, and his universal harmony.

In conclusion, I am glad to hear you are going East the coming year. I know that thousands will be led to see the light that shineth in the darkness, and that darkness comprehends not.

All who have been taught at Home College are ready to testify that your mission is to fulfill Christ's command, "Go forth and preach the Gospel to every living creature."

With much love to the invisible Spirit of Truth and a just appreciation for mentality, I am,

D. P. DRUGS.

NOTES.

Mrs. Mabel L. McCoy is now visiting San Francisco, and lectured at 418 Turk street, Sunday, Dec. 14th.

Dr. Clara Choate, the popular teacher and successful healer, is giving weekly lectures on Christian Science in the Woman's Journal parlors, No. 3 Park St., Boston, Mass.

Mrs. O. T. Shepard-Wilmot, the well-known Christian Science teacher and healer, is now located at 508 Eddy St., San Francisco, where she will continue her good and successful work of teaching the Truth that frees from all belief in sin, sickness and death, and healing by the word of Truth and Life. Mrs. Wilmot is remarkably successful in both present and absent healing.

Life is Worth Living, by "Eleve." Sweet, clear, logical, convincing; 25 cts. Send for it. *Truth's Fairy Tales*, by Julia Winchester, is a beautiful and healthful present for young folks. Price \$1.10. Christian Science Publishing Co., U. S. Express Building, Chicago, Ill.

Lights by the Way is a beautiful Calendar for 1891, the selections of which are of the very best. Thus they will prove to be an every-day help to those who are seeking to discipline and control their thought. Price 50 cents; postage 5 cents. Orders for the calendar will be taken at this office.

Every teacher, healer in, and student of the Science of Infinite Spirit, or God, whether known as Christian, Spiritual, Metaphysical or Theosophical, should own a volume of *SCIENCE & HEALING*, our book of practical class lessons. Price, \$1.75, post paid. Address this office.

The New Era Publishing Co., 358 Burling street, Chicago, have published a new edition of their helpful Calendar, *Every-Day Helps*. It comprises from 400 to 500 of the very best selections from the Divine Writings of all ages. Every reader of *HARMONY* and of *Science & Healing* should have this Calendar of the choicest gems. Orders for this book will be filled from this office.

"It is without doubt the clearest and most comprehensive work on Divine healing that has ever been published. It is not light reading, however, but requires studious attention and thoughtful consideration to comprehend its clear but far-reaching logic and analysis. He who masters this work and understands all that it sets forth, has a metaphysical education sufficient to give him dominion over all the ills of the flesh at least, and the foundation for life everlasting."

—*Christian Science Thought, Kansas City, Mo.*

SCIENCE & HEALING, for sale in Kansas City, Mo., by *Christian Science Thought*, 820 Walnut Street.

Josephine R. Wilson writes from Grand Rapids, Mich., that she will, without doubt return, to Helena, Mont., in January, and that her work was most successful in Helena in every way. This statement was verified by the appreciation shown of her work by her numerous friends at the closing services prior to her departure for Grand Rapids. A most interesting account was published in the *Helena Journal* under the heading, "Recognition of Truth. A pleasant surprise to a most estimable lady." Her friends made this an occasion, upon which to express their appreciation in word and act, of the Truth she had so clearly presented to them. The presentation took the form of an elegant gold pin, the gems and gold of which were of Montana production, and worked into a lovely design by one of her students. From all of these associations it and the occasion will be highly prized by the happy recipient.

NOTICE.

"**TIOPHIMUS**"—A Discussion of the Faith-cure Theory, by William Gibbon. He sets forth the views of the Faith-cure brethren under three heads. First—That all sickness is of the devil. Second—That all medicine is objectionable, and from the same infernal source. Third—That a provision has been made in the atonement of Jesus for the healing of all manner of sickness, and all manner of disease. Mr. Gibbon accepts Mr. A. B. Simpson of New York as an exponent of their views. He states that "The Gospel of Healing, No. 1," states that 'The Story of Job' is one of the oldest records of History. It gives us an unmistakable view of the source from whence sickness comes—Satan. The author hopes to show to the world that the Faith-cures are largely in error, and prefers to attribute sickness not to the "Father of Lies," but to the "Father of Lights," who, he says, never afflicts us but for our Spiritual profit. Mr. Gibbon asks the following question and reasons thus: "Is all sickness being of the devil sound doctrine? Let common sense be heard and then scripture. If one man stands in a draft of air and contracts a cold, or if another, by excess in eating, brings on dyspepsia, are these effects chargeable to the devil, or to natural causes? Does not an infringement of the laws of health sufficiently account for the cough, shortness of breathing, pneumonia, or indigestion that might follow?"

Our brother evidently forgets the unalterable law Love, and that upon this Law hangs all the law, and that there is no other; and that it is eternally true that "whatsoever a man soweth the same shall he also reap;" if he soweth to the flesh (and to beliefs in natural laws that are the opposite of God's Law) he shall reap corruption; and if he soweth to the spirit he will reap life everlasting. They who believe in man-made beliefs—call them natural laws, and believe also that they are subject to them; therefore, their own belief becomes their god, and thus are they willing to place "common sense" before the scriptures. But they who have eyes to see the true meaning of the scriptures know that they who worship in Spirit and in truth know that the scriptures are the product of Divine understanding, and that Christ Jesus is the way by which every man can prove his dominion over all creation; yes, prove that he is Lord over his own and all existence, and that he in truth is subject only to God the Infinite Goodness, and that nothing that is taken in at the mouth or taken in from the outer world can defile a man; but his own thoughts and beliefs about it and his mortal attractions, born of desire, the adversary, defiles the outer man.

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No. 5.

GOOD WILL IS PLEASURE.

As the Spirit of Truth is One—is Infinite and Omnipresent—its work in creation is the act of doing its own good will and pleasure.

Good pleasure, therefore, is that which endures; is that which rests content within the depths of the Infinite One that alone can say "I am." "For it is God which worketh in you both to will and to do of his good pleasure." Phil. xi: 13. They who diligently harken to the voice of Truth, obeying its commands and receiving the reward or accepting its chastisements, with equal grace and pleasure, breathe forth that sweet content which God alone can give.

He who makes manifest both will and pleasure, is good will and pleasure; and he who says, "let there be light," is also light. In order to do the perfect work so much desired in imparting Truth, and healing by its power, it is necessary to perform our allotted task, whatever it may be, diligent both in Faith and contentment. This, dear friend, is the straight road that leads to perfection, saith the Spirit.

We love to love the good, and to affirm in word, the faith, power and wholeness of the good; but by that very good which we love to love, and by the faith, power and wholeness which we affirm—are we called, to further demonstrate in every act; for realization of perfection is obtained only in sweet 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."

—*Song Celestial.*

Therefore think daily and hourly that you are content and happy, whatever your task may be, and thus will vexation vanish as darkness at the dawn of day.

When you look for perfect health, look for perfect Unity with your Maker, and you will find it.

KNOWLEDGE AND FAITH.

Knowledge and Faith are eternal companions in the All-Good, for they substand the three divisions of time—the past, present and future. They are real power and substance which constructs, forms and brings to pass, or into existence, that which is hoped for. By them the universe is made, and that which makes sustains it.

Though things in nature do come and go; though beautiful trees, vines, plants and flowers of nature spring up after their kind and fade away in their season, and though animal and human forms appear and disappear, yet Knowledge and Faith, the Power and Substance which produces all things after their kind, are unchanged; they are the same to-day that they have ever been.

As the Father's knowledge is power and his substance faith, so is it *the same* with us. Knowledge knows all possibility, and Faith is the substance of that possibility.

PERVERSENESS.

"Then said he unto me, The iniquity of the house of Isreal and Judah is exceeding great, and the land is full of blood, and the city full of perverseness;

"For they say the Lord hath forsaken the Earth, and the Lord seeth not." Ezek. ix: 9.

In the above text we have a clear definition of the meaning of iniquity and Perverseness as used in scripture.

"They say the Lord hath forsaken the Earth, and the Lord seeth not." These negations are iniquity and Perverseness, and are the same in the present day as in the past.

"And as for me also, mine eyes shall not spare, neither will I have pity, but I will compensate their way upon their head." Ezek. ix: 10.

DEATH.

Death, means separation from; going away. *Lost*, means separation from; going away. Therefore, the dead and the lost, spoken of in Scripture, mean the same. So they who are raised from the dead, are found; and are by the Father "received safe and sound."

"And now, O Father, glorify thou me with thine own self."—John 17: 5.

QUESTIONS AND ANSWERS.

Question. "What is the meaning of the following text? 'I form the light and create darkness. I make peace and create evil. I the Lord do all these things.'" Isaiah xlviii: 7.

Answer. It is God's law that as "God is light and in him is no darkness at all," if we withdraw in recognition from this all-inclusive truth, darkness is created, as it were. In other words, during that period of time when man believes that forms are cause for other forms, and that thought is the product of brain culture, and that mind is evolved from matter, or from intellect or thought, it is the law of God that this false method of interpretation brings forth after its kind, which kind is temporary darkness and delusion. Therefore the eternal law is this, that the act of non-recognition of God, as the All of Light, and as the only Cause and Source of creation, is to have darkness upon the face of the deep and in the very presence of Truth.

As God is Infinite Peace, that which he makes is born out from, and in Peace; but the withdrawal in memory and belief from that Light and Peace, and ceasing to recognize it, is negation, which act causes seeming discord, or "creates evil"; for as true as is the Truth that God is Light and Peace, and in him is no darkness or discord at all, so is it the law that darkness or evil, results in that which seems to be, through ceasing to acknowledge the Truth that Light and Peace is All there is.

The opposite terms used in this wonderful text represent the result of Law—although in word no explanation is made—for it is ever true that if reasoning be swayed by objects of sense and by what from observation seems to be true, it is according to the law of God that the opposite of Light and Peace will appear, and seem to be true, to that attempt at reasoning.

Q. "If God is of too pure eyes to behold sin, how did he know that the world needed a Saviour, and why?"

A. In order to answer this question, we deem it necessary to speak in the present tense, that the One ever-present may be represented in the answer. The Infinite One must ever say that I, being what I am, I am therefore at all times, All of Knowledge, Truth, Presence and Life; and they who understand this Truth, understand as I do, and are One with me in all these attributes. Because I am, and Truth is, all creation is mine. "I know not blame, I know not favor, what is made is mine." I know not sin in myself nor in aught that I make. I pronounce everything Good, and in Truth it is Good; and they who pronounce with Me, of mine, doeth my will and are mine. Truth, the Saviour,

whom God sends into the world, says that he is here to bear witness of the Truth, and to teach humanity to speak the Truth, which is the word of God; as the time came when the race needed to be turned in their affections from the letter of the law to the Spirit that proclaimed it, and thus understandingly enter into eternal Life and Unity with the Father of All, so Truth was and is sent into the world, not for the purpose of beholding evil, but for the purpose of bearing witness of Truth and preaching the gospel, not only to man, but to every living creature—by entering into the true communion and worshiping God more in his own works than in temples made with hands. It can only be said that God knows that the world needs a Saviour in that he knows that he is not manifest in negation or in any belief that ignores him. "Why know ye not my speech, because you are not able to hear the words of mine."

Falsehood never bears witness of the Truth, but Truth bears witness of itself and knows its own. "You are from the Father, the accuser, and the lusts of your Father you wish to do. He was a man-slayer from the beginning, and has not stood in the Truth, because there is no truth in him."

—*Wilson's Dialog.*

Q. "I observe that so far, in your teaching, you have not made reference to a feminine element in Infinite Mind. Do you ignore it entirely?"

A. We are permitted to speak in reply to this question only from the very highest and holiest plane of perception. Mind is absolutely One—Infinite; but when witnessing the beginning of anything, we find that three truths present themselves in understanding, as the basis from which to analyze and arrive at truthful conclusions concerning results. For example, we cannot conceive of a demonstration of Mind without first perceiving that it has possibility, and has understanding of its possibility, which makes the demonstration possible; therefore, were we to speak of a feminine inherency in Infinite Mind, we would necessarily place it as the attribute Understanding, by which the light of Mind makes known its possibility in the intellect and sense of feeling, which is revelation of the Truth contained therein.

Q. "If wrong thoughts are nothing, then why do they affect the body?"

A. The original element of the body is not changed in the least by thought. Every atom of the body of one who believes in error and of one who knows the truth are reduceable to one pure element, that of hydrogen gas. But feeling being inherent in thought, it performs the office in the living that consciousness does in Life; therefore the nature of the thought, such as beliefs in sickness, are sensed throughout the entire body; and if noth-

ing real is expressed in these forms of belief, or opinion, ease and peace is not felt throughout the body, Delusion seems to be real to opinion, but to Truth it is nothing real, and for this reason the bodily sensations are not sustained in Unity and Harmony, and dis-ease is felt. Error did not make the body, and for this reason it cannot sustain it in unison with its source. Negation cannot sustain anything in ease or harmony.

BIBLES OF THE AGES.

THE HEAD STONE OF THE CORNER.

As we have said, the Spirit of Christian Theosophy is Christ Himself; therefore Christian Theosophy has not only as lofty an ideal as any other Theosophy of Esoteric origin, but the Christ is the idea which really lies at the foundation of the Esoterism of all religions. It is, in fact, the foundation stone on which all religions have been built—"the head stone of the corner" of the Human Temple not made with hands, but built up on earth as the Son of Man, a noble edifice which will at last rise above the things of earth and be re-united to the Divine Source through its Spiritual Soul, which immaculately conceives the Christ Spirit. And thus the Christ individuates Himself in every perfected man, crowning him with that perfection that constitutes him henceforth a Son of God, and unites him to his Father in Heaven.

This "Head Stone of the Corner," as Christ was so often called, was represented, as we know, in the very earliest times of which we have any record, as the Stone which the ignorant builder refused, but which the master-builder nevertheless placed at the top of the Great Pyramid, that Pillar of witness to the Lord on the borders of the land of Egypt, or darkness (Isaiah xix: 19, 20) whose prophetic significance in *this* the fullness of time, and not a day sooner, has been pointed out to us by those who have very evidently been guided to act as instruments in the Divine Revelation.*

*"The stones required for building the Great Pyramid were evidently, from the quarry marks still legible upon some of them, prepared at the quarries according to the order of the architect. For the vast majority of the stones nothing but one unvarying figure was required. But amongst them, and different therefrom, *one* was ordered which did not chime in with any of the Egyptian building notions, certainly not of their temples, tombs or palaces Such a stone was of course 'a stone of stumbling,' and a 'rock of offense,' to builders whose heads did not understand the work they were engaged upon. It was to them the pointed stone which 'whosoever shall fall on shall be broken', and so huge a

The head-stone of the corner, thus pointing heavenward, like the Key-stone of the Royal Arch Mason, symbolizes the Christ Spirit in man (who is the Temple not made with hands, "the Temple of the Living God, which Temple ye are)," when that Spirit shall have descended upon you from on high, as the dove descended on the head of Christ at his Initiation, or symbolic Baptism *with water* (and the Spirit).

—*Mystery of the Ages.*

DIVINE ORDER.

BY ALEXANDER POPE.

All are but parts of one stupendous whole
 Whose body nature is, and God the soul ;
 That, changed through all, and yet in all the same ;
 Great in the earth, as in the ethereal frame,
 Warms in the sun, refreshes in the breeze,
 Glows in the stars, and blossoms in the trees,
 Lives through all life, extends through all extent,
 Spreads undivided, operates unspent,
 Breathes in one soul, informs our mortal part,
 As full, as perfect, in a hair as heart,
 As full, as perfect, in vile man that mourns
 As the rapt seraph that adores and burns ;
 To Him no high, no low, no great, no small ;
 He fills, He bounds, connects and equals all
 Cease, then, nor order imperfection name ;
 Our proper bliss depends on what we blame.
 Know thy own point ; this kind, this due, degree
 Of blindness, weakness, Heaven bestows on thee.
 Submit, in this or any other sphere,
 Secure to be as blessed as thou canst bear ;
 Safe in the hand of one disposing Power,
 Or in the natal or the mortal hour.

stone as a coping for the vast structure of the whole Great Pyramid, that 'on whomsoever it shall fall it will grind him to powder.' (Matt. xxi.)

"From a practical worker like St. Paul, we have even a most methodical illustration in the use which he makes of certain constructive differences between the four lower corner-stones and the single corner-stone above."

All nature is but art, unknown to thee ;
 All chance, direction which thou canst not see ;
 All discord, harmony not understood ;
 All partial evil, universal good ;
 And spite of pride, in erring reason's spite
 One truth is clear, *whatever is, is right.*

 AT-ONE-MENT.

"And as the At-one-ment accomplished in and by the Christs, is the result of the unreserved adoption of the Divine Life, and of the unreserved giving of the Love mystically called the blood of Christ, those who adopt that Life according to their teaching, and who aspire to be one with God, are truly said to be saved by the Precious Blood of the Lamb slain from the foundation of the world. For the Lamb of God is the spiritual Sun in Aries, the spring-tide glory of ascending Light, the symbol of the Pure Heart and the Righteous Life, by which humanity is redeemed. And this Lamb is without spot, white as snow, because white is the sign of affirmation and of the 'Yes,' as black is of Negation and of the devil. It is *Iesus Chrestos*, the *Perfect Yes* of God, who is symbolized by this white Lamb, and who, like his sign in heaven, was lifted up on the Cross of manifestation from the foundation of the world."

—*The Perfect Way, Page 115.*

"Like can only become united with its like, and if one would become united to the absolute Reason, he or she must act in strict conformity with the laws of reason, and not be impelled by irrationalities. Every act has a Divine and ultimate object and purpose, which we must recognize, and act in accordance with."

—*Mystery of the Ages.*

As Jesus gave those whom he healed something to do by which to prove their faith, so every healer should follow his example by giving those who apply for healing something to do by which to demonstrate their faith.

To recognize with delight all high and glorious and beautiful actions, to find a joy even in seeing the good qualities of your bitterest opponents, . . . this is the only spirit which can heal the love of slander.—*F. W. Robertson.*

[Written for HARMONY.]

THE OLD AND THE NEW.

By D. P. WOOTON, DENVER, COLO.

Belief—THE OLD MAN.

Oh! memory of days gone by,
 When all the world to mortal sight
 Was real entity—the trees, the flowers, the animal
 And man, sprang up before my gaze,
 And lived their lives alone—

I, too, was separate from all my
 Kind—strange visions filled my mind
 With all the doubt and fear,
 To which I thought myself an heir ;
 My heart grew weary, listening
 To the tales of woe and misery
 That to my mind, were sent of God
 As punishment for deeds of sin and wrong.

The yawning chasm of hell,
 Stood out before my gaze, with red hot flames,
 Which leaped and hissed, as
 Demons are supposed to do.

My brain was racked ; my soul
 Seemed all on fire with fear of
 Everlasting death. Could I but 'scape
 The wrath of God from heaven's high throne,
 My heart would leap for joy ; my life
 Would be one round of pleasures sweet,
 And all the earth would seem a paradise.

But how to escape that death—
 That's the thing ; for all the world
 Stood out before me, dressed in gaudy robes,
 And beckoning me to follow in its wake.

I fain would stay in pastures green,
 But all the joyous bells of sin

Would ring their ceaseless round,
And lure me from my resting-place.

What if I watch and pray?
The tempter comes, and with him brings
The glaring lights, the gilded halls,
Which make my heart beat quick
With worldly joy.

I take his hand, and onward go,
With all that joyous throng, and never dream,
Until I reach the brink of that dread gulf,
That all of heaven and hope had gone from me.

I fain would turn my steps
And look above; but there I meet
God's frowning face, and with his sword
Of justice keen He hurls me to
The pit beneath; and there I sigh,
And shriek, and pray; yet endless
Death is still the bed on which I lie.

Knowledge—THE NEW-MAN.

Oh wondrous Love!
My life came forth from Thee;
I recognize thy power at every step;
And, turn which way I will,
Thy voice is ever heard, like music sweet,
Amid the silence deep and still.

I see thy image everywhere —
In hill and dale, in tree and shrub;
The flowers which laugh and play
With breezes soft, proclaim thy name
In odors sweet, the incense of
Thy love and truth.

I feel thy kiss at night, at noon,
At noontide when the busy throng

Go surging past. I could not leave thee
 If I would, for all my Being
 Bids me stay and drink and live.

There is no death to me;
 'Tis only Life that claims me for her own;
 And thus I live and love.

I am Thy child;
 I know no other home than thy abode,
 Where peace, and health, and power doth dwell;
 Where truth and joy are ever full;
 Where sin nor death are ever known.

Thy life is mine;
 Thou livest me; I have no self
 Except thine own, and all mankind
 My brothers are.

I am divine;
 Thou sent thy Son to tell me so,
 And teach me of the way
 That leads me on to Thee.

Oh wondrous Life Divine!
 Thy holy presence lights my path
 With Truth's eternal rays. I cannot
 From Thee go, for all my Being
 Clings with ever steady grasp
 To Thee, my Life, my God.

And thus I live and love;
 And when this seeming all has passed,
 My Spirit in Thy likeness true
 Will bathe in endless Life and Love
 With Thee, my God, with Thee!

"Therefore the One setting aside, not man sets aside, but the God, that also
 having given the spirit of himself the Holy to us."—Thes. 1: 4, 8.

"Speak not evil oae of another, brethren."—James 4: 2.

LOVE.

We must see the Father's will—have Faith that it *can* be done and Love to do it. When we speak of Love, let us separate it in our minds from the idea we have gained of it from that deduced from personal contact. The purest, most unselfish Love we have on the earth between the physical man is an unselfish mother's Love for her child. Reflect upon what she does and does not do. Her personal comfort is never thought of. If necessary, she gives her nights as well as days to the comfort or necessities of her darling. She has no time of her own; it is all cheerfully laid at her children's needs. The mother is merged into the child. Who can or does forgive as many times ways as a mother?—and no matter how many children, the love is there, too, for all alike. It is the nearest approach to the Eternal's meaning of Love that this world produces. Now, to think as God thinks—to work as he works—we must put ourselves in unison with Him, and Love is the element needed to assimilate ourselves with all around us; it is the one thing which makes all things harmonious; it is the one mold in which all humanity is cast, and to have Divine results we must see the Divine Essence which pervades Divine Mind, and that is Love. He is Love; we are formed in Love, and we must work in Love—not in the feeling we call by that name, which is a mixture of gratified self-Love, pride and passion; but Love enduring and pure, which prefers another before one's self, which overlooks all things, seeing nothing to forgive—forgetting self in the Divine Essence which permeates our Being, which we are, seeing no evil. Truly, the words are Truth itself: "Charity is long suffering and is kind," etc.

By the time we strip our love of self, we haven't much left to cling to. When we are wounded by the words of one we love, and feel so hurt as to be unable to forgive them readily, or not at all, how much Love is there in that? Isn't wounded vanity the strongest part of it—or at least, wounded feeling?—either one being far enough away from the Divine Idea which we are living to demonstrate. As long as we have such an extremely narrow-minded, limited idea of God and the Eternal Goodness, we will never rise from that plane of selfishness in which Our feelings, Our ideas, Our comfort, play the leading part. Only freeing ourselves from this by cutting loose from the cause will ever lift us out. As long as we try to bring that limitless idea of Love into the narrow confines of one selfish body, so long will there be trouble; it can't be done; but we can lift our body up into the limitless idea and get glorified, body and mind, in the doing of it. Let that be our constant aim, not to see those slight

and hurting words in that small space; lift them all out into that great power of Love, and judge them by that standard.

There is still another point to the many-sided question: we must not—simply *must not* be in any way dependent upon any one else for that which comes alone from God. The "Truth" is, we are one with God, and can express him if we so desire. Christ (Truth) said, "He who loveth father or mother more than me, is not worthy of me." Not that we are not to Love our dear ones, but to do it without that feeling which comes almost entirely from personality, which is dependent upon their conditions of face, or feature, or mind to feed it.

A. T. GILLEN.

A LOVE FEAST.

A delightful incident of the new year occurred on last Tuesday, Jan. 6th, at Home College. Dear sister Diggs of Yolo, Cal., in imitation of that bounty, which includes all in its Infinite embrace, made and sent to the President a bountiful cake, accompanied by this request—that all whom she had met while attending the lectures of the College should share in the eating; thus doing, should, in the symbol thus partaken, find, witness, and enjoy the love and good will which animated her heart. Anticipating her near departure for Denver and other cities in the East, Mrs. Cramer invited the members of recent and former classes to join her in a re-union, and welcome the gift in suitable manner. The response to the call was generously made, and, prefaced by a short Bible lesson, in the regular course of study, on the 6th chapter of Genesis, at 3:30 we were ushered to the dining room, where the fullness of love had bountifully spread a feast of good things. Our dear teacher, in a few words, welcomed us to the "Love Feast," instilling the lesson of the hour, as conveyed in the worth and beauty of Spirit and symbol, and expressed in the mutual love offered and received and glowing in our midst. She bade us serve each other, with all good, and so, doing the Father's will, exhale goodness and helpfulness, shed abroad freely on all. The occasion was simple as beautiful. Toasts in excellent coffee and lemonade, were drunk to Bro. and Mrs. Diggs, followed by the good cheer which comes of sacred thoughts and pervading the entire assembly. Faces and words gladly testified to the faithful love which presides ever in the "Home" founded on God's love and truth. Those absent ones, who were dear as were Bro. and Mrs. Diggs, but who could not join us, were remembered and unfolded in the thoughts which flowed from the lips of old and young. Some desired to express in the fullness which dwells in the silence, the deep, which ut-

ters no audible voice, the unspeakable joy and love which could not be expressed. All in their own way attested to the value of that which is—first in the Infinite Love; and manifested in the culture or voice of the "Home." Love is the fulfilling of the Law, and the authority for this statement is Love itself. The central motive in the divine energy, omnipresent in every real, ideal, and visible form which is contained in Being, the *full-filling*—is itself the law.

Every movement upon himself in Infinite idea is promise of fulfillment in consequent and subsequent creation. We fulfill the law when we give liberally from the same spirit, to open blind eyes, to cause the lame to walk, and to preach this gospel to them that sit in darkness.

Love is its own messenger, and it must be fulfilled. Naught can exclude it; neither can it be restrained. It can no more be denied than the promise of the gentle rain falling on the thirsty soil as we write—or the reviving influences of sun or air on the frozen earth. It lacks not, ceases not—gives to you, to me, to all, while we wake, when we sleep—ever its own fore-runner, its own vindication, its own reason for being.

Love is omnipresent, Infinite ever in planet or smallest seed; in worlds and systems as in the pure thought which rises on unseen wings of worship and flows therefrom in "the image and likeness" to give good gifts from the ever bountiful feast for all who will to partake.

This, and more than can be put into words, was served at this feast. It was here that we broke bread of the covenant, and realized the significance of the true resurrection in the Christ consciousness, of love eternal, immortal, ever its own life, its own fulfillment.

M. L. STONE.

"Come now and let us reason together, saith the Lord: though thy sins be as scarlet they shall be white as snow."—Is. i: 18.

Nay, Prince!
 If one of evil life turn in his thought
 Straightly to me, count him amidst the Gods;
 He hath the highway chosen, he shall grow
 Righteous ere long; he shall attain that peace
 Which changes not.—*Edwin Arnold.*

The glory I shall seek is to know that my aim is infinite, and yet never pause in my course.—*Schleiermacher.*

NOTES.

Subscribers who do not receive their magazines regularly, please inform us of the fact. We know that you want all the numbers of HARMONY, and we want you to have them.

The Students' papers that were read at close of evening primary class, Dec. 26th, were remarkably clear in truthful statement, and their words revealed a clear mental vision of the truths of Infinite Spirit or mind, in which is contained the proof that their efforts are fruitful; that their reward is from the Spirit of Truth.

The Normal class of 1890 at "Home College" closed December 19th, with entire satisfaction to both students and instructor. The graduates from this class have gone forth to do the Father's work, wearing the shield of faith which is the substance of all good work. They are illumined and radiant with the light of understanding, and of love, or at-one-ment, and are letting light so shine that the Father is glorified in them.

Mrs. A. T. Gillen, a member of our late Normal Class, has entered in at the "strait gate" into the way of Life, with the *Father of all*; into the consciousness of an Infinite Whole and is demonstrating her position both by teaching the gospel of peace, and healing that which the freedom of Truth alone can heal. She intends soon to open and dedicate a branch of "Home College" at her residence, 1110 Leavenworth Street, San Francisco, Cal.

We are glad to learn through the *Rocky Mountain Christian Scientist* that the good people of Denver "have received such an inspiration and quickening into newness of Life and consciousness of power, as never before, under the teachings of Mrs. Hurlings. So gratifying have been the results here, that Mrs. Hurlings has decided to make this city her headquarters, and will establish through the *Rocky Mountain Christian Scientist* a bureau of information. All communications for this department should be addressed: Denver Christian Science Bureau, Room 15 Charles Building."

A dear friend whom we advised to hold her Son in Truth and trust the Omnipresent Good, writes: "Well, your words are coming true in regard to our son. We are trusting him in all things, and he is doing splendidly in all of his studies. His teacher is well pleased with him." Our advice to all parents is to

go and do likewise, for we are certain that as "God's works are done in Truth," that we cannot do his will unless we hold all in Truth, and to do so is to do as He does, the result of which is expressed in the words of our friend—"He is doing splendidly in his studies, and his teacher is well pleased."

Mrs. M. E. Morris, graduate from Normal Class of '90, is doing a good work in healing; has demonstrated understanding and Truth in healing several "chronic cases," which to the world of belief were difficult ones. As "all of God's works are done in truth," we do know that when we speak His word, that His will is done, in the speaking. Therefore as her faith is as steadfast as the "Life" which she is, and as knowledge clear as the Light of Life is hers to manifest, we do know that many of "the promises" of healing will by the Spirit of Truth be fulfilled through her instrumentality. She is at home every afternoon, except Sunday and Monday, No. 1 Torrence Court, off Clay St., bet. Hyde and Larkin.

There are none whose experience is richer in the realm of the Spirit of Truth—none in whom the "Tree of Life" has more abundantly borne its golden fruit, "after its kind," than in our beloved sister Ellen A. Penniman, the artist, who is well known by her beautiful paintings. There are none wherein the blessings of the "*Holy Spirit*" have more perfectly rested in recognition, and resulted in physical demonstration than with this sister; so when we heard her say "I only wish that I could go forth and speak the word of Good, and bless others as I have been blessed," we could not prevent the Spirit of Truth which said: "Your blessing is your ordination." God hath sanctified you in his Truth, and with health to go forth and bless, as you have been blessed; to "give as it has been given" unto you. Room, Saint Ann's Building, No. 6 Eddy St.

We expect to leave San Francisco, February 2d, for Denver, Colorado, for the purpose of organizing classes, both Primary and Normal, and we anticipate great pleasure in meeting again with our many friends. Friends who are not residents of Denver, having expressed a wish to attend a course of instruction when classes were again formed in that city, are by this notice informed of the date of our departure, and are invited to improve this opportunity and take the "Home College" course of instruction.

During our absence HARMONY will be in charge of competent hands. M. I. Stone, whose name is familiar to our readers as a contributor, and whose articles have been read with so much pleasure, because of their clear perception of

"Science" and its graceful presentation, will take charge of the literary part of the work. Miss Jessie Grant, a graduate from our normal class, and whose songs have so materially added to the manifest Harmony and interest of our classes, will remain in the College as business manager and in charge of the clerical work. Miss Grant is a competent healer, and will heal patients at the College, or will by appointment give absent treatment. Marked have been the benefits resulting from the treatment given by her in healing cases of Chronic Disease, so called; therefore, we have every reason to know that our anticipated trip to Denver and other cities farther east, will be one made with freedom from special care of the work at the "Home Center."

D. P. Wooton, of Denver, writes that, "Next Tuesday and Friday evenings will close another class of six persons, the most attentive listeners I have ever had. They seem to be imbued with the light of Divine Truth, and drink it in with a zest, as it falls from my lips. I must use the expression, '*it is wonderful*' what an amount of good the giving of these lessons does me, for each one of them unfolds so beautifully into new fields each time I read them. There is an effort being made to form a class for me in North Denver."

"The Elixir of Life; or, Robert's Pilgrimage," by Elene, author of "Life is Worth Living," is received at this office too late for review for this edition of HARMONY. We shall take pleasure in reviewing its pages for our next. Those who have read "Life is Worth Living," will be eager to purchase this pamphlet of 124 pages. Price 25 cts. For sale by the Christian Science Publishing Co., U. S. Ex. Building, Chicago, Ill.

Mrs. L. J. Wooton has removed from 2212 Wilton St. to 2111 Grant Ave., Denver, Colo., where she will continue her good work in Christian Science healing, by speaking the Father's word. Knowledge illumines her every act, and Faith sustains her in every effort. Therefore it is hers to "Let" light shine upon those who sit in the region and shadow of death, in non-recognition of the Truth which always frees.

Our last letter from Mrs. J. R. Wilson is dated Helena, Mont., in which she says: "I closed a course of ten lectures at Grand Rapids, which were listened to by a large and interested number, and here I am in Helena, and all is good. I am tendered a reception to-night, and speak in Odd Fellows' Hall, Sunday evening."

HARMONY:

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LESSON IV.

SCIENCE AND HEALING.

THE SCRIPTURAL PROMISES OF HEALING AND THE WAY OF THEIR FULFILLMENT—A LESSON FOR BEGINNERS.

"The thing that hath been, it is that which shall be, and that which is done is that which shall be done; and there is no new thing under the sun."—Ecclesiastes 1:9.

1. The above text teaches that the reward, freedom and power of Truth is alike for all, and is to be realized by all who believe in the promises and keep the commandments; for "the thing which hath been, it is that which shall be." And the promise is, "He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go to my father." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." As Christ Jesus, or God with us, appears among men or in humanity, as the light, freedom and harmony, of the *love, wisdom and Truth* of the Father, it is for the purpose of illumining the whole, not only of mental but of visible existence. Truth includes within itself freedom and salvation from illusive belief or disease; for as disease is the result of a deviation from the Truth—a missing of the way in belief and judgment—so a return to Truth is the remedy for all disease. Christ, the Truth, which is the Life of every individual, is the substance

and power of the fulfillment of every promise, including perfect healing; but healing is not the least of these promises, nor the last to be fulfilled. And in this He is "the Way, the Truth and the Life" to all. He is the Way, because Truth and Life is the Being of all Living; therefore, Christ, the Truth, was and is a complete healer to all existing form; is the One Life in each individual which erases and destroys the belief and the desire that shows forth in "sin, sickness and death." He being the life of the Living, He presents Jesus of Nazareth, the living existence to God, without spot or blemish. In this he is also found to be the Way for each and all, and they who realize that in reality and Truth they are this Life, will let this mind be in them that was in Christ Jesus, and will also present the manifest life to its Father "without spot or blemish." "The thing that hath been, it is that which shall be." Christ's Way is to be proven in each one, which is this, that as one Truth and Life is the Truth and Life of all, so all his manifestation is being proven, and is to be proven by all. Therefore the resurrection body is alike for all, which is form freed from belief in materiality, and raised into God-knowledge, power and glory; for what more could any form be than a perfect demonstration of Principle; or than Truth made apparent; the Word manifest in earth and dwelling in our midst?

2. As Christ, the Truth and Life, began His ministry in Jesus of Nazareth, by healing all manner of diseases, so does His ministry commence in each individual by healing all conditions that need to be healed. In other words, Truth's ministry commences in each person by cutting off and casting out the error, which is the belief that Life can be imperfect; and by replacing it with God-knowledge that Life is perfect; and that the manifestations of Life are also perfect; as it is impossible for the principle of anything, or of everything, to manifest imperfection.

By Truth we are thus mentally guided to wear the yoke that is easy, or to take upon us that bond of union by which the Father has united all into One, even His own Being. Thus making us meek and lowly in heart; as Christ closed His ministry by making a total surrender of personal and individual self-hood unto God—which is obedience unto death of personality. In this, the surrender to God, or death of the seeming self, we are again taught the way of At-one-ment, which is for each and all; therefore it is clear that they who are partakers in His death will also have the glory of the resurrection and ascension.

3. Truth is the Way of promise to be fulfilled through obedience to the law—Love. "And that which is done is that which shall be done." We are

to consider, therefore, that the commands that have been given are for all to fulfill and thus receive the promises; perfect health and happiness being first among them.

The first command and promise given to each one is, "Go ye into all the world and preach the gospel to every living creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." And by the same Spirit of Truth we are promised that "These signs shall follow them that believe, in my name they shall cast out devils. * * * They shall lay hands upon the sick and they shall recover." This was and is the command, and was and is the promise to every disciple of Truth and to every true Scientist. As the Father's Truth is One and never changes, its demonstrations never disappear from off the earth; the Apostolic age is continuous, it belongs to the eternal, ever-present now. Therefore, all may prove for themselves that the power to heal was not withdrawn from humanity with the disappearance of the bodies of Peter, Paul and John; for as God is omnipresent Love He is no respecter of person, and for this reason each one is demonstrating and is to manifest the good that Infinite Love implies. The power to heal was understood and remained in the churches for centuries, and was demonstrated by the Elders; but was lost to recognition through conforming to the letter of the law, or through undue attention given to effects and affection for results. With knowledge of the science of Infinite Spirit—which is also the knowledge of Christ, and is the true Christ or Christian Science—the gospel of peace is being preached by many in the present day; and those needing to be healed, are healed, for the lame are made to walk; and the deaf to hear; and the blind to see; and ease is made manifest where seeming incurable disease was apparent. The same mental conditions and the same opinions and prejudice manifested by the scribes and Pharisees in opposition to the works of Jesus and the Apostles eighteen hundred years ago, is manifest in the present day in opposition to those who are engaged in the same work by the same method; which is preaching the gospel of Peace and healing the sick by the word of God which is the word of Truth and Power. In order to meet these opposing opinions with Truth and bring conviction that will remove or heal them, it is necessary that scientists not only preach the gospel, by speaking the word of God, but also by living the life and expressing the love and faith of God.

Revelation of Truth teaches that there shall be no more pain, for the former things have passed away; so the healing of disease is, beyond question, a fulfillment of the promise of Christ—the Truth—to all who know and live according to the spirit of Christ or the truth of God.

4. In the earliest promise of healing, which is in Exodus xv: 25, 26, obedience to God is required if health be the reward given. (This book represents the mental pilgrimage or the return from Egypt—the letter,—into the promised land of Truth and Life, unto the Lord.)

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called bitterness, and the people murmured against Moses, saying, What shall we drink?" That is, they murmured against their leader, as all do, when they have reached a certain mental state, where they can no longer drink of the bitter waters of delusion, and are not sufficiently fixed in a realization of Truth to prove the statute and ordinance of God, as being within themselves.

"And he cried unto the Lord, (or appealed to the Truth of God) and the LORD showed him a tree, which when he had cast into the waters, the waters were made sweet; there he made for them a statute and an ordinance, and there he proved them."

The Marah or bitter waters, of which the children of Israel could not drink after having been led by Moses, is typical of the delusion of false believing, and the bitter results that follow; and the tree that sweetens the waters or mental conditions is the "Tree of Life," which is a knowledge of the power and presence of The One to whom we can always turn. So the Lord said, "If thou wilt diligently hearken to the voice of the Lord thy God, and will do that which is right in his sight, and will give ear to his commandments, and keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." It is noticeable here, that the statute and ordinance was made for them after they refused to drink the bitter water, and turned to their leader for counsel. And the place of this promise of healing should not be overlooked, for it is at the outset of their journey, which pre-figures the healing of disease by Jesus of Nazareth in the new Testament, at the beginning of His ministry. This promise was given immediately after the passage of the Red Sea, which is typical of the redemption from delusion in the mental journey or the pilgrimage out of Egypt (darkness of ignorance) into the promised land of Truth and Life with the Father, and into all that this life implies. "If thou wilt diligently hearken to my voice, etc., I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord which healeth thee." Health is promised to all who diligently hearken unto the voice of Truth, but they who prove the truth of the Scriptures within themselves, first refuse to drink of the bitter water of delusion, and then by doing the will of the Father they come to know that they are the redeemed people

of God. The Father of the *living*, meets each individual at the very threshold of realization in the mental pilgrimage into the land of Truth, with a statute and an ordinance, by which he proves them. And healing is unreservedly declared for all who are obedient, for if the things be done that are right in the sight of the Lord, they will be kept from sickness; if they give ear to his commandments, and keep all his statutes, no disease will come upon them, that has come to the Egyptians. Herein it is made clear that sickness results from the mental conditions of the Egyptians, the old man, the man of opinion and belief, whom scientists put off for the new man, created in righteousness and true holiness or in knowledge and understanding.

Sickness is understood from the above text to be a belief synonymous with the mental status of the Egyptians, and is *not for those* who diligently hearken unto the voice of the Lord, their God; for they who are obedient in Love and Truth know that they are children or sons of God. Be good, and then act out your real self, is the way.

5. Only as the attention or affection is permitted to return unto Egypt—the land of the senses, or into the letter of Life—is feeling subjected to the malaria, perils and miasma of sense delusion; and this result is not only a promise, but is according to the statute and ordinance, for the Truth has said that, "With what measure ye mete it shall be measured to you again," so if we do not diligently hearken to the Lord our God, we will have the beliefs, hence the results that come upon the Egyptians. But the Lord Jesus—or God with us—has given us a direct way of healing by speaking in His name: "*And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son.*" As the name of the Lord is that which represents Him—that by which He is made known or understood—in order to speak in His name, it is necessary to think, speak and act as did He. And then the Father will be glorified in the Son. God's word is ever true, hence it is the ever new testament, and spirit of the law; but the law is, that "whatsoever a man soweth the same shall he also reap." This is also a promise and an ordinance.

6. The book of Job is one of the oldest records of Truth extant; it gives us the origin of the adversary, and of "sin and sickness," so called; and it proves that healing is the reward of obedience to God. Therefore it is perfectly clear that obedience to Divine Truth is the method by which the results of disobedience are healed. We have no record in this poem that Job sought relief from effects, he sought no physician or mortal remedy; but he looked for God and for the place of understanding; so when he renounced personal righteousness, and ceased self-vindication, he came to God and found the place of understand-

ing. This was the healing of Job; and the same is healing to each and to all. "For that which has been is that which shall be." They who seek, find; if they seek God, they find Him, and with Him they find the place of understanding and are healed. If they seek of God for that which he has to give, they find that which they seek. Ask that which you know is according to the will of an Infinite goodness, wholeness and perfectness, then calculate that you have it, and you will realize it. On the other hand, if the letter of Life be that which is sought, it is the letter that is found; and unrest, dissatisfaction and disease is the result.

7. "Bless the Lord, O my soul and forget not all His benefits, who forgiveth all thine iniquities, who healeth all thy diseases." Psalms ciii: 2, 3. In Scripture, God is always the deliverer, and God alone. There is nothing given in the commandments that is intended to turn us to the world of effects, or to visible things as a source for the healing of disease; but the way is made clear in scriptural teaching, that we are to heal through keeping the commandments, and by doing the will of God, and speaking in His name. As we are forgiven all "sins" when we forgive all sins, or when we give up all belief in sin and keep the covenant with God in thought, word and deed, by doing as the Father does, then are we taught to look upon existence as pure and perfect, holding *all things* in our thought before God free from blame or aversion. This mental attitude is right in the eyes of the Lord and is acceptable in His sight.

8. In the Scriptures, a lesson is drawn from every mental condition imaginable, in order to teach the law, and the results of obedience and disobedience; therefore the record would not be complete without showing the experience that comes to one who seeks a physician because of belief in external aid after having through obedience, received the blessings of the Spirit.

"And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign." II Chron. xvi: 12, 13.

This is an experience that belongs to each individual who begins his reign by an act of simple faith in God when human sources fail, (Chap. xiv: 9, 11,) and who wins a glorious victory, but pride, not having been subdued or erased, success is ignorantly used to strengthen it, and so the confidence and trust that should be centered in Spirit is again reunited to and centered in effect. And for this reason are attachments formed for effect. "And at that time Hanani, the seer, came to Asa, king of Juda, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the

host of the king of Syria escaped out of thine hand." (Chap. xvi: 7.) So he formed an alliance with Syria and lost the help of God. When we mentally refuse to take warning of Truth and listen to the voice of desire, desire tempts the senses to place confidence in mortal things, and they are consulted as if they were kings. The result of this earthly alliance is "mental darkness and disease," therefore we find that Asa sought not the Lord, but sought physicians, the result of which was that he slept in mental darkness "with his fathers."

9. "Himself took our infirmities, bear our sickness." We may read the text in this way: Surely, Truth and Life hath borne away our sickness and carried away our pain. "Bear" and "carry" does not mean sympathy with, or for, but an actual substance instead of; which means the removal of the thing borne. Therefore the understanding of Truth and Life reveals the full meaning of this text to be perfect healing and forgiveness; for it is by Truth's practice that all are caused to realize wholeness; permanent healing being for all who lay hold upon the Truth for themselves, who live the life and prove the ordinance by keeping the covenant with God.

[TO BE CONTINUED.]

STUDENTS' DEPARTMENT.

A PARTIAL SYNOPSIS OF THE LESSON ON CORRESPONDENCE OF TRINITIES.

God, the Absolute *One*—first and final Cause in Whom all things begin and end—is the Head of all creation, Invisible and visible. Three inherencies are absolutely essential in the One—in Mind—and must be realized by it, prior to manifestation or expression.

1st. Spirit, or Mind.

2d. Idea, or Possibility.

3d. Consciousness, or Knowledge of its possibility of itself.

4th. The first Expression, or first Born of Being is Thought.

As Being is formless, the Expression must be a form of thought, and also a thought form. God's thought is his Ideal Image in his likeness, or in likeness of the inherencies or attributes of himself. This Ideal Image is the mental constitution, which must precede the construction and manifestation of the physical form, which is the product of thought or mentality.

In the mental constitution Thought corresponds to the Father, Motive to the

Idea or Son, and Feeling to consciousness, or a realization to the motive of power within the mental constitution—to think and to form, and to make symbol of its thoughts:—Father, Idea, Consciousness, Thought, Motive, Feeling. Thus the Mental Constitution stands between God and the material construction, or the visible creation, for it is the method by which God produces visible form, existence or example.

1. TRINITY IN EXPRESSION.—God the Absolute, Ideal Image, Spoken Word or Symbol.

2. TRINITY IN IDEAL CREATION.—Ideal, Thought, Motive, Feeling.

3. TRINITY IN MATERIAL CREATION.—Word, Deed, Sensation, belong to visible creation, or external construction.

The first Trinity is formless and invisible. The second Trinity is invisible form. The third Trinity is visible form. The second Trinity corresponds to the first Trinity. The third is a symbol of the second Trinity.

As these are all in the Father, there is a possibility in him to think, and his thought is in his image and likeness, which is a Mental Constitution, and which works by the same method as the Father works—from within outward; from thinking and feeling to speaking or acting.

The possibility of the thinker is revealed in mentality, in forms of thought, and then in another thought, and so on in another form. Thus, the power to think and to form reveals power as a form or motion.

Then Motive or Conclusion is a result of reasoning and making decisions in thought. Thinking, deciding, resulting, is Reason—reasoning and drawing truthful conclusions.

So the power to think is inherent in the Father's power, and it is the reason for reasoning. The process of reasoning is the work of thought in motion, which may be said to be reason in the act of reasoning; and that which is reasoned about is the reason for the reasoning. By reason we perceive that the attributes of God are perfectly expressed in mentality, and know that God is the first and final Truth and Cause. So unity is diversity, and diversity is unity, and not uniformity.

PERCEPTION AND UNDERSTANDING—ABSOLUTE TERMS OF THE INFINITE ONE,
AND OF THEIR OPPOSITES.

Mind.—Presence, Power, Knowledge, Love, Life, Truth, Faith, Substance, Endurance, Light, Harmony, Goodness.

Negations.—Absence, Limitation, Ignorance, Hatred, Death, Error, Doubt, Shadow, Weakness, Darkness, Discord, Evil.

Separation.—Selfishness, Revenge, Cruelty, Inactivity, Insipidity, False

Belief, Fear, Hopelessness, Imitation, Belief in Mortality, Immorality, Prejudice,
Indifference.

W. T. JENKINS.

FROM THE ABSOLUTE TO THE ULTIMATE IN EXPRESSION.

Realizing, first, Cause to be the silent, changeless, inseparable, all-potent, all-pervading Infinite Spirit of Love and Wisdom, being all and knowing all—is conscious of the infinite possibilities in expression. As Thought takes form, to think is to create; and thus the Father proceeds to think and image the likeness of the idea inherent in Being. As we analyze the process of thinking or acting, we find three facts or factors are involved and necessary in the One prior to the act—the thinker, the thought and the thing or form thought about. Hence we are able to understand and interpret the mystic term Godhead to mean the three inherencies in one, called the Trinity. The following synonymous expressions represent the One: Father, Son, Holy Ghost, Spirit, Soul, Understanding, Mind, Idea, Consciousness, Principle, Problem, Knowledge, Being, Possibility, Perception, Love, Truth, Wisdom, Omnipotence, Omnipresence, Omniscience, God, Man, Cognition. The power to think results from this Trinity of unalterable Truth. As thoughts are form, in the image and likeness of the formless, the first expression is the Ideal Creation, also Invisible Mentality, or Individuality, or the Mental Constitution—all these synonymous terms, representing the ideal man. The idea resting forever in God, made manifest, the object in Creation being to make all ideas in the silence and unmanifest, stand forth in expression in the image and likeness of God.

Analyzing the Father's thought, we find a perfect correspondence of the upper triad in mentality—three inherencies in One: Thought, Motive, Feeling, Reasoning, Intention, Recognition, Living, Decision, Acknowledgment, Messenger, Interpretation, Revealmnt, Angel, Purpose, Sensing, Truthful, Conclusion, Observation, Action, Form, Loving—synonymous terms—trinities in unity, inherent within the image of God, the Mental Constitution.

As the thinker is greater than the thought, we can each and all rise in truth consciously to the fountain source of Being, and know that God is our very Life, and Being, and Presence, and hold our poise forever in the Godhead, reasoning from the Absolute Cause to effect, and direct faithfully that every thought shall be in accord and union with the attributes of Being. As no error can be found in God, the Principle, or in his idea or example, so we who are to demonstrate the example must hold Principle before all things in consciousness, and thus make the problem of life in the flesh correspond to life in being, that uni-

versal love, peace, harmony health and happiness reign supreme and justice square the circle of life as the uttermost expression of Love, which is the law. As all ideas in the absolute have their correspondence in forms, in existence, mentality being the medium plane where man creates thought forms in the likeness and image of the Invisible, so man has created the physical body. As in Being there is the eye of understanding by which man perceives the things of the Spirit, so in existence man has the physical eye to perceive external forms and effects; also the ear conveys to the understanding the effect of sound, corresponding to that which conveys to mentality illumined, the harmonies of Being.

To become charmed with images of Thought Creations, forgetting their source, is to be lost in darkness, a wilderness of effects, groping among the dead, sensing that which is lifeless and powerless, mere thought expressions, forever changing. Having reached the ultimate of power, and becoming powerless, then the lost, wandering child turns about in mentality, in unrest, longing for that which is firm, stable and enduring. Then comes the yielding up of the Personal Will. The light within, Omnipresent, gently leads the way; as thought follows, attention turned to its source, recognizes the Father; the senses are dethroned; the Christ-Consciousness is awakened, and man is revealed to himself as the Son of God. Illumined with the light of truth—conscious of the perfect unity with the Father—he thinks and works as the Father works; and thus we see God everywhere present, manifest and unmanifest, the All in All.

MISS ELLEN A. PENNIMAN.

STATEMENTS OF TRUTH—DRAWN FROM PRIMARY LESSONS.

The first principle for us to understand is that all there is is good, for God created all things and pronounced them good, and should Man pronounce against his Maker? God having pronounced all things good, there can be no evil; there can be no sickness, sorrow nor death, for life is eternal.

We have an invisible and a visible existence; the spirit being the invisible and the body the visible; that is, the symbol or letter. Our thoughts manifest that which is visible. If we think health we will manifest health. If we think discord we will manifest discord. Just as a musical instrument which, if not properly tuned, will manifest discordant sounds, so will our bodies manifest discord if we do not keep our thoughts in harmony with our Maker and assign everything to its proper place. We manifest what we think. If we desire to manifest health we must send our thoughts to the source of all health. So also with all the attributes; if we desire life, knowledge, power, wisdom, we must go to the source

from whence they come and claim them for ourselves. "Seek and ye shall find, ask and it shall be given unto you," but not unless we seek in the proper place, the great cause of all—God, the All-good. The supply is there, and will always equal the demand, there being no limitation, nor should we place any limitation on our own powers, because we are *spirit*. We are in the Father, and the Father is in us.

In healing first assign everything to its proper place; that sensation is in thought and there is no sensation in matter. Endeavor to have the one who is being healed also realize this; that he (or she) is filled with the Divine life—there is no other life; that he has perfect power and control over his body; that it rests with him whether he manifests health or discord.

MRS. H. M. P.

TO BE FREE FROM IDOL WORSHIP.

"Thou shalt have no other God" but One Infinite Spirit of Life eternal. We are commanded not to worship but in Spirit and in Truth. That which is made is made in the image and likeness of God. Idea is in God, or Love, the Formless, until by power its image is brought forth in thought and made manifest in the visible plane of existence. Hence the ultimate expression of God, the Principle, is the manifestation of Goodness; three inherencies in One, made manifest. Therefore we are told that God made all things and called them good. Thought, the first-born of Being, is born from the Father into manifestation and is the work or the divine plan. Hence, manifestation is good. That which is visible is form, and thought based upon form—the effect—as a cause for happiness, is placing something before God to be thought about first. It is making idols of forms, therefore it is form-worship, or worship of form, it is the deplorable state of turning in thought from God and losing sight of the Principle underlying and pervading all; in other words, it is an attitude of ignoring and not obeying Infinite Spirit. But we are eternally with Spirit, Love and Life, which is All in All in consciousness; therefore it can be truthfully said, I am soul consciousness with God, and I know the inseparableness of our true relation with God the Unmanifest, and his manifestations. To know this true state of heavenly peace we have only with willingness to turn from opinion to knowledge, to turn from temporal things to the spiritual, which is eternal Truth and Life; then we are baptized with consciousness of the Most High and are made fit temples for the indwelling of the Holy Spirit. Thus do we consciously dwell with the Spirit of Truth, and worship wherein all are included, in the Infinite Spirit of Love, Truth and Wisdom.

MARY C. LAMPE.

CORRESPONDENCE.

EXTRACT FROM A LETTER.—AWAKENING OF A READER OF "HARMONY."

Surely, I know my God. I have found the place of understanding; or, at least, I have commenced to know and to understand the Truth of the Father. I had a realization some time back, which is that, as God is the Universal mind, that the whole Universe of Nature is the out-speaking of The One, and is the body of the Lord, for the Lord God is the Universe and the Universal * * and as the body without the Spirit is dead, so we as human beings, and all things could not make anything manifest, without the Spirit of God worketh; so we are partaking of the Lord's flesh and blood continually whether we know it or not. But what profit have we if we know it not? Therefore, I am ready now and henceforth to render thanks for good perceived; for knowledge gained; for health expressed; for truth received; for love manifest; for God revealed; for the Ever-present Goodness. I also realize that God is all in all; that without Him there would be nothing; and that the flesh profiteth nothing, for the Spirit is all—not only all in all in man, but in all things that He has made. I also see that *all Life is man*, for he is in the image and likeness of the Father; having dominion over all existing things, and so the command is given to man, "Be ye, therefore, perfect, even as your Father in heaven is perfect." Another realization of more recent date is that "I am" my own good; my own Truth; my own heaven, or hell; I am my own Universe; I am my own light, which is the light of the Universe; * * I am one in the attributes of all life, truth, love, goodness and perfect Harmony; I am one with all charity and benevolence, because I am in Unity with *All*—with God. Now, is this claiming too much? I say not, dear sister; to claim less is to fall that much short of fulfilling the command, "Be ye perfect, even as your Father is perfect."

Knights town, Ind.

CALVIN ELLIOTT.

TESTIMONIAL

MRS. JOSEPHINE R. WILSON: "The half has not been told." I was first helped across the street to the lecture parlors by two ladies. It was after listening to four or five lessons, that I felt that a new song was in my mouth; that I had been born again, as it were—and I walked after this across the street, up the long flight of stairs alone—no help but God's help. The pains have all ceased and my body feels as free and pure as it did when I was a young woman. My digestive powers are all regulated as though I were young and well; pain has

gone and I am free. I now know that it is necessary to come into the full understanding of this great Truth—this grand principle that we can be made whole, and that in realizing this truth, and recognizing the love of the Christ, the fountain from which flows the pure thoughts of eternal life, whose spray falls upon all alike, if they come and drink from its depths. I can testify that during my class lessons and treatment under the personal instructions of Josephine R. Wilson—my beloved teacher of this Divine Healing Power—I can say to one and all, it is good. Come, one and all, and know Christ as the way to health and life. I now feel my Oneness with the Father, and now know that I am at One with all good—God.

