

HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 4.

OCTOBER, 1891.

No. 1.

"And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men."

"Nothing is there to come, and nothing past;
But an eternal *now* does ever last."

Cowley.

At the present time, at this moment, do we in truth hear a great voice out of Heaven saying, that I, Infinite and Eternal Life in the fullness of my strength and perfection doth manifest and live in the living. In whatsoever I live or reside, with the same is my tabernacle.

My words shall not pass away, I, Life, which live in the living, am ever saying, Thy being is in Me, Eternal Life. "And this is Life Eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." In knowing this thou knowest all. He whom I have sent is My Word, now manifest and dwelling in your midst.

The way of Eternal Life, in which is no death is demonstrated in living.

The way of Eternal Light, in which is no darknes is demonstrated in knowing. I, Life, am not "the God of the dead, but of the living."

"Behold, the tabernacle of God is with men," now. "Nothing is there to come, and nothing past." At this moment, "a new and living way, which He hath new made for us, through the veil, that is to say, His flesh;" is by Me demonstrated in living and knowing. I hear a great voice saying, the word of Life which is the truth that frees, is nigh thee, even in thy mouth. Its speaking forth is faith's fruition. "Be ye Holy for I am Holy." Be what I am, and do as I do, and thus abide in Me as I abide in thee.

I will lead them in paths they have not known, I will make darkness light before them, and crooked things straight.—*Is. 42: 16.*

Legally wealth inherited or accumulated is mine, but morally it is simply a new opportunity for me to help forward the progress of humanity; for eibically I myself am not my own.—*Prof. Richard Ely.*

WHO IS HE THAT BELIEVES THAT HE IS DEPENDENT UPON UNFOLDMENT FOR KNOWLEDGE, POWER AND WISDOM?

Unfoldment means to spread out, to lay open to view, to display, to reveal, to declare.

Unfoldment of power is the action of power, and the thing unfolded is the result or effect of that action, therefore if there be an effect, there must be action to produce that effect, and if there be action, there must be an actor to produce that action, therefore, power is within itself,—the actor,—and it ends in effect, the work or result of its action.

He who believes that he is dependent upon unfoldment, for power, wisdom and knowledge, must believe that the unfoldment precedes, and is therefore the source of that which is unfolded—he believes that he must reveal, or show forth power, before he possesses power, and that the unfoldment takes place without even the power of unfolding.

To knowledge, this belief means utter annihilation, for, as there could be no power without unfoldment it, unfoldment, would have to precede all power, wisdom and knowledge. Is the seed dependent upon the unfoldment of the tree for the power that enables it to manifest the tree? Or, is it the power inherent in the seed that unfolds or reveals the tree? Is the tree dependent upon the unfoldment of the fruit for its power to produce fruit, or is it that same power of Life inherent in the seed and pervading the tree that produces the fruit, thus showing Life's method of revealing or unfolding its power?

If the creator were dependent upon unfoldment for power or wisdom, then the universe would have appeared before the creator could have had power to create it. But the truth is that God is not dependent upon the unfoldment of the universe for His power to create, but the universe is dependent upon God, for its having been unfolded by His power and that power is always present in, and through, and is never separate from, its manifestation, for Life's method of manifestation is from the inner to the outer, from Principle to Ether—from Ether to elements, from elements to objects, or forms of material things. Each step representing a stage in the process of Life's unfoldment of its possibilities and power, which is the only power manifest in all, for all wisdom, knowledge and power is Life, for that which is dead can neither be, nor have, either power, wisdom or knowledge.

The diamond, which is pure carbon crystalized, is carbon manifest in that form, but the element is not dependent upon that form for the power to unfold it, but the diamond is dependent upon the carbon for its existence as a diamond and it is never separate from that of which it is a manifestation, but through all

the changes of form necessary to the manifestation of the one in which it appears, the substance remains the same, it is still carbon, with all the power and possibilities of that element, and is at one with all carbon, and when the diamond is decomposed it is still that element, and if broken into fragments, each fragment or personality is perfect in itself—no matter what its form may be, it is perfection of form, whether it be a globe, a square, a triangle, or an octagon, each form is perfect in itself. Perfect in form and perfect in its source and has never been separate from it. So with God or Life, which is the substance of all elements and the maker of all forms and is never separate from that which it makes, for all is made by Life, of life, and in Life. Therefore Jesus, the mental man, of knowledge and understanding, knew that the real man or the Christ, is Life and power; and his manifestations are the truth of Life—for there is no truth but the truth of Life,—and knowing this, He knew that He, Jesus, the mental man, was also the Christ, or real man, and knew that knowledge and understanding in mentality, is one with all knowledge and understanding. Therefore at one with its source or with Life. Hence, he said, "I am the Way, the Truth and the Life." He who knows this truth and lives in it, knows understanding and lives in Life, and has the power as did Jesus, of manifesting the perfection of Life in the living, and thereby healing all manner of diseases. Therefore he who believes that he is dependent upon unfoldment, for power, wisdom and knowledge, believes that he is dependent upon impotency for power, upon folly for wisdom, and upon ignorance for knowledge, therefore he believes in falsehood, delusion, and death; and not in Truth, reality and Life. To know that life is the source of all power is to know the Truth, and to live according to that knowledge, is to live in Life and Power. Hence to believe that unfoldment is the source of power, is to believe a falsehood, and to live according to that belief, would be to live in falsehood, delusion and death, for there is no death but false belief. For Life which is Truth, can never die, neither can falsehood ever live.—It is only to delusion or false belief that it appears to have life, but when the truth is known, falsehood is known to be, and to have always been dead. But Truth is not its destroyer, for there is nothing to destroy. The falsehood is delusion, and delusion is also dead. Hence Jesus said to the disciple "Let the dead bury their dead," that is, let the dead delusion, bury the dead belief and falsehood. He, knowing that Truth and Life had nothing to do with death or the dead. Therefore, the one who believes the falsehood, that power is dependent upon unfoldment, is the one of whom Jesus said, "she is not dead but sleepeth." Sleepeth with the dead delusion or belief in dead falsehood, but when Truth takes them by the hand as did Jesus, and calls on them to arise, their spirit comes again, and they arise from delusion, and partake of the meat of understanding, and know that they live in Life and are Life.

HARMONY.

WHO IS HE THAT BELIEVES HE IS DEPENDENT UPON WORKS DONE FOR POWER,
KNOWLEDGE AND WISDOM?

He who believes that his *work* is a source of knowledge, wisdom and power, believes that the work done, precedes the power of the worker to do the work and is the source of that power. He believes that a completed building is the source of power to the one who plans and constructs it. He believes work precedes unfoldment, and unfoldment precedes the unfolder. Unfoldment is the action of power. Work is that action completed. The unfoldment of the power to construct the building, is the action of that power, but when the construction has taken place, the action has ceased. Power is before action, and action is before result or work. Therefore, he who believes that work is the source of power has gone to the extreme limit of delusion, for he looks for power in that in which even the action of power has ceased, and if another step could be taken in delusion, it would have to be taken outside of power into nothingness. He is the Lazarus who has been laid in the grave and sleeps with the dead, but even he is not dead, for when Truth cries, with a loud voice, "Lazarus, come forth!" he that was dead in belief, comes forth from the grave of falsehood, into the light of understanding, and knows that life, and not work, is the source of wisdom, power and knowledge. For Power begins in Principle and ends in work, or the result of the action of Principle.

C. L. CRAMER.

BIBLES OF THE AGES.

GEORGE FOX ON HOLINESS.

[The following is in a tract issued by the Book and Tract Committee of Indiana Yearly Meeting.]

Now of what value, and price, and worth, have they made the blood of Christ, that cleanseth from sin and death; and yet told people that they would bring them to the knowledge of the Son of God, and to a perfect man; and now tell them they must not be perfect on earth, but carry a body of sin about them to the grave! As much as to say, they must be in the state of their father Adam and their mother Eve, in the fall, under the wrath, curse and woe, and must not come to the state they were in, before they fell, to the image of God in righteousness and true holiness. And yet ask them for what end Christ came—they will say, to destroy the devil and his works. And then ask them, if the body of sin and death be not the devil's works and imperfection—they will say, yes; and so are in confusion. Christ came to destroy the devil and his works, they say, and yet they

must carry them to the grave; and yet people are saved by Christ, they will say; but while you are upon earth, you must not be made free from sin. This is as much as if one should be in Turkey a slave, chained to a boat, and one should come to redeem him to go into his own country, but say the Turks—Thou art redeemed, but while thou art upon the earth, thou must not go out of Turkey, nor have the chain off thee. So it is said—You are redeemed, but must carry a body of death about you, and cannot go to your father Adam's house before he fell, but ye must live in your father Adam's house in the fall, while ye be upon the earth. But I say you are redeemed by Christ; it cost Him his blood to purchase man out of this state he is in, in the fall, and bring him up to Christ who became a curse to bring man out of the curse; and who bore the wrath to bring man to the peace of God, that he might come to the blessed state, and to Adam's state which he was in before he fell; and not only thither, but to a state in Christ that shall never fall. Now, mark, the apostle, said, He hath quickened us who were dead in sins and trespasses, and hath made us to sit together in the heavenly places, in Christ Jesus; that in the ages to come he might show forth his exceeding riches and kindness toward us. Now the ages are come, glory to the Lord God over all, in the highest forever, that this kindness and this riches are seen, that the apostle's preaching is fulfilled, who said, He hath quickened us, and made us sit together in heavenly places, in Christ Jesus; So mark, in Christ Jesus, (us) the church, (us) the saints, (us) the believers and true Christians, made us sit together. Here was their meeting, here was there sitting in the heavenly places, in Christ Jesus, the second Adam, the Lord from heaven, Him that was glorified of the Father, Him that never fell, but fetched man and woman out of the fall, to the state that man and woman were in before they fell, and to sit in heavenly places in Christ Jesus. And there in the safe sitting, in Christ, the new and living way, the word of God, the power of God, the Light, the Life, and Truth, in the First and in the Last, in the beginning and in the Ending, in Him in whom there is no shadow of turnings nor variableness.

GEORGE FOX.

HOME COLLEGE MONTHLY MEETING SEPT. 2, '91.

Our joy was full on this memorable day, for it revealed to our delighted eyes the return to her old place of the teacher and guide whose words have inspired with a love of Truth, all who have come within her influence. Mrs. Cramer returned to San Francisco Aug. 31st, and although the hour of her arrival was known to a few only, her friends soon heard the good news, and gladly welcomed her. We who love her, detect no other result from her long absence and ar-

duous work, but growth, expansion, more and more of Spirit manifest, as more and more she gives of her liberal store to others.

On this Wednesday, there was a small but interested company, most of them, those accustomed through the long interval of absence to gather on this day, to report progress, read papers, give testimony and hear as in many instances, cases of healing. After the singing of a hymn, one whom Mrs. Cramer called upon to open the meeting, declared with emphasis, that the only voice which would be welcomed at such an hour was most appropriately her own,—for all wished to hear from her own lips a connected report of all that had followed her teaching in those cities where such cordial welcome and assistance had been tendered,—whereupon Mrs. Cramer, so earnestly solicited, gave a complete resume of her lectures and classes in the East, beginning with Denver, and ending with the Chicago course; which we need not here record, for most of it has from month to month been reported in HARMONY. Her earnestness as she reviewed her work, the "Word" spoken and its inception and reception in the hearts and conditions of those who listened, was promise of the rich fruitage which followed everywhere. She pronounces it a "good work" and when from the Absolute where all true and lasting work is done, this conclusion is reached, we cease to wonder at results, but only worship and go forth in faith believing.

We often speculate upon public indifference, or the neglect of the masses toward religious influences and training. We say God, Spirit, is all, and in all, and why should not all *want* to know more about some plan of salvation, and come in crowds to be taught it. This thought was forced upon us, as we listened this afternoon to the simple rehearsal of faith as given by those healed by the Truth, in these lessons reported. The reason is obvious, as one reflects upon the plain statement as contained in the Science. God and His creation only,—and then the way by which this whole truth may be brought into intimate recognition in the soul, through this law of expression "God the Father, His Infinite Idea, His first born, the ideal man, then God manifest or the spoken word, made man or flesh. "Nothing whatever but God," therefore that which comes from God, is ever perfect as He Himself is perfect, without degree; consequently nothing is mortal, all is Spirit." This is the latest thought of the teacher, whose face glowed as she announced it at the close of her afternoon address, and which her writings will more and more open to us, as her convictions ripen into expression. We cannot close without uttering the thought of gladness for those who have sat under the gentle ministrations of our friend and teacher, who have had the opportunity to arrange disordered opinion by her steadfast stand in Truth.

M. L. STONE.

HARMONY.

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INTERNATIONAL BIBLE LESSONS.

OCT. 4, 1891.

CHRIST RAISING LAZARUS—: JOHN 11:21-24. *Memory Verses 43, 44.*

GOLDEN TEXT: *Jesus sayeth unto her, I am the resurrection and the life: John xi:25.*

That the Scriptures may be truthfully interpreted, it is necessary to understand that they have a two-fold meaning—that whatever is ever mentally true, is also visibly true. As is the thought, so is the word; as the word is true to the thought, so is the external act or circumstance true to the mental effort, condition and realization. Jesus said unto Martha, "*I am the resurrection, and the life: he that liveth and believeth in me, though he were dead, yet shall he live.*" Jesus never forgot what he was, "what manner of man he is," hence he was always ready to prove himself, and his divinity, as being "The Way, the Truth and the Life," whenever called. Now, am I, the Resurrection; he that liveth and believeth in Eternal Life, though he were dead in unbelief or in "trespasses and sins," yet shall he live.

Whosoever liveth and believeth in Eternal Life, now, is one with it, now, for Life is the resurrection, from the dead now, and though he were dead, yet shall he live. That is, whatever lives and believes in Life, though it had been dead or asleep, mentally and in the grave—of idolatry, yet shall it rise and come forth in the perfect thought, into realization of Life eternal and live unto God. Jesus was ever ready to affirm the Christ; hence he always spoke the word and acted the part of Truth and Life; therefore, every word and act of his is stamped with the eternal, and no opinion, belief or theory contrary to what he taught can be true of the living Truth. The words and acts of the Eternal are eternal in their source. "That having been born out of Spirit, Spirit is," is as high a statement as was ever made, it is absolute. An infinite Cause or Father could not produce or cause to exist, any thing contrary to itself, or unlike himself. This truth realized is salvation, and is the way of Eternal Life—for its realization does away in us, with all belief in mortality, hence of all enmity to God, for the Infinite is immortal. Lazarus, means, whom God aids. The record of Christ raising Lazarus from the dead is a most beautiful, tender and affirmative presentation of the power of "the Way, the Truth and Life,"—when lived and believed in—to deliver from death and the grave. It comes home to each and to all, as a portrayal of the blessed Truth of the power that Eternal Life, has over death, and as being the Almighty deliverer of all mental conditions that show forth in thought and feeling that which is called sin, sickness and death,

by illumining all with Divine understanding. The progress of the record is known in these stages. "*Jesus loved them;*" he knew of their sorrow; he tarried after hearing of their loss, before coming in person, to them. His coming was in divinest teaching, the coming forth of the Almighty power that restored all to a realization of Eternal Truth and Life. Thus restoring to himself that which is loved, and also restoring it unto Love or God.

From the point where our study begins, to the affirmation of Truth which Jesus made of himself, the record is full of suggestive interest.

All Divine healing is the result of the fulfillment of Law, Love. "Love thy neighbor as thyself." "For if ye forgive men their trespasses, your Heavenly Father will also forgive you." The tender key-note to the whole chapter is verse fifth: "*Now Jesus loved Martha, and her sister, and Lazarus;*" over and again this fact is brought out. "*Behold, he whom thou lovest is sick.*" "*Behold how he loved him.*" "*This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.*" Death means going away; a deviation from; or falling short, mentally into erroneous belief. Hence in belief abiding in misinterpretation, the ultimate of which is the conviction that death and the grave is a necessary means to the realization of freedom, atonement, and eternal Life. But this sickness is not unto death, because they were not, in belief, going from the Lord or Life, at that time. Hence Jesus said, "*Our friend Lazarus sleepeth,*" but as that expression was understood literally, He said "*Lazarus is dead. And I am glad for your sakes that I was not there (to personal recognition) to the intent that ye may believe.*" The condition of Lazarus was the culmination of dead opinions and beliefs; therefore it is clear why the Son of God was to be glorified in Lazarus thereby. *The sisters sent unto Him, and Jesus heard;* and immediately pronounced it a case not unto death knowing that he was Eternal Life whom they were seeking. All who seek him are in the pursuit of the resurrection and the Life, and will find, because Jesus hears the call, and responds in their thoughts. Life is the resurrection, and it calls to all to come forth from the sepulchre of material beliefs. And when they have come forth clad in the grave clothes of opinion, understanding says, loose them and let them go. This is freedom. Freedom from a belief in mortality, with which all are clothed who believe that form or effect, is a source of life and power, and that unfoldment is the source of knowledge and wisdom. "Seek ye the Lord" and rise. "*Keep my commandments and live.*" "*Hereby know we that we have entered into Eternal Life because we love.*"

MARTHA'S APPEAL.

Martha did not recognize the omnipresence of the Lord, the Truth and

Life, which is the resurrection. Therefore on meeting Jesus she salutes him (as all do who do not acknowledge that the Lord is with them) with the half-reproach, "Lord if thou hadst been here my brother had not died." While this declaration testifies of Martha's faith in his power, yet she does not realize that because they do not recognize the unity and oneness of eternal Life, and all that it implies, as ever present with them, is the cause of the condition from which Jesus is called to free them. Therefore as she continues speaking she expresses more faith, in these words: "But I know, that even now, that whatsoever thou wilt ask of God, God will give it thee." Martha did not know to a certainty whether Jesus would raise her brother or not, in the light of 39th verse, but she hoped for something good. The answer Jesus gave, not only quickened faith in her, but it was a further affirmation, by Eternal Life, of the mighty work being performed, in her brother, sister and herself. "Jesus said, take ye away the stone"—it is mentality, by the operation of thought, that rolls away the stone—"said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God" for the promise was unto them. "thy brother shall rise again," and when thought took away the stone from the place where the dead, in belief, was laid, Christ spoke forth eternal Truth and Life in Lazarus. "He cried with a loud voice," does not necessarily signify an audible voice, for the silent-or still-voice that speaks forth all creation, may be spoken of as being louder than thunder. It is this voice that brings forth everything that is brought forth. "Without the Word is nothing made that is made."

CLOSING WORDS.

Truth and Life is the substance of all teaching of the Christ; we are not to have faith in things of time or events of place, but have faith in the source and maker of all things; this is saving faith. "Ye believe in God, believe also in me," and "he that liveth and believeth in me shall never die." "He who keeps my sayings shall never see death."

The Christ beholds all things with the understanding of an Infinite mind, and knows that there is no death, that every atom is eternal and cannot be corrupted by erroneous belief. Therefore understanding can say "O death, where is thy sting," for eternal Life is the victory. "Believest thou this?"

The great declaration Jesus made that "I am the resurrection and the Life" was demonstrated on earth, while living in the body. The resurrection does not refer to the last day as indicated by time; but it is the last day of error, opinion and belief in mortality and death, as necessary to life; and in this day "death and the grave delivered up the dead which were in them." This day, now, "to-day is the day of salvation." This declaration characterizes all affirmations

made by the Christ relative to himself. Such as "I and my Father are one, if you have seen me you have seen the Father." "I am the light of the world; the true bread; the living waters; the good shepherd; the door." When understanding illumines mentality with the Truth that it is God's Truth and Life which is manifest in the flesh, that his possibility is made manifest before them, they realize the resurrection and Eternal Life. In this day we can say as did Martha, I believe and know that thou art the Christ the Son of God which shall come into the world and demonstrate thyself on earth, but we do not say this to another, for there is but one Infinite Life demonstrated everywhere before us.

The promised and coming One of the ancient Scriptures, is come, and all Law is fulfilled in God's works; and all prophecy has come to pass; the eternal Word is made flesh and God is manifest among us. Let us rejoice and be glad that the resurrection and the Life has appeared in us.

CORRESPONDENCE.

SALT LAKE CITY, Aug. 31, '91.

Mrs. M. E. CRAMER:

It has been with much pleasure that I have read of your successful progress during the last few months, as recorded in HARMONY, and could you have paid Salt Lake a visit on your return trip it would have given me gratification to have introduced you to a few of my new made acquaintances in the ranks of the Christian Scientists. Soon after my return home to Utah, I sought to gain more light upon those Heavenly Principles which under your benign and edifying teaching I had my mind opened to receive as "Truth." I attached myself to a class studying Christian Science under the guidance of Mrs. Adelaide Surbaugh, through whose treatments I have received some powerful evidences of the power over pain and sickness made manifest to myself and others through the blessings of the Holy One upon her faithful efforts. I now attend regularly the Bible Classes held by Mrs. Bagley in the Odd Fellows' Hall in this city, Sunday mornings and evenings, and on Wednesday mornings. As the result of my course, I rejoice in being able to say that the seed sown at No. 324 Seventeenth St., in 1888 and so well cultivated in 1890, is now being made manifest in a few blossoms upon the tender plant, which I trust are tending to the glory of the Father; and my aim is, that my works may ever manifest that as a branch of *the* true Vine which "the Christ" declared He was, I may never lose a consciousness of the ever-flowing sap which invigorates and nourishes every branch of that Vine, so that I may bring forth much fruit.

Never shall I forget that parting meeting in the "Home" when we had such a vivid manifestation of that new commandment which Christ Jesus gave to his disciples, "That ye love one another."

You will please give my kindest regards and christain love to Mrs. Stone, Mrs. Perkins, Mr. and Mrs. Diggs, Miss Grant and others with whom I have spent some most precious moments when in San Francisco.

Yours in the bonds of Christ,

THOS. C. ARMSTRONG.

CHEERING WORDS.

KANSAS CITY, Mo., June 5th, '91.

MRS. M. E. CRAMER:

Very dear friend—Please find \$2.00 for fourth year's HARMONY, I get such a vast amount of good from reading HARMONY, that I cannot get along without it. It is a most welcome guest, and the Divine Truths it sends forth will be returned a hundred fold. I know every good thought I pen produces one that is better than the first, so it is with your valuable Magazine, every number I receive appears a little better than the preceding one. * * * * Yours of the 4th just received. I was and I am very glad to hear from you. How often with the greatest pleasure I think of the grand time I had in your classes, how the glorious light of Truth, through and from you gave me a new birth, and at this writing, I am filled with the Spirit, I have the consciousness of the Omniscience, Omnipotence and Omnipresence, the One Good. Now I can deny all evil and acknowledge all good. * * * *

Every time I read your lessons I see more clearly the truths taught, and I find I am becoming more spiritual in mental realization, and I can now look upon the body as profiting nothing, as nothing, having no influence; for I have the supreme gift "the greatest of all is Love."

Yours in Christ,

JOHN H. MARKHAM.

ST. LOUIS, MO., Aug. 29, '91.

DEAR MRS. CRAMER,

Pres. of Home College:

I know you are always glad to hear from your students and friends, how they are progressing in understanding of the One "I Am that I Am," the One Truth which frees all. Having a perfect understanding of the "I Am," knowing that we are Knowledge, Wisdom and Understanding, we can do all things if we abide in the "I Am."

This knowledge has helped me wonderfully in many ways. So when I was appointed to conduct the meeting, a few Sundays ago, and to give a short lecture, I was perfectly able to do so, knowing that the "I Am that I Am" could do all things, and taking "God," the great "I Am" of all for my subject, knowing that I was not speaking to strangers, but to "my own," none did misunderstand me.

I am now teaching a class in "German," and have adopted your way and method of teaching according to the Law of Expression, knowing that it is the only true and correct way of teaching. I am using the Denials and Affirmations according to Home College teaching and had them printed in "German," to which I know you do not object. I shall find a great field of labor among the "Germans."

Mr. Ochterbeck is doing well indeed. He is our leader at our Sunday Eve. meetings until Mr. Sullivan returns, who is up in Canada for the present, and doing good there.

Our meetings are good and interesting, and more and more "outsiders" come in. The meetings are in charge of your "Normal Students."

Mr. Logwood read a valuable paper on "Fear," last Sunday evening.

Mrs. Campbell is now giving a course of Normal Lessons.

Mrs. Hall promised me to send you a full report of the work here, which I trust she has. The Normal class meets once a week.

I trust you are by this time with your friends at "Home College," and knowing that you have been crowned with success wherever you have been, I am,

Your faithful and loving student,

H. H. SCHROEDER.

"WHAT MUST WE DO TO BE SAVED?"

Text: St. John, Chap. 3, ver. 1 to 13.

The subject for to-night is "What must I do to be saved?" Yes, what must I do to be saved from sin, sickness and sorrow; or what must I do to gain Love, Goodness, Life and Health; and when we have gained all these, we live and dwell in the Kingdom of Heaven.

For Centuries past, we have been seeking relief of mind and body in a direction quite the opposite from the one now pursued by over 100,000 Scientists in this glorious Country of Unity. In the past we have looked for relief in effects; in dead matter, such as herbs, roots, medicines and mineral waters; but now we look to first cause, the Creator of all things, Infinite Spirit or Mind, for assistance in the hour of need. We recognize that only cause can produce effects and not effects create effects.

We should govern the things under us, and not allow them to sway us; loss us about as the wind does the reed. God is the creative Principle and is Spirit, and as we are created in His Image and Likeness, we represent Him and are like unto Him; that is, we are spirit, and therefore not matter. We are not the body; the body is only a temple wherein we dwell. This temple is just what we make it, for we are the builders of it.

Now to our subject: "What must we do to be saved?" or in other words, what must we do to see or enter into the Kingdom of God? Let us see what our Text Book says about that in St. John, 3rd chapter, which we read before: "Nicodemus said to Jesus, 'Rabbi we know that thou art a teacher 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 (or again), he cannot see the Kingdom of God."

Nicodemus represents that class of people who are intellectually versed in the things of the flesh, who believe that God is far off from His people, and that man is born of earthly parents, and that he is the body. He was in a state of doubt, the same as many preachers are to-day, and had the courage to go to the expounder of Truth with his doubts and consequently his questions were answered. Nicodemus knew that God must be with Jesus, or He could not have done the good works that He did. Jesus indorsed this and so do we all, that good deeds are of God, and affirm that man must be born from above to so see the Kingdom of God. What is the Kingdom of God; and where is it? Is it a place in particular, far off from us? No, it is here in our midst, every where, for God is every where. Jesus says "The Kingdom of Heaven is neither here nor there, but within ourselves." It is a condition which we gain by being righteous, loving and peaceful. We must enjoy the Kingdom now or never; we cannot put it off until we lay aside this body; we cannot live for the past nor the future, but we live for the *eternal now*. To enter this Kingdom we must be born again (or from above). What does Jesus mean by being born from above? It means simply this, that you must take on the armor of Truth, and slip off the garment of beliefs and opinions; you must lay aside the beliefs in sin, sickness, death, jealousy hate and fear, and put on the new garment called love, health and peace; it means to take off the old man and put on the new; it means to be Spiritually minded, and not mindful of the flesh. We must put on the complete new article; we cannot mend the old by a piece from the new, for then we would destroy the wholeness of the new. No, I say again and again, you must take off the entire cloak of beliefs and opinions, and put on the new cloak of Ideas and realities.

What must we do to be Spiritually minded? We must mentally recognize our Unity and Oneness with God; we must have a recognition of the all present and all powerful Truth and Life; a recognition of Supreme Goodness. As we are His children and like unto Him, we are as perfect as God in Heaven is perfect; as God is all Good, Life and Health, we can claim these for ourselves as birthrights. And when we believe not these things, we are carnally minded, and suffer ills and pains, worry and annoyance; that is, we draw our thoughts from the exterior or seeming, and not from that grand fountain from which the water of Life flows freely. Remember that we are the guides of our thoughts; we create thought; we are before thought was; "we are, therefore we think." We cannot rise in expression above the level of our thoughts, and all our actions are the speaking out of them. Our actions do not belie our thoughts, therefore correct thinking is necessary to gain good results, consequently a righteous thought precedes a right act; a loving thought precedes an act of love; a good deed follows a good thought. If you will but seriously ponder over these truths, you will agree with them. If you earnestly think that you are perfect in all respects, you will realize that perfection, and the same will be manifested in the flesh, and in your every act; if you think that you are sick or in distress, you will come to the realization of the same and it will be manifested to you. It matters not what forms your thoughts take, what they consist of, if you persistently entertain them, you will come to the realization of them. Therefore let us recognize the perfection, love and peace of God, and that He is all that is, and the realization of this Truth is called to be born from above, and we then see and live in the Kingdom of Heaven.

"Thought shapes our whole existence, and determines our course in life, whether it be that of success or that of failure; therefore it follows to change physical form or feeling or any external condition or habit, we are first to change our thoughts and beliefs relative to ourselves and our conditions;" if we would externalize Love, we must fill our thoughts with Love; if we would externalize Health and Peace, we must perceive and hold them in memory; if we would have and enjoy harmonious conditions, we must perceive them and hold them in thought. And not until our decisions of each other and of self be perfect, are we working in concert with and doing the will of God; and not until we think the thoughts of the All Good, is there a conscious Oneness with Him. Not until this state is reached, will there cease to be mental conflict and confusion; for to the pure all things are pure, and to goodness all things are good.

Can we so frame our thoughts, as to bring about the conditions desired? Yes. We often hear of, people changing their minds; this only means changing

their thoughts. We certainly can change our thoughts and pattern them after the perfect, if we would half try. You would want perseverance in this, as well as anything else you make or undertake. Mental training is required in order to expand thought unto consciousness of Truth; and thus reveal and know more and more of the Life in which we live and have our being, until we express forth Harmony Divine. In the fullness of this regeneration or New Birth, "we spring forth out of the twilight of mere belief, into the broad day light of understanding." The without is rapidly becoming the within; our bodies express our thoughts so grandly, that we do not feel the weight; it is a pleasure to us to live in our house, newly white washed, papered and painted. Then is the Kingdom of Harmony or Heaven at hand. To train mentally is to continuously hold in thought, that which you desire to express externally. This does not mean for five minutes at a time, but always. For instance you are suffering from disease, you repeat mentally, "I am the child of God, therefore I am in perfect health, I am free from all evil." Relief will come to you sooner or later, but surely as I stand here to-night it will and must come. You will discover that by acknowledging perfection for yourself, it brings the realization of the same to you. I know what you sceptics will say, "How foolish of me to say that which I do not feel to be so, I know I suffer pain. If I say that I am well, when in agony, I recognize that I am telling a falsehood." Do not for a moment entertain that belief, for it is written in the Bible "Be as perfect as your Father in Heaven is perfect," and perfection only comes to be realized by acknowledging it. It also states "That whatsoever ye desire of your Heavenly Father, believe that ye have it already, and the same will be done unto you." The law is there for all, and we need only to recognize and accept that law to obtain its protection, and those who do not place themselves under its wing, will not and cannot receive the benefit of the same.

In the same manner you can express externally, Unselfishness, Mercy, Peace and Love. Oh I that the whole universe would express Love which is the greatest gift to man. "God is love and he who loveth fulfilleth the law." "Let us love one another, for love is of God and every one that loveth is born of God." If we think loving thoughts, and love our neighbors as ourselves God dwelleth in us. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." As soon as Humanity at large will follow the commandment "Love thy neighbor as thyself," we will have no need for Reform Schools, Jails and Penitentiaries; no need of Courts, Lawyers and Law Books; no need of Medical Colleges, Doctors and Drug stores. Utopia will then reign supreme and Gabriel will blow his trumpet.

As to the truth of the foregoing affirmations, I can offer my own case in evidence. Four months ago I was an enthusiastic Agnostic; one who did not know what he was, what God is and what relation he bore to God. Moreover I did not care; churches were an eye-sore to me. Mentally I was quite disturbed and was not easy at heart; I displayed at times an ugly temper. In fact I was somewhat dissatisfied with the condition of this world, and, as I now know, all these were manifested in my body in shape of ills and pains, such as indigestion, liver and kidney troubles. I was always using some kind of medicine. I changed from Allopathic to Homeopathic treatment and now have a case of their pills at home. When Mrs. M. E. Cramer of Home College, of San Francisco, Cal., arrived here and was about to open a class, I was prevailed upon to join it being assured I would find that which I so longed for; that is, peace of mind, and good will to all mankind. I attended the first night, as a skeptic, and with the full intention of looking for flaws, and thereby having an opportunity to ridicule same, but *then* to my own surprise, and *now* to my own happiness, I did not find the flaw I was looking for. The statement that all was Good, because God made everything that was made, and that there was no evil power, for God was the only power, He being sole Creator, met with some opposition on my part at first; but acknowledging this statement that as all is good, there can be no evil, the realization of its truth comes to me, and I can now positively say to my own satisfaction, "There is only the Good, and so-called evil and sin is only a negation of the Good." I also affirmed love for my fellow man and peace for myself, and these have come unto me. I can now realize the statement that Jesus made: "First seek the Kingdom of Heaven, and all else will be added unto you." Those who are not in this consciousness, cannot for a moment fathom the happiness, peace and love they revel in, when they live in the Kingdom of God.

In conclusion I give you the Guide to Truth as stated in Science and Healing: "Broad is the way that leadeth to destruction." The belief in death or ignorance, hate or weakness, doubt or fear, prejudice or aversion, revenge or cruelty, disease or evil, is the broad way, and to follow it denotes a separateness from God, and is the cause of all appearances of sin, sickness and sorrow. Therefore deny it from you.

"Narrow is the way that leadeth unto Life." Affirm that you are Life, Truth and Understanding, Love and Strength, Knowledge and Faith, no respecter of persons, Justice and Mercy, Harmony and Goodness. Walking in the narrow way is speaking the word of the Spirit, and doing the will of the Father. This is the way that leads to everlasting Life, Peace and Joy."

Which road will you, dear hearers, travel?

Delivered Aug. 16th, 1891, before a Christian Science meeting at Pope's Theatre Hall, St. Louis, Mo., by

St. Louis Normal Class.

HENRY C. OCHTERBECK.

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LESSON I.

MEANS FOR THE INTERPRETATION OF THE SCRIPTURES.

It is a truth but partially understood that, a most fruitful source of opinion, and of variance in mental reception of Truth, is the want of exact statement of meaning, or definition. In our experience we have learned to what, inaccurate statements lead; and the great necessity of accurate statement of meaning, in order to prove the Truth or the Science of an Infinite Spirit in creation: As essential as is the exact method or way of Truth and Life—to its manifestation—and as correctly and carefully as is the Bible written, so should be the statements made by the Scientist and Healer that the real meaning of science be conveyed in words, and not concealed by them. This habit, strictly adhered to, produces correct results,—and in them is given free and perfect mental vision.

One of the rules of the practices of Yoga, which we understand to be the practice of religion, is that of making words truthfully represent the meaning of the idea to be conveyed,—which is the proper use of Language,—since Language is a symbol of idea, which is its meaning.

Especially has this want of exact statement of definition,—or of making words represent true Religion, or Science,—been the source of differences in matters of Religion, and Divine Science. In consequence of incorrect state-

ment relative to "The Way, the Truth and the Life," the terms in which Religion has been expressed, have come to be accepted in senses so various that it is often as difficult for people to understand each other when speaking of the way of the One Infinite Truth and Life, as if they were conversing in different languages. There are many who believe that they realize the Truth, because they employ similar words and terms of expression. This does not necessarily signify that the Truth is realized to the same degree; and there are numbers who believe that they have a special truth; and that they hold a different doctrine from others because different terms are employed in giving expression to what they conceive to be true doctrine, yet, they hold the same realization of the same Truth: Therefore it is clear that controversy is always about words and belongs entirely to the letter of Life, and as long as indulged the action of mentality is kept centered therein, and as the letter is not a source to the living, to center thought therein killeth, thus Religion or Science, Truth or Principle, forever, One, and alone of importance, is through conflict of terms lost to view, to the incalculable detriment to the individual recognition of God's Way, Truth and Life and to the world at large; which is thereby mentally hindered in its acknowledgment of the Truth in Religion, or of Divine Science.

Edward Maitland says that "The causes which combine to produce this result are two in number; and are, first, the ambiguity of the language in which religious doctrine has always been couched; secondly, the ignorance which prevails respecting the class of facts with which religious doctrine is concerned."

"To deal with the former of these causes—"the ambiguity of the language in which religious doctrines are couched"—to say that this language is symbolic or figurative—as it assuredly is—is not to say that it differs radically from all other, or even from ordinary language, seeing that language itself is always a symbol—and this whether written, spoken or acted—since neither in appearance, in sound nor in action does it any more than represent that which it is designed to express.

We understand, that words may be multiplied either in sound, writing or in action without truthful reference to, or regard for law, "the way, the Truth and Life," but such multiplication of words darkeneth council. "Who is he that speaketh words without wisdom?" and generates delusion. Before two persons speaking different languages can understand each other—even when the plainest and most common terms are employed—they shall have learned the appearance and sound of the letters and words in which they converse, both of which are symbols. And even then, they would have no real understanding each of the others' meaning, without knowledge also of the things themselves to which they were referring by language.

The first thing to learn in Science is where and what is Spirit, which is the Father, or Parent Source, of all things living; and when we have learned where, and what He is, we have found the place of understanding and *the full meaning or definition of all things*; th. refore the next step requires a systematic and correct habit of thought and action, which is in unison with the Truth— of where, and what we have found the Father and Life-giver to be.

Thus do we find that as Infinite Life is the first and only causeless Cause, the only Presence Omnipresent, so is it the author of existence and the *meaning* of all things; then in order to demonstrate the Science of sciences, the Truth of truths, the soul of existence, we should endeavor to employ terms and use words (which are always symbols of thought) that will convey the exact meaning of the Idea of Infinite Life to be made known or demonstrated; in so doing we learn that the meaning of language is causeless cause. Therefore language is necessarily an effect. Truly, they who can hold this true relation steadfastly before them will not be at a loss to apply to each and every subject suitable terms to bring out the true meaning of both cause and effect, thus retaining the harmonious relationship of the one to the other, and realizing the true Thinker and word or the creator and its myriad forms of expression.

Much of the conversation that is heard in society circles and in the common business world is of a nature intended to conceal what is really meant, instead of revealing what is truly meant; and the result is, the further mental failure to apprehend the true use of words; and *if* the true use of words, then a failure to understand the true use of all symbol. So, many persons have accepted *that* to be religion, which is a mere seeming, and is not religion at all; nevertheless, so perfect is that bond of union of man's mentality, and Mind Infinite, that the religious nature expressed therein, cannot withdraw or wholly reject purity and religious Truth. Religion means Unity with God, and therefore the practice of religion is the practice of the Truth of Unity. Unity is also Atonement. This Truth must be practiced in thought and motive, in word and deed, in order to do the Father's will in earth. Where Science or Truth, (the Principle of Unity, or Atonement) is not understood, we are apt to unhesitatingly accord veneration to misunderstanding. In doing this, two offences, are, from a mental standpoint, ignorantly committed against true Religion, Science or Truth. A false god (so to speak in the form of Opinion) is worshipped, which is idolatry. To worship, value, or reverence false beliefs, opinions or misrepresentation, of "The Way, the Truth and the Life," is to mentally worship a false god; and is to accord veneration to error. To worship or reverence the creature is to accord veneration and value to the symbol of Life which is alone due to Life or

Spirit the only Reality—this is to commit idolatry. This belief and habit of thought however, is easily broken and corrected, if it be a habit of ignorance; that is providing the intention is, to worship the highest that is conceived and understood; and where the highest is not willingly set aside through attraction for the letter or visible plane of form. In other words, if idolatrous worship be a habit of ignorance which is unsuspectingly taking things for what they are not—then the reception of knowledge or the knowing of Divine Truth contained in Infinite understanding is the certain and quick remedy. "Behold! I come quickly sayeth the Lord."

THE LANGUAGE OF REVELATION.

Revelation is "The Way, the Truth and the Life," revealed, or God manifest; it is the Christ Jesus or God with us. "Every Spirit that confesseth that Jesus Christ is come in the flesh is of God."

The symbols, events and circumstances employed by the different writers of the Bible, (the formulators of Religion or Divine Science) to denote the Spiritual or mental expressions of Truth, are one in meaning. The event, circumstance or locality is one everywhere apparent in the world of Spiritual and mental condition. We understand this to be the true interpretation and we clearly perceive that the Law of expression (which is Justice) is recognized, and that between the inner and the outer—Spirit and nature,—there is that subsisting Spiritually or mentally which is the exact counterpart of the outer form or event that is symbolized, and by which the external phenomena exists. And that all that is truly *expressed* or *imaged forth from Life* is mentally a correspondence of that which inheres therein; and only because the Infinite One is, and inherent therein are all the attributes and Power of Divinity, does mentality subsist to that which is visible, and bear witness of the reality and eternity of Life; and because this mental state subsists in Life does the visible form and external phenomena exist, or event take place from the mental standpoint.

From this understanding of Truth it follows that the terms—be they words, forms, pictures or narratives—serve to denote the latter class. Objects serve also as symbols to denote the former, which subsist spiritually, mentally and ideally. Therefore, all that is necessary to avoid confusion and clearly see how to interpret the Scriptures is to understand which of the three planes is intended in the narrative; that is, whether the plane of Spirit, or the Spiritual, or the visible is meant and then give credit where credit is due, by assigning things to their own true place. The reason for expressing Truth in symbolic language is, that this method is the Father's own way, for His spoken words are existing forms, and are also acts and events:—therefore, when the Scriptures are perfectly under-

stood, it is clear that they are synonymous with Life's way of self manifestation; for the symbols constituting the variety of forms in nature are the living language of an Infinite Life Divine. He who reads this language correctly will not in belief abide in the realm of form or symbol while doing so, but having "overcome all," will abide in the understanding of the Eternal source. The Father's thoughts are living images—in the likeness of Himself and His word is His thought made apparent to itself as form,—these forms dwell in our midst; where else could they dwell? therefore the thought and spoken language of God are His ideal creations, in His own image and likeness, and His spoken words are symbols of His thought, made apparent to the thought in word of sound, deed, and sensation. The entire visible universe may, in Christ Jesus, be said to be the possibilities of the eternal word, made manifest, and as such may be denominated the letter of Life, and all of God's works are done in Truth and Life. As the Spirit precedes the Spiritual, and the Spiritual in turn, precedes the visible both the attributes of Spirit, and the mental qualities of the Spiritual should be assigned to their own plane, and the true value accorded to them as to cause and effect. We see another reason why the expressions of Truth in Scripture, are given in language descriptive of things natural; which is, that when the senses are opened from the Spiritual, and mentality beholds the objective plane, of symbol, it is "blind from birth,"—until by Truth, it is caused to behold that it has its being in Spirit or Life. As the way of Truth and Life is, to express in symbol, so its language is symbolic and seems "mystical," until "Christ who is our Life" appears in mentality and draws all unto Life; then Christ is risen in consciousness and the symbolic method is known to be the way of God in creation or Life in self manifestation. Principle always expresses itself in visible example, and example is proof of its Divine origin and source in Principle. Therefore Truth expressed in symbolic language is synonymous with the Truth that God's creations are His living words, and that they are proof of the Divine origin or source that speaks them forth. "There is one body, and one Spirit, even as also you are called in one hope of your calling;" (*Greek*) there is one body which is all known form in nature, as there is one Spirit, which is the Holy One, or Infinite Life, and in *it*, is contained all Idea of form or word. The names of animals in Scripture terms are used to denote, not the mere visible animal itself, but the animal is as a symbol of a mental or ideal condition. The animal form is used as a distinguishing characteristic and this too, not as subsisting mentally in the animal form in question, but as that belonging to the Spirit of Truth; or it may be that it represents its Spiritual expression, and in many places in the Bible, the animal represents mental conditions, denoting an idolatrous or an adulterous generation. Therefore when the name of some animal is employed,

we should not think of the visible body of the animal mentioned, but the mental or Spiritual condition, or of the idea of form inherent in the Father which brings forth "every thing after its kind." This represents and gives the true use of symbolic language from the plane of Spirit, to the letter. Therefore without strict adherence to synonymous terms, and to corresponding ones in the mental plane, without an understanding of the law of expression it is not easy to see the inner and full meaning of Scripture and understand the various representations of the action of Law in mental conditions. The Scriptures are mystical only to intellectual reasoning; but when the ideal man realizes that his being is in God, and that he has no other, he views the Scriptures from a higher plane, and intellect serves him. "Then it is he takes captivity captive," and works with the Father in giving gifts unto men. As the expression of invisible and formless Principle is always a mental or visible form, and never otherwise, nothing beneath Principle or Life which precedes and is maker of form, is the true meaning of it, or can give a true definition of its own existence. Therefore as all of God's works are done in Truth, a perception and affirmation of Truth is required to give the full meaning of Scripture, which is the written record of God manifestation, and of the conditions of mental obedience and disobedience and what results therefrom.

To give an example, that will illustrate the method that we find from Genesis to Revelation,—in the beginning and in the end of Generation and regeneration, the term *Lamb* is a symbolic term employed to denote the highest purity, excellency and value of God's Way, Truth and Life. For according to the book of Genesis, the Lamb offered by Abel, is acceptable of God, above all other offerings (the offerings being the firstlings of his flock, the best that he had).