MRS. BALSORAH STIEN.

As I sit here, pen in hand, thinking of you and glancing over the time since you were with us, these thoughts form in my mind: Golden days of sunlight shed hallowed rays around and the Ancient of Days looks down the line forgetting the darkness of yore, illumining the trackless waste with gems from eternity's crown, shedding the light of life upon the *cross of time*. We all love you.

Denver, Colo.

LILLIAN ROOT.

MY DEAR SISTER: HARMONY is a magazine I always expect to take, for there is perfect Harmony in our perception of Truth. I have given all my time for five years to the Science and Healing, and think I will open a Home College right here, and hope to keep books for sale and procure subscribers for HARMONY.

Storm Lake, Iowa.

MARY A. HARKER.

DEAR MRS. CRAMER: We cannot get along without HARMONY. Please find enclosed \$1.50 money order for one year's subscription to HARMONY, beginning Oct., 1890. Your first series of Lessons are certainly the best in the country.

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MY DEAR FRIEND: Please accept my thanks for the many great and noble thoughts given us in HARMONY. They are our granite foundation of Truth. We are so glad you are coming to us this winter. Lovingly,

Denver, Colo.

NATI B. CONSTOCK.

DEAR SISTER IN CHRIST: I send you \$3 for our precious invaluable book HARMONY. Its worth cannot be told. To me it is better far than gold, and I wish you to send it to my sister.

Vallejo, Cal.

E. S. KNIGHT.

DEAR HARMONY: I continue to find great beauty and blessedness in your way of presenting Truth.

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NOTICES.

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NOTICE.

CLASS LESSONS PUBLISHED IN THE 2ND VOL. OF "HARMONY."

We have on hand the second year's volume of HARMONY, both unbound and bound. The unbound volumes are still sold for one dollar; and the price of the bound volume in full library style, side title, is two dollars and seventy-five cents. The second volume contains practical class lessons, which scientifically interpret the various parts of Scripture—or Scriptural lessons, upon which they are based. The twelve lessons come under the following headings and in the order herein given:

- I.—"He That Believeth and is Baptized Shall be Saved; He that Believeth not Shall be Damned."
- II.—"The Spiritual Generation of Man and the Second Birth."
- III.—The Power of Speaking in the Name of the Father, and of the Son, in Healing.
- IV.—"The Sin that Shall not be Forgiven; and Everlasting Punishment."
- V.—The Sons of God and the Sanctified.
- VI.—Bread of Life. "Whoso Eateth my Flesh and Drinketh my Blood Hath Eternal Life."
- VII.—Bread of Life—continued.
- VIII.—The Scribes and Pharisees of All Times, and the Christ or Truth of Eternity.
- IX.—9th Lesson is the First Lesson Drawn from the Book of Job.
- X.—The Recognition of Truth is Destruction of the Seeming Power of Error. Drawn from the Book of Job.
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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 3.

MARCH, 1891.

No. 6.

WHAT IS IT THAT HEALS?

[Extract from Class Lesson.]

We are told by the Christ that if we know the Truth, that the Truth will make free.

What then, does knowing the Truth signify?

Is it not knowing that which is real and permanent, or that which is on its own account eternal? Then to know the Truth, is to know God, as the All. And if man knows himself, he must necessarily find himself in God, the infinite One.

"Many are called but few are chosen;" few, because they only are the chosen who choose to decide with the Infinite will or Law; and who in all things give thanks—for this is the will of God—manifest in all that He makes.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." *Thess. v: 18.*

Therefore, the same is the will of God in "Truth and Life" manifest, concerning all things. * * * As God says unto the Lord or Truth, "Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him, male and female created he them." To what did Spirit speak, or to whom did God address these words?—certainly not to anything that had been created, for the creature is not a creator. Therefore the words "Let us make" could not have been addressed to any creature, and there is no higher creation than the exact image of God, the man that God makes; and he never makes any other man but the one that is the exact impress of his substance.

Therefore he must have thought or spoken to his own inherent Truth, Lord, Soul or Possibility, which is the Christ and the "I Am" of every man, woman and child; hence the reality of every person has dominion over all created things. . . . The knowledge that frees, is the knowledge of God and of his thought about his own creation as to what creation is.

A knowledge of man collectively is the knowledge that he is the real "I Am" in God, and the ideal man is an exact impress of the Father's substance, in the image and likeness of all Goodness. We hesitate not in saying that God is Love, Truth, Wisdom, Knowledge, Power, Faith, Life, Harmony, Health and Goodness, and that we understand these statements to be true, of the unalterable Spirit Truth; but we hesitate to say that the man that God has made, or makes, in his own image and likeness, (and there is no other), is altogether lovely, truthful, wise, knowing, powerful, faithful, or to speak of him as living in harmonious and healthful condition; and as being in all respects good, like unto his Maker. . . . It is only when we fail to pronounce with God that we make mistakes in calculation.

Would we know the absolute freedom of Truth, and that man is whole, and complete in God, we must accept this Truth—that God has never made any man, but the one made is his image and likeness. Therefore there is no other, neither can there be.

What is it then that heals, if it is not speaking the Truth, the whole Truth, and nothing but the Truth? For what are we on earth, if not to bear witness of the Truth of our being in God? Then to Him who sent us and on account of whom we are here, we can say as the Master said, "We are here, O God to do thy will," and when Truth is spoken of each other and of ourselves, we are about our Father's business working as he works, and unless we pronounce with him, we reject his decision and are not in everything giving thanks nor doing the will of God. What does the image of God as thus presented signify? It certainly signifies that any or all claims that are opposed to his decisions are utterly false.

So if a man seems to be filled with hate, falsehood, ignorance, weakness, doubt, discord, disease, or death; and in every way seems to be bad, that man, or seeming, and all his possessions are mere opinion, false belief. . . . Then if there is, in reality no disease, why do we speak of healing by the Christ method or according to the Christ science—Truth of the Father? We speak of healing because we expect to convey the Truth in our words, and when Truth is thus conveyed it is Life made manifest; and therefore what the individual thinks man to be when judging from observation or appearance, is not true of him.

As disease is the failure of the individual to recognize the true relationship existing between God and man, its infallible remedy must be understanding and recognition of the relationship between God and man.

We perceive and speak the word of Truth in healing for the purpose of

proving to the patient that man is pure and perfect, whole and entire, in his being which he has in God.

HYMN.

BY W. H. PIERSON.

Adown the ages comes the word,
As if from sacred lips of God ;
On earth, whatever may betide,
Faith, hope, and charity abide.

And of the holy mystic three,—
A true and native trinity,—
Descending softly like a dove,
The greatest and the best is love.

As sung in heaven or seen on earth,
Of lowly or diviner birth,
The grace of love, wher'er it gleams,
Each curse and woe of man redeems.

Tongues, knowledge, propheties, shall cease,
Yet love abides in perfect peace.
Voices of pride and power shall quail;
But love, like God's, shall still prevail.

KNOW THIS TRUTH.

As Infinite mind is all, and creates all, its idea must be represented in its creations. So, do we know to a certainty that we are right in whatsoever we do that represents the idea of Infinite mind.

How do we know what is the Father's idea? As God is Infinite His idea must be limitless possibility. The idea of "The All" could not be less than all its possibility which has been and is to be demonstrated in man.

"WALT. WHITMAN has said no man has ever been half devout enough none has ever adored and worshiped enough none has begun to think how divine he himself is."

"To affirm and will what we ought to be, is to create.
To affirm and will what should not be is to destroy."

LETTERS OF INTEREST.

JANUARY 23D, 1891.

MY DEAR SISTER :

NOW that you have been called by our Dear Mother to take charge of HARMONY during her absence, you will allow me to congratulate you upon your preferment to such a high position. I know that your light will shine forth in brilliancy—as did the Star that hovered over the manger in which the Christ was born, and through whose beams the wise men came to worship. Even so the wise ones of all the world will yet learn to worship God through the truth and light of "Harmony." There will always be light where God's angels hover, as over Jesus, our divine teacher. Please offer our love to our young graduate Sister Grant, and say to her that it does my soul good to know of her rapid progress in Truth—and that as a consequence she can be called to the important position that she will occupy during Mother's sojourn in the East.

It is also pleasant to know that the members of the recent Normal Class were so proficient in their papers—we can simply imagine the pleasure it gave both Teacher and pupil—please offer to all of the children of that happy "Home" our full love; and may the blessing of heaven ever rest on all true believers.

LAST HARMONY is at hand, and as usual, full of love, truth and light; it is builded upon that same "rock" and all the "gates of hell" cannot prevail against it, nor storms shake its foundation.

Ever in Christ,

D. P. DIGGS.

JANUARY 24TH, 1891.

DEAR BROTHER AND SISTER DIGGS :

You have surprised me most pleasantly by a good letter delivered to me by our youngest disciple, Frank Cramer; and soon you will read in HARMONY, in plain prose and high-sounding verse, the reception which was accorded to the cutting of the "cake" at the "Love Feast." It was fortunate for the rest of us, that it was sent with a request that all share in it, for the quality was so good that one or two—especially *one*—whom I could mention, would have made short work of it, on their own account.

But my dear friends, if you could but have felt the spirit of that festive gathering you would have realized what it is, to be in this world and yet not of it; and this is precisely what the Christ consciousness is—it is the recognition of true values. All that truly *is*, is of God, and never changes, nor passes away—

is—just as truly to-day as whenever in process of creation it was held in Infinite Idea, and thence brought forth in manifestation.

All these influences we use—the body, with busy brain, and hands and feet, are the "good" things—the instruments, the aids in the house of this existence into which we are born,—but they are soon done with and laid aside; in no sense to be undervalued, but neither to be regarded as the life and light and self—given in charge of the work-shop where we severally pursue our calling.

After all, it is a very simple truth Christ disclosed to us. God unchanging, and the external or sense-seeing constantly vanishing—"Choose you, therefore, this very day which you will serve," and which will serve and satisfy you. And so it is simple if we do not complicate with theological dogma about it, and the mine and thine of theory, and dispute this ever-living truth which is in all and for all.

My dear Brother, do not over estimate my importance as regards HARMONY. The magazine in the forthcoming months is carefully provided for by its ever-thoughtful editor. I am simply detailed as a detective to waylay articles, and get them in proper trim for the printer. But send along the good thoughts and help to keep these few numbers in the present volume up to the perfect standard to which it has aimed. We expect to mourn for the good Mother, when she leaves, but we remember all her encouraging words, and pick up the burden bravely and trudge along; it is on the blessed road, and you both can heartily say "Amen" to that. Since the close of your studies in the College, you must take deep delight in sharing in common that realization which comes of knowledge of the perfect law of expression from God to nature, in which we all were so well grounded. Previously we did not know how far we might proceed in these divine paths—now we know there is no halting place this side our Infinite God; and that we are not assuming anything—but that we belong there and nowhere else—neither to any less than God. Keep on, dear ones; there is no longer any middle nor any other wall of partition, nor of limitation—but all are called to be "Sons of God," through this Christ we have both seen and known.

I shall read your letter in to-morrow's Bible Class, for two reasons, lest any fall into the error of thinking of me in connection with HARMONY, except as they ought to think—and also that those who are always rejoiced, may bear glad testimony of love and praise. I hold you both as folded in the One Universal Spirit, from which and in which, is no separation now or ever.

Therefore I subscribe,

Your Sister in Truth,

M. L. STONE.

BIBLES OF THE AGES.

EXTRACT FROM PAPER ON "SPIRITUAL SCIENCE AND THE
FOURTH DIMENSION."

Here we feel the hand of the Lord is upon us; and like the prophet's servant of old, our eyes are opened to a still more glorious sight. Suddenly the whole universe of space bursts into a blaze of glory like ten thousand noondays, and with unutterable awe and reverence we perceive that the whole Stellar Universe of Suns, Planets and Satellites are whirling their joyous waltz of times and periods *within* a Sun whose diameter is measured by Infinity and its period by Eternity.

This is our Divine Mother, the bride of God. Her being tremulous with love and joy—teeming from her prolific womb His myriad sons and daughters—but where is God?—Within every point of our Divine Mother—the same yesterday, to-day, and forever unmoved, through her, He moveth all."

JAMES MACDOWELL, GLASGOW.

ARRIVING AT THE SOURCE.

"Having once arrived at a state of absolute void; it is possible to maintain a perfect quiescence. All beings emanate and return to their origin. When beings have developed, each returns to its source. To have returned to the source is to rest. To rest is to accomplish destiny. To accomplish destiny is to be eternal. To know the Eternal is to be illuminated. Not to know the Eternal causes immorality and misery. He who knows the Eternal is catholic; being catholic, he is just; being just, he is a king; being a king, he is Divine; being Divine, he is Tao; being Tao, he is enduring; he loses his body without danger."

—*Tao-Ts-King*.

GOD OUR ALL.

God is not invisible; there is nothing more apparent than God. If He has created all things, it is that we may see Him in and through all things; this is the good of God; this is His virtue, to appear in all, nothing is invisible even amongst the incorporeal.—Intelligence is seen in thought, God in creation. This is what I had to reveal to you, Oh, Trismagistus. Look for it in yourself, and you will not lose your way."

—*Hermes Trismagistus*.

HELPS FOR WEARY SOULS.

The whole constitution of human society exists for the express end of teaching the two truths by which man lives. Love to God and love to man.

My brother according to the flesh is my first neighbor, that we may be very nigh to each other, whether we will or not while our hearts are tender and so may learn brotherhoods. For our love to each other is but the throbbing of the heart of the great brotherhood, and could come only from the Eternal Father, not from our parents. . . . Then my second neighbor appears, and who is he? Not the man only with whom I dine; not the friend only with whom I share my thoughts; not the man only whom my companion would lift from some slough; but the man who makes my clothes; the man who prints my book; the man who drives me in his cab; the man who begs from me in the street; yea, even to the man who *condescends* to me. With all and each, there is a chance of doing the part of a neighbor—by speaking truly, acting justly, and thinking kindly. Even these deeds will help to that love which is born of righteousness.

GEORGE MACDONALD.

THE STREAM OF EXISTENCE.

Lost Atoms of Deity, erring monads of the Absolute, how long will you continue in the eccentricities of Self-will; when will you discern the real from the unreal the true from the false, the good from the evil? How weak are those who are strong in Self-will; for there is only one Omnipotent Will possible, and all who are external to that Will, are omni-impotent only; "Who is not for me is against me." O return all you that issued from God, return to the Kingdom of Heaven; the Soul latent within you awaits your return. The Kingdom of Heaven is at hand for those who are prepared to receive it—but seek not for it external to your own Divine Soul, for therein only is the Kingdom of Heaven.

—*Mystery of the Ages.*

"If it were not for the shadows of life, would we not lose the magical power of will? It seems to me the highest use of power is in the act of accepting the lights and shadows of life as they come, with a spirit ever attuned to the good."

THE historical manifestations of the Deity are only examples for us to follow; but not idols for us to worship.

—*Mystery of the Ages.*

HARMONY.
CHINESE POEM.

God hath said,
Hath proclaimed it through farthest space,
In words as strong as the lightning,
In laws that shall outlast the mountains:

"Every one shall possess in beauty,
That beauty which he possesses in life.
"Every one shall hold in darkness,
That darkness to which he clung in life.
"Every one shall ascend unto Me,
Who truly wills to ascend unto Me.
"For I have given him wings,
And if he clip these wings
Who is in fault?
"For neither in the highest heavens,
Nor in the earth,
Nor in the waters,
Nor in the air,
Nor in the fire,
Nor in any element,
Can the spirit escape the consequences of its acts.
"It cannot be forgiven;
It must purify itself.
It cannot be atoned for, or redeemed;
It must purify itself,
It must purify itself.
"Sacrifices cannot make it beautiful;
It must purify itself.
"Offerings nor prayers can adorn it;
It must purify itself.
IT MUST PURIFY ITSELF."

—From the Book of Fo.

"CAST off the old, take on the new,
Adorn thy thought with heaven's blue.
The old is going, let it go;
Erase the false, and be the true."

NORMAL CLASS OF '90.

Friday, December 26, witnessed the closing exercises of a most pleasant and successful normal course at Home College. The graduating members were: Mr. Jenkins, Miss Penniman, Mrs. Krone, Miss Grant, Mr. and Mrs. Diggs, Miss Green, Mrs. Morris, and Mrs. Gillen. The peace which broods over and calms all who come into the atmosphere of Home College, seemed to descend closer and permeate all, that day, as we felt the time had come for us to receive from the hand of our guide, the sign of the work in which we had taken an active part all those weeks—such blessed weeks—in which we had been learning who we are and what we are, and preparing to demonstrate the truth eternal, as represented in our individual forms.

This class though small in number, seemed especially rich in visible results of the Divine principle, all having something they could hold before the world asking for "signs and symbols," and say, "Behold the power of the Divine principle and Christ Truth;" in having power to show forth in the physical and mental realm as a healing balm.

Our teacher made a brief statement of the ultimate in our work, and had us gaze upon ourselves as we were now in consciousness of true self-hood, as compared to our standard of six weeks ago. The knowledge gained in that time, if practiced faithfully, has the power to lift and hold us above all the "waves of earthly strife, above the ills and cares of life, where all is peaceful, bright and fair."

Our diplomas were then presented to us with a beautiful and loving paper addressed and read to each one in turn, and which all the members will long hold in loving care as a representation of the universal love in which the author and teacher so consciously dwells. Mrs. Stone then addressed the class, giving her testimony as to the perfectness of the way in which she has been consciously walking for some time. How, in "walking with God," His glory, His love and His peace encompasses us. Her clear statements of the truth, and her logical deductions therefrom for daily use were precious to the younger members in the truth.

Mrs. Perkins next spoke of what the truth as taught in Home College had been to her. Her words, spoken with all the fervor and strength of a soul based firmly in the truth, knowing of what she testified, and spoken with the power which experience brings, sank deeply in our hearts. Our thoughts turned to those members of our class who had been unable to meet with us until the close of the course.

Two had been obliged to leave the city; but we had from them, letters

assuring us of their presence in the spirit; although duties called them away, but who work unceasingly for the truth and for humanity, in trying to bring souls to a realization of that truth. It was an hour long to be remembered by each one there; as being full of life now and forever; never to be forgotten as the hour when we turned our faces from sense which is dead to principle, the Eternal and Infinite love; and the hour when seeing God as love, and love as eternal, and ourselves inseparable from Him, we consecrated ourselves to living and demonstrating that love which pours upon us that peace which passeth understanding.

We cannot close this summary without speaking of the gentle, patient, loving kindness, with which our teacher guided us along the way where peace stood waiting. Her understanding of the truth as shown by her method of dealing with all manner of questions and doubts, and her patience in holding us firmly to the principle which she so clearly sees, and so ably demonstrates, will always be remembered by all—and when she has left, as she will so soon, to teach that truth in new fields, our love will attend her, wishing her the success she so truly deserves.

—MRS. A. T. GILLEN.

LOVE GREETING TO THE NEW YEAR.

Out from its native soil
 A tiny seed burst forth,
 It grew and grew, as the moments fled
 To a stately tree; It said
 "I stand here strong in my native soil,
 Fair Yolo, and feel thy balmy air, thy sunny skies."
 It grew and grew, as the moments sped,
 A wondrous tree;
 "My fruit is for all the World," it said,
 And towering high, and reaching forth its arms,
 Clasped the whole world in its warm embrace,
 Infinite Love, greeting its own
 With the glad New Year.
 Then forthwith gave of its fairest fruit
 A great round Cake, full and white,
 "This is for her in the College Home," it said,
 "For her, who planted the seed,
 Who patiently waited its growth."
 Knowing full well, it had found rich soil

In its own Native realm.

"This is a symbol of me," it said,
 "Of Thee, and all our Class, and more;
 Let it be for a Love feast,
 In greeting to the glad New Year."

"DEEP CALLETH UNTO DEEP."

Love responded to its own,
 Out from the Home of Peace
 Winged messengers went forth,
 Inviting all to the Feast.

Meanwhile with lightsome step,
 And deftly skill, and mind intent,
 The loaf was multiplied
 From Nature's bountiful store
 Of fruits and flowers and service rare,
 The table was spread,
 With enough and to spare.

Thus on the fourth day of the New Year
 Many more than the usual number,
 Joined in the Sunday interpretation of Scripture,
 Considering Noah the first man, as dual,
 His children, and all below him, in pairs;
 The Ark, the Flood, and the Covenant,
 All of which being a history of each Individual,
 Reaching that stage of unfoldment,
 When Justice finds perfect expression.

The Spiritual Ark, built—
 By orderly Thought, in mentality,
 Bears all aloft, safe from destruction,
 The eye single to Good
 Is the window open to Heaven.
 The last vestige of Fear, is the Black Raven
 In Thought, wandering out in the Darkness.

When we think the white thought of Truth
 It returns to us bearing the Olive Branch,
 Symbol of Peace, when lo!
 The Ark rests on the Mount,

Forever in God, the All Good,
 The Covenant made in mentality,
 Set against the great Problem of Life,
 Is the three primal factors of Being,
 Love, Truth and Wisdom,
 Blending in action, forming
 The Omnipotent Archway of Light.
 Symboled in three primal colors,
 Forming the beautiful rainbow
 Set in the Cloud.

At length, the hour set for the Feast was at hand,
 In order appointed, all formed a Circle
 Around the sumptuous table
 The Genius of Love presiding.
 With a few appropriate words
 All caught the magical spirit prevailing—
 As each took pleasure in serving,
 Here the reader is left to imagine
 As words fail to picture
 The delectable pleasure, afforded
 Through dainty partaking
 Of all that was offered
 At this royal Love feast.

Toasts to the absent ones, present in spirit,
 Toast to her who presided
 And long life to Home College,
 Brought out many responses
 In grateful cognition of Blessings received—
 Thus ended the pleasant occasion.

ELLEN A. PENNIMAN.

REASON.

To reason is to think in unison with Principle. To think is to form or build. If we have in idea, the possibility we would manifest, we first plan or build in mentality; using the mental forces to carry out our plan, we must consult Principle, which is the guide for all action.

In the Scripture it is written thus, "Come, let us reason together." With

whom are we consulting when we thus speak, but with Spirit, within us. Even as God said, "Let there be light," so we say, let us reason. In order to reason understandingly, we must commence where all things, have their source. We must reason in Cause, in Principle, in God. We cannot reason from the things of sense, for these are effect, not cause; are the result of things of the past, and beyond our reach. We certainly do see the result of past works. All nature which includes our physical forms, is a proof of work that has been done. It is also proof that we continue to work; and in order that all external forms and appearances may harmonize with the perfect whole, we must conform our thoughts to God, and reason as God reasons.

As in Mathematics, One, is the origin of all number, all numbers have their proper place to fill in the One, as all belong to the One Principle, and are contained within Principle, the source, we have a place to fill in the One. We must work as God works. We all have our part and place in that building not made with hands. As we construct reason and form, let us never lose sight of Him, the Christ, who is the chief corner stone; then do we reason correctly; we work to reason, and reason to work. So we say, "Come let us reason together." Let us enter the silent invisible realm, and here in the Unity of Being, we clasp hands and bring the mental forces to action. In mentality we reason and construct through thought. First we think—thought is action; therefore we act according to the thought perceived. In order that our perception of the subject of thought may correspond to Principle we produce perfect motive; the motive must be adjusted to Principle, and then we feel the love and peace that passeth understanding. Thus in bringing thought, motive and feeling, in full subjection, we reason as God reasons. In this way do we construct and build. This is the orderly method of thinking. In reasoning correctly, we know that God is the source whence all intelligence flows. He who framed the universe, He who placed the constellations in the heavens, according to reason and order, He who made time apparent in divisions of years and months, and in all the vast multiplication of his thought in the centuries and ages—He has made apparent his divine reasoning; in this divine idea He produces and reproduces. He who said, "Let there be light" is himself the Light, and in this Light we are, and by this light we have an existence. He is still saying to you and to me, dear friends, "Let there be light." He says the same yesterday, now, and forever. Let us recognize the truth, and catch the word, in our words, deeds and acts. Let us reason together, let us reason together—by systematizing our thought in the All-Good.

MIRA A. C. PERKINS.

A MAN shall be commended according to his wisdom.—*Prov. 12:8.*

REPORT OF THE MONTHLY MEETINGS AT HOME COLLEGE.

The usual open meeting was held in the parlors of Home College, on January 7th, that being the first Wednesday of the month.

By request, and contrary to the usual custom, the meeting was presided over by our beloved Teacher and President--this being the last meeting at which she will be present for some months. A goodly number of students and friends were assembled. The meeting was opened by the reading of a "Prayer of Appreciation," by Mrs. Cramer, which was followed by Singing by Mrs. Stone and Miss Grant.

In response to an invitation given by the President, addresses were then made by Mrs. Gillen, Mrs. Moore, Mrs. Morris and others. A poem written and read by Miss Ellen Penniman was much enjoyed, especially by those who were present at the Love Feast on the previous Sunday. We hope to see it in HARMONY soon. Mrs. Stone also read an article suggested by the same occasion.

Mrs. Webster read a paper entitled "Judge not, that ye be not judged."

Mrs. Perkins read a "Prayer of Thanksgiving." Extracts of letters were read and accounts given of the work in other places.

This was the first meeting of the New Year, and indeed it was a happy one for all present.

J. F. G.

OPEN MEETING, WEDNESDAY, FEBRUARY 4TH, 1891.

Without a beautiful day—a beautiful day within, for our Open Meeting, Wednesday, Feb. 4th. We missed the sunny presence of our Teacher who was speeding on her way to the Land, on the East of Eden; but we remembered her words of Love and courage which she had left with us, as she said though not present in the body she would be always with us in thought. One other, Mrs. Stone, who was absent in body, and whom we could not easily spare, was detained by the sudden passing away of an old friend. Mrs. Perkins occupied the Chair, which we must acknowledge she is well capable of doing.

Mrs. Adams read a chapter of St. John, after which she delivered the message Mrs. Cramer had left for us, thanking us for the help we had been and were to her. Our thought flowed out at once strong and true that her work in the future should be as full of glorious results for those learning as for those already taught. How happy we all are no words can tell. Peace and joy follow us every moment as we realize our everlasting oneness in Life. In a few well chosen words she brought out the power of silent thought—instead of many words to help all to see and recognize the Truth. I think we all felt the truth

of her words, that thought as an impelling power, could not be overestimated, even when no words are heard.

This was followed by a request from Mrs. Perkins for a few moments in the silence, which was joyfully entered into, bearing with us that perfect thought of unity. Miss Grant then sang a peacefully sweet song "Abiding." Mrs. Denay was then called upon for a testimony of Truth. Her experience with scarlet fever, her children's faith in the Mother's faith, and all resting in faith of the Word that all was perfection in God, formed a most interesting account, and one of the strongest possible assurances of what God does for those who come in faith believing.

Mr. Jenkins next spoke of what Truth has been to him. Listening to his understanding of Divine Life forms one of the most uplifting moments of our meetings. His light shines on all—it is everything to him and every one is conscious of the same fullness who hears him speak.

Miss Grant gave a very touching account of the faith of a sister in the East, who, when she heard of her sister having become a Scientist wrote her asking her to treat her and said she had thrown away all the medicine bottles already. Her reports, how glorious! and Miss Grant felt it was—"thy faith hath made thee whole."

Mrs. Moultrie touched upon the necessity of the willingness and power to forgive, in the upward road how essential it is that we throw out all feelings which are not in Harmony with perfect Love. She also gave a beautiful illustration of Faith in a little five-year-old girl. She had been told by Mrs. Moultrie that she was made in the image of God; that God had no thought of sickness, and did not intend us to be sick. Her brother, older, was taken with a very severe attack of sore throat. The mother thought the little girl had it also, but when Mrs. Moultrie was sent for, the little one declared she hadn't it, that she had treated herself and was better. "Would you tell me dearie what you said when you treated yourself?" "I just said I was God's little girl, that I was made just like God, and that I didn't have a sore throat, and I haven't," she added, with perfect Faith in every look, that God's little girl couldn't have a sore throat"—and putting on her hat walked out to the garden to play. Who can estimate the work which shall be done in the future when those in whom Truth is demonstrated so early shall stand before the World as a Power; their children and their children's children bearing witness of their Faith. Mrs. Bennett gave her testimony in a most interesting account of the work of healing done in a gentleman outside apparently of an acknowledgement of the Power of Science; yet his Faith was sufficient to draw to him the help he needed. He

words of Love for her absent Daughter and Teacher showed the Power of Love beneath and will be felt by both, though miles of earth stand between.

Mrs. Denny had brought a friend with her, who though not a scientist avowedly, could not keep silent; but had to tell of what the Truth had done for her, through Mrs. Denny; her hope was for more which she certainly will get. Our thoughts go out for her in all Faith and Love.

Miss Fischer, daughter of an invalid who had not been out for a number of years, until a month ago she attended our monthly meeting, gave us a beautiful account of her mother's progress in health. It is a case which calls for the Love of all who saw her enter the College that day, hardly able to stand alone, and helped up the steps by a gentleman in the Class.

The thought of how our absent Teacher's heart would glow, could she but have heard all, was borne more forcibly upon us, as a Lady almost a stranger, gave her spoken word, of how she had been led there in a way most circuitous but sure, from first hearing Truth presented by the President of the College, down town, and feeling it so satisfying, tried to find where the College was.

Mrs. Gillen then announced the opening of "Alpha College" for next Wednesday, February 11, at her residence, 1110 Leavenworth street; she impressed it upon those present that the Teaching of Home College was that which would be presented as widely as possible; it would be strictly adhered to in this the first Branch of the Home College. The location is in a central part of the city and will be open for Classes and Consultation from that time forward. Also, in the same place, a Bible Class will be held every Sunday, at 2:30 P. M.

Mrs. Perkins read a beautiful satisfying paper upon Unity. It held a lesson we are all seeking to demonstrate and fell like a benediction upon those present. Unity—one with God—what a prospect—what glory.

A. T. GILLEN.

"MORE than seven years, as men count time, have we loved and labored in the cause we call Christian Metaphysics—the Science of expressing God's highest idea, MAN. During these years we understood that God's All-embracing Thought could be expressed not only in and through, and by man, but that God's perfect, loved Life-Thought ultimates as man. We have seen (been conscious of) the imperfect *manifestation* of the God-thoughted man. None can ignore the man-thoughted man, and this comes far short of the glory of the idea of Man as held by the Father."
—*Christian Metaphysician.*

The crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God.—*Luke 3:5, 6.*

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LESSON V.

SCIENCE AND HEALING.

THE SCRIPTURAL PROMISES OF HEALING AND THE WAY TO THEIR FULFILLMENT—A LESSON FOR BEGINNERS.

[Continued from Feb'ry No.]

10. The Lord Jesus is just as powerful to heal in the present day as he was in the past—for he holds exactly the same relation to both manifest and unmanifest Truth and Life, which relation is the same today, yesterday and forever. Healing therefore is not occasional, but continuous; not exceptional but universal. Truth never turns any away; *it heals all who are healed.* "As many as touch him are made perfectly whole." Truth being ever the same, they who touch Truth and mentally blend into oneness with it,—“casting down reasonings, and every high thing that exalteth itself against the knowledge of God,” are made to realize wholeness bringing into captivity every thought to the obedience of Christ. As this was his work so it is the work of the same Spirit of Truth in each and all, and is realized by those who place the true worth and reverence upon Spirit,—by being active in universal Truth and Love. “Verily, I say unto you he that believeth on me [that I and my Father are One] the works that I do shall he do also.” This means that to a certainty—he who believes the Truth

that I teach, is also the Truth and shall do the things that I do; shall know the Truth and the truth shall make free.

Dear friends, it is of no use for Bible readers, even if they do not understand the spiritual meaning of Scripture, as do scientists, to continue in the error of belief that the teaching and promises of healing applied only to a certain people during a certain period of time; for Christ the Truth is ever the same, and it is for us to demonstrate that God is no respecter of persons. Therefore none could be expected to do the works of the Christ without being the Life, Love and Truth he was, is, and ever will be.

11. Jesus first sent out twelve apostles, and afterwards seventy, as forerunners of the whole host of Christian Eldership; which were as messengers sent before, to give notice of the approach of others; hence they were as a sign foreshadowing what was to follow. The seventy Elders were the first of the Christian Church corresponding to the seventy Elders of Moses that were to teach the truth, and heal the sick. And the promise is unto those who believe, that "in my name—which is also the name of God—they shall 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 upon the sick and they shall recover." What right therefore, have any to think that the Gospel can be preached without healing,—or upon what grounds do they base a conclusion that healing can be done without preaching the gospel to every living creature, and by living the Christ life—by letting this mind be in them that was in Christ Jesus." Which bears witness of the Truth that I am one with my Father. As by these signs and demonstrations of the Truth that God is with us,—the Church was established in Jerusalem, Samaria, and unto the uttermost parts of the earth—so the Spirit of the Churches is to be maintained by the Gospel of peace which is alike for all, and which must inevitably include healing,—the Truth upon which the Churches were originally established. There can be no peace without health, therefore no gospel of peace that does not heal.

Are not the same signs to follow those who know and live the Truth in all times and in all places? If redemption from sin, sickness, sorrow and death—so-called—is not for each and all who believe and live the life, then the question would justly arise, is any portion of Scripture for each and all? Again we are advised that "Is any sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sin, it shall be forgiven him." James v: 14.

We are to observe the nature of the ordinance enjoined: "The prayer of

faith shall save the sick, and the anointing with oil in the name of the Lord." This was not a medical anointing, for a physician was not to apply it; but is to be applied by one who knows and lives the Truth of God. This remedy must mean essentially the same as that spoken of, Mark vi: 13, and elsewhere in connection with the work of healing by the Apostles; for as there is no advice given in Scripture calculated to turn man to the letter of Life for health or happiness, for knowledge or wisdom—so the anointing with oil spoken of in Revelation as the oil of gladness, is a symbol of the consciousness of Truth or of the act of the Holy Ghost breathing the breath of Life into living form and external manifestation in the body. This oil is to be applied—is it were—by those who preach the Gospel in faith believing. This is a command to all scientists, and not a mere privilege,—so "the prayer of faith that saves the sick," is a remedy that no Christian can dispense with. Scientists are Christians, and are unauthorized by the "Father of Light" to deal with disease in any other way than by anointing with the oil of gladness, or with the consciousness of an Infinite Life, Love and Truth, in the Spirit, of the *faith of Christ*.

So it was the One Spirit, or God, that wrought all good works of Christ Jesus who said "I can do nothing of myself;" and also said "I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. xiii: 28. Therefore because we have the same Spirit, which both Truth and understanding knows to be everywhere present, we can rightly expect to do the same works as did Jesus, "*for that which is done is that which shall be done.*" Therefore dear reader, seek first to enthrone the Truth of the Omnipresence of God in your thought, and he will be your sufficiency at all times and in all places. To heal as did Jesus means to continually abide in the Father.

12. Faith is not only a belief that God has the power to fulfill the promises recorded in the Scripture, but absolute Faith is the substance of knowledge, and knowledge is a certain perception of the truth that God has made and is making and sustaining all things, in Love, Truth and Harmony, that are made, and sustained. A childlike confidence in mentality will alone give the realization that God has done all for us that is right to be done, and that the remainder lies with us, to recognize and claim for ourselves. We must not overlook the promise that if we forgive men their trespasses that our trespasses are forgiven. Therefore they who are forgiven, are they who have forgiven, by ceasing to trespass; this is the work of the mental man. So in the name of the power and truth of the Father, we claim and realize perfect healing. "*The thing that hath been, it is that which shall be.*" For we are members of His body, of His flesh and His bones—herein is the unity of existence recognized.

"But if the Spirit of Him that raised up Jesus from the dead, dwell in you

He that raised up Christ from the dead shall also quicken your mortal bodies, because of His Spirit that dwelleth in you." Rom. viii: 2 The Spirit of righteousness which is life, is the Spirit that raised up Jesus from the dead; if it the Spirit dwell in us, then He that raised up Christ from the dead, shall quicken our mortal bodies because of Him—the same Spirit that dwells in us. The fulfillment of this promise is contained in the command "Let this mind be in you, that was in Christ Jesus," who thought it not robbery to be equal with God. Then through right habit of thought comes physical restoration, for all painful results vanish with the removal of their mental cause. Let us now be comforted, for the Father is the same yesterday, to-day and forever, and Christ Jesus, or God manifest, is with us to-day, yesterday and forever. "*For every spirit that confesseth that Jesus Christ is come in the flesh is of God.*" "Lo! I am with you always, even unto the end of the world." This affirmation does not say *I will* be with you, but *I am* with you always, I am presence, never absence. I am as constant as is Life itself. In this lesson we have given a brief rehearsal of some of the promises of Healing or Health, contained in the Scriptures from Exodus to Revelation; commencing with the account of God delivering to the people of Israel, the ordinance of healing in the very outset of their pilgrimage; which represents the return in mentality towards the land of Truth and Peace. We have seen throughout the Scriptures, from Genesis to Revelation, that God is the only healer or physician and that the only demand that God makes is that all who would be healed shall diligently hearken to his word and serve him. We have seen that Job was healed when he recognized God's perfection, and also his power and willingness to heal. When he said "I know that thou can'st do everything and that no thought of thine can be hindered." In the case of Asa we have also witnessed the result of both obedience and disobedience.

We have seen the Son of God with us fulfilling the law and the prophets and we are convinced that that which has been done, is that which shall be done. And he who fulfilled all law of the Good has promised that what I do, the same shall be done by those who believe. Therefore we have nothing to fear, but we have something to *be and to do*, and thus proclaim the "Truth and Life" so letting light shine that God will be glorified in the shining.

PRAYER OF APPRECIATION IS HEALTH.

13. Our Father, who art in Heaven, and in whom we are embraced, we know that it is Thyself that "worketh in us both to will and to do, of thy good pleasure." It is thou that giveth to all, their "daily bread;"—Thou which giveth Life to all living.

We understand that our realization of Thy presence "who art above all,

and through all, and in all,"—is according to our measure of eternal "Truth and Life" which *we are* in Thee. We thank Thee that we know that we are strong in thy Being, in which we live, and that whatsoever good thing we do mentally or materially the same is received from Thee. Therefore we ask not for "that portion of goods that falleth to us," which asking would include separateness from Thee, and which must be the experience in *every one who believes that they can stand, independent of Thee, in their own personal strength.* But as Thou hast said, that "all that is Mine is thine," we draw *nigh* unto Thee in obedience, even unto the "death" of personality, to work in fields of Truth. We are fully persuaded by that mind who thought it not robbery to be equal with Thee—that we should put on the whole armour of Good, even Thy Truth, Righteousness, Peace and Faith. We would therefore put on the helmet of salvation, and the sword of thy Spirit, which is thy word of "Truth and Life." Then "having done all, or having overcome all."—We pray that we may stand with thee unwavering as art Thou,—that with thy Love we may with boldness claim Thy Word of Life.

[CONCLUDED.]

LETTER FROM M. E. CRAMER.

After a pleasant trip, we arrived safely in Denver, Feb. 5th, and was met at the depot by Miss Susie, daughter of Col. and Mrs. Fisk, who conducted us to their beautiful home, 1661 Lincoln Ave., where we were warmly received in that Spirit of Love which abideth forever. This home is one understandingly devoted to Infinite Love and Life, and immediately upon entering, we felt renewed in thought by the sustaining power of Love and the quickening power of Life therein manifest.

Saturday, Jan. 31st, at their usual 3 o'clock meeting, Mrs. Fisk announced that the first week in February would be a week of prayer, of recognition, knowing that the Spirit of the Most High was indeed o'ershadowing, only awaiting recognition of its presence, a conception of perfection, to bring forth the Christ or Truth; so they had been abiding in the one place of accord in the One Mind, and knew that they were taught of God, and that the Truth was manifest in them and through them.

The thought held for the week, was the Allness of Spirit. The thought for Monday's meeting was, I will arise and go to my Father; or I will, to know and do thy will, thus merging the individual will into the Universal, the result of which was the revelation of Spirit as Love. Tuesday's thought was, that Spirit, as mind, is knowledge, wisdom and intelligence; and as knowledge is

power, Wednesday's thought, was the strength and power of Spirit. On Thursday the Spirit revealed itself as a consuming fire—as it were—knowledge consuming ignorance; Love, enmity; Strength, weakness, etc. "Our God is a consuming fire;" and when the dross of sense is consumed, then justice to God and man is manifest. Naturally following this meeting, came the thought of Unity, which was held on Friday, with clear perception by all. Great good has been manifest through this and similar silent work done in Denver. Thursday evenings being evenings at home, all are invited who love to meet in heavenly places, so the evening of our arrival we enjoyed a most interesting and instructive experience meeting. Many demonstrations of healing were related; and individual experiences which revealed the Truth, that the Spirit of unity was uppermost in thought. We were rejoiced to find that the Spirit of unity had been kept in the bonds of peace. Sunday the 8th, in Plummer Hall, we listened to an interesting sermon delivered by Prof. Casey of Boulder, to a large and deeply interested audience. Subject, "Christian Science, what it is, and what it is not." In the same hall at 2 p. m. was held the usual experience meeting, opened by Dr. Plummer. Mr. Wolf of Boulder, was next called to the floor and gave an interesting account of his experience in the Science; Judge Adams from the same city spoke next, and in the course of his remarks, said that he in company with other friends, had come from Boulder, expecting to hear Mrs. Cramer of San Francisco, at 2 p. m., and that he desired her to show him the short cut to a full realization of the Oneness of Being, and the Infinitude of the "I am," but supposed he was doomed to disappointment, he said that he and other scientists of that city though new in Christian Science had arrived at this all inclusive Truth "That there is but one thing in the universe; One mind, One Spirit." We were next called on. It seemed to us that as th. Judge had found himself and the place of understanding, in finding The One, there was very little to be said by way of giving a short cut to realization, which we told them was the simple way of Truth and Life. During the rest of the service we answered questions. At 7:30 p. m., we gave an address on the Science and its work in Denver. Tuesday evening the 10th will open classes in Plummer Hall which is centrally located.

DESIRE is that which is called "The Kingdom of Sense" and external ruling, and it wears the crown belonging to that kingdom. Therefore, desire always wars with Michael and it is always cast down to the earth, from whence it came. Michael means like unto God Archangel: Belief in Person is selfish, and it desires to resist, the Universal.

MANY of our cares are but a morbid way of looking at our privileges.

STUDENTS' DEPARTMENT:

REALIZED.

WORDS OF TRUTH.

Through the Science of Infinite Spirit, the Christ of Christianity, we are to perceive and realize that goodness, wholeness and purity, is eternal and omnipresent—therefore there can be no eternal evil; for Good omnipresent, precludes the possibility of evil, sin, sickness, or death. God is above and beyond all erroneous thought, which is the birthplace of these seeming appearances.

Then it is an error to say that such a person, place or thing is evil or bad—for God the Good is omnipresent; therefore do not judge from appearances, but judge righteous judgment. Penetrate the depth of the soul, into consciousness—and find the divinity therein. Contemplation of the divine attributes, brings realization of wholeness or unity, and the knowledge of the completeness of ourselves in Being.

Then "Judge not, that ye be not judged."

"We who are awakened know that we are one with, and in God, and he in us, for in God we live and move and have our being;" he is the only life, source and truth—he is all of eternity, and as his omnipresence is ever around us, it is our duty to God, to perceive only goodness. Do not tell little children they are evil, sick or bad; if in their ignorance they have demonstrated error, the error is not the child, nor the child the error,—therefore the duty nearest us, is to lead the child in the straight and narrow path. Do not hold up the error, as an example—the Christ says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

Teach them in early childhood to fully understand the meaning of the word—God—Infinite Spirit, substance and power; that they should feel kindly and lovingly toward all creatures, because they are His; and have a universal love for all creation or God manifest. When we learn to ignore error, it will pass away like the mists of early morning; when the glorious rays of the sun peep from beneath the clouds, we no longer recognize the darkness, for all is made radiant by the "light of the world," or the omnipresence of God.

Thou Infinite, Uncreate Being
Which art my very life—
I hear thy voice in the silence,
While in this world of strife.

Thou wilt lead me into heaven;
 From the paths so dark, to light—
 I will trust Thee, in Thy wisdom
 While Thou guidest me day and night.

I will change my thought of error
 To the Truth that I am thine;
 For I know that I am crowned
 With the love of God sublime.

Now free from the mists of error
 I'll arise and go to Thee,
 For I have realized the truth
 That I live and move in Thee.

O Thou! my help and sustainer;
 When on the verge of the grave,
 Let me hear the echo of Thy voice
 "Christ came upon earth to save."

Denver, Col.

UNA RUPLE.

THE TRINITIES.

I love to think of this perpendicular line coming down from Consciousness as the "Tree of Knowledge." The ultimate of which you find to be all things based in sensation the phenomenal world or the "fruits of the Tree of Knowledge" in which if ye remain and partake ye shall surely die.

I love to think of the middle perpendicular coming down from the Son—as the "Tree of Life" in the midst of the Garden. And that line which comes down from the Father—as the "Garden of Eden" that which contains within itself both the Tree of Life and the Tree of Knowledge—"for naught but Love can be omnipresent—all-embracing, all-sustaining."

But Consciousness—Light—Knowledge—Wisdom—Holy Ghost, is the key to the Kingdom of Heaven or that by which we know God and the Son. "We cannot see God and live" in sense and flesh. He who understands—sees—"knows Oneness—the flaming swords touch not, and he may re-enter the Garden of Eden and eat of the Tree of Life."

When sensation and feeling are merged in perfect consciousness, thou shalt need no other teacher, for the "Comforter is come unto you."

Helena, Mont.

S. E. EDDY.

The article by Miss Eddy in November HARMONY, in its very clear pres-

entation of the subject, prepared the reader for the complete thought contained in "the Trinities," in the present number. Her orderly method, presents the Science in most attractive dress; while the dress neither adds to nor conceals the Truth as revealed by Science.—LIT. ED.]

CORRESPONDENCE.

HELENA, Jan. 26th, '91.

DEAR HARMONY:

As our dear and honored President invited an occasional note regarding the work of Truth as done by thought adjusted in accord with the Home center, I am most happy to state that the interest is still increasing, and I hope ere long to establish a branch of the vine whose fruits are for the healing of the nation. Those interested, have hired a lovely hall for four months for Sunday evening meetings which are well attended by thoughtful searchers for light and truth, and at half past twelve every Sunday. We have a class of children from the age of four to sixteen, and as we are very ably assisted by Miss Eddy a proficient instructress of the Kindergarten system, as well as a Student of Home College, it may quite easily be understood that our work is *good*. As those children form a perfect circle, hands firmly clasped, that a symbol of Oneness—Unity—Wholeness—may be expressed—there is a prophetic thought in mind, that a work for Truth has begun among us, whose center is love and whose circumference will symbolize the seeds of thought sown at Home center—A class in Practical Science of Infinite Mind, on Tuesday and Friday evenings of each week, is in progress, and a band of earnest workers assemble in one thought—to know the truth. The first week in February an afternoon class will commence, as requests are numerous—for such to be the order of things. Every Saturday afternoon we invite all to come and receive freely treatment and talk of Christ as the Healing Power. So dear readers you will see we are very busy striving to "do as we see the Father doing." HARMONY is at hand and the article upon a Partial Synopsis of The Lessons on Correspondences of Trinities receives much attention from Students who have come into clear understanding of the lesson on the God-Head—It is so clear, and conforms so closely with our work here that we all voice the thought "well done, brother W. T. Jenkins"—We are *One*. Then the Feast of Love at the Home center carried me back to the many love feasts with the Lamb of Truth which taketh away the sins of the world for none are ever sent away from Mr. and Mrs. Cramer—when they hunger and thirst for righteousness for they have bread for all—all freely give they of that they know they will always have.

JOSEPHINE R. WILSON.

A MOVEMENT THAT WILL INTEREST SCIENTISTS.

COLUMBIAN CONGRESS OF CHRISTIAN SCIENTISTS.

To Christian Scientists of all Nations, Greeting:

The ladies of this country have organized a Queen Isabella Association to be an important feature of the coming World's Fair in Chicago.

The purpose of this organization is to give opportunity to the women from all quarters of the world to meet each other socially and confer together on lines of their respective interest and advancement, professional and otherwise.

They are to erect a \$50,000 edifice with sufficient capacity to allow space for the headquarters of the different branches of woman's work, such as legal, medical, artistic, etc.

There will be room and opportunities for instruction and lectures in the different subjects and conventions for the consideration of the important questions of the day. Space is of course limited and going fast. This Association, as such, has no educational or religious bias, and under its auspices we are not fettered by any such regulations and are entirely free from all interference from the work of the Isabella Association or any other department of thought in the building. The promulgation of Christian Science on such an occasion is of the utmost importance and no other opportunity for space and privileges on such liberal terms is available.

We consider this an unusual opportunity to spread Christian Science broadcast among many people and nations, and if we take it at once we can have ample room for a Christian Science Headquarters.

Lectures and classes in Christian Science will be held daily and public lectures in Congress Hall will be given on stated occasions.

The conditions of our getting space for our exclusive use with all the privileges of the building are that we bring in 300 members or more to the Isabella Association at the small cost of \$1.00 membership fee. On the receipt of her fee each member receives a certificate of membership of the Association, which when presented at the building, entitles her to admission to the freedom of the pavilion.

We, as scientists, have incorporated under the name of The Columbian Congress of Christian Scientists, that our work may be on a strictly responsible business basis. In order to sustain the expense of suitably furnishing the space assigned us and meet current bills, it becomes necessary to ask \$1.00 additional membership fee to the Columbian Congress, making a total of \$2.00 as the entire expense incurred to enjoy the privileges of this pavilion during the continuance of the Fair.

Members will receive the *Isabelia Journal* for one year free.

Scientists are responding eagerly and we hope to secure your membership immediately, as the space cannot be secured till at least 300 members are obtained. Will you not also show your interest in advancing this enterprise by responding at once to this call?

Address all communications and make all drafts and money orders payable to the President, J. ANGELA AUSTIN, Headquarters C. C. C. S., 129 53d street, Hyde Park, Chicago, Illinois, U. S. A.

VICE-PRES. AT-LARGE—Emma P. St. John, Mary D. Fisk.

DIRECTORS—J. Angela Austin, Ida Eastman Miller, Ida A. Nichols.

NOTICES.

We have received a copy of the *Seattle World*, a monthly journal of high literature, published by the Seattle World Publishing Co., 221 Commercial street, Seattle, Wash. Price, \$1.00 per year. We find it full of interesting reading matter and beautifully illustrated.

Life is Worth Living, by "Eleve." Sweet, clear, logical, convincing; 25 cts. Send for it. *Truth's Fairy Tales*, by Julia Winchester, is a beautiful and healthful present for young folks. Price \$1.10. Christian Science Publishing Co., U. S. Express Building, Chicago, Ill.

The Christian Metaphysician comes to us with the commencement of its 5th Vol., clothed in a new dress of beautiful design, one that makes the outside a harmonious symbol of that which the inside contains. May the beauties of truth depicted on the outside and expressed within be appreciated by its subscribers is the sincere wish of HARMONY.

The Elixir of Life, or Robert's Pilgrimage. An Allegory, by "Eleve." Price, 60 cents. An Allegory is an adroit method of revealing by a few terse, condensed, artistic strokes, some sublime truth apparent to the mind of the thinker.

The one before us portrays the experience of a soul seeking for true knowledge of the King of Kings, and instead is served with the distillation of human theory and opinion, as to the right view to take of the intentions of this King towards his subjects. The matter is clothed in simple language easily read.

conducting the thought to the right conclusion—and closes by leading the seeking soul to the rest and repose to be found in the truth of Infinite Spirit—where alone all differences are made plain, and the Father is found in every truthful thought in mentality.

The Elixir of Life, "Eleve's" new book, will show you the way to health and peace. 60 cts., post paid. Christian Science Publishing Co., Chicago.

Having opened a branch of our Home College at my home, I am forming classes for all who wish to learn the principle of Life. Feeling the great need of our young people knowing something of themselves—I am very desirous of working among them—it is a work very near my heart—that before entering the world on their own responsibility—while surrounded by the hundreds of temptations which constantly assail our children as soon as they enter school life—they should be armed—well able to knowingly place the proper valuation upon their surroundings. Knowing they hold within themselves that which nothing can take from them and which is the strength and power of all Life, and when understood sets them free from slavish desires of all kinds. There is plenty of work for all who can enter the field. Evening classes will be formed to accommodate the school children. Teach your children the Science of Life, the same as you teach them music or mathematics. Boys and girls from 14 up to 17 will be desired for these evening classes. Regular class days Tuesdays and Fridays at 2 P. M. Classes formed and can be held days most convenient for those wishing to enter. Private lessons, if desired, are given.

Address,

MRS. A. T. GILLEN,

1110 Leavenworth St., San Francisco.

NOTES.

D. P. WOOTON of Denver, Col., writes from Albuquerque, N. M., that he has taught a Class in the "Science of Infinite Spirit," and expects to do more work in the same direction.

E. J. CASTLE, author of "Studies and Treatments in Christian Science," writes "What I have seen in your book 'Divine Science and Healing,' demonstrates to me that those who understand Truth always speak the same language."

Mrs. E. A. DeGroot, writes from Medford, Or., "There is seed to be sown and work to be done outside of Class teaching. There is work every-

where. It matters not where we go, so that we are taught of, and led by Spirit—for then we are sure to go right."

A SUBSCRIBER from Bergen, N. Y., writes in reference to HARMONY: "I wish you knew how helpful these books have been to me. I seem to have made some advance since I have had them for my daily study. . . . I am over fifty years old, how long I have been deprived of this grand Truth—which sometimes I hope has made me free."

READ what THE CHRISTIAN METAPHYSICIAN says of SCIENCE AND HEALING: "This volume of 258 pages is difficult to review, as it covers an immense field, and abounds in comprehensive statements and epigrammatic Truths. It is substantially the course of lessons given at the Home College of which Mrs. Cramer is the honored President. We know of no higher statements of saving Truth. They pierce the murky clouds and let in the eternal day-shine.

"We will not attempt quotations. Read the 'Lessons in the Science of Infinite Spirit and the Christ Method of Healing.' They reveal Love and Wisdom, and will produce Health and Happiness."

A FRIEND from Montana, in subscribing for HARMONY, writes—"I have read HARMONY and can not do without it. I have been led to see many things I did not see before—I have read and re-read the Book of Job, but feel that I have not got to the bottom yet—The Lesson in the November number, drawn from Hebrews, is perfectly wonderful. I hope to understand it all. If I could only be at Home College at one of the monthly meetings! but as that is impossible, I do try to feel the same spirit of Love is here, as there, and that all is mine, and that we are one in Christ Jesus. How peaceful your life must be, I have had a taste of it myself, and a life of it seems so much to expect, and yet I know 'tis mine."

EXTRACT FROM A LETTER.

"I am strong with the strength of the Spirit, I surprise myself sometimes, I am so strong and accomplish so much, and with such ease. Oh the Truth is wonderful when we understand it and practice it; when we claim the good for our own, and know the All Good is ever present, and ours. I feel like thanking with a thousand tongues, God the Father, God the Holy Spirit and God the Son. Praise, honor and glory to his Omnipotent Name forever and ever, is my constant thought. I never knew how to be a Christian until I came into the

Science of Spirit; into the true understanding of prayer—taking what I ask for with thankful heart. I tried to be a Christian for years, but with so much fear of all the wrath of God.

I don't see now how I could believe God to be Love, and at the same time fear and dread him, and fear hell. I do not fear anything now. The Spirit of the Law of Life in Christ Jesus hath set me free from the law of sin and death—or fear—which amounts to the same. My earnest desire is Spiritual knowledge and I have it. I see God in everything. The grand old ocean talks to me of His Majesty—the woods are an open book to me. . . . My niece and I have been benefitted by your book of Lessons—and HARMONY is properly named. . . . I am holding the word Love, this week; God is Love, I am Love and the world is Love. The Scripture "I am the vine and ye are the branches," is a source of great strength to me, and in that, we must realize we are a part of the vine, to become a branch."

Yours in Truth,

Guaiata, Cal.

MRS. M. E. WADE.

A BOY'S EXPERIENCE IN TRUTH OR SCIENCE.