And the book of Revelation represents the Lamb as overcoming evil—as occupying the supreme throne, as Saviour of the world, and redeemer of all "who follow the Lamb whithersoever he goeth," and in the epistle of John this term is used to signify the Christ or Truth which beareth away the sins of the world. "Bearing" away, means something instead thereof. Read by the letter or literal wording, these phrases are meaningless and misleading in that they thus seem to imply and justify the slaughter of innocent creatures. When it is understood that by the Lamb, is signified the pure, perfect and innocent, Spirit of Truth, or its expression, then it is known that its expressions are the "firstlings of the flock"—the Jesus which Christ offers to God without spot or blemish, which we know and have demonstrated, is the most acceptable offering that can be made to God, the all Goodness. And this offering beareth away the sins of the world. Herein is the Law clearly defined that the perception and offer-

ing and Holiness of God's works to him are alone acceptable. Thus the purity of Truth and the righteousness of the Christ which hath been slain from the foundation of the world by all who accept the world as a foundation, as a cause upon which to mentally build. They reject the stone—which became the head of the corner. They believe in imperfection, because they judge unrighteously, "according to appearances" and would go to God with their belief and burden, but He claims it not, and says come unto me and give no place to any belief that is not like me, good, whole and entire and all sufficient. In the light of truthful interpretation, from the plane of Spirit, the Scriptural writings cease to be "mystical" and from beginning to end one absolute system of Science or Truth is presented.

Simple as is this mode of symbolic expression, and universal as it is to all Bible writers, it is not easily interpreted without adhering, strictly, to the trinity in unity, in the law of expression; then it is that we can truthfully interpret results, and to the extent that we hold to the letter of the law to that same extent are we idolatrous or form-worshippers, and the spirit of religion or union of God which is the meaning and definition of a glorified existence, is thereby veiled from mental vision and recognition. "In the beginning God created the heavens and the earth," and again we are told that "The whole earth is the Lord's and the fullness thereof." Ye have dominion over all things now, walk ye in the way of Eternal Life; think ye the thoughts of, and be that Life hid with Christ in God.

NOTICES.

The attention of subscribers and others is again called to the fact that the Fourth Volume of HARMONY commences with this number. Having returned home and resumed our work on HARMONY, and also College Class work, our intention is to make this volume a very instructive and interesting one. Richer in experience by months of lecturing, teaching and healing, we shall endeavor to make our statements of Truth in language so simple and clear that all may understand and realize Truth's freedom, which is freedom from all error, sickness and dissatisfaction. There are no incurable invalids, nor dis-eases. Being mentally renewed in knowledge in the likeness of the Spirit that makes manifest all that is manifest; with renewed energy we shall devote our time to teaching the Gospel of Truth and Healing, to the end that all may know where and what God is, and the Son whom He hath sent, and realize that when understanding is known, God hath supplied all needs.

To the end that all may know that "they are taught of God," and as this day comes to each one "they shall know Me, from the least of them, unto the greatest of them, sayeth the Lord." "And in that day ye shall ask Me nothing." "Ye shall know as ye are known."

With the next issue of HARMONY we commence the publication of the International Bible Lessons; and another course of Class Lessons in which the Absolute Science will be taught from the Spirit in a way that all can understand and demonstrate Truth for themselves.

PRACTICAL HEALING FOR MIND AND BODY,

JANE W. YARNALL.

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An exposition of Divine Science, which should find a place in literature, beside the hand-books devoted to Physics and Natural Law. Clear, logical, plain spoken, convincing, thoroughly understood and digested, through long experience by the writer, it commends itself no less or more to students than to enquirers or unbelievers. Read it—all—More interesting than a novel, we have proven that it holds the attention from first to last,—stimulating the intuitive insight, convincing the reason, and finally filling every longing of dissatisfied and unhappy humanity. We congratulate the author on her exceptionally happy manner of demonstration, (he who runs may read and understand,) and only ask for her a candid hearing. The twelve lessons contained therein are in the order of the complete amplification of the Science.

We quote from Lesson 1st, on Mind: "As God is Mind, and man is the image and likeness of God, man is also Mind in his essential nature, and he possesses the attributes of God consciously, in proportion as he recognizes and acknowledges them and lives in harmony with Divine law. Man was given dominion over all flesh in the beginning, and still retains it, providing he lives in accord with the principles of truth. Harmony is the law of the Universe. Harmony in the earth-life is Divine law manifest, and when true principles are understood and acted upon, perfect harmony of mind and body is the result."

But quotations might be abundantly culled from every Lesson,—which we recommend to the public, who will be interested to the end and thereby instructed. For sale by the Author, 2019 Ind. Ave., Chicago, Ill. Price \$2.00.

CLUB LIST.

The *St. Louis Magazine*, 901 Olive St., is the oldest Magazine published in that city, being now in its twenty-first year. It contains stories, sketches, a

Metaphysical department, articles on health and hygiene, illustrated fashions, wit and humor. Price \$1.00. *The St. Louis Magazine* and HARMONY both sent one year for \$2.00.

We have made such arrangements with the Editors of "*Rocky Mountain Christian Scientist*" of Denver, Col., and "*Christian Science Thought*" of Kansas City, Mo., and "*Christian Science*" of Chicago, Ill., 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*," "*Christian Science Thought*" and "*Christian Science*" is \$1.00 per year.

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STUDENTS' DEPARTMENT.

DEAR FRIEND AND INSTRUCTOR:

I owe so much to your teaching, that I continually think of you in the purest of Love. Love for the good and beautiful, and since I realize that God is Mind and from Mind the thought is born, the most beautiful of all thoughts, that friends meet always, are never separated, are always one, for God is One, the Great Principle Good is within us (The Kingdom of Heaven is within you), and the thoughts from the great centre, the Infinite, are all brought together. What our thoughts are, are brought in contact with exact like thoughts, and never can mix with contrary thoughts. To me it is permanently settled that thoughts produce, or create. Never was a chair known to make its like, but mind produces or generates the thought, from thought is born the ideal, a plan of a chair and the effect of thought is when the chair is made, according to the plan drawn. This same rule is seen all through your teachings and writings. Your ideas I have appropriated as my own, for they fit perfectly the ideas I have had for 20 years.

I agree with every idea in the God-head. I endorse all your lectures. I realize that I live, move and breathe in God, that God is within me and I in Him, to think, and to be and to do only Good, to demonstrate against all evil. Disease is evil, the result of wrong thinking, therefore I deny all evil and only acknowledge Good, God. I know no other God but the Infinite Mind.

Expression is from the formless, or invisible, then to the visible form, which is the exact opposite of what seems to the senses to be true from observation.

From the God-head I learn to deny all matter and I see that it has no power over Mind, and that all visible existence is the result of mentality, that the Mind governs all matter, visible or invisible. Being is eternal, God is Spirit without beginning or ending. That I am, always was, and always will be. Christ is manifest perfection as the Father and I are one.

JOHN H. MARKHAM.

THE THOUGHT OF GOD.

One thought I have, my thought in God,
 So deep it is and broad,
 And equal to my every need,
 It is a thought of God.
 Each morn unfolds some fresh surprise,
 I feast at life's full board;
 And rising in my inner skies,
 Shines forth the thought of God.
 At night my gladness in my prayer,
 I drop my daily load,
 And every care is pillowed there,
 Upon the thought of God.
 I ask not long before I see,
 But take in trust my road,
 Life, health and immortality,
 Are in my thoughts of God.

St. Louis, Mo.

LENA GRUND.

DIVINE LOVE.

The rule of Divine Love will make us warm and gentle and meek.

To be filled with Divine Love will be to heal all to whom we speak or write or whom we meet, to comfort, to help, to save, for Love is the fulfilling of the law.

It is only Divine Love that brings good results and peace and satisfaction; according to the way in which the world has so long believed people have sought satisfaction in what they call Love.

Only in the Love of God can peace be found, only in doing good can satisfaction be gained, only in Divine Love can rest be our portion. Let us all cling to the Truth till beliefs of error are swept away, and we are filled with Divine Love which knows God only because it is Good or God.

LENA GRUND.

EXTRACTS FROM LETTERS.

It is with joy that we announce the continuance in growth of the good work in St. Louis, conducted by the members of the Home College Normal Class.

Since the close of our classes in St. Louis, Major Sullivan has taught a large class with good results, and with other Scientists has organized a society which holds public services in a Hall in Pope's Theatre Bld'g, every Sunday evening.

Major Sullivan is now in Canada, having gone forth teaching the Gospel and healing those who need to be healed.

The Sunday evening meetings in St. Louis continue to grow in numbers and interest.

In a letter recently received from a friend in that city he says "The members of your Normal Class of this city are doing a wonderful work, both singly and collectively. They meet as a class once a week to consider matters pertaining to Science, and have public meetings every Sunday night, which are well attended, and great good results from them." The students are earnest and sincere and intend to keep up the work and glorify the Truth on Earth."

We are in receipt of a letter from Prof. Geo. Chainey, dated at Jerusalem, Syria; also a bound Vol. of "Psyche," a magazine published at London, Eng., (but which has been suspended for a time) and edited by Prof. Chainey—whose life has been devoted to Spiritual work. For the benefit of his many friends who will be glad to hear from him we give the following extract from his letter:

"May I hope for a few lines from you once more containing news of old friends in S. F. and progress in the Spiritual Life? I am sending you a bound Vol. of Psyche.

"We are settled at last both in shadow and substance under our own vine and fig-tree. The fig trees in our garden will yield twenty bushels of fruit and the vines twice that many. All my expectations concerning this land are fulfilled. The climate is perfection; fruit, nuts and vegetables of all kinds abundant and very cheap. This you need not envy in California, for that is to the West, what Palestine is to the East. Changes are going forward most rapidly. Jeru-

salem is now as large without as within the walls. New people are arriving by every steamer.

"At present we are living very quietly, studying the language, the land and the people, and holding ourselves in readiness for any work God has for us to do. All feel that great changes are pending and that this spot will soon be a centre around which the whole world will revolve, in interest and devotion.

"With loving remembrance to all friends, I am faithfully and sincerely yours,
 GEORGE CHAINÉY."

It is our firm conviction that in Truth he will realize the success in the uplifting of humanity for which he so earnestly hopes.

NOTES.

Practical Healing for Mind and Body by Jane Yarnall, for sale at this office.
 Price \$2.00.

H. H. Schroeder, Christian Science Healer, 2511 N. 12th St., St. Louis, Mo., takes subscriptions for HARMONY and is agent for M. E. Cramer's Book of Lessons "Divine Science and Healing."

Rev. Frank Mason, of Brooklyn, N. Y., Editor of "The Seed," is now in San Francisco. He has given several interesting public lectures to large audiences, at Union Square Hall on Post St. We understand that he has a class of about one hundred students.

The *Rocky Mountain Christian Scientist*, published in Denver, comes to us this month in a new dress and under a new name. The name has been changed to "*The Rocky Mountain Religious Scientist*" and is now the organ of the "School of Religious Science," which we understand takes the place of the Denver Metaphysical College. Robert Casey and F. E. Plummer Editors of the Magazine, and teachers in the newly organized school of "Religious Science."

"Christ. Science" is the name of a new paper which is published monthly at 24 Van Buren St., Chicago. Marion B. Van Eps, Editor and Publisher. This paper is devoted to Christian Science as taught, practiced, and demonstrated by JESUS CHRIST. He has proved that there is a definite law of life, the understanding and practice of which is freedom from sin, sickness and death.

By request Rev. F. E. Van Eps will contribute a Christian Science Sermon every month. There are also articles by other well known Scientists.

We commend the reading of this paper to all truth seekers. Terms \$1.00 per year. Single copy 10 cents.

Brother Joseph Adams, Editor and Publisher of the *Chicago Christian Scientist*, who for five years has been a devoted disciple of Christian Science has concluded and expressed his earnest conviction that the name "Christian Science" is misleading, for which reason he has dropped the name in favor of "Gospel Healing," and for his Magazine has adopted the name "*Chicago Truth Gleaner*." We quote the following from the Lesson in the Sept. number of the *Truth Gleaner*:

"You will therefore, understand me, beloved, when I tell you, that for me henceforth I drop the name of Christian Science in favor of "Gospel Healing," i. e., healing through the preaching and heart's belief of the glorious gospel of Jesus Christ, which is, that God is ruling; and because that is Truth, there is no reality to sin, sickness, the devil or death, for such belief can be removed through the heart's belief of this joyful message, "*God only reigns.*" For particulars concerning the change of name see Sept. *Chicago Truth Gleaner*.

LIFE.

RALF WALDO EMERSON

He of good cheer brave spirit; steadfastly
 Serve that low whisper thou hast served, for know,
 God hath a select family of sons
 Now scattered wide through earth, and each alone,
 Who are thy spiritual kindred, and each one
 By constant service to that inward law
 Is weaving the sublime proportions
 Of a monarch's soul. Beauty and strength,
 The riches of a spotless memory,
 The eloquence of truth, the wisdom got
 By searching of a clear and loving eye
 That seeth as God seeth. These are their gifts,
 And time who keeps God's word brings on the day
 To seal the marriage of these minds with thine,
 Thine everlasting lovers, ye shall be
 The salt of all the elements, world of all the worlds.

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"At present we are living very quietly, studying the language, the land and the people, and holding ourselves in readiness for any work God has for us to do. All feel that great changes are pending and that this spot will soon be a centre around which the whole world will revolve, in interest and devotion.

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 Thine everlasting lovers, ye shall be
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NOTICE.

BIBLE LESSONS PUBLISHED IN 3RD VOL OF "HARMONY."

The Second and Third Vol's, of HARMONY, both bound and unbound, are for sale at this office. The price of the unbound is \$1, and of the bound, in full Library style, \$2.75. The twelve Lessons by the Editor, contained in the Third Vol. are upon the following subjects, in the order herein given:

- V.—Conclusion of Lessons Drawn from the Book of Job.
- I.—Drawn from the First Chapt. of Hebrews. "The Son is Preferred Above the Angel."
- II.—Christ, the Healer, and Spirit of Christianity.
- III.—Parable. "The Prodigal Son." Interpreted According to Science.
- IV & V.—Science and Healing. The Scriptural Promises of Healing, and the Way of Their Fulfillment. Lessons for Beginners.
- VI & VII.—Practical Directions for Healing. Lessons for Beginners.
- VIII.—A Great Class. First and Second Birth and First and Second Death. Closing Address to Class.
- IX.—Crucifixion and Resurrection.
- X.—Resurrection and Ascension.

The Second Vol. also contains a course of Lessons by the Editor which gives practical instruction on healing and the true interpretation of Scripture.

Every student of Science, or Truth, should have these courses 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 dissatisfaction. 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 also many short practical lessons by different writers on Science and the healing of diseases, which are equally valuable. To all subscribers to HARMONY we will send the second volume, unbound, for 75 cts.

7
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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 4.

NOVEMBER, 1891.

No. 2.

"THERE IS NO SUCH POWER AS MALICIOUS MAGNETISM."

These words occurred in an article recently read with great interest. While the writer affirms with the power of strong conviction, the truth of the above statement, the other fallacy of Mortal Mind is freely admitted.

If Mind, Spirit, Life, are but interchangeable terms for the One, Infinite, Inclusive Whole, as none deny, then the "All" is uncreate, and was from the beginning; and is that which is ever the acknowledged distinction, which places the Creator, or Mind, above His creation. Then it is always *above*, or *superior* to, or *prior* to, all that follows, or expresses from *it*, or *by it*, is projected or becomes its ultimate in the spoken word of creation, or this visible universe. Mind, or Spirit, or Life, to be Infinite must include all there is, both manifestor and the manifested. If the manifested is the product of Infinite Mind and its Infinite Idea, then Mind wherever manifest must manifest *from* and *of itself*, and never in any delegated degree, or diluted form of itself. Hence to claim that the individual represents the Creator only in name, or reflection, and is not itself substance of the One, and so Divine, is to say that we are not sons of God,—or that Jesus of Nazareth knew not of what he spoke when He proclaimed, "I and my Father are one,"—what constituted them one but the understanding that "All that the Father hath, hath He given to the Son," and how can that be, when in His very creation and creature, which is pronounced "Good," the Mind "which is the man," is but a reflected, diluted ray, from its source, Infinite Mind? Oh no,—not one, can stand up and accuse the Principle underlying Mathematics, of containing within itself the solution and principle both, only to deceive the student in the midst of the work given him to do, with the appalling discovery that *only so far* can we claim its perfect and implied promise? That just here it denies itself and its own obvious results; that although pledged by its position and *understood* premise to contain within itself that which may undoubtedly belong to the manifestation of *itself*, in the solution, which it also contains within *itself*, yet that when the problem is there on the board in process of eluci-

dation, principle becomes in the manifestation of its proper power only an inferior, or secondary to itself, and therefore subject to failure, when principle is never subjective and never can be other than perfect or other than itself. Then in Truth, we affirm the truth of Mind—Mind ever itself and no reflection in any department of its work, is ever *itself* only, in expression, its creations. Perfect ever, complete ever, ever replete with its own truth of Being whether recognized or unrecognized, Mind, Infinite and One, and All, and Mind manifest, contains and retains its own Infinite and so Immortal Original,—in Creation, as in Idea.

M. L. STONE.

SILENT UNITY MEETING.

The name of this newly organized meeting, indicates its purpose, and deep meaning.

The members of Silent Unity meet at Mystic Hall, Union Square Building, 421 Post St., once a week, for the purpose of demonstrating,—through acknowledgement—the Spirit of Harmony and Truth, which is realized as contained in the Silence; and thus through concentration and speaking on a given subject expand their mental conceptions, unto the consciousness of the Infinite Life, which unfolds all Truth, and illumines all unfoldment,—or existence, with the Light, or intelligence, of its very self.

When the truth of the Silence is understood and realized, it is demonstrated in sound.

The Inner Silence speaks forth the outer, and the outer echoes the Inner.

The external is the audible voice of the "still voice" of the Silence. Therefore, stillness speaks forth action and action points back to Stillness as its only source. Everything that is made is made in and brought forth from the Silence, and everything points back to the Silence as the only cause of its existence.

2. It is written in the prophets, "And they shall all be 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."

No beliefs, such as that man is mortal, or that he has an earthly body, or that anything that is born is of the earth, hath seen the Father. But that which is of God, even the whole earth itself hath seen the Father. For the earth is the Lord's and the fullness thereof.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life." He tells us what to believe in for He says, "I am the Life which is the Light of the world." "I am not of the world," but am the light and life of it. Therefore the world is of me. I shine forth in mine own in the world.

3. The members of Silent Unity which are individually and mentally members of one Infinite Life or Mind, recognize no personal or individual leadership; but they do recognize *Truth*, wherever expressed in nature, or by whomsoever spoken, written or acted, to be *Universal and Impersonal*. Therefore, by this acknowledgement, they assert, that all who are taught, are taught of God; and that they have come unto the Christ consciousness,—the consciousness that God's truth and life is,—and is manifest, yesterday, to-day and forever the same. They further assert that the Father hath given the Comforter, that abides forever, for the descent of absolute consciousness and understanding into thought, bears witness of the Infinite whole—of the Divine and Holy Guest ever with us, both Unmanifest and manifest, or with us as principle and example. This consciousness and understanding has brought all things to remembrance that Christ hath said of Himself,—the I am, to His disciples.

4. The object or aim of these meetings, is to Let the "still small voice" be heard, and allow it to speak forth and voice its own Truth;—the Truth of Wisdom, Love, Understanding and Power, which is Eternal Life, knowing that Eternal Life includes all for which every person is seeking, hungering and thirsting. It is to each and to all,—health, happiness, rest, ease, comfort and perfect satisfaction.

All that is required to be an active member of the Silent Unity meetings is to work with the Spirit of Harmony, in unison with the purpose for which these meetings are held. Therefore whether present or absent, in person, they can be active members and will be so recognized. All who are thus consciously working and desire to send their names and short communications to be read at our meetings, will be registered and acknowledged as if one with us in person. Whosoever will, (who understands that all things in God's creation are members of Silent Unity,) may work with us to the end that all humanity may realize wholeness, perfection, health and satisfaction. In union there is strength. "There is no power but of God."

5. In purpose, we are one with the Society of Silent Unity, first organized in Kansas City. We know that unity and oneness is the basis of all Science and is so regarded in the teaching, in all Science "Schools," "Colleges," "Homes," and "Seminaries." This we proclaim alike for all and the same is already demonstrated in literature that has been sent forth from their several centers of instruction. The sole idea which prompted the suggestion to have this newly organized meeting, to be conducted by members of Silent Unity, was to have one public meeting, at which all Scientists and the public would meet in unity. One that is not held in any Science "School," "College," "Home" or "Seminary," but embraces all. One held in a separate Hall to which all Scientists and the

public are invited and of which they are invited to become active members.

The idea is, also, to have one meeting, each week, conducted on the same plan as are the meetings held in Kansas City. Their meetings have been and are productive of unity and peace on earth, for they are keeping the Spirit of Unity in bonds of brotherly love. "Be still and know that I am God"—is their motto.

The Infinite Stillness is ever saying "Be still and know," "that I am that I am, and beside me there is no other." Therefore we recognize Principle in all method. The purpose of which is to acknowledge God in all our ways.

PLAN OF CONDUCTING PUBLIC SERVICES.

The Chairman of the day opens and conducts the meeting.

- 1.—Singing by the Congregation.
- 2.—Meditation on a given subject, or affirmations of acknowledgment on the same.
- 3.—Reading from the Bible and selection and presentation of a subject for the day's consideration, upon which all are invited to give their best thoughts, holding to the subject given by the first speaker—the Chairman.
- 4.—Frequent singing during the entire time of meeting is helpful. Singing is a demonstration of Harmony.
- 5.—The object of adopting this method of conducting these meetings, is to give opportunity for cultivating concentration through the practice of speaking on a given subject; for this is the method of demonstrating what we perceive is Truth in the Silence:—this is letting the Silence voice its own Truth. As argument is only one opinion trying to put down another opinion, debating upon the subject before the meeting is not in order. The idea, is not to remain silent in these meetings, but the aim is to let the "Still voice" be heard, and allow the silence to speak forth of its own, in words of wisdom and Eternal Life, which is Life to all flesh. "Without the Word is not anything made that is made."
- 6.—The Chairman, on closing the meeting, will appoint one of the members to conduct the next meeting.

CORRESPONDENCE.

St. Louis, Mo., Sept. 16, '91.