In the experience that I have had in Christian Science, I have learned to pay no attention to the trouble I have. When we have trouble if we turn our attention from it, it will leave no injury at all. We must fear no sickness, sorrow, want, poverty or death, for in God there is no lack at all. The Lord came on this earth to teach us the will of God and his commandments; and He says that when we obey His commandments, we will have no trouble: The Lord said, "Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you."

"God is love and he that dwelleth in love dwelleth in God, and God in him." "We know that we have passed from death to life, because we love all." Love resists not; fears not; doubts not; therefore perfect love is without fear."

MR. DEWOODY.

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

FOR all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself.—*Gal. 5. 14*.

NOTICE.

CLASS LESSONS PUBLISHED IN THE 2ND VOL. OF "HARMONY."

We have on hand the second year's volume of HARMONY, both unbound and bound. The unbound volumes are still sold for one dollar; and the price of the bound volume in full library style, side title, is two dollars and seventy-five cents. The second volume contains practical class lessons, which scientifically interpret the various parts of Scripture—or Scriptural lessons, upon which they are based. The twelve lessons come under the following headings and in the order herein given:

- I.—"He That Believeth and is Baptized Shall be Saved; He that Believeth not Shall be Damned."
- II.—"The Spiritual Generation of Man and the Second Birth."
- III.—The Power of Speaking in the Name of the Father, and of the Son, in Healing.
- IV.—"The Sin that Shall not be Forgiven; and Everlasting Punishment."
- V.—The Sons of God and the Sanctified.
- VI.—Bread of Life. "Whoso Eateth my Flesh and Drinketh my Blood Hath Eternal Life."
- VII.—Bread of Life—continued.
- VIII.—The Scribes and Pharisees of All Times, and the Christ or Truth of Eternity.
- IX.—9th Lesson is the First Lesson Drawn from the Book of Job.
- X.—The Recognition of Truth is Destruction of the Seeming Power of Error. Drawn from the Book of Job.
- XI.—Job and his Three Friends. The Voice of Truth Stills the Argument of Intellect and Heals Disease.
- XII.—The Seeming and the Real. Opinion and Idea Drawn from the Book of Job.

Every student of Science, or Truth, should have this course of lessons, for they give the inner and true meaning of the Scriptures, and show that in all ages Truth and Life, the Christ of Christianity, is the remedy for all mental, moral and "physical disease," and that the removal of mental error is the healing of all "physical disease." They are written from a consciousness of the spiritual meaning of the Scriptures; therefore, where the Truth is expressed in language descriptive of things natural, the inner and true meaning of this symbolic or allegoric language is given.

There are many other articles by contributors equally valuable. To all subscribers to HARMONY we will send the second volume, unbound, for 75 cts.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 3.

APRIL, 1891.

No. 7.

THINGS WHICH CANNOT BE SHAKEN.

The things which are seen are temporal, but that which is unseen is eternal, for the heavens and the earth shall pass away when the day of the Lord cometh, that those things which cannot be shaken may remain. This is Paul's thought and we rejoice to know there are some things steadfast and immovable.

When the boy at school is told that there is no such thing as East or West, but these terms have only reference to a direction of rotation his "head begins to swim" for he feels that if the points of compass are to be given up there is nothing left to steer by. He is dazed and bewildered until he remembers that the North Star is still there with Arcturus swinging round it. He is glad there is something left in the universe to tie to.

In these days when so many are seemingly losing their bearings it is good to remember that there is the "I am" that is the same yesterday, to-day and forever. Forms of statement of Truth may be changed, creeds may dissolve, opinions may and will vary, being carried about by every wind of doctrine, but let us remember that Truth Is. The Lord God Omnipotent reigneth and beside Him there is none other. Love never faileth and its Gospel is everlasting. If we would bring this good news to humanity we must come close to them and warm them into life. You remember how Elisha brought life to the Shunammite's son? II Kings, Chap. iv.

When seeking to tell of the Eternal let us adapt our language to the comprehension of the listener. Thus did our Master and it was for this reason that the common people heard Him gladly. He told them what they wanted to know, in a way they could understand. We are all taught of God but we learn our lessons differently. Many of old were sent into the Desert where the silent work of Preparation for future use went forward, knowledge was matured and strength proven for demolishing the seeming powers and principalities of evil. To day the school room of the soul is often in the world where amid the cares and anxieties, depressions and exaltations, we learn the Omnipotence of Love.

that ever reminds us that we are in the world but not of it, and our hearts respond Abba Father.

It is for us to listen to what the Spirit saith. If we are at school with the Master we shall never cease learning from Him. We want to adjust creed to Truth, form to life, akin to Him. And we will best do this by learning the truth back of the expression or symbol.

We will be considerate in the freedom wherewith Christ has made us free. Gentle in our changes from letter to Spirit. Speaking fearlessly the word as we have opportunity, and very patient and loving with those who do not readily fall into line with our way of looking at things. When the waves of sense are quieted and the Christ-presence recognized we hear the assuring words "Fear not for I am with thee and I will lead thee into all Truth." But the mystic password to the Hall of Learning is "Be still and know." Only here do we realize the Omnipotence of Silence. We enter this school room an ? we come out an !

The question of the honest Thomas is ever answered by the proof needed and the convinced mentality exclaims "My Lord and My God!" Beloved we are in One place of One accord in One Mind. Taught by the Invisible Spirit of Truth. This certain perception of knowledge manifests the Power of Love, and the fullness and completeness of the Good life that is living in and through and around and about us is indeed manifested in thought, word and deed; back of all expression throbs the great Heart of Love Eternal.

These Truths we are thinking and teaching are the fruitage of the Philosophy of the Ages. "The words I speak unto you they are Spirit and they are Life." What a rod of power is the word of God, mightier than the rod of Amram's son that made old Egypt shake through all its coasts, but how impotent are their words when used by one dead in trespasses and sins, or ignorant of Truth. We need to be alive with the life of the Spirit to bring forth the fruit thereof.

Wherever civilization throbs and pulsates, wherever virtues and sincerity are cherished and respected, wherever a struggling soul is fighting its way up through the darkness and on to the light the cry for rest and peace and satisfaction is heard, the one resplendent name of Truth even Jesus the Christ, known and honored, for ever more. Centuries speak it, banners wave it; and human hearts treasure it. Oh! for the coming of another great soul into this greedy and material age, who will lift us above ourselves and teach us that we are indeed now the Sons of God. Oh! for the coming of one who will make us to see that the happiness of each can only be asured by the happiness of all; that lies cannot live, that deceits cannot permanently prosper. Might is not right, and that power improperly employed brings destruction on the head of him who wields it,

thus we can only diminish our discontents by gratifying our higher desires for good, and teach humanity that a robust sense of justice generally diffused is stronger than armed policemen, grated cells or embattled hosts. The past has furnished glimpses of the coming of such an one. The forerunners already tell us that the Master is near. One transfiguration has already taken place. Unless all signs fail this world will see another. Oh! my brothers, do you not see that the one you long for has already come. Not in form or personality will you find him but in the invisible Christ within. Your own being in the sanctuary of soul awaits this High Priest—this Holy One. Enter and you shall hear from the silence most profound the golden message that brings deliverance to your captive thoughts and bids you go forth as it did another, and "set my people free."

Denver, Col.

MARY D. FISK.

WHAT HAS THE HARVEST BEEN?

On the afternoon of Feb. 9th there was a glad reunion of the members of Mrs. Cramer's former classes, held at the residence of Col. and Mrs. Fisk, 1661 Lincoln Avenue, Denver, Col.

Her parting instructions last year to us, were to prove all things through principle; letting the truth shine through all our works. So this meeting was also to bring the fruits of our labor to the altar.

It was a glad thanksgiving, for none came empty handed: and many of the golden sheaves were shown to be perfect as harvest of the good seed sown, so that we could realize how constantly they had been turned to the sunshine of Omnipresent Love.

The meeting was opened by Mrs. Cramer with the affirmations as given in HARMONY, and the thought to meditate upon in the silence "I am not a servant but the son radiating the light and glorifying the Life of the Infinite one," and with these precautions:—"hold yourselves and others above the psychical plane—hold all in unity—see all as Principle; resting only in Infinite mind—there is no other resting place."

After the silence, all were asked to speak freely and tell what the year had brought forth in them.

Mrs. Fisk in reply gave forth from the fullness of her heart. "The year has been a blessed one, for it has brought joy that ever comes from learning to live constantly in the recognition that this is God's life, and in letting the Spirit of Omnipresent Love work through us. In the face of circumstances that seemed darkest to the human thought, I have found myself actually singing, with a joy

that even surprised myself. We have but to live the life, and all good results *must* follow.

Mrs. Cooper told of faith to help others and good results following treatments, but was not able to help herself. "Set aside the thought that you need anything. Rest in the Infinite at all times and know that the faith and help that others receive are your own" said Mrs. Cramer.

Mrs. Morrison testified to "living more in Being." She was giving her time to healing, and worked through Unity, God; and looking not to results best results follow.

Miss Flower's experience in treating consisted in annulling race beliefs that come before her and affirming the omnipresent Good, while in the busy routine of the school room. "I find the silent thought held in the morning is not enough to carry me through the day, but I must look to the East, to the rising star, several times during the day, and I ask myself the question, How long will this continue? shall we never reach it?" Miss Flower is an earnest worker, and questions closely, knowing there is absolute Truth, that to search is to find. And it was in the same spirit that all the questions from the class were asked, and because of the ever ready answer awaiting "where two or three are gathered together in my name," which is—in the spirit of Unity. Therefore we give them to you who read, with their answers as spoken from the plane of Spirit, that all may hear the Truth. In faith were the questions asked, and with knowledge answered—"every hour I need thee; not *turning* to the Christ, but recognizing no other self than the Christ in whom I am now complete. This is the perfect rest that ever knows no striving. It is the *continual* abiding," were the earnest words spoken by Mrs. Fisk.

"There is no separation between the Spirit and the letter; be not centered in the treatment or form, but in Truth" was Mrs. Cramer's reply.

Miss Peck had received during the year, clearer realization through treating, which is "letting the same spirit be in you that was in Christ Jesus."

Mrs. Funke said "In helping through works, I have faith." Was it not through faith that her works accomplished their end?

Mrs. L. J. Wooton, who has been so active in the good work, told of the year's growth to her, of fuller consciousness. "I have fed in green pastures," because I have rested in the Infinite. I see my Father work and I work. I know not weariness because I live in Him. There is more consciousness for me and I will have it." We all know that when we talk of growth we speak from mentality, as in the Absolute, all is perfect.

Mrs. J. F. Brown said "I prove more and more the positiveness of the Truth for all; but I do not in the same degree succeed in healing. There seems

to be so much overcoming." Mrs. Cramer asked "Do you acknowledge to yourself that you are constantly giving ease in the place of disease, when you recognize the Truth?"

Mrs. S. E. Roberts testified to "a constant growing or illumination, but error seems so subtle to sense judgment, it seemed difficult to draw the line." "Try this,—do not look for any cause of error, but be immersed in the One Great Cause, for the Lord God Omnipotent reigneth *now* and forever" was the answer.

Dr. Plummer when called upon replied "The method through which Spirit manifests, as presented in your teaching has been a great source of development to me. I understand more of the way in which mind expresses in healing. I am free from worries of 'How?' or 'When?' For what is that to Thee? follow thou Me. The Power that brought forth is Infinite, His sources are infinite—the largeness of his giving surprises me." Glad approval followed his remarks for the uplifting of one is the uplifting of all.

Mrs. Galer asked "Why do I seem to fall, when I seem most spiritual? I am filled with the Spirit recognizing perfectness, and following it, comes the severest tests; how is this when the fruits of my thoughts are of the highest?" This question is often asked and Mrs. Cramer gave the answer at the close of the evening session.

Mrs. B. Sundwell expressed clearly where she stood in the words "I am Truth, I am Life, and am manifesting the work of two or three women right along and helping others. I know we are all Truth and Life, I know that I am health and I have not manifested a belief in sickness since I came into your class." Surely the reward is wholeness, when we acknowledge God in all our ways.

Mr. Morrison said "I am rejoicing in the Son-ship; I want to let in the sunshine as I see it shine in the faces of many of our sisters." Mrs. Cramer recognized it as shining forth from him, and in each and all.

Mrs. Bayles acknowledged the Christ in saying "I know but one place to stand and that is in the absolute."

Mrs. Conine said "I am weary of wandering and have concluded to abide." We must all acknowledge this truth sooner or later and be the elder son who remains with the Father.

Mrs. Cornwell spoke of some wonderful experiences in healing and said "I expect all that seemingly need healing to be healed. My growth comes through treating others and in expressing the true thought which is their need. I know I realize the truth more fully by having worked it out.

Mrs. James spoke of "ups in realization and downs in belief." All who are acquainted with Mrs. James acknowledge they know very little of her "downs in belief" but that her realization of Truth is very clear. Class study and meditation have brought their reward. A perfect knowledge of the relation of cause to effect, or God to the center.

Mrs. Oakes told of her growth in realizing Omnipresent Love as here now, * * * "I have sounded the depths of self condemnation, but now if I make mistakes, so to speak, I have no time for regrets, knowing it brings a feeling of separateness which is false, instead of unity which is Truth."

Miss A. Barron's few words expressed the gladness of receiving, when we listen to the still small voice; they were, "The fullness is realized and is beautiful at times."

As it was now time to close the afternoon meeting, we adjourned until 7 o'clock in the evening, to continue the Harvest Feast.

The evening meeting was opened with words of welcome to all, and all joined in the silent thought of Love and oneness with the Father. Then the review of the past year's advancement continued.

Mrs. Root, who radiates the sunshine of Love everywhere, told of realizing that God is All in All, the manifestor of Himself, so that all that can be manifest is of God, therefore there is no thought of separateness. The "I am" is the life of the universe.

Mr. Root said, "I find the attitude of giving thanks always, is good. It is expressing gratitude for the good which we realize that places us in the position to receive."

Mrs. Blatchley told of growth in "consciousness of unity."

"I have felt the uplifting power and ability to express the Truth" said Miss Hern, "In teaching I have many instances of the good seed sown; and that God gives the increase."

Mr. Fisk put in a good thought every once in a while during the evening, as did others which added strength and acknowledgement to the Unity of Good expressed.

Mr. Roberts gladdened us with his realization of the Truth when he said "I know Christian Science is the Truth; there is but one Spirit,—and that One includes all. I realize that the good seed sown through your lessons has brought forth great good.

Mrs. Merrie proclaimed recognition of the Oneness with the Father.

Other members who spoke in the afternoon and evening, expressed equally good results from the year's gleanings, but we failed to get their ex-

periences as they gave them, therefore all are not here individually mentioned, who aided in making the perfect Thanksgiving. How gladly would we give word for word the whole of Mrs. Cramer's benediction upon the Harvest Feast, and the clear answers spoken from Principle to meet our needs in solving our problems; but we give in brief as best we can the substance of her talk:

"I rejoice to find you welded together in unity of thought on the highest plane. All have proclaimed the one Light, the one God as the light of all. God the uncreate omnipresent Spirit which is in all and through all, must be the one and only Presence. Wherever two or more are gathered together in His name, that place becomes a center of Truth and Love made apparent, not that Truth and Love are there any more than in any other place in the Universe; but that they are recognized, for in the silence all is contained. Then "Be still and know that I am God," The legitimate expression of God is rest, which is from harmony in the unity of Love, which is the law and the fulfillment of the law. Be still and know Love, and speak it forth to every living creature, for whenever love is spoken, Love speaks: Whenever truth is spoken, Truth speaks. We cannot speak forth good or recognize good except from the Spirit of Good.

As all is contained in the silence, be still and know—first, what Being is,—secondly what doing is. "I see my Father work and I work."

It is *truthful interpretation* of the method by which Spirit manifests, that erases aversion to any thing which is made. For the realization that all which is made, is God's self in manifestation is the bearing away of all sin, sickness and death, which includes all burdens. It is the bearing away of all aversion, by being love for all in its stead: "Perfect Love casteth out fear."

You ask "why do I seem to fall when I have most clearly realized the Allness of Spirit?"

When Truth is perceived in mentality, we are immediately called upon to glorify the Truth by making it manifest. If we have aversion to so doing, if we refuse to let God be manifest or glorified through us, then we sense a feeling of pain. We do not willingly let the good seed which is sown in mentality burst forth in word and act; as the seed in the soil bursts forth to greet the sunshine. A great commotion and upheaval and striving of the seed to push through the unyielding soil, is experienced before it can be manifest in the flesh, unless we willingly surrender all previous mental conditions to it.

We had an illustration of this strong aversion to letting the Truth be manifest,—at the Home College last fall,—a lady came to us who had taken a course of instruction in Divine Truth, of some one, and was doing good healing through

the realization that "I am the child of God" and as she had turned to him for health, she received for herself and others. While giving forth the Truth she received from the silence, as she found herself carried out of the individual into the Absolute Whole, and cognized the Truth "I am One," "I am all" sayeth the Spirit. The Truth appalled her, she was afraid to let any one know it, she feared to think it, and had no idea that any one else had ever cognized it, and yet she knew that whatever came, the Truth was the same "I am," and from it she could not free herself. She held an aversion to letting the truth be manifest, to letting the light shine, so there came upon her all the beliefs that she had previously held, she said "every disease I ever had has come upon me."

These are the places and the conditions where perfect recognition of Truth alone will avail, we must stand in the absolute with such assurance that joy is the only conscious thought. With her I could see naught but God Absolute, and him only, in manifestation. I stood rejoicing in the bursting forth of Truth and could only think "Holy, Holy, Holy!" in the face of the death of the seeming and seeming death, at the end of fifteen minutes she said "every particle of pain has left me as suddenly as it came," and so it was. There was nothing but good to be manifest and as soon as thought recognized the Truth, feeling could only be that of ease and comfort. It is simply ignorance, or taking things for what they are not, that causes aversion or pain.

Then know the Truth, speak it forth, and let it be manifest in and through every living creature.

* So ended our Harvest Feast.

NATI B. COMSTOCK.

705 Fourteenth St., Denver, Col.

WORK OF THE PRESIDENT OF HOME COLLEGE, IN DENVER.

Under date of Feb. 15th, Mrs. Cramer writes: "Have a Primary Class of six, morning and evening, and Bible lesson in the afternoon each day. The Normal Class course will open at the close, which will occupy twelve evenings. So you will see I am constantly occupied. The first Sunday after my arrival I addressed, in Plummer Hall, two audiences. To-day after Prof. Casey's sermon on Christian Science, I took charge of the Bible Class, and gave a lesson on Job. About two hundred were present, and all enjoyed the absolute position which was taken, and which sent the word home with power."

"When persons say to me, 'I did not know there were various schools in Christian Science,' I reply 'There is but one Truth, which is the truth of God in creation. We do not teach schools or creeds.' I am convinced that people need this truth—that is, this perfect understanding of the law of expression—of

God to Nature. From this lack of recognition, intellect rules, and suffering ensues, and people do not know the reason for it. I have given the lesson on the First and Second Birth and First and Second Death, and all were lifted into God consciousness, into life eternal with God."

A letter of Feb. 28th says, "I have just closed two large and deeply interested Primary Classes, but continue the daily Bible Class, of twenty-four lessons. A new course of primary lessons, opens in Plummer's Hall this morning, and in the evening, the first of the Normal course; also having three lessons a day to the close of my work."

"I go to St. Louis, to Kansas City, and Chicago. Never has it been more apparent that our silent work, done before God and in humanity, is rapidly coming to the surface; and we are not to overlook our own results when they come. In this I say, that God has spoken His own word, wherever spoken, by the mouth of these silent witnesses. God is all, and this is His word and work, we are to have no anxiety about results. In truth I am strong and well and equal to any thing which is the will of God to be done. On this trip much depends. We would that all should be brought to realize the plan of the Most High, that they are the impersonal Truth, and Life"

We in San Francisco who have sat under the teaching of the Home College, heartily say, Amen to the above, and add a God-speed, to the good work, and the opening afforded for the Light to be made manifest.

Mrs. Cramer closed her work in Denver on the 16th and left for Kansas City on the 18th of March, for the purpose of forming, in that city, classes in the Science of Infinite Spirit and the Christ Method of healing. During her extremely pleasant sojourn of about six weeks in Denver, the number of Meetings, Lectures and Classes held was (eighty-eight) all of which were extremely harmonious and profitable in understanding alike to teacher and pupil.

The common problem, yours, mine, every one's,
Is—not to fancy what were fair in life,
Provided it could be, but finding first
What may be, then find how to make it fair
Up to our means; a very different thing.

—Browning.

Owing to pressure of matter, it has been necessary to omit the "Bibles of the Ages" this month.

"The economy of creation is good, and all things are well administered; nothing happens without a cause."—Clement.

A FRAGMENT OF THOUGHT FROM THE CRYSTAL SEA OF
PURE CONSCIOUSNESS.

Give ear, oh ye people, and list to the thread of truth that flows, like a ray of light through darkness, or like the life of a tree through its symbol, from the lips of the mouthpiece of silence, list not to the words but the spirit.

Therefore absent yourself from consciousness and let perception perceive itself. At break of day I stood alone upon the mountain top and looked abroad over the valley. Silence brooded over it and while its wings overshadowed you, my beloved people, its voiceless language brought to me this message for you.

Why do ye bend, my children,
'Neath burdens so heavy and irksome?
Why take again in the morning
The burdens ye laid off at even?

Why look to the distant future
For rest and freedom from travail?
Why drown with noisy clamor
The word that for ever and ever
The silence is voicelessly speaking?

Foolish indeed are my children
To groan and toil neath a burden
Which but for your own foolish fondness
Would long ago have been wasted
Into its own realm of seeming.

For truly your burdens so heavy
Are but fruits of your own desires:
And heavy or light will you find them,
As selfish or generous your wishes,

Then ponder well my children;
Ere you groan and toil on the morrow,
For the truth that your heaviest burden
Is that, you most earnestly prayed for.

This is the message that silence
Spake in her voiceless language,
And only ears that unsealed
By the spirit of truth are, can hear it.

Now in your heart's recesses
Hear I your thoughts expression.
Some say to-morrow or next day
I will see if the message given

Is really true of my own case.
I know it is of my neighbors,
But to-day I have truly no leisure
To apply to myself its lessons.

Poor child! Know ye not the future
Has no time for the work of to-day?
And the duty put off till to-morrow
Is postponed for ever and aye?

A truth it is past all doubting,
And for you, soul, as well as for me,
We will wait in vain in the future.
For the rest we should enter to-day.

Then in words grown empty of meaning
We shall hear with an inner ear
The message that comes in silence
But in accents loud and clear.

Awake from your sensuous dreaming,
Ye children of love and light;
Be that which ye are in the seeming,
See that which is dead to sight.

Ye live in a world ye know not,
Ye speak in a language dumb;
Ye see with a sightless vision,
Ye die to a deathless doom.

Then list to the voice of silence,
Give ear to its message clear;
And the burdens of sense and seeming,
And the travail of year after year

Shall be vanquished by understanding
Of truth that forever frees,

HARMONY.

From sorrow and sin and sickness,
The children of mind's disease.

To you each one is given
To rise from the bonds of sense
To the height of a perfect heaven
Of peace and joy so intense

That every thought is a blessing
And every action its crown,
And life in glorious fullness
Showers floods of harmony down

On the brothers and sisters still groping
Mid delusions of sight and sound,
For the message that only the spirit
That speaks in the silence profound
Can give to those favored mortals
Who have heard without aid of sound.

—*St. Louis Magazine.*

MARY D. FISK.

COLLEGE WORK.

February 11th witnessed a gathering of familiar faces interspersed here and there, with new comers, to inaugurate the opening by Mrs. A. T. Gillen of a College—whose teaching should suppleme it and follow out the work of the Home Centre, presided over by Mrs. M. E. Cramer.

It was an auspicious day, and an auspicious event; the few tears with which nature bedews us this winter, were graciously wiped away the day before, and the heavenly blue was never more radiant, and only eclipsed by the perfect light, "which coming not from land or sea," illumined the face of Mrs. Gillen as she welcomed her friends and co-workers in the "Science of Infinite Spirit."

It were invidious and answers not our purpose to repeat a succession of names on this occasion, so fraught with the Spirit of All-Good. All added cheerfully their word of joy and congratulation, and though spoken from many thought centres it was not difficult to perceive all, as starting from one glad and dominant tone resounding in the consciousness of Mrs. Gillen, viz: in her earnest, faithful and joyful purpose to do the work which she is glad to know is laid upon her.

The prevalent thought in her centred as it is in Divine Idea, has so in-

spired and carried her friends that no other result, could be expressed or can be looked for but perfect success in so presenting Truth to the understanding and perception of all that those who are longing for help, and do not even realize that this is their need, may seek, find, and be filled. Sweet and gentle touches upon a sweet toned piano, succeeded by a vocal solo, opened the afternoon exercises. An old friend whose voice is often heard in Home College presented the common method of propounding religious truth for the conduct of life, and also its permanent usefulness in the community; and in addition attempted to prove that in the Science of Infinite Spirit, was found the sum and central illuminating idea of the truth of God, but half revealed and so half understood hitherto. Stand by the old faith she urged, but ventilate, expand, illuminate by this orderly method of thought as expounded in this new presentation.

A paper on the Unity of God in Creation was read by an elderly sister concluding with joyful assurances of success prophesied for "Alpha College," because of work conceived, projected and accomplished in Unity with the Divine Idea.

Mrs. Gillen enters upon her work with perfect trust and joy such as cannot be expressed except in the Christ method of doing the work and fulfilling the purpose and will of God. She is ably assisted by her daughters even to the youngest whom she endearingly terms her baby, a Miss of nine years who understandingly read of her own accord some beautiful verses by Longfellow inscribed to children. Her rendering would put to blush many an older head whose careless delivery mars and sometimes destroys the best results. Her delight in and devotion to the course which Mrs. Gillen especially wishes to follow, viz: that of calling into the fold children of all ages capable of being taught, children having parents who are uninterested in the true culture of the young, is beautiful to witness,—and insures to the mother and teacher co-operation in the right direction from those of her own household.

In the paper below Mrs. Gillen closed the exercises of the afternoon; afterwards plans for future classes especially the children's class were informally talked over, also the Bible class study which commenced last Sunday P. M.

The impression of an event—the dominant thought remaining in the mind concerning it is after all the most real thing about it, and the one clearly remembered.

So do we who were present at the opening of Alpha Branch College, remember with hearts aglow, the perfect harmony of all conspiring incidents to this day's fulfillment; the touching recital of the manner and the obstacles overcome through which its totally unselfish leader was guided to the completion of

her hopes—and her perfect consecration to the high aims, steadfastly held before her, expressed in every look and word of the inspired head of Alpha College,—the emphatic words of success foretold, and the baptism of the Holy Ghost which fell upon this initial gathering, all this and more which can only be understood by the Spirit of Truth, rests in the hearts and minds of that little band. None left the Presence there unconscious of a triumphant joy in the knowledge that we are one with God, just as truly as in the Christ consciousness we claim God as one with us.

M. L. STONE.

ADDRESS BY THE FOUNDER OF "ALPHA" BRANCH.

To fully understand the motive which prompted this undertaking, we must understand our oneness with God the Father. My desire is to tell people about this Truth, I want to teach them how to be as happy as we are to-day. This College, the "Alpha" or first branch of "Home College," is opened for the purpose of spreading the knowledge of the Science of Life. How we are here, why we are here, and whither we go. All here who are familiar with the manner in which Truth is presented in Home College, know how thoroughly systematically and faithfully the work is done. How perfect is the peace which comes from that knowledge. How perfect the health which follows closely upon the footsteps of Christ's advent into our understanding, and how Perfect Love comes to us and abides with us cheering us on day by day lightening and taking away the burdens which we have always been taught must attend us as long as we stay in this world. How the knowledge of the unity of all the universe in the Divine mind—shows us at once our greatness and our smallness—the greatness of Life Everlasting—the smallness of its creations in comparison with the creator—and rising into our inheritance look abroad over Creation, one everlastingly in the knowledge of Creation—with the Father. What is home?—Home is where the heart is. What memories that word calls up in our minds, of a happy earthly home, a fitting symbol of the unutterable peace which accompanies those who are at home in Divine mind. All care is laid away—as going inside the doors of a cheery home here we leave *outside* all which have worried and annoyed us through the day, so do we—going back to our Father leave all the cares and worries of earthly mind and body—we take Christ's yoke and our burdens are light. His yoke which means to become one with Him. The knowledge of ourselves eternally does, I think without an exception bring with it the desire to help others with ourselves. We feast so royally—we want others to feast as we do. Recognizing the universal plan—there is no difference in humanity, any and every one can have it for the asking. "Knock and it shall

be opened" is to show how easy of access the Divine Truth is. There is no respecting of persons in the Creator's plan--no one is preferred before another--Home College, you see, signifies so much we have only to turn our thoughts towards a home to realize it. Warmth, food, music, reading, Love, all alike, no matter how many, all are the children of the parents and all are together under and included in the term "Home," and so is our Home in God all we require is there. We are taught of God. We can carry on the simile of a Home still farther. While there are no differences in Truth we naturally incline to the particular rendering of it as seems most homelike, most satisfying just as we, feeling we are all one in humanity, brothers and sisters, yet will turn away from this home to go to our own particular centers. So do we knowing all are one in God or Being turn to a certain way of telling of God. And all here who have learned of Truth through the teaching of Home College can testify to the Beauty and satisfaction of those teachings, as given by our noble President and gentle teacher--Mrs. Cramer. Personally I can say with all truth--that her patience in helping the fighting, wearied seeker over the hard path, which in selfishness they have made, helping them back where they can view both themselves and that road--is simply perfect and enough cannot be said in her praise. That she cannot be present today in body we deplore, though she certainly is present in spirit, as heart, soul and body are consecrated to this work--and this the Alpha College is as its name signifies the first branch from the Home centre where she has been teaching for so long. And that all who come within these walls seeking the Life which is everlasting, the Truth which frees, will go away as satisfied as happy as from the Home Centre, is my earnest desire.

MRS. A. T. GILLEN.

QUESTIONS AND ANSWERS.

Question. What is meant in the Scriptures by the term, "an adulterous generation?"

Answer. The meaning in Scripture of adulterous, is idolatrous; for adultery means permitting something to come between; a hindrance or obstacle; in other words it means that we have "other gods before Me," therefore all who worship form have other gods. So it is clear that an adulterous, and an idolatrous generation are synonymous terms.

Q. What is the spiritual meaning of 'desert?'

A. The real meaning of this word as used in the New Testament is solitude. The plane of "Being," above the senses. The Spirit and Substance of things, has by the world, been forsaken. But they who worship in Spirit and in

Truth enter into Principle and value what is therein found, above all earthly treasure.

Q. Please give us the meaning of the following text: "Before she travailed she brought forth, before her pain came she was delivered of a man-child."

A. The meaning of this text of Scripture is clothed in allegoric language; for it represents the birth of our Lord, the Truth, by the virgin mother. Its meaning is, therefore demonstrated by all who doeth the will of God, for such are the sister, brother and mother of Christ, the Truth.

Q. Can we immortalize our physical bodies?

A. We cannot immortalize anything; but we can recognize and live the Truth that all that truly is, is immortal; and know that God and His means of demonstration—or His law of self-manifestation are immortal. Thought-forms, or forms of thought—are subject to all that precedes them, which is Idea or soul in God. Generative thought born of Christ—inherent in God must ever find its ultimate expression in visible form, as it does in word of sound, and in deed or act. The original element of visible form—the universal spoken word—which is "the earth without form and void," is in the universal, the ultimate in the law of expression; "and as is the great, so is the small;" Cause, method and effect, are the same in both. Truth, the Lord, says, "destroy this temple—body—and I will build it again" *i. e.*, I will manifest myself again. This is the statement of Principle, for it ever says destroy this example and I have the means to, and will demonstrate it again. So it is the "I am" that says, I will continue to think and speak and my words shall become flesh, and dwell among you.

Q. Can you in a few words define ignorance or negation?

A. Yes; Ignorance or negation is the mental act of unsuspectingly taking things for what they are not.

Q. What can be said of doubt?

A. Doubt is mental indecision; the fluctuation of thought between two opinions.

Q. Where did God plant the Garden of Eden; or what are we to understand by "Eastward in Eden?"

A. Eastward means towards the light; Eden is Truth; God's idea; The Garden of God is the ideal creation which is planted, and rooted in Eden; Truth; for "All thy works are done in Truth," sayeth the Scripture. Therefore Truth, or Christ, means the responsibility of bearing, and for this reason the work assigned to man is that of dressing and keeping the Garden in order.

All things were made by Him, and without Him was not anything made that was made.—*John 1: 3.*

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LESSON VI.

PRACTICAL DIRECTIONS FOR HEALING.

A LESSON FOR BEGINNERS.

In our last two lessons we have considered some of the Scriptural promises of healing and the way for their fulfillment; we have written these lessons with the understanding that the word of Infinite Spirit applies alike to all, at all times; therefore the promises are experienced, or fulfilled, by all who keep the commandments. That which is spoken by Truth, is true only because it applies to every person, irrespective of time and place. The word of the Eternal, is an eternal word and is always true of the Spirit of Truth; and is at all times to be applied equally to all living.

1. No one doubts the power of God to heal the sick, and to sustain all creation in health and harmony; but many are in doubt concerning God's *will* to heal. Believing, as they do, that it is his will that they be sick, all mental effort is made to endure what seems to have an existence, only because of ignorance of Truth and freedom. The belief that God has power to heal, or to give health, and to doubt his will to do so, is to doubt the goodness of his will to manifest himself, or speak forth Infinite Harmony and Perfection in his creations. "And in this (belief) thou art not just, oh, man whosoever thou art."

2. As God is One and unchangeable, and his method in creation is one and unchanging, if he has the will and power to manifest his own perfection and

has ever done so, then his will is always manifest wherever his power is manifest, and the results of the same are ever apparent in our midst, to be appreciated and enjoyed by those who understand and read aright. If it were not the will of God, that we see Perfection only and thus demonstrate perfect health and harmony, then we must conclude that he prefers to have us show forth imperfection rather than perfection. God's power and will in reality are one and inseparable and it is a blessed privilege to so see it, for they who know the above truth and recognize his power, know that wherever his power is manifest his will is done. "If thine eye cause thee to offend, pluck it out: for it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell-fire." The eye of understanding is in reality one and not two and is the eye that offends not; therefore, it is single to Truth, and the whole body is full of light. This eye beholds not enmity for it sees God manifest in the flesh; for this reason if we believe in both Good and evil, health and disease, God and a devil, it is better that we pluck out the eye or belief in evil that causes to offend and cast it from us, that we may enter into the kingdom of righteousness and understand the fullness of the power, will and goodness of God. A true witness delivereth mentality or spirituality and binds anew in realization to Infinite Mind or Spirit; but a deceitful witness speaketh that which deceives and binds to earth or temporal things.

3. In order to heal by the Christ method it is necessary to know that God is Life, and that Life is God; for Life is Infinite, Omniscient, Omnipotent and Omnipresent. Life therefore, includes all the attributes of God and is the Father of all living; upon these attributes are based the Scientist's affirmation, which, white as snow is the perfect "Yea" of God—because affirmation is his own word which is the Lamb without spot or blemish. All who have found themselves in the universal spirit can say "For as the Father hath life in himself; so hath he given to the son to have life in himself." As God is Infinite perfection, He cannot manifest anything that He is not; therefore all His manifestations must be of perfection, and as such are perfect whether we mentally realize it or not. That which we think is ours to realize, in joy or in suffering according to its kind, for by our thoughts do we sow to the flesh and reap corruption, and by our thoughts do we sow to the Spirit and reap Life everlasting.

4. As the promise of Truth and Life—the Christ—is "he that believeth on me, shall do the things that I—Truth and Life—do," and as God has manifested His power and will in Jesus, it must be that they are continually manifest for His method never changes. To have faith in God's power and will to manifest perfection in health, is to realize that perfection in health is manifest, and therefore His will has been done. Hence in every thing we should give thanks

knowing that the Lord God Omnipotent, reigneth now and forever. "That, having been born out of Spirit, is spirit; and is therefore as perfect as our Father in Heaven is perfect." Be fully assured, dear reader, that it is the will of an Infinite Spirit of Goodness that you manifest and realize health, wholeness, perfection, goodness and success in all good things—in all the avenues of Life's manifestation. To doubt God's will to manifest in us, health, or wholeness and perfection, is to have belief in the opinion, that disease, limitation and imperfection is manifest in us.

5. It is a general belief of the human family that God or the Lord has power to heal or change all conditions, but this belief does not always include faith in His willingness to do what His power would enable Him to do, if it were His good will and pleasure. Dear friends, a prayer of understanding is also one of appreciation and faith, for the same is the word of Life; and the word of Life heals, because spoken from understanding, accompanied with perfect faith in both the power and will of God—Goodness. A belief in His power to heal is not sufficient to "bear" away our sicknesses—which are erroneous beliefs and their results—without knowledge of His Truth, that His will is already done in all His works. A knowledge of, and faith in His power, will and goodness, reveals the truth that God keeps His covenant with all things, and fulfills every command given. A knowledge of His will and goodness, enables us to perceive that the healing has been done, that whatsoever we ask in His name, the same has He given unto us. Doubt, darkens the mental vision and is the veil between the Spirit and the letter, and prevents the outflowing of the light of understanding and Truth. If there be any question as to the visible form being the result of the perfect thought, it prevents mental recognition of the truth, "that all God's works are done in Truth"—the Christ. As long as there is misunderstanding or thoughts of doubt there is no certain *realisation* of Truth; for as a man thinketh in his heart so will it be with him, and if there be no certainty in our thoughts then they are faithless, and this condition is called nervous prostration. A mere vague trust, in the possible results of the spoken word of Truth, brings forth its kind,—verily! it has its reward, but it is not strong enough, with the strength of the Spirit to destroy habits of thought or race beliefs and erase them,—with their effects—called disease and sickness. The prayer of faith that shall heal the sick, or the words of healing spoken by Truth and Life do not commence with, "If it be Thy will," for these words carry no claim of understanding of what is that good and perfect will of God; neither do they embody any appreciation of the Truth and knowledge of the real worth of God's presence—in all his creations. As all things are made by Him and pronounced good, we cannot produce or bring forth in the Spirit of God without pronouncing with Him. We should

neither ask in word, nor expect anything of God that we do not believe or know is according to His will, law and goodness, for God's will is His law and He never violates that law. Then if the asking be according to His will, we know that it is also according to His law and goodness,—so it becomes our duty to act, and our pleasure to claim that an Infinite will, law and goodness is never defeated and is in all things manifest; therefore the thing hoped for has been received, or the thing asked for has been given.

6. Christ Jesus represents the full meaning of the Father's Truth and Life manifest in the flesh and dwelling in our midst. This is a matter about which we ought to know, for each one should consider that it is his or her own work to find, and to fully understand the meaning of their own personal existence and fully appreciate it by thinking truthfully of it. The Lord Jesus therefore has demonstrated redemption, and the true at-one-ment of God and man, as well as the true relation of the inner to the outer—or Spirit to the letter—and has proven that unity with God who is Love, is wholeness, health, power, and the fulfillment of the law. Christ's whole redeeming work was that of doing the Father's will and fulfilling the promises, all of which are for each one to fulfill in the same intelligent manner for all shall be taught of God. In order to heal by the Christ method it is important to understand the Truth, that there is no way by which his will can be done, and the promises experienced, but by keeping his commandments.

7. The New Testament is the ever new Spirit of the Law, and the Spirit of the Law is a living record of Eternal Life, and its promises and their fulfillment are one, as are its commandments and demonstrations. God says—"Let there be" and the work is done; so, our manifestations are our sayings. Verily all mental conditions bring forth after their kind. The letter of eternal Life is the living record of Life, or is Life's manifestation everywhere apparent in the world; it is the word made flesh. The Infinite Spirit, or God, is eternally being declared to be Life which is Love, Truth, Power, and Knowledge,—and as the Law of Existence, or of creation is based in God, it is absolute justice. "So with what measure we mete the same is measured to us again," therefore, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give not grudgingly, or of necessity for God loveth a cheerful giver." II Cor. ix: 6, 7. Therefore as God is the *all pervading Spirit*, freely have we received; and for this reason should we give out of our gift as freely, which is bountiful sowing.

8. The goodness or perfectness of all that the Infinite Spirit implies, is given unto the real Man, or Christ in God, and is manifest in living expressions.

of form according to his own measure or judgment of his possibility. Though God be manifest in our midst,—though He has come to his own according to the law of expression; yet unless our measure be the measure of spirit, the same mental condition will be apparent that was portrayed by Pilate, when he asked Jesus "what is Truth?" This question shows no understanding of the reality of Life; for Life, is Truth itself, and wherever Life is manifest Truth is manifest. Therefore his question reveals mental blindness to both Truth and its manifestations. Pilate's question is representative of the mental state of all who are ignorant of the Truth of what Being is, which is manifest before them. Such have not found God nor the place of understanding and for this reason do not know his manifestations when seen by them.

9. No one presumes to doubt the Lord's will to forgive trespasses, neither should there be any doubt as to redemption from pain. And Truth, Unity and Love, is the Freedom offered, which if lived, prove themselves to be freedom or the perfect reconciliation and readjustment. Every awakened mentality, faithful thought, and trusting heart, will lay hold upon the Truth of God's omnipresence and rejoice in the affirmation, that His presence is their sufficiency and that he has already come unto them in the fullness of power and glory.

10. A mental condition understandingly sanctified in Truth, is perfect health and holiness; so the claims frequently made, that we are not worthy to know the Truth, or that we are not good enough to realize perfect healing, are claims that are not born of God for they are the adverse of harmony and wholeness; hence they being adverse to His Truth they are the product of the adversary. Therefore do not allow belief in unworthiness, which is mere opinion, to prevent you from claiming that all the promises have been fulfilled, and that you are as perfect in Truth as God has made you. Do not permit the belief of unworthiness to prevent you from believing that this mind is in you that was in Christ Jesus, who thought it not robbery to be equal with God. When this attitude is taken preparation is made for the fulfillment of the command, "Be ye perfect therefore, even as your Father in Heaven is perfect," and to thus prove our oneness with Him in Being. This is entering into true communion—is walking and talking with God, who is the All Good. These words are spoken by the Spirit of Truth. Do not wait to feel perfect harmony, and sense perfect health before claiming them, for that which is sensed is always a result, and not a cause; hence wherever health is experienced, it is claimed either by word or deed or by both, before it is sensed. Base all claims of health on the Truth of the presence, and omnipresence of God, that they be in His image and likeness and thus fulfill the law in ourselves. If you see that you have violated the Fath-

er's commandments, or if you believe that another has, do not wait to feel joy and satisfaction before claiming forgiveness for both yourself and the other; but claim forgiveness by keeping the commandments and thus acting in his name. Make your thought, word and deed, that of divine affirmation of all that good implies, and you will arise and go to the Father—with willing heart, to surrender previous belief and opinion to Truth and Life, the "I am" which has its being in God.

11. "He who believes that permanent healing can result while transgressing the commandments, may be said to be personal vanity; only when the heart willingly turns to the Infinite, it says "thou art All in All"; therefore I do not believe in appearances called sin, sickness and death; I know that thou art All, therefore I disown former beliefs and seek only to work as thou workest; and *thus* does light shine and Oneness is glorified, or manifest in the shining. This mental conduct will erase false belief and moral malaria called dis-ease, which is contracted by getting on forbidden ground in belief. All are forbidden to partake mentally of the visible letter of life, as if it were a cause, or source of knowledge and satisfaction. All are forbidden to partake of the fruit of the tree of knowledge of good and evil, therefore they who would realize perfect knowledge and satisfaction and experience permanent healing, must move from the plane of desire, and stand again on holy ground. The question of position or of kingdom is an important one to be understood; for thinking, speaking and acting always represents the kingdom in which we live, or in which we believe we live. But we must while saying this with our lips affirm it in all the expressions which go forth from us—that they truthfully represent us who have shown our allegiance to, and become one with Christ in God. Affirmation *then* becomes confirmation—binds in one the obedient child to the Father,—the Son to the source of his being—and thus is the perfect "good" pronounced at creation, restored in mentality, and the harmony of existence in the bosom of Infinite God—goodness fully realized.

[To be Continued.]

"There is no unbelief;
Whoever plants a leaf beneath the sod,
And waits to see it push away the clod,
He trusts in God.

There is no unbelief;
By day and night unconsciously,
The heart lives by that faith the lips deny;
God knoweth why."

STUDENTS' DEPARTMENT.

THE EVOLUTION OF MAN.

Life is one and universal, and cannot be created for it always was. Man—the Being—in and of the substance of life is eternal.

He—the Divine Idea—is universal with Mind, and is not an effect or a part of creation, but is cause or creator.

Universal Matter is the body of universal life, or is the expression of universal Mind.

Man—being life—must have manifestation or expression. This expression is one with universal expression, and is not man at all, but an image of man,—the creature of which Divine man is the creator or producer.

The method of expression or creation seems to be a progression by degrees or stages—or “days”—as the Scripture gives it. And this process is all there is of evolution. Idea is not *given out* of mind, but is *imaged out* by thought.

Thought set in motion and focussed on the Idea (Divine Man), comprehends it by degrees. And the process of the comprehension of thought is the process of imaging the idea. That is, the action of thought is the means which throws the picture or image of the Idea on the plate of Mentality. Thought is action, and the action is vibration. Vibration is a turning from side to side, or turning one way and the other. As it turns toward the Absolute it receives the image of the Idea, and as it turns the other way it reflects the image which it has received. This reflection is the ultimate of creation—the material universe.

Divine man, coming into expression evolves an image of himself in time through the action of thought. The image is formed first in mentality, then in matter.

Mentality is the expression of eternal man, and matter is the expression of mentality.

The image in mentality represents the conclusion of thought in regard to Truth or true being. Mind, being the life which is evolving, the progression or evolution is a taking on higher and higher degrees of consciousness. The life of the image is the degree of consciousness to which it has attained, and which has been measured to it by thought. And according to the recognition or comprehension of thought will the measurement be. The likeness of the image to Divine man, its creator, depends upon the life or consciousness thus received.

Then the propelling force of this evolution is thought moved upon or moved to recognition by the consciousness which emanates from the creator—the con-

consciousness which is *one*. Consciousness is the only life which either mental or material image has, and it is measured to each by thought.

As form represents and is the expression of the comprehension or recognition of thought, it changes with each additional degree of consciousness. And as material creation is the expression of mental creation, each new form which is produced in mentality appears also in matter, and these appearances along the line of expression from lower to higher degrees or consciousness, have furnished the basis for a theory called "Origin of Species." Each form represents a certain degree of consciousness.

The first expression is in the lowest forms of matter—as in the earth and rocks. Later, with additional consciousness expressed, it takes on or produces a higher form and expresses in the vegetable kingdom—and each kingdom has degrees ranging from lower to higher. Later still, there is sufficient consciousness or life—(the consciousness *is* the life)—and consequently sufficient activity, for the form to move about at will—to have certain needs and to know how to supply them. The ability to do this—the degree of consciousness thus expressed, we call "instinct."

Finally, after passing through the line of expression in the animal kingdom, instinct passes into intellect or reasoning faculty, and the creature stands upright with its face uplifted in recognition of a source above the earth. And still this is not *man*. Man is ever in eternity—is the invisible creator of this form which is an image of himself and which is evolved in time and place whenever and wherever the action of thought is *centered*, for Form is the result of the centering in action of thought, and the highest condition it can ever reach is that of being a perfect image.

Denver, Col.

MRS. MERRIMAN.

CONSCIOUSNESS, FEELING AND SENSATION.

Consciousness, feeling and sensation are triune in principle, when understanding occupies the tripod. In Luke xix: 13 we find—"Occupy till I come"—which signifies, reflect, think, till cause is known.

The love of unity and the satisfaction found in the knowledge of the trinity in unity, is the thought which sits upon the prow, and reflects in the still blue waters of truth, the fearlessness of love. "Surely, He that made us with such large discourse, looking before and after, gave us not that capability and God-like reason to rest in us unused." So if we launch out, laden with unadulterated wares, (thoughts of love) we will bear witness in harmonious and satisfactory manifestation, of "the evidence of things not seen." As I conceive it, un-

der the most efficient teaching of the Home College, consciousness is the great Over-Seer or "I am"—the absolute faculty embracing the whole body in graduation of men, or thought. Thought reflects mind. Consciousness receives the evidence, subjecting it to entity—"the substance of things hoped for"—and proves in effect, that cause has been recognized, that the Father has been seen by the Son and received by the Holy Ghost, as the power which directs the divine order of mental activity, or reason, through which we, the principle, mentality, comprehend the principle, Spirit or God—and thereby know self in the true and esoteric sense. "It is 'I' that am conscious," absolute consciousness—"I am"—Spirit, "I am." "Be renewed in the spirit of your mind," or "Know thyself." Consciousness is self-imparting, receiving by its own power and will, it subtly and with sagacity divines and elucidates all interior truth of seeming obscurity, sensation and phenomena or emotional perception, which is a product of confusion of thought or the "mazes of men." To know consciousness is to know Christ—truth—and to know *truth* (love) is to know *life*—and to know *life* is to know *God*—and to know God, is to be conscious of eternity and feed upon the thought of perpetuity which is *love*.

Feeling is the apprehensive messenger waiting upon volition. If we have become, by reason, volitional, we will not confuse the messenger of feeling, by vain imaginations, but will cast down imagination by "making captive every thought to the obedience of Christ" (truth). II Cor. 10: 5. Sensation comes when the horse (thought) gets behind the cart (feeling), feeling being the vehicle of thought, thought must hold his post as charioteer or there may seem to be disaster, (sensation), and if we have not our senses about us, *i. e.* sense ability or understanding, we may get on the horse when he is behind the cart, and try to run our race which will prove a seeming failure. The way to get free from belief and emotion, is to go to consciousness and receive motive, intent, and solution of perpetual motion or absolute reason. When you get motive you have substance and when you get intent you have the meaning of substance, and when you get solution you have deliverance, and you can discharge the culprit which seems to create so much discord. I will name the culprit *belief*; belief begot of opinion, and then, who begot opinion? Opinion was begot of uncertainty, and we all know that uncertainty always welcomes fear, and fear drives out peace. So if consciousness and feeling work from opinion, there must be discord, disease and final cessation or stoppage of the work, just from wrong action. We know that thought is the only action. Feeling corresponds to knowledge, and consciousness to wisdom. Cowper says—"Knowledge and Wisdom, far from being one, have oft times no connection. Knowledge dwells in heads replete with thoughts of other men—Wisdom, in minds attentive to their own."

He is right. Knowledge must go into the reason, or substance of introspection, before it can become one with Wisdom or Understanding. For, taking in objective food is not giving out subjective manna nor the creative word. When we begin to concentrate thought to reason, or substance, many adverse thoughts will rise, but their fluctuating evidence must vanish before the steady force or power of truth. Coming up to examine they find themselves examined and found wanting; they are relegated to the right, by conscious understanding, who undauntedly holds forth truth's decision in its circled orb or single eye of all-seeing love. Let us know ourselves to be in the conscious presence of diffusive consciousness which makes inate union in its omnipresence. Let us know this and we shall feel for others as for another self, and live the life that Man (Mind) inspires with every thought of truth and noble deed; and together freed, let every Holy Angel (thought) fly where peace and love immortal reign. Having discerned our title we shall abide by the law, drinking from the cup that is filled from the pure river of life, and eating from the board that is laden with the unobserved manna of eternity, making the unmanifest manifest to the fullness of right, ourselves. Thoughts of love will gravitate us to the center of our Being—God—who is center and circumference, overlying, underlying, intermingling idea with idea, or man with man, in thoughts of truth and life;—living by the law which is love, we shall hold unobserved and uninterrupted sway "by that love impelled that moves the sun in heaven, and all the stars."

Helena, Mont.

MRS. GEORGIE HELDT.

TRUTHFUL CONCLUSIONS DRAWN FROM PRIMARY LESSONS.

The science begins and ends with one affirmation, viz:—"All is good." It is applied not only to the healing of the body, but all of our every-day actions assume a new significance when viewed from the new, yet old—point of view. The seeming cares and anxieties of our every-day lives cease to affect us in the least, they truly vanish—are not—when we realize that they have no power over us, that they are of our own making, that they cannot control us, but that we control them. "For the Maker is greater than the thing made." We know that God made everything and "saw that it was good;" therefore to see as God sees, we must see that everything is good.

The more we seek to know, the more we realize that we can do and be what we will; that there is no limit to the Truth that we can express. "Seek and ye shall find; knock, and it shall be opened unto you." We learn to live in unity with God; to express the goodness and truth which he is, and which we, as his perfect idea must express, to do His will.

We learn to look to the cause and not to effects as we have been in the habit of doing; to escape from personality and work in and with the Infinite. Our bodies, as work done, must be looked upon as such, and therefore incapable of being or producing a cause. When we speak of *ourselves*, we must learn to mean and think of the immortal ego, and not of the physical body, forget that we have a physical body. Think and act the truth and we shall not be constantly reminded of it (the body) by inharmonious expressions. When inharmony is manifested in the physical, the cause, being in mentality, the cure, also, must be brought about in mentality—by establishing truthful thought in place of the error recognized.

We are spirit. God is our life. In Him we live and move and have our being.

MISS AVIS M. MORRIS.

REPORT OF THE HOME COLLEGE MONTHLY MEETING FOR MARCH.

Wednesday, March 3d, the usual Open Meeting was held by the students of Home College. The parlors were well filled by pupils and friends who love to come together to hear of the good work which is being accomplished here and elsewhere.

Miss Penniman, a graduate of the Normal Class of '90, presided with her accustomed grace, and the meeting was opened by reading the 1st Chap. of John, which was followed by a few minutes of silent meditation holding the thought of unity and strength for our President in her work and ministrations in Denver.

This was followed by the song, "Not a Sparrow Falleth," by Miss Grant.

Mrs. Gillen, Pres. of Alpha College, read an excellent paper written by a student; she also brought us glad tidings of the work which is being accomplished there.

Mrs. Perkins followed with an original poem which was rich with its many expressions of Truth.

Miss Penniman, by request, and for the benefit of those friends who were with us for the first time, related her wonderful experience which was listened to with deep interest.

Mrs. Stone being called upon addressed us, revealing in words the wealth with which her mind is stored.

Mrs. Perkins added her testimony of what the Truth had done for her in restoring her health, and the comfort afforded through the spiritual light gained; surely "Thou shalt know the truth and the truth shall make you free."

After a few minutes spent in general talk the meeting was dismissed and we departed for our several homes.

J. F. G.

CORRESPONDENCE.

THE TRUTH.

Some day will end earth's idle, useless sighing;
 Some day the soul stand, fetterless and free;
 Entered to scenes unchanging and undying,
 For larger growth, a nobler destiny.

Some day we'll see the uselessness of sinning,
 As now we note our throbbing pulse of pain;
 Some day we'll grow beyond the dull beginning
 Of oft-repeated, ill-learned tasks again.

These lives of sense, fretted with vain illusions,
 Revolving ever on times' whirling wheel;
 Hugging wan Phantoms—merest self-delusions—
 This piteous sight the inner Light reveals!

Our joys pass, all too fleetly to be numbered.
 Our pains sting on, and on, without a pause.
 What is it that we once had?—ages slumbered!—
 Can it be whispers of diviner laws?

What lingereth so in memory, alluring
 Our swiftest worship, seeking to replace
 The shattered texture of the Past?—securing
 Of the full-woven fabric scarce a trace!

A passing glow illumines the inner vision;
 Fades with slow murmur of a glad acclaim:—
 "No sunless vales *these* flowering fields elysian,
 Ascend! still higher glows the sacred flame.

How shalt thou know it? By thy soul's fruition,
 Unerring guide! adjudging measures fit;
 Slowly and surely working thy salvation,
 According to the text of Holy Writ."

This truth I teach: All life is never changing;
 And change is life in active, varied form:

The change called "death" is only slow pulsating
Of nature's force—as quiet succeeds storm.

Oh! life is always, in all forms, eternal!
No mortal gives it, and to take can none;
The leafage of successive seasons vernal
Speak us this text; like as they go and come.

One law abides for all God's worlds forever:
We go and come, like leafy years of June!
The universe needs every soul's endeavor
To strengthen and to sound the one great tune.

The harmony of countless spheres swiftly swinging
In space, whose vastness our weak sense confounds:
And all, as one, a mighty anthem singing—
The least one needful for perfected sound.

The selfish heart can only chord with sighing,
—I seem to hearken to some grand refrain:
From some far silence drifts its sweet replying,
Like the swift, pattering footsteps of the rain.—

Nothing is lost. Nature is ever eager
To drop her healing balsam, pure and clear:
The soul that spurns earth's false content so meagre,
Attains a majesty undreamed of here.

Earth's vain desires waste, in the love begetting
Our neighbor's welfare as above our own.
But not as *duty* comes this self-forgetting;
Diviner Love reclaims, with joy, His own!

Nothing is lost! What seemeth "empty spaces,"
With ever active, joyous growth is fraught.
Ah! closely press Life's circles, interlacing;
And all is Heaven that prompts our noblest thought.

Nothing is lost. Unselfish deeds which tendeth
To aid one, weaker, in the rushing throng;—
The back which to the burden, willing bendeth,
Hourly becometh more alert and strong.

Nothing is lost. The least word fitly spoken
 Sounds on along the unseen aisles of Good,
 Bearing to many unknown hearts its token—
 Received with joy though dimly understood,

The glory of the Truth, always abiding—
 Even when Earth's heavy crosses press thee down—
 Routs the heart's meaner, baser factions hiding,
 And love divine then wears a radiant crown!

Milford, Delaware.

LYDIA WOOD BALDWIN.

NOTICES.

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- II.—"The Spiritual Generation of Man and the Second Birth."
- III.—The Power of Speaking in the Name of the Father, and of the Son, in Healing.
- IV.—"The Sin that Shall not be Forgiven; and Everlasting Punishment."
- V.—The Sons of God and the Sanctified.
- VI.—Bread of Life. "Whoso Eateth my Flesh and Drinketh my Blood Hath Eternal Life."
- VII.—Bread of Life—continued.
- VIII.—The Scribes and Pharisees of All Times, and the Christ or Truth of Eternity.
- IX.—9th Lesson is the First Lesson Drawn from the Book of Job.
- X.—The Recognition of Truth is Destruction of the Seeming Power of Error. Drawn from the Book of Job.
- XI.—Job and his Three Friends. The Voice of Truth Stills the Argument of Intellect and Heals Disease.
- XII.—The Seeming and the Real. Opinion and Idea Drawn from the Book of Job.

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THE PROBLEM OF LIFE.

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TO UNIVERSAL HUMAN PROGRESS.

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HARMONY

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No. 8.

"TRUTH SHALL MAKE YOU FREE."

As a foregone conclusion there must be bonds or bondage, known or unknown, from which to be made free; and if the above statement has been pronounced from absolute consciousness, there is implied an opposing element or attitude, which has imposed these bonds from which we are to be freed. Truth is of God, and in God is no compulsion. To be freed or the act of freeing can only come from that which is freedom itself; and as endowment, not compulsion, is of and from God, that which frees must be contained within itself, or be itself the liberator, that which has been endowed by God with the spirit of freedom.

Slavery, bondage, subjection, worship of idols,—by whatever name we call this servility in which we seek to bind the free soul, is of two kinds, willing and unwilling, assisting and resisting. Of course its fertile field is in the mental constitution where Eve looks over all the fair garden and selects from desire, fed of sense forgetting its source, that which delights the eye, while it brings neither peace nor truth within her gates, to show to her the proper worth of that which she has gained; and having through desire, attracted and retained these external advantages, she has also bound herself to their chariot wheels in a willing and unresisting service, from which in this state of things there is no escape. In this thralldom, thought, whichever way it turns, if unaided by Principle, by a conscious recognition of the manner of man he is in cause—thought—is ever ready with smiling subterfuge to claim and bind in fetters not easily broken the too willing wanderer.

That form of bondage which is unwilling and resisting, is manifested in the intellect quickened by the knowledge of "good and evil," as twofold it appears; in its divine source, and also in its aspect familiarly recognized as evil, and made up of errors cherished and "full of mastery."

This last state of mentality is worse than the first and is more hopeless, because full of cogent reasoning, setting forth, sustaining and perpetuating, the necessity of things as they exist, and also because of the unsatisfying, yet re-

peated attempt to justify the position in which it finds itself and in which it is firmly entrenched. This is indeed bondage in which mentality is slave to every shape assumed by foes to truth; and enslaved not alone by foes, but by those of her own household; to specious reasoning, wherein seeming and the real may be cherished at the same time—and a kind of truce established, whereby *both* may be fostered and entertained, and a convenient enjoyment of both kept up, as if to appease the soul yearning toward God, and but half satisfied, and wholly enslaved to vacillating and unsatisfying thoughts.

Over against these two conditions, eternally Itself, ever and always Truth, asserting not—Being only—with calm front unmoved by creations of this fecund thought realm Truth is waiting the return of this prodigal who has left the home in which alone is freedom, for a sojourn in a pleasant land "full of milk and honey," and gilded chains under guise of opportunity. Over against and above all is God, who has made man out of His perfect Being, perfect like unto Himself—having the ability to use in creation the perfect spirit he is of, as the mariner in the midst of winds and waves is guided by that which winds and waves do not regard but can be by it overcome and made to serve.

When the Christ of conscious recognition shall have come to us and we stand face to face with the Truth as in the soul of every creation in every beginning, then do we know what it is that frees; that there can be but one Principle, one eternal right, one Truth, which is above all and through all, and in you all. Here then is the Word of deliverance spoken into divine man at his beginning in the day when the God of all the living conceived in His own Infinite Idea the perfect way or escape.

Truth alone is eternally true. That which we think about it and its conclusions and decisions, is in its complexion either true or false, but Truth is in no way effected by that.

Recognition brings co-operation and therefore fullness—non-recognition, a satisfaction in conclusions brought about in opposition to that which is Truth, brings only confusion and bondage, for we cannot separate Truth from its own self. The acorn is never by any diversion in soil or climate any other than itself, and produces after its kind without mistake,—why—because in the eternal idea is the truth of the germ contained and God saw and always sees it good; and just and true are the unchangeable decisions of Truth.

So with the soul, fed, and sustained from Spirit true to that which alone is her being, she goes out among her creations free to act from the Truth which is her life.

O sons of God, let us together thank Him, for this perfect revelation in the

Christ consciousness of unity which constitutes the one Truth in manifestation because ever held in God the Truth of Himself.

Mrs. M. L. STONE.

BIBLES OF THE AGES.

OM.

P. Thou foolish Soul,
Who, losing thine own house, would'st help to build
Another perishable form! What's he,
Or thou, or any, but a wave which lifts
Out of Brahm's ocean—to sink back again?
Seek to grow one with Him, and rather say:

*"Yeal dear Lord! we are one with Theel since Thou art all in all!
And our lives in Thy Life must end; yet dare I never call
Thee mine, as I am Thine, O God! The Wave is still the Sea's!
The Sea is not the Wave's, therefore! So I, and all of these!"*

S. That makes you solemn, Gungal Keep your eyes
Curtained with lashes just one little while!
Now for this dread Word—OM.

P. Oh!—not like that!—
Reach me the lota, girl! that I may wash
My mouth from stain: then, covering one hand,
I raise this other to my lips, and say,
With three half-breaths drawn in,—but slow and low—
The three great *matras* of this mighty Word
Which is as Silence spoken! Hear'st thou?—OM!—

S. How are there three?

P. 'Tis made of A,—U,—M:
And last the *vindu* binding all in one,
Which one is holiest of all uttered speech,
Sweet to the Gods, consummate, good to say
At all the Samdhyas,—when Night joineth Morn,
Morning the Afternoon, and Evening Night;

Good to repeat before we read the Veds,
 And when we finish; locking all truths up
 As the womb holds the life, as rocks hide gems,
 And seeds the leaf, flower, fruit. A Scripture saith
 "OM is the bow; the Arrow is the Soul;
 Brahm is the object: he who shooteth straight
 Pierceth the target of the Uttermost,
 Attaineth end." "Meditate OM!" it saith:
 "For, in that mystic light, the knowers know
 Brahm without body, parts, or passions—Brahm
 Joyful, Eternal, All-embracing, Pure."
 This Word hath all words in it, all three names
 Of Brahma, Shiva, Vishnu; all three worlds—
 Earths, Ethers, Heavens; and all three modes of Time
 Past, Present, Future; all three sexes, too,
 Yoni, and Lingam, and what yoketh both;
 And all three Veds!

See! on yon banyan-branch
 Which overhangs our wall, two paroquets!
 There is a Scripture—third of *Mundaka*—
 Telleth of that, so as a man may read
 Who knoweth OM. Two Birds—it sayeth—sit,
 Always united, always equal-plumed;
 Perched on one fig-tree branch. This pecks the fruit;
 That feedeth not, but gazeth—witnessing;—
 And She who eateth is the Human Soul,
 And he who watcheth is the Soul Divine,
 And Life the Fig-tree is, and Life's delights
 Its too sweet fruit. But, if one knoweth OM,
 The feeding bird looks on the watching bird—
 Its mate immortal, scorning those false fruits—
 And leaveth all, to join the "All of All";
 Saved by right sight, lifted on wiser wings
 To better pleasures;—as, see! now they fly—
 Those green birds,—high into the stainless Blue!
 Oh, look you, Friend! when the great Gods would hear
 What Brahm was, unto Indra came they all.
 Asking this thing, glorious as yonder clouds

Which flock towards the throne of the sinking Sun,
 Ruby and Amethyst, and pearl and gold;
 And Indra bade them sit beneath a tree—
 The Nyagrodha tree—nor spake he once,
 Through twenty thousand moons, to that bright throng
 Of seated Gods; but at the last he spake
 Saying, with fingers on his hushed lips, "OM!"
 Then all the Gods went to their places wise.

—*Sir Edwin Arnold.*

THE AWAKENED.

Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the Awakened.

Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and eat alone, and to dwell on the highest thoughts; this is the teaching of the Awakened.

There is no satisfying lusts, even by a shower of gold pieces; he who knows that lusts have a short taste and cause pain, he is wise.

He who takes refuge with Buddha, the Law and the Church; he who with clear understanding sees the four holy truths, viz.: Pain, the origin of pain, the destruction of pain, and the eightfold holy way that leads to the quieting of pain; that is the safe and best refuge; having gone to that refuge, a man is delivered from all pain. Health is the greatest of gifts, contentedness the best of riches; trust is the best of relatives, Nirvana, the highest happiness.

—*The Dhammapada—*or Path of Virtue, By Buddha.

NO HIDING PLACE FOR SIN.

Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.

Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not rubbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.

If a man has transgressed one law, and speaks lies, and scoffs at another world, there is no evil he will not do.

—*The Dhammapada—*or Path of Virtue, By Buddha.

FROM THE SANSKRIT ANTHOLOGY.

Ab, God! I have not had Thee day and night
 In thought, nor magnified Thy name aright,
 Nor lauded Thee, nor glorified, nor laid
 Upon Thine altars one poor kusa-blade!
 Yet now, when I seek refuge, Lord! with Thee
 I ask, and Thou wilt give all good to me!

—*Lotus and Jewel.*

I am of sinfulness and sorrows full!
 Thou art the Mighty, Great, and Mercifull
 How should we not be friends, or Thou not save
 Me who bring nought to Thee Who all things gave?

—*Lotus and Jewel.*

 WORSHIP THE LORD IN THE BEAUTY OF HOLINESS.

"The Lord is in His Holy Temple; let all the earth keep silence before Him." Ye are the temple of the living God, so worship the Lord in the Beauty of Holiness. Our Father which art in Heaven and in whom we are embraced we know that Thou art working in us to will and to do Thy good pleasure. We are fed for Thou art giving to us our daily bread. We are living Thy life for Thou art the Life of all living. We understand that our realization of Thy presence bringeth ever joy and peace for Thou art above all and through all and in all, and according to our measure of recognition is our measure of eternal Truth and Life; the life that is ours in Christ with Thee. We thank Thee that we know we are strong in Thy Being for we draw our strength from Thee and know of the inexhaustible supply, and the promise—as thy day, or deed, so shall thy strength be. Whatsoever good thing we do mentally or materially the same is received from Thee. Oh! Thou Eternal Fount! Therefore we ask not for that portion of goods that falleth to us, for the asking would indicate that we thought we were something separate from Thee, and we *know* we are one with Thee. Should we ask for our portion we would enter into the experience of every one who believe that they are or can be something apart from Thee, or that they can stand independent of Thee in their own personal strength. But as Thou hast said "*I am*," we must continually recognize Thy presence, for as the Infinite and Eternal Mind, or Being, is omnipresent, there can be no other presence, no lack of all that thy infinitude implies. The sense we have of any need, is only the

measure of our thought, or a certain non-recognition of the fullness of Thy power that will manifest in us if we only recognize Thee, whom to know aright is to manifest the Life now, that is Eternally Good. We do know of Thy love, Oh! Thou Eternal Christ of God, and we *will* to be filled with Thy goodness, strength and love. Thou hast said that all that is mine is thine, and so we draw nigh in obedience even unto the death of personality. To work in the fields of Truth, we are fully persuaded, (by that mind who thought it not robbery to be equal with Thee) that we should put on the whole armor of Good even Thy Truth, Righteousness, Peace and Faith; we would, therefore be well equipped with the knowledge of Thy Love, and this spiritual understanding enables us to manifest the power of Spirit as Love, at all times and in all places, without let or hindrance; and then having done all that Thou hast given us to do we are able to say I have overcome for I know I am over and above all manifestation, or creation. We *will* to do thy will proclaiming to all, Thy Life, Love and Truth. Amen and Amen.

Denver, Col., March 5, '91.

MARY D. FISK.

INTERESTING LETTER FROM J. P. HARPER.

KANSAS CITY, Mo., April 3d, 1891.

To Harmony:

It will doubtless be a matter of interest to the readers of HARMONY to know something of the grand work that is being done by Truth at Kansas City.

The first messenger came to us about four years ago, when there were but few to hear. A number of small classes were taught from time to time by different teachers, each leaving a personal impress that manifested in a personal following and bringing to the front the question, "What School?" It was only when Mrs. Hopkins came and taught a class of about eighty students, two years ago, that a rapid spread began. Mrs. Hopkins was brought to us by Dr. J. S. Thatcher who has been conspicuous in the work from the beginning, and to whose persistent and untiring efforts we are in a large measure indebted for later growth. In Mrs. Hopkins' teaching a note of freedom was sounded that found ready response,—freedom from all authority except the One; freedom from all personal leadership or dictation; freedom from all prejudice, and from every pretended power, authority or influence, other than the attributes of the Divine—other than the one impersonal truth. Under the impulse of this thought, those who came under the influence of her teaching broke away from all authority, all domination of a personal character, determined to recognize no law but "The perfect law of liberty" which is the law of love, and to draw from the

one well whence all the waters of life must come and from which every individual must draw for himself; at the same time recognizing Truth wherever it is manifested and accepting as aids whatever suggestions may come whether from books or from personal teaching.

This spirit of freedom and of love attracted others; the society grew from its overflowing quarters that could accommodate about one hundred and moved to others more commodious with seats for nearly three hundred. Here social meetings are held every Wednesday and Sunday afternoons; with a free Sunday night lecture course to crowded houses.

Such was the situation when Mrs. Cramer, unknown to us except through her publication, came among us uninvited, unheralded: but truth being neither a personal, nor geographical question, recognizes its own, wherever found; and our people were not slow to realize that she had a message for them. A primary class was formed of nearly three hundred. The class lessons are given in the Society's rooms every evening, with a Bible Class of twenty-four in the afternoon at the Midland Hotel. The members of the Bible Class are amazed at the beauty, the grandeur, the sublimity of her Scriptural interpretations, and as in her simple, quiet, unpretentious way she unfolds to her classes the beauties of the law of expression as in contrast with impression, assigning to cause and effect each its proper place and showing mentality's relation to both, the exclamation arises. Whence hath this woman wisdom! Then turning to the large classes we see in the perfect harmony that pervades, a demonstration of the law. Truly can it be said that "There came * * * a woman with an Alabaster Box of very precious ointment and poured it * * * *"

Do you ask how we succeeded in forming so large a class? I'll tell you:

We fixed upon an aggregate sum that would cover the incidental expenses, and a reasonable compensation to the teacher; formed a club and made up the sum; then each member of the club brought in as many friends as he wished "without money and without price" thus, as it were, going out into the highways and the by-ways and bringing in the halt, the blind, the lame, (spiritually) and compelling them to the feast. In this way there were brought in, Doctors of Divinity, Law and Medicine and others of learning and influence who would not otherwise have been reached, and from this work it is confidently believed that a wave of influence has gone out that will be felt far and wide.

Yours in the truth,

J. P. HARPER.

Prayer that craves a particular commodity, anything less than all good, is vicious.

—Emerson.

EXTRACT FROM A LETTER

WRITTEN BY A LADY SEVENTY-SIX YEARS OF AGE, WHO HAS RECENTLY PASSED FROM DEATH INTO LIFE.

"It is all a mistaken opinion from the start. I took my idea of the Bible—not from the Bible itself—and was thus led into the error from which I am now freeing myself every day.

The scales fell, as it were, from my eyes, and I saw that my opinions were made up of our own beliefs and not from the truth that shines like the sun from the pages of the Bible. They are *suns* of light, and heat will emanate from them and shine on, and warm your chilled and darkened lives, if you will only *let* it. It does not need the striving after, so much as the receiving. I was all my life reaching out for something that I had within me, but did not recognize. Do not make the same mistake, but *let* the Spirit that is Truth teach you the meaning of the Bible.

Why idly seek from outward things
The answer inward silence brings,
Why climb the far off hill with pain
A nearer view of heaven to gain?

The will of the Lord be done. Acts xxi: 14. Let Him do to me as seemeth good unto Him. II Sam. xv: 26.

Dare to look up to God, and say "Make use of me for the future as Thou wilt, I am of the same mind; I am one with Thee. I refuse nothing which seems good to Thee. Lead me whither Thou wilt, clothe me in whatever dress Thou wilt. Is it Thy will that I should be in a public or private condition, dwell here or there, be banished, be poor or rich? Under all these circumstances, I will testify unto Thee before men."

EPICETUS.

EXTRACT FROM A SERMON

BY REV. MYRON REED, OF DENVER.

"To Him That Hath."

"But the law says "to him that hath" has relation to man bodily, mentally, morally. If one has the time he can make himself bodily nearly what he pleases. So he can mentally.

Some chance remark gives you the germ of a thought. Take a little care of it and it will grow like planted corn. All things in earth and air and rain minister to it. "To him that hath," a thought shall be given. The great books of the world grow in the mind. The thought of the boy, Jesus, aged twelve years, in

the temple talking! Even then he was with the doctors of the law. It grew in him until when he was thirty the thought was grown and the ripened grain was ready to be scattered abroad to become in the lives of many "the bread of life."

Byron speaks of a man:

"He left a corsair's name to other times
Linked with one virtue and a thousand crimes."

When we first see him, Peter is as unsteady as his boat on the rocking sea. When we see him later he is the rock on which Christ builds his church. I am perhaps preaching to some people of little faith. Cultivate it. David argues in the twenty-third Psalm, this way:

"God has been good to me,
God will be good to me."

So far as I, myself, feel and see, the great desire of every one is peace, next satisfaction. "Come unto me" says Jesus, "Learn of me and find rest to your souls." That is come under my commandments; come under my yoke. Serve the weak; there is ease and rest in it. It is an experiment, try it! Work out one of the things I tell you to do. The result will be ability to work out another of the things I tell you to do, and a growing appetite for all the things I tell you to do. If the religion of Jesus is true it will prove itself by experiment. It is true, because in every case of honest experiment it has proved itself to be true."

RECONCILIATION.

We have seen the "way" to our source, but it is not enough to see the way, we must walk in it. To be reconciled to, we must work in concert with our source, and we cannot do that until we are one with it. What does reconciliation mean? Is it not a perfect comingling of all our thoughts, desires and feelings with those of one we love? If we have wandered away from one we love how miserable we are; our days and nights are dull and wretched. The sun may shine, the birds sing and all nature be gay and loving, but not for us. Our first waking thought is one of sadness and hopeless despair—which all through the day lingers with us; we may laugh and dance, joke and be merry, but what is underneath? There is nothing in the world of mentality or the physical world which affords us the slightest comfort or enjoyment. We do not forget for one moment that we are not in harmony with that one who is dear to us.

Now imagine when in the very depths of that darkness and sorrow, a reconciliation takes place. What has happened to the world? what makes the fire so warm and burn so brightly?—surely, surely it was not so an hour ago! How

beautiful the sun is, how gloriously he holds his rays and how freely he sheds them. That writer never *was* so much appreciated—a meal never *was* so tasty or so daintily spread—and *where* is the difference? It is precisely the same world, the same belongings of an hour ago—we are identically the same. Then what is different? can you see that which has made the wonderful change? can you touch it—take it by sense feeling? But because you cannot see it, touch it, hear it, do you any the less hold it to you?—don't you know what it is by and from its results? Is it not just as precious to you as though you *could* see it? Then what do you do after being reconciled? You think what will please that one—you put yourself in thought with them—you say to yourself, what can I do to show how much I think of them—you send their favorite fruit, flower—show them every thoughtful attention—wait upon them in love if necessary to show how much at one you are with them. Their likes are your likes—you have not one thought which is not theirs too (at least you acknowledge none)—you are reconciled now, nothing stands between you—harmony binds you together. Now where—what—why—all this change in your feelings and actions? Is it not the result of a principle which is itself unseen but which is so powerful? It is a denial of this perfect principle which darkens, makes gloomy our beautiful sunny earth, makes as the screeching of owls or discordant sounds the lovely music of the dear birds, and the mind refuse comfort from the words of dearest friends—in books—and our hands to find no satisfaction in customary labor. The question is not, where can you see it but where *is* it? You cannot deny its existence nor do you attempt to, so *some* where it is in the universe. This change of attitude is a type of something—it means something, *What* is it? The answer is in the realm of the uncreate—first cause—its law is Love—there is nothing there—it has no conception of anything but Love—Love is its motive power—its mould—its result and Love rules over all *in* Love, and as a result we see the perfectness around us. There is no inharmony to be seen or to be imagined, worlds are made, day and night comes and goes, this earth teeming with its freight never ceases revolving on its axis every 24 hours, yet everything is in peace perfect and harmonious and Love is all, all is reconciled to Love. Here is no dissension. There wherever *there* is, there is inharmony—witness the sicknesses and sorrows. There is no sorrow in Love and as soon as we have acknowledged such a thing as the opposite we have stepped out and away from our true source—our Life—and as a result there is darkness at once in our world, and when we are reconciled—Ahl *when* we are reconciled—what bliss—what harmony—what music in the spheres—what songs we sing—what songs we hear—Love speaks in everything, cloud and sunny beam—Love takes us by the hand and taking step for step—interchanges thought and ideas as we go—our

world is full of glory and we are bathed in it, nay we *are* it—Glory—glory to God in the Highest. Yea in the highest most beautiful Love. Peace on earth, we are reconciled—what more do we desire—are we not in the very heart the centre of all. *Are* we not all?—That is Love—to be *out* of which, means such desolation and heart hunger, to be *in* it is Life everlasting—Life in its fullness and completeness satisfaction—and Love so sweet and Life-giving—That is “what” and that is “why”—

Scientifically considered in connection with the study of the philosophy of Life, how do we become reconciled to our Life? In that principle is perfection of everything. Perfect Love, perfect wisdom, and perfect strength. Consider for a minute what perfect love means; can you do it? You must cast aside as useless and worse than useless harmful and diverting thoughts which are not of Love—dislike nothing—have no aversion to anything seen or unseen—have no resentment, fear of people, places, things or conditions (poverty or loss of friends). Perfect love means a casting out of all these. Reconciliation means perfect love through all you think and all you do. “Perfect wisdom”—means just as it says—so we have all the understanding we need. Thoughts of the contrary state must not be held, or we are not reconciled. “Perfect strength”—all these are not empty meaningless phrases. So if we are perfect strength we are not weak—we are not sick—we are perfect.

Our preceding lessons have been to bring out what that principle was, and how to get it here—how to bridge the space between principle, which is perfect and its result which should be perfect too, or it can not call it its own—and now we must learn how to reconcile ourselves to that principle. Let us strive to become one again understandingly as we are ignorantly. Let us tune our instruments in harmony that the perfect music may flow to us brightening every thought and filling us completely, so completely that no other thought can creep in between us and Principle, Perfection forever. MRS. A. T. GILLEN.

LAYING HOLD OF ETERNAL LIFE.

There is sometimes a subtle philosophy that lurks in slang. What is the thought underlying such expressions as “He hasn’t any sand,” “He’s lost his grip”? Is it not that seemingly the one referred to lacks the cementing quality that gives strength to character, or that he does not seem to get hold of things and hold on to them with such a grip as to enable him to go on ahead?

We are reminded of Paul’s words “Having done all to stand” “Be ye steadfast, immovable, abounding in the love of Christ.” Such truths treasured in thought enable us to be steady on an up grade or on a slippery track. There is

no grip like that of spiritual understanding of the word of God, or thoughts of Truth. We must be filled with a mighty enthusiasm if we would work the works of God. There is no let up or give up or going back. Do we really believe all that we say, are we in real down right earnest? Let us prove it to ourselves by holding on to thoughts of Truth, consistently and continually.

When we are willing to be taught of God, everything becomes our teacher. I learned a lesson recently while waiting for the cable car at the corner where they diverged. The gripman did not lift up his voice and wail because he wanted to take another direction from the one in which the cable he had hold of was going, he simply *let go*, knowing he must "catch on" to the one going the way he desired to go.

If we do not want to go on with the doubts, anxieties, worries, fears, don't like the route, there is nothing to do but *let go* the thoughts and lay hold on the law that ever worketh for righteousness, the law that ever fulfilleth all conditions, even the cable of on going Love.

Denver, Col.

MARY D. FISK.

HOME COLLEGE OPEN MEETING.

On Wednesday, April 1st, the usual open meeting of the Home College was held in the rooms which have grown so dear and familiar to all who have been favored with the beautiful teachings which have been given within their walls.

Mrs. O. T. Shepard-Wilmot, a graduate of the Normal Class of 1889, an earnest student of Truth, presided over the meeting; and after an appropriate song by Miss Jessie Grant and the usual silent meditation which precedes the remarks, Mrs. Shepard-Wilmot gave the opening address. Taking the beautiful story of the resurrection, as suggested by the Easter services, as her theme, she dwelt earnestly upon the true resurrection which should be constantly manifested in daily life, and strove to impress upon all present the idea of the eternal life in Christ which is our rich inheritance. Remarks upon this subject from Mrs. Perkins, Mrs. Van Bergen, Mrs. Bennett and Mrs. Radner presented many beautiful statements of Truth and made the meeting deeply interesting. Mrs. Stone, the Editress *pro tem.* of HARMONY, and Mrs. A. T. Gillen, President of Alpha Branch College, who arrived opportunely at this time added to the interest. Mrs. Gillen gave a glowing account of her work which rejoiced all who heard it, especially the knowledge that the little ones were being brought in to a consciousness of Truth. Mrs. Gillen also read a paper on reconciliation which breathed such a spirit of love and truth that one could but realize that the writer thereof had indeed arisen from the dead, and alive in truth had entered upon the full realization of what it is to live in Christ.

A poem from Mrs. Perkins, "I Can't and I Can," setting forth the difference in result or effect of affirmation of strength of power and will, and denial or negation of these attributes, was scientific and inspiring. A lady who was present when it was read has since confessed that she had gotten into the "I can't" or negative condition, and that she came into an understanding of the reality of power and strength with which she was endowed as she listened to that poem, and since then "I can" and "I will" have been her constant affirmations in thought, word and deed.

Prof. Rich. J. Wilmot related a most affecting incident of his life, showing the power of good to overcome evil. He said that many years ago he came home from church one evening, with his wife, and they spent the remainder of the evening in the parlor of the little cottage in which they lived. In this parlor was a large upright piano which was across a corner of the room leaving a recess behind it. Neither of them approached the piano, but spent an hour or so reading and conversing and before retiring knelt in prayer. They prayed audibly for those who loved them and those who did not, and for all who were wandering in darkness or sin and thanked God for his blessings of love and opportunities for usefulness, and exchanging a kiss of love and peace, retired for the night. The next morning they found a note upon their parlor table in which the writer stated that he had been concealed behind the piano all the evening, intending to rob the house as soon as they should have fallen asleep, but "that prayer, and that love and confidence in God and each other had completely overcome him—he should withdraw without disturbing anything—and had one request to make, and that was that they should remember him in their prayers."

Letters were then read from our dear President, Mrs. Cramer, from Kansas City, showing how the work is progressing there; and the announcement of large classes and deep interest, rejoiced all present. After remarks from almost all present replete with consciousness of Truth and its effect in daily practice upon health and environment, and all agreeing that "it is good to be here," the meeting adjourned until the 1st Wednesday in May.

A STUDENT OF TRUTH.

LIFE.

[From Victor Hugo.]

Let us be like a bird, one instant lighted
 Upon a twig that swings;
 He feels it yield—but sings on unaffrighted
 Knowing he hath his wings!

QUESTION.

"Is Christian Science hypnotism used with good motives?"

This was asked by one who had given some thought to the Science. A "magnetic healer," who is a man of intelligence, said "Your Christian Scientists are nothing but magnetic healers. From talking with some of them I can see but little difference between their method and mine. As a rule I give the treatment with the laying on of hands, while they, as a rule, give thought only. I have tried both methods and find that, by sending the force out in two lines—mental and physical—I get quicker results and with less effort. My method is termed "magnetic;" theirs "spiritual." I do not see that changing the name has changed the nature of the thing at all."

And this similarity of method seems to have been observed from the other side, for the question of the scientist implies that which the "magnetic healer" affirms. Perhaps there is some truth in the affirmation. The action of thought is magnetic, and some persons know, from the magnetic sensation, when thought is directed to them.

If the Christian Scientist should give personal treatment, that is, with his own will-power, as if he were one being and his patient another, he would make, in mentality, two centers of action for his thought. Then, when thought was set in motion, there would be a magnetic current established between the two points, or two mentalities, and along this line would pass not only the healing thought of the speaker, but other states or conditions of his mentality. Perhaps the healer himself has not yet overcome all desires and fears. They may not be active at the time, but they are contained in mentality, and when the door is opened for the healing thought to pass out along the line of connection, this unconscious thought of fear will pass right along with it and take lodging in the receiving mentality. As the law is that mentality must be expressed, the man may, six months or a year later express this fear in pneumonia or some other fever which will be worse than the condition of which he was relieved.

This I should call the "use of hypnotism with good motives." But this method is not authorized by Christian Science. It recognizes a higher way of obtaining freedom and this way is simply to "know the truth" of being, to know that life is universal, that the giver and receiver are one, that this one infinite life or mind is the truth which is freedom, and to hold this truth in thought until it is made manifest.

Denver, Col.

MRS. MERRIMAN.

"Isaac stands for the spirit of the law and is said to prefigure Christ."

LETTER FROM M. E. CRAMER CONCERNING WORK IN DENVER.

WEDNESDAY EVE, 8 P. M., March 18, 1891.

MRS. STONE :

My Dear Friend—We have just taken our seat in the sleeper for Kansas City; we leave Denver at 8:10 P. M., and shall arrive in Kansas City at 5 P. M. I have telegraphed to Chas. Fillmore to that effect. Our work in Denver this year has been most satisfactory in every way; and satisfying in that it has been an interior, earnest and universal one, which Wisdom alone has wrought, and will sustain in the light of its own harmonious way. "Harmony is Wisdom's way of presenting herself." We taught three primary courses of 12 lessons each, and a normal course of 12 lessons, in the pleasant and commodious rooms of the Martin and Plummer's Metaphysical College, in Charles' Block. We gave Bible lessons every Sabbath at 2:30 in the College. Daily Bible readings or Bible class lessons, were given at the home of Col. and Mrs. Fisk, in the room set apart for the work of the Gospel of Peace which is divine for this home, as for many other beautiful homes in Denver, all consecrated to Truth. We gave 88 lectures or lessons during our six weeks stay in Denver, and at this writing we are now wending our way to Kansas City, to do there what ever is that good and perfect will of the Most High. The members of our class of 1890, are now unanimous in their testimony that the teaching seems clearer and fuller than that of one year ago—but some also admitted that the standard at that time was so high, it had taken them the year to work it out; but, having accepted the basis and essential principles, they were greatly strengthened and renewed in the spirit of their mind by the teaching this year. The good people of Denver are thoroughly awake to Truth, and are deeply interested in the highest presentation, and accurate statement concerning it. We behold the "Light of Eternal Wisdom," as the *cause* of our being here at this time—and as having done the silent interior work that has been done; as with careful, earnest consideration, we have presented the highest perceived. We have had the blessed privilege of proving that we stand upon the "Rock" foundation, and that our doctrine is not our own individually, but is of God, and that it cannot be shaken. There is no condition more blessed than the knowledge which produces the proof that the foundation upon which we build cannot be shaken—that under all circumstances it is immovable—irrespective of the tidal wave of thought, and its effects. A knowledge of the truth that all knowledge is contained in God, enables us to look ever and in all stress of circumstance, in the right direction for it—and on this rock we stand, and from it we can not fall, unless we think as did Eve that things made, are good to make wise.

In closing let me say I leave Denver in a perfect state of satisfaction.

HARMONY:

A MONTHLY MAGAZINE DEVOTED TO TRUTH.

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LESSON VII.

PRACTICAL DIRECTIONS FOR HEALING.

A LESSON FOR BEGINNERS.

[Continued from April No.]

The necessary requirement for perfect illumination is just appreciation of the Spirit of Truth. "Let us search and try our ways, and turn again unto the Lord. He doth not afflict willingly nor grieve the children of men. The Lord is good to those who wait for him, to the Soul that seeketh him." He doth not afflict willingly but the law is, that "whatsoever a man soweth, the same shall he also reap," and God being law, he cannot violate law.

12. Having entered into divine understanding God is known, and also his will concerning that which he makes; therefore it is clear that if our generations—as were Noah's—be acceptable to God, we hold all his works in Truth and as being without spot or blemish. It is useless to offer ourselves to God as diseased or imperfect for he will claim nothing that is not in his image and likeness. As all his works are done in Truth and Life—the Christ—we are to do as Christ did, that is, sanctify ourselves in Truth, that others may be sanctified, and God glorified. Commit yourselves, therefore, to God without spot or blemish, and claim that his promises of healing have been fulfilled; in simple fervid faith based in the omnipresence of God, claim perfect health, harmony, love, life, truth and power. Do not merely ask for these attributes, but humble and sub-

due personality and banish it into nothingness, then firmly claim all that Jesus claimed, knowing that in so doing you are keeping the Covenant and atoning for past beliefs, thus doing the will of God.

13. Believe that all Good awaits your acceptance and that it can only be realized by a just and loving appreciation of it. There is a great difference between the prayer of asking, "if it be thy will," and the one of divine affirmation which is the manifestation of his will; or the affirmation that the good which we seek to feel and realize has come, and is ours now. It is not sufficient for us, to merely accept Jesus as the "way," but we must put on the Christ, the new man created in righteousness and true holiness, thus renewing ourselves in knowledge in the image of him who is knowledge. We cannot expect to receive, understandingly, from the Father of Light, as long as we refuse to accept that which we seek and which he has freely given. They who continually ask of God, do not realize that they receive what they ask, because they ask amiss; though what they do receive, is their own asking—or measure. Henceforth we are to ask in his name by taking on the whole armor of righteousness and by ceasing to think that the image and likeness of God is something to be attained in the future; *then we realize* God and his image and likeness as an ever-present reality; for understanding reveals the truth, that God always acts according to his promises and commands. Therefore wherever there is Life action, there is creation, and his commands are being fulfilled. This believe, and you will see God manifest.

14. In divine understanding in which we now know that we have our being, we can clearly see that in order to fulfill all righteousness it is not sufficient to simply believe that God will manifest in his temple—the body—at some future time, or that he has manifested in the flesh at some particular time in the past; but in order to put on the whole armor of righteousness and know the perfectness and wholeness of our God who is now in process of self-manifestation, we must perceive and appreciate the Truth of his manifestation in the flesh or temple at this time, and then in everything act, from that realization. We should always act in unison with Truth perceived, "for that which is not of Faith is sin"—a deviation from the path. We are to act in Truth which consecrates, if we would demonstrate strength, or take up the bed of weakness that has been ignorantly made and walk in newness of life with the Father who giveth equally to all. "In union there is strength."

15. At this point in the lesson we realize the full import of the words "God measures not his Spirit to his children" and that in Christ Jesus there is no bond nor free, male nor female, but all are One. He who is Truth and Life in God is "One," and inseparable; therefore Life which we are, in God, is One

So his strength and power is our strength and power to do his will and pleasure. Henceforth the doors in mentality are closed against doubt and temptation, as these are regarded as absolutely out of the question,—they do not even seem to be. To this knowledge of Truth God is the only physician; and the desire to experiment with material—things, thinking to receive *aid* therefrom has ceased; or the hope of being permanently healed by medicine has vanished. When we say that we are healed, we speak these words knowing what we are in the Father; and we know that there is no possibility of receiving aid from mortality. The more of faith expressed in the words, "God is my Life therefore I am healed now" the more power do they have, and measure forth.

16. Sometimes the question arises as to faith being equal to desire or as to faith being sufficient in power to satisfy the desires. Should this query arise in thought, reason about it in this way, that desire and want is but the mental inability to perceive and understand wholeness and realize satisfaction from the plane of mentality or from observation while looking out on, and clinging to the world of effects. We are on unholy ground; we must move off this territory—then only can we say that Faith, health and wholeness is of God, that all good must come from the Father of Lights; and that from a personal standpoint we have nothing of our own, for all that is made belongs to the maker. Knowing as we do that Faith is the substance of things hoped for, we know that it is the power of knowledge—and is inherent in the "I am" of every individual.

17. Would we do the works that Jesus did,—which are the works of God, we must put on the Christ or Truth. Therefore we would instruct you not to have faith in individuality, but in universal Life, or Christ; so, that when your life—which is the Christ—shall appear, then you shall appear with him in glory. We admonish you to have the faith that God has in his possibility which is everywhere made apparent. As his faith is the substance of all the good, that can ever be realized from divine affirmation, so contentment and restfulness must result from a knowledge of this Truth. Faith being a substance, sufficient to sustain the universe we should rest contentedly in its all-embracing power, and when we hear persons say "I have no faith," think for them the truth that it is by faith they are sustained; therefore, faith possesses them and they possess it, even though they do not recognize it as one of their possessions.

18. When making the mental journey from the land of opinion into the Spirit of Truth and perfect freedom, we find that it is necessary to refuse to drink of the bitter waters of delusion, that we may drink freely of the waters of Life and thus keep the ordinance, and hearken diligently to the voice of the Lord. So denial of opinion must precede the acceptance of Truth which makes free. Af-

firm the Truth in action, by acting as if you possessed all Good that Truth and life implies. "Arise I take up thy bed and walk," not for the purpose of displaying courage or gaining praise from friends; but arise, because a creation of God can never truthfully say, I am without the Creator. Begin at once, therefore, to act as one healed, whole and entire; as one having received that which supplies all necessities. We are not to forget what manner of being we are, and as we have that being in God, and as there is no other Life, it is sin, or a deviation from the path of righteousness to claim to have sin, sickness, sorrow, fear, doubt, anxiety, or inability of any kind. We cannot serve two masters, therefore, we should repent, by giving up all these seeming rulers of opinion, and take on the Christ, or Truth.

19. Whatever you wish to accomplish in a Spiritual direction, be willing to commence that work where you are, right in your own home and present surroundings and think and decide, "I do not want anything better to begin with than the conditions by which I am surrounded,"—conclude therefore and think the thought of Truth and speak its word,—begin to act here and now, as if you were Truth and Life, and you will find yourself strong in the strength of the Infinite one; strong in "Knowing that whatsoever good thing any man doeth, the same shall he receive from the Lord whether he be bond or free." Ephe. vi: 8. Never hesitate to commence your work as soon as you realize what is right to do, "Wherefore take unto you the whole armour of God that you may be able to withstand," in the presence of all manner of conditions; having thus taken your position with God the Father, a position which is over all and in all, stand firm in *his freedom*. "Stand therefore, having your loins girt about with Truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace." Ephe. vi: 14, 15.

20. As the idea of God indicates what are his attributes of goodness, which are being manifest in thought and made visible by means of thought—so motive indicates the nature and quality of thought which is to be manifest in visible form of word, deed and sensation. The work of the Scientist therefore, begins at home, in his own thought. He begins by speaking the Truth both in word and act; and thus manifesting the Spirit in all his ways, he walks and talks with the Infinite Good and experiences its love and power working in himself. Let your asking be as confident as was Peter's when he recognized the Lord walking on the waters and said, "Lord, bid me come unto thee" and he will certainly bid you, for the invitation expressed in the words, "Come unto me, all ye that labour and are heavy laden" is for all time—but do not doubt as did Peter, even though the winds—of the seeming—are high. Peter did not begin to sink until

he began to doubt; the lesson of this simple fact applies to all conditions in life. No one unless he doubts, begins to sink when he attempts through the aid of Truth and Life to walk on the surface of the sea of sense, and thereby prove himself master of sense conditions—by doing as the master does. So in order to prove the faith of God and let Christ who is our Life appear, (who is above the sea of sense) it is necessary to give up the habit of watching results, and expecting other results from them, for when Peter "saw the winds strong, he was afraid; and beginning to sink, he cried, saying, Lord, save me." The lesson to be gained at this point is, that Peter's fear was the expectation of some disastrous result from the wind. This lesson applies to all conditions in life, for no one can mentally sink in any possible way, until they fear or doubt; and that which is feared is always effect and not cause. Fear is a seeming, which appears in mentality, when there is not a full realization of the source of mentality in Being; and because of the erroneous belief that effects have power over us.

21 Dear friends the first and most important step toward a realization of the whole Truth, and freedom from all delusion, is that of finding our Life in the Infinite Life and of knowing that we are Life. Then having found ourselves with Christ, on the right hand of God, see both mental and physical existence immersed therein, and as being dead in personality even as a seed buried in the soil dies that it may spring up and bear much fruit. So personality and vain desires, die out of mentality, that Life always present, but unrealized because unrecognized, may appear. Reckon yourselves dead therefore, with Christ, to opinion and to sin, sickness and death; that you may live with Him in Life Eternal. For if we die with Him we cease to believe that we stand alone in personality, and thereby do we bring forth much fruit from the spirit of unity. When personality dies, mentality knowingly blends into Infinite Mind and it bringeth forth much fruit.

[CONCLUDED.]

Confide to God that which thou hast from him, O thou soul weary of wandering! Confide to the truth that which is from the truth within thee, and thou shalt lose nothing.

—*St. Augustine.*

"Thou lackest not friendship's spell word, nor
The half unconscious power to draw
All hearts to thine by love's sweet law.

Why ever make man's good distinct from God? Or, seeing they are one,
why dare distrust?

—*Robert Browning.*

THE POOREST MARBLE.

[The writer of the following story under the cognomen "November," is a young scientist fourteen years of age. In illustrating to a younger sister the power of thought, it suited her purpose, and made it the more interesting and intelligible to the child's understanding, to clothe her words in allegorical language. The little one intuitively understood the truth presented, and repeated the story to her mother. We can understand with what joy and gratitude the mother-heart glowed, as she thus saw the direct result of faith and love, manifested in example; and unable to restrain her ardor, she confided to Mrs. Cramer the pleasure she felt. Of course so good an opportunity to instruct other children was not lost on the editor of HARMONY, and this is commenced in this issue to be followed through several months, a story from the pen of our youngest contributor, entitled "The Poorest Marble."]

CHAPTER I.

THE VISION.

As an artist sat in his studio thinking about his next picture, a cloud seemed to come before him, and the most beautiful face he had ever seen looked out from it. It was not merely a beauty of feature, but a heavenly look on it, and all around was a soft radiant light which seemed to fill the room. The face was so impressed on his mind that he painted it, and it seemed as if some of the light of the vision rested upon and glorified it. He never would sell it, and at his death, left it to a friend who understood the idea and knew how it came to be painted.

This friend was a sculptor, and no sooner had he the face, than he wanted to carve a statue from it, which should make immortal the name of his friend. But he must have fine, beautiful marble for such a work as this, and he searched in his own city, thinking it would be easy to find. Not succeeding there, he went to other large cities in the Union, but with the same result.

At New York, a dealer advised him to try the Old World, as there could be found such pure marble as he wanted. So he went to Europe, and traveled all through it, going to Carrara and all the places where marble was quarried. But all he found had some flaw. One was not perfectly white, another had a slight chip in it, another slightly broken. He was told to try the eastern countries, but it was no better there, and last, in a little town in India, having been disappointed again, he was on the point of going home without it.

He was in his carriage driving along, when he saw a crowd of boys jeering at and stoning a feeble old man. He stopped and taking him in with him drove him to his home. The old man told him to sit down and rest, which he

did. His face was so sad, and every movement so full of weariness, that the old man noticed it, and asked him what could have happened to make one so young seem so full of despair. He told him about the vision, the picture, and how he had searched all over for a flawless piece of marble, and added that he was going to give up the idea of making a statue from marble at all.

The old man listened attentively, and at the close of his story, said, "My son, I have searched many years for the same thing, and am not at all surprised to hear that you have failed. But in my wanderings I have learned one thing, and as I am so old that I cannot use my knowledge myself, I will share it with you, trusting to you to use it to the best advantage. I have discovered that in any piece of marble, no matter what its condition, there is a spirit, capable of illuminating the statue, and making it beautiful, beyond your wildest dreams." The young man listened, and then said, "But I could make it beautiful, if only I had a perfect marble to work on."

The old man answered, "Ah! you *think* you could, but when it was finished it would be a mere *statue* after all, and you would be dissatisfied with it, without knowing why. But this will be a living thing. Think of the glory of liberating even one of those spirits!"

"But," said the young man, "if this is so, why do you not tell every one of it?"

"Ah," sighed the old man, "they are not ready for it. Even you, do not believe me. What about the uneducated, inartistic people? Where would they be? You have searched, and you have found this great truth. Others who search will find also. In the meantime, let it be your work to show them, give them actual proof. All cry, 'Let us see. Give us proofs.' It is in your hands to give them proof. Do not falter, and disbelieve. Go steadily on, content with that lying close at hand."

The young man was moved by the elder's earnest heartfelt plea, and could not believe what he said, though it seemed like a fairy tale; so he answered, "Father, your words seem strange to me, but I will do as you wish, and start my statue on any marble I find first. It cannot hurt to try, and if, as you say, I will be doing some good in this world where I have seen much sorrow, I will feel that my weary years of wandering have not been in vain."

The old man was overjoyed, and as he left, embraced him, saying with tears in his eyes, "God will help you in this noble work, my son. I am content to die, now that some one can make use of this knowledge. I had begun to think that I must either die with my secret untold, or entrust it to those unworthy of it."

(To be Continued.)

STUDENTS' DEPARTMENT.

THE GOD-HEAD.

The all-inclusive trinity in unity, each factor of which is also all-inclusive; because it is inseparable from the whole, is that in which all truthful statements have their foundation, therefore, the theme of the God-Head is practically inexhaustible.

It includes Creator and created, Being unexpressed and expressed with all its attributes, potentialities, laws and relations.

If we begin with the first trinity, Father Son and Holy Ghost, or Mind, Idea and Consciousness, we find that Mind is bound to, and includes Idea and that each bears the same relationship to Consciousness that they sustain to each other—All in One and One in All.

Consciousness is a self-realization, including knowledge of all the powers and possibilities contained in self.

A condition of having consciousness of formless and unexpressed possibilities or qualities without the opportunity, or law of expression would not be in accordance with the law of Love, which gives, or the demands of Justice which recognizes inherent right, nor with the logic of Reason which perceives the relation between cause and effect.

Being, without the capacity of giving, or expressing itself, would be a state of enforced selfness or selfishness; therefore expression is a necessity and has its law; for when consciousness cognizes Absolute Power and Infinite Possibilities in Being, the law of expression is made possible; and when God says, "Let us make man in our image." He is but putting the law in operation or using the necessary means to necessary ends.

His law is in harmony with, and it expresses His attributes and nothing else. God never creates other than in His own image and likeness. When He moves upon his possibilities or idea—thought—the messenger, comes forth, thought being a mode of motion or the result of mind in action. Creative thought—the first born of Divine Mind, is the instrument through which God creates in His image and likeness,—first on the plane of the ideal or mental, then on the visible plane. The ideal man or mentality is a trinity in unity and its inherencies correspond to and are in the image and likeness of the inherencies of the original trinity in unity. They are Thought (the first born,) Motive and Feeling. This trinity in unity, like its progenitor, seeks expression through the same law and creates after its image and likeness, on the visible plane—another trinity in unity, the inherencies of which are Word, Deed and Sensation.

Word, or Body, being a correspondence of Thought in the second trinity and Thought being a correspondence of Mind in the first trinity. Deed or act in the third trinity corresponds to Motive in the second trinity and Motive corresponds to Idea in the first trinity.

Sensation in the third trinity corresponds to Feeling in the second trinity and Feeling corresponds to Consciousness in the first trinity.

The relationships between the source and the ultimate are sustained by yet other trinities interlacing these. Mind, Thought and Word extend along the line as the greater terms in the different trinities. Idea or possibility, Motive and Deed are the similar inherencies in the three first named trinities and Consciousness; Feeling and Sensation are the inherencies included in the last of these trinities.

In the last three trinities the inherencies of each compose a trinity because they perform similar offices in their respective original trinities.

So here we have a trinity of trinities. Still all is one. Nothing is ever really sundered from its source.

The law of expression or of creating in the image and likeness of the Creator is strictly adhered to.

God is Love. Now Love is without form and its image is expressed in mentality or the first creation in loving thought, and the loving thought of mentality expresses itself on the visible plane so that it is seen in the curves and lines of the face or body, in the deeds it prompts and in sensations of pleasure. Power is an attribute of Mind, Being or God, and when He creates in the image and likeness of it powerful thought is expressed on the mental plane, and from powerful thought the expression on the visible plane is the muscular frame and its corresponding deed and sensation. Sweet Peace is an attribute or inherency in the Creator and when He creates in the image and likeness of Peace the result is an inherency of peaceful thought in mentality and if mentality feels or knows its inherency it will transmit the image and likeness of it to the visible plane where we behold it photographed in what we call peaceful expression which shows not only in word or body but in act and in sensation. So do all the attributes of God come forth in creation or expression, and when we create we do it according to the general law of expression.

The sculptor, through thought forms a mental image of his idea of the subject in hand, and when he expresses his mental image in form, he does it through the agency of thought which directs the hand that carves the marble or produces the cast and a visible statue is the result or work done.

If perfection is not expressed through the statue it is because the sculptor, as

an individual, fails to compass or realize the perfect idea in the One Absolute Mind. And the reason why mentality does not always and perfectly realize the complete ideas as they are in the One Mind, is because it turns from cause and centres its attention on, and is solicitous for, its own creation and thus is decentralized or unwisely centred in the body and that gives it the impression of being cramped or limited.

Thus far the law of expression has necessitated *in*foldment or *in*volution in bringing the invisible and formless where it is clearly and unmistakably seen in or through form.

"The earth is full of His glory" or body.

The seen proves the unseen.

Christ verifies truth by the use of parables drawn from earth.

But a state of existence in which mentality is turned from its home or source and does not know where or how to find itself is not recognized as a harmonious one; therefore we may infer that this is not the end of the law for which Love, the giver, Reason the arbiter, and Justice, the defender, plead in the council of the Almighty.

Ah! no. The generation of man is complete, the law of *in*volution is fulfilled and man invisible is expressed on the lowest or visible plane, and now, the law of *re*generation or evolution, like the law of expression or generation is necessary, and therefore is.

When the unsatisfied thought that is centred in form turns from the visible and limited and responds to the wooing of the light from above which is ever shining on it, it is attracted by Truth and rises and broadens in its unfoldment and regeneration until it is a new man and realizes its unity with the real man who is hidden with Christ in God. Mentality now knows that it belongs to a self-determining Being or real man which has absolute control of thought, feeling, sensation and all that is below him.

Then the law of expression is from God to Nature from Inner to outer from Spirit to letter from Formless to form. But "Thanks be to God who giveth us the victory" that which descends also ascends to where Formless Power and powerless form join hands as Cause and effect and complete the seventh trinity in unity.

The all-comprehending trinity in unity, the inherencies of which act and interact and are an Omnipresent, Omniscient, Omnipotent, Eternal whole—The God-Head.

Denver, Col.

L. W. BASSETT.

AFFIRMATIONS AND DENIALS.

AS LEARNED IN MRS. CRAMER'S CLASS.

AFFIRMATIONS.

In spirit there can be no death—

Spirit is all life—

We demonstrate by every breath,

Spirit knows no strife.

In spirit there can be no hate—

Spirit is all love—

And as we live in spirit state;

All else we live above.

In spirit there can be no fear,

Nor even be a doubt;

Faith and Knowledge both adhere

To bear this statement out.

In spirit there's no cruelty,

Neither revenge is there;

For all is perfect harmony,

Which reigneth everywhere.

In spirit there is no disease,

No sickness can there be;

All-knowing spirit here agrees

In love and unity.

All that truly *is* is good,

Is our affirmation;

And when rightly understood

Will prove by demonstration.

DENIALS.

In evil we must not believe

Nor give it any odds;

Because it always did deceive—

Is father to false gods.

There is no evil power,
 No feeling is in form;
 No sunshine in the shower,
 No calm is in the storm.

There is no sin in mind,
 No sickness is in truth;
 No age for man defined,
 All to him is youth.
 There is no death in life—
 Life no death can see—
 With these denials truth is rife,
 And it will ever be.

Kansas City, Mo.

—HENRY MINTUN.

CORRESPONDENCE.

EXTRACT FROM A LETTER

WRITTEN BY THE PRESIDENT OF HOME COLLEGE, NOW LECTURING IN KANSAS CITY.

"There are three thousand scientists in Kansas city; and all those whom we have had the pleasure of meeting in our several large classes have a high perception of Unity, or of the Oneness of Being. A good work universally and individually is being accomplished in this city through the realized salvation of Oneness; but the one thing everywhere necessary to be understood in order to perfect the detail of science, is the Law of Being, and the method of expression. As we have ever found it elsewhere, so have we here—that abstract statements made with no recognition of the bond of union between the outer and the inner, or of the relation sustained between them, do not give the perfect satisfaction that finding the whole truth brings to its possessor. Until the law and method of expression is understood in connection with the statement of Being, there is a dark chasm, an impassable gulf between the outer and the inner or between cause and effect.

Externally speaking we came to this city a stranger; but the profoundest sincerity and highest appreciation have been shown and manifest for our presentation in lectures and classes of divine science which we value beyond words.

But speaking after the manner of Spirit, we knew that we were coming to our own, and would be known and understood, as we know and understand. "And I, if I be lifted up from the earth, I shall draw all men unto me." The

beautiful testimonials given at the closing services of the primary course of instruction, are proofs of the lifting up and the satisfaction, peace and rest obtained from the teaching received in good ground. We were reminded of the words of the Christ saying "first seek the kingdom of Heaven and all else shall be added." Once find the true relation of things to their source, and we understand both Love and Justice—both the law of God and the method of its fulfillment; and the fulfillment of the law is Love manifest in earth.

April 14. Mrs. Cramer leaves Kansas city the 23d of April for St. Louis, where classes are already forming for her arrival.

NOTES.

"The Alpha," or first branch from the Home Center, is in a flourishing condition. A very interesting afternoon class is in progress, meeting Tuesdays and Fridays. A class for young people was opened Tuesday evening. It is impossible to convey in words, any idea of the satisfaction there is in this glorious work. The Sunday class at 2:30 is largely attended and very interesting; a short lesson on Being is given, which gives all new comers an opportunity of learning something of the Home College teaching. Every one is invited to attend.

Josephine R. Wilson has returned to San Francisco, and is located at No. 2223 Mission St., where she will receive friends, and form classes in Divine Science—Prompt attention will be given to absent treatments. Office hours from ten until four, daily.

A subscriber from Bergen, N. Y., writes: "The magazines are a great help to me, and I can say that whereas I was once blind, now I see. I am in unity with the One Life, and rejoice with joy unspeakable."

Mrs. O. T. Shepard-Wilmot, the well known Teacher and Healer, has removed from 508 Eddy St., and can now be found at 437 Geary St., San Francisco.

"HARMONY is very nice. Am glad for every morsel of given Truth."

M. E. JOHNSTON.

What man can judge his neighbor right save him whose love makes him refuse to judge him? Therefore are we told to love, not judge.

GEORGE MACDONALD.

NOTICES.

BIBLE READINGS FOR RESPONSIVE SERVICE IN CHRISTIAN WORSHIP.

Prepared by Rev. Geo. C. Lorimer and Rev. Henry M. Sanders. Published by
A. S. Barnes & Co., 751 Broadway, New York City.