M. E. CRAMER:

My Dear Friend—"I have been up among the Canadians—have taught one class and delivered five public lectures in different towns to large audiences which loving words turned from prejudice into surprise and delight. What a wonderful delight to see the wrinkles of prejudice on the face of the earth disap-

pear in the Omnipotent sea of Truth as statement after statement of Love and Truth rolls over them. I told them of the heaven within instead of the hell without and my words brought forth fruit of their kind. -

"Love took up the harp of life
And smote on all the chords with might,
Smote the chord of *self* that trembled
Passed in music out of sight,"

I arrived in Collingwood on Thursday, but the dear, good Brother who was to meet me did not come after me until Saturday and then we started for my field of work which was 13 miles distant, and the best description I can give you of the road we passed over is to assure you we were nearly 6 hours driving 13 miles. Before starting, however, and at the beginning of our journey my companion drew out many statements that were considered high Science; too high, he thought, for the people I was going to meet. I assured him there were no statements in Science that every one was not capable of understanding and that if I should make any statement less than my highest conception of God, through fear of results to myself or others I would not be acknowledging God at all, in all His ways. As we arrived at the foot of the mountain it began to rain and such a rain as no description can give you any conception of and the lightning and thunder was a fit accompaniment,—and we talked about the policy of making these statements and finally he said,—“Now, Mr. Sullivan * * * if you make these statements you will arouse hatred and prejudice that no man can allay.” I assured him that as I had long since wiped all hate and prejudice out of myself, that I could not bring forth that kind of fruit in others. Jesus Christ said, “Whose sins you shall forgive they are forgiven—whose sins you shall retain they are retained.” He meant you cannot forgive in others what you retain in yourself, and you cannot retain in others what you have forgiven in yourself. “Take the beam out of your own eye and you can see clearly (understandingly) to pluck the mote out of your brother’s eye.” Jesus Christ really meant when you have really arrived at that point when your own eye is clear of the beam you will then understand that there is no mote at all in your brother’s eye. The mote you see in your brother’s eye, is only the reflection of the beam in your own eye, hence when you annihilate the consciousness of evil, hate and prejudice in yourself you annihilate the consciousness of its action and operation in others. I will say to you that when I know my real self I know all there is to know; that was what the old Greek Philosophers meant by “Man know thyself,” they knew there was nothing else to know; of course I understand what you want, * * * this is only your way of asking a treatment for fear and you shall have it. The storm raged without but all was peace within. I felt, how-

ever, that his fear of impending danger caused him to think that he had a Jonah aboard and that his safest plan would be to throw him over board to allay the storm without. After three or four lectures, or perhaps six, were delivered, he came to me and said, "my dear Brother you have demonstrated your statements that you can only bring forth fruit of your kind; and all I can think of now to say to you is what the minister at Glasgow, said to Tom Chalmers. The minister had preached to his congregation 15 years and no minister was able to satisfy them during his short trips away, and the time came when he was compelled to take a long vacation to attend to important business and did not want to close his church, so he heard of and sent for Tom Chalmers and after telling him all about the peculiarities of his congregation he listened very anxiously to his first sermon. When Tom Chalmers had finished and retired to the Vestry room, the other minister followed him and said to him, 'Tom Chalmers, I was a wee bit afeared thee did not understand my people but, God bless thee, (clasping him in his arms) thee undetstands them better than I do.'" Christian Science has a firm hold in that part of Canada. They were very anxious for me to send for my wife and remain with them but I feel that my work is in St. Louis, at least for the present. I arrived at Chicago in time to attend the last three days of Semi Annual Review at Chicago Christian Science Seminary and to deliver address to graduating class and while there were between 30 and 40 in class, there were only 13 present; just the number of your St. Louis Normal class; and the address was never thought of for an instant before it was delivered. I cut loose absolutely from manuscript and "let my people go," on that occasion.

We have been and are still having good meetings at our hall; many strangers attend and the attendance is nearly as large as at Kansas City and we confidently expect they will be fully as large when the weather gets cool. I am now pleasantly located at 2348 Pine St., S. E. Cor. Jefferson Ave.

D. L. SULLIVAN.

DIVINE AFFIRMATIONS.

In a letter recently received from Dr. Gibbons, of Michigan, was inclosed the following affirmations and explanations:

Rev. H. D. McCarthy, an old minister living in Fallen, Custer Co., Nebraska, says, thirty years ago, that which is called Christian Science to-day, came to him; and with the strong denial of error, and affirmation of the Good, and the ever present help, he cured snake bites and sickness of all kinds.

When the Indians raided the country about him and the neighbors all fled, he and his household remained, and were never molested. Here are his most famous declarations:

What is it packing all into the Now?

Now is the accepted time. Concentration gathers all that was, all that is, all that can be, into the present.

Now Jesus said, when ye pray, pray that ye already have.

Give us *this* day our daily bread. I will take Him at His word and claim all good for myself and others *now*.

Now I live. *Now* I love.

Now I am true. *Now* I am good.

Now I am well. *Now* I am strong.

Now I am in Heaven, and the Kingdom of Heaven is in me.

Now I am satisfied. *Now* I see God.

Now I am Christ. *Now* I see all is perfect.

Now I know love is all. God is Love, and He is All in All.

Now Christ is in me. *Now* all things are mine.

Now Salvation is come. *Now* I recognize I am in Eternity.

Now mine comes to me, all peace, all satisfaction, all wealth, all joy, all wisdom, all understanding.

Now God is. My understanding is. I have all.

And This is Understanding.

Now God is. God is I am.

Now grasp the limitless now.

All is perfect, body, soul, spirit, *Perfect*.

Now I have purity, perfection, health, life, eternity.

Now I will do God's will.

Now I have spiritual control of self.

Now I have effort and can put it forth.

Now I have a Saviour born within.

I am now, because God is.

GOD, THE FATHER, IS THE CREATOR.

His Creation is His only begotten Son, His own Understanding, Ideas or light of the whole Mind. He who conceives a truth understands it, and to him is it known from the beginning. "The works were finished from the foundation of the world," the way of all being the recognition of the Father in the Son, creating the understanding of the Son. Until a certain degree of consciousness is attained, Unity is not comprehended and we think ourselves away from the Father, or, a prodigal son, and approve or condemn the work, believing that we are the builders. Now from this state of ignorance we are turned to the Father, recognizing *Him* as the Builder, and we no longer glory in our beliefs, but ac-

cord all to God the Father, as the author of all, giving honor to the Father and the Son. In knowing the Father Principle, we behold the Son,—Understanding. "All things are delivered unto me of my Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." There is one Father, one Son, or Christ, and the appearance or manifestation in the world. One, Jesus of Nazareth. Jesus the Son of man is the Christ the Son of God. Those who love the Father, build the worlds, or are world builders, and thus glorify the Father. So to know and bear witness of the Father he beareth witness of himself, as the Son of that Father or understanding of the Infinite Spirit. The Understanding affirms that things asked or spoken in truthful consciousness of Principle the "I will do it," "Love," keeps its own commandments. God is Love, and when the loving command gave forth "Be thou healed," Christ being recognized as the Healer, the Comforter *even* the Holy Spirit will the Father send, and teach you all things. This Truthful conception of the Unity and Oneness of all Being is always speaking to those who believe in good and evil. "Come unto Me" why will ye believe in darkness, as having power? *I* am the light, and grace and truth, —come by truthful conception of the Life that is the light of man, the Word which was in the beginning by which all things were made. To those who receive this Truth, consciously understanding the Trinity in Unity, to them is given the knowledge that they are God's. And as the Word became flesh and dwells among us, Jesus of Nazareth, dwelt among men, showing forth grace and truth, a representation of the whole creation, in the perfect recognition of His Source. The flesh is still among us. Why then refuse it place, its own place and call it evil, when the Word became flesh, and is that which appears to-day and forever the same Word? Why claim any other source but the Creative Source? Flesh never rebels against Life, it expresses the will of its maker and builder, as did the Nazarine. Truth puts the middle wall of partition under its feet, and rides triumphantly above the fear and race beliefs of sickness, pain and death; realizing only Wisdom, Love and Truth,—which reveals itself, harmoniously expressing and forming according to the spoken word, which begets from the Father, grace and truth only.

Now to sum up our lesson we would say God the Father is the Creator—of the world and of the flesh—the world is God's own, and all that therein is. Then the world is good, the flesh is good, and all things formed are good,—for the maker and builder is God. "Bone of my bone—and flesh of my flesh," *I* give all power, knowledge, faith, to my own; *I* know my own, and my own comes to me, the Creator and Life, of every living thing, and it tells me *I* am not born of blood nor of the will of the flesh, nor of the will of man, but of God

—Wisdom says I am God. Love says whatsoever Jesus (Truth) saith unto you do it. Love is One, always One.—So to-day and forever, will it declare the works of the Creator good; as it knows its source, it will not accord to any other, than that which is itself, wisely decreed of itself.—hence no adulteration, fornication, or invention of evil beliefs, is ever thought by Wisdom, (which is God) to exist as the works of the Creator,—therefore the Lord is to be known in His Holy Temple at this time, and all else concerning His Creations will come to those who cease to think evil—and continually live in the thought of good. Resistance will not be known, Love knows not resistance, disobedience nor weakness, for Truth begotten of God reveals the Creator and Life, everywhere, present,—the Omnipresent Good.

JOSEPHINE R. WILSON.

HOME COLLEGE MONTHLY MEETING.

Wednesday afternoon, Oct. 7th, the Home College rooms were filled with persons wearing happy and inquiring faces. M. E. Cramer opened the exercises by giving a condensed synopsis of "Divine Science," showing that its basis is, the Christ premise, and that the signs which follow, must ever be the same that has followed the demonstration of Truth in past ages,—much to the delight and enlightenment of her hearers. Miss Jessie Grant followed with a song rendered in her usual soul stirring way. A letter was then read by Mrs. Cramer, from Major Sullivan, (who is now located in St. Louis and is successfully Teaching and Healing,) in which he gives a condensed account of his trip and work in Canada, which was listened to with interest by all.

Mrs. Wilson was then called to the chair and said, "I always respond when Mrs. Cramer calls, and I expect each one to whom I speak to respond to my call, for the call to which I refer is from the Spirit."

Mrs. Mira Perkins then read an interesting paper on "The True Union of Life," which was enjoyed by all. She said—"Do we not know that the best is in reserve for all who are wedded to the Truth? For the Truth shall make you free, saith the Master, and this we know, turns water into wine which is the freedom of the Son of God. The best wine is the realization of the Holy Ghost,—or the Divine Guest realized."

A gentleman who had not visited the College before, said he was greatly benefited by being here, and was willing to grow. Another friend stated that she had been confined to the bed and house for several years, when the Scientists came to her, who have been instrumental in healing her. She is filled with gratitude to God, for health realized; and for the satisfaction resulting from a sense of nearness to God, which the Truth has given her.

Prof. DeBar gave a short account of the growth which he had experienced while passing from old beliefs and theories, into "Divine Science." The Science, to him, is the Truth of Truths. The highest presentation of the truth of both Being and existence that has been given to the world.

Mrs. Denny spoke of several cases of healing that were of great interest to all. One of which she spoke was a case where blood poisoning and lock jaw was feared by friends, wherein she was instrumental in arresting the condition, with one treatment.

A lady in Michigan who has received her instruction in "Divine Science" by means of correspondence with Mrs. Gillen, has been thoroughly healed; and so remarkable does her case of healing seem to her friends, that the Truth is spreading in that part of Michigan, and they are now reading "Lessons in Divine Science and Healing" with understanding.

Again Prof. DeBar said, while relating an interesting experience, "In Science, all are blended into one song of Harmony. I find that I was leaning on Science Principles before I knew what they were. I had resolved to die or to learn how to live without medicine, and it is astonishing to find how many there are, who are thinking people, who have come to realize the truth of Science."

Mrs. Wilson then remarked, among other good things, that he had anchored his thought upon a firm foundation.

Mrs. Hopkinson related a very interesting experience which was that of her own case of healing; the Drs. had said that she would never be well. She continues to have demonstrations of Truth. "I would not take all the money in the world in exchange for what I know of Truth." To which Mrs. Wilson responded "that when we are shorn of every erroneous belief, we have taken down all idols, they must all go before the silent Life of purity."

M. L. Stone,—who in the good work that she has done from time to time in the College, and which is demonstrated in her successful work on HARMONY, during the Editor's absence of seven months, has proven that she builds upon that foundation rock, against which Jesus says, the gates of hell cannot prevail. Therefore, with understanding, Mrs. Wilson addressed her as the foundation rock of the "Home College," when inviting her to speak. Mrs. Stone gave a clear analysis of the meaning of "Overcoming," which was also a complete definition of the several cases of healing which had been recited. She said, "I, who know the ins and outs of the College teaching, can say that it is nothing but the study of God and His works,—face about, is the first lesson. Healing is rectified thought, by claiming what we are."

A lady who had taken but four lessons in the College said, that her general

health had been restored but that her eyes were not fully restored from the belief that they are old.

A letter received from Mrs. Lampe, was spoken of and received with interest by all. She thinks that the teaching of Home College "is much needed in Tacoma.

Mrs. Kron, who is a living demonstration of Truth and Life, when speaking of the freedom of Truth that she now enjoys in the midst of all circumstances, seemed to surprise herself, as she told of all the conditions and beliefs that had dropped away from her during the time of her first course of lessons in the College.

Mrs. Wilson then addressed the meeting with statements of Living Truth. Her words were beautiful and instructive, because illumined with that light that lighteth all.

Mrs. Cramer was then called to address the meeting; her closing words were representative of her appreciation of, and pleasure in, all to which she had been an interested listener during the afternoon. She said, "this is the first opportunity that I have had of listening to you since my arrival home, and I perceive no change, but a broader conception of Truth and a deeper realization of its mighty power. I am rejoicing in, and with you, in the recognition of this all inclusive Truth, which hath made us all free." She invited all to be present, the first Wednesday in Nov., at 2:30 p. m. Then closed one of our most interesting and profitable meetings, all being renewed from the Spirit of Truth could say, I know how good it is to let light shine,—which is our Being. It is good to meet in heavenly places, for heavenly purposes. Mrs. Cramer closed the meeting by reading Divine Affirmations used thirty years ago in healing all manner of diseases by Rev. R. D. McCarthy of Neb. which the reader will find published on another page in this issue of HARMONY. STUDENT.

NOTES.

Practical Healing for Mind and Body by Jane Yarnall, for sale at this office. Price \$2.00.

Subscribers should make their remittances by P. O. Order payable to M. E. Cramer, STATION C., San Francisco, Cal.

H. H. Schroeder, Christian Science Healer, 2511 N. 12th St., St. Louis, Mo., takes subscriptions for HARMONY and is agent for M. E. Cramer's Book of Lessons "Divine Science and Healing."

The next class of Practical Instruction in Divine Science and the Christ Method of Healing, will commence in Home College, the first Tuesday in November at 8 p. m. We will be glad to register, in advance of that date, the names of those who wish to take this course.

We consider the Bible Lessons for the month of November of so much importance, that we have concluded to let them take the place of the regular Lesson.

Our forthcoming Class Lesson is a clear and scientific presentation of the whole truth that is to be realized in order to heal by the "Christ Method,"—entitled "Who and What God Is"; "Him Declare I unto you." We recommend this lesson to each and to all, as a basis for scientific conclusion or truthful statement and therefore as the basis of freedom, which is understanding.

SILENT UNITY.

Is the name of a new Science meeting held in San Francisco, which meets every Thursday, at 2:30 p. m., at Mystic Hall, Post St., in the Spirit of Harmony, for the purpose of exchange of the highest thought on a given subject, selected from a chapter read from the Bible; by the chairman of the day.

M. E. Cramer was appointed chairman of the first meeting, and requested to make a statement of its purposes.

Next in order was singing, by the audience, "I need Thee every hour."

Second,—Subject for meditation, "The Comforter,—which is the Spirit of Truth,—has come and filled our hearts with peace."

Third,—Singing, "Nearer my God to Thee."

Fourth,—The reading of paper setting forth the object and aim of the Silent Unity meetings, with comments, and suggestions as to the method of conducting the same which is published in full in this issue.

Fifth,—Singing, "Am I a soldier?"

Sixth,—The selection of a text from Scripture, as the subject for thought during the meeting, was from the 14th Chap. of St. John, 1st verse, 21st, and 27th.

Seventh,—Singing, "To the Work." Commandments to be kept: 1st, "Love one another;" and, "Be ye perfect even as your Father in Heaven is perfect;" 3rd, "But I say unto you resist not evil;" 4th, "I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the Life more than meat, and the body more than raiment?"

Josephine R. Wilson followed, giving her thought relative to the best way of

healing. She thought that silent recognition and realization of the Christ within and without is productive of the best results to be obtained. She also suggested that all interest themselves in the work of Silent Unity.

Prof. De Bar believed the Silence was the Source of all truthful conclusions; and thought that Silence was to be recognized, and maintained.

A lady suggested that we should all come to realize that the "I Am" is the God.

Mr. Diggs of Woodland, Cal., thought that Silence was golden, and believed the revelation of all Life was to know the Source, which is the Silence, and thus, know God.

Miss Fulton said, she supposed, that the difference between these meetings and others was that Silence was to dominate. She thoughtfully and lovingly claimed union with the Infinite Whole.

Mrs. Perkins recognized that All that is born of Spirit, *Spirit is*, and that Silence is "the heart of all things." Sound the beating of its pulse—and to "be still," or to still the beliefs is to express God.

Miss Jessie Grant produced sweet harmony upon the piano, proving the power of the One to move the fingers as well as the thought—in harmony with Himself.

M. E. Cramer appointed Mrs. Josephine R. Wilson to serve as chairman at the next meeting, and the meeting was adjourned until the following Thursday, and all said it was good to be there, and went away believing that great good would result from these meetings. Reported by J. R. WILSON.

NOTICES.

Dr. and Mrs. Yarnall of Chicago have changed location from 2019 Indiana Ave. to Athenium Building, No. 24 East Van Buren Street, Room 36, where they will teach classes both in the primary and advanced course, receive patients and give free consultations, and where orders for Mrs. Yarnall's new book *Practical Healing for Mind and Body* will receive prompt attention.

Lessons in Divine Science and Healing by M. E. Cramer, is also sold by them and subscriptions for HARMONY taken at their office.

Engagements for lecturing and teaching in any part of the United States can be made with them by correspondence.

Practical Healing for Mind and Body by Jane W. Yarnall, and *Divine Science and Healing* by M. E. Cramer, both sent to any address for \$3.00, post paid.

HARMONY.

Practical Healing for Mind and Body with HARMONY for one year, \$3.00.
Divine Science and Healing and HARMONY for one year, \$2.75.

THE MUSICAL VISITOR,

Published by the John Church Co., Cincinnati, Ohio. Price by subscription \$1.00 per year; single copies 15 cts. This paper is valuable for its literature and musical gossip; in addition to a quantity of church music for quartette or chorus, is quite an improvement on former musical journals, and will be a welcome visitor indeed to the home circle.

THE UNITY OF LIFE,

BY MRS. M. E. CRAMER.

Our attention was recently called to this lecture, which issued in a pamphlet of fifteen pages, was delivered at the dedication of Home College. As an exposition of the general study of the Science, and a clear statement of the truth contained therein, it should stand as an introduction from month to month in HARMONY. No better synopsis of the work could be given, nor of the necessities of the people for just such help as is obtained here. This little book is invaluable to enquirers concerning what is taught here, and should be in the hands of all students and readers of Divine Science literature.

Of the consecration and its fulfillment of the "Home visible" to these same needs of humanity, none can doubt who have sat from year to year within its walls and listened to the voice ever raised in justification of the spirit of its founding and continuance.

M. L. STONE.

THE SECRET TOLD:

Religious Science and Healing in One Lesson,

BY ROBERT CASEY,

Is a book of forty pages, which the author gives to the world as the secret of healing, or the science of occult cures made easy, and says it is a short and simple explanation of the power and method used in psychic, metaphysical and mental healing for mind and body.

We quote from "The Basis:" "There is but ONE MIND in the Universe, and EVOLUTION is its nature and LAW. Knowing and unknowing it is active everywhere. All things and events are parts of its process, and thought cannot conceive a mote's-length of space where it is not."

We quote the following from "The Problem of Healing:" "Man is a Conscious, Living, Thinking, Being; the highest known evolution of the "All."

His existence is manifest in TWO POLAR conditions; (a) a Physical Organism; (b) a Conscious Center-of-Mind. These two states are simply opposite poles of the Unit Substance of which the person is formed.

The PHYSICAL POLE must be studied first; the Conscious Center is evolved through the Physical, and unfolds into activity with it."

Sunday afternoon, Sept. 20th, M. E. Cramer delivered an address on "Divine Science and the Power of the Holy Spirit of Truth to make free from all disease," to a large audience in O. C. F. Hall, and Sunday evening, Sept. 27th, she delivered to a deeply interested audience (in the same Hall) that lecture on "The Darwinian Theory of the evolution of form; and Sennett's Theory of the evolution of the soul, as contrasted with the Science of the Genesis of Creation." Genesis is a living record everywhere in our midst. This lecture we learn she has re-written, and added many practical points that are essential to the understanding of the Christ Method of Healing.

In response to urgent requests Mrs. Cramer has decided to repeat this lecture at some time in the near future.

STUDENT

Josephine R. Wilson is now located at number 2223 Mission St., San Francisco, where she will be glad to receive her friends from 9 A. M. to 3 P. M. daily. She lectures each Sunday in Mystic Hall, 421 Post St., at 2:30 P. M. She continues her usual good work in healing present and absent patients.

Mrs. Wilson is open for engagements to teach and heal in other localities.

JUST OUT!

"*Excerpts from Madame Guyon's Mystic Sense of the Scriptures*," compiled by Mrs. M. M. Phelon, C. S. D. Price, paper, 50c. Hermetic Pub. Co., 619 Jackson Building, Chicago, Ill.

The *Mystic Sense of the Scriptures*, is a remarkable book, written by a remarkable woman, in an age producing many wonderful thinkers. Among these Madame Guyon was not a lesser star, shining by borrowed light, but a sun shedding a radiance peculiarly her own.

Mrs. M. M. Phelon, a brilliant teacher of Divine Science and a most successful healer in Truth's Vineyard, has rendered a most valuable service to all seeking light, by putting these extracts from a book long out of print into readable shape. In its present form, it is a book for meditation and study for whoever desires to enter into the Eternal Spirit of Divine Consciousness and His Christ, ever with us to guide in the path of life. It is worthy your earnest and careful attention.

HARMONY.

"Physics and Metaphysics,"	By M. M. Phelon,	Price, 15c
"Future Rulers of America,"	" W. P. Phelon, M. D.,	" 25c
"Hermetic Teachings,"	" " "	" 25c
"Three Sevens,"	" The Phelons,	" \$1.25
"Christos,"	" J. D. Buck, M. D.,	" 60c

HENRIETTA PUBLISHING CO.,

619 Jackson Building, Chicago, Illinois.

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The *St. Louis Magazine*, 901 Olive St., is the oldest Magazine published in that city, being now in its twenty-first year. It contains stories, sketches, a Metaphysical department, articles on health and hygiene, illustrated fashions, wit and humor. Price \$1.00. The *St. Louis Magazine* and HARMONY both sent one year for \$2.00.

We have made such arrangements with the Editors of "*Rocky Mountain Religious Scientist*" of Denver, Col., and "*Christian Science Thought*" of Kansas City, Mo., and "*Christian Science*" of Chicago, Ill., 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*," "*Christian Science Thought*" and "*Christian Science*" is \$1.00 per year.