This book affords for Church or family use, an aid to worship in a responsive service participated in by the people. In an orderly arrangement of facts and experiences connected with Christian faith, in Psalms and other books of the Bible, and by an admirable classification grouping under each subject many texts relative to it, a useful and desirable volume of nearly two hundred pages is compiled and placed in the hands of the public. Price, 60 cts.

We wish to call attention to the fact that we have made such arrangements with the Editors of "*Rocky Mountain Christian Scientist*" of Denver, Col., and "*Christian Science Thought*" of Kansas City, Mo., that we can now furnish either of the above mentioned publications with HARMONY, one year for \$2.00. The regular price of the "*Rocky Mountain Christian Scientist*" and "*Christian Science Thought*" is \$1.00 per year.

The Rocky Mountain Christian Scientist, published monthly at the rooms of the Denver Metaphysical College, 215 Charles Building, Denver, Colorado. This wide-awake journal is vigorously extending its lines of thought, and illuminating the dark places of earth by Light Divine. We commend its pages to all readers seeking this light.

The Elixir of Life, "Eleve's" new book, will show you the way to health and peace. 60 cts., post paid. Christian Science Publishing Co., Chicago.

Truth's Fairy Tales, by Julia Winchester, is a beautiful and beautiful present for young folks. Price \$1.10.

Life is Worth Living, by "Eleve." Sweet, clear, logical, convincing; 25 cts. Send for it.

CHRISTIAN SCIENCE PUBLISHING CO.,
U. S. Express Building, Chicago, Ill.

The only means of salvation is atonement, for at-one-ment, with God, the Father of all good, is salvation from ignorance—ignoring or negation.

HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 3.

JUNE, 1891.

No. 9.

WHO IS IT THAT IS SOLVING THE PROBLEM OF LIFE?

Mentality is the center of action, and the instrument through which it acts and sees is thought, which has two sides turned in opposite directions, one to the inner, or cause, the other to the outer, or effect; and mentality believes that what it sees through thought, is the truth, and the whole truth.

When it looks inward, it sees only Infinite Life or Cause, and its attributes, but it sees no action or effect of action, no matter or form, but sees all resting in silence as changeless cause, Infinite Mind or Life, and believes this to be the whole truth; hence looking inward at this reality and seeing no action or manifestation of life in matter or form, it believes there is none, and knowing that it looks through thought from the outer to this inner and only Cause, and seeing that it must be the source, and substance, and life of all, and seeing no action or manifestation, it has no means of accounting for its own existence; for it believes it is not that cause, yet it seems to have an existence outside of it, for it looks at it from without. It therefore concludes that cause does not manifest; but reflects itself, and mentality believes itself to be that reflection, and to be immortal, for the reason that the cause being unchanging, the reflection would remain as long as the cause did not change. It therefore believes that as it sees no change or action in God or Life, that all action and change is delusion and falsehood, and is therefore nothing and has no existence. Hence it says there is no matter or form. This appearance of the visible universe is delusion; and knowing that Infinite Mind is immortal, it believes these delusive appearances to be the result of that which is the opposite of the immortal mind, and therefore believes it must be mortal mind, and the appearances, the reflection of mortal mind. Hence it says, this outward manifestation is delusion and is false, and therefore has no existence.

When mentality turns and looks outward through thought, it sees no changeless and silent cause, but sees only matter and forms of matter, and sees action and change in all. Therefore looking outward upon this universe of changing

matter and seeing no life but that which is manifest in matter, it believes that to be real, and the source and substance of all. It believes that matter is not life, but is the source from which life is manifest, and knowing that it looks through thought, from itself, to this outer, and believing itself to be something superior to this dead matter, which it believes to be its source, the only way in which it can account for its own existence, is by means of unfoldment. Therefore it believes that inanimate or dead matter, unfolds into animate or living forms, and believes itself to be the result of that unfoldment, and that it is dependent for all knowledge, wisdom and power, upon unfoldment, and that from the imperfect and mortal, it unfolds until it becomes perfect and immortal. The lesser unfolding the greater, the lower the higher, the dead unfolding Life; and it considers the belief, that there is an unchanging cause which is the source of, and contains all manifestation, as a belief in that which is unreal and imaginary, and is therefore delusion.

When mentality has looked through both the inner and the outer side of thought, it discovers that what it believed to be true, appears to be false, that what it sees through one side contradicts what it sees through the other. When it looks inward it sees Life, but no change or manifestation, when it looks outward it sees death, but all is change or manifestation. When it looks through the inner it sees Life as immortal, and itself as a reflection of life, and to become eternally perfect when it ceases to recognize itself as anything but a reflection. When it looks through the outer it sees matter as dead, and itself as the unfoldment of matter into Life, and to become immortal and perfect through unfoldment. When it looks in, it believes that it depends for its existence as a reflection, upon the inaction of Life, or that which has the only power to act. When it looks out it believes that it depends for its existence as an unfoldment, upon the action of that which is dead, and has no power to act. On the one hand, it is to gain immortality and eternal rest by ceasing to act, thereby becoming a perfect reflection of its source. On the other, it is to gain immortality by eternal progress, through ceaseless action, thereby becoming a perfect unfoldment of its source. In either case, it believes itself outside of, but dependent upon, its source, but in the one, it sees itself as inferior, as a reflection, in the other, as superior through unfoldment. Therefore one says, "God is my life, God is my strength, God is my peace," the other says "Matter is my source, and unfoldment is my power, wisdom and knowledge."

When mentality discovers these contradictions, it begins to examine the statements of thought, (this is reason) and finds all is confusion, and knows not which way to turn for truth, (this is doubt) but in looking for truth, it finds that

it possesses another instrument—the All-seeing Eye of Understanding—which looks on all sides; when mentality looks through this instrument, it discovers that it stands in the center and looks on the whole circumference, and sees Life, the action of Life, and the effect of action, and knows all to be one. It sees that thought is only an instrument which mentality is to direct, instead of being directed by it; and knows that thought tells the truth about what it sees, but it only sees in the direction in which it is pointed. If directed to the inner, it sees only the inner. If to the outer, it sees only the outer. So when it says Life is changeless, and matter is change, it tells the truth, but not the whole truth, and the conclusions of mentality—based on what thought tells—is the falsehood; for it sees but the two sides of truth, and each appears to contradict the other, but when it looks through understanding, it sees both sides and the center; and sees all as truth. It sees the unfold, the unfolding, and the unfolded, as one. It sees there is no effect without action, and no action without an actor, and knows that all are one, and it knows that Life is the actor, mentality the action, and matter or form the effect of action, and knows that it includes all within itself. It knows that Life is the unfold, mentality the unfolding and materiality the unfolded; and that the principle, the problem and example are one. For if there is a problem of Life to solve, Life must contain and be the problem; and as there can be but two conditions—that which is Life and that which is dead—and as that which is dead can have no power to do, or solve anything, therefore Life must be the one who solves the problem of Life; for if Life contains the problem, and does not, or can not solve it, and if that which is dead, can and does solve it, then the dead must possess more power than Life.

This understanding and knowledge of Life, is the secret of the power of Jesus. He knew that mentality was the action of Life or power, and that thought was the instrument of action, that *it* was not power, but the instrument of power.

Therefore He directed it by understanding and knowledge,—which sees the whole truth,—and not by belief which sees but one side. He lived constantly in that understanding and His thought constantly produced the effect of understanding, and was always centered in Truth, therefore healed at all times.

Mentality is the Janus, or God of the Latins, having two faces looking in opposite directions, one old, the other youthful; holding in the left hand, a key, and in the right, a staff, and whose temple is never closed, except in time of universal peace. When this god looks through the old face, to the inner, he sees changeless cause, or Infinite Life, the Ancient of Days, and Father of all; but believes it has no child. When he looks through the youthful face, to the outer, he sees effect, the ever changing and new, and the child of the Father,

'but believes it has no parent; and all is confusion and strife in his temple; but when he looks through understanding, he sees that he holds in his hand, the key of knowledge, that unlocks the door to the secret chambers of Life; and when he enters there he knows that the staff which he holds in his hand is Life, that, upon which he is to lean through the whole journey of life. Then he knows that Infinite Life is the Father of manifestation, and that manifestation is the child of the Father; and knows that the two are one. Then universal peace reigns. Then is the temple of Janus closed, and the temple of Life is open, and mentality worships God in that Holy Temple, and knows that "I" am cause and effect. Alpha and Omega—the Beginning and the End. The First and the Last.

C. L. CRAMER.

BIBLES OF THE AGES.

THE LOVE OF GOD AND MAN.

THIS GODLIKE ONE,

This spotless, stainless, sinless, blameless Christ,
Whom none did once convince of one small swerve
From perfectness; nor ever shall I—so strong
The elements obey Him; so divine
The devils worshipped; so with virtue charged
The touch of Him was health; so masterful
The dead came back upon His call; so mild
That little children clustered at His knee,
And nestled trustful locks on that kind breast
Which leans to-day on God's—Consider, Sir!
A human heart beat there! a human brain
Pondered, and pitied, and was sorrowful
Behind that Sovereign brow. The blood of us,—
Of women and of men—coursed, crimson, warm,
In those rich veins! Nay, and He ate our meats,
And drank our drinks, and wore the dress we wore;
And His hair fluttered in the breeze which stirred
Peter's and John's and mine. So, now, henceforth
This wonder lasts, that what is all the worlds
Was highest, holiest, purest, noblest, best,
More taintless than the Morning-Star, more kin

To Heaven than light of Heaven, or proudest plumes
 Of Angel and Archangel—that is Man !
 That one supreme, consummate, faultless life,
 It was a human life, begun with us,
 Continued 'midst us, ended as we end
 In woe and weakness, thence emerged to be
 A Glory sitting equal in the sky
 With God's own glory, everlastingly
 That by which we are judged, and that whereby
 The race of Man claims place and patrimony;
 Oh, more than all ! that for whose holy sake,
 By whose most sovereign grace, for whose sweet deed
 The sins which reddened Earth are washed away
 Whiter than wool, the debts which loaded Earth
 Are paid by Love's kiss on the Lips of Law,
 Tenderly silenced. Now the whole world hears
 Or shall hear—surely shall hear—at the last
 Though men delay, and doubt, and faint, and fail,
 That promise faithful:—'Fear not, little flock !
 It is your Father's will and joy to give
 To you the Kingdom !'

—*Light of the World.* Sir Edwin Arnold.

**"WITH WHAT MEASURE YOU METE IT SHALL BE MEASURED
 TO YOU AGAIN."**

Is this true? Yes, it is law and can be easily proven by any one who will take a little time to investigate. It refers to the action of thought and the same meaning is expressed in these words: "As a man thinketh in his heart, so is he;" that is, so is the *visible* man which we recognize as *form* only. As this form is constructed or shaped from the universal matter, which is without form and void (void of form), by the action of thought or the action of the mind which man is, form therefore being the expression of thought, it follows "as a man thinketh in his heart, so is he in expression."

It is possible to think a thing, to simply let it pass through thought, without putting any feeling or belief of truth in it. Such thought has no life in it, for feeling—feeling the thing which is thought to be true—is the consciousness or life of thought, and as the consciousness of thought is, so is the consciousness

(sensation) of form. So man must work out his own salvation, to-wit, "the redemption of the body," by controlling the measure of thought. He, being the thinker, must bear the responsibility of the result. It can only measure form, or believe in truth or error—it must, through choice,—serve either God or mammon, and accordingly express ease or disease. This is law, and law takes effect alike in the face of ignorance and knowledge. There is but one law-maker, and His laws are as immutable as He is.

It was the understanding of this law which spoke the words, "Judge not, that ye be not judged." Not "Judge not that others may not judge you." There are not *two* judgments. You, the giver, are the receiver. This is according to the law of action and reaction.

You, the actor or thinker, send out the judgment, and the end of the line of action is the person to whom it is directed. It strikes the center which you have made for it, then, by reaction or reflected action, it travels back along the same line. And the *end* of the line of reflex action is the *beginning* of the line, the person who sent out the judgment. "With what judgment ye judge ye shall be judged."

Denver, Col.

MRS. MERRIMAN.

A LOVE FEAST.

KANSAS CITY, Mo., April 25th, '91.

To Harmony:

The past month will be a memorable one, in the history of the Christian Science movement in Kansas City. Mrs. Cramer has just concluded her course of class instruction; her several classes,—Primary, Bible and Normal,—numbering over three hundred students, all of whom came out profoundly impressed with the presence and power of the Holy Spirit; and wonderfully uplifted and strengthened by the truth unfolded, and into which they were guided. Last night there was a final meeting of all the classes for a sort of "Love Feast"—as our good Methodist friends would say—and truly it was a veritable "Love Feast." After two or three songs, sung by the congregation with a spirit and enthusiasm that was truly inspiring, Mrs. Cramer took the platform and delivered a short lecture upon the Revelation of St. John; unfolding the inner meaning, the Spiritual interpretation; showing how by symbolic teachings, Spiritual truths are unfolded and how we should look for its fulfillment not in the external, visible universe, but in the mental and spiritual conditions which are symbolized. That we should look within and not without for its fulfillment in perception, under-

standing, and realization. At the close of the lecture old "Coronation" was sung in a way to fairly raise the roof. Then followed short speeches by members of the class, all pervaded by a spirit of love, unity and freedom, from which it was apparent that each and all had caught the inspiration of the word; had come into a realization of that perfect love which casteth out all fear—that truth which makes free—a realization that the John condition is open to one and all—that the "beloved disciple" is the loving disciple; that every day may be a "Lord's day," that each and all may be "in the Spirit," may have their lonely "Isle of Patmos" there to stand alone with the Infinite, untouched by the dashing waves of the sea of sense that break upon the rocks at our feet, and to see as John saw the things which pertain to that Kingdom of Heaven which is within: to see the opening of "vials," the breaking of "seals," the passing away of evil conditions; of whatsoever worketh an abomination or maketh a lie, which together with death and Hell are cast into the bottomless pit of forgetfulness; in the putting away of all false beliefs: and then to see in the redeemed mentality, the coming of the new Heaven and the new Earth wherein dwelleth righteousness; and where there is no more sickness, neither pain nor death, nor sorrow, nor crying, for God hath wiped away all tears; and to see and know that the fulfillment is *now*—That "*now* is the accepted time and *now* is the day of salvation;" and that the invitation is to "whosoever will."

Then the welkin was again made to ring with "We're Marching to Zion," and our good sister whom we have all learned to love, went forth from us with a baptism of Spirit, of love, of fire and freedom called down upon her, which will insure renewed strength for future labors, and will manifest in "greater works than these."

Yours in the Truth,

J. P. HARPER.

CHAP. XI, REV.

The Temple and the Court,—the within or invisible existence, and the without or visible—thought and the effects of thought, both *Witnesses* of the Unmanifest. "*I will give unto my two witnesses*"—The "I am"—the Ideal creation, and the material creation—The Thinker—to be witnessed in thought and word—The descent (so to speak) of the Idea into the Ideal, then into the symbol, of the unmanifest into the invisible, then into the visible manifestation—are not *these* "two witnesses" of the Infinite Idea? "Two candlesticks"—that which lifts up the light and lets it shine through all existence—these (two witnesses, viz. the mental and the visible creation) *have the power* to destroy all seeming opposition to the Truth of the Lord of the earth. These *have* God-given dominion

over the adversary; or, they have the power to "shut the heaven," that the outflowing of the Infinite Light, Truth and power, may be obscured, thus most truly smiting the earth "with every plague," "as often as they shall desire;" desire is not of the Infinite Fullness, and *cannot* receive from that source, or realize in that likeness; thus the "beast"—the result of their belief in desire, and materialities,—had power over them, and their "dead bodies" lay in the street, and were seen of men; having wandered "Out of the way of understanding" they "remained in the congregation of the dead," for the full time, until error "consumed itself" then they sought again the "Place of understanding," they turned to their true and only source, and the truth and light of the life that is God, the "breath of Life from God entered into them, and they stood upon their feet," or began to "Arise and go to the Father"—Yet further obeying the voice "Come up hither," they ascended even into the Highest, whence they had come—"For no man hath ascended up into heaven, but he that came down from heaven." Is not this whole chapter a strong presentation of the descent of Creative thought into the letter, its wanderings there in the far country, and the process of its return to the Father's house? "So they did eat and were filled (of the material,) for He gave them their own desire;—Therefore their days did He consume in vanity, and their years in trouble—When He slew them, then they sought *Him*"—Psalm 78: 29, 33, 34. Then is *all* existence known to rest peacefully in Being, then is realized that "The kingdom of this world is become the kingdom of our Lord and of His Christ" and God is known and worshipped as "All in All."

Denver, Col.

MRS. B. L. JAMES.

REPORT OF THE WORK IN LIBERAL, MO.

Dear Harmony:

How true the statement that "Man proposes, but God disposes." Never have I realized a more remarkable verification of this than in Mrs. M. E. Cramer's visit to Liberal, Mo. Her programme as made out, was to teach in Denver, Kansas City, St. Louis and Chicago; and before going to St. Louis she was to visit her relatives at Liberal, Mo., whom she had not seen for more than twenty years,—and when this was announced, Bro. Harper, who has a faculty of always saying the right word in the right time and place, suggested that Mrs. Cramer teach a class while there as the town was made up of Agnostics, Spiritualists, Atheists and Infidels; and said he felt inclined to go down and give them a few public talks and thus work up an interest before Mrs. Cramer's arrival. Mrs. Cramer as usual was perfectly willing and entered fully into the proposition with her usual earnestness. Just at this point your correspondent added one more to

the group, and the matter was discussed; when it was proposed, by Bro. H. that "as I had been very close to an agnostic for more than twenty years" that I go and do the preliminary work. I thought the matter over and said I would go. Sunday I started for Liberal, Mo., and arrived the same day. I had no difficulty whatever in making acquaintances, and one of the first of these came down to the Hotel to announce that there was to be a meeting in Pedro, (a small town adjoining) conducted by an Evangelist from Cameron, Mo.; and "if agreeable he, Bro. Thomson, would go with me, and aid me in getting a hearing to announce the coming event which cast its sunshine before." We went to the meeting which was held in the school house, and found quite a large gathering. The text was my favorite one from the third chapter of John. The minister gave a very clear interpretation from his standpoint of this beautiful gospel. He impressed very earnestly and forcibly on his hearers that baptism with water was not the new birth that Jesus spoke about to Nicodemus, neither was it profession of religion that Jesus meant. No! no, it was a complete and absolute regeneration, a new birth, a new life, which we should all know by its fruit; and he closed by requesting his congregation to sing "You must be born again," but they must excuse him as he was very hoarse and had a very sore throat,—his Asthma was very bad because he had just recovered from a severe dose of La Grippe—and then announced that there was a gentleman from Kansas City who wished to say a few words and make an announcement. I assured them that I heartily endorsed our dear brother's statement that the new birth did not consist in either sprinkling or immersion as a saving potency. Neither did "You must be born again" mean that profession of religion, was all that was required. It meant just what Jesus Christ said and our dear brother claimed and acknowledged; wholeness in every particular "not one jot or tittle shall pass away, until all be fulfilled" and the new birth was the outpicturing of a healthy, whole body, through health and purity of thought; and "I wished to assure them positively that I am a living demonstration of the efficacy, power and potency, of the new birth. I had been healed of rheumatism dyspepsia and catarrh of nearly thirty years standing. Of tobacco which I have used since I was ten years of age, and which was prescribed by our family M. D., and ten months ago my spectacles dropped away, after being considered an absolute necessity for many years—and I want you to understand that I am absolutely whole, free from mental or physical ills, and God has glorified me. Hang it on the moon and write it on the stars, let the angels of heaven proclaim that I have been purified and born again and I have been touched as much by the hand of God, as was Lazarus when he was raised from the dead. I have everything I want, and nothing that I do not want. I do not want sickness, sorrow, poverty, inharmony, or discord, and in

my new birth has come the full realization that what I do not want I need not have, and I have the fullness of recognition that the fruitfulness of my word, is my faithfulness to the I am, and this is also true of you my dear friends. I have nothing you cannot have by an observance of the law of acknowledgment,—and I have come to tell you how this great glory and blessing has come to me and in telling you how my wholeness is come to me you will know,

“That Luther, Calvin, Augustine,
Hath not seen things, that I have seen,”

Or that *you* will see when you understand that there is no I am but the beautiful I am of giving. We will meet you Thursday Evening and give you a free lecture on Christian Science healing, by Mrs. Cramer of California, and *all we ask of you is that you leave your prejudices outside* when you come to hear “these wonderful words of life.”

Mrs. Cramer arrived Thursday and from the size of her audience she felt and expressed herself well satisfied that the preparatory work had been well and faithfully performed. About 175 turned out to hear the lecture. This was an unexpectedly large attendance, fully one-fourth the entire population of Liberal. She was introduced by Dr. Wheelock, an honored citizen and practicing physician of Liberal,—and when I assure you that Dr. Wheelock has devoted many years of his life to public lecturing on the great reformatory questions which agitate the public mind of the present day you will not be surprised when I assure you that his part of the programme was well done, as the genial Doctor believes that what is worth doing at all, is worth doing well.

The lecture given by Mrs. Cramer was well received and listened to attentively. Never has there been a more respectful and interested audience and their appreciation was manifested by the very large attendance on Friday night, and again on Sunday night. Monday a class of 25 was formed and two lessons each day were given, until the course of 12 lessons was completed. The class from beginning to close was certainly the most interesting and fruitful, that I ever saw or heard of; no one present had taken a course of lessons in Christian Science under a regular teacher and the result in realization and demonstration is equally creditable to teacher and students. Never shall I forget the earnestness manifested by teacher and students and I had not long to wait to witness the result of this earnestness as manifested by the answers to questions. To give you a fair estimation of their progress and realization, I will say that in one class where were many old Scientists there was one question put by the teacher that out of 23 but two answered correctly. In this class at Liberal, eleven answered this same question and all the answers showed an unusually high realization of Spiritual Causation. Nearly every member of the class had a practical demonstra-

tion of the efficacy and power of the truth of Christian Science healing.

At the close of the lessons an opportunity was given to all to speak forth their acknowledgment. The responses were so earnest, and the evidence so palpable, that all had been glorified in each, and each in all, that we feel that the readers of HARMONY should partake of the glory of this last supper at Liberal, Mo., therefore "Drink ye all of it" read the testimony of the class:

Mr. Adams said, "The truth as taught in this class is so patent that none but the willfully blind can fail to see. It has been a wonderful awakening to me, it is good to be here. I felt very rebellious on first entering the class at the statement made by our teacher that the first effort must be perfect contentment with our environments. I feel now that I shall rise above my surroundings. God bless Sister Cramer and Brother Sullivan."

Mrs. Lottie Greeley,—*"I can truly say that I now see a beauty and grandeur and glory in life that I never saw or realized before; life is truly worth living, the stone has been rolled away from the sepulcher, and the Lazarus within me lives. The clouds have been surely rolled away from my life, the lost is found, the dead is alive. I love everybody. 'Love is the fulfilling of the law.'"*

Mrs. House—*"First conviction brings the full realization of Unity with the Infinite and it has freed me from every erroneous condition. When I first met Bro. Sullivan and told my troubles to him, he poured oil on the troubled waters. I had been for a long time troubled with insomnia and he said when I was wakeful to call on him mentally, and I took him at his word. That night, after tossing and trying in vain to sleep, I did call on him, mentally, and I slept beautifully all night. I was also afflicted with Bright's disease and since going through this class I am healed, notwithstanding I had been given up by four physicians. My financial matters have also adjusted themselves, and I am free and have the full realization in the understanding that I never was sick. I continue to sleep well every night and am perfectly well."*

Mrs. Andrews,—*"I am full of love and thanksgiving. I have been healed of Catarh since entering this class. I now rest in the Infinite One."*

Mrs. Jennie Greeley,—*"Although there is no visible manifestation I know that I am healed; how delightful is the realization that I can do this wonderful work that our dear Sister and Brother are doing, that all that was in Jesus Christ is also in me, 'all these things shall ye do and greater' is addressed to me."*

Mrs. Doctor Wheelock,—*"I find this to be the one true way I long have sought and mourned, because I found it not." I have been very much benefited since entering the class."*

Mrs. Coleman,—*"It has been a revelation to me. The one great Being whom I have sought so earnestly and never found to my satisfaction. It comes*

to me through a realization of Oneness with the Infinite in healing; it before had been a something above and beyond me. I have been greatly benefitted and all my family have also received specially good results."

Mrs. Crump,—“I realize that this Science is full to completeness. I regard it as the panacea for all ills, the remedy that God has provided against all sin and evil. It brings us into close communion with God, as the perfect manifestation of the eternal, should abolish fear and all attendant evils. Can be utilized in all relations of life. It is well called a divine science."

Miss Owsram,—“I thought I had many things to worry me, but through the realization of oneness with the Infinite I find nothing to worry about."

Mrs. Mary Branson,—“I receive it all mentally, but I have not yet entered into as full a realization as others."

Mrs. Hannah Small,—“It brings to me a very much clearer realization of the immortal and a much better idea of what eternity is."

Mrs. Adams,—“I feel that I have been greatly benefitted,—my hand, which was very bad when I came into the class, is very much improved, and by holding myself firm in my convictions, I shall be all right."

Libby Greeley,—“I feel that as God is whole I must truly be."

Elisba Branson,—“In my Father's house there are many mansions," and “I am going to occupy one of these mansions in the third story I think. I have been greatly benefitted by the statements. I do think the Father stands above the child, the oak tree is stronger than the branches. The law-giver greater than the creatures. For a number of years since my youth I have been subject to fits of strangulation through a defect in my throat. I have been healed from chronic cough and lump in my throat."

Mr. Coleman,—“I find Mrs. Cramer's statements fully acceptable, have received great benefit from her treatments. I never experienced so complete a change in so short a time before. I have not exercised arms, lungs and chest, so freely for six months as immediately after her first treatment. Inspiration much stronger and deeper, no fever, chills or headache since first treatment."

Mrs. Coleman,—“I suggest that a vote of thanks be tendered to Capt. Harper, Mrs. Cramer and Mr. Sullivan," which was unanimously carried.

Thus closed one of the most remarkable courses of lectures in Christian Science ever delivered in this section, and the high tone of expressions by the class is the very strongest possible evidence that can be offered as an assurance that each one has found that “pearl of great price.” Never have I witnessed more freedom and love than was manifested at the delightful May day party given to the class and others by Mrs. Greeley. Mrs. Greeley and all others whom we met, do not have even a latch-string on their door,—but their homes like their

hearts stand wide open to the reception of truth, and truth teachers; and they send greeting to their brothers and sisters in California, Colorado, and throughout the country,—and twenty-five stalwart workers have been added to the ranks of Christian Scientists. They are full of the realization that they are the children of Dominion, the offspring of Supremacy, they know that the kingdom of harmony is within, closer than hands and feet, in fact so close that they have overlooked it; their bright and radiant faces while giving the expressions of joy at the departure of all sorrows, reminded me so forcibly of the story of the old Astronomer—who viewing the stars through his powerful telescope saw a horrible monster coming down, devouring everything in its path, tearing up mountains and swallowing rivers. The Astronomer fled in the greatest haste, but in looking up, with the naked eye saw nothing at all to disturb him; so he returned to examine his telescope and found it was only a fly on the outer lens. You see this class have by their acknowledgments not only recognized, but destroyed, the fly on the outer lens,—and through the yea and nay of Science they are lifted into the fullness of God's great glory and joy.

“And they stand in glory wrapped around
On the hills they always trod
And they tell of the strife that won their life
With the immaculate Son of God.”

Kansas City, Mo.

D. L. SULLIVAN.

CHRISTIAN SCIENCE.

WHAT IS IT?

Christian—Pertaining to Christ.

Science—Orderly arrangement of ascertained truth.

Hence—Primarily, an orderly arrangement of the truths taught by Jesus the Christ:

Briefly and Fundamentally—An understanding of Divine Truth; the Truth of God. A knowledge, understanding and realization of who and what you are; who and what God is, and of your right relation to the Divine.

WHAT DOES IT EMBRACE?

It embraces at once the profoundest philosophy, the purest ethics, the highest religious concept, and surest system of cure ever presented to humanity.

Profoundest Philosophy.—The Philosophy of Absolute Being. Perception, understanding, realization of Absolute Truth. “*I am that I am*”

Purest Ethics: The ethics of right thinking. Think no evil; holding only the good to be true. “As a man thinketh in his heart so is he.”

Highest Religious Concept: An unfoldment which leads up to a realization of Absolute Unity; perfect one-ness with the Father. "I in thee and thou in me." "Hid with Christ in God." Hid with Truth in Good.

Surest System of Cure: That which relies upon the power of the spoken word to heal; the power of Truth to set free from every form of bondage. "He sent forth His word and healed them." "Ye shall know the Truth and the Truth shall make you free." Relying upon the Most High. "Who will heal all thy diseases." "Behold I bring you health and cure." "My words are life to them that find them and health to all their flesh."

WHAT DOES IT BRING?

It brings spiritual awakening; mental quickening; moral cleansing; physical healing.

It is not merely a *form* of Godliness but demonstrates the *power* thereof.

"Go and show John again these things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." And "blessed is he whomsoever shall not be offended in me."

"He that believeth on me, the things which I do shall he do and greater."

"And as ye go, preach, saying, the kingdom of heaven is at hand." "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received freely give."

"And 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."

Read CIII. Psalm, 5:6 and XCI. 1:16. Luke IX. 1:10, X. 1:24. Matthew VIII. and IX., John X. 21:38, XII. 37:60, XIV. 1:31. Rev. XXI. and XXII.

* * * * *

"The kingdom of heaven has come nigh unto you."

"He that hath ears to hear let him hear."

 From CHRISTIAN SCIENCE THOUGHT, a monthly magazine published at 820 Walnut St., Kansas City, Mo. \$1 per year; sample copy free. All kinds of Christian Science books for sale. 

Whosoever loves any *thing* better than he does Truth, loves an object better than his life—which is the Christ of God. "He that loves his life, shall lose it and he that loses his life shall find it." If we love our life which is Christ the Truth of God, we find it in Him and to be His life.

HOME COLLEGE OPEN MEETING, MAY 6TH.

A week of high frolic in wind and dust, subsequent to the visit of Pres. Harrison, to our city, was succeeded by refreshing showers, which ushered in the observance of this monthly meeting at Home College. These gatherings, conducted by those whose love draws them to the Home-centre, have no exclusiveness; all are cordially invited, not alone to be present in person, but to give us in word and counsel, that which they have so bountifully received. It is to be desired that members of former classes,—old friends and co-workers in this the parent institution, and tabernacle of the covenant, should meet with us and give testimony by their presence to the faith that is in them. At these times we particularly remember all who by distance, are so separated from us, that we cannot take them by the hand, or look into the faces so dear to us,—to such we extend the loving thought, that we are all one family "below, above"—and the same Father holds all His sons in conscious relation to Himself. Therefore are we one and inseparable in Him, and what seems division, or present or absent, is but as the last drops of the shower,—no longer remembered in the glory of the brightness which succeeds. Our sister Josephine R. Wilson, recently from Helena, Mont., presided, and opened her extempore address with "the old, old story of Life, Love and Immortality." But however old the Scripture of this story, it is ever the tidings of great joy which all are seeking,—and none so new to the presentation of truth in Divine Science, but may be brought to recognition of Oneness,—all that is real,—and the thought to begin and end with, and never lose sight of, is this thought of Unity, in which alone can harmonious manifestation be completed. Mrs. Perkins followed in her best paper on the "Healing power of Truth." But as this will be used in HARMONY, space forbids our noticing further. Mrs. Kron, always welcome, and who contributes so generously from her rich stores, testified to perfect harmony in all surroundings, resulting from her recognition of this central truth of Unity. No sickness, no prejudice, no personality, can afflict her now,—all is good, for she holds love for, and sees herself in all, and thus judges righteous judgment. Mrs. Adams gave a resume of her own experience based on the words, "Thy will be done," and "to the pure all things are pure." Not two wills but the one will of God made our own, in the Christ consciousness of working with God. Then to the single eye, all things are pure, because the central motive, the pure spirit is never absent. Mrs. Moore could not withhold her testimony, to the good results of the Science; so that harmony which is knowledge rules, where inharmony, (ignorance) prevailed. Mrs. Gillen, Pres. of Alpha (branch) College, gave her earnest testimony to the love in which she abides. As she related some cases of healing, we

realized the power of Truth, with Love going before to level the mountains of prejudice and make a highway for our God. A letter from Mrs. Cramer, en route for St. Louis, was read, of which a word must suffice:

"I never realized a more perfect and absolute freedom from all things,—that while I, the Lord, had made all things, still I, its separate Lord abide. And never has the Infinite spirit of Truth, been more fully represented through me. The work is a success in every direction, beyond any expectation that could have been formed. With no anticipations we have simply said "This is God's work, and there is but one work."

But we are exceeding our limit, and must close with the good thought of Mrs. Wilson, who after relating a case of healing of a patient under a belief of insanity, counselled us to cherish this perfect thought of unity, with the Supreme, the Infinite Healer, Source of Life and Light universal, and thus prove the Good which is for all, and in us all.

M. L. STONE.

DESIRE.

Desire originates in mentality and is the offspring of ignorance. It is the result of mentality's not knowing the truth which is the all and which is, therefore, perfect satisfaction. Man, the being, cannot know desire, for he is the universal life which possesses, which is all. Mentality, the individual man, being a centered or limited consciousness, expresses its sense of limitation in desire. It feels the lack of many things: it is the bond-woman who, from this imperfect conception of truth, brings forth in sorrow this child, Desire. Not until overshadowed by the Holy Ghost—the full consciousness of true being—will she bring forth legitimately and express the Christ child of perfect understanding, of perfect satisfaction, who is one with the "All in All."

Individuals, or mentalities, must, through recognition, expand into the universal, and be that which they desire.

Denver, Col.

MRS. MERRIMAN.

The love that is more than law lives in the endless story,—coming out in active kindness, that is, the recognition of kin, of kind, of nighness of neighborhood; yea, in tenderness and loving kindness.

GEORGE MACDONALD.

A man that is of judgement and understanding shall sometimes hear ignorant men differ, and know well within himself that those which so differ mean one thing.

—Bacon.

Do not I fill heaven and earth? saith the Lord.

—Jer. 23: 24.

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LESSON VIII.

FIRST AND SECOND BIRTH AND FIRST AND SECOND DEATH.

"There was a man of the Pharisees named Nicodemus, a ruler of the Jews.

The same came to Jesus by night and said unto Him: "Rabbi we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him."

"Jesus answered and said unto him, 'Verily, verily, I say unto thee, except a man be born from above, he cannot see the kingdom of God.'" John iii: 2, 2, 3.

1. "The Pharisees; a religious party whose name was derived from the Hebrew, "Parush," *separated*, because they affected very great sanctity. They were strict observers of external rites and ceremonies," beyond the requirement of the law. "They were exclusive, formal, self-righteous, and proud of their unblemished descent from Abraham."

2. Nicodemus represents the "separated," therefore the mental characteristics shown by Nicodemus stand for the mental condition of all who believe in separateness, and superiority, and who know not Unity. This mental condition gives rise to the belief that man is born of earthly parents, and that he is the body. They who thus believe, think themselves to be separated from God and are therefore from birth, blind to the truth concerning their origin. Nicodemus said that no man can do these things except God be with him, thereby indicating his belief that God is not with those who neglect these things. Hence Jesus (God manifest,) in his reply to the separated, not only endorses the statement

made by Nicodemus, that his "miracles," or good works are of God; but affirms that man must be born from above—from God the only Parent Source, or "he cannot see the Kingdom of God." For the kingdom of God comes not from outward show,—from form or observation.

This reply is also a direct answer to Nicodemus—the separated—for it shows that in order to do the works of God, it is necessary to be with God, and to realize that he is in his Kingdom; and in order to know that he is in the Kingdom and to do the Father's works, it is necessary to be born from above continually, which is living continually "by every word that proceedeth out of the mouth of God," for "that having been born out of the flesh—flesh is, and that having been born out of the Spirit, Spirit is." (Greek.)

The Greek rendering of this text is synonymous with the Truth expressed by St. Paul, in the following words: "For what man knoweth the things of man save the Spirit of man which is in him?"

So it is clear that it is Spirit, or Mind, that knows and understands itself. "Even so the things of God, knoweth no man, but the Spirit of God," Cor. ii: 2.

3. Therefore in order to demonstrate that we have understanding of the Truth that the Life or Mind that is in Christ Jesus is in us, it is necessary that we demonstrate in act that we know that all things that are made belong to God. "For it is God that worketh in you both to will and to do of His good pleasure." Phil. ii: 13. Nicodemus—the separated—believes that no one can do these God-like things, unless God be with him; and Jesus recognizes the truth of his statement and includes the same in His reply, that it is God alone that doeth good works. "Knowing that whatsoever good thing any man doeth, the same shall be received of the Lord, whether he be bond or free." Ephe. vi: 8.

"The separated" know not Unity and therefore know not how to recognize that God is with them; hence Jesus wisely endorses all truth that Nicodemus expresses in word, and proceeds to instruct him in the only way by which realization may be gained that he is in the Kingdom of God; and in the way by which God's works are done.

4. Again Jesus said: "Verily, verily, I say unto thee, except a man be born of water and of Spirit, he cannot enter into the Kingdom of God." John iii: 5. And by the same Spirit of Truth are we told that "God is Spirit and they that worship Him must worship in Spirit and in Truth." In the Genesis of creation we are also told that God, or Spirit, moves upon the face of the waters of Life, and speaks forth light, for Spirit says "let there be light and there is light." Thus do we understand that Life is the Light of men.

5. Genesis is the history of creation or generation. It is the true account

of the act of begetting that which is begotten, the act of self manifesting, that which is manifested.

Born means the act of producing or giving birth or existence to any thing. Then to know the truth about creation or generation, is to know that God alone is prior to his manifestation. Therefore it is axiomatic that creation is God-manifestation—is the act of self-begetting, and in the beginning of this manifestation or creation he moves upon the waters—which are with Him—in order to produce things after their kind; to give birth; to beget; to speak forth. This movement upon the waters of Life, is the act of begetting, therefore "except a man be born of water and of Spirit he cannot see the Kingdom of God," or know the Truth that frees.

6. God is Spirit, Infinite. In the beginning are the waters, and the waters are with Spirit, and the waters are Spirit. And Spirit moved upon the face of the waters and said "Let there be light and there was, is, light, and in the water is Life and the Life is the light of men."

"And let him that is athirst come. And whosoever will, let him take the water of Life freely." Rev. xxii: 17.

Therefore all that is begotten is born of the will of God, or the waters of Life. All things are made by movement upon the waters and without the waters is not anything made, that is made. Therefore "except a man be born of water and of Spirit, he cannot enter into the Kingdom of God." Nothing but opinion or sensuous beliefs could think of the origin of creation in any other way than the orderly method described in Genesis, and to which Christ Jesus strictly adhered in His teachings. "If you know that He is righteous, you know that every one practicing righteousness has been begotten of Him." John ii: 29.

Ye must be born again, includes the statement that you have been once born and as "Ye" means several, the word Ye can only be applied to that which has been produced, or brought forth; for the unborn Causeless Cause is one and not many. The true meaning therefore of the words "to be born" is "to be made," which signifies that to be born, is to be the product of that which was, prior to birth.

7. "Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures." James i: 18.

Therefore it is clear why all things become new to us in Christ Jesus, which is God's Truth and consciousness made manifest in the flesh, and dwelling in our midst—

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Ephe. vi: 15. As the power to think a truthful

thought, is prior to the thought, so thought is dependent upon that power which precedes it, and is never independent of it; therefore the Spirit of Truth addresses the following words to those who believe that they have their origin in material form. "Marvel not that I said unto thee, ye must be born again,—from above." And though Nicodemus said to Jesus, "We know that thou art a teacher come from God" yet Christ recognizes that in belief he was "blind from birth," to the Truth of the origin of creation. Therefore Jesus said "Marvel not that I said unto thee that ye must be born again, from above." The answer that Nicodemus made was proof of his erroneous belief about himself and his mental blindness as to what Christ meant by being born from above.

"How can a man be born when he is old, can he enter the second time into his mother's womb and be born?" But after further consideration Christ informed him of the Truth that "No man hath ascended up to Heaven, but he that came down from Heaven, even the son of man which is in Heaven."

8. In the mental condition of the Pharisee is represented all that which grows out of the belief of separateness from God, and that we are born of the flesh, and are the material form. Christ perceiving his belief, proceeded to inform him in the Truth that all which is born out of flesh, is flesh; and that it is "Life that is the light of men;" and which understands Truth—therefore knows and thinks,—and the same is Spirit; He further states, "that having been born out of Spirit, Spirit is;" or that having been born of Mind, Mind is.

When a child is born, the senses and all the mental faculties are opened to the plain of effect, or example. And as the child is taught, that its parents are physical form, the conclusion resulting therefrom is that the child is the same as that which is believed to have given it birth or existence. So the physical form being unintelligent, lifeless and powerless, the child is "blind from its birth;" and one of the first questions arising in the thought of the disciple of Truth, and the scientist is, how came this mental condition of apparent blindness to Truth? "Who sinned, this man or his parents, that he is born blind?" But Jesus, or God with us, says, "Neither hath this man sinned nor his parents, but that the works of God should be manifest in him." We are to conclude therefore from scriptural teaching, that it is the descent of creative and generative thought into time and place, that produces form which is a symbol of the ideal constitution, or mental creation.

9. Principle is perfection in all of the attributes. The ideal constitution which is the Father's expression, is in Truth and reality the perfect expression of the perfection of Principle. So the perfected organization of the physical body, is the proof or evidence of a perfect ideal and mental method—the image of

Principle. Jesus said unto the Jews, "Verily, verily I say unto you if any man keep my saying he shall never see death." That which keeps the sayings of God is the Spirit of Truth and Life. So if we keep His sayings we shall realize that we have our being in the Father, and for this reason, never see death nor even believe that we are that which can die.

But the Pharisees who are the aristocratic, the exclusive, proud of their descent from Abraham, represent material superiority and display the signs of blindness relative to their true origin: This mental condition finds expression in the following words: "Art thou greater than our father Abraham which is dead? and the Prophets are dead; who maketh thou thyself?" The full meaning of His reply is contained in the following words, "Verily, before Abraham was, 'I am.'" The two mental conditions herein portrayed represent for all time—ignorance of the generation of man, from water and Spirit; and the full realization of man's origin in God, and of his descent; of the word made flesh.

"THE SECOND BIRTH."

The second birth consists in a clear perception and mental realization of the truth about the first one, and this is gained by doing the Father's will.

10. Truth anointing the eyes of the blind with clay, is symbolic of the mental act of assigning that which has been born out of flesh to flesh; mental blindness to clay, ignorance to appearance, and then giving the command that all materiality be washed away. They who obey this command see; and seeing, they know the same truth that Christ knew, which is that they are born of God and that His Life and Power is by Him being lived in them. Therefore it is the Father who has sent them into the world to bear witness of His truth—that there is but one Father and that He is the Father of the Living and not of the dead. Therefore they know that Abraham and the Prophets are not the dead. As the "parents" of the blind man knew not by what power their son was enabled to see, when Jesus healed him. So will it ever be with those who believe that form is parent of form.

11. The second birth is "being born again, not of corruptible seed, but of incorruptable, by the word of God which liveth and abideth forever." I Peter, i: 2, 3. It is the opening of the whole heavens, and its gentle voice speaking forth the light of Life and illumining existence; so what seemed to be great mental darkness prior to this birth, has vanished through this illumination—and the Father's wisdom and understanding is seen to be the Light of all.

12. The first birth is the generation from God to nature, as it is the word made flesh, by means of creative thought. Therefore this birth is one unto the world of form: which is inclusive of the development and use of the senses rela-

tive to effects; and the opening of eyes to works done; which are forms of thought. The senses being manifest in form their conclusions are drawn from the world of effect and their judgments based therein. Therefore it follows that the first birth precedes the first death, and the first death is going away from the Father's house into a far country, and being lost, as it were, in the congregation of dead effects; it is going into the land of visible form, where the senses are believed to reign, and thus, in realization dying to knowledge of the source from whence things come. When thought accepts what it observes through the senses as the source or cause from whence it comes; it accepts as master, and as good to make one wise, that which appears to be separate from God. The production resulting from this mental conduct is a perverse generation in belief and opinion, and believing itself able to stand alone in its own personality. It is therefore as dead to the Father, and as lost to reality of being. Idolatrous belief is born of appearance, and is belief in appearance; and as we cannot mentally serve two masters, this is death to the understanding of Truth. As death means going away from God into the land of opinion and effect, and as Nicodemus represents the separated, he represents the dead, and the lost, and must be born again or raised from the dead, before he can mentally enter the Kingdom of God, or realize that his Life is eternal in God.

13. Then the second birth is knowledge of God and His manifestation,—of the word or idea of God which was before the beginning and the method by which it is made flesh and dwells in our midst. The second death is the destruction of opinion and of everything that "maketh a lie." The first birth precedes the first death, but the second death precedes the second birth or it precedes the full realization of eternal Life with God, "and death and hell were cast in to the lake of fire." This is the second death "And whosoever was not found written in the book of Life was cast into the fire." Rev. xi: 14, 15

The second death comes to those who have been blind from birth, when they wash from their eyes all materiality; when the seeming results, born of appearance are assigned to their source of unreality, and when idolatry ceases. Then immediately the mental congregation have received the Christ; and the children of Israel have returned to the Holy Land and have rebuilt the City of Jerusalem; and the eye of understanding is open to the "All in All,"—that is, to the Infinite source.

14. "The last enemy that shall be destroyed is death," for death means a belief in separateness, or going away from God; to be raised from the dead is mental recognition or acknowledgment of Unity and Oneness with God. So all opinions and beliefs that are "fearful and unbelieving, and abominable, and

murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part, in the lake which burneth with fire and brimstone:" which is the second death.

As the first birth precedes the first death and as there is a first birth and death, it follows that there must be a second death and birth. Therefore as the second death precedes the second birth, Death is the last enemy that shall be overcome prior to the realization, eternal in God and with Him. So they that are faithful unto the second death, shall wear the crown of eternal Life. "He that overcometh shall not be hurt with the second death." He that is over all, is without error, and shall not be hurt with the second death. Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power, but they shall be Priests of God and of Christ, and shall reign with Him a thousand years." Rev. xx: 6.

THE POOREST MARBLE.

BY "NOVEMBER."

CHAPTER II.

[Continued from Last No.]

The artist lost no time in returning to his native land, but when he reached there he did not like the idea of taking a piece of marble that was very much marred. His faith in the old man's words was not great enough, and he thought—"What if I were to do as he said, and take the first marble I come across, and then find that after all he was mistaken! If I cannot find a perfect piece, I will at least, get the one most nearly perfect that I can, without going far away for it." So he reasoned, and soon started on his search. But now, he was worse off than before, for then he knew what he wanted, a perfect marble, but now when he saw one he thought was the best, he would think there *might* be one better than that. He was sent to a little country town called Belhaven, as a gentleman there was thought to have such a one as he wished, but he was disappointed. He was very much discouraged, now, but he still clung to the hope of getting a nearly perfect marble.

He found that he would have to wait two or three hours for his train, and as it was a beautiful day, he decided to take a walk. He went through the pleasant country lanes, with the birds singing, and the leaves of the trees gently rustling as if they were talking to one another. As he walked along over the soft green grass, dotted with beautiful flowers, sweeter, better thoughts came to him. The air was laden with the perfume of the flowers, and overcome by the drowsiness

of the air, he lay down under a tree, near a gently murmuring brook, and fell asleep.

He dreamed that he was in a large and beautiful garden, full of the loveliest flowers he had ever seen. They were all beautiful in their way. Tall stately lilies, chatted with beautiful roses; blue and white violets went about in their own cheerful way, shedding fragrance everywhere. Gorgeous butterflies came and talked to their lady loves, and all were happy and gay. All he had ever seen, together with those he was sure were not on earth, combined to make this garden a most beautiful place. He noticed with pleasure that there seemed to be no mean words uttered. Each had a kind word for some one else.

As he wandered along the paths bordered by grand trees, that were old, centuries ago, with sparkling fountains here and there, he saw growing a poor thistle. He wondered to himself how such an insignificant flower came to be among such lovely flowers. He went on to the end of the garden, where there was a large room. Entering there, soon all the flowers in the garden came trooping in, seating themselves in merry groups. He was looking at them when slowly their outward forms faded away, leaving a beautiful and radiant spirit. He looked around for the thistle—when he found her, he rubbed his eyes to see if he were not dreaming—the Spirit in her was just the same—Just as beautiful—Just as radiant and pure as those in the places of the other flowers which he had admired. Slowly their flower forms appeared and they wore once more the familiar dress. They flocked out, into the garden and he was, he thought, alone but on turning around he perceived a young man with a face of wonderful beauty—He said, "Can you doubt now? was not the spirit of the thistle as pure and bright as that of the lily? Learn from this lesson that all are alike, no matter what the outside form may be." Then he was alone and awake.

He found it time for his train, but his dream was before him—re-appearing again and again. At last he said with decision, "I will profit by this dream; I will take the first marble that comes to hand."

(To be Continued.)

We are pleased to be informed by letter, of Mrs. Cramer's arrival in St. Louis,—and beginning with May 13th, a card issued by her, announces that she will open classes to occupy two weeks time. Great good has followed to all interested, in every locality she has visited; and we congratulate the people of St. Louis, that the opportunity was offered them.

Be not therefore anxious for the morrow. —*Matth. vi. 33.* (*Rev. Ver.*)

"I CAN" AND "I CAN'T."

"I can" is the conscious fearless one,
 "I can't" the unconscious fearful one.
 "I can" manifests power and strength;
 "I can't" is insignificance.

The positive one who says "I can,"
 This is he who makes the man.
 The negative one who says "I can't"
 Is sole cause of sorrow and want.

"Can't" is the careless and heedless one,
 Far from the truth this one has roamed;
 He has no energy, he has no will,
 He feels a void, he "cannot" fill.

From the region of dark despair
 A voice comes, saying "Where, oh where I
 Can I find a place wherein to rest
 For I am lost in this wilderness;"

In this wilderness of doubt and fear,
 "I can" asserts its might right here
 Saying "I will, for truth is my choice."
 It obeys this one, the inner voice.

"You can, you can," says the one that is true
 "For I am here to take you through;
 Infinite strength to you I give
 Look unto Me, yea look and live."

Knowing the power "I can" implies
 In its wisdom he now relies
 The Infinite One, speaks in His power,
 The new birth comes this very hour.

MIRA A. C. PERKINS.

There is that scattereth and yet increaseth; and there is that withholdeth
 more than is meet, but it tendeth to poverty. —Solomon. *Prov. 11:24*

Can two walk together except they be agreed?

—Amos 3:3

STUDENTS' DEPARTMENT.

GOD'S WORD.

In the beginning was the word and the word was with God and the word was God.

We are the word—everything in nature is the spoken word of God—God speaks in symbol in His creation; every blade of grass symbolizes the mind of its Creator,—it is a word uttered by God.

Every natural object is such a word, and the Universal out speaking is the Divine Poem, which few, alas! can read.

The light shines in darkness and the darkness comprehends it not. Nature is like a book in a strange language. Many of us are so blind that a rock on the mountain side, a rock is, and nothing more. Shakespear's conception of nature is something more than mere poetry, when he says "Tongues in trees, Books in running brooks, Sermons in stones, and good in everything."

The statement of Being, as presented by the teaching of Home College, leads us to recognize God or Good in everything. We are brought to a knowledge that God is Infinite, that there is no other Presence, no other science, or knowledge, no other Power, no lack in that Presence of Goodness.

We learn that as God is Infinite, is all, that in knowing self, He knows all there is to know. His knowledge includes His manifestations, as our knowledge includes our manifestations.

As the Truth or light is revealed to us, we will turn to it our hearts, as they are symbolical of the good ground on which the Divine sun shines, and which in response to His beams, will teem with charitable sympathies and ennobling thoughts.

I have learned from this science that we must not confound appearance with the real. Appearance is a symbol of the real; a symbol is a sensible sign representing an insensible fact. Language is a symbol, every word represents some thought, and thus, if we mind the thoughts and speak the words which affirm the presence of Eternal Life, with God, we make thought and word in the image or symbol of the Eternal.

We know that our Spiritual body is far more real and substantial than the natural body, for our natural body is but an effect. If we would seek cause, we must seek in the realm of cause; matter in itself is dead.

I will illustrate: Go to yonder forest, the trees, once living and towering in all their majesty, towards the heavens, now lie prostrated and lifeless by the

woodman's axe;—no more shall they be clad in living green, their glory has departed. They go to the dark shaft, from which the miner raises from the bowels of the earth, the copper and iron ore; here you behold the material from which the steam engine and cars are built, an almost shapeless stick of wood in one case and a mass of minerals in the other. Are they the cause of the beautiful steam engine which we see flying over the iron rail, or are they simply the material from which it is formed? Let us go and examine its anatomy, and study the various parts, behold the evidence of design in every part and piece and then say if you find the cause of its existence in it, or that it was the cause of itself, or again that it is a part of its own cause. No! you exclaim, the cause is not in it, it is not the cause of itself and it constitutes no integral part of the cause. Then if the cause which has produced the engine is neither the material of which the engine is built nor included in it, where shall we seek its cause, shall we seek it in matter or in the material world? No, for that matter in itself is dead is evident.

We will seek the cause in the mind, of the architect who fashioned it, for it is but a manifestation of his thought, and the thought born in eternal idea, existed before the material form which it has produced.

We have now traced the course or creation of the engine to the thoughts of the builder, but are we sure we have reached the real cause,—Let us see. What is the cause or source of the thought that has given life to the beautiful machine? Is it the source or cause, or is it not itself an effect of certain affections, or love which desires the accomplishment of a certain end or object?

Then we see that even the thought is but an instrumental cause in the formation of the engine; the real cause is love, the love of accomplishing a certain end. Love is the very life of man and God is Love and His wisdom is a manifestation of His Love.

Let us turn from the comparatively dead works of man to the nobler works of God which are infilled to every fibre with life. Let us read the thoughts of the one Great Architect in all the works of creation which we behold around us.

Denver, Col.

MRS. A. M. STUCKERT.

He is the essence that inquires;
 He is the axis of the star;
 He is the sparkle of the spar;
 He is the heart of every creature;
 He is the meaning in each feature;
 And his mind is the sky,
 Than all it holds, more deep, more high.

—Emerson.

CONSCIOUSNESS, FEELING AND SENSATION.

An Article Read Before Mrs. M. E. Cramer's "Normal Class" in Kansas City, Mo., April Term of 1891, by G. M. Reed.

In the divine law of expression to which our attention has so recently been called, it will be observed that there are three distinct propositions that precede each and every manifestation; first, that there is an Expressor, second, that there is something to be expressed, and third a cognization, or realization that the thing to be expressed is made manifest.

These three are apparent in the God-Head as Mind, Idea, and Consciousness.

The all-inclusive term Mind, is the Expressor, and Idea, which includes all inherent possibilities is to be expressed.

Consciousness is the power and ability to cognize inherent and infinite possibilities of Being, in beauty, color, outline, and form; and through its image, and the symbol of its image, re-cognize infinite possibilities when made apparent in the letter of life or the world of effects.

The God-Head, of Father, Son and Holy Ghost, or Mind, Idea, and Consciousness, is imaged forth in Mentality as Thought, Motive, and Feeling, and symbolized in Earth, in *Word, Deed, and Sensation*.

In the realm of realities, all that is, is included in its trinity, of three in one, *Father, Son, and Holy Ghost, or Mind, Idea, and Consciousness*. In the world of imagery, or "things made in heaven, and before they were in the earth," Gen. ii: 4, 5, though unreal, all are included in the trinity in image, as *Thought, Motive and Feeling*—and in like manner all things are re-cognized in Earth, a world of symbols, in its corresponding trinity in unity, of *Word, Deed, and Sensation*.

Another way of presenting the trinity of trinities is Being, Doing, and Knowing, three in one, or, Infinite Mind.

The relation existing between these trinities in the law of expression is apparent as in Idea, Ideal, and Manifestation, or in Principle, Solution and Example.

Observe the relation when we place all things in their order as seen in the pattern shown Moses in the Mount, as Most Holy, Holy,—and Court in the Tabernacle of the congregation.

Trinity in unity of three in one (Mind, Idea, and Consciousness,) has its correspondence in each of the lower triads, as follows,—Mind is imaged in thought, and thought is symbolized in word. So the first named in each triad is, first, Mind, Thought, Word; second, Idea, Motive, Deed, and the third in each is Consciousness, Feeling and Sensation.