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.

Nothing is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller in heaven and earth: because love is born of God, and cannot rest but in God, above all created things.—
Thomas Kempis.

Wisdom ripens into silence, and the lesson she doth teach
Is, that life is more than language, and that thought is more than speech.

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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.

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

INTERNATIONAL BIBLE LESSONS.

NOVEMBER 1, 1891.

CHRIST THE TRUE VINE--: JOHN XV: 1-17. *Memory Verses 4, 5.*

GOLDEN TEXT: "*He who is glorified that ye bear much fruit.*"

Our present study is a discourse in which is taught the unity or love of "The Way, the Truth and the Life," everywhere present and manifest in our midst. The vine is a basis of allegory which is frequently used in Scripture to designate Israel as a people. (Ps. lxxx: 8, 11; Isaiah v: 1, 3; Ezek. xix: 10; Hos. x: 1.)

"*I am the true vine, and my Father is the husbandman.*" The true vine does not mean simply a stalk, but a stalk and its branches; so reference is made to the truth that Truth and Life includes the living and moving within itself; as the vine includes the whole tree, branches and fruit. The Infinite's idea or possibility of creation, brings forth in creation both branch and fruit, both the thought or ideal creation and the word and visible creation. "Behold I, and the children which thou hast given me." Thus, it is clear that both "he that is sanctified, and they who are sanctified are all one: for which cause he is not ashamed to call them bretheren." (Heb. ii: 11.)

The Father is the Infinite Life, Spirit or Mind; and the true vine, is the possibility, soul or idea of the Infinite One, whose branches are creative thoughts, and whose fruit is creation; so if there be any mental conceptions that bear not fruit of the spirit they are taken away, or if there be any beliefs or mental conditions resulting from negation, or neglect to think the Truth; they are counted as nought. But every branch or expression of Truth, "God purgeth it" that

it may bring forth more fruit, "*Now ye are clean through the word which I have spoken unto you.*" The eternal word becomes flesh and dwells in our midst. Therefore we are to regard all things as clean and pure, for there is nothing unclean and impure in and of itself, and it is mere opinion only that regards it otherwise.

The lesson to be drawn from the memory verses is, that the possibility of Deity is ever speaking to each individual mentality, saying, abide in me and I in you, for the individual cannot bear fruit of itself except it abide in the Universal. No more can thoughts, except they abide in mind. But if the thoughts and words of the person, or individual, abide in the Impersonal or Universal, then the thoughts and words of the Universal abides in the individual, the same bringeth forth much fruit. The Kingdom of Heaven cometh when two hath become as one. If any thing suggests to, or impresses thought with a conception that is not an eternal possibility in the Spirit of Truth, and the impersonal; that conception is cast forth as an unfruitful branch, and is withered. Mentality being the product of Mind, it occupies the same position to Mind that the branch does to the Vine. As the branch must look to the Vine, for its support, and for its vitalizing sap, so must mentality look to the possibility of Eternal Life or Mind—for all Life, power, knowledge and substance it has, and which through mentality vitalizes and sustains the human body and all external demonstration. "*Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples.*" This lesson is one in the Unity of Life, and of Life in the living, and is given so that all may know that "The Way" to keep in the realization of the Father's Love, is to keep the commandments and fulfill the law Love, and thus keep the spirit of unity in the bonds of peace. "*These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*" In this allegory, the true relation of being and existence or of God and creation is revealed. "*Henceforth I call you not servants (not mere branches) for the servant (or branch standing alone) knoweth not what the Lord (or Vine) doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*" That is I have made the Truth of Unity known unto you therefore, "*These things I command you, that you love one another.*" With each new revelation it is the evening and the morning which is the first day. It is evening to the previous day or mental condition, and morning of the new day or mental condition. If we attempt to mentally abide, or find rest in forms, bodies, creeds or effects of any kind, our mental conduct may be likened to the branch seeking the source of Life in the fruit,—in its own product—to believe that we are bodies or forms, is to have dead and fruitless branches in mentality. Ye are Spirit for the words that I speak (in creation), they are Spirit, therefore "*ye are clean through the word.*"

NOVEMBER 8.

THE WORK OF THE HOLY SPIRIT—: JOHN XVI:1-15. *Memory Verses 13, 14.*

GOLDEN TEXT: "He will guide you into all Truth" John xvi: 13.

"These things have I spoken unto you, that ye shall not be offended:

2. *"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God's service."*

Apart from the consideration that worldly opinion rejects Christ Jesus, (or God's Truth and Life manifest and dwelling with us now). All disciples are commanded to love one another, for "Love is the fulfilling of the law." It is opinion that puts Truth out of recognition, the synagogue of mentality, "they shall put you out of the synagogues." Opinion believes that it is doing God service, when arguing in favor of physical, and objective causation—or an objective God. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him I. John iii:15. This means that no hate has eternal Life abiding in it, but whatsoever loves has eternal Life abiding in it, for the same abides in eternal Life.

"Ye are the light of the world"—or the "I am" is the light of the world.—If ye do whatsoever I, Understanding and Truth, command you, you are my friends, because you know and do what I know and do; in this is made known the Unity of mentality. Opinions are unfruitful conclusions resulting from belief in separateness from God. Hence they necessarily result in believing in physical causation or an external God: "and these things will they (opinions) do unto you,—the "Light" and "Life" of the world—(in whomsoever they are indulged;) because they have not known the Father nor Me." Flesh and blood hath not revealed the truth of the Son of God in our midst. Belief in objective causation cannot reveal God's Truth, but God hath revealed it unto us in His own creation. The Eternal Word is made manifest in the whole of creation, and we behold it radiant with the glory of God, as His only begotten, full of His Life. "Do I not fill heaven and earth sayeth the Lord?" Therefore when you meet with opinions, as it were, remember the truth that I have told you. "And these things I said not unto you in the beginning, because I was with you." "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." (xv: 11.) "That you should not be offended. That when the time shall come, ye may remember that I told you of them." and "abide in Me," Truth and Life, who has represented the Truth of your own existence as being God, or Good manifest. That in Truth, "in Me, ye might have peace."

The confession of Saul (Paul) explains the motive for the persecution of the Christians (Acts xxvi : 9, 11.)

THE MOTIVE OF OPINIONS.

They believe that they are doing God's service in pleading for the absence of good and the presence of sin. Not every one that sayeth Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven. Whatsoever believes in separateness from God, is looking for Heaven in time and place, and is ever looking for it and never perceiving its presence, as one ever seeking knowledge or the place of understanding, and never finding, because it is believed to be absent. The mental recognition, of those who believe in two powers, is one that would partake from two causes, which would be to partake of "the fruit of the tree of the knowledge of good and evil." Such an one may be entirely sincere and yet wrong, in his mental attitude toward God. Let not thought, therefore, take council with thought, but rather illumine thought with the Truth that God is Infinite and there is no other power. Paul spoke of his wrong doing as being the result of ignorance through unbelief: "but I obtained mercy, because I did it ignorantly in unbelief." (I. Tim. i : 13.)

Already has the world of opinion rejected the Truth that the Christ—The Way, the Truth and the Life is manifest or is come among us. Those opinions which are healed by Christ Jesus, of "blindness from birth" are thus rejected (ix : 27). These things do they because they know not the Father, and if not the Father, then not that to which he is Father. If we reject the truth that Christ came forth from God, we blind our mental vision to the truth about our own existence, and that of humanity. Thus blinding our eyes, (as it were) to all knowledge of God. (Heb. xi : 15. John xv : 22, 23, 24).

I go "my way" to Him that sent me,—"*My Way*," is the way of Truth, of Him that sent me. The solution of a problem must ever be "*the sent*" of Understanding, which has consulted with principle and is also principle itself. How often the way of absolute freedom is pointed out by the teacher, and pupils walk not therein because they are looking to the personal and objective instructor for the Truth to which their attention is being called. "None of you asketh whither I goest thou?" But because I remain not objective to your mental vision you feel disturbed. "Sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away:" etc., means it is expedient that I go from the objective plane in my thought, and the personal, to show you the way by which I can be found within yourselves, (John xiv : 9, 10), by which you may find God and know who and what the "I am" is, for if I go not away from the

body, or if the thought, attention or recognition is not withdrawn from effects, the Comforter will not come unto you, that is, you will not realize His presence ever with you. Humanity is to find itself in God and to be One with Me in God. If mentality goes "My way" to Him that sent it, it will send forth the Comforter or Truth to the ends of the earth.

GOLDEN TEXT.

"He will guide you into all truth." The Spirit of Truth is the comforter and guides into all truth, because it is the whole truth of God in creation. Its teaching is, that which is born of God, cannot sin, be sick, or die. It reproves the world of sin, because the world of sin, so to speak, consists in not believing that which God hath sent. Not believing that God hath sent His own possibilities into the world; and that they are before our eyes manifest and are good. The world of the ungodly, which the flood of living waters destroy, is the rejection of the Living Truth, that God is manifest with us. (Acts iii: 13, 16. Rom. 1: 4).

Truth will convince the world of righteousness, because it goes to the Father, or in other words, it lifts all unto itself. They who do not see Christ Jesus manifest on earth, or God made manifest in their own existence, are those who have not followed the Truth in recognition, into the consciousness of Unity, that God is All in All. (Rev. iii: 5. John iii: 18, 19.) This is the way that Truth judges the prince of this world. There is now no condemnation in those who see that their own existence is God manifest. (Acts 7: 31, 32.) *"He shall glorify you: for he shall receive of mine and show it unto you."* There is nothing else to receive or to show unto any one, and wherever Truth is understood and known, God and His works are understood and known. *"All things that the Father hath are mine, therefore I said, ye shall take of mine."* (Acts xvii: 24, 31)

THE MISSION OF THE COMFORTER.

The assurance is unto all now and for all time, that Eternal Life is God, and when through acknowledgment of this truth, we come to realize that our own existence is God manifest, the Comforter leads mentality into all Truth. Then hath the Holy Ghost—or Christ consciousness—descended upon our existence and it is seen to be raised up unto God. We ought then to take heed lest we do not acknowledge the freedom of Truth, which is for us now. (John ii: 20, 22.) *"All things that the Father hath are mine."* A larger claim of the truth of unity can not be made, than is claimed in these words. Christ Jesus being the fulfilling of God's law in creation, the brightness of God's glory is expressed in his own work. All the fullness of the God-head, or Eternal Life,—love, wisdom, knowledge, is known, both unmanifest and manifest. *Thus I show it unto you, partake ye of mine that your joy may be full.*

NOVEMBER 15.

CHRIST'S PRAYER FOR HIS DISCIPLES—: JOHN XVII : 1-19. *Memory Verses 17, 18.*GOLDEN TEXT : *"He ever liveth to make intercession for them : Heb. vii, 25.*

"*Sanctify them through thy truth: thy word is truth.*" It is God's word which is the Eternal Truth within Himself, that becomes flesh, and dwells among us—"Christ Jesus, the same yesterday, to-day and forever." (Heb. xiii : 8.) God and His manifestations are one and the same at all times,—*"and without the Word is not anything made that was made;"* and when manifested it is still truth; or in other words it is Truth representing itself, therefore, it is sanctification. [John iv : 3].

"*They are not of the world, even as I am not of the world,*" is a statement synonymous with the expressions that "*I am the light of the world*" and that "*ye are the light of the world.*" "*And now I am no more in the world,*" * * * and *I come to Thee,*"—means that now do I understand and realize that I am One with Thee in Being; and Thou hast sent me, Thine own Truth and Life into the world—into expression—in the living—and because I am One with Thee, even so have I sent the disciples into the world, and for the sake of all disciples that they may remember the purity of Truth, "*I sanctify my-self, and that also they may be sanctified in Truth.*" (1 Cor. i : 30.)

To glorify God on earth, is to conceive of the purity, goodness and immortality of that which is; to mentally receive the truth of whole-ness, and realize that all creation is lifted up unto God, in that it is His direct manifestation: it is to offer our existence,—the Jesus, unto God, as being as pure and perfect, in and of itself, as is the Infinite Being of which it is a manifestation; this is to finish the work which He has given us to do. "*There remaineth, therefore, rest to the people of God.*" When the purity and perfection of the Infinite whole is conceived there is no more seeking to find a cause for imperfection, and we say that "*neither hath this man sinned nor his parents, but that the works of God should be made manifest in him.*" We have entered into rest, or have gone to the Father when the Truth is fully recognized, that our works are finished, in that they are perfect; which means ceasing the effort to make that perfect any good, which is already perfect and good; ceasing to believe that we are imperfect and that we can become perfect through unfoldment. Then are we ready with Divine understanding to pronounce with God; who made everything that is made, and pronounced it good. This finishes the work which is given us to do. "*For he that is entered into his rest, he also hath ceased from his own works,*"

as God did from His." Let us labor, therefore, to enter into that rest." (Heb. iv: 10, 11.) (Reference Mark ii: 27, 28.)

THE MEN WHICH THOU GAVEST ME OUT OF THE WORLD: THINE THEY WERE.

Before even they conceived of Christ Jesus as being within themselves, they belonged to God. They differed not from Christ in that they were in the world, for when Christ could say "*All Mine are thine, and thine are Mine; and I am glorified in them,*" he said "*now I am no more in the world,*" and He called them to abide with Him in God, as one with God. In this we see the true meaning of the position of the believer. He is not of the world nor in the world, but is in God's Kingdom and is of God from eternity to eternity, although his body is apparent on earth and God's will is done in earth, etc., "*They have kept Thy word.*" "Which also ye have received, and wherein ye stand, and by which ye are saved." This is the certain mark of a disciple, they have known and believed. (John xiv: 31) "I am glorified in them, in that they are sanctified in the Truth of what "I am," or that they have conceived Christ Jesus in their hearts as Lord." (I Peter iii: 15.)

The Christ glory is realized and enjoyed in us in hearing or understanding, believing or receiving self as Christ, or Christ as The Truth of real Self-hood. Thus it is shown that they who were the Father's, are now become Christ's own. He does not claim to take them away from the Father, for no sooner does He recognize them as His, than He gives them back again to the Father; thus proclaiming Unity in the following words: "All mine are Thine, and all thine are mine." (John xiii: 31.)

WHAT HE ASKS THE FATHER FOR THESE.

He asks that they be kept holy. "*Keep through thine own name, those whom Thou hast given me, that they may be one, as we are.*" "But as he which hath called you is holy, so be ye holy in all manner of conversation." "That they might have my joy fulfilled in them," the joy of knowing that they were God manifest. He would have us realize this joy, which is the sanctification of Truth. This is not a prayer for progress, but it is an asking that the truth be realized in the midst of labors and in the face of all seeming temptation. The Father sanctifies all that He sends into the world, and all that are in the world are "*the sent of God.*" "No man hath ascended up to Heaven, but he that cometh down from Heaven." The instrument of sanctification is "*the truth*" thy word." It is clean. "That which is born of God sinneth not." Therefore speak the word of truth,—I cannot sin. "I am holy, because Thou art holy."

The word of God, by analysis, is the whole armor of God. (Eph. vi: 11, 12.) But to look deeper, we see that the Word and Truth are one, and that we

are to put off the old man with all his conversation, and put on "the Lord Jesus Christ" and His conversation. Be ye Truth and Life, for "I am" Truth and Life.

1. "He or It is the Girdle of Truth." (John xiv : 6.)
2. "He is the Breast-plate of Righteousness." (Jer. xxiii : 6.)
3. "He is for us the Sandals of Peace." (Eph. ii : 14.)
4. "He is our Shield." (Gen. xv : 1.)
5. "He is the Helmet of our Salvation." (Ps. xxv : 1, 2.)
6. "He is the Sword of the Spirit, the Word of God." (Rev. xix : 13.)
7. "He is the "Whole Armor" of God." (Rom. xiii : 14.)

God's Truth and Life ever liveth in the living to make intercession, or solicitation, for the Living.

NOVEMBER 22.

CHRIST BETRAYED—: John xviii : 1-13. *Memory Verses 4, 6,*

GOLDEN TEXT: *The Son of Man is betrayed into the hands of sinners: Mark xiv : 41.*

In to-day's study, is described a condition in experience, in which is clearly defined, that the hour is come—is now—when the disciples shall be "scattered (as it were) every man (or mentality) to his own," and Jesus is left alone. (xvi : 32.) Though alone, or apart, from worldly opinion,—yet not alone, because the Father is with him. Going to our Father is being Truth and Life, and doing the works of Truth and Life. That is, it is claiming to be what they are, and to do what they do.

It is also defined in this lesson, that the Christ possesses the non-resisting power of the universe that is, Christ is the power of the universe which knows that there is nothing in Truth to resist; for unmoved is Truth, everywhere in the midst of earthly beliefs and conditions.

There is nothing lost but the son of perdition; perdition is another name for damnation or condemnation. "Have I not chosen you twelve, and one of you is a devil?" Truth accepts us as we are in Truth; then shows us what is to be lost or erased from, our mental condition, "and this is the condemnation, that light is come into the world and men loved darkness rather than light." The belief that men are born of the flesh, results in beliefs in darkness and a sense of separateness from God, and such beliefs perceive not the light that is come. (John i : 9.) (1 John ii : 9.) The opinion that man is born of the flesh is just the opposite of the truth that he is of God and that God is the cause producing creation, and I ruler of it and that the eternal word has become visible to us. Therefore he (this mental conception) which believes not that the Father's

Truth and Life is come in the flesh, is condemned already. This same opinion has for ages prophesied against the human body, and assigned it to the grave. (John iii: 18.) Not to believe that all existence is the only begotten of God, is the "violation of trust" and betrayal to which our golden text refers; for if this be not believed, then it is believed that error, mortal thought, or mind, the adversary, produced the body, and is come in the flesh; and this unbelief is the condemnation, and is perdition, for Life is maker and sustainer of all form.

The son of perdition may be said to be all opinions that are formed from the worldly stand-point,—that the material before us, is the source or cause of man; and this son of perdition must be lost, that the Scriptures be fulfilled; that we may do away with all belief of enmity in the flesh and "*make of ourselves twin on a new man thus making peace.*" This son of perdition or unbelief of Truth, is that spirit of antichrist whereof ye have heard that it should come: and even now already it is *in the world.*" The belief in physical causation can produce nothing but material opinion and belief; nothing that is not after its kind. This son of perdition must be lost to each one of us, that the prophesy of the Scriptures be fulfilled in us. This realization is experienced in the garden of Gethsemane, "a very fat valley"—which follows the prayer of acknowledgment of eternal peace and joy, which is recorded in previous chapter, (John xiv: 4.) And when Christ Jesus had glorified God on earth, He had finished the work God gave Him to do. Then, "He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples." Gethsemane is a place of prayer for the faithful. It is "a very fat valley" or full realization experienced by the faithful. Where, mentally we partake of the oil of gladness, power and peace, which comes from the valley of Infinite Silence. It is in mental experience where we observe the operation of thought, that if it be withdrawn from the Spirit, for a time, it falls asleep in the letter, and this is the time when beliefs of destruction come into thought, to the non-recognition of the power of construction.

The second verse should be read: "Now Judas also, who was betraying Him, knew the place: for Jesus oftentimes resorted thither with His disciples." The present tense indicates that Judas knows the same place and knowing that all herein described takes place in mentality, he is the leader of the band of worldly beliefs and opinions that finally cause self-destruction; but which comes by night (because they have not the light of truth in them) and arrests Jesus, the Son of Man,—that which man produces—and condemns it to what they call literal death. This mental conduct does not interfere with Christ—the Truth and Life, (who is risen) from living in humanity, and from perceiving that all creation is lifted up unto Him. So, He says "destroy this temple," referring to the body,

"and I will build it again." When it is believed that the body is the source of man or that out of matter is evolved man, thought, knowledge, mind and immortality; mentality is the place of a host of beliefs that will combine to destroy,—the end of which is the dethronement of mentality,—as leader, and this must come to pass that the senses be taken captive, and that God may be known as the only source,—the All in All: thus the Scriptures are to be fulfilled, by bringing all into the present tense. Speaking of mentality, we can say that all are disciples, and the Judas condition is to be found there also.

The chief interest in the portion of the Chapter forming the basis of our study, is portrayed in the unchanged condition of the Lord, which stands out in glory, against the dark background of worldly belief,—which is virtually unbelief,—in God's Truth and Life.

THE OMNIPRESENCE OF THE CHRIST.

He therefore knowing all things that should come to pass, went forth and said unto them, "*whom seek ye?*" They answered him, "*Jesus of Nazareth*" Whatsoever seeks Jesus, the Son of Man, thinking to betray Him into the hands of sinners, tries to adjust Truth to their previous beliefs in physical causation, and to the belief in the evolution of Man or Mind from matter, and the same must end as did Judas, for whosoever seeks Jesus, in the same, will Jesus respond from the Christ premise: and the annihilation of all erroneous belief is the sign that follows. For as soon as He says unto them "*I am he,*" they go backward and fall to the ground. (See 6th verse.) When Truth says, *I am he* for which ye seek, all erroneous belief falls to the ground and to its source; and Truth says "*If therefore ye seek me, let these go their way:*" referring to the disciples, "*that the same might be fulfilled, which he spake. Of them which thou gavest me have I lost none.*"

To betray is to mislead; the first accepted suggestion of separateness from God (which always comes from observation) is that which is the opposite of unity, and is that which betrays, and to which we can say "*Woe to that man by whom the Son of Man is betrayed! (or inconvenienced) Good were it for that man, if he had never been born.*" This means woe to the cause of unbelief or condemnation. Good were it if it had never been.

As God is not the author of confusion, but of harmony and satisfaction, the impulse to battle with mental conditions, must be entirely controlled by the Christ; therefore Jesus said unto Peter "*put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink of it?*" In other words shall I not demonstrate in the world that "*I am the Way, the Truth and the Life,*" of the world, and that I have power over all conditions, how else can im-

mortality demonstrate itself but to stand firm? And having done all to stand, knowing that it is master of all. Knowing that nothing is lost, that God hath given unto it, only false belief is destructable,—“the son of perdition.”

Nov. 29.

CHRIST BEFORE PILATE—: JOHN XIX:1-16 *Memory Verses 5,9.*

GOLDEN TEXT: *Who was delivered for our offenses and raised again for our justification. Rom. iv: 25.*

Let it be remembered that John, (the beloved,) always writes with the full knowledge of the experiences already recorded by other apostles, concerning the passion of our Lord. Pilate means armed with a javelin and is Governor of Judea, under Cæsar, and therefore represents worldly power. Jew means lover of God; therefore Jesus is King of the Jews, but His Kingdom is not of this world, but it is the Kingdom of God. He is the fulfilment of the law Love; and because of this He is King of the Jews, in that He loves God, with all His heart, and with all His soul; and with all His mind; and love; His neighbor as Himself, knowing that His neighbor is essentially the same as Himself. “To this end was I born and for this cause came I into the world, that I should bear witness unto the truth.” CROWN,—means any object sought for, as a reward or consummation. Pilate, who represents the one whose kingdom is of this world, takes Jesus, (the manifestation of Life,) and scourges Him, and this is always the work of the Governor of the nations or conditions of the world, and the soldiers who plat the crown of thorns, are soldiers in the service of this Governor,—they are not “soldiers of God;” therefore, they crown their own existence, which is the Jesus of themselves, with a crown of thorns, which is the reward or consummation of their own work. The purple robe signifies loyalty to their king and kingdom. The kingdom that is of *this* world, is the world of race beliefs sometimes spoken of as “the world of the ungodly” which the flood of Living waters destroy. When Pilate is brought face to face with Truth, or with God manifest in the flesh, but knowing not what that is, which stands before him, he asks, “What is truth?” So when he says to the Jews “Behold I bring him forth to you that ye may know that I find no fault in him;” the chief Priests and officers, “answered him, we have a law and by our law he ought to die, because he made himself the Son of God.” Die to belief in separation from God,—or that matter is the source of Life,—therefore they cry out saying, “crucify, crucify.” To which the Governor responds “take ye him and crucify; for I find no fault in him.” All worldly and sensuous conditions come from beliefs in physical causation. Pilate representing worldly belief sees no reason why he should die to

them, but the Jews say in each one of us (when permitted to speak): "We have a law, and by *our* law he ought to die because he made himself the Son of God," for all who become, or realize, that they are the Son of God, must die to these beliefs; must "reckon themselves dead indeed unto sin, and alive unto God." Therefore it is clear that in order to fulfil their law, and be baptized into his death and live with him it is necessary to cease claiming I am of the earth, earthy; my kingdom is of this world. I am the son of Abraham or of earthly parents and my end is the grave. This Jesus did not say but said, instead thereof I am of God, I come from the Father. When Pilate heard them say, that according to their law Jesus ought to die, he was the more afraid—and went again into the Judgment Hall, (which is also within each one of us) to enquire "Whence art thou?" But Jesus gave him no answer, Jesus answers not, for his purpose is to show us, that Silence is the Power and the Place from whence all come; "Then sayeth Pilate unto him, *"Speakest thou not unto us? Knowest thou not that I have power to crucify thee, and have power to release thee?"* But Jesus recognized no power but that which is given from above; "no power but of God;" and personalizes the mental condition that delivers me, (the body of Life) unto thee. The belief in separateness from God hath the greater sin. When Pilate hears this it represents a time, in mental condition, in each one, when, through fear we seek to release our bodies and mentality from the effects of unbelief; but pride, which is always loyal to the accepted beliefs in worldly authority; virtually yields to the thought that whosoever makes himself a king in the Kingdom of God speaketh against Cæsar, the king of *this* world.

WHENCE ART THOU?

This question represents a desire to know what Jesus means when he says; "I am the Son of God." "Is it true that thou art the Son of God? Tell me who thou art?" But Jesus answered not.

The lesson, and benefit to be derived from the silence of Jesus on this occasion is that to fear is to forfeit, as it were, all right to receive an answer from God's truth. Truth and Life is ever silent in the presence of false witnesses. Silence was maintained under like circumstances before Caiaphas, and before Herod. He "was dumb before his shearers, so he opened not his mouth." Had Truth answered, it must have said that "I and my Father are one. If you have seen me you have seen the Father." And as this statement of Truth cannot be understood by mere opinion, there is no wisdom in stating it except for the purpose of having it received by its own.

Jesus being a demonstration of the law, Love, which is eternal freedom manifest; he is presented in this narrative of truth, as being delivered everywhere, (or once for all) for the offenses of all,—and raised again for the justification of

all,—which portrays the end or annihilation of error, and the ultimate and final result of righteousness.

"*He is raised for our justification.*" Jesus dies to the recognition of all sin through non-resistance; therefore all who understand Divine Science can pronounce with St. Paul, "but we also joy in God, through our Lord Jesus Christ; by whom we have now received the atonement," which means the knowledge of the at-one-ment of the Infinite Whole. "Now if we be dead with Christ, we believe that we shall also live with him." A deviation from the path, or falling short of the mark, mentally, by believing in mortality, sin and death, seems to win because to that belief they seem to be real; but what is won, by it, is lost, or is not, unto Truth and Life.

Every person professing to be a Christian, claims that the Son of God is the King that is enthroned in the heart of humanity, that the same is King of the earth. And if the earth is the Lord's, then must we give honor, where honor is due. Thus the belief in physical causation is convicted and assigned to the "bottomless pit." If we claim to be lovers of God, and deny or reject the Messiah ever with us, we are forgetful of the country from whence we came, and of the fulfillment of all prophecy in the Son of God hence of present Godliness and Eternal at-one-ment of the Infinite Whole. Therefore whosoever denies that Christ Jesus is come in the flesh, or that God is manifest in his holy temple, at this time, does so at a fearful cost; for in so doing he rejects the Truth within and of himself; and has nothing to look to or hope for, but the annihilation of all that he now believes, which is "a fiery indignation in reserve for the adversaries" miserable worms of the dust are opinions; "dust thou art and unto dust thou shalt return."

Therefore I say unto you "reckon ye also yourselves to be dead indeed unto sin but alive unto God;" and be still and know that Jesus Christ our Lord is come, and that to-day is the day of salvation.'

We cannot make bargains for blisses,
 And catch them like fishes in nets;
 And sometimes the thing our life misses,
 Helps more than the thing which it gets,
 For good lieth not in pursuing,
 Nor of gaining of great nor of small,
 But just in the doing, and doing
 As we would be done by, is all.—*Alice Cary.*

NOTICE.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 4.

DECEMBER, 1891.

No. 3.

BE THOU HEALED.

"I WILL RESTORE HEALTH UNTO THEE AND I WILL HEAL THEE OF THY WOUNDS, SAITH THE LORD."

As humanity is ever earnestly seeking satisfaction, and as satisfaction is to be found, only, in Truth—which is freedom, the whole of freedom and nothing but freedom, it is clear that this condition of seeking is a blessed one, in that it is one that is "hungering and thirsting after righteousness;" it precedes the full acknowledgement and realization of Truth or the finding of Christ Jesus in yourselves.

As there is ever a call for help, "the harvest truly is plenteous, but the laborers are few." The active members of the "Silent Unity Meeting," therefore, offer a helping hand to each and to all who are seeking help, to aid them in demonstrating and realizing freedom from beliefs in sin, sickness, death, trouble, and dissatisfaction of every kind.

The help offered is that which presents the "new and living way" of the harmony of the Silence in which all things are made, are moved and have their being.

We are commanded to "go forth into all the world and preach the Gospel to every creature, and heal the sick;" for the Gospel of God and Healing are one, and cannot be separated; hence the way for the fulfillment of this command is open to each and to all; for the wonderful success of absent treatment in healing proves that what is called personal presence, is not necessary to Truth and Life for successful demonstrations of health and freedom.

Infinite Life being One and Omnipresent, and One being the number of Unity,—harmony is forever the state of One; therefore "there is none good but One;" One being the All, the All is Good. Hence Jesus said that "if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven". Knowing that to thus agree is to act in the name of Divine Unity. So in order to fulfill the law of Unity,

or love, in the demonstration of health which is ever at hand and prove ourselves to be over, and superior to, all seeming difficulties, we say—"Come let us reason together," let us agree upon and make a new condition. Now we agree as touching health, for which you are seeking; we agree that the health asked for is come and we are about our Father's business, understanding that we are whole, entire and wanting nothing that is not already supplied.

The active members of the Silent Unity meeting have agreed to unite in thought every night at 9 o'clock, for the purpose of helping those who are seeking satisfaction, and thus serve one another in filling the valleys of seeming limitation; and in bringing low the mountains of seeming difficulty; and in making straight the crooked, and smoothing the rough ways of the seeming; and so heal as does the great Master, who is ever saying "Now are ye clean through the word which I have spoken unto you." Unity in thought and purpose will bring forth fruit unto the Spirit, in and for those seeking freedom; therefore we unite in thought with the well defined purpose to speak words which are Truth and Life, and thus free from any condition, that seems troublesome, whether it be called sickness, sin, poverty, death or failure of any kind.

All who sincerely desire to realize the truth that the all-good Life makes free and provides for all need, are invited to send their names, and to join with us in thought, that we may agree on earth as touching the things for which they are asking or seeking, and thus fulfill the law and the requirement of understanding unto perfect satisfaction.

The difference in solar time, between widely separated places, cannot interfere with the result, for no thought of the Spirit can be hindered; therefore at 9 P. M., local time, whether at home or abroad, on the street or traveling, you can call in your thoughts and take them captive, (as it were) and make every thought obedient unto Christ Jesus, which means the Unity of the One God manifest in you. When this is accomplished, calm is the surface of the living waters, or conditions of mentality; and therein is to be found written in thought, words of living light, which are to be spoken.

Then include all mental action and condition in your thought and speak to it saying "Be still and know that I am God"—meaning I, the Infinite One, knowing that it can be a cause only for good and perfect results. Then meditate for a short time in the consciousness of Infinite Life or Mind; by ascending in thought, far above all heights and descending in thought below all depths; outpass time and comprehend eternity, and realize that the Silence, the invisible and formless, is the all-pervading, all-sustaining and all-knowing One. Think what it is like to be every where present at the same time, sustaining, pervading,

and embracing all that lives; and to be all of power, all of intelligence, all Life and law, yesterday, to-day and forever the same. Then say, I now acknowledge the Infinite Whole, by saying, what is made is mine; "I am that I am, and beside me there is none other." Repeat this text three times and as you speak, speak from the plane of Cause as one having authority, as if God were speaking in all creation, and believe that His own is receiving His words. This mental discipline guides in thought nowhere but to the Father. It accustoms thought (which is mental action or vibration) to perfect obedience unto the Most High and to abide with the Father, the Cause of creation. The perfect harmony sensed therefrom, is to be acknowledged and received, as proof of the presence of perfect health, which is enjoyed in the perfect thought. This preparation is necessary for effective work which can be proven by each one in themselves, only, by doing the work. This way, being the way of Life, it can lead the beginner only to success.

After this preparation you are ready to take up special cases and help those who are seeking health and aid, by speaking words of Life for them, which proves that they are free, such as, Spirit is One. All in All. I am the health of my people. You are Spirit. Therefore you cannot be sick. That having been born out of Spirit, Spirit is; or in other words, you are Life, "hid with Christ in God," and that having been born out of Life, Life is. You are perfect in power, that having been born out of Perfect Power, is perfect and is power.

You are whole; that having been born out of the Infinite Whole, is whole.

Let the dead belief that you are born of the earth or of material form, bury its dead father and "follow thou Me." "God is not the God of the dead, but of the living." He is God of your existence "I am the strength of my people," "I am riches untold," "I am he for whom ye seek."

Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God. Neither have you sinned not your parents; you are free with the freedom of Infinite Life, for it measures not itself unto you.

Your heart is not troubled; for where Christ is there you are also. Without the Word is not anything made that is made. You are all perfect and whole, through the power of his word. My word is as pure gold, tried by a refiner's fire. This mental training is just what you need for effective work, and the denials and affirmations are the kind of statements that heal. Truthful statements are true of the Infinite Spirit of Truth, these and similar ones lead the thought of those who are seeking understanding and freedom, in ways that are righteous: the fruit of which is satisfaction. Practice it and prove the statement. We would suggest that you give at least twenty minutes time each evening. After the mental

training, it would be well to take up the class thought given for the month, either in *Christian Science Thought* or in HARMONY.

All communications should be addressed to the Secretary, W. B. Dunlap, 126 Kearny St., San Francisco, Cal.

BIBLES OF THE AGES.

MELCHISADEC.

The Rev. Mr. Faber believed Melchisadec to be an *Incarnation of the Son of God*. Now we read in Hebrew vi: 1-3, that this Melchisadec, the Priest of the Most High God, "was without Father, without Mother, without descent, having neither beginning of day nor end of life, but made like unto the Son of God, abideth a Priest continually." Other priests have to deal with the local and the temporal aspect of spiritual things, whereas the priests after the order of Melchisadec are beyond and above, and they deal with the eternal and unchanging aspect of truth. That Melchisadec was without beginning of days or end of life signifies that the form of truth which is given to the world from angelic spheres relates to the eternal principles of right, which have no beginning and no end, which will be forever and forever the same—the eternal abiding right. This is the order of Melchisadec, the order of the soul into which those in truly spiritual life are introduced who have outgrown the necessity of looking at any temporal aspect of truth according to this or that creed in which they have been educated.

It is then necessary to keep the commandments given unto us by Christ, in order to become a child of God, and that "the Father should love us, and come unto us, and make His abode with us." But do we keep them? Are we ever quite sure that we know what those commandments are? Could we repeat them at this moment by heart, as we have learned to repeat those given unto us through Moses? And by which are we shaping our lives, by those of Moses, or by the commandments of Christ, who put quite a new spirit in them?

The divine commands are based on eternal love, such as the law of honesty, and temperance, and chastity; in other words, the law of right and wrong, the law of love to God and to our neighbor, to which Christ points continually as "the fulfilling of the law," and in these divine precepts he tells us He came, "not to destroy, but to fulfill." Indeed we are expressly told that He was a priest for ever after the order of Melchisadec, "the priests of that order being without beginning of days or end of life," because they dealt with the eternal and unchanging principles of right, which have no beginning and no end, which will be for ever and for ever the same throughout all dispensations and cycles of change.—*Mystery of the Ages.*

INTERNATIONAL BIBLE LESSONS.

DECEMBER 6, 1891.

CHRIST CRUCIFIED. JOHN XIX: 17-30. *Memory Verses 17-19.*GOLDEN TEXT: "*For Christ also hath once suffered for sins.*"—1. Pet. iii: 18.

"And he bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha."

Bearing his cross.—Revised Version, "bearing the cross for himself."

The spiritual meaning of the cross is that consciousness which sees in every direction, the All seeing, and he who dies on the cross mentally, comprehends the blending of all existence into eternal being. Jesus goes forth in each one of us, bearing the cross for himself, into the place "where they crucify him and two others with him, on either side one, and Jesus in the midst." "His goings forth have been from everlasting;" therefore, the record of the crucifixion, is the record of that which is taking place in our midst continually, and which includes the consummation of the journey on which we start in eternity where we are "the Lamb slain from the foundation of the world." As the only foundation there is in Truth, upon which we can build is the silent, invisible Principle of Truth, "Other foundation than this no man can lay." Therefore the belief that the world is a foundation on which to build, or from which to draw conclusions, slays the Lamb of Truth, in our mental conception, in that our conception is according to the world of appearance, and not according to Truth and Life, which made the world. If we take our place with the Crucified One, claiming the redemption that is in him, we must also take our place with him "outside the camp, bearing his reproach." The redemption of which, is to take our place in God, and as being at one with the Father of all creation and living therein. Having done this we comprehend that "the hour is come for the Son of Man to be glorified," for both visible and invisible existence, to fall into the ground, that is, into God the source of all existence, and die to all sense of separateness from God, its source, that it may cease to stand alone, as it were, be quickened, and bear much fruit.

"For Christ also hath once suffered for sins," * * * being put to death in the flesh, but quickened by the Spirit."

Jesus, the mental and ideal man, suffers himself to be put to death in the flesh, that he may realize the full consciousness of life in God; in other words, he bears his own cross to the place of crucifixion, to be crucified on the cross of

unity, thus making of himself twain one new man, thus making peace and abolishing all enmity in the flesh. (Eph. ii: 14, 15).

"And that he might reconcile both unto God in one body by the cross;" which slays all enmity or which erases all false race belief. The preparation is made for death to all sin or belief in separation from God and his works, when the letter is turned into Spirit, or the "water into wine," and when he says, "that having been born out of Spirit, Spirit is."

The two thieves that are crucified with him are two general beliefs that are everywhere apparent in the world at this time in relation to God and creation; the Father and the Son. One represents the belief in God but that he is afar off (Eph. ii: 12,) and is not therefore manifest in the flesh at this time," and every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." This belief is a thief and must be crucified because it robs God, as it were, of his manifestations, or of being manifest in the universe of created things at this time. And the other thief impenitent to the last, is the belief that man and all living things are born of form or matter, or is evolved therefrom; and therefore man is subject to all existing things and conditions. This belief says that man is mortal, but it admits of hope that immortality will be evolved out of mortality. This belief is a thief because it robs God, as it were (the ever present Life or Spirit) of being the Creator of Man and of all created things, and of being in all at this time. "All who have come before Me are thieves and robbers." The "Me" spoken of is the whole tree, including branch and fruit; or it is God Manifest in the flesh; or it is Infinite Mind made visible in creation. It was the common custom among the Romans, to write a placard, setting forth the crime for which the criminal was to suffer, and to hang it about his neck. Pilate conformed to this custom, but "wrote a title, and put on the cross. And the writing was JESUS OF NAZARETH, THE KING OF THE JEWS." As Jew means lover of God, he was truly King of the Jews because he understood God's truth and knew that he was the perfect fulfillment of the law Love, in that he was God with us. He is King of all lovers of God, and is "King of Kings and Lord of Lords." "What I have written I have written," and it will stand for eternity, because in it is set forth the true meaning of his death, or what it is to be dead unto all sin, as I were, and to be alive unto God, and to be clothed upon with wholeness, with the coat that is without seam woven from the top throughout from the Spirit of God. Christ is risen because he sees nothing but perfection and immortality, God and God manifest. This salvation is the gift of God, and waits our acknowledgment to be enjoyed.

DECEMBER 13.

CHRIST RISEN: John xx: 1-18. *Memory Verses 14-16.*

GOLDEN TEXT: "It is Christ that died, yea, rather, that is risen again."—Rom. viii: 34.

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus."

"The two angels in white, sitting, the one at the head and the other at the feet where the body of Jesus had lain," are angels of Light or thoughts, of freedom, which are not bound or limited by man made law; but are themselves the fulfillment of God's eternal law, for God's thoughts appear and are not subject to, neither are they limited by anything. Mary's supposition that Jesus was the Gardener, testifies of a general mental condition. No one can behold the body of the Lord, while in grief searching for a dead body, even though the eyes rest upon the Lord manifest; but when Truth speaks to, or in this mental condition, we turn ourselves mentally, as did Mary, and thus recognize the Master. "She turned herself, and saith unto him, Rabboni." The lesson contained in this verse is, that all for which we are seeking, is ever at hand, an Eternal presence; therefore as we recognize the presence and omnipresence of God, or Good, we should also believe that it is God that is manifesting and creating in us. Therefore Jesus is always to be found in existing things, wherever God is manifest, and is manifesting. "Woman, why weepest thou? whom seekest thou?" No one seeks another weeping, who does not suppose the one to be absent for whom he or she is seeking; but as there is no absence in truth, and as all that is, is everywhere present, it is misconception that weeps, and it weeps because misconception is the belief that the Lord Jesus has been taken away it knows not where. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father." Jesus, the ideal mental man, is always saying to that condition, "Touch me not;" that mental state of emotion in which ye grieving are eagerly seeking has not yet recognized the risen one, "for I am not yet ascended to my Father: so I will make that region of mentality a message bearer; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." It is Christ that is dead to all sense of separation, sin and death, and if to all sense of separation, sin and death, then also to all sense of limitation; hence the Christ can say, that "all power in Heaven and earth is given unto me." "Yea, rather, it is Christ that is risen, and who knows that God is, and is manifest in the world in the Eternal now, and who therefore says to-day is the day of salvation, and the sign that follows the ascended one, is the realized consciousness that all creation has its being in the Creator, and is lifted up in Christ the Truth,—hence.

his message to the world is full of tenderness and endearment. "Go tell my brethren," not my disciples, nor my servants, nor friends, but "my brethren," that I ascend to my God and your God. "Both he that sanctifieth and he that is sanctified are all of One." "For which cause he is not ashamed to call them brethren," for he is, in fact, the first born in all. Each one will find the fulfillment of all prophecy within themselves, when they fully realize the truth that their own existence is God manifest and not another; and that there is no Life, knowledge and power that is not God. It is Christ that is dead to negation, rather "that is risen far above the Heavens, that he might fulfill all things:" therefore when we know that we live and are moved, and that we have our being in God, we should not think, express or build to ourselves again the mental pictures or beliefs of pain, disease, sorrow and dissatisfaction, which has been removed by the knowledge that we have our being in God, "For if I build again the things which I destroyed, I make myself a transgressor." We say this unto you that your joy may remain full, for it is the law, that "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained," for we in belief retain them. Affirm, therefore, the presence and Omnipresence of *All Good*, and thus you will cease denying that Jesus is manifest in you and will realize that he is present yesterday, to-day and forever the same.

 DECEMBER 20.

THE RISEN CHRIST AND HIS DISCIPLES.—JOHN XXI: 1-14. *Memory Verses 12-14.*

GOLDEN TEXT:—"If ye then be alive with Christ seek those things which are above, where Christ sitteth on the right hand of God." *Col. iii: 1.*

Three being the rule by which everything is done, that is done, there is a certain work finished in the experience of the disciples of Truth, when Jesus shows himself the third time as one risen from the dead; as one clothed upon with immortality. Jesus stood on the shore and the disciples knew not that it was he, but when he said unto them, "Cast the net on the right side of the ship, and ye shall find. They cast therefore and they were not able to draw it for the multitude of fishes." Therefore as John, the beloved, knew that it was Jesus who spoke to them from the shore because his words were truth, even so is the manifest Savior who is on earth, at all times, the spoken word of Truth, and is to be acknowledged only as such. Hence, would we find Jesus we must recognize him wherever truth is thought and spoken, either in word or in act. "Then he will say come and dine," and we will dine with him and not think to ask who he is, for the ever-present Lord is to be found manifest in thought, word and act.

As we have received Christ Jesus, the Lord, so should we walk in him; that is, in so far as we have received the Truth about God being manifest in earth, the body, as he is in heaven we should walk in this Truth. "For as in Him dwelleth all the fullness of the God-head bodily, so in divine consciousness we find that the fullness of the God-head is everywhere represented in his creation at this time.

In understanding we find that our affections are set on the Principle which is above all things, hence we may fulfill all things from the plane where all things have their beginning.

We as existing individuals have our being in Cause, and as God is omnipresent and is Cause, there can be no other cause; therefore we must necessarily have our being in God, hence we are risen with Christ "for we are buried with Him in baptism;" "and our life is hid with Christ in God." So when we understand the truth about Christ, who is our life, in his universal manifestation we know that the manifestation appears with him in glory. *Hold with divine steadfastness to the truth that you are cause and therefore are master of existing things, and erase all belief which attempts to speak in opposition to this truth.* Then shall ye also appear to yourselves with Him in glory. Truth, the right way, is light and Life. Seek those things which are above, by living the Life of affirmation—the perfect yes of God, that I am whole; I am health; I am life to all flesh.

DECEMBER 27.

THE HOUR IS COME.