Now of these last three I would remark that, Mind and Idea without Consciousness, without conscious existence, not conscious of Mind, or Idea, and having nowhere in all the realm of realities a conscious intelligence to which to reveal infinite possibilities inherent in Infinite Mind, of Life, Truth, Love, Substance, and Intelligence, is in the most deplorable, hopeless and helpless condition that feeling, and sensation with its present light of consciousness can conceive of. Why, as well have no Mind or Idea as possess them with all inherent possibilities, and not be conscious of them, and yet I declare that history (according to the present teaching of Divine Science), shows that such has been the state of existence with Man in Mentality, for six thousand years; possessing Mind, and its potentialities, with all its inherent possibilities, and knew it not.

Now do we understand why "all the Holy Prophets since the world began, longed for that day (this day) when the Christ consciousness, the anointed is present to rule, to reign, to judge."

Listen to David, "the sweet singer of Israel," in the first psalm sung, by the first divinely appointed choir, at the "home bringing of the Ark."

"Let the heavens be glad, and let the earth rejoice, and let men say among the nations, Jehovah reigneth. Let the seas roar, and the fullness thereof: let the fields rejoice and all that are therein. Then shall the trees of the woods sing aloud, at the presence of Jehovah."

The "Home bringing of the Ark," is a conscious re-cognition of divine power and presence, and our peace and safety therein.

Now as the work of consciousness is in the divine trinity of three in one in the Holy of holies, so in like manner is feeling, in the holy place, for a due appreciation of the work, and the happy associations and surroundings therein found. None can afford to negate feeling, for feeling, in the holy place, is a mode of consciousness, yea, it is consciousness, in image and likeness.

And, as consciousness is, in the Holy of holies, and feeling is, in the holy place, for a due appreciation of divine things, so is sensation in the court, or Letter of Life.

Sensation is a symbol of Feeling, and Feeling is an image of Consciousness,—so Sensation is Consciousness in the court, the world of examples, turning water into wine, or the Letter of Life, into the Spirit of Life. Consciousness is Life, and Life is God. Peace of conscience is eternal rest and bliss.

A conscious re-cognition and abiding in the understanding of Omnipotent, Omniscient, and Omnipresent Being, universal, impartial, impersonal and pure, and sensing it, is "Glory to God in the Highest, Peace on Earth, and Good Will to Men!"

NOTICES.

The Elixir of Life, "Eleve's" new book, will show you the way to health and peace. 60 cts., post paid. Christian Science Publishing Co., Chicago.

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"A little girl came out of church one day, and upon being asked for the text, she said it was this: "Keep your soul on top," and when asked to verify the passage, she turned to the verse in the "Letter to the Corinthians" where it is written "I keep my body under." She was right. There is but one way to keep the soul on top, and that is to be willing as was Christ, daily to part with the body, to keep it under. It is true of a community, of a church, of a nation, just as it is true in the individual."

Whatever anxieties you hold in thought to-day shall be manifest to-morrow. Your ideal of to-day shall be on the canvas of to-morrow. Thus is the Law expressed or made to appear; first by thought, and then by word. God is the Law; His thought is the universe of soul; His word is the universe of matter. Thus all material things are furnished by Mind in Mind.

—"Day by Day, the Essential Bread."

We do not want among us a people with few wants and aspirations. Wants are graded, and as man advances, material wants ought to give way to higher social, mental and spiritual wants. . . . What is needed is not to try to check the growth of wants, but rather to direct the current into proper channels?

—Prof. Richard Ely, *Political Economy*.

A minister recently said, "The word of God closes the door of hope at death." On the contrary, the angel of the larger revelation says, "I have set before thee an open door, and no man can shut it;" and why should men try?

—*Christian Register*.

All things are possible to him that believeth.

—Mark ix: 23

HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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JULY, 1891.

No. 10.

THE GENESIS OF CREATION.

This subject—the Genesis of Creation—requires for its understanding and appreciation, the very closest analysis, and adherence to principle; and only by this means can the absolute science of the generations of the heavens and the earth be understood and appreciated.

In order to commence the analysis of creation at its beginning, that of invisible existence, one must be in God, the Father, to witness his beginning of creation, or of invisible existence.

In Revelation we are told that the faithful and true, shall witness the beginning of creation.

Genesis gives no explanation of that which precedes and causes such beginning; designating it simply by the plural term Elohim, or inberencies, which is rendered God. Therefore it is understood that some *One* is; which is original and the Source and Being from which creation is derived. It is this original One, the Infinite and inseparable that Genesis calls God. So that the only assumption involved is that of the truth of our own existence. Granted that we exist, that as individuals we are derived, all the rest follows orderly and scientifically.

According to the science under consideration, the first chapter of Genesis is the truth of God's creation, or the record of self-manifestation. God, understood in the science of Genesis, is Being, Mind or Spirit, subsisting prior to, and independent of creation or existence; and without whom,—or which,—there would be no creation or existence,—no one to become apparent or to make manifest. Therefore, granting that creation is, or that there is an existence apparent which is not here on its own account,—it follows necessarily that there must be an absolute cause, from which it is derived.

This science,—the record of Life in creation, is given in language describing that which is taking place in our midst continually; is given in language representing in a highly condensed form the various stages of the work of God, in self-manifestation, in other words, in self-existence.

Genesis is described in terms implying the past and the future, and as an act accomplished in a set time, and once for all. The creative week of Genesis denotes equally the present and the future, for that which represents Truth; and the Truth of God's work is true only because it is for all time, and that which is for all time, represents a perpetual now. For, were the Genesis of creation not the record of Infinite Truth and Life in the process of self-manifestation to-day, it would not be a true record at this time,—the account of an eternal living truth. Were God to cease self-manifestation, or creating, both the invisible and the visible, the spiritual and material universe, would cease to exist or be apparent. This record is not a mere history, but it is the science of God in creation, now and forever,—the Truth of his work, in the perpetual now. It is a living record everywhere present and apparent.

A LETTER FROM ST. LOUIS.

St. Louis, June 3d, '91.

Dear Mrs. Stone,
Literary Editor of Harmony:

Sunday, May 17th, we spoke in Addington Hall, at 11 A. M., to an audience of nearly three hundred people; subject of discourse, "DIVINE HEALING THROUGH THE FULFILLMENT OF SCRIPTURAL COMMANDMENTS." Monday, 18th, at 10 A. M., we opened a Bible Class comprising twenty in number; and at 8 P. M. of the same day we commenced a Primary course of instruction in Science and Healing with about one hundred and thirty members. Hence has it been proven that contrary to the reputation gone abroad from this city,—that the people here, are a little slow to move and decide upon questions new, and of great import; and that it is a difficult matter to get a class organized in Divine Science and Healing, that in this instance they have been quick to respond spiritually to Truth, and socially and financially to the call for a class; for never in the course of our experience was a large class gotten together in so short a time, after the announcement was made that the Hall had been secured and that the classes would commence the following morning and evening.

Earnest, sincere, faithful and true to Truth, are the good people of St. Louis whom we have had the pleasure of meeting, none more so than the Editor of "*The St. Louis Magazine.*"

Impersonal love and Truth which we must ever hold for Humanity and present in silent thought and oral instruction, has reached its own and been acknowledged by each member of the class. Quick were the responses and demonstrations in Healing and as the thought was made Spiritual all beliefs that could externalize in dis-ease and seeming inharmony dropped away.

The members of the class have exalted Truth and Life, by right thinking and are worshiping God *only* as is clearly portrayed in the condensed report of the closing services of the Primary course, and Truth and Life is mentally exalting them, for they have made manifest their love for, and appreciation of the Truth and Life of God, which is alike for all by taking on the Christ.

A Christian Science Bible Class meets every Sabbath at 3 P. M., in Addington Hall, and is well sustained, the average attendance is about two hundred, and a good work is being accomplished.

On our arrival in St. Louis, Mrs. McArthur tendered us a reception where we met about fifty Scientists. The evening was spent pleasantly and profitably. Dr. Yarnall of Chicago, the faithful and true, whose Christian Science work in connection with his wife's is well known and appreciated far and wide, was quick to say when first we met, that "I am at the service of Truth and will gladly assist in every way needful in organizing the classes which you purpose teaching in St. Louis, and in doing the work for which you have come among us;" and true as Truth itself did he kindly step to the front and wisely assist in every way needful for perfect success of the classes. His daily life and genial manner is the spoken word of Truth and to those who are willing to be taught of God concerning *His Truth* manifest in other individuals, a valuable lesson is to be gained in the Dr.'s presence, for he radiates the light of the eternal Spirit of Good.

Mr. H. H. Schroeder who is doing a good work in healing by speaking the word of God, or by letting this mind be in him,—his thoughts,—that is in Christ Jesus, moves in the community as a silent power for Good. He is ever ready to help in all good work, thus letting light shine equally on all.

Sunday, the 24th, we gave a discourse to a large and deeply interested audience on the Darwinian theory of the evolution of forms; and Sinnett's theory of the evolution of the soul contrasted with the Science of the Genesis of Creation, of which the first chapter of Genesis is a written record, and is corroborative evidence.

Our classes closed May 30th, with perfect satisfaction realized by the members, which was also our satisfaction. The many cases of healing spoken of as having occurred during the session, were healing from the belief in fear, doubt, anxiety, impatience, prejudice, surly disposition, and ill temper; all of which had vanished because Christ, God's Truth and Life, had risen in their consciousness, and they mentally were lifted up to God, into Divine understanding. Love filled the thought of each member for all humanity, which is the fulfilling of the Law; and the same is healing which was proven by the disappearance of Spinal trouble of twenty years standing,—also Hemorrhage, Rheumatism, failure of sight for thirty years, and many other conditions, speedily removed. These are

some of the signs that is evidence of the power of the spoken word when Truth speaks, and by their fruit shall we ever know them.

On the 18th of June we leave for Chicago to form classes in that city.

M. E. CRAMER.

BIBLES OF THE AGES.

ASPIRATION IN THE MORNING.

In the name of the Great Beneficence, to whom be all reverence, with a filial trust. My first duty this day is to delay, or slur over, nothing which I am bound in conscience to perform.

The hour has come, at which it is therefore time for me to rise.

Thou, O my heart, biddest me rise, for the sake of others as well as myself.

Because on thee the Divine Spirit has written the laws, which love teaches knowledge to read:

And because they tell me, that duty must be done, and that affection must be earned by good offices.

May I discharge, throughout the day, every other such duty as conscience enjoins me: Beginning the day with a kind voice to others; and ending it with no reproach to myself.

LEIGH HUNT.

THE BRAHMANA.

Him I call indeed a Brahmana who does not offend by body, word, or thought, and is controlled on these three points.

He who has cut all fetters, and who never trembles, he who is independent and unshackled, him I call indeed a Brahmana.

He who is tolerant with the intolerant, mild with fault-finders, free from passion among the passionate, him I call indeed a Brahmana.

He from whom anger and hatred, pride and envy, have dropt like a mustard seed from the point of an awl, him I call indeed a Brahmana.

He who fosters no desires for this world or for the next, has no inclinations and is unshackled, him I call indeed a Brahmana.

PRAYER OF SOCRATES.

O Beloved Pan, and all ye other Gods of the place, grant me to become beautiful in the inner man, and that whatever outward things I may have may be at peace with those within.

May I deem the wise man rich, and may I have such a portion of gold as none but a prudent man can either bear or employ! Do we need anything else, Phaedrus? For myself I have prayed enough.

HATRED CEASES BY LOVE.

"He abused me, he beat me, he defeated me, he robbed me,"—hatred in those who harbor such thoughts will never cease.

"He abused me, he beat me, he defeated me, he robbed me,"—hatred in those who do not harbor [such?] thoughts will cease.

For hatred does not cease by hatred at any time—hatred ceases by love; this is an old rule.

BUDDHISM.

THE LORD'S PRAYER.

Did you ever consider the fact that the Lord's Prayer has no reference whatever to a future life? Christ did not trouble Himself or others about the future. His teachings were all directed to the manner of life that should be lived in this world. He said nothing about the next world. He taught men to live good lives here, not only because they might be happy hereafter, but to be happy here and now. Take proper care of the present and the future will be provided for in the best way possible.

Read the Lord's Prayer with reference to Christ's other declarations. "The kingdom of heaven is within you." "Our Father which art in heaven." That is, the spirit which is within you. "Thy kingdom come." That is, may the kingdom of that spirit which is within you, that spirit which should be one, or, at-one-ment, with the Father, come to us and so reign within us as to enable us at all times, to feel, say, and act in accordance with the next clause of that prayer. "Thy will be done on earth as it is in heaven." In the heaven that is within us, and not in some distant place, no one knows where. Christ was speaking of the world and this life and of that kingdom of heaven He had so emphatically declared is within us. He evidently meant by "on earth as it is in heaven," that it might be the same elsewhere, with all others, on earth, as it was in that kingdom within us. He had no reference to the future life, or to a far off heaven. All the other parts of the prayer refer exclusively to this life and to the transactions of this world. The last clause which says:—"Lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power and the glory, forever," refers again to that kingdom He had said was to be found only within us. The same may be said of the entire sermon on the mount. It was intended to be, and it is, directed entirely to this life—and its

transactions to the relations which should be established and maintained between men, and women too, here in this world. Christ well knew that if such relations were established and maintained here, and such characters formed and perfected here in this life as He described in that sermon, that the future life would be only a continuation thereof, and, that to insure a continuance of such characters after this life ended, they must be made and perfected here in the manner He described.

We are as much in eternity now as we ever will be. We will only change these physical bodies for spiritual ones, but our characters, ourselves, will continue to be just as when that change is made until we grow out of it under the operation of the laws which will govern our lives there. Then, let us look well to the present, and so act as to come up to the grade quality of characters described by Christ, and we will have no trouble in the future life.

Let us waive all efforts and desires about going to some far away heaven, and devote our efforts and energies to making a heaven within us. This is the only true philosophy of life.

—*St. Louis Magazine.*

T. J. PORTIS.

THE HEALING POWER OF TRUTH.

What is Truth, and whence doth it come? Certainly not from error, for error implies a negative condition, which is no part of Truth. Then it has neither life, substance nor power; it is dead. Therefore to hold to that which is dead, is to turn from the source of all life. If we fail to manifest in Principle, Truth, or Cause, or that which produces action in Life, then we are in error, which is mental darkness. The effect of this dormant condition is disease, and disease is inharmony and unrest; unrest, causes nervous prostration and the physical organization breaks down, then the temple which we inhabit is unclean, and this is sin, and it is *ourselves*, against whom we sin, not wilfully perhaps, but in ignorance. Buddha discovered that ignorance was the cause of all suffering.

Now in the old way of thinking when in this condition of error, we at once apply to a physician to be healed. The physician may fully understand the anatomy of the body, and can tell the form of disease in the patient, but he does not understand the cause of this condition of so-called disease, for he cannot see the state of thought which has brought it about; therefore the physician believing in effects, resorts to drugs; but the scientist believing and knowing Cause as all, turns to Truth or Life, and seeks to change present conditions by letting in the light of Truth on the negative or dormant patient,—and when mentality is adjusted to her source, when harmonious thoughts are brought into action, then the

physical follows, the mental leading, and in due time the blood courses its way through the body in freedom. Thought in mental truthful action, produces perfect physical results. Jesus Christ, the great physician, appeared on earth to dispel this mental darkness. He saw how the individual man had wandered out into material things seeking Cause where it could not be found. He saw that thought had externalized in various forms of disease, and declared that "thoughts defile and corrupt the heart." His work began in healing, but He always called forth an expression of faith in those who sought to be healed; and said, "Believe in me, and you shall be saved." These words had significance, and meant perpetual healing. Therefore the words, "Abide in me, the life, the truth, and the way," show us the method, not alone to believe but steadfastly to *abide* there; otherwise we become servants to sensuous thoughts, which is desire, and this is disease. What is this life we live, and the thought we should hold about it? We understand that God is Life, and He being Infinite and Omnipresent, He is our life, and this life then is indestructible; so we say there is no death, while we cast off the physical form. This is not death; the unbeliever may abide or associate his thought with material things, *he* is not dead,—and the outer garment of flesh may go back to mother earth, but *man* still lives. As man, divine man, is unchangeable he cannot die; the form returns to dust, as all form is ever changing,—yet every particle is still clay in the hands of the potter, who moulds and shapes according to his will. When once awakened to Truth, the world appears to us in a different aspect, and we know that all is good, there is a divine purpose in everything manifest. God said, "Let us make man in our image,"—then if man is in the image of God, he in turn should image God in thought, word and deed, and thus become a co-worker with Him, seeing God in man and in truth, in all there is. In this way we learn to respect one another, knowing we are "of one Spirit," and love all things and conditions as God loves them, purifying and beautifying wherever we will. There is a lesson in the words of Jesus, "Consider the lilies, they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these," which speaks forth tranquility and perfect rest in the All-Good. As we gain light and understanding, we must seek wisdom, that we may give freely from this never failing store. We have been babes, but if we have now reached the stature of sons let us give thanks and be wise; stretching forth the hand to guide the dawning consciousness over seeming rough places, and so follow in the footsteps of the Master, and manifest the Christ ever abiding in us.

MIRA A. C. PERKINS.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. xxi:7.

THE POOREST MARBLE.

BY "NOVEMBER."

CHAPTER III.

[Continued from Last No.]

The artist was going to start his statue right away, when he fell sick. He was sick only a short time when he died, leaving clear and emphatic directions about his marble. "What does emphatic mean, Norma?" "Oh, I forgot you were only a little girl. Well, it means positive, very decided."

One day, not very long after, as the people of Belhaven were passing along a road going into the town, what was their surprise to see a large block of marble standing there! But after just glancing at it, they were passing on, when a man stepped up, and touched one of them on the shoulder, and said, "Excuse me, sir, but every one who passes here, has to do his part towards making this marble into a statue, just exactly like that," and he pointed to a picture fastened over the marble. The man was perfectly astonished. In all his life he had never seen such a lovely face. If I were to talk a year, I never could tell you how perfectly, absolutely, lovely that was. But the man was kind of cranky, and said, "But I have not time for this kind of nonsense."

"Well, none, no matter *how* much in a hurry they may be, will be excused from doing this. It only takes a minute," and as he spoke he handed him a chisel. The man chipped off a tiny piece of marble, and then drove on.

He told all the people he met about it, and they all wondered why such a strange thing was done. "For," said one, "there are plenty of sculptors to do it, without having I don't know how many people cut it, and spoil it, very likely."

Of course, many different kinds of people passed it. What kinds? Oh, there were old men who made feeble, hesitating lines; young men all strong and healthy; girls and boys coming home from school, who took up the chisel, and cut some place, hardly noticing where, and went on; then there were children, younger than you, who would look thoughtfully and lovingly at the picture, then make a line that could hardly be seen; and even little babies in their mothers' arms, had to make some line. Often, the keeper noticed that these children did more to the statue than grown folks.

And so day after day passed, until the statue began to look like the picture, and then people did not have to be told to stop, because it was so beautiful that they wanted to look at it.

Some people were very much ashamed of their work, and went around to the back of the statue, or cut away some part that wasn't seen; then other mean

ones would be so angry at being forced to stop, for, you see, if they wanted to catch a train, or go to a wedding, or anything important, that they would just run the chisel in anywhere, and make a big, ugly scar. Then sometimes artists would come along, and they would try to hide those cuts, by chipping off here and there.

One day a boy came up, and cut away a part of the lips, so that all of a sudden the statue seemed to smile. A very noted sculptor came along just then, and he knew right away that one who knew nothing about it could not have done that, and he asked the boy where he had learned. He said that he had studied for a long time, but he and his mother were so poor that he had to give it up. The sculptor said that if that was all that kept him back, to come to his studio, and he would give him lessons freely. Now, wasn't that good of him?

And oh, many people found what they called good luck there, only *we* know there is no such thing, don't we? Well, when people had anything good happen to them there, they would go away and tell about it, and pretty soon people came to think it supernatural. Supernatural? Oh, that means that it had power to do things that they could not see, or understand. Not earthly, you know.

And it really seemed as if it were so. Rough men stopped their swearing and fighting when they saw the statue; noisy boys lowered their voices when they were playing near it; and thieves could not steal, so that by and by it got so that any one could go on that road at any time of night, and not be a bit scared.

So the people of Belhaven were very glad to have the statue that at first they had called a "regular nuisance."

(To be Continued.)

AN EXPERIENCE.

A fourteen-year-old girl who had been brought up in the atmosphere of a kindly loving home, was for the first time taken to a meeting where Divine Science was taught; this was her verdict,—“Mamma it was just lovely—so peaceful—so true. I have been used to your kindness, but to sit there and look on all those ladies and know they were *all* the same way—that they were not, and could not be thinking any but kind thoughts; that they were not saying to themselves ‘how horrid that bonnet is—what an old fashioned dress,’ etc., but were all realizing the truth ‘how great and good *all are*,’ it was just lovely.” Nothing better could be said for the science, than the way it impressed the child. “So peaceful;” as if the time had come, when man is not judged by his actions, but the action by the man. Knowing that only good and truthful thoughts were held, there could be no room for mis-understanding. God speed the time when

our hearts will be so filled with love, it may shed its divine light upon—into—and about all humanity.

CHRISTIANITY AND SCIENCE.

O Science, reaching backward through the distance,
 Most earnest child of God,
 Exposing all the secrets of existence,
 With thy divining rod,
 I bid thee speed up to the heights supernal
 Clear thinker, ne'er sufficed,
 Go seek and find the laws and truths eternal,
But leave me Christ:

Upon the vanity of pious sages,
 Let in the light of day
 Break down the superstition of all ages—
 Thrust bigotry away.
 Stride on and bid all stubborn foes defiance
 Let truth and reason reign;
 But, I beseech thee, O immortal Science,
Let Christ remain!

What can'st thou give to help me bear my crosses
 In place of Him, my Lord?
 What recompense for all my losses,
 And bring me sweet reward?
 Thou could'st not with thy clear cold eyes of reason—
Thou could'st not comfort me
 Like One who passed through that tear-blotted season,
 In sad Gethsemane.

Through all the weary, wearing hours of sorrow,
 What word that thou hast said
 Would make me strong to wait for some to-morrow
 When I should find my dead?
 When I am weak and desolate and lonely,
 And prone to follow wrong,
 Not thou, O Science; Christ, my Saviour, only
 Can make me strong.

Thou art so cold, so lofty and so distant,
 Though great my need might be,
 No prayer however constant and persistent,
 Could bring thee down to me.
 Christ stands so near to help me through each hour,
 To guide me day by day;
 O Science, sweeping all before thy power
 Leave Christ, I pray!

ELLA WHEELER.

BE TRUE TO TRUTH.

Truth says, I am Life,—then be truthful, and affirm, *I cannot die*—for my life is hid in Christ with God; Christ, light upon the whole of that which *was* before light took form. Truth is the first-born of Spirit, and Spirit says to each idea, turn your thoughts within and live in Me,—“I am the living bread that cometh down from Heaven;” think as Truth thinks, and ye shall be fed until conscious understanding of Principle will be so complete, that there shall be neither hunger nor thirst, for ye shall know Me, and in knowing *Me* you will no more labor according to the way of belief,—but knowing that *I Am* is *All*, you will let Him do the Divine will through you, without fear of anything in the earth or beneath the waters or in any form of thought even in Heaven above—and ye will be as pure in thought as Life, which includes you all. When Truth was reviled it reviled not again; so consciousness, relating thought only in accord with Principle, will not revile nor persecute, neither will pride nor self-righteousness, vain glory nor hypocrisy, envy, rebellion against any form of things; because it (the Truth) knows its source, it also knows its power is Love, its intelligence, Wisdom, and its faith which is Knowledge itself, *must* be known by works,—and it knows, that all true works are done *now*, and to accept the truthful statement of Truth, *now* is the time to accept salvation—for it is forever *now* without beginning or end. Then to be true to Truth is to know *no thing* as having power to affect truth, therefore always stand for Truth *now*, for it is ever present and registers its thoughts,—and the word which is the sign, will signify for the invisible word, which is forever God. Truth fears not because it knows there is nothing to fear in Love; and Life and Love are one. It knows eternal Life, is eternal Love. Truth knows that in Love there is no hate, and that error is not known in Truth; also Truth knows not opposition, infidelity or schism, creed or form of thought, as having any Life, Substance or Intelligence. It is true to itself at all times, and in all places, recognizing no-thing but the Father;

seeing only the Father, it does only the Father's will,—thus it knows His will done in Heaven; (perfect Mind) and it constantly affirms that which it hears in understanding and sees with Wisdom's Light which is Christ—or light all the way to truthful conclusions. Truth always decides for the Father; hence ignores all appearances, in belief, opinion, doubt or sensuality, in any of its many forms. Truth, the invisible I Am expresses the goodly appearance in earth as in Heaven. It affirms its daily bread as *now* in possession. Truth is not like the leech, crying "give, oh give"—but it continually sups with the Father, and every thought is out of the fullness of the fulfilling of the *word* of Life.

Then "I am Truth," should be our cry, holy, wholly Truth, *now*, I am all right *now*—my wants are all supplied. I feed in pastures green (truthful thought) *now*. I am led by still waters, (Mind) *now* is my soul restored. I am saved *now*, because I conceive the Truth, and am true to Truth. Christ resists not evil—but cleaves to good, God.

Now I am close to all I hold dear,
Now live in Thee, lost to all fear,
Now it is finished, fulfilled in the Truth,
Now I am consciously thinking of youth,
Now I am free of belief, doubt and strife,
Now I am resting in Love, Truth and Life.

JOSEPHINE R. WILSON.

EXTRACT FROM A LETTER:

I enclose subscription and please continue to send your excellent Magazine. It is full of beautiful teaching, and will do much to set the children of earth free. It is good to know that the days of error are waning, and that the knowledge of Truth will give freedom in place of bondage.

Chicago, Ill.

C. I. THACHER.

We take pleasure in the change of dress adopted by "*Christian Science Thought*" published at Kansas City, Mo. With the April No. of this year, the issue is in neat, compact, half size Magazine form. The May No. contains full account of the progress of the work of Truth in Eastern cities, since the departure of Editor of HARMONY.

"And when he had called unto him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal *all manner* of sickness and *all manner* of disease.—Matt. x: 1.

GOD MANIFEST IN THE FLESH.

[From an unpublished volume by an Episcopal Clergyman.]

I, unawares, have found the splendor
Which in the Son of God began,
Who, in the greatness of surrender,
Confessed himself the Son of Man;

A servant of the race forever,
As with eternal duty shod,
Whose life from service cannot sever,
Whose meat is yet the will of God.

I find no other way of climbing,
Than by the service of to-day,
When God my daily task is timing—
What progress on the heavenward way!

There is no other way of climbing,
Than by the stairs which grace has reared:
The thoughts of God, and ours are rhyming;
But when our own have disappeared

And left His thoughts in full possession
To lead us whereso'er they will—
The life that makes this good confession,
The thoughts of God begin to fill.

HOME COLLEGE OPEN MEETING, JUNE 30.

Where all is good, it is superfluous to compare; but to all who were so fortunate as to be present at the meeting of June 30, it seemed the best among the best, and was indeed the gate, the open door to the heaven within, to many an inquiring, seeking, soul.

Conscious recognition of the power and unity of Spirit, the Spirit of Life, in which all are embraced, was experienced with such penetrative conviction, that the pentacostal fire burned on every tongue, and glowed in look and word, as Truth uttered its message. Verily it was good to be there.

Several persons new to the College, were present; we are particularly glad to welcome all who are drawn to us by an interest in the work which is a result of the teaching at this centre.

Mrs. Wallace opened with a song entitled "Calvary," which was listened to with pleasure. Mrs. Wilson led us all in good ways, and by the pleasant waters of harmonious thought, in her opening paper "Be true to Truth." "There is but one Life which is everywhere, and we, being in it and of it, possess and are possessed by its supreme power. Why then deny it, and affirm beliefs which we do not want, when all the good of Absolute Being is ours to realize and to express. Salvation is now, and the *now* is the eternally present Good." This paper will be read from the pages of HARMONY, with the awakening power which was the key to all that followed.

A friend succeeded, the burden of whose message was,—Obedience—"first knowledge of what *is*, then recognition of the good in all that is apparent; wheel within wheel, build, construct, reverence and wonder, but, if "true to truth" furnish to every centre this entrance to and acknowledgement of Spirit or Life, or all the skill, all the creation of hands, is for naught and lost. When error rules and stalks unblushingly through the earth, fear not; the word of Spirit or Life always present is potent,—spite it, in spite of fear, in spite of appearance: First, last, and always, be true to Truth, and Satan, error, desire, the tempter, will flee, for he knows Spirit holds no place for such as he."

Mrs. Perkins read a poetic version of her thought of Infinitude, and reflected from her face as she recited its lines, the transforming and beautifying power of harmony with Infinite Goodness. Mrs. Perkins is a living witness to the power of Truth, and even to the *expediency* of adopting that method of conforming thought to the eternal Law, which is eternal youth and life.

Mrs. Dugan, a devoted listener though unaccustomed to scientific aid, engaged the attention of Mrs. Wilmot whom we were glad to greet again after her absence, in questions relative to the practicability of the science. Mrs. Wilmot having passed through the fiery furnace of separation from son and husband, by what is called death, expressed perfect loyalty to her convictions in her words, as she met the eager questioner at every turn, with a statement of Truth, which could neither be shaken, changed, nor refuted. A friend from Los Angeles, a student, not able, according to her statement, to be healed or to heal because of her beliefs, old as the race which impressed them upon her,—confessed to a belief of fear and doubt that called Mrs. Wilmot to the rescue again, in her continued premise, "that an effect can have no power (other than we choose to give it) in, or over another effect and that both being power-less, the relief must be found only in Cause, which being Life itself, cannot contradict itself, and gives that which we claim of it, we being one with it."

A dear friend, a patient of Mrs. Wilson, although healed mentally and phys-

ically of much in seeming that was inharmonious, confessed to being entirely vanquished by dyspepsia, with no power to compete with its terrors, because "she was sure if she eat the thing she had known had once hurt her, it would of course hurt her again."

But dear Mrs. Wilmot, in the might of that Love in which the universe is sustained, replied confidently that He who kept true to their orbits, planets and systems would not forsake His own children, into whose nostrils He had breathed the breath of the one Life; "and that Truth was ever true to itself, whatever our opinion of it,—and if in ignorance we failed to affirm according to Cause or Life in effect, it was not because Cause or Life, was not equal to its affirmations."

But this paper might be continued indefinitely, if all of Spirit which was manifest could be contained in it. Much good result, not alone in health of body, but in clear and correct ideas of how to interpret all conditions and experiences, will be shown through faithful application in thought to all expressed on this occasion.

M. L. STONE.

NOTICES.

LAW ABSOLUTE,

By M. G. Church, Hartford, Conn., received at Office of HARMONY. A rational view of existing relations between seen and unseen, between effect and cause. It goes to the quick in analyzing conclusions of physicians, and all who see no further than this visible universe. Alluding to old theories regarding man and his government, the author goes on to say "we need have no fear if these old notions are overturned—if they are grounded in the eternal truth they will stand, if not, the sooner our ignorance is replaced with knowledge, the better."

"It is a fallacy to think one's faith can be shaken. Faith and belief have been confounded, and we make use of the one and mean the other."

"Let us be reasonable. Let us cease surface work, and look back of seeming causes, to the real starting point."

"Everywhere we recognize the mathematical law of unchanging—we build and form with perfect conformity to Supreme decisions; but the Divine conclusion or idea, which made this an Absolute Law, we regard, or set aside, and suffer consequences."

We heartily commend a reading,—the book has twenty-one pages, is devoid of technical phrases, full of good sound reasoning, and holds the attention throughout. Price 10 cts. For sale by M. G. Church, Hartford, Conn.

The Elixir of Life, "Eleve's" new book, will show you the way to health and peace. 60 cts., post paid. Christian Science Publishing Co., Chicago.

Truth's Fairy Tales, by Julia Winchester, is a beautiful and healthful present for young folks. Price \$1.10.

Life is Worth Living, by "Eleve." Sweet, clear, logical, convincing; 25 cts. Send for it.

CHRISTIAN SCIENCE PUBLISHING CO.,
U. S. Express Building, Chicago, Ill.

It is with cordial appreciation, that we speak of the interest and helpfulness of all friends along the line of Mrs. Cramer's work in the East. At Denver, Kansas City, at Liberal and St. Louis, in all places, willing hands were supplied with care of ways and means, to speed the impulse of loving hearts, and leave this apostle of Truth untrammelled to preach the Word, which has been so gladly welcomed. To all such we say, verily, your reward is in heaven where your motive was formed, and "the Father who seeth in secret shall reward you openly."

We have made such arrangements with the Editors of "*Rocky Mountain Christian Scientist*" of Denver, Col., and "*Christian Science Thought*" of Kansas City, Mo., that we can now furnish either of the above mentioned publications with HARMONY, one year for \$2.00. The regular price of the "*Rocky Mountain Christian Scientist*" and "*Christian Science Thought*" is \$1.00 per year.

ALPHA COLLEGE.

Classes meet on Tuesday and Friday at 2 P. M. June 23d a new primary class will commence. Those desiring instruction in Divine Science are cordially invited to join this class, at 1110 Leavenworth St. MRS. A. T. GILLEN.

As our readers will notice, in the space usually occupied by the lesson, given by Mrs. Cramer, we have this month published a lecture delivered by her at Kansas City, at the close of a most successful series of lessons, Bible lessons and Normal class work. This admirable lecture is a summing up of the teaching of Divine Science and contains the whole truth. It also has a fitting setting in the preceding remarks by Chas. Filmore of *Christian Science Thought*, published in Kansas City.

Josephine R. Wilson, Teacher and Healer, may be found at 2223 Mission St.

HARMONY:

A MONTHLY MAGAZINE DEVOTED TO TRUTH.

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

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

A GREAT CLASS.

MRS. M. E. CRAMER'S WORK IN KANSAS CITY.

[From *Christian Science Thought*, Kansas City.]

Like the star of Bethlehem that blazed forth in a night, was the advent in Kansas City of Mrs. M. E. Cramer of San Francisco. She appeared without herald or announcement, but that one "divinity that shapes our ends" seemed to have had a programme fully made out and the players took their respective parts without any friction. Mrs. Cramer simply said: "I know there is work to be done and I am here for that purpose; make your own arrangements. We had long sought just such an opportunity to popularize Truth and were not slow in taking advantage of Mrs. Cramer's generous offer. A reasonable compensation for the teacher, and necessary expenses, was agreed upon and a club made up to meet the same. Tickets were printed good for twelve lectures and each member of the club was allowed as many as he desired for complimentary presentation to friends. In this way a class of about three hundred was formed, composed largely of persons who had not before known of the Science.

Those who had read Mrs. Cramer's magazine, HARMONY, and her book of lessons entitled "Divine Science and Healing" knew somewhat of the clearness and consistency of her teaching, but a full realization of its beauty and logical symmetry dawned upon them only when listening to its complete unfoldment from the lips of the teacher herself.

In addition to the large primary class, she had, at the time of going to press, taught one Normal and two Bible classes here.

The primary class was given the final lesson April 7th and the expressions of love and appreciation were so universal, that in response to a unanimous request by the class we make room for its salient points as follows:

CLOSING ADDRESS TO CLASS BY MRS. CRAMER:

We cannot have a science unless it be based upon the Unchanged—based, upon Principle—that which is yesterday, to-day and forever the same. The first statement of Truth in the class, the basis from which to reason, upon which to base our conclusions, is the Statement of Being; which is, that there is an Infinite Spirit which is all knowing, all powerful and all pervading—which is all knowledge, all power and the only presence. Then the first conclusion that is to be formed from this premise is, that there is no other power, no other knowledge, no other presence, and this brings us to the point where if we realize Knowledge and realize Presence and realize Power, we abide therein and draw our conclusions from that standpoint. And we know that nothing can come forth from an Infinite Spirit of goodness, that is not therein contained. That which comes forth from it, represents what is therein contained. What is not therein contained, cannot come forth.

Then we are to conclude that as all that is in God is goodness, so all that comes forth from God must be good and is like unto the soul, or idea, that makes it manifest, or that speaks it forth; for He has made everything that has been made and pronounced it good, and the work of science is to bring us where we will pronounce with God and not against His word, so that all statements will be rendered in unison with the statement of Being—with the first and underlying statement which includes all Truth within itself. Then we are to conclude from this first statement that Being is Eternal. To be, is to be eternal, and if we are eternal, we are cause and not effect. Then that brings us right back to the teaching of the New Testament, where we are told that we have our being in God. So to be, is to be eternal with God, therefore the Science teaches that to be is to think. I am, therefore, I think. Being is eternal and the action of Being is thinking. To think is to form. We are to reason in this way: to be is to be a thinker and to think is to form, to render decisions and to draw conclusions. To form, is to create and image in the likeness, or potentiality of the formless. If we reason Divinely, we are to form all conclusions and render all decisions according to the idea of God. In the idea of God inheres the attributes that are eternal. God is the reason, then, for all true reasoning, and God is the substance of all true thinking, and God is the cause for all

true manifestation and expression; therefore He must be accepted as the basis for truthful decision. This is a condensed synopsis of Divine science. To understand what is meant by making a form in the likeness of the formless, consult simple mathematics. Do you not form conclusions in unison with the principles that you perceive and understand; and do you not make a mental form and conclusion and then externalize it?

Do not think it is difficult to understand the working of God in creation. His method is as simple as the truth of mathematical solution. The science of God in creation is as the science of mathematics, and never is it otherwise. Then Being is Power, absolute Power, and thought is powerful, and the spoken word is a symbol of the powerful and is powerless.

The principle in mathematics is *power*, the solution is *powerful* and the example is *powerless*—the ultimate has been reached in the example in the law and order of expression.

Words are fruits of thought; they are fruits and effects, symbols of thought. Thoughts are effects or images of Being. Being is eternal; All in All—The only cause and all of cause. Thought can have no power to control the thinker, but the thinker can control thought. The word can have no power to control thought, but thought can control the word, because the thought produces it. The solution of the example cannot control the principle, neither can the example control the solution; therefore there is no power whatever in the mental condition or outer creation that can become a cause and act upon the thinker, or upon Divine Being from which all power of mentality is derived, consequently there is no power in the spoken word or realm of visible effects or events that can control thought and mental action of thought.

From the above statements you understand how to set your house in order and keep it so. But some may say, "does not an accident, if it occurs in our presence, control thought?" Now, look at this mental condition for a moment, and you will see that because the accident does not control thought, and cannot control it, is the only reason why you feel afraid; it is because thought is not controlled that fear is engendered, therefore the suspension of the *expression* of faith is the reason why fear steps in.

We have instructed you that there is but one Science, which is the exact knowledge of Truth and that Truth is unchanging. The practice of Science is the exact way of Truth and life.

In the above statements we have not intended to convey the thought that the expression of the Science of Infinite Spirit is confined to the teachings of the New Testament, or that they were not expressed by other teachings; because all

Truth ever expressed, or that ever will be, is the out speaking and result of the Spirit of Truth, it comes forth from the one Spirit of Truth. Then what does the Science of Infinite Spirit as taught from the highest premise include? It certainly includes all that is; all creation within itself. Nor can we say that the inhabitants of our planet, however advanced in understanding of Truth, have a single truth that is not understood by others; that is not understood everywhere, where there is manifestation of life and power. Neither can it be said that the truth perceived by different nations, or that recognized by any or all churches, or perceived by any individual, does not belong to the science of Infinite Spirit. All Truth, and all truth manifest everywhere in the vast Infinite Realm, belongs to the Science of Infinite Spirit, and we cannot disown this or that manifest portion. God hath made all nations of one blood, one life, to dwell upon all the face of the earth, and there is no Truth manifest anywhere, that is not the Truth of God. It therefore follows, that through our union with God and Goodness which fills the vast universe, we are united, for His presence which is love unites one to the other, and holds all together, and sustains all alike. There is no limit to divine Science, no limit to Truth, no limit to God's presence anywhere, and the teacher of Science recognizes this. The Science of Spirit is the Science which includes all Sciences; which treats of the exact relation of soul to God, of man to God, and of man to visible existence. So science instructs you as to the power of thought and its relation to Being, and as the means through which external creation takes place. It is the formative principle of mind.

We must base our conclusions upon the attributes inherent in Spirit. Thus have we given them to you for a guide; we do not hold the opposites before you, but simply know that the opposites are negative and that they are nothing. They do not represent man, therefore discipline mentality out of old beliefs by taking on the new; the ever new Truth and that which is ever new, because it is the Spirit of the law, and the Spirit of creation. The teaching therefore is the Science of God in creation. Not simply that God *is*, and that there is nothing manifest or made by Him, not simply that there is a principle somewhere and nothing manifest from it, but the Science of the Principle, solution and example. God is and creation is, therefore we are and are manifest to ourselves. We have tried to show you the true relation of cause and effect and to instruct you to hold cause as *cause* and effect as *effect*. We would have understood that effect cannot become cause, and that effect cannot control cause. You have nothing to fear from effect, and as Peter did not begin to sink until he began to fear, you will not sink from the Christ consciousness, into the sea of carnality, if you do not fear. There is nothing to fear from effect because effect is the work done, and work finished has no power to become cause. Therefore, we reason in Divine

Science in this manner: that Principle is perfect, therefore, there is no error in the solution of Principle, and no error in the example of the solution of Principle. No error in God, and there is no error in God's ideal creation.

Principle is eternal perfection; the solution of Principle is eternally perfect, the example of the solution of Principle is always the work of perfection. God the Creator is eternally perfect, and the image of God is eternally perfect. The symbol of the image of God, is always the work perfected, and never is it otherwise. There is no possibility of error in God's idea of Himself no error in the spoken word of God's idea. The attributes of his idea are perpetually expressed in the image, and the spoken word is the perfect expression of the image or thought of God.

God is good, God is perfect, God is wise and just and right and all his works are done in Truth and express his goodness. There is nothing for us to do as Scientists, but to see the truth about things as they are. It is not that we are to take the creative power out of God's hands and say "I will do better than God has done; creation is all wrong and I am going to work to make it right." It is not for us to think in this way but it is for us to see the truth about that which God has already done, and then see where we stand, and realize that we are co-workers with God. We cannot expect to produce anything better than has been produced. If we would know the Truth we must let that mind be in us that was in Christ Jesus, then will we know the truth, and that which is manifest, and that which has been done is that which shall be done. If we reason rightly from the abstract to the concrete, from cause to effect, we will have no chasm or gulf; no falsehood between the visible expression and invisible cause. It is to be understood that science does not teach that falsehood has power to produce anything; it has not created anything. A falsehood is total negation and has no power whatsoever of truth or life within itself to produce anything. Therefore I will speak the word and I have faith to believe that you clearly understand this point; that I not only know but teach everywhere that God has made everything that is made or that ever was made, and never will anything be made that God does not make, and so no falsehood, no error can in truth produce a form that exists. There is but the outer expression of the inner cause, principle. Though the symbol be powerless it is a legitimate expression of idea and power. The temple made with or without hands, stands for, and as a sign of the power within. It is the legitimate offspring of the thought that produced it. There is no generative principle in God's universe but this thought. Negation, false belief never made anything and never can. Truly it is powerless to produce, to manifest form or bring forth anything.

Then, be the Truth and all error will be dispelled. They who would have God's wisdom must be his Truth. It is not necessary to go forth proclaiming to all "I am that Truth," but it is necessary that you be the Truth before God, in your silent thought. "But," some will say, "to be this is to be the Christ." This is well. To be the Christ is to be the Truth; it is also well to be as "wise as a serpent and as harmless as a dove." The serpent with the tail in its mouth is the symbol of eternity. Be as wise as eternity itself. We can answer in this way; that Truth is all, there is nothing else to be but the Truth. We cannot be a falsehood since Being is eternal. Does not the all of Truth contain the whole of Being, can Truth be divided and limited, can God measure himself after the similitude of finite opinions and give each a certain portion of Himself? Truth or God is the whole, the One, and Truth includes all potentiality, therefore, Truth or God includes all creation. So the word of the Spirit is not that you are a portion of power, but the word of God is come unto you and is the Truth, and light in You now and forever. And Christ, or all who are awakened to Truth, Buddha, Arjuna and Hermes, and those of all ages have heard and obeyed this voice, and have come unto Him and they know that they are Truth. Seeking nothing he gains all. If any think that the unity of Truth and oneness of Spirit is loss of personality, say unto such they are right; personality is nothing but error, as opinion the opposite of impersonality, is only seeming. But if they say it is the loss of individuality, say unto them Truth realized makes perfect individuality; and say that when you lose your life, which you believed it to be, then do you find your life in God. Since there is but one Truth and one Life, then you are that one. "To such the sunrise comes, the dew drop slips into the shining sea."

I want to urge you to take this thought with you; do not think you have had a visible teacher, think if you have gained anything whatsoever of Truth, that it is Truth itself that has spoken, and Truth in you that has received its own message. Therefore, let Harmony, which is the symbol of that Love which expresses all, which is Infinite and all prevailing, let it be the class motto, "Harmony," the symbol, the name of love. And remember that it is the symbol; that Love is real; and hereby you may all know that we have gained eternal life, because we love and because we love *all* and hate none, because we have ascended into that light and have that which sustains all equally, and which has no respect of persons.

EXPERIENCE MEETING BY THE CLASS:

After the teacher had given her closing lecture, an "experience meeting" was inaugurated, in which the members of the class was called upon by her, to express, briefly, the thought made most prominent to each in the course.

Following are some of the things said:

D. L. Sullivan—I have been more strongly convinced than ever before that there is nothing but loving. There is nothing to express but loving. Loving is giving. Receiving is simply partaking of loving. It is giving and it is receiving.

Mrs. D. L. Sullivan—Mrs. Cramer has given me much light in regard to self-condemnation, and I have been led to know that I have no time for regrets in that direction. The love of God, cleanseth from all wrong thoughts and makes the heart merciful and just.

Mrs. Mintun—I have come to a clearer understanding that I am Spirit. God is my life, in him I live and move and have my being. I have learned in this class the lesson of contentment; simply to do my part and hold fast to principle.

Mr. Mintun—I have learned that anxiety is nothing but fear, and is to be ignored as the voice of fear.

Mrs. Harriman—I, as well as many others, am very glad that the denying of this body is to be entirely set aside. That we are still to take care of it, but to know its place. We will do better work as healers when we stop denying the body. Mrs. Cramer has made it very clear to me that the body is to be kept where it belongs.

Mrs. Johnson—I am glad to know what is to be done with the body. I have learned the lesson how to be Christlike. I am glad to know that we can all be Christlike ourselves.

Mrs. Newton—I have gotten so much in this course of lectures that I cannot begin to tell it all to-night. It has been of great benefit to me in many ways.

Dr. F. A. Tappan—Mrs. Cramer has made the visible the invisible for us. What struck me more forcibly than anything else is that Mrs. Cramer is doing with man, what we do with a mitten when we turn it inside out.

Dr. Whiting—I was struck with the voluminousness of Job's comforters when they were advising him outside of real first cause. I will not be like them. My Wisdom is in my silence.

Mr. Doolittle—I came here as one to investigate Christian Science principles. I am glad I came. God is my guide. I was gratified to observe that our teacher abides in the word.

Mrs. Stevenson—I have been impressed with the truth that man is created in God's image and likeness, and therefore, must be perfect.

Mrs. Lee—This has been my first experience in Christian Science. Attending this class has been a very bright oasis, and Mrs. Cramer has led me out of

many rough places in my life. I thought I was a Christian, but I have learned here that I have not been worshiping God understandingly.

Mrs. Davis—It was in the first lecture that I received my impression. After the first lecture I can say I have been abiding in God.

Mrs. Laughlin—This course of lectures has done me much good. To me every word was the truth and nothing but the truth.

Mrs. Lander—It has all been a general clearing up to me. I have never seen this truth as I have in these lessons.

Mrs. Priestly—I know now very much better how to treat a patient, because I know what sort of a body this is, and what it stands for.

Mrs. Musick—I have attended several classes but I have had more benefit from this teaching than from any I ever had before.

G. M. Reeds—I have learned here, as the High Priest did, to always have a definite purpose when going into the Silence or Holy of Holies. Also, that I am the Silence as well as the high priest. I have also learned that what many Scientists call mesmerism, or malicious animal magnetism, is but mere impression from external effects, and is not to be feared. Also, that there is but one law, the law of expression, and that the expression of love is the fulfilling of that law. I have here seen the new creation and found my real self in the uncreate, prior to and above all things made in heaven or in the earth.

Mr. Senter—To me it has been a general turning up between mortal belief and the reality or truth. We have learned that God will put up with no foolishness. That Truth takes a firm stand for us, and that I am that Truth.

Mr. J. I. Sloan—We have had twelve baskets full of luscious fruit, and, of course, California fruit is always good.

The things around we've looked upon,
Which seemed to make conditions,
Only want to be arranged
By righteous transpositions.

External things are not designed
As something to debar;
But harmless figures on the board:
The X of what we are.

We'll now proceed to use the X,
And use it for our good;
For it's not a thing to be denied,
But only understood.

Mrs. Johnson—These lessons have been a great deal to me. I was at the foot of the hill when I came here, and Mrs. Cramer has helped me to climb up.

A. P. Barton—I have not attended all the lectures. I am glad Mrs. Cramer came among us. She has unified what threatened to be discordant elements. She has vindicated one or two positions I had worked out for myself and in which I have been opposed by many of our leading Scientists. I have never been able to find any lie anywhere, or any mistake. All is good. This body and its five senses are not lies or liars. The only thing false about it all is the false, or erroneous assumptions, our infant innocence has led us to make about the meaning of it all. It all has an office to fulfill and is good in its place. Mrs. Cramer has grandly cleared away all that rubbish about the physical creation being nothing, a falsehood to be denied away.

Mrs. Logan—The statement of being has been made more plain to me. It is in freedom that I have been most benefitted. I rejoice very much that I have been led to attend this class.

Mr. Chadwick—I came here as an old hard shell Baptist. I have been one for fifty years. I thought there was some substance in me, but when I came to be weighed I find that I am pretty light. I was always taught about the two roads, the wide one and the narrow one. I am happy to learn the wide road leads to a very different place than what I have always heard; and that the narrow one leads to purity, instead of the old fashioned heaven. I have always believed that God is unchangeable in his purposes. But this doctrine, I believe, is more predestinarian, than the old hard shell Baptist doctrine. Everything that exists was in the mind of God before creation. We have been taught here that we must love everything. I have wondered if I have to love my unpleasant neighbor as well as any other. I find here that we are nearer on an equality than I used to think we were. I have been trying to climb up a ladder, all my life, and now I find we are all upon a level. I have often felt during these lectures that I was in heaven. I am an old man and am ready to congratulate you on the other side.

Mrs. Bergin—Mrs. Cramer has taught me to place things where they belong, both spiritual and material, and how to give them their true value.

Mr. Schreiner—I have been held to these meetings by the truths I heard. I feel proud of being one of the club of forty that subscribed to pay the expenses of this course of lectures to make it free to all. I have realized so much from it in the results. This is the science that is taught by the Truth. I shall endeavor to live the truth. I feel happy and uplifted.

Mr. Abbott—I have attended the twelve lessons. I have been gratified to

find that much of this teaching has been held by me for forty years. And people called me infidel and agnostic for it.

Judge Morten—I have imbibed many strong thoughts in this course. I could not say which particular one has done me the most good. The statement of the law of expression has probably done me as much good and cleared away more doubt than anything else.

Mrs. Morten—I endorse it all.

Mrs. McGregor—I have had a great uplifting here.

Mr. Priestly—I have taken several courses in Christian Science before this one. In this class I have gotten many ideas that have thoroughly cleared away many doubts for me. A good deal of it I have heard before, but Mrs. Cramer has spoken as never man spake before. This beats all.

Mrs. Warner—I have learned here what real health is.

Mrs. L. G. Hughes—I owe my life to Christian Science. I have been much benefitted here.

Mrs. Peterson—I have received a great deal of light from these lectures.

Miss Ada Hughes—I had been seeking truth and have found it here.

Mrs. Yancy (colored)—I came in at the eleventh hour, but have received just the same as those who came in earlier. I have been greatly benefitted by all the lectures. Mrs. Cramer has removed a great many dark places from my mind. I have been a church member for 27 years but I have grown more in the last six months, studying Christian Science than I did in all the 27 years before. This is the best thing I ever learned in all my life; that is the truth of my heart. Christian Science is righting up a good many things that have wanted to be righted up a long time.

Mrs. McKinley—I now know why I am made and what I am. We cannot know this divine science except through mind. God is mind and we must get all things from mind.

Mrs. Kate Herriott—I have discovered here that I have no enemies.

Mr. Herriott—I have discovered that I have always been a Christian Scientist and have not known it. There is only Truth and that is within me.

Mr. C. R. Yeomans—I have gotten glimpses of this truth for years. One truth that has been made clear here is, that I am satisfied. I express Being. I express God; for I am the thought of God. This has been more forcibly impressed upon me in this course of lectures than ever before. We have no visible teacher. This I have learned here. I am satisfied with my neighbors, with my enemies and with all.

C. P. Cosgrove—I owe my very life to the Science.

Miss Warren—I have realized that there is one truth, one life, one substance in all.

Mrs. Vinson—I am glad that we all now stand on one platform, and I hope we will all practice what we preach.

Mr. Urton—The highest expression of God is man.

Dr. Gibbons—From a spiritual standpoint I have been very much lifted up in these lessons. From a material standpoint Mrs. Cramer has taught just what I have been teaching for years.

Mr. J. Welker—I have derived much benefit from this course of lectures in all ways.

Mrs. Welker—I am one of the happy ones. I have been healed by the Science. Mrs. Cramer is a God-send to us. She has made the Truth so plain.

Mrs. Ballard—I am glad Mrs. Cramer came, and hope she will come again.

Mrs. Deming—I am a Methodist. I have been here only four times. I have been interested to-night. I have not heard anything I could take exception to. I have been much pleased with what I have heard.

Dr. Harmount—I find most of the teachings of Mrs. Cramer the same that I have been teaching for four years myself. I am glad to say that she is a glorious harmonizer. I am glad that you have discovered in these lectures, that everybody has been trying to save the wrong man.

Miss Sherman—I have learned to love my neighbor as myself. I have learned to look out of different eyes than what I once did. I was healed of partial blindness by Christian Science, about six weeks ago.

Miss Bessie Laughlin—I have learned where my body belongs, and how to keep myself well.

Mrs. S. M. Keith—The statement that mind is prior to that which is relative to mind has placed me in my proper place. It has taught me what I am and has done me more good than anything else.

Mrs. Davis, of Westport—I feel that I have been greatly benefitted by what I have heard here.

Mrs. J. F. Wilson—This divine truth has benefitted me a great deal. It is perfectly heavenly.

Mrs. Banks—This is my first class. It has removed a great deal of darkness from my mind. It is now my earnest desire to follow the Master. I will not stop till all is clear to me.

Mrs. A. A. Capps—I am glad that the law of expression has been explained to me. That the body is the example of that which is divine.

W. D. Oldham—I got aboard of this ship four years ago. I am glad to see so many passengers coming aboard.

Mrs. Keach—There is nothing but God and God is light.

Mrs. Stone—I have been trying to live a christian life for forty years. For the last three or four years I have been running on the ship of my one God-being. I find the point made most satisfactory to me is the relation between me and my God.

Mrs. M. E. Smith—Your lessons have dispelled many old beliefs and are to me an uplifting power, giving me a higher and broader view of life, its duties and my destiny. In the eternal now, in the living present, we all stand touching strings that will never cease to vibrate—keys that awaken eternal melody. Truly Spirit is all and the only real wealth or permanent advancement is of mind and its realizations. The law of expression as taught by you, is to me so beautiful and helpful. I now know where to find causation and the source of all in the formless; how to contemplate solution in the realm of mentality, and view with emotions of love and adoration the marvelous beauty and sublimity of the Infinite expressing himself in the numberless forms and spoken words. I feel that all from the formless to the formed is divinely good and truly can a "right judgment draw profit from all things." The many hearty responses and the hundreds of happy faces before you to-night, are surely eloquent proof of the great good you have accomplished in our midst.

Mrs. Sellers—I have learned here the lesson of contentment.

Mrs. Ellis—I have learned here where to place my body and its relation to mind.

Mrs. Austin—I am glad that God has led Mrs. Cramer here. She has removed that which has hindered me from getting into the Science. She has made it all clear to me.

Mrs. A. P. Barton—This course of lectures has helped me to abide in my favorite thought; That God is universal Spirit, and that all He has made is good.

Mrs. Sibley—I seemed to have some difficulty in getting into the Science. There have been two prominent thoughts here that have helped me: There is only God and God manifest. This brought me a flood of light. The other is, what we see of nature we must receive and recognize, and acknowledge for what it is.

Mrs. Damon—I owe everything to this science.

Mrs. Weston—It has been clearly shown us in these lessons that a man's foes are those of his own household; that is, we make our own conditions.

Mr. Smith—I have been greatly benefitted in this course of lessons and am glad that I came into the class.

Mrs. Elmendorph—I am fully persuaded that there is no special difference in the teachings of Christian Scientists, when we fully understand it. One good

thing I have gotten here is to know how to call in my thoughts and take them captive. And the knowing how to say "peace, be still," and finding obedience the immediate result.

Mrs. Chatman—I have learned here more fully how to realize the goodness of God.

Dr. Markham—I have found Christian Science to be the truth, the whole truth and nothing but the truth.

Mrs. Yeomans—I am satisfied and happy. I have my life in God.

Mr. Yeomans, Jr.—This is the first course of lessons I have taken in Christian Science, but I have read the books and magazines in Science for four years. I have been greatly benefitted by these lessons.

Mr. Hudal—I feel that I am now all right, and on the right road and serving God.

Chas. Fillmore—I took the first lesson in Christian Science that was ever given in this town. I am glad to know that Mrs. Cramer teaches and confirms what I have been believug. She has made us stable in the oneness that has given us the key to what we need. There is only God. That is my favorite song. There is only God.

Mr. Fisher—This is the first class in Christian Science that I have ever attended. I never read a line of Christian Science, but it seems to me that all Mrs. Cramer has said is the truth. I have been interested and instructed. I have had an intuition a long time, that we are a part of God, and now it is clear in my mind, that we are a part of God. We are all equal. This makes us all one. It teaches us how to love our neighbor as ourselves. Life is hardly worth living without this sublime thought of equality. This will produce heaven on earth.

Mr. Brotts—I cannot express myself. I thought I had attained to truth in a high degree. The most important is the statement that I am life. I am that which creates, and not that which is created. I now know what life is. Everything is life. Everything expresses life. Mrs. Cramer has pointed it all out so plainly to me. I have learned that we cannot individually be the greater term. I cannot say that I am God unless I can express the whole. I cannot express the larger term. I am clear on that point now. I shall not again say that I am the larger term until I can express the whole.

Capt. J. P. Harper—I have found that the manifestations of mind have been blended in one harmonious whole. We have said that matter is the opposite of mind, and therefore nothing. We have been leaving a chasm between matter and mind. This course of lessons has bridged that chasm over. It blends all into oneness. It does not say that the mortal is nothing, or a lie. There is

no life, substance or intelligence in matter. There is nothing of it that endures. But we now know what it all means. It is a part of the perfect work. This has been a wonderful unfoldment to me. In all these talks we have heard of only one case of physical healing. But, if you get healed of the thought that there is any falseness in the universe, you have the true healing that works out the physical healing. There is nothing that exists, but exists as an ideal creation first. This thought will work out healing for you. The clouds that have fallen upon humanity and put darkness, disease and death upon them, first have their existence as the ideal creation in mentality, before they are ever outpictured upon the human organism. Let us be careful what kind of ideal creations we send forth to picture themselves upon humanity. We must send forth ideals of perfect joy and satisfaction.

Mrs. Cramer then closed with a few appropriate words. She said:

I have been much interested and pleased by what you have said. I am glad you have not mentioned the healing of the body scarcely at all. I have not mentioned it in all the class, and have hardly alluded to my own experience as a healer. The true healing follows a realization of the Truth of Being. When I came to Kansas City, I did not know a person here, in the ordinary sense, but I said, "I come unto my own and my own will receive me," and they have, grandly. "I, if I be lifted up, will draw all things unto me." This lifting up will heal all ailments. You can look upon all work as God looks upon His works, as very good, if you will hold the unity of the outward as well as the inward, and as resulting from the inward. All work is good, for there is no other worker but God. There is only God and God manifest; God and His works are all. I have given freely, and I can only say that I have received abundantly in the giving; and as a good brother said, it is all giving. The work is in the receiving, but the giving resulting in the receiving. For, as ye measure it shall be meted unto you again. That is the reason that so many of you feel that you can now love all men. The law is fulfilled already, as love is the fulfilling of the law.

A. P. B.

Mrs. M. E. Cramer, of San Francisco, Editor of HARMONY, has taught successful classes in Denver, Kansas City, and is now in St. Louis, giving advanced lessons in Christian Healing. She contemplates a visit to Chicago in June, and will give class lessons and public lectures. She is an unifier and is both rational and spiritual. We will cheerfully register applications for membership in her classes, either the Primary or Normal.—[*The Christian Metaphysician*.

Mrs. M. E. Cramer has closed her work in St. Louis, and left there June 18th, for Chicago, for the purpose of forming classes, and giving a course of instruction in the Science of Infinite Spirit.

HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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LIFE IS GOD.

Life is God, and "God is Life." There is but one cause which is Life. There can be no effect from any other cause, or any other Life or Mind, for there is but one Mind and Life. Mind contains all power within itself, it is Life itself. To know Life is to affirm it, to declare it always, and cause an expression of the perfect, everywhere about us. There is no place in time, or place where it is not, neither is there a vacuum any where in Life or God. Now when thought is directed to things, the form of the thought is consciously perceived by Mind, and if the Principle is not understood, it regards appearance as real, and judging thereby, a belief of loss, separation, division, death, cruelty, &c., is the result. To destroy this false conclusion, we must turn the thought from flesh to Spirit, and live continually in contemplating Life as a whole, and prior to creation, and also understand, that thought is the means by which Life acts upon itself, in order to regard or manifest its own potential powers to itself, as there is no other self, or power, intelligence, or observer, for "All is Life," *Eternal Life*. Now if Life is God, and Life is Love, Life is Wisdom, and to know Wisdom is to realize our *one self*, and that one, the *self* of every other individual soul included in the one Life; nothing but life anywhere, nothing but the work of thought seen and unseen. Then in contemplation of this God—Life, perceiving it as a whole, no place where it is not, where can we find a place for death, only as a false conclusion? Death is only change, sickness is only fermentation or change of chemical elements—and not change of mind, for mind is unchangeable. *You* who note the change are not subject to the changeable, neither are you subject to the thought you think. *You* are Life, unalterable, indivisible, immutable, formless, without beginning or end; never was there a time when *you* were not, nor can there ever be, for you are Life, Life, Life. If I use repetition it is to keep before you the importance of knowing Life as Cause and Life as God. Erase the thought of sickness by thinking life and strength, think power to know, and that back of the thought is the idea included in life itself, and true ideal thought will manage itself, arrayed in vesture like unto the perfect life which it

represents. The garment of Life is Truth. Mind and its idea or understanding of itself is Christ, Light, Life, Truth, Christ is the light or knowledge of the whole uncreate Principle, hence the master of the solution of every problem, and through Christ—perfect idea—understanding, we as many members in one whole can solve and master every thought, until belief in ignorance is lost in understanding, and all is known as God knows, His knowledge is sufficient for eternity. "Life was never born nor begotten," ideas are born of Life, Christ the first begotten or born, God is the Life of all. Whenever man reaches that point where he becomes consciously related to Life, he has a knowledge of perfect rest in immortal incorruptible Life. Here and there we find those who are consciously related in Life,—I would say with the self.—The God-Life appears in every form in insect, bird and beast,—then in man, image of God. Forms of ideas are numberless—in the absolute idea is a unit, every form of life is a spiritual thought, and the so-called dead body, the past thought of the living man, or the man of life from which all manner of form proceeds. We now perceive Life as God, Supreme Being, and not as concrete form, but as Life, endless, formless Life. Now Life being the cause of all living things, Thy Will, *Life* is done everywhere, *now*; and to know this is to have the key that reveals the whole Truth as One Life. Then trust this Omnipresent Life, and rest from beliefs in burdens, and weary seemings will be transformed into goodness and peace. Keep thought directed to absolute Life, and God's will is done on earth as it is in Truth. To those not knowing this, it may at first seem strange, but by constantly affirming Life, Love, and Love, Life, you will soon know, according to the promise, "Knock and it shall be opened unto you," (thinking is knocking) so it is very easy to knock at the door of truth as a means through which all knowledge must proceed and the only way by which we may catch a glimpse of the depths of His love, and know of God as Life and Life as God—"The letter killeth" (this is taking appearances for cause) "the Spirit giveth life." Then think life-giving thoughts, and do not judge by the things of this world—but let the Life, which is all potent, mould and fashion you into such a vessel as it will. If it works unobstructed by opinion it will quicken according to the perfect thought action, and appear in a harmonious structure, not made with hands, for the maker and builder is Mind and it is thought, and not hands, that is the agent or means, conducted by the *power* of Mind, or Life which is God.—

Then all our thought must be,
 All Love and unity,
 I in thy Life am free
 Now I know liberty.

JOSEPHINE R. WILSON.

"ABIDE IN ME."

[Put true words after your "I Am," and "Abide in Me."]

I Am the Way of Eternal Life,
 I Am the Truth that maketh you free,
 I Am the Love that knoweth no strife,
 "Abide in Me."

I Am the Peace that foldeth you round,
 I Am the God that calleth to thee,
 I Am the Voice that maketh no sound,
 "Abide in Me."

I Am the Health that never can fail,
 I Am the Strength, come, "lean on Me."
 I Am the Faith that will always prevail,
 "Abide in Me."

I Am the Power that moveth the world,
 I Am the Light that shineth for thee,
 I Am the Law with banner unfurled,
 "Abide in Me."

I Am the Mind with thoughts pure and calm,
 I Am the Soul that dwelleth in thee,
 I Am the Rest with Love's healing balm,
 "Abide in Me."

I Am the Ark that is steady and sure,
 I Am the Water that purified thee,
 I Am the Rock that is safe and secure,
 "Abide in Me."

MRS. A. A. CAPPS.

PONDERINGS.

[The Author has kindly contributed from her forthcoming book "It Is Possible," the article below, which every Scientist must joyfully read, entering with her into the Universal and Absolute realm, where Love is light and purity for every soul upturned like the lily to receive it.—ED.]

Oh, sense unutterable by which I know Thee, in all thy matchless majesty,
 and supremest beauty ! By which I know but to adore !

To Thee, O God, I offer thanks, above, beyond what lips express. To Thee I turn as lily turns to sun, with chalice pure but yet unfilled, waiting for the glorious baptism of Thyself, waiting for the rich beams of thine own translucent whiteness to filter through the dainty, tender petals of my meekness.

Having turned, O, Wisdom, infinite, divine, O, Boundlessness unnamable, by the strange sweet alchemy of Thy great Presence understood, I find a living thread of thine own Self woven into the warp and woof of my being, which is no longer mine but Thine! O, wondrous miracle of Mystery! The I, apart, but to survey and apprehend the mighty Whole! The I, submerged, but to know and act again itself in Thee.

Power stupendous, moving with slow, unnoticed tread, or quick and mighty throes of action, must be recognized and used, as a name—a guise of Thy almighty Self. Perceiving this the I, shall be of Thine own Self the center and circumference, transfused into Thy great and mighty Force.

Intelligence, far reaching and diffusive, through all, in all brought forth, shining with a radiance, different, yet unsurpassed, by rarest gem of earth, known in the highest sense as boon most Godlike and divine, that too is but another name for Thy prismatic Self; that, too, absorbed by the conscious I, is but another reading of the "I in Thee and Thou in Me."

Love, O rare, ineffable, all-abiding, all-residing Love! Thou art Very God! In Thee, may all alike perceive the white woven essence of Life, the great, the indivisible, the matchless, lackless marvel of the universe, in which dwells *all*. O, Excellence supreme! O, Gift divine! In Thee may I, be known as Thee. O Love, Burn with Thy white flames, the outer, lower sense of person, and turn it into the brooding tenderness of Spirit.

SPIRIT'S REPLY:

Marvel not, Oh, longing child, that thou *already* art ensconced within my heart. The uttered, long held wish is but the instrument that tears away the veil that hides the rare, surpassing knowledge of my Presence.

Yea, in the very whiteness of that wondrous Love, thou movest. In the warm radiance of its never ceasing fire, thou dost dwell forever, transfigured with a shining, pearly light of which thou canst as yet but dream.

Sleep not nor dream again, dear one, of place or time or sense where Love is not, for there, thou never wert, nor aught of which thou dreamed. In Me are light and life unquenchable. In Me are health and strength unspeakable. In Me are peace and joy unnamable. In Me are love and power immeasurable. Think of Me. Speak to Me. Name Me to thyself, and thou shalt be forever freed from the trammels of thy sense of sickness, pain, despair or bitter sorrow.

Move in Me, knowing I am Power—the power in the moving. Manifest thy higher self, knowing thou canst manifest naught but the self of Me, in Whom thou hast lived forever, from Whom thou canst ne'er depart.

Wouldst thou have my spoken words? Let them rain upon thee in the dew, the gentle air breath, the tender sunlight, the ray from golden censor swung in heaven's far off blue, the soft, sweet note of melody from tiny birdlets' throats, the prattling music of childhood's innocence, the shifting panorama of Nature's glory scenes. All these, dear child, are gentle whisperings of my heart to thine. Read them rightly and ye have the key to the other side of sunlight, the other side of beauty, the other side of harmony, the other side of innocence. On this "other side," will ye find aught but Me, the indivisible, the perfect One?

Far from it! Me and Me only shalt thou learn to know, if thou still held'st the key—the magic key that opens the door of all mystery, the key whose name is Spiritual Understanding.

There! Thou hast made the circuit. "I am the Beginning and the End, the Alpha and Omega."

HELEN VAN ANDERSON.

HOME COLLEGE MONTHLY MEETING.

The usual open meeting was held at Home College on Wednesday, July 1st. Mrs. Josephine Wilson presided.

Mrs. Cashman read a paper, 76th Psalm, 1st verse. In Judah is God known, his name is great in Israel. The whole paper was a truthful statement of Truth. This earnest worker follows the light in her every day life, doing as she knows the Father wills her to do.

After this a period of silence was passed, and a universal Love Feast it was, and our dear President was felt in our midst, and of course "that to bless." Mrs. Gillen mentioned (a sleepless belief) under which one of her patients is resting, for indeed is the truth resting all the time the appearance of beliefs seems to obscure it. She also read a letter from a lady at a distance, and told us of the progress of a friend stopping at Alpha College at which she, Mrs. Gillen, is teaching, healing, and doing the work of Good.

Mrs. Perkins read a very able article under the heading The Imaging Power of Thought, and as she is perfectly truthful in all of her ways "She perceiveth her merchandise as good, and her candle goeth not out by night." Mrs. Webster declared that the body is not able to take on belief only as we take it on through thought. She said she regarded her body as not anything that can cause pain, the pain is in the beliefs of pain. Mrs. Wilson and Miss Jessie Grant were at perfect oneness and both expressed Absolute Harmony of Spirit.

Mrs. Stone was not present in person—but the Spirit of her thought always permeates and gives a loving, living, Life-giving action as its truthful presence is recognized regardless of personality.—“All is good” at Home College, and every idea is at unity in the knowledge of the goodly reception given abroad to our dear teacher, M. E. Cramer, and is good to all; for she, like John, is like one crying in the wilderness, “Repent, believe the Lord thy God is One”—Unity is oneness, and as we speak of her ministrations we do indeed feel a calm, quiet, restful thought—fond memory recalls her gentle loving spirit—and the Christ having manifested by truthful conclusion on her part—she is to those who know her best, an example of harmony and harmony is heavenly.—We all conclude as *one* that at this first Wednesday meeting, we have met individually at Denver, Kansas City, Liberal, St. Louis and Chicago, as One in the Spirit of Love and good will to all. All the Love given our Teacher, is her own, and Truth is filled full and fulfilled now and forever.

J. R. WILSON.

THE GOOD WORK IN ST. LOUIS.—THE FRUIT OF PRIMARY TEACHING OF DIVINE SCIENCE,

THESE SIGNS FOLLOW THE TRUTH PERCEIVED AND LIVED.

Sent by the Spirit, Mrs. Cramer of San Francisco, came like a benediction among us, and at once infused Life into the dry bones in St. Louis, by breathing into them the truth that God is Life and the Life is the light of men. We have had two weeks of lessons and lectures such as St. Louis has never had before, and to all, they have been a source of constant delightful instruction, which to describe, would be next to impossible. One must hear these beautiful truths given in her own way and manner to fully realize the force and beauty in them. To say they were grandly entrancing and convincing would hardly express it. You feel Truth, you love Truth, you live it, you drink in of the God Love, the Christ Love, and the joy of the universe. We were never so near to God in feeling, for God was expressed fully in every *line* and *lesson* taught. God is first cause, God, Omnipotent God in us, and we in Him. We were carried to the bosom of the Father, nestling there trustingly, nearer, nearer, closer, closer, until we felt our lives were hid with Christ in God securely. Can you wonder that all were sad at the parting? and yet all felt that so much had been left that she would not take away, and that would be ours in the great forever, that our hearts rejoiced even in the sadness of parting. Mrs. Cramer carries away with her, the warm love of every heart that knew her, and a warm welcome will be hers in St. Louis whenever the Spirit says “come again.”

The last evening was given to expressing the views of the class which numbered about 130 constant attendants and occasionally many others who could not be constant.

Dr. Yarnall said that God and His manifestations as taught and explained in the lessons, "is the only rational and scientific solution of the creation and our existence, and satisfies the hunger of the soul as nothing else can."

Miss Todd said—"I began with the lessons to improve rapidly, and am feeling perfectly well."

Mrs. Teuteberg said—"I have found much pleasure in the study of Science; I was looking for light and a better understanding in Christ. The Bible lessons have given me a deeper insight and understanding of Christ the Truth."

Mrs. Bundrack—"I have received great benefit spiritually and materially and will keep right on."

Mrs. Puellmah testified to having received great good.

Mrs. Helle—"I now have a clear perception and understanding of Truth and am thoroughly pleased."

Mrs. Sicker—"I can control thought, think what I know I ought to think. Truth is clearly revealed to my understanding."

C. Boen, another friend, said "I am deeply interested in the science—was once wedded to medicine—but now know that the Truth alone frees. I am well, healed perfectly by science."

H. F. Kramer—"I have been greatly benefited, both mentally and physically, ever since I began to realize that God is Good and always with me, that He is my health and my strength. I have peace of mind and I know that perfect health will follow. I am thankful for the good and the light received."

Miss Koch—"The Truth has been made perfectly clear to me in this course of lessons. Fear and anxiety are gone."

Mrs. Hoffmeister—"Since I have been coming to the class I have been feeling more elevated and good. I have been so filled with love that it goes out to everybody."

The next speaker said "I love the science and shall cling to it as long as I live, I never can get enough of it, and want to learn more and more."

Mrs. I. H. Clanton—"I have learned to love as I have never done before. I have been benefited physically and spiritually since I came in the class. The greater part of my life I had a belief that I was an invalid, but since coming here I have been doing more work than I have done for the past twenty years and I feel that I am strengthened every time I come." This speaker is an old lady; which shows that there is no age, in seeming, that cannot be benefited by science.

Mrs. Springer—"Until I joined the class I knew very little about the science, but since coming I have been benefited in many ways. Some years ago I sustained a spinal injury and a portion of the spine was removed, and up to the time that I came here I suffered great pain in moving around and getting up and down, but since coming here I find I can move with perfect ease. I have been told by some physicians that I would always be a sufferer, but now I get along nicely and I feel that I have been healed." This lady was sick twenty years and doctors said she would never be any better.

Miss Castleberry has been in the science some time and is quite a student of same, but in this class the point of the relation of mind to matter was made clearer than it has ever been made before, also the explanation of chemicalization was made clear.

Mrs. James has been healed from fear and doubt.—"I have had my mind opened to Truth and altogether I am happy."

John Friedgel, Metaphysician—At your request I feel it not only my privilege but also my duty to state the benefits mentally, morally, spiritually, and last but not least, physically, which I have received from your preliminary course of lectures. My foothold upon the everlasting rock of true faith in our sublime principles and the efficacy of their application, has been greatly strengthened by your lectures. My understanding of the inner and deeper truths has been increased to a great extent. My love for God and man has been both broadened and intensified, so that I feel the living white heat of Divine Love doing its purifying and regenerating work within. Loving for love's sake, living and moving in God's love, to work and think God's work and thoughts.

You have revealed to me many bright and precious thoughts, glittering and sparkling with the splendor of Wisdom, the Divine light. I shall always hold them as among the choicest and most beautiful gems and jewels in the treasury of my memory. More than all, your entire and unreserved loyalty to the Christ, the Logos, the living Word, as distinct from the dead letter, your spiritual perception of its mighty power and sublime possibilities has touched a chord of such love and harmony in my soul as it is seldom granted me to enjoy. You are indeed a light-bearer carrying the brightness of Truth and Wisdom before you into the error darkened world.

Physically, I have been greatly benefited by a gradual return of eyesight or power of vision. Whereas I used spectacles for years constantly, I am now able to dispense with them. My sight of distant objects, color and form, has come back to me with such clearness that I have no doubt the nearer sight will follow close in its wake, so that I may see clearly far and near. I feel a strength and vigor in my spine especially, and generally through my whole body, such as I

used to feel in the days of my boyhood. There is indeed neither old age, weakness, nor decay in the Spirit.

Mrs. Glasner—"I came to this class with another lady who knew nothing of the science, and as I have been through two classes did not think I would need this course, but find that I have been both spiritually and mentally strengthened."

Mrs. C. Barelli—"I have been very much benefited, have overcome or been healed of all prejudice and fear and am happy and free."

Miss Lena Grund—"Have overcome all my fear since attending this class and have been successful in healing, for I am healed of fear and doubt."

Mrs. Stroble—"Have studied science before, but since I have come to this class I see it in an entirely different light, and I am now healing others and am satisfied."

Mrs. Miber—"The truth has been made more clear to me and I see the science in a different light, and everything is more satisfactory to me."

Miss Stroble—"I have studied science before but never paid much attention to it, but since I have been coming to this class I have learned to love all and will continue to do so from now on. I now understand what true Light and Life is."

Mrs. Kraft—"Going through this class has done me so much good that I feel like a girl, or like a soldier who could march all day without getting tired." Speaking after the manner of the world this is an elderly lady.

Mrs. Kraft—"I too have been very much helped both spiritually and physically and it has also helped my family. I have been very much depressed of which I am now entirely cured."

Mrs. Hall—"I have gone through Mrs. Cramer's Bible Class and would not have missed it for anything. I feel that I understand the unity of God clearer than I should ever have done without the lessons."

The next speaker said—"This is the first class I have ever attended in C. S. I find that I am much happier and much more satisfied than I ever thought I could be: It is grand."

Mrs. Burrows—"This is my first experience in science. I have been coming with my sister who has not been able to walk any distance. Mrs. Cramer has been treating her and she is now able to walk faster than myself. It has made us very happy and I know my sister is going to get well. She has suffered this way for the past eight years."

Mrs. Bishop—"Have studied Science almost three years, but was always dissatisfied, there was always something I could not understand, but I can say

that these lectures have made everything more clear and I feel convinced that this is the truth, and, as if I wanted to say to everybody I meet, 'how I wish you understood the Science,' and all that I long for now, is to go on. I was healed in the Science."

A. L. Borrie—"I came to this city a month ago from N. Y. I was very unhappy when I came here, since I have been attending this class I feel more satisfied and happier, and shall go on learning the truth."

Mr. P. Heagen—"I have been in the science for some time and can say that I have not made very rapid progress, but still am perfectly satisfied and since coming to this class, I have gained very much mentally as well as physically."

Mrs. Heagen loves the science and is happy and satisfied.

Mr. Rankie—"The science has changed my condition entirely. I have no fear at all; I see more of the Divine, especially since I have been through this class. I thought to-day that if God was omnipresent, then there could be no room for hell and the devil and am perfectly satisfied."

Mrs. Stoppeworth—"I am satisfied with your teachings and feel that I have been greatly elevated, and many things have been made clear, and I have a better understanding than I have had at any time or in any other class, and feel that I am more filled with Divine love than I have ever been before."

Another friend said,—"I can state that since I have come to these meetings I have lost all fear and doubt and my impression was this: that I will let the world take its course and I will take mine, and not worry for the to-morrow and that the science is the truth."

Miss Bierce—"I have been benefited mentally and physically and have learned more patience and happiness than I have ever known before and shall try to live up to the teachings of C. S."

Mrs. Bierce—"Last Wednesday night I had hemorrhage of the nose for nearly three hours and I sent a friend to Mrs. Cramer to treat me. Mrs. C. commenced to treat me at eight, and right after that the bleeding stopped. I feel greatly benefited physically from having gone through the class. The day after Mrs. Cramer's treatment I walked two and a half miles without fatigue."

Mrs. Pitcher—"I have a better understanding of the Bible and for that I am very thankful."

Mrs. Miller—"I must say I have been greatly benefited by the science. Until I came here I never attended any lectures, but these have placed me on a much higher plane."

Mrs. Puellmann—"I am strengthened in every way, especially spiritually. I have more confidence than I had before and although I feel thankful to all my teachers, am especially so to you for what I have learned in this class."

A. Holthous—"I have heard a great deal about the science, but could never understand it, but I can say now that I have more energy and have no fear and I have learned to control my feelings in a great many ways."

Miss Holthous—"I have been here only part of the time, but what I have heard has done me a good deal of good."

Mrs. Baker—"A million dollars would not buy what I have had since listening to your teaching. The Bible lessons have helped me a great deal and the Bible has been more satisfactorily explained than ever before."

Mrs. Johnson—"I was healed in the science about three years ago, from the old conditions. Since coming through Mrs. Cramer's class I have been very much encouraged and many points made clear, which have bothered me before. I also know that I am above conditions and circumstances which seem to hold us down and having been thoroughly tested know that I have come out triumphant."

Mr. Logwood—"I have very little to say. I did not pay much attention to Christian Science; only commenced coming to Sunday School, but now I feel since coming through your class, I have learned much and intend to continue in its study." This gentleman in asking for a treatment, did not ask for it to be relieved from pain, but asked for understanding; and said: "if I have that, all else will follow." In this way he placed himself in the right light with his Maker.

Mr. Meyer—"I have been an invalid for several years, not able to work for one year; received one treatment yesterday and was relieved of all pain for the time being. I am much stronger for the course of lessons."

Mrs. Rankie has studied science for several years, but has a better understanding through this class lessons.

Miss Koch sees the truth more clearly than before.

Dr. Yarnall—"When we heard of Mrs. Cramer coming here, there was an impression that she was going to give us a kind of crazy quilt exhibition, but I have been greatly strengthened and my understanding enlarged. Many points have been made clear to me although I have been a student, healer, and teacher of the science. Mrs. Cramer's teachings have been very delightful to me."

Mr. Gundlach—"I am well pleased with the science and have been benefited mentally and spiritually."

Mr. Meyers—"Christian Science is altogether new to me but I am very much pleased and although not clear to me, yet will go on improving right along."

E. H. Logwood—"Three years ago through healing I accepted C. S. and my whole life was made brighter and better for it. Some points which I did not understand have been made plain by Mrs. Cramer's lessons, which I have greatly enjoyed from beginning to end."

Mrs. Helle—"I have been much interested and have received benefit during the three evenings I have attended this class."

H Sicker—"I have taken but one course of lessons; but a great change has taken place in my mental condition. I am better able to control myself and can do much more satisfactory work."

Miss Krening says a great many points have been made clear to her, that she has not understood before.

Mr. Ochterbeck—"These lessons have helped me in many respects, first they have taught me to control what people call temper. I had manifested on many occasions, a surly disposition, aggravated at every trifle. Since receiving instruction have learned to control myself and now work unmoved in the same surroundings, because I know who and what I am."

Mrs. H. C. Ochterbeck—"I have attended all of Mrs. Cramer's lessons, and have derived an infinite amount of good from the same. I recognize that until now I have walked in darkness and ignorance of God's law, but rejoice that in future I shall dwell in sunshine and happiness, and will always praise the lips that taught me such grand truths."

Mrs. Stoppleman—"Through this class I am helped spiritually and physically and also in the increase in knowledge and understanding."

Mrs. Hites—"Was not able to walk half a square, but since joining the class have been much better and cured of rheumatism."

Alice Hites—"I have understood before, something of Divine Science, but it is in this class that I have fully realized our one-ness with the Father, and learned to know Truth as the fearless, loving friend that never fails, if recognized."

Mrs. Florence Stoppleworth—"Your class in science has brought me knowledge—out of darkness into light. To trust in God's unchanging love is building on a rock that naught can move."

Mrs. Kate Stoppleworth—"I have advanced in C. S. since taking this course of lessons."

Maria Burge—"I was very sick when I came here, but during the last three days, see a great change in my condition, thank God!"

Miss Nettie Canull—"After severe illness for ten months, during which time I was attended by seven of the best physicians of St. Louis and Kansas City, all of whom pronounced my case incurable, we sent for a Christian Science healer and to the astonishment of my friends and myself, I began to recover immediately. Am now perfectly well. Mrs. Dr. Yarnall was my healer, and Mrs. M. E. Cramer our present instructress both beloved and loving. God bless each in their work."

Mrs. E. M. Moore—"I feel quite a different person since I became a member of this class. For five years I had held beliefs that I was paralyzed, and could not use my limbs. Mrs. Cramer, my good instructor, has taught me to know and realize the truth that "He that believeth on Me, the things which I do shall he do, and greater," as we go to the Father. I had just commenced to walk out with the help of friends when I joined the class, since then I have walked twenty-four blocks in one day and without fatigue." At the time of this writing we can say that she has now walked seven blocks alone and is expressing strength and faith.

Mrs. Carrie Burrows—"This is what I can say for C. S.: For the past five years my sister, Mrs. E. M. Moore, has been paralyzed and never since that time has she walked out of the house without some one going with her, until since attending Mrs. M. E. Cramer's Christian Science lessons; since then she has been daily improving and now goes out *alone* and walks from eight to ten blocks each day. How happy I am that I can say this. I have realized many other good things for myself and family in this beautiful science, and am glad I have found it; with a heart full of love for our dear instructor in Truth."

Mary L. Gramlic—"Nothing but unity with God can satisfy my longing soul. I recognize the eternal truth of the Omnipotent. I am free."

L. W. Teuterberg—"I have been a member of your class in the primary course of Divine Science. I take great pleasure in stating that every lesson was very interesting, instructive and beneficial to me. The lessons have given me a much clearer idea of God, of myself, and humanity, and of the visible creation. I also have a more perfect conception of God's attributes and my relation to Him, while I have learned to realize much more fully than before, God's Omnipresence and Omnipotence, as well as the Law of Love. A clearer understanding of the Christ and of the purpose of my life has given me greater power over my thoughts, whereby I have been better enabled to rise to oneness with the Father; seeing the nothingness of so-called disease, sensitiveness, pride, hate, impatience, temper, selfishness, and the like, more plainly than heretofore. I have found the use of the denials and affirmations a great help."

Eugene Southwick—"Theology teaches that the essence of a successful life is the preparation for death, and thus puts a limit upon life. C. S. removes this limit and teaches how to die daily to sensuality and separateness, that we may here and now enter upon eternal life with all its fullness."

H. H. Schroeder—"I have received a good deal of light from these lessons. I can realize the Truth more fully now than ever before, for Mrs. Cramer has explained everything so plainly. She has taught me *not* to bow down to any graven

image, any thing made, be it a certain book, or a certain person's teaching, but at all times, serve the Creator, the only One and true God, who said, "Thou shalt have no other Gods before me." To me every word is the Truth, and nothing but the Truth. I am glad Mrs. Cramer came to us, and I hope she will come again."

Mrs. J. H. Stoppelworth—"To me every word was the Truth, and nothing but the Truth."

Katie Weber—"I recognized the truth in C. S. and found in it freedom and peace, for which I had been seeking so long. Do you know what I can do? I can love all my brothers and sisters with whom I had before been in enmity and I feel very sorry that the primary class closes so soon."

CORRESPONDENCE.

From a letter written from Liberal, Mo., by a recent student of the Pres. of Home College now lecturing in the East, for the benefit of HARMONY readers, we take the following extracts. It is worthy of notice that there are no adverse opinions about the efficacy of the Science, or the methods of teaching. Wherever the beloved teacher goes, her wise administration brings but one result,—the cordial welcome, the hearty co-operation, and the wide-spread adoption of the truth embodied in her words, and emphasized and endorsed by the number who seek that which she has to give. The time is at hand, when all shall desire to know the way out of sense confusion and disappointment, into the sure knowledge and wisdom of Life and its relations to man and his manifestations :

LIBERAL, MO., May 29th, '91.

"It was the request of the class that I should offer you thanks for your kind letter of advice and encouragement. We are glad to know that you still hold us in your thought and that you ever will do so. We meet on Saturday evenings. Our manner of proceeding is similar to the one suggested by you. We have a presiding officer and Secretary. It was unanimously decided that with our present knowledge of the Science, we could find nothing more beneficial than a consecutive reading of your book entitled "Science and Healing."

"The meeting opens with music followed by the "Prayer of Thanksgiving;" then devote a few moments to the Silence, holding the thought of Peace and Harmony or Healing for a Brother, in the belief of sickness. This is succeeded by general remarks, experiences, or thoughts, which may have come to us during the week, which takes us to the reading, in which we discuss a paragraph at a time. These meetings have been most harmonious and beneficial. The brother before referred to continues to improve and both himself and wife are very

enthusiastic. I must also say that others are held in thought by the class. Your work here has had, and is having a most harmonizing effect. But the change in the elements is beginning to manifest now. Parties are coming together who formerly refused to mingle. As for myself I had no idea that materialism had taken so strong a hold of mentality. I have fought it for years, all the while believing there must be something better. Now that something better has presented itself, I fight the antagonist with all the power of the denials. I am not looking to physical manifestations of the Spirit, but to the light of Spirit which is the Life of the manifestation. For I know if I could once stand as one who sees "face to face" and not "through a glass darkly" that all else would be accomplished. We could have wished so much for more of your time, but under the circumstances that could not be. Mr. Sullivan's report of the work done here, and published in HARMONY, is comprehensive and interesting, and I want time to read it carefully. I would like so much to know of the progress of the work in St. Louis. If people would but lay aside old time prejudice, and see how much "common sense" there is in the science, what a grand gain for them. I can hardly read anything, now, without finding something tending to prove the truth of the foundation upon which you base your teaching. I hope some day to take the entire course of lessons.

S. M."

A letter from St. Louis, dated June 18th contains the following interesting incidents relative to the work being done:

"A large audience of intelligent citizens greeted Mrs. Cramer last evening at Addington Hall, to listen to one of her most interesting lectures which closed her wonderful work in this city, which work consisted of a series of very able lectures on the subject of Christian Science, also the Primary, Bible, and Normal course of the same. Her combined classes numbered some two hundred pupils, all of whom have testified from time to time to a full realization of their perception of Truth, having been made clearer through her able instructions during the lectures in St. Louis.

"Those present last evening realized the fact that although they had heard Mrs. Cramer lecture every evening and many had attended her morning course also for several weeks, yet her last lecture seemed better than her first; in fact her fund of knowledge appeared to be inexhaustible, and Truth really seemed to clothe this beautiful and lovable character with words such as enabled her to make the knowledge of Truth so desirable, so full of new light and life, that all appeared to wish that her work in our midst had just begun, instead of concluding. Mrs. Cramer has done more in the interest of Christian Science in this

city, and we believe in all the large cities in which she has lectured since leaving San Francisco a few months ago, than has ever been done heretofore, simply because she is demonstrating what she teaches, by giving forth and proving that if we would have the world know us by our own works, we must not "put our light under a bushel, but so let our light shine," &c.

"At the close of her farewell address Mrs. Cramer introduced Major D. L. Sullivan of Kansas City, who gave a very interesting account of what Christian Science had done for himself and his wife, both of whom had suffered for years and had almost despaired of ever being well again until through the science they were both wonderfully healed. Major Sullivan, who was a confirmed infidel, has through Christian Science, not only become a convert to Christianity, but has become an ardent believer in Christian Science, and like Mrs. Cramer, he believes inasmuch as God has done so much for him and his, that it is his duty to go forth in God's vineyard and labor, for "truly the harvest is ripe and the laborers are few." Major Sullivan has taken up the good work in St. Louis, and is fast proving to be the right man in the right place.

MRS. WILLIS C. HALL."

CALLED TO WIDER FIELDS OF USEFULNESS.

On Sunday, June 28th, our dear Sister in Truth, Mrs. Sadie E. Gorie, laid aside her mortal form and passed on to higher work in the Omnipresent Good for which she has labored so earnestly and unselfishly during the past four years. As the founder and presiding genius of the Pacific Coast Metaphysical Company, 428 Turk St., this city, Mrs. Gorie exercised a great and steadily growing influence for good, her lovely and consistent Christian life adding its practical affirmation of the Truth which she so loved.

The Christian Science Kindergarten, Woman's Exchange, daily classes and Sunday meetings, under the auspices of that Company, all owe their origin and inspiration to Mrs. Gorie and her able coadjutor, Miss Annie E. Rix. This eloquent young teacher has been called to a chair in the Hopkins College of C. S. of Chicago. In the perfect realization of the nothingness of Death we think of Mrs. Gorie and Miss Rix as undivided in the Truth that knows no separation and as having both responded to the Divine command "Well done, thou good and faithful servant, enter thou into the joy of the Lord," the Divine joy of being called to wider fields of usefulness and larger opportunities of manifestation of the Omnipresent Good.

San Francisco, July 12th.

O. T. SHEPARD-WILNOT.

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LESSON IX.

CRUCIFIXION AND RESURRECTION.

An accepted definition of the word crucify, is "to put to death by the cross; figuratively to subdue evil propensities." "Crucifixion was unknown to the Jews, until introduced by the Romans, who only used it for the punishment of slaves, and the lowest malefactors."

1 Resurrection is from the Latin, *resurgere*, to rise again, from *re*, again, and *urgere*, to rise. Rising again, means "the resumption of vigor; especially the rising again of the dead, the resumption of life." "Nor after the resurrection shall he stay longer on earth." *Milton*. "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." There is no marriage in the resurrection for the reason that understanding reveals the Truth that the "All is One," and that One, is God. "For as many of you as have been baptised in Christ have put on Christ," and therefore know the truth of Love. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female for ye are all one in Christ Jesus." Christ the Lord and Saviour, says that "I am the Way, the Truth and the Life," and "Jesus said unto her, I am the resurrection and the Life: he that believeth on me though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

a. The description of the literal crucifixion at Golgotha, Calvary, the place of a skull,—portrays an event having taken place at a certain time, in a certain

locality; but which is descriptive of, because synonymous with, that which takes place within and is manifest by the carnally minded who judge from appearance and believe in mortality. It is synonymous with the way that opinion which is "born from the face of the earth" ignorantly crucifies "the Way, the Truth, and the Life,"—which is forever in our midst both unmanifest and manifest. It is the very best people among the worldly wise, those who are learned in historical events, dates and all worldly affairs, and who conscientiously keep the letter of the law, who reject God manifest in our midst; as the chief priests and rulers persecuted and crucified Jesus of Nazareth, who knew that his existence was God manifest. In the same manner, since the foundation of the world, has this truth that God was manifest in our midst,—been slain, by beliefs that accept the world as a foundation upon which to build. Mere intellectual attainment finds expression in the following words: "But they cried, saying, crucify *him*, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed and Pilate gave sentence, that it should be as they required." Luke xxiii: 21, 24.

3. They who crucify Jesus are they who reject the truth that God is manifest in the world. "Every Spirit that confesseth that Jesus Christ is come in the flesh is of God." And the same shall also confess that Jesus is the Son of God and that God dwelleth in him and he in God. By thus rejecting the Truth of their own existence they fulfill laws made by men, and destroy the temple of God. They who are opinion only, believe that they are mortal now, and will become immortal when the physical body is laid aside; they are not the same as those who are resurrected from the dead, and who die on the cross, and ascend unto God the Father. Opinions, are they who have their part in the lake which burneth with fire and brimstone: which is the second death.

4. He that overcometh shall inherit peace, eternal life, joy, rest and comfort, shall also inherit the fountains of the water of Life. All these things are contained in the Truth and Life, which we are; for we are dead unto sin, or opinion, and our life is hid with Christ in God. Opinion and belief can not abide in the peace, power and glory of God. We may all pronounce with St. Paul, and truthfully, that "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Gal. ii: 20.

The I, of which St. Paul speaks as being crucified with Christ is the individual, nevertheless he lives in life which is the universal Christ, "Who is a likeness of the unseen God, first born of every creature," for He is life and His

Life is the Light of men. "Because in Him were created all things, the things in the heavens and the things on the earth, the things seen and the things unseen." (*Greek*) Col. i: 16. God being Love, it is the non-resisting power of Love that willingly surrenders its forms, or its works, to be crucified and says, "Destroy this temple and I will build it again." It is God who is Love, that unreservedly gives the increase to every seed that is sown mentally or materially, in all forms that are made in the Christ, or real man. "For all things on account of him, and for him have been created; and he is in advance of all, and all things in him have been placed together."

5. "They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal. v: 24, 25. Jesus dying on the cross is dying to the sense of separateness—therefore we who were once far off are made nigh, by the love of God manifest by Christ Jesus, which is symbolized by the Blood of Christ.

6. Cross means perfect unity of Being and existence. He who dies on the cross breaks down the middle wall of partition between us, and abolishes all enmity between the flesh and the Spirit, even the law of commandments contained in ordinances; knowing that he has his being in God and that his existence both mental and material, which is the letter of Life, is the complete fulfilment of the law of commandments, contained in ordinances, thus realizing "himself of twain, one new man, so making peace." Cross meaning complete unity; one body, one Spirit, one hope, one calling, one Lord, one faith, one baptism, one God and Father of all who owns all existence of which he is the Father." Therefore he who dies on the cross, dies to all error or sense of separateness once; which reconciles both visible and invisible existence unto God in one body by the blood of the cross, which is the perfect action of Love and unity—having thus slain the enmity in himself he is ready to teach the Gospel that all have access unto the one Father, and keep the unity of the Spirit in the bonds of peace. They who experience the glory of the resurrection must first experience death of personality, the complete surrender of self to God; this is the way for each and all, and a death to be desired.

7. "Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." I Cor. xv: 24, 25, 26. We must reign, as it were, until through the unreserved giving of divine Love, which is the blood of Christ, we keep the Spirit of unity in the bonds of peace, thus destroying the last enemy, death. Death, meaning separation from; going away. Therefore the dying of personality, on the cross of unity, is the act of rising from

the dead; "nor after rising into Infinite Love shall we stay longer on the earth," for we find ourselves in God, and the last enemy, death, is destroyed. Then have we put down all individual rule, and all individual authority and power. This is the resumption of Life; rising again; binding anew, for no man ascendeth up to heaven, but he that cometh down from heaven. The Father's creative thought is the white winged messenger, sent out to do his will; it descends from heaven to earth according to the law of expression, and through obedience it ascends from earth to heaven, in realization, to find, as did Jesus, that "I and my Father are one" that I can do nothing of myself personally. Therefore knowing this Truth, we lovingly do the Father's work, by being the Truth and Life which sustains all living. Hereby know we, that we have entered into life, because we love all, and God is Love; therefore as St. Paul advised, so would we act, that is, "if any should fall away, to renew them again unto repentance: seeing they crucify to themselves, the Son of God afresh, and put him to open shame." Heb. vi: 6. So if any stray from the fold, scientists, perceive them as being in Infinite Love, and lovingly send forth to them, thought, from the heart of Love, that they may work the works of God while it is day, and prove that the good shepherd is ever watchful and ready to bless.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, (God manifest in the flesh) whereby the world is crucified unto me and I unto the world."

8. The literal crucifixion of the body of Jesus by the chief priests and rulers in the world, of sense, and the willingness of Jesus to surrender his body to be crucified on the cross is synonymous with the crucifixion by ignorance, of the bodies of Christ or of the destruction of his temples and of the way in which God the non resisting Love, resists not evil, or negation. Love surrenders its own creations daily and hourly; for all things are made by God in and through Christ the Truth and Life, hence we can understand that "all things are allowable but all things are not expedient." If all things were done for the glory of God," they would be done as if He were doing them, and right and just appreciation of the Spirit would control the mental conditions of each one. Those who act wholly from the standpoint of the senses can have no higher appreciation of created things—believed to be below man—than the service that they render in the gratification of desire and appetite. The treatment, therefore, that Jesus of Nazareth received is synonymous with that which is taking place in our midst *and before our eyes continually*. God manifest is not understood nor realized, and His manifestation, or symbols, are without reserve being denied, and destroyed. In the trial and crucifixion of Jesus, the difference in result is

portrayed, of one, knowing God, and wisely doing His will, and those who believe in God and live in the letter of life.

9. The crucifixion of Jesus, by the chief Priests was the temporary rejection, by opinion, of Truth and Life, the light of men. As differences are always about words, it is always confined to the letter of Life, and it is the letter that killeth. He who is crucified on the cross, and he who crucifies, are widely different in their mental conditions. At-one-ment is the only means of salvation, therefore dying on the cross of unity is salvation or reconciliation. Death on the cross therefore is the open proof or demonstration of immortality; literally speaking, it is figurative of the way of Life, Love and Truth; for how could Jesus prove that He was the Christ, the Lord and Life in which all things are made, and live without manifesting a willingness to give up His body or form without resistance? God's way is herein proven, for He that makes everything, and is all pervading, yet from works, is detached.

10 The ascension is the blending of the outer and the inner, where all is seen as God and God manifest. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are therein, heard I saying blessing and honour, and glory, and power, be unto Him that sitteth upon the throne. For the Lord God, omnipotent, reigneth now and forever."

With our next issue the 3d Vol. of HARMONY is concluded. Subscribers and others are notified that the 4th Vol. will commence in Oct., and therefore subscriptions are desired early. While we are grateful for a generous list of names, we would that HARMONY were broad-cast throughout the land; therefore those enjoying its pages, and knowing the Truth presented there, will see to it that this list be extended through their circle of friends, and HARMONY's readers be increased thereby.

To this end send for sample copy for circulation.

The June No. of *Christian Science Thought*, deserves a word of recognition for its living, quickening messages of Truth, and therefore of encouragement to all seeking the "Way to Life." We cordially recommend a reading of all matter contained in its pages.

Rocky Mountain Christian Scientist, for June, at hand. This magazine holds its position steadfastly in Truth, and by the appearance of the present number retains among its contributors those who hold front rank in ability of presentation.

HARMONY.

PRAYER.

[As Taught in Mrs. Cramer's Class.]

To God, our Father, we would pray,
 All life we know Thou art;
 To us Thou hast revealed Thy way,
 We may not from it depart.
 Strength Thou art and happiness,
 We know and understand;
 Infinite Thou art in goodness,
 Always near at hand.

We love to claim perfection,
 We know it is Thy will;
 Our will, when in subjection,
 Must, in God's peace, be still.
 More of Thy love to realize
 We must daily seek;
 If above all error rise,
 Truth must ever speak.

To goodness everything is good,
 Of this we're very sure;
 To purity, when understood,
 We find all things are pure.
 Thou art our health, and we are well,
 Thou art our peace, we claim;
 In perfect happiness may dwell
 To praise Thy holy name.

We thank Thee for our daily bread,
 We thank Thee for our health,
 We thank Thee that Thy word hath said:
 These blessings are our wealth.
 Help us to live just what we are,
 And neither more nor less;
 Put all deception from us far,
 Keep us in righteousness.

TREATMENT

By MRS. E. MARION, 2019 INDIANA AVE., GIVEN BEFORE THE PRIMARY CLASS IN CHICAGO.

Beloved, come and let us reason together. We are united in one Being, in one Mind, in one Spirit, in one Life.

God the Father is all pervading, All in All, and every where present, therefore He pervades every atom of your Being.

He being Infinite, the All in All, there is no other Expressor or Creator, therefore no expression or creation that is not His. All His works are done in Spirit and Truth. His works and ways are as perfect as the Father is perfect—perfect—perfect. Holy, Holy, Holy—and perfect. There is no enmity, nor fear within you, for God is Love, and His ways are ways of peace.

The Lord God reigneth now and forever, therefore the Lord Jesus Christ has come in you and your faith in the Divine Goodness has made you free, free, now and forever. Truth and life is now manifest in your flesh, and God reigns now and forever within you. The Holy, Holy, Fountain of Life and Peace is within you. The Christ Spirit within, beaeth thee and maketh thee free. Thou art whole and entire, wanting nothing. The All is Holy, Holy, Holy, Holy.

[Some of Mrs. Marion's best healing has been done for absent patients, those whom she has not seen in person. M. E. C.]

THE POOREST MARBLE.

BY "NOVEMBER."

CHAPTER IV.

[Continued from Last No.]

I cannot find words to tell you, Dearie, how beautiful that statue was and how sweet and peaceful was everything around and about it. The very air was delicious—the flowers bloomed more richly, the grass was greener—the trees sang sweet notes in the ears of poor tired people who came, more and more of them, to look on the work; and as they grew to realize that all who had put a chip in it had helped fashion it so, as it stood beautiful before them, they had a pride in their work in that and from that they took the idea with them wherever they went, and whatever they did, they would try to make it beautiful, for that sweet face seemed ever before them. And their hearts too, grew so tender and loving as they, attracted by the sweetness of the spot, sat there drinking in the music, resting mind and body seeing the people passing each one with a load,

sometimes in their hands, at other times not to be carried in the hands but seen in the faces,—some crippled, some sad, and bow each one had to stop and make their mark,—a brotherhood seemed to be established which drew them closer together. Rich and poor—all together had an interest in that piece of work—all loved it.

Do you remember mamma was telling you one day when you had been naughty, that when you were cross or unkind you not only felt badly yourself but your ugly feelings made themselves felt by others and made them unhappy also? That is like the ugly gashes made in the statue; and you know she told you no matter how small each was, that each had the power to make those around them feel happy or unhappy just as they were feeling? That is where the baby in its mother's arms gave a chip at the marble—and do you remember another time, when our little fruit boy came you came in saying you wished we would buy all the time from that little boy, he had such a kind smile you liked to see him? and another time when Lullie came to see us bringing another little girl beautifully dressed,—after they had gone you came crying to mamma telling her that you would rather have a little beggar who knew how to see nice, than that richly dressed girl?—mamma asked you why so, and you said she acted so selfishly that none of you could have a good time and *never smiled once*, and do you remember that time mamma sent me out with you to take you for a walk and I was so ugly about it, and made mamma feel so sad and you were so wretched over it that you wanted to turn back, and as we were going along both feeling perfectly *dreadful*, we were so unhappy (and all because *my* thoughts were so unkind) we met the little lady who asked us something about a street and noticing we were looking over the hills and at the pretty flowers asked us with such a sweet smile if they weren't lovely, and how they reminded us of the ever present God and how near He seemed when we saw Him in these sweet things, do you remember, darling? and how our unkind, hurt, feelings were all washed away by her beautiful thoughts as we talked of our dear Love and how it was so grand and glorious,—and she told us what she was doing for that dear Love's sake, about her little beggar boys she was teaching and trying to show them too—SHE was an artist, she understood, and how differently we felt when we said good bye to her, than when we met her; we never saw her before and have not since, but we felt just as though we had known her a long time, because we were really all sisters—we were all trying to live in that Love. I like to think of that time, don't you, dear? Do you see now what I mean to show by every one taking a chip at the marble they are obliged to, they *have* to.

(To be Continued.)

STUDENTS' DEPARTMENT.

DIVINE SCIENCE.

Divine or Christian Science is an understanding of the Truth of God or Divine Truth; it is a knowledge, understanding and realization of who and what we are, who and what God is and our relation to God.

God or Infinite Mind is Life, Love and Truth; the first cause, All in All, and is all power, all presence and all wisdom. Nothing is done without Him; He is Omnipresent, and Omniscient.

The inherencies of God are Idea and Consciousness; in this consciousness of His Idea or possibilities, arises thought which is therefore the first-born, and in thought is imaged forth God's Idea or possibilities, which are expressed or manifested in Creation, in word, deed and sensation.

Thought being the first-born of Being, is powerful and may do what the Father does; hence the free-will power of thought. Thought is subject to time and space, but is capable of extending itself into all time and all space or conditions, and of going wherever the Father is. Therefore it can travel at any time to any part of the Universe.

As thought is the Creative or formative energy, it sustains a causal relation to sensation and external expressions. The existence of thought is the proof of Being, for there could be no thought without a thinker; there can be no manifestation without a manifestor. So thought occupies the middle ground between God and Nature. The thought of God is formed in mentality and then brought forth in expression, form or body. Hence expression is outward; a visible manifestation of an inward and invisible power.

As we now recognise that all expressions are the result of thought, we should so think that all our thoughts represent the Deity and His attributes—Love, Truth and Wisdom. "For as a man thinketh, so is he."

Correct thinking, drawing from the fountains of all truth, brings harmonious results, health and happiness.

The next step we should at once take is to cut off all thought that does not come from Infinite Mind, but is based on external expressions; and putting away the belief in an evil power—take our stand in Unity—that Good is all there is; that evil does not exist, for God is the Creator of all, and consequently only the Good exists. Then by forming all conclusions from that basis, permanent unfoldment of knowledge and power is assured. Goodness or Spirit can manifest nothing from itself that is not a likeness of itself, and by word, deed and sensa-

tion we can know whether our thoughts and beliefs are at one with God, or at one with the external world; whether at one with truth or error. Therefore good thoughts are at one with God, and the thoughts which are opposite to the good, are the errors that bring forth fruits opposite to the Good, and as is said in St. Matthew, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of the Father which is in heaven." Matt. vii: 17, 22.

If we fear sickness, sorrow or evil, we virtually place ourselves in the position of being controlled by them; thus are the mental and physical conditions disturbed and we believe that we are subject to the conditions feared. Anxiety and doubt are fear and are the root of every disease. Revenge, prejudice, hatred, malice, jealousy and uncharitableness are not of the Spirit the all-good, and indulged are cause for suffering. "To be carnally minded is death; to be spiritually minded is Life and Peace." Therefore we should acknowledge the Infinite as the source of all, and claiming that all is good, turn from matter to spirit, from the personal to the impersonal, from darkness to Light, so that we may think and act divinely and fill the world with Love and peace. We should realize that all men and women are our brothers and sisters, because we know the one parent source, which is the link which binds all together as one family—as one body and with one calling. This will free us from the delusive belief of separateness which limits expression of understanding and builds up the partition wall.

The mission of Christ was to show the way, the truth and life, and so far as we recognize and acknowledge the teachings of Christ Jesus to be Divine, just so much of truth will we make our own, and just so much freedom will we express.

When we strive at all times to represent the in-dwelling spirit, then we exercise Faith; for Faith is the motive power that is back of all action. We are told by Jesus that without Faith we can do little, and it is through Faith that we rise to the consciousness of Unity with God.

Through faith we can forgive our enemies, and can love our neighbors as ourselves, and hold them always in truth. In the Bible we find recorded instances wherein through faith mighty deeds were accomplished. Why then should we not have faith to believe that the walls of sin shall crumble and fall?

In closing let us always remember that—"God is all pervading Spirit, Life, the substance and 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 a fixed and unchanging principle. A perception of this truth will give us strength and freedom. By faith we render obedience to the will of the Father, which insures peace in this existence and in all manifestation which shall succeed. The purpose of Life in creation is that God may be manifested, and we, as individuals may come to know Him and the "I am" as one, which is a consciousness of Life eternal with God."

HENRY C. OCHTERBECK.

St. Louis Normal Class of Home College, June 16th, 1891.

ABIDE.

John xv: 4, 7. Abide in me and I in you, as the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me.

If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.

From a careful analysis of the above statements it is seen that they were stated as positive truths or facts, and that the voice which gave utterance to them was the voice of authority; also the source from which came all things. So in order to get a full view of the import of these statements it will be necessary to take our stand in the place of the source of the voice, and speaker who spoke forth the statements, and who claimed to be the source and authority for all things, and who is here brought to view by the words "I," "Me" and "Vine."

The same voice that made the above statement said, "I and my Father are one, and he that knoweth me knoweth my Father also, and my Father sent me forth to do his work." So the voice which gave utterance to these words was the voice of the Father speaking through the Son, or Christ.

Therefore when Christ made the statement "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." He was voicing the Father's truth which he heard in the beginning, and speaking forth the Father's possibilities which were his real self.

And as the position of the speaker is attained or clearly viewed, it is necessary to find the position of the parties addressed and their relation to the speaker, or the Christ in God.