"The hour is come that the Son of Man should be glorified."

Now is the hour in which the Son of Man should be glorified, just as "the hour cometh and now is, when the true worshiper shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship Him."

"God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth."

The Father can be worshiped only in that same Spirit which He is, and which He has expressed in His own creation. What is the Son of Man that He should be glorified in the *eternal now*? As we are co-laborers together with God, and as the Son of Man is that which man brings forth, he is both the Son of God and the Son of man. Hence that which He makes manifest of Himself, should be glorified, because "He who makes manifest is light." Now is the idea of Infinite Mind being revealed, in all manifestations of Life,

Love and Truth; and the living, the loving and truthful, they are "the only begotten Son of God." "This day have I begotten thee," "and have glorified u name in thee." God is manifest in the only begotten Son, and He is manifest unto God; to perfect understanding, therefore, the hour is come, for the Truth to be acknowledged and realized, that what man makes manifest, and bring forth, is brought forth and made manifest by God, for man has his being in God and can do nothing of himself. Herein is represented the method of God's eternal law in the process of self-manifestation. Therefore Jesus, the Son of Man and the Son of God, is the exact impress of God substance.

As there is but one God, the Father of all, He can be comprehended on as One-ness; for this reason are we told that "God is light and in Him is no darkness at all," One Light, so "that which makes manifest is light," and God is ever saying "let there be light and there is light." As the Creator speaks for Himself in His creations, He pronounces them all good, for that having been born of Spirit, Spirit is; or that having been spoken forth by Light, Light is; other words, that which is being lived by Life, Life is. Man works in the image and likeness of God. "My Father worketh hitherto and I work. I do what see the Father doing."

GOD'S IDEA.

We have spoken of man as "God's Idea"; not that he is separate or apart from mind. Our conception of idea is that it is the contents of mind, and that its separation from mind is no more a possibility than is the destruction of mind. We cannot conceive of mind without contents, and we can conceive of no contents of mind but idea.

This is not claiming that there is no such thing as idea in mentality. Mentality entire is the expression of mind and is filled with ideas expressed as comprehended by thought. So, we recognize the real idea as being the potential substance of mind, and the thought comprehension of the idea, or the thought comprehended idea as belonging to mentality, the first expression of mind or the first plane of creation.

MRS. MERRIMAN,

Truth crushed to earth shall rise again,
The eternal years of God are hers;
But Error, wounded writhes in pain,
And dies among his worshippers.

WILLIAM CULLEN BRYANT.

THE INCARNATION.

The Christmas festival summons us to grand ideas and noble sentiments. One of the grandest and most beautiful of these is the doctrine of the Incarnation. Beneath the cloudy verbiage and philosophic mysticism through which theology has sought to give utterance to the doctrine of incarnation there is the latent eloquence of the divine word. In its limited ecclesiastical sense, the incarnation is the manifestation of God in the life of Jesus. In its larger universal sense, the incarnation is but a synonym of the divine Immanence; it is the Divine Word ever uttering itself. It is not only God, manifested in Jesus, but it is God manifest in all flesh. Who shall fix any birthday for the divine manifestation? Who shall say when the soul of God first brooded over primeval chaos and first spoke the words, "Let there be Light?" Rather may we ask, "Who shall say that there ever was a time when the Word was not in God and God was not in the Word?" A larger knowledge of the divine manifestation and a deeper reverence for the divine truth teach us that it was not nineteen hundred years ago that God first took upon Himself human flesh and appeared in the likeness of a man; that it was not five thousand years ago that God first spoke into the Infinite silence and light burst upon a darkened world. The author of the Gospel of John is right, as were the Gnostics when they maintained that in the beginning the Word was with God and the Word was God. At least seventeen centuries ago the philosophers saw that the incarnation could not be restricted to the physical manifestation of Jesus in the world. It was necessary to find an earlier Bethlehem and to give his birth an older date, and so the Divine Thought was conceived as eternally expressing itself in the Divine Word. Justin Martyr believed that the Divine Word was present not only in Jesus, but in Plato and Socrates; that it spoke in the prophets of the Old Testament. The incarnation in its largest aspect is not a sunburst of divine light upon the world; it is the progressive unfolding of the divine revelation. God was not born in humanity in any single human life. Jesus had a thousand progenitors. His genealogy runs back not only to David and Abrahams and Adam, but through the long line of remoter patriarchs, human and pre-human, which form a part of the arabic vocabulary of the divine Word. The thought of God has ever been uttering itself. It is declared not only in the life of man, but in the long ages that preceded it.

So, then, every mother who clasps her infant in her arms may feel that the life of God has revealed itself in the miracle she beholds. What was Mary's joy has been ever the joy of motherhood before and since.

Every child is an Immanuel, God is always with us, ever was, and ever will be.

So the blessed doctrine of the incarnation links Jesus anew with His race instead of separating Him from it; and it assures us that Jesus, when He is linked to man, is not less joined to the life of God, since in Him we all live and move and have our being.—*The Christian Register*.

CORRESPONDENCE.

CHICAGO, ILL., Nov. 3rd, '91.

My Dear Quaker Sister:

I have not forgotten my promise to write some for HARMONY and I fully intended to do so; but I have watched every number of it ever since and I have not seen a niche or corner where I could get in one of my blunt articles without marring its beauty and symmetry. Every number seems to grow better and better. Love, Truth, Health and Happiness runs through every vein and artery infusing new life where only deadness reigned before. Surely thee does not need a word from me, only the God bless thee I always send. Thy contributors are true to Truth and breathe Life, Love and Harmony in every line they write and thy readers are almost to be envied, would be, were it not there is nothing too good for the children of God. In my acquaintance with Christian Science literature, and I read it all, I find nothing to compare with HARMONY. It finds no fault with Church, sect, or people; goes right on with its mission, carrying joy and sunshine to every heart and home.

Now when thee feels the lack of contributions to HARMONY, open thy own heart and let the sweet comforting words thee knows so well how to speak, flow out for thy readers; and all will praise the Father for the peace they bring. Thee knows I have but lately escaped from the custom of dealing out deadly drugs, and thyself from the taking of them. The way still seems new. What a change it is and how beautiful the new practice of trusting Omnipotence for life and health, and let us hope all others will soon trust as we do. Surely if medicines would cure disease all the world would be well, for it has been practiced long enough and well enough, and as all the world are either sick, or think they are, is it not time we call medicine a failure and trust the only power that can heal perfectly, both mind and body, and make us every whit whole? And the only power that can do this is the power that creates and perpetuates, and we, dear sister, can recommend that power first, last and all the time. The seeds of thy sowing, in Chicago, have passed the flowering season and are far into the fruitage and the gathering time. All love thee and send kindly greetings and a warm wish for thy presence again when thou art led to come; and now may the

peace, the love, the joy, the glory and grandeur of our Father flow like a beautiful river to thee and thine; and thy yoke-fellows; yes, and all who read HARMONY, and help thee in mind and purse to bear thy burdens. May the Father let His loving hand rest upon thy head and His loving presence fill, surround and overshadow thee now and evermore is the prayer of thy brother,

WM. YARNALL, M. D.

BYRON, Wis., Nov. 3rd, 1891.

Dear Mrs. Cramer:

Your good works were sent to me by my sister, (Mrs. H. L. Morris,) about eighteen months ago. Since that time I have carefully studied Vols. one, two, and three of HARMONY. I cannot begin to tell you the help they have been to me; though I had been an invalid for twelve weary years, before I finished the first magazine. Lo! I saw, I received, and I manifested the power of the Omnipresent good. All drugs were cast aside and with a new song in my mouth I went forth receiving as I needed and doing whatsoever my hand found to do, without fear or fatigue, continually affirming that I was within God, in whom there is no weakness, sickness nor death, therefore I must be strength, health and life. Many times I have thanked you in thought for the beautiful, pure, and noble words you have spoken to us through HARMONY, but never thought till now that you could possibly wish to hear from me. Again I thank you.

There are no Scientists about here, but two or three of us who are searching for the truth.

Yours in love and truth,

MRS. G. W. NVE.

BRAVE HEART.

Bear up, brave heart, thy Christ is with thee still,
Thou knowest there is only God's sweet will,
And only good, my heart can come to thee,
If keepest thou His words who said, "Follow thou me."

Bear up, brave heart, thou dost the very best
Thou knowest, and thy Christ will do the rest.
Dear heart, that "best" is just to silent be,
And let the waiting Christ do everything for thee.

BY GLENNE.

"Hold not the picture in mind, you would not see personated."

HOME COLLEGE MONTHLY MEETING.

These meetings are increasing in numbers and in interest. A large audience was assembled on Wednesday afternoon, Nov. 4th.

Josephine R. Wilson presided, and opened the meeting by reading the xxiv Psalm, following with remarks appropriate to the occasion.

Many testified of healing, which is the sign following the realized Truth.

Mrs. Gillen, President of "Alpha Branch College," was the first to be called upon, she spoke of the great good to be realized from quietness of thought,— "be still—be patient and learn from the silence—too much importance cannot be attached to the benefit that is to be realized in this way."

Mr. Diggs, a living witness of the power of Truth to heal, said that after being given up by the best physicians in the State, he had very little faith in health at first, but was healed and established in faith and now knows that he owes all to Divine Science.

Mrs. Perkins added her testimony to what the Truth has done and will do for all who walk in the way of understanding which is to be gained by a study of the Science. She says all are "blind from birth," as it were, that is, from the belief that we are born from a material source, but as a realization of the Truth is gained we are able to see and enjoy the ever present help. We get healthy bodies by cultivating healthy thoughts. Healing is in knowing and living the Truth.

Mr. Campbell spoke of his appreciation of the Truth; he realizes the Oneness of Life, and knows that he cannot think or speak evil of any one, without thinking or speaking the same of himself; for the All is One, and says that the purpose of his study is that of knowing his true being.

Mr. Shaver, who has heard only a few lectures, said "I feel that I am only an infant in this new line of thinking. I am learning every day, and am feeling perfectly well, have been healed by the Truth. I was ill for several months when Mrs. Morris gave me one treatment and invited me to join Mrs. Cramer's class. I felt very sick at the time and thought that I did not believe in the Science. While listening to the fourth lesson of the course, which was the first I had heard, I found that I did believe and was perfectly healed in less than a week's time. I now understand the Scriptures perfectly. I have taught in Sabbath Schools for years and have been a Bible student, but had given up reading the Scriptures and was drifting into materialism until I joined this class.

Mr. Bennett said "I know that the Science is all that is claimed for it, and advised all to make it a study.

Mrs. Green said that her little boy had his back injured by a fall and could not stand straight, and was healed in one treatment by Science. Miss Keeler spoke the Truth that frees for him.

Another lady stated that she had been healed by Dr. Fluno, of what is called a bad case of erysipelas, and now knows that the Truth is *all there is*.

Mrs. Austin, Mrs. Adams, Mrs. Munsell and Mrs. Van Bergen, testified of healing and of the good which had been done in their own cases and others of whom they knew.

Prof. De Barr spoke with much feeling and said, "Nothing new can be said, every statement of Truth contains the bulk of every other statement. Arise, and shine, for thy light is come, for the glory of the Lord is upon thee *now*. Since learning this Truth humanity is a new book, the universe is a new book, the old Heaven has passed away and a new Heaven has appeared and the earth is filled with the glory of God."

Mrs. Cramer was called upon, and read extracts from two letters, one containing many expressions of gratitude, telling of benefits received and health regained from absent treatment and from reading the Book of Lessons "Science and Healing." The other from Miss Ellen Penniman, who is now in Deer River, N. Y., contained a message to her many friends who were present on this occasion and gladdened their hearts, for all were rejoiced to hear from her and to learn that to her the Truth is the ever present comforter.

Mrs. Wilson made a few well chosen remarks and the meeting closed with the singing of "Wonderful Words of Life," in which all present participated.

The next meeting will be held the first Wednesday in Dec. at 2 p. m.

J. G.

NOTES.

Practical Healing for Mind and Body by Jane Yarnall, for sale at this office.
Price \$2.00.

Subscribers should make their remittances by P. O. Order payable to M. E. Cramer, STATION C., San Francisco, Cal.

Jane W. Yarnall, author of "Practical Healing for Mind and Body," a book highly appreciated by all who have studied its pages; is now teaching a class in East Saginaw, Mich. We congratulate the good people of that city upon having an instructor who is clear in the realization of Truth, as is this author.

H. H. Schroeder, Christian Science Healer, 2511 N. 12th St., St. Louis, Mo., takes subscriptions for HARMONY and is agent for M. E. Cramer's Book Lessons "Divine Science and Healing."

SCHOOL OF PHILOSOPHY,

At 102, O'Farrell St., San Francisco, open to all enquirers, daily from 10 a. to 4 p. m. Services conducted by FREDERICK, formerly of Benares, C. One hour service morning commencing at 11 o'clock and evening commencing at 7:45 o'clock.

Private classes on Tuesday, Thursday and Saturday evenings commencing at 7:45 o'clock, at 6 Golden Place, off Golden Gate Ave.

** A valuable Christmas Present "Day by Day, the Essential Bread" by Frederick. Price 50 cents. For sale at this office, and at School of Philosophy.

Miss A. A. Chevallier, of New York and Boston, Associate Editor *Problem of Life*, will receive patients from Oct. 20th for the next two months at her office, Rooms 15 and 16, No. 1055 Washington St., Davis Block, Oakland, Cal.

Office Hours in Oakland: 9 a. m. to 2 p. m. daily (except Saturdays and Sundays.)

Office Hours in San Francisco: Every Tuesday from 3 p. m. to 5 p. m. and Saturdays from 10 a. m. to 12, at 106 McAllister Street.

Classes to teach the Spiritual Science of Gospel Healing on Mondays, Wednesdays and Fridays in Oakland at 3 p. m. Classes in San Francisco on Tuesdays, Thursdays and Saturdays at 3 p. m.

G. M. Reeds of Kansas City, a graduate from the "Home College" Normal Class, has taught a deeply interested class in "Unity Hall," of that city. A friend who had the pleasure of listening to Mr. Reeds' presentation of Truth in this class, writes that "he is growing to a giant in strength,—and says—the harvest will have some fine laborers from him." Mr. Reeds is now ready to respond to calls from other places to teach the Gospel of Truth and heal all manner of disease, or dissatisfaction. He having entered the "Holy of holies" has found himself in the Infinite consciousness, and is there to abide continually and to fulfill all things and give forth from the plane of Divine Causation.

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LESSON II.

WHO AND WHAT GOD IS.

“HIM DECLARE I UNTO YOU.”

“For as I passed by and beheld your gods, that ye worship, I found an altar with this inscription: TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship; him declare I unto you.”

Paul, in this statement, recognizes the fact that God is not unknown or unknowable, for we can make nothing known that we do not know; we can neither make known the principle of mathematics, nor solve the problem, nor explain the example, unless we know the principle. Therefore, Paul in order to make God known, must have known Him, and if *he* knew Him, then God is not unknowable.

1. The Athenians were an intellectual and cultured people, and they made their intellectual conceptions of Deity objective in altars and sculptured images, hence, they worshipped many gods and had many statues representing them. They had eaten of the fruit of the intellectual tree of the knowledge of good and evil; so they had altars erected to the god of peace, and the god of war, the god of love and the god of fear, the god of prosperity and the god of adversity; one was believed to be good and the other evil. They loved and worshiped the one, because they believed he was the author of good and had power to grant favors; they feared and prayed to the other, that they might propitiate him and

thereby escape the evil of which they believed him to be the author. "God hath not given us the spirit of fear; but of power and of love and of sound mind." Paul knew that the God that he came to make known unto them, is not two gods, nor a two-sided god, that he is not the god of evil, but of good, not of sickness, but of health, not of death, but of life, and is Life. "God is not the God of the dead, but of the living." He is not made by mentality, nor with hands, "seeing that He needs nothing," neither is He half a God who is believed to be principle, without possibility or inherency, and without power to eternally manifest possibility, of which the universe of things is the example; but God is one and complete and is all possibility, and is the maker of all things, and is the Love, Wisdom, Understanding, Knowledge and Power, that makes all that is made.

2. All forms—or things are changeable and changing; and change is the action of Power, and is the evidence of its presence, both in the action which changes and in the form that is changed, and is the evidence that it extends throughout the whole of its manifestation, for wherever action is, it is the action of, and must therefore be a possibility inherent in Power. For without that inherency it could do nothing, nor could it express itself or its possibilities. It would therefore, be powerless to act or express through action, which would be the absence of Power. Therefore, all things or forms (for things are only forms) are the effect of the action of Power, and all action is the process by which it manifests its possibilities. That which possesses power to manifest action, and through action to produce effects—or things—is Power itself. It is that which is in and of itself, independent of any source or cause, for if it were dependent upon another source for its existence, that source could only be the power that created power, hence it would only be Power; therefore, it must be Uncreate, and be that which is, and be the Substance of all that is created or made. It must be that by which, and in which, all things are created, and upon which, all things are dependent. Created by it, for creation is but a manifestation of the possibilities of Power, that which contains and is all possibility; created in it, for if there were any place outside of Power it would be where power was not, and therefore, would be its limitation, and would possess power to limit, hence would be Power, so it is impossible to conceive of any state beyond Power. All things are dependent upon it, for without the Power to manifest, there could be no manifestation, hence effect is dependent upon that which produces effect. Then power is that which is, in and of itself; it has neither beginning nor end, and is therefore Uncreate; it is that by which, and in which, all things are created. It can be limited by neither time, space nor condition, for they are only the meas-

ure of creation, or effect; duration is measured by time, distance from one effect to another is measured by space, and change is measured by condition. It is the maker of these and cannot be limited by that which it makes. Hence it is Infinite, the All in all, and time, space and conditions are as unlimited as that in which they are, and by which they are made; for the beginning of action is the beginning of time and space, and action is as unlimited as the Power that acts, and as conditions result from action, they are therefore as unlimited as the action. If action were limited, it would be the cessation or limitation of Power, and if the effect of action were limited, it would be the cessation or limitation of action. Therefore, Power being Infinite and unlimited, its action is as unlimited as itself, and as all action results in effect, the effect of that action is as unlimited as the action. Hence Power being unlimited in its possibility, it can never all be expressed in action nor in the effect of action.

3. Jesus said, "there is none good but One." Power—or Cause—would not be perfect without the power to act and express its possibility in effect. Action would not be perfect, and would not *be*, without the cause of action, and the effect produced through that action. Effect would not be perfect, neither would it *be*, without the action and the cause of action; but all action is perfect as such action; and all effect is perfect as the effect of that action, for there can be no action of Power but perfect action; and no effect of action but perfect effect; but they are not the whole of perfection, for no action is the all of action, neither is any effect the all of effect, but Power is the all of both, and must possess and be all, and more than is ever manifest in action or the effect. It is therefore, the "Perfect One." The perfect One in All, and the perfect All in One. Therefore being the All or Infinite, it must possess and be all the attributes necessary to Infinite Being. Those attributes are Wisdom, Understanding, Knowledge and Love. It must possess and be the wisdom that understands and knows its possibilities, and that guides it in all action and effect of action. It must possess the understanding to understand why it acts and what the result of that action will be; it must possess the knowledge to know how to act, in order to produce the perfect result; it must be the Love that impels it to act, for the love of action, and the effect to be produced by that action; for without wisdom it could not infallibly and immutably guide itself in the manifestation of its own perfection; and without understanding it could not know why it acted and what the effect would be; and without Knowledge it could not know how to act in order to produce the perfect effect; and without Love there would be no impulse to the manifestation of its possibility; for

Love is that which impels to the showing forth of possibility, hence Love is the fulfilling of the law. "He that loveth not knoweth not God, for God is Love," for the law of Power is, that it shall manifest its possibilities, and the manifestation is the fulfilling of that law. "To this end was I born and for this cause came I into the world, that I should bear witness unto the Truth, every one that is of the Truth, heareth my voice." Then Power is Infinite, and possesses the attributes necessary to Infinity; for it is because of them that it expresses itself, and they are manifest in all its expressions, and that which is Infinite, is God. It is the maker of all and possessor of all, and is All. It can say "I am the maker of all that is made, and all that is made is mine." "I am that I am and beside me there is none other."

4. Now let us inquire what this Power or God is, and in order that we may mentally comprehend what it is, it is necessary that we give it a name by which we may realize that it is not an inconceivable something, away from us, and never to be comprehended; but a reality ever present with us, and whose manifestations are tangible to the senses. To mentality there are many gods, and those gods are the conclusions based upon what thought has revealed—not upon the revelation of understanding; and thought being two-sided, when acting from the plane of mentality, each conclusion is either a two-sided god, or two distinct gods. (See June HARMONY, "Who is it that is solving the Problem of Life?") Hence there are mental gods of good and evil, health and sickness, perfection and imperfection, Life and death. We therefore understand that there can be a mental conception of two states, each the opposite of the other; that of Being and not being, that of something and nothing, that of Life and death. Therefore being able to conceive of two states, both appear to be real. This is partaking of the fruit of the tree of the knowledge of good and evil; but mentality when enlightened by understanding knows that there can be but one of these states, hence can conceive of but one, for it knows that nothing means the absence of something, and that something is the absence of nothing; that death means the absence of Life and that Life is the absence of death, and as death means the absence of Power, Wisdom, Understanding, Knowledge and Love, and as Life is presence of, and is Power, and all its attributes, Understanding knows that Life is God, and God is Life, and that death is an impossibility and cannot be. This is partaking of the tree of Life, which is also planted in the midst of the garden, and when this tree is partaken of, mentality realizes that there is but one God, and that God is Life; that He is the all of Power, Wisdom, Love and Knowledge and is all perfection and goodness. "And this is the record, that God hath given to us eternal Life, and this life is in his Son."—1 John v:11.

5. If death were possible, it would have to be outside of Life or power, for it means absence of Life and the absence could not be where Life was; therefore, it would have to be where Life was not. Although being the absence of power or Life, it would have to possess the power to limit or destroy power or Life; an impossibility and therefore unthinkable. Hence there can be no state or condition or place or time where Life is not, for all states, conditions, places and time are in Life, as there can be nothing but Life, and where Life is, there is God, for God is power, and Life is the only power; then Love, Wisdom, Understanding and Knowledge are the attributes that are inherent in Life, and are Life. "There is no power but of God." It is stillness and immovable; for if it were action, there would be no cause of action. It is unchanging, for if it were change, there would be no cause of change,—but its manifestations are action and therefore change, for action is change from Stillness. Movement is change from immovability. It is invisible, for if it were visible there would be no cause of the visible; but it is ever present in its action, and the action is ever present in the effect. "He that hath seen me hath seen the Father." Therefore Life or God is ever present in its manifestations, and all manifestations are manifestations of Life. Hence it is Omnipresent and is the actor,—the action, and the effect of action; for if it were not all these, then death would be, for what was not Life, would be death. "But as the Father hath Life in Himself, so hath He given to the Son to have Life in Himself."