The narrative says that there were twelve men, called to be his, the Christ's disciples. Christ was therefore addressing men, the plural of man, and man's origin we find is inherent in God, and spoken forth by God as recorded in the 26th and 27th verses of the first chapter of Genesis. Christ said to the disciples "I no longer call you servants but friends," and friends are those who are in a corresponding state of mind; therefore to be in a corresponding state of mind

with Christ is to be where he stood and be Christ, and to be Christ is to know God, and his possibilities, for Christ is inherent in God.

Therefore it is plain what the speaker means when he says "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you," for it follows that if ye abide in the Christ consciousness and his words abide in you, then you are the Christ, because you have the Christ mind; then if you have the Christ mind, you are the Christ inherent in God and you speak forth his possibilities or potentiality. Therefore it follows that what we purpose will be the will of God, and we will ask according to the law of God, and as the law of God is always fulfilled in itself, that which we purpose is already unto us. But according to the statements of Christ much stress is laid upon the word "abide or abiding," as it is repeated over and over again that only as the disciples abided in the Christ or the Christ Consciousness would they be fruitful, or their purpose be unto them.

To abide is to remain, or to continue in, or to dwell in one state or condition.

Paul had learned the import of this great truth when he wrote to the Corinthians in the following words, "Therefore my beloved brethren be ye steadfast, unmovable always abounding in the works of the Lord, for as much as ye know that your labor is not in vain." Paul had learned that only the Christ mind could do the Father's will, and that only the Christ minded could know God, and understandingly bear fruit and express his potentiality. Therefore to abide in Christ is to fulfill the law, and work as the Father works.

EUGENE SOUTHWICK.

St. Louis Normal Class of Home College.

FROM DEATH TO LIFE, FROM DARKNESS TO DAY.

[The following article is by a student who it will be remembered, was in one treatment at the College brought from "darkness into day," by a cure from blindness. A young woman of eighteen years only, with a clear understanding of truth's work in her own healing, on her return home, she taught a class of young girls, that she might help others from "Death to Life."—ED.]

The affirmation and realization of the divine attributes of Spirit will aid us in our christian life, or rather, is the foundation upon which every christian must build, and therefore is the basis of Christian Science. "If a man die shall he live again?" Christ says, I am the Life, the truth and light: All is Life, there is no death in Spirit; though we lay aside the body, in God we still live, move and have our being.

First let us affirm the attribute of love, casting out all hatred and darkness. How the beautiful world lightens and how pure are God's children and all His creation. "Love casteth out fear," and how safely and happily do we enter into the Spirit of Faith, and thus trust an Infinite Father. One step will follow the other and soon we enter into the "Kingdom of Heaven which is now at hand" and are born again. Then our influence becomes sweet and pure, and we are safe through His love, and pure through His keeping. So "Be ye perfect even as your Father in Heaven is perfect."

Denver, Col.

UNA RUPEL.

NOTICES.

The Elixir of Life, "Eleve's" new book, will show you the way to health and peace. 60 cts., post paid. Christian Science Publishing Co., Chicago.

Truth's Fairy Tales, by Julia Winchester, is a beautiful and healthful present for young folks. Price \$1.10.

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CHRISTIAN SCIENCE PUBLISHING CO.,
U. S. Express Building, Chicago, Ill.

We have made such arrangements with the Editors of "*Rocky Mountain Christian Scientist*" of Denver, Col., and "*Christian Science Thought*" of Kansas City, Mo., that we can now furnish either of the above mentioned publications with HARMONY, one year for \$2.00. The regular price of the "*Rocky Mountain Christian Scientist*" and "*Christian Science Thought*" is \$1.00 per year.

Extra numbers of July issue of HARMONY, containing report of Kansas City Christian Science work, entitled "A Great Class" to be had on application at the office of HARMONY, 324 Seventeenth St., San Francisco. Price 15 cents single copy.

"CHRIST AND COMMON SENSE" is the chosen motto of the Illinois Metaphysical College, and it is one of the favorite mottoes of all Christian Metaphysicians.—*The Christian Metaphysician*.

NOTICE.

CLASS LESSONS PUBLISHED IN THE 2ND VOL. OF "HARMONY."

We have on hand the second year's volume of HARMONY, both unbound and bound. The unbound volumes are still sold for one dollar; and the price of the bound volume in full library style, side title, is two dollars and seventy-five cents. The second volume contains practical class lessons, which scientifically interpret the various parts of Scripture—or Scriptural lessons, upon which they are based. The twelve lessons come under the following headings and in the order herein given:

I.—"He That Believeth and is Baptized Shall be Saved; He that Believeth not Shall be Damned."

II.—"The Spiritual Generation of Man and the Second Birth."

III.—The Power of Speaking in the Name of the Father, and of the Son, in Healing.

IV.—"The Sin that Shall not be Forgiven; and Everlasting Punishment."

V.—The Sons of God and the Sanctified.

VI.—Bread of Life. "Whoso Eateth my Flesh and Drinketh my Blood Hath Eternal Life."

VII.—Bread of Life—continued.

VIII.—The Scribes and Pharisees of All Times, and the Christ or Truth of Eternity.

IX.—9th Lesson is the First Lesson Drawn from the Book of Job.

X.—The Recognition of Truth is Destruction of the Seeming Power of Error. Drawn from the Book of Job.

XI.—Job and his Three Friends. The Voice of Truth Stills the Argument of Intellect and Heals Disease.

XII.—The Seeming and the Real. Opinion and Idea Drawn from the Book of Job.

Every student of Science, or Truth, should have this course of lessons, for they give the inner and truer meaning of the Scriptures, and show that in all ages Truth and Life, the Christ of Christianity, is the remedy for all mental, moral and "physical disease," and that the removal of mental error is the healing of all "physical disease." They are written from a consciousness of the spiritual meaning of the Scriptures; therefore, where the Truth is expressed in language descriptive of things natural, the inner and true meaning of this symbolic or allegoric language is given.

There are many other articles by contributors equally valuable. To all subscribers to HARMONY we will send the second volume, unbound, for 75 cts.

HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 3.

SEPTEMBER, 1891.

No. 12.

LOVE RECOGNIZING ITSELF IN GOD.

We are *One*, in the Great Oneness—One in the unbroken circle of Love. There is no incompleteness, there is no bitterness, there is no unbearable disappointment, there is no missing jewel in the perfect circle of family love, there is no lack in the consciousness of eternal Good. There is no fear of sickness, there is no fear of dire misfortune, there is no lack of the all sustaining Love.

With every pulse-beat and heart-throb, the tide of in-flowing Omnipotence impels to the recognition of *Itself*. In the exhaling sigh, it says "I am Comfort," in the falling tear, it whispers "I am Presence," in the breaking sob, it declares "I am Joy," in the failing weakness of despair, it affirms "I am Strength," in the face of craven failure, it says "I am Accomplishment," in the awful loneliness of a hungry soul, it whispers "I am Provision," "I am Completeness." Through deepest shadows of ignorance and foolish sorrow, it proclaims "I am the Way, the Truth, the Life," "I am the Love Torch, whose flames never grow dim, I am the crown of Jewels placed on every patient brow, I am thine own life, thine own power, thine own intelligence, thine own bread, thine own Love of loves."

On weary hands it lays the touch of reviving strength; to heavy eyelids and dimming eyes, it lends *Itself*. To bruised and bleeding feet, it yields the blessed soil of Its own tenderness. Through every act and thought of day or night, it speaks of gentleness, peace, strength, courage, success. With undimming glory, it shines o'er all the ages of the past, and on, forever, into the never ending ages of the ever Present. "*I am that I am*" is written indelibly in the living consciousness of Humanity. It is blazoned forth in the golden meaning of the Universe. "Forever and forever shall my breath be thy breath, O child of Myself. Forever and forever art thou in Me and I in thee."

To the White Lily of Eternal Truth the "Lotus" wafts a breath.

Truth is as impossible to be soiled by any outward touch as the sunbeam.

—Milton.

BIBLES OF THE AGES.

KLEANTHES, THE STOIC'S, HYMN TO THE SUPREME GOD.

"Greatest of the Gods—God with many names, God ever ruling and ruling all,
 Zeus, origin of Nature, governing the Universe by law,
 All Hail ! For it is right for mortals to address Thee,
 Since we are Thy offspring, and we alone of all
 That live and creep on earth have the power of imitative speech,
 Therefore will I praise Thee and hymn forever Thy power.
 The wide heavens, which surround the earth, obey Thee,
 Follow where Thou wilt, and willingly obey Thy law.
 Thou holdest at Thy service, in Thy mighty hands,
 The two-edged flaming immortal thunderbolt,
 Before whose flash all Nature trembles.
 Thou only rulest as Supreme Thought,
 And appearest mingled in all things great or small,
 Which by filling the All is King of All.
 Nor without Thee, O Deity, does anything happen in the world,
 Neither at the Celestial pole, nor in the great Ocean,
 Except only evil, preferred by the senseless wicked.
 But Thou also art able to bring to order that which is chaotic,
 Giving form to the formless, and friendship to the unfriendly,
 So reducing all variety to unity,
 And even making good out of evil.
 Thus throughout Nature is one eternal law,
 From which only the wicked seek to escape.
 Poor fools ! who long for Good and its happiness,
 But will neither see nor hear the universal Divine Law,
 Which, obeyed with wisdom, gives birth to a noble life.
 They set other aims before them than Divine beauty;
 Some pursuing fame, in unhappy struggles,
 Whilst others course unwearied through the world for gain,
 Others again, devoted to indolence and sensual pleasures,
 Experience the nothingness of these in their own being.
 But Thou, O Zeus ! all-giver, in clouds surrounded,
 Ruler of thunder ! guard men from sad error !
 Father ! scatter the clouds of the soul, that we may follow

The Law, whereby Thou rulest the All with justice for ever.
 That we may be worthy of Thy honour, let us honour Thee again,
 Praising Thy works, as it is becoming for mortals:
 For nothing is better for gods or men
 Than to praise the Supreme Law common to all."

 GOOD AND EVIL.

If a man commits a sin, let him not do it again; let him not delight in sin; pain is the outcome of evil.

If a man does what is good let him do it again; let him delight in it; happiness is the outcome of good.

He who has no wound in his hand may touch poison with his hand; poison does not affect him; nor is there evil for one who does not commit evil.

Let no man think lightly of evil, saying in his heart, It will not come near me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gathers it little by little.

Let no man think lightly of good, saying in his heart, It will not benefit me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gathers it little by little.

BUDDHISM.

 PRACTICE BEFORE PRECEPT.

Let each man first direct himself to what is proper, then let him teach others; thus a wise man will not suffer.

Let each man make himself as he teaches others to be; he who is well-subdued may subdue (others); one's own self is difficult to subdue.

BUDDHISM.

 THE FALLEN ANGEL.

The "fallen angels" spoken of in the Bible, is, it appears to me, incorrectly interpreted oftentimes, by Bible readers.

Mentality is the divine man, whom God made in His own image and likeness; hence, Mind, *manifest*, is the man whom God placed in the mortal body, the Garden of Eden.

To think, act, and work as God, Spirit, Mind, thinks, acts and works, is to bring forth the perfect manifestation of Mind; and this maintains a perfect and harmonious example or body. So when Adam and Eve descended in thought from that high and exalted position upon and in which God placed them, and

turned from Him, Truth, and all Goodness, and worshiped only visible form, shadow, false gods, instead of Principle, God,—then they became in thought “fallen angels;” a perversion of God’s thoughts, as His thoughts are the holy angels that communicate His thoughts to His sons,—and thus we see and so, highly appreciate and understand our dear brother St. Paul, when he said, “have the same Mind in you that was in Christ Jesus,—be being in the image and likeness of His Father, thought it not robbery to be equal with Him;” and again Christ said “depart from me ye cursed” also, that “My Father and I are one;” and that “God is a Spirit,” and he that worships Him as such, is the Son of God, as did the Mind, or Christ, that was manifest or brought forth in Jesus of Nazareth. Then the remedy for this perversion must be to first fulfill the law, perfect love, as did our Master, by living in perfect Life or Truth, in complete recognition of the Unity of Being and manifestation; and knowing the Truth, we can only manifest Truth by being or living it, as we must manifest all of God’s attributes and turn from example to Principle or God. If we would demonstrate the Truth of Being, “First seek the kingdom of God and His righteousness and all else shall be added,”—then shall we be able to “render to Ceaser the things that are Ceaser’s, and to God the things that are God’s.”—and rejoice, that from the foundation of the world, “we are not born of blood nor of flesh,” but of the Spirit, from the Father.

Yolo, Cal.

D. P. DIGGS.

PRACTICAL CHRISTIANITY.

Oh, thou afflicted, tossed with tempests, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of plearant stones.

In Righteousness shalt thou be established, thou shalt be far from oppression, and from terrors, for thou shalt not fear. And all thy children shall be taught of the Lord, and great shall be the peace of thy children.

No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me saith the Lord Isaiah LIV.

And they shall teach no more every man his neighbor, and every man his brother, saying know the Lord, for they shall all know Me from the least c them unto the greatest of them, saith the Lord, for I will forgive their iniquities; and I will remember their sin no more. Jeremiah xxxi.

But the Comforter, which is the Holy Ghost, whom the Father will send in My name, he shall teach you all things, and bring all things to your remembrance whatever I have said unto you.

Howbeit when he, the Spirit of Truth is come, he will guide you into all Truth, for he shall not speak of himself, but whatsoever he hear that shall he speak. St. John's Gospel.

Practical christianity, under the light and guidance of Infinite Spirit is to BE, DO and KNOW what Christ did.

To be what Christ was, a Son of God, is to know and recognize no man on earth as our father, and that *One* is our father even God.

He does not say that that which takes place in earth is not a symbol of what the Father is doing, but he would have us know that this is not where cause is at work in creation, but that here in symbol and only in symbols, is the Father's work made apparent.

Christ, means God manifest. "The word made flesh and dwelling among us." Christian—pertaining to Christ. Christianity is fundamentally embracing the doctrine taught by Christ, or the religion taught by Him.

Christ said, I am the life of the world, that is, I am the life force and sustaining energy of all the earth. By Me all things were and are created, and without Me (God manifest) there was not any thing made that was made.

"God is Life." God's life manifest (called Christ Jesus) is the life of the world. Its demonstrations come forth in the world. There is but one God, hence one Life. All manifestation of life, is included in the universal Christ, or creation of God. Herein we may know that God life, Christ life, and our life is one life. "Thou in Me and I in them." In this connection we observe that "God is no respecter of person." So to be, as the man Jesus was, requires no special effort, only to KNOW and BE. And as Jacob said "God is in this place (this body) and I knew it not." Like Luther we exclaim, "by the grace of God, I am what I am, I can be no other."

Truth is absolute and admits of no half way ground, no division of the garment, no serving of God and mammon, there is no wealth but the knowledge of the Truth of God. The instant the "tabernacle of God (perfect understanding) is with man," "the mystery of God is finished," "the seals to the sepulcher of dead effects burst asunder, the Christ consciousness is resurrected, and goes to the Father in his holy temple, and instantaneously demonstrates his power, in wisdom, health, harmony and satisfaction."

There is no power but of God, and "The powers that be, are ordained of God." Rom. To admit of any other power or presence is to think of God as less than all, and to "give place to the devil." "Think no evil," cast evil or

devil out of mentality and you will find that "where sin (false beliefs—beliefs in evil) did abound, Grace (truth) did much more abound."

To realize that this one life, Truth, Love and Intelligence is working in and through us, re-forming the character, expanding and quickening mentality, strengthening the body and flowing out for the healing and elevating of others, is to find that understanding has taken possession of the so-called us and is successfully doing the Father's good pleasure. Taught of the Holy Ghost, and "their righteousness is of Me, saith the Lord," "not of works lest any man should boast."

"Come unto Me all ye ends of the earth and be ye saved," that is be safe. As in the figure, when a representative coming of all ends of the earth, found their way to, and a place of safety with Noah in the ark, so now the voice of the Son of God—God manifest in the flesh in the objects of his animation, is calling louder than ever to come to a state of illumination or absolute consciousness where the Omnipresent Good only is recognized or known, where sin, sickness and death never enter and be ye safe, saved, or satisfied.

"The hour is coming and now is, when the dead shall hear the voice of the Son of God, (come to a knowledge of all creation, their existence included as being an expression of God, or God manifest,) and they that hear (understand their true relation to the Father) shall live." Whoever comes to that conscious oneness with Infinite cause and knows the letter of life to be a legitimate offspring, or Son of Infinite Being—God, death hath no more dominion over them. Bands of death, or beliefs of limitation and a fear of the destroyer shall be forever blotted out and they shall come forth to express life according to the fullness of their understanding.

Thus we find that all who come unto Me are safe. Saved from every belief in any other power or presence than God, the Infinite Good.

Now reader, place yourself in the Christ attitude and make this statement, "Come unto Me all ye ends of the earth and be ye (safe or) saved." You have found yourself here in this world, to be an offspring of the only creative energy, and manifesting Life and Intelligence. God is Life, Omniscience—the only Intelligence, and you individually are his expression, in image, and in symbol, the expressed image of the Father. Remember that it is the "*Christ in you*," that I thus address and He alone can hear it, and respond.

Now observe your perfect dominion. See all creation, gather around you in orderly fashion, the fowls of the air and creeping things of every description, the wild beasts of the forest, the great leviathan and all manner of reptiles, and insects without number, as being in the Omnipresent *Mind* which was also in Christ Jesus, and having set your house in order—purified your mentality—you exercise perfect, God-given dominion over earth.

You do not discriminate between one manifestation and that of another except in degree. You put all things in their place and keep them there. You address yourself to each mentally according to their ability to understand and "all bear the word of the Lord in their own tongue, wherein they were born." You love alike all in their degree, you do not distinguish between the hiss of the serpent, the roaring of the lion, or the song of the spheres. For you recognize all as a manifestation and harmonious expression of our common Father. You love all with a God love, that is impartial and pure. And all are alike safe under the dominion of love, for love is the fulfilling of {all} Law.

God is Infinite Mind. Inherent in Infinite Mind is the possibility of all thought formations.

The image and likeness of Mind, is of that which inheres in Mind, is of Mind, partakes of the very nature and character of Mind, comes forth from it, or is made apparent to Mind and is its legitimate son and offspring, THOUGHT. Like its father,—Mind, thought has an inherency, and that is to manifest itself in symbol. Symbol is the outpicturing or manifestation of the Infinite Idea of Spirit.

"God outlines, but is not outlined. Form is the Infinite Idea of Infinite Spirit."—*Eddy*.

The symbol of Thought is sensibility or sense-ability, and like its father has inherencies, and that is to re-cognize and name, Infinite possibilities, when made apparent, in the letter of Life.

Mind is all power. Thought is the expression of power, and sensibility is no power at all, as a cause for any thing. Mind knows the true relation and real value and meaning of all things.

Mentality, by a law of comparison, knows only a relative value or relation of things.

Sense has no knowledge of the relation of things to their source and knows only what it senses. Sense can know a post from a tree, or a figure one (1) from a figure five (5) but it can never know that posts are made from trees, nor that five ones make five. These are mental conceptions and beyond the realm of sense. Sense discerns all form and names it. Sense may be deceived, (were there a deceptive power to delude it) but sense deceives no one. Sense says a horse, an ox, a man.

C. L. Cramer in June HARMONY, "It is Life that is working the problem of life." There is but one intelligent cause for all things. There is but one Mind, and but one truthful thinker, Omnipresence.

Thought is the image and likeness of the mind that produces it, and brings forth fruit after its kind.

"Life is working the problem of Life." God thinks, and thought is, and produces effect. When the power of thought reaches the letter of life, and is sensed, it is named according to its effect, or the fruit it brings. And whatsoever sense man in the letter of life—Adam, called them, that was the name thereof. And Adam gave name to all the cattle, and to the fowls of the air, and to every beast of the field. Gen. ii: 19, 20.

"No form, state or condition, is here on its own account, and the sin unto death is a belief in death."—*Cramer*.

If you are now thinking in a manner you do not care to have made known, be assured that some day sense will tell on you. The judgment of God will overtake you; for "He shall judge the secrets of men's hearts by that man Christ Jesus." And Christ Jesus is, "God manifest, the Word made flesh and dwelling among us."

If you are not satisfied with your present surroundings, the legitimate production, or outpicturing of your own thoughts. Stop. Think! and surround yourself with a new class of thoughts—bring forth a new creation, made in the image and likeness of your highest conception of the Infinite Good, and by all means do not farther attempt to lay the fault at another's door, by saying, "The woman thou gavest me she gave me and I did eat," and she in turn laying the charge to another. Nor by saying now, the senses thou gavest me, they have deluded me, but frankly, honestly, and plainly, as Washington did, say, "I did it." For I say unto you, that until Negation becomes understanding, or until Mortality is swallowed up of Immortality, as well try to turn the world over with a knitting needle, as to try to prevent thought from manifesting, and right out where it can be sensed, or "seen and read of all men." "Let him that has stolen steal no more." By this I mean, that whoever shall be so divinely blessed as to read this lesson and comprehend the writer's meaning, "Go and sin no more," and be not condemned of your own consciousness.

Consciousness is a corresponding term for, and stands in the same relation to the God-head, as does the Holy Ghost. Feeling is an image of consciousness and stands in the Holy Ghost relation to things in Heaven, and Sensation is a symbol of Feeling or the Holy Ghost relation to things in earth; hence Jesus could say by the Holy Ghost—sensation, "Who touched me?" feeling that virtue had gone out of him.

If Sense comes in on a Winter's morning and says I am cold, don't fuss at him, don't call him a liar, you need not tell him he don't know anything, and that he has no Sensation, for I tell you verily, that Sensation is a divine mode of consciousness, or Deities manner of dwelling in his Holy Temple, not made with

hands, and "lest haply you be found to fight against God. Or sin against the Holy Ghost. But this do, cover him with a mantle from Heaven, warm him with Feeling, a higher mode of consciousness, a baptism of the Holy Ghost, and in this way lead him into a state of absolute consciousness, and oneness with the causeless cause, of either heat or cold, and then he will be warm and know to keep warm, or be well and keep well, for herein he has found the "pearl of great price," absolute dominion over all things.

In conclusion dear reader, whoever and wherever you may be, in this lesson written in support of the theory of the All Good, you have been sufficiently warned against bringing a "railing accusation," Jude ix, and remember this, that God made the heavens and the earth, and all things therein;—and hath declared his creation very good; then it would follow that to call anything evil, or as some have seen fit to put it, "We say there is sin," is to set up *finite* judgment against INFINITE decision. GOD IS GOOD AND GOD IS ALL.

Kansas City, Mo.

G. M. REEDS.

CONSECRATION.

Skepticism in the thought of the unbeliever in Divine Science, or the Science of Life, is often provoked by the fact that money, or a price, is attached to services rendered by the Healer, called to relieve the self-imposed ills of this mortal body. Can Spirit, Omnipresent, free as air, itself the center of all action, be now in the market to be had for exchange?

This is a fair question, and often asked in good faith. Mr. Barton, a pupil of Mrs. Cramer, during her recent course of lectures in the East, and whose paper "Freely Give," is published below, in taking his present position, not aside from his daily occupation, but in the midst of cares and duties common to all of us, has so far as we know become a pioneer in the way out of this dilemma. He believes in consecration, and that *being Wisdom and Power*, he must give liberally the first fruits of his offering to the service of humanity, in a way to be mistaken by none, and understood by all who will be benefitted by such generous service. He has become, through recognizing himself,—the Way,—as Christ wherever at work, ever is, and many will follow in it. Love, the energy of the Universe, we extend to our Bro. and prophesy a rich harvest of souls awakened to Truth through his unselfish devotion to its service.

The attention of those desiring to communicate with Mr. Barton is called to address below :

FREELY GIVE !

"Without ever intending to engage in the work, I discovered that I had been endowed with the gift of healing in a most remarkable degree; and, al-

though a lawyer by profession, I have been persuaded by many who have been healed through me, to let the public know it. I make no charges for treatment, only asking those who apply to send \$2.00 to pay for stamps and stationery, as much correspondence is necessary in most absent cases. Beside this, all offerings from the patient are entirely voluntary. "Freely ye have received, freely give," is the law for both healer and patient."

Address,

A. P. BARTON,
S. W. cor. 5th and Main Sts.,
Kansas City, Mo.

THE IMAGING POWER OF THOUGHT.

In Scripture it is said, "As a man thinketh so is he." Jesus said "It is not what a man eateth that defiles" but evil thoughts corrupt the heart. We quote this text and will explain as we understand, thought and its works. All thoughts that are in harmony with Truth or Principle are the thoughts that build. The product is peace and rest. In order to think, understand, and experience, we must believe and realize Oneness, Unity. We are all one in Being, in the one God who is the Creator of all that appears. As God is the cause of each individual appearance, we must each of us be an individual thought of God. When God says, "Let us make man in our own image" he certainly imaged us forth from His own conscious individual thought. This is the beginning of creation. God being omnipresent, He is Infinite. Then to realize the unity of Life, is to centre thought here, in His centre of Being. To be perfect is to believe in and manifest from Him, that is perfect, and let Him guide our thoughts in the perfect way. This is the straight and narrow way, that leadeth to Life. Here in Being we reason. Here where thought is working in its centre, where we find Principle which conceives all, we as individuals are working out the one thought of God, which is one in the perfect whole. All works are the result of thought; there never was any thing accomplished unless it was first thought about and imaged in consciousness. In order to make anything we first think about it in mentality, which thought produces physical action, and the result or ultimate, is form of some kind. Thought must be prior to form, and the thinker prior to thought; hence the body is not separated from its Maker, for it has His purpose to fulfill. If we are faithful to cause the body will well perform its work in whatever line it is called to act; for nothing was made in vain, everything visible has its purpose somewhere. God has declared that all was good, but the query still is, what produces that which is bad in appearance? For evil is apparent all around, and abounds in the high places of the earth. Here is the answer "As

a man thinketh, so is he." If man turns in his thought from his source, or, if he is seeking cause in effects, he is not resting in the all-sustaining power of God. As he separates his thought from the life principle, which is unity, he limits his power. Separate from the life in Being, he stumbles, for he is moving in darkness; turning from the light which radiates every truthful thought, which negative attitude brings its own result, seeming error, disease. The ultimate of this negative state is so-called evil, or the devil spoken of in Scripture which were legion, and were cast out by Jesus. When we see the one Actor in all action that no expression is independent of the Expressor, that all power is derived from God, it becomes to us a powerful lever for good. This is the thought that builds. Then as individuals we are responsible for every thought, for every thought is recorded in some creation; therefore ramble not like wayward children, but think the thoughts of God, that He may speak forth His own truth from many lips. Let us hold to this unity, for broad is the road aside from this truth, and leadeth to destruction. The destroying element is the self limited and negative thought of mankind. This condition has its origin ever in the human, and not in the God man. The God man is in the image and likeness of Truth, and all *his* works are an expression of Truth, and made manifest in the physical, in a healthy condition of body. To know the truth is to be Truth, which is wholeness. As true Scientists let us manifest this love which warms and nourishes true thoughts, and sends vigor into the life blood, and every nerve in the body.

MIRA A. C. PERKINS.

CORRESPONDENCE.

NOTES BY MRS. CRAMER ON THE WORK IN CHICAGO.

NEW CASTLE, IND., AUG. 7, 1891.

DEAR MRS. STONE,

Literary Editor:

Our time has been so thoroughly occupied since we left Chicago (July 10th) with visiting relatives, old acquaintances and familiar places, and healing the afflicted there, that we have postponed writing you or sending the report of work in Chicago as promptly as we had designed. There was a good public and private work accomplished in that city through our administration of Truth.

This work was accomplished through the Infinite Spirit's own "Good Way;" and we would not, neither could we ask that it be greater, or different from what it was and now is. The will of "The One" is our will, and it being the law we are satisfied.

Our classes were comparatively small in Chicago, but great was the kindness expressed by the Scientists toward us and our teaching; all showed a sincere appreciation of the Truth and were desirous that we should have large audiences and classes.

Monday and Tuesday, the 22nd and 23rd of July, we gave lectures to appreciative audiences, after which we taught one primary course of instruction and one Bible course of twelve lessons each. By invitation from Mrs. Emma Hopkins we spoke June 28th at "Theological Seminary" 2019 Indiana Ave., at their regular Sabbath afternoon service to a large and deeply interested audience. We also by request of same lady delivered an address before the Christian Science Association, subject, "The First Resurrection and the Ascension."

Prof. Charles and his good wife, of the Illinois Metaphysical College, are our friends. They are earnest, sincere and true to the cause of Truth. In their teaching and practice of the Gospel that makes free they are ever to be found abiding—for their lives are living examples of the good that they are holding for each and all. Truly the "Leaven of Sincerity" abides in all Scientists whom we have met in that great city, therefore, a little leaven of the same nature—meeting with its own—leaveneth the whole, hence all were caused to experience a deeper realization of the meaning of Truth, and thus were we all "renewed in the Spirit of our mind," in knowledge, after the image of Him who created. Our sister, Mrs. Emma Hopkins, beloved by all, is possessed with that faith which cannot be shaken, which ever and ever sustains the bond of union between her individuality, and the Infinite Good. Therefore as success is, it is known by her. Our good brother and sister, Dr. Yarnall and wife, who have been for some time engaged in preparing for press a book of valuable lessons, were with us in our work, ever ready to bless in all the ways that were needful. With thought, word and deed Dr. Thatcher is a constant encouragement to all who are true to Truth, a true worker, ever ready to do the will and walk in the way of freedom. Mrs. Marion and Mrs. Harper, we understand, are doing a good work both as teachers and healers. The Purdy Publishing Co. are not least among those that are spreading the Gospel of Peace. There are many others whom we might mention, had we time and space. Our visit to Bro. Joseph Adams was both profitable and pleasurable.

My work will soon close in Ind., and I shall be glad to be on my way to "Home College."

Dear Mrs. Stone, Lit. Ed.:

By the request of the good Quakers who are friends and acquaintances from childhood, I delivered a discourse, to an audience of about three hundred and

fifty, in "Friend's Church," Greensboro, Ind., Sunday, Aug. 2nd, at 2:30 p. m. Subject "Divine Science and Healing," or "The Power of the Holy Spirit to Make Free from all Dis-ease."

All the surrounding towns and villages, New Castle, Spiceland, Dunreath, Knightstown, Elizabeth City, Kennard, Cadiz, Greensboro, and vicinity were represented in the congregation. At the close of the lecture a message from Miss Mira Bails of the Friend's Church of Knightstown was delivered, requesting us to speak some evening during the week, the proceeds of the lecture to be donated for a charitable purpose. Therefore on the evening of Aug. 8th, at 8 p. m., I am to talk to the good people of Knightstown on "The Scriptural Promises and the Way of Their Fulfillment."

I expect to be in San Francisco by the first of Sept.

M. E. CRAMER.

HOME COLLEGE MONTHLY MEETING, WEDNESDAY, AUG. 5.

We were pleasantly surprised on entering the College this afternoon, in the presence of our good friends Bro. and Mrs. Diggs, who have come from their home in Yolo, to bear testimony to the good work, and to greet Mrs. Cramer on her return from her journey East. At their last visit they took away much love with them, which they bring back increased four fold,—thus to him that makes good use of that which he hath, shall much be added. This meeting like all others in this centre, will long be remembered for the gracious demonstration of love and helpfulness that prevailed. Moments of Silence preceding the exercises were full of the Spirit of Truth, and the coal from the altar, lighted the flame which kindled all hearts, that testified to its light. A hymn sung was succeeded by such an impromptu address from Mrs. Wilmot, who was called upon at the hour, to preside, as gave not only the right key-note to what followed, but revealed with great light and power, the *unchangeableness* of God, and His law of expression. "If God is the steadfast principle, "Life and Truth," we claim, then He in His Omnipotence, is the same at all times, as He is ever the same *Presence* in all places. Therefore if we retain this one truth, that God is perfect Goodness and fullness and that everywhere and at all times He is ever the same God, the same Truth, we have in consciousness and for our use in all emergencies and conditions, the power of the universe; the impersonal invisible ever, yet sufficient and unchangeable in the midst of the appearance of sickness or sorrow or inharmony, which has been begotten of the obscuring of this consciousness of unity with power," now the channel whence this perfect unity may be experienced, is in thought representative of its source. The perfect never produces

imperfection; therefore defeat in its own measures, disease, evil, all things the opposite of self, are ever unknown to it, and therefore, unrecognized by it. Truthful thought then by the law of expression, is known to produce the perfect result, to be ever its own vindication. Consequently the words "In my name" spoken to false belief, vanquishes disease or sorrow, takes away the sting, and proves that which we call death,—of the seed or of the body, to be but the wonderful unfolding or revealing of unchanging Life."

We would gladly have listened to the thoughts of our sister through the allotted hour, but others had testimony, and many good thoughts were uttered which have escaped the poor scribe present. A friend followed holding the thought in unity with this unchanging One,—that beyond doubt all may realize they are in touch with this unfailling Power. Depending upon the body however perfect, without recognizing the Life which produced and animates it, of attaching the electric chain, and disregarding the law of expression between the unseen and the outward and visible symbol of light that appears, she declared to be the waywardness that makes shipwreck, in place of knowledge and conquest; and leaves us the real man in God, below the effect we have produced. God unchanging centre and source,—ever in all, by the perfect thought to be manifest, this was the Truth,—and nothing but *Truth*, would give us the power of accomplishment.

Mrs. Wilson called upon, in her clear perception and steadfast stand in Goodness, rose to proclaim the truth of the unchanging principle of Life. If all was pronounced good at creation, then it ever remains good and perfect still, in the Absolute Idea, where it was conceived. Disordered mentality can be brought into conscious recognition of the Good, only by holding up in thought, this God-steadfastness to His own perfect Idea, the unchangeable *One*, and incorporating it so in the thought of the Healer, that a truthful or perfect result shall follow. Her examples of healing were marked testimony to this faith. One patient given up by her physicians after four treatments only, in which only Life and the unchanging word of God was recognized, rose from her bed and surprised the Healer with a call, and is going on rejoicing in the fullness of that health which was ever there, but unheeded.

Mrs. Wilson also made some quotations from a letter received from a young man, a former pupil if we remember correctly, "that the members of her class heaped coals of fire (loving thoughts) upon her head,"—and as she represented the Divine Truth as taught in Home College, the coals are extended to all who are connected with that centre; all those understanding Unity, wherever their abode may be, included, for the action of loving thought circulated and fos-

tered, fans to flame even smouldering embers, and changes all into the image and likeness and warmth of Divine Love.

Bro. Diggs whose clear vision ever brings before him the great difference between his former condition of indifference and disregard of spiritual needs, and his present joy gained by reason of the teaching of Home College, next testified to this truth in God. An old pioneer, he had during the last winter and while under a belief of great physical weakness, seen his brother comrades everywhere about him stricken down and laid away under the same belief, the thought that even in his own household was obtaining its own result over him, in ever increasing weakness. Letters containing Truth's unchanging decision from Mrs. Cramer and others, awoke in him that will, which was one with the will of God and calling for his clothing, the sick man discarded all belief in sickness and literally took up his bed and walked; for in one hour his strength returned, and ever since he has gone about as usual upon his ranch wherever his daily duties called him. The faith of a soul emancipated from bondage burned in his words and illuminated all the place as he spoke. His steadfast stand in Truth, revealed unchanging Principle, the subject of our meditation.

Mrs. Anderson, a pupil of Mrs. Wilson, spoke in simple eloquence of some cases of healing under her own care—an absent treatment for inebriety, successful in the complete restoration of the patient, who like the young man whom Jesus restored, has after several months, continued "whole, and in his right mind."

She added that the patient was not to be told of the treatment, and after the fourth he voluntarily assured his mother he had resolved to stop drinking, and would go to work if he could get it. The healer treated this condition of seeming lack, also successfully, and thus testified to the faith that was in her. Mrs. Van Bergen spoke of a case in her own house, in a friend removed from the hospital, whom physicians pronounced in an incurable condition, as improving daily, and able to walk now, about the house and garden. But this is only one of many cases where our sister is doing the good work of Christ—healing the sick, cheering the downcast and extending the healthful thought wherever she sees the opportunity.

The hour of closing arrived, we were given a thought to hold; that whatever we find to do, we do it to the glory of God; or in other words with this *unchanging Truth*, ever recognized and held in consciousness. If God is unchanging "and His decisions are not for time but for eternity," then it is true for and of us, for Christ is one with the Father. A truthful thought then is one based in this eternal truth; therefore stand steadfast in *its* decisions which shall

free the thought of fear, doubt, or any other creature of perverse, wandering idleness. In all eternity recognize first the immutable principle which "though heaven and earth be rolled together as a scroll," shall abide for us and in us for ever and ever.

M. L. STONE.

NOTES.

A Book of Poems on miscellaneous subjects, not relating to the Science, entitled "Harp of Hesper," by Mary E. Butters, Buffalo, N. Y., received.

The name of the Society of Silent Help of Kansas City, Mo., has been changed to the Society of Silent Unity. The Society now publishes a monthly paper called *Unity*, which is sent to trial subscribers three months for ten cents.

"Christian Science, Teacher and Healer," by D. D. Bryant, received. The quotation on the title-page, "If this counsel or this work be of men, it will come to nought" places the author in modest appeal before his public, but the remainder of the paragraph, "But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God," (Acts v: 38, 39), is a challenge with power behind it, and the best test the author could bring to bear. Table of contents announces fifteen lectures, on all themes familiar in the study under consideration,— "designed to be a ready help to all who would go on to higher learning, and clearer understanding." "The work is divided into three parts. First six lectures on the statement of general principles which underlie the Science we call Christian." "The next six, constitute mainly instruction on methods of healing,—and the last three in the form of an appeal to the whole human family." The work is full of valuable, healthful thought. Parents receive wholesome counsel in regard to child culture in pure thoughts; and none so indifferent to spiritual truths but may be interested and instructed.

We commend its diction, type, and outward appearance. For sale by Purdy Pub. Co., McVicar's Theatre Building, Chicago, Ill. Price, \$1.50.

Mrs. M. E. Cramer, editor of HARMONY, has been visiting her invalid brother, Cal Elliott, on Adams street, and left for Greensboro, Tuesday, where she is invited to lecture. During her visit here, she has given several lectures to private circles at her brother's house, which have awakened much interest in the subject from those who heard her. She promises to return again shortly, when, it is to be hoped, she will continue her lectures, which, we feel assured, can be productive only of the greatest good to all who hear her.—*The Knightstown Banner.*

HARMONY:

A MONTHLY MAGAZINE DEVOTED TO TRUTH.

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LESSON X.

RESURRECTION AND ASCENSION.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx :6.

1. First means preceding all others of a series or kind. The first resurrection, therefore, is rising from dead effects, and going to the Father. The first step that is taken in this the homeward way, is one of divine will and affirmation—"I will arise and go to my Father"—because I will to do so, this step precedes the realization of being received safe and sound by the Father, the time when the Father says "this my son was dead, and is alive again; was lost and is found." "On such the second death hath no power; but they shall be priests of God" because they have returned in mentality and are taught by him and know his Truth—the son—both unmanifest and manifest; and know that they reign with him.

2. "And I saw an Angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more." The key to the bottomless pit is the realization that a bottomless pit cannot contain anything, for a pit must have a bottom, in order to contain that which is cast into it, and a thing must have a bottom on which to rest and the chain with which the dragon, the old

serpent, is bound, is understanding which lays hold of the false race beliefs and casts them into the bottomless pit, which means total annihilation of error, "that he should deceive the nations no more."

3. The pure and perfect act of love, is one of non-resistance, and non-resistance agrees quickly with its adversary. This understanding when manifest, chains the adversary with its own reality, and assigns it to nothing, to unreality, or casts it into the bottomless pit of nothingness. This is the work of the Angel of God, the pure white winged messenger,—his own perfect thought; they who do not worship the beast of desire, or the letter of Life, but in the Spirit of Truth worship God, have part in the first resurrection; and are raised from the dead, for this is the first resurrection, and they reign with him a thousand years, or as long as satan is bound and in the bottomless pit, and no longer.

4. "Jesus said unto her, I am the resurrection and the life; he that believeth in me though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" Though he were dead in trespasses and sins, by ignorantly wandering away from the path of righteousness, yet if he believeth in Christ, the Truth, he shall be renewed in the Spirit of his mind and live in newness of Life. We are happy if we know these truths, if we keep the commandments by letting love flow forth freely for all; and by letting light so shine that the Father is glorified in the shining, as did he "who thought it not robbery to be equal with God." We can then claim the promise and realize in ourselves the meaning of the following words of St. Paul: "But if the Spirit which raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." He that raises mentality from the letter of life and turns the mental faculties to the source of Being gives in the final ascension the realization that God is all; and that all that is made, both visible and invisible, is his: gives the realization that "I and my Father are one." In this understanding and realization the sea of sense gives up the dead which were in it; and death and hell are cast into the lake of fire, of Love, and Truth; and in belief are no more. Then there is a new Heaven and a new earth, which is the one spoken of in the beginning or the Genesis of creation for that which is first shall be last.

5. As we are not debtors to the flesh or to any condition that we have generated, or piece of work which we have made, that we should serve them; so knowing this Truth if we arise and go to the Father, and serve him, we have part in the first resurrection and this mental condition is one over which the second death hath no power. For it is the fearful beliefs, and the unbelieving opinion, and idolatrous worship that shall have their part in the lake which burneth with

fire and brimstone which is the second death. If we arise and go to the Father, and having overcome all, stand firm in mentality, we must see all creation as he sees, who pronounces all things good; and love as he loves, who sustains all without respect to person; and who gives the increase to every seed sown mentally or materially according to its kind, for it is the law, that "Whatsoever a man soweth that shall he also reap." Therefore if mentality live centered in the Spirit, it dies to the flesh and therein the Truth is realized that it is both the Son of God and the son of man. Thus are the comforting words of the Father's Truth spoken and made manifest in the flesh, and we witness their meaning as being for each and all and equally comforting and strengthening at all times. We know that it must be true that as none are here on their own account, none are here to do their own will. Therefore when mentally resurrected, each one shall say "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again in the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John vi: 38, 40.

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 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 unto me. Not that any man hath seen the Father save he which is of God, he hath seen the Father. Verily, verily I say unto you, He that believeth on me hath everlasting life." John vi: 44, 47.

The mental condition that returns to the Father, and gains a realization and illumination from him, is one of willingness to be led by his Truth wherever it leadeth. Therefore, except the Infinite Spirit which sends Truth and Life into the world of expression, draw him he does not return to the Father. Truth and Life will raise him up at the last day, as it is written that all shall be taught of God, all that heareth God's word and hath learned of the Father, cometh to Truth and Life, and are by it sanctified in the Father. And when mentality has been thus lifted up into Spirit or Infinite Mind, the prayer of Truth is realized, which says "Sanctify them through thy Truth, thy word is Truth. For they are not in the world, even as I am not in the world." The Truth that speaks these words knows that they are fulfilled, for we should always count that all things that are God-like have been done. Then certain are we, not to deviate from the path of righteousness and true holiness.

ASCENSION.

6. As the first resurrection includes the binding of Satan and casting him.

into the bottomless pit, and setting a seal upon him, that he deceive no more. So they who have part in the first resurrection are blessed and are priests of God. As there is a first resurrection there must be a second. Second meaning immediately following the first; next to the first in order of place or time. Therefore when Jesus was baptised with the water of Life "the Heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting on him: and lo a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased." When we are baptised with the waters of Truth and Life, the Heavens open and negation or ignoring of Truth and Life come to an end. They are bound in chains and cast from us, and after that the adversary must be loosed a little season. Though we are led up of the Spirit, into the wilderness, and we fast from all error of sense delusion, "forty days and forty nights," if we are an-hungered or desire anything external, the tempter comes, as it were, and speaks to us, but when we say understandingly and from the heart, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve,"—Then the Devil leaveth, and behold Angels come and minister unto us. This is the resurrection. When no place is given to negation, Satan is cast into the pit which has no bottom; and the thoughts of God, his pure white messengers, come and minister unto us, and mentally we are resurrected into God-knowledge and consciousness.

7. Then do we understandingly ask the same question as did St. Paul, having knowledge of the same Truth, "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptised into Jesus Christ are baptised into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life, for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Romans vi:2, 5. A knowledge of the Truth that we are dead to sin and are alive unto God is the baptism into his death which is death of personality, which is the necessary preparation for the final ascension into universality or the realization that "I and my Father are one." Even as Christ is raised up by the glory of the Father, even so shall we walk in the Spirit. Love and newness of the unity of Life for that which has been done is that which shall be done and there is no new thing under the Sun. Knowing this, that our old man is crucified with him that the body of sin might be destroyed thenceforth we should not serve sin. For he that is dead is freed from sin. Not if we be dead with Christ, we believe that we shall also live with him knowing that Christ be raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he live

be liveth unto God. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Romans vi:6, 11.

8. When the old man of opinion is crucified, the body of sin is destroyed; or the results of opinion disappear. He that is dead is free from sin, therefore in order to realize that we are dead with Christ and with him alive, unto God, it is necessary that we crucify the old man of opinion, which means to destroy the power or ruling influence of opinion to subdue it completely. In other words, it means annihilation of all false belief or opinion about being mortal, material form or appearance, and the body of this belief or conditions resulting therefrom. If we die to righteousness or in realization and recognition to God, then we are alive unto sin, so-called, and, therefore must die again, unto sin in order to ascend or return understandingly into God the Father. But in that we have passed through the mental change called the second death, we die unto sin once, and live unto God for ever more.

9. Therefore we advise you, dear readers, to reckon yourselves dead indeed unto sin, but alive unto God as did Christ Jesus, and having done all, stand; knowing that whatsoever we ask the same do we have, for "if we ask anything according to his will he heareth us," and what he heareth is the truth about what he is, and the work that he has done. So in order to reckon as if dead unto sin, we should think and reason as if God had already manifested all good; that every thing God-like has by him been done, and then speak and act as if he was Supreme Ruler, mentally and materially, now, and forever. For if we be dead with Christ, we die the second death. Then it is that we realize as did Jesus, that "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. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel." We understand that as the "I Am" and "My Father" are one, that whatsoever good thing we do, the same is of God.

10. As the Father raiseth the dead and quickeneth them; and as he is no respecter of person, all are to be taught of God, and being thus taught, all are to "hear a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Therefore we should not be negligent in speaking the word of Truth to each other, even though we are established therein. We do all consider it a privilege to tell the good news, that God is Love and Goodness, and that we are subject to him or to Love and Goodness alone. Our bodies are tabernacles of God, in which Christ, the Truth and Life,

tabernacles in the flesh. They are the sacred temples of God wherein the treasures of Heaven are revealed.

11. Therefore he that dies on the cross, the cross meaning the perfect union of the outer and the inner, immediately ascends into God-knowledge, power and glory. He that dies the second death has the glory of ascension and for such "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." In this realization the work is done, for God hath given to us that were athirst, of the fountain of the water of Life freely; and we know that we are one with God, and that our being in him, is prior to all things; therefore in the ascension we have inherited all things.

Again we would remind our readers that with the Oct. number begins the fourth volume of HARMONY, and the intention is to make it a very instructive and interesting one; for Mrs. Cramer's seven months tour of lecturing, teaching and treating has enabled her to fully realize the need of the seeker after truth. On her return (which will be before the next number appears) she will devote herself with renewed energy to the work of presenting the truth in such manner, that all our readers may understand who and what Infinite Spirit or God is, and may know how to seek and where to find Him, and realize that when found He supplies all need.

While we do not expect to be paid financially for the labor and time devoted to the publication of Harmony, (for it is a labor of love and for time so spent we receive the reward of love)—and while the influence and circulation of HARMONY is increasing, and we heartily thank our subscribers for their interest and co-operation, yet we wish them to place us still further under obligation to them, by forming clubs or otherwise increasing the present number of subscribers, as well as by the prompt renewal of their own subscriptions. To this end send for sample copy for circulation.

THE POOREST MARBLE.

BY "NOVEMBER."

CHAPTER V.

[Continued from Last No.]

One day a lovely woman was passing, and as she gently cut the marble she heard music so soft and low—then louder—then soft again. You have seen a beautiful summer's day when the sky is a deep pure blue, and the soft white fleecy clouds sail over it? Well, it seemed as if angels were playing on those

clouds, they were so pure. Others heard this music too, and poor people who never heard music any other way came to hear it. Then slowly, not all at once, people who only thought of money and low mean things, came to think there might be something higher than what they saw, and felt better and nobler in every way.

Once, not long after the discovery of the music, a beautiful little white dove flew down and perched on the arm of the statue. It would fly all over and seemed to caress the beautiful face. They seemed to talk together, and people said that, if it were possible, the statue grew more beautiful than ever, after the little dove came to it.

One day a man passed and took up the chisel. But after looking at the statue, he flung the chisel away and kneeling down in front of the statue said, "It is beyond human power to make this more beautiful." He asked the keeper if he remembered a poor little boy who had been helped by a great sculptor there? He said, "Now, I am a noted artist myself, and it is all the work of this beautiful face. When I have been tempted to give up or do wrong I have come here for help, and I never went away without it. All that I have and all that I am I owe to that statue." And he went on to make way for a lady who stood there. She told the keeper that a long time ago she had come there with her mind made up to kill herself, and that there better thoughts had come to her, and she had made up her mind to be good. Now she was a noble, loving woman, helping every one who needed help, and she had come miles to see the statue once more. Many came that day who had been helped and had their whole lives changed by its influence.

The keeper was sitting silently thinking over his life. He was in no way changed, for goodness never grows old, and he had watched the statue for years, and now he felt as if something was going to happen to it. He thought to himself, "It is time that I should leave this world, but I will watch the statue to the last." Suddenly he heard a low, sweet voice ask him if that was the statue every one was talking about? The voice reminded him of the music in the statue, and he looked up to see who it was. A figure stood beside him—well, I can't describe in my poor words how beautiful it was. Take your ideal of perfect beauty a hundred times refined and you will get some idea of it. There was a quivering, rosy light all around him as he stood there, and on his face was the same look that made people love the statue so. The silvery voice went on: "It is time for you and your statue to part. You have been faithful to your trust and now it is over." The keeper bowed his head and wept, for he had come to love the statue as he would a child, but now he lifted it quickly for he heard a terrible

crash. He saw his statue, his beautiful statue, on the ground, shattered and broken, and it seemed to him as if his heart would break also. Then he looked at the form by his side again, and there in his arms was a perfect counterpart of him only smaller. A child—and oh, *how* beautiful! It nestled up to the other, and seemed to feel that it had found its father at last. It rested there in sweet contentment, and the little dove that had guarded it so long came and hovered over their heads, and seemed to bless them. Then the older one turned to the keeper with a tender smile and said, "Dost thou not know me?" and the keeper fell down before him and cried—"Lo! it is the Lord." The face looked down on him with a radiant smile, and then the two figures faded slowly away, till only the tender, rosy light was left, that slowly reached down and seemed to envelope and close round them. It rested lovingly on him and quivered round him, and seemed to gently protect him.

A group of people passing saw the broken statue, and saw a pink light slowly ascending. They wondered where the keeper could be and searched for him, but he was nowhere around, and the rosy light slowly melted away into the deep blue of the sky.

THE END.

Now do you see dear, what I meant? The block of marble represents our lives, and no matter how bad or disagreeable people may be they all have their beautiful life. When we get so that we can express this beautiful life, then the white dove of peace settles down upon us. So you see, our thoughts make the marks upon the conditions surrounding other people, as the passers-by did on the marble and some make ugly gashes without thought and others make it more beautiful. Every one *has* to make their mark for thought is the artist and let it be your part, dearie, to smooth out the ugly marks and make all more beautiful. Now that you know and understand how your thoughts act on other people, do you not try and think loving helpful thoughts instead of ugly, cross ones?

TRUE CONCEPTION OF GOD.

WRITTEN AND READ BY MRS. WILLIS C. HALL, A PUPIL OF THE NORMAL CLASS IN DIVINE SCIENCE, WHICH WAS CONCLUDED IN ST. LOUIS, ON THE EVENING OF JUNE 17, 1891, BY MRS. M. E. CRAMER, PRESIDENT OF HOME COLLEGE AND EDITOR OF HARMONY.

God is the life of all, and governs all. He is above all, through all and all. He is the animating principle of all things. God is the same yesterday, day and forever. In this busy, ever shifting world; where even our best friends seem prone to change, how delightful it is to know that we have in God Eternal, an unchangeable Father, in whom, through Christ, we inherit Eter-

Life. Our life is so linked with the Divine, that because God lives we live also, and we can never be separated from this life which is God. Therefore we have Eternal Life and I thank God that we know that we do not have to wait until after the putting away of the body to begin, to realize that we have and are Eternal Life. Christ said "He that heareth my word, and believeth on Him that sent me hath Everlasting Life, and shall not come into condemnation but is passed from death unto life." John 7:24. And we have but to live this life to prove it. God is the fountain of all life, and is unlimited, hence there is but one life in all. And when we make a true statement of what our relation is to God, we will soon know that we are one with Christ, and we will thus worship God in Spirit and in Truth. Having the right conception of God we can make a true statement of Being, which is to affirm that God is Infinite Mind, the ever-present and ever acting Life of the living, the life of all. And this is Life Eternal, also Love, Truth, Wisdom, Knowledge, Power, all pervading Presence, filling all place and space, thus leaving no room for anything but the All Good. And knowing that Christ is one with the Father and that we are hid with Christ in God, and through Him we have Eternal Life, is to know that we are safely anchored in the God-head; that perfect haven of rest, peace, knowledge, power, and absolute principle, from which we can solve the problem of life correctly, and with the sweet assurance that it is in the wisdom of Truth, the light of Eternal Life; this understanding of the Father through the Son, is freely given not only to the awakened, but to whosoever will accept it, and this consciousness is our guiding star, from the Uncreate to the Create, from the Creator to Creation, from Principle to example. This God-given wisdom teaches first our relation to God and how to control the affairs of life. As we grasp this knowledge and begin to understand God aright, how much higher and more glorious is our conception of God. It is then our hearts are filled with the abiding realization of His wonderful love, so filling and all pervading us, that all fear, doubt, wrong belief, and misconception of God is erased, is forever gone. And the God we have thought afar off is in our own midst, is ever present. Now are we true worshippers, worshipping God in Spirit and in Truth, with a knowledge of the boundless attribute of the All Good, and our inherencies with Christ in Him we love. Indeed it is the knowledge and power which enables us to know and work as the Father works and govern all manifestations on earth.—The Fulfillment of Love.

O child hast thou fallen? Arise and go with childlike trust to thy Father, like the prodigal son. . . . Assuredly He will not change His essence, which is love, for the sake of thy misdoings.—*John Tinsu.*

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NOTICE.

CLASS LESSONS PUBLISHED IN THE 2ND VOL. OF "HARMONY."

We have on hand the second year's volume of HARMONY, both unbound and bound. The unbound volumes are still sold for one dollar; and the price of the bound volume in full library style, side title, is two dollars and seventy-five cents. The second volume contains practical class lessons, which scientifically interpret the various parts of Scripture—or Scriptural lessons, upon which they are based. The twelve lessons come under the following headings and in the order herein given:

I.—"He That Believeth and is Baptized Shall be Saved; He that Believeth not Shall be Damned."

II.—"The Spiritual Generation of Man and the Second Birth."

III.—The Power of Speaking in the Name of the Father, and of the Son, in Healing.

IV.—"The Sin that Shall not be Forgiven; and Everlasting Punishment"

V.—The Sons of God and the Sanctified.

VI.—Bread of Life. "Whoso Eateth my Flesh and Drinketh my Blood Hath Eternal Life."

VII.—Bread of Life—continued.

VIII.—The Scribes and Pharisees of All Times, and the Christ or Truth of Eternity.

IX.—9th Lesson is the First Lesson Drawn from the Book of Job.

X.—The Recognition of Truth is Destruction of the Seeming Power of Error. Drawn from the Book of Job.

XI.—Job and his Three Friends. The Voice of Truth Stills the Argument of Intellect and Heals Disease.

XII.—The Seeming and the Real. Opinion and Idea Drawn from the Book of Job.

Every student of Science, or Truth, should have this course of lessons, for they give the inner and truer meaning of the Scriptures, and show that in all ages Truth and Life, the Christ of Christianity, is the remedy for all mental, moral and "physical disease," and that the removal of mental error is the healing of all "physical disease." They are written from a consciousness of the spiritual meaning of the Scriptures; therefore, where the Truth is expressed in language descriptive of things natural, the inner and true meaning of this symbolic or allegoric language is given.

There are many other articles by contributors equally valuable. To all subscribers to HARMONY we will send the second volume, unbound, for 75 cts.

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