Even the change called death is evidence of the presence of Life, for the change from the animate to the so-called inanimate, is action, and the change continues until other active, or animate forms are brought forth; hence it is evidence of the action of Power or Life, therefore "in Him we live," for there is no other place in which to live; for there can be no other conceivable condition but death, and we cannot live in that, for death means the absence of Life, and Life is the absence of death, and is the only place in which we can live; "in Him we are moved"—the original Greek says—we are moved, not, that we move—we are moved by Life, "for we can do nothing of ourselves." "In Him we have our being," for there is nothing else in which to be. When mentality asserts that it lives independent of the Life everywhere manifest, it asserts that it lives outside of power. When it believes that it is not moved by that Life, but moves itself, it believes that it moves independent of Cause,—that which is the only Power that can move. When it says that it has its being outside of Power, it believes it is outside of Life, therefore it believes in death, and believes that it moves in the presence of death, and has no power over it, and believes death to be its destiny,—and the condition where it is to *Be*. It believes that death, which means the

HARMONY.

absence of Knowledge and Power, possesses the knowledge and power to destroy Life, that which is the only Knowledge and Power. This is not understanding, but mental belief and delusion.

CONCLUSIONS.

6. The conclusions to be drawn from this lesson are, that Power is, in and of itself, that it has neither beginning nor end; it is that for which there is no cause but itself. That it is the source and cause of all things that Power produces. That there can be nothing produced except through the action of Power, and things are only the manifestation, or form, of its possibility. That there can be no place outside of Power, for that would be its absence and limitation for it cannot be limited by that which has no power to limit, neither can it be absent from itself. That it is unlimited in action or the effect of action; and is therefore unlimited in possibility, hence it is Infinite and possesses the attributes necessary to the manifestation of itself and its own inherencies. That these attributes are Love, Wisdom, Understanding and Knowledge. That Power with all its attributes is perfection, and that each is perfect in itself, as such attribute. That Love is the fulfilling of the law, for the law of Power is, that it shall manifest its possibility and perfection; therefore it loves its action and the effect of action, with perfect love. It acts with perfect wisdom and wisely produces perfect effects. It acts with perfect understanding, as to what the perfect result of action will be. It acts with perfect knowledge of how to act in order to produce the perfect result; therefore the effects are as perfect as the action, and the action as perfect as the power that acts. That it is not action, but stillness, or there would be no cause of action, but it is that which manifests action. It is invisible, but it is that which through action, makes the visible, and is therefore its cause. It is formless, but is the cause of form, for form is only the effect of the action of Power. That it is cause and effect; without beginning or end, the All in All; and is Omnipotent, Omniscient, Omnipresent, and is therefore God. It is reality and is ever present in all its manifestations, for there can be no effect without action, and no action without power, therefore it extends throughout all its manifestations. Also that mentality can conceive of two states, each the absence of the other, because its conclusions are based on what thought tells, through which it looks two ways to cause and to effect. When it looks to Cause it sees it as good. When it looks to effect it sees it as evil, hence its beliefs or conclusions are its gods of good and evil; something and nothing; Life and death; which is virtually believing both to be cause and that each has power to destroy the other. Understanding can conceive of but one state, know-

ing that something is the absence of nothing, that good is the absence of evil, and that Life is the absence of death, therefore it has but one God. That whatever this power is, it is God; and as there can be a mental conception of but two states,—Life and death,—and as each means the absence of the other, therefore the state that is the presence of power and its attributes, is God, and as death means the absence of power or its attributes, and as Life is the presence of and manifests all the possibilities of power, Life is, therefore, God, and there is no death.

7. This is the God or Life whom Paul came to make known unto the Athenians, the one that is "not far from every one of us;" the Maker of all things. He spoke to the Epicureans and Stoics who belonged to opposite schools of philosophy. The Epicureans believed that the highest possibility was to be attained by ignoring cause or principle and recognizing effect as all. The Stoics believed that the same end was to be attained, only by ignoring effect and recognizing principle or cause as all. The one believed Cause—the maker of the universe—to be a delusion, and the other believed the universe—or that which is made—to be a delusion. Both believed that they were to arrive at perfection through development; the one through developing a knowledge of effect, the other through developing a knowledge of cause. Both had two gods, a dead and a living one. The Epicureans had a dead cause and a living effect. The Stoics a dead effect and a living cause. Both crucified the truth as manifest in Christ Jesus. The one by crucifying the invisible Christ—*or* cause—and the other by crucifying the visible Jesus—*or* effect. While believing in two gods—a dead and a living one—they tried to recognize but half a god. The Epicureans, that which was represented by effect, independent of cause; the Stoics, that which was represented by cause independent of effect. Hence, the conception by the followers of both schools; that there must be a God of whom they had no knowledge; therefore their perfect accord in erecting an altar upon which was inscribed, "*To the Unknown God,*" of which Paul says, whom therefore ye ignorantly worship, him, come I to make known unto you.

No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. *Mat. vi: 24.*

8. Which then shall we accept, the god of life and death, which the Athenians believed they knew? Or the, to them, unknown God of Life, and the living, whom Paul knew and came to make known unto them? The God that is not "very far from each one of us," and "in whom there is no death," for "God is God of the living and not of the dead." He is that which moves and

animates all, and is both the Animator and the animated. Whatever we believe in, we accept mentally, and whatever we accept we serve, and that which we serve, we are the servant of, and subject to.

Which then shall we believe in, accept, and be subject to, Life or death? We cannot serve both. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. *Romans vi: 16.*

If we believe in death we therefore accept and believe we are subject to it, or in other words, we believe that we are subject to that which means the absence of anything whatever. If we believe in Life we accept, serve and are subject to, that which is all Power, Wisdom, Love and Knowledge, and is all that is. "Choose you this day whom ye will serve." God that we have declared unto you, is God that made the world and all things therein.

EXTRACTS FROM OUR LETTERS.

"The All is Life. The life that animates the body is the maker of mentality, therefore it has perfect control of thoughts, and all mental action in the body, and nothing but good can result from God or Life. It cannot produce anything but good. Appeal to, or claim Life and it will take care of all conditions."

"Stand firm in the freedom in which the truth—that God is manifest in the flesh—makes all free. There is no bondage imposed upon us by the only Life-giver, which is Life. Freedom in all that is good and true is everywhere, and is for all who will partake; but we cannot serve two masters. Therefore we are admonished by the Holy One—"Be ye Holy, because I am Holy."

"We are of one source, dear brother; now I will explain a little about belief. The promise is unto all as it was unto Martha concerning her brother, that all shall rise who believe. Now the question arises, believe on what? We are to believe in the only Christ, that is, believe in the Living Truth, Life within us, or believe in God the One Father of all, who is in all. Now I, as one of God's children, ask you to believe in God to the extent that you are willing to trust your body in His hands, do this for Christ's sake, which is the living Truth and Life within yourself, and is the first born of every creature.

"It is not the book (of which you speak) that heals, but it is knowing the Truth and receiving the Christ in ourselves and trusting God—by believing that all He does is perfect—to the extent that we take no anxious thought about

our Life. God is our life and He or Life raises all existence up unto Him, or it, and all who receive Him into their temple as Life, and as having all power realize this truth. My Law and My Life which is none other than that which is now expressed in Christ Jesus shall sustain thee, even unto a full realization of Eternal Life and of absolute dominion over all earthly conditions and beliefs. God is our sufficiency. "God is light, and in Him is no darkness at all," and the knowledge of Truth, the Christ, is freedom. Go right on and believe that God's power and will has saved all, and be ye free in His Truth—as His Son. Acknowledge Him, and He will acknowledge thee, for He has glorified His name in thee."

STUDENTS' DEPARTMENT.

TRUE PRAYER.

ST. M. TTHEW VI:6.

"But when thou prayest, enter into thy closet and when thou hast shut thy door, pray unto thy Father which is in secret."

We are told to enter our closet, and closing the door, pray to our Father. What is prayer? Is it not turning from all seeming error, all hatred and appearances of evil, and recognizing the Infinite Being, uplifting our hearts, and with love and purity, forgive and forget? Yes! forgive! forgive! we must first erase all feeling of hatred and revenge, and enter into our closet—a condition of perfect harmony, rest and peace—close the door to sense delusion, and enter into the Spirit—the Spirit of Truth and Infinite Being. Pray only to God. Ask of Him, that which ye need and it shall be given to thee. But oh, dear friends, in your prayer of desire, always give a prayer of thanksgiving. Be thankful for what has already been given to you and ask for what is already at hand by acknowledgement. Christ tells us that he is the Life, the Truth, the Way. Then with the perfect way and the truth to guide us, our prayer should be of thanksgiving, of acknowledgement, and recognition and not of desire. All is here. See, oh see the light is shining! God is with us. All is love and harmony. There can be no error, no evil, when God is all, Infinite, All in All.

Let us claim the attributes of Spirit, and affirming I am Spirit, I am Love, I am all in all, oh how beautiful is this affirmation.

Lay aside all judgement and "judge not that ye be not judged." "Enter ye in at the straight gate, that leadeth into Life." Do ye this and verily ye shall bear fruit.

UNA RUPLE.

Denver, Colo.

Why is it that we are called unfeeling—what do we do to be called that—simply because we do not respond to their hard knocks? That their sarcasms fall harmless? That we are happy where they are unhappy? Things which would throw them to the earth in an agony of terror—we see how the Divine Infinite Love works, and trust it knowing it can do nothing wrong—and knowing that,—lie at rest while the storms are passing about us. "He who is faithful over few things him will I make ruler over many." We do nothing unfeeling as far as I can see. We help the poor. We do all the things to help humanity that any one else is doing and more, but we do insist upon being happy under any and every circumstance, knowing so well that to do anything else would be to deny our Christ the consciousness of the ever present Love. By so doing, we are showing God in the flesh, which is following Christ's command. Ever present glorious loving Father we will make Thee "manifest in the flesh" by letting the dear Love rule, which will result in all peace and rest day by day, now and forever more, amen.

A. T.

NOTICES.

THE UNITY OF LIFE,

BY MRS. M. E. CRAMER.

Our attention was recently called to this lecture, which issued in a pamphlet of fifteen pages, was delivered at the dedication of Home College. As an exposition of the general study of the Science, and a clear statement of the truth contained therein, it should stand as an introduction from month to month in HARMONY. No better synopsis of the work could be given, nor of the necessities of the people for just such help as is obtained here. This little book is invaluable to enquirers concerning what is taught here, and should be in the hands of all students and readers of Divine Science literature.

Of the consecration and its fulfillment of the "Home visible" to these same needs of humanity, none can doubt who have sat from year to year within its walls and listened to the voice ever raised in justification of the spirit of its founding and continuance.

M. L. STONE.

The October *Arena* contains a valuable article on "Healing through the Mind," by Henry Wood. We recommend that Scientists, as well as those who are seeking the freedom that Truth alone can give, carefully read and study this article. It is forcibly stated; is clear, and thoroughly convincing. He has experienced his claims, therefore is able to make clear statements, which are at one with results already attained. We quote the following:

"As our material civilization recedes from nature and grows more artificial, diseases, doctors and remedies multiply. What can be more beautiful and perfect than the human eye? yet how commonly this organ requires artificial aid. The human senses are losing their tone, and if present tendencies continue, it seems almost as if the future man would be not only bald, but toothless and eyeless, unless he receives an entire artificial equipment. Only when internal, divine forces come to be relied upon, rather than outside reinforcement, will deterioration cease.

"Scores of the most eminent physicians, who have risen above the trammels of system, have vigorously expressed themselves regarding the utterly unreliable character of the drug system. Emerson affirmed that "The best part of health is a fine disposition." Said Plato, "You ought not to attempt to cure the body without the soul." A distinguished doctor of to-day remarked "Of the nature of disease, and from whence it comes, we still know nothing, but thanks to chemistry we have new supplies of ammunition. For every drug of our fathers we have now a hundred. We have iodides, chlorides, and bromides without number; sulphates, nitrates, hydrochlorates, and prussiates beyond count. But we do not believe in heroic doses. We give but little medicine at a time and change it often." With such supplies of "ammunition," people within range are liable to get hit."

The time for the Silent Unity meeting which is held in Mystic Hall, 421 Post St., San Francisco, has been changed from Thursday 2:30 p. m., to Wednesday, 8 p. m. The growth of this meeting is a steady one, both in numbers and interest. Wednesday, Nov. 4th, the meeting for the first time was held in the evening, and the hall was comfortably filled. Oct. 29th there were several cases of instant and other healing reported; and Nov. 4th one case was reported as having responded to the united thought held every night at nine o'clock by the active members. Two cases reported to us since the last meeting were lifted up mentally out of form into the consciousness of the formless—the sea of Infinite light, of intelligence and life—and were entirely relieved from feelings of pain which they held in belief at the time they entered the room. One of them remarked "It is the first time I have attended your meeting. I think the idea of Unity a grand one. It is bound to draw all unto it. Your hall will soon be crowded to overflowing." We invite all who are seeking health and satisfaction, to send us their names, and to unite in thought with us, holding such affirmations as are given in the article "Be Thou Healed," this issue of HARMONY; and thus transform their thoughts by practicing the rules therein given.

Send for Unity pamphlet, "There is an Ever Present Help for All." Price 10 cts. or 25 cts. for three. For sale at this office, 324 Seventeenth St., and "Christian Science Home, 428 Turk St. Also by the Secretary, W. B. Dunlap, 126 Kearney St.

CLUB LIST.

The *St. Louis Magazine*, 901 Olive St., is the oldest Magazine published that city, being now in its twenty-first year. It contains stories, sketches, Metaphysical department, articles on health and hygiene, illustrated fashion wit and humor. Price \$1.00. The *St. Louis Magazine* and HARMONY both sent one year for \$2.00.

We have made such arrangements with the Editors of "*Rocky Mountain Religious Scientist*" of Denver, Col., and "*Christian Science Thought*" of Kansas City, Mo., and "*Christian Science*" of Chicago, Ill., 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 Religious Scientist*," "*Christian Science Thought*" and "*Christian Science*" is \$1.00 per year.

Sunday evening, November 8th, the Home College rooms were filled with an audience assembled to hear the lecture on "Who and What God is, His Declare I unto You," which was delivered by M. E. Cramer. The lecture was listened to throughout with intense interest. It will be found in this issue - HARMONY.

The next Sunday, November 15th, the College was again opened to the public, when Mrs. Cramer repeated, by request, her lecture on "The Darwinian Theory of the Evolution of Form, and Sennett's Theory of the Evolution of Soul as contrasted with the Science of the Genesis of Creation."

Public lectures are given at the College every Sunday evening at 7:45. All are invited.

"Love: The Supreme Gift. The Greatest Thing in the World," by Prof. Henry Drummond. The Unity Pub. Co., 320 Walnut St., Kansas City, Mo. have gotten out a new edition of this valuable pamphlet in a neat and beautiful cover and style, to be sold at the very low price of 15 cents. This would be an excellent holiday gift. Send for it.

The Sunday afternoon meeting that has been held in "Alpha Branch College," and conducted by the President, A. T. Gillen, is discontinued for the present, for the purpose of joining in the meeting led by Mrs. J. R. Wilson, Mystical Hall, 421 Post St., every Sunday at 2:30 p. m.

Three beautiful Christmas Cards and sample copy *St. Louis Magazine*, for 10 cts. These cards sell in all stores for 10 cents each. *St. Louis Magazine* 901 Olive Street, St. Louis, Mo.

Three imported Embossed Picture Cards and three months trial subscription to *St. Louis Magazine* for 25 cts. Subscription price \$1.50 per year with premium. This quality of cards sell in all stores for 30 cents a set. Address, *St. Louis Magazine*, 901 Olive Street, St. Louis, Mo.

Three extra quality Christmas, New Year, Birthday or Easter Cards and sample copy *St. Louis Magazine* for 10 cts. Mention the kind you want. This quality cards sell in all stores at 25 cents for set of three. Address, *St. Louis Magazine*, 901 Olive Street, St. Louis, Mo.

Divine Science and Healing by M. E. Cramer, and *Practical Healing for Mind and Body* by Jane W. Yarnall, both sent from this office to any address for \$3.00, post paid.

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NOTICE.

BIBLE LESSONS PUBLISHED IN 3RD VOL. OF "HARMONY."

The Second and Third Vol's. of HARMONY, both bound and unbound, are for sale at this office. The price of the unbound is \$1, and of the bound, in full Library style, \$2.75. The twelve Lessons by the Editor, contained in the Third Vol. are upon the following subjects, in the order herein given:

- V.—Conclusion of Lessons Drawn from the Book of Job.
- I.—Drawn from the First Chapt. of Hebrews. "The Son is Preferred Above the Angel"
- II.—Christ, the Healer, and Spirit of Christianity.
- III.—Parable. "The Prodigal Son." Interpreted According to Science
- IV & V.—Science and Healing. The Scriptural Promises of Healing and the Way of Their Fulfillment. Lessons for Beginners.
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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 4. }

JANUARY, 1892.

{ No. 4.

THANKSGIVING.

That which David praised and to which he rendered thanks, Jesus said, "I am."

It is good to praise the Lord for his goodness in all creation, "For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

Now, is thanksgiving day; by this we mean that the eternal now, is the time to render thanks, and give expression to gratitude for that which truly is and which we know we possess, for to-day, and therefore every day is the day of salvation.

"The hour is come, and now is, for the Son of man to be glorified," for this moment, and in the eternal now, hath God begotten him.

"The Lord Jesus Christ, hath abolished the law of commandments as contained in ordinances" by fulfilling all commandments and thereby proving to himself that God hath fulfilled his law, love, in all his creations; and the thing that hath been done, it is that which is done;—and the thing that is done it is that which shall be done." Hence now, are we joyful and thankful, that we know the Lord hath comforted Zion: He hath comforted all her waste places; he hath made her wilderness like Eden, and her desert like the garden of the Lord. We are thankful for that joy and gladness found in the garden of God, and for knowledge, of the way to dress and keep it in order, thus realizing the fulfillment of law. We are joyful therefore in Truth and Life at all times, for therein do we find the true thanksgiving and hear the voice of melody.

"Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God" we make no vain effort, for we ask not, and seek not, for that which is not; neither do we knock at the door of error which opens only to the opinion that there is something which is not. Thus do we "continue in prayer, and watch in the same with thanksgiving." We are thankful that we

can say that whatsoever we ask for, hath already been given, and that for which we have sought is found; and that our knocking has been effectual; for the Truth hath opened unto us, and "the Peace of God which surpasses All Conception, guards the heart."

In the presence of God, and before this assembly, which is an assemblage of God's people, or expressions, we rejoice in proclaiming the Oneness of Being, and the Oneness of existence, and their eternal unity, or Oneness. In this unity "There is a river, the streams whereof shall make glad the city of God, the Holy place of the tabernacles of the most High."

We would say to each one of you, individually, that as we are one in Life, so are we at this moment, one in all of Life's work; we are not indifferent therefore to each other's work, nor to the manner in which that work is performed, but your interests are ours, and ours are yours. Then, dear friends, as there is nothing contained in the Infinite Life that is not perceived by itself and which is not revealed in unity, there is nothing that we may not realize, by abiding in Infinite Life, and mentally fulfilling the Law of unity, for "it is the Father's good pleasure to give us the Kingdom." "Everything created of God is good; and nothing is to be rejected, being received with thanksgiving,"—and as it is God or good, that makes everything that is made and pronounces good, we are thankful that we know to pronounce with him; and by pronouncing with him, we in our decisions, are one with those made by the Eternal. We are thankful for the knowledge that, that which is not possible now, is not possible at all, because potentiality knows neither past nor future.

Finally, dear friends, we rejoice each in the other—you in us, and we in you—knowing that whatever things are true, are one with Truth. Whatever things are just, are one with Justice. Whatever things are loving, are one with Love. Whatever things are pure, are one with Purity. Whatever things are healthful, are one with Health. Whatever things are lawful, are one with Law. Whatever things are living, are one with Infinite Life. We advise you all, as one with ourselves to attentively consider these things, and the true relation of things to their source; and the God of Peace will abide in you. We are thankful to Thee our God, for true lifting up, and for knowledge that Thou hast bestowed equal blessing on all, and that all have Eternal Life with Thee, and that we can have no other. We rejoice in and are exceeding glad, for each one of you, because we know that Life, Spirit or Mind, which we all are, includes Truth, Love, Purity, Harmony, Health; and that whatever is, is contained within Life. Therefore whatever is, we are. For Being is One; the knowledge of this possession is true thanksgiving. And it is so.

FORGIVENESS.

Forgiveness is giving up. We cannot give up Omnipresent Truth, for without it is not anything made that is made; without it we can do nothing. Therefore, it is clear, that all that can be given up—or forgiven, is false belief or error, and error has no existence in Truth; but only seems to be as long as believed in.

As we forgive, so are we forgiven; as we withhold, so is it withheld; as we measure, so is it measured; as we judge, so are we judged. "Whose soever sins ye remit, they are remitted." The false belief that condemns, is condemned, and this is the condemnation; therefore, "whose so ever sins ye retain, they are retained." Whatsoever a man soweth, the same shall he also reap. Verily, we have our reward. And thy Father which seeth in secret shall reward thee openly, according to thy sowing—or giving of love and forgiving or giving up of error.

God being Love, and the source from whence all good comes, never withholding any good gift, not even forgiveness, we are always forgiven of God.

Then what we forgive in ourselves we certainly forgive in others, and what we forgive in others we are certain of forgiving in ourselves. Therefore when we give up all belief of error in ourselves and others we are forgiven.

Repentance is baptism unto a willingness to give up. I say to give up—but in reality there is nothing but erroneous belief to give up,—it is rather a taking on, or realizing that we are immersed within the Spirit, the law of which is unity and wholeness.

[Extract from paper by Miss Jessie Grant, who presented the subject "Forgiveness" for consideration at the Unity meeting, Nov. 11.]

"I walk momentarily in the absolute freedom. There is no remote plane, no depth under the sea, no space in the universe, that I do not fill and illumine. The perfect is mine and I am in all things visible and invisible through Christ my life, one with the Father. All that He hath is mine; and all that appears is but a figure in this panorama for time, unfolding before wandering thought.

"We do not linger enraptured before this moving, delusive appearance, though attention may for a time be called to it. Truth lives, and is the only life. Truth knows its own opportunity, and is never stayed nor deceived by this wandering. So, my own, be not apprehensive nor dismayed.

"God's arm is not shortened that He cannot save." Blessed are all true words.

The kingdom of Heaven is like unto leaven; which a woman took, and hid in three measures of meal, till the whole was leavened.—Matt. 13: 33.

REPORT OF HOME COLLEGE MONTHLY MEETING, DEC. 2, '91.

The "two or three gathered together, in my name" at the usual hour, and there was "I" indeed in the midst of them, recognized and worshiped as Spirit alone is worshiped.

Mr. Bennett read that remarkable statement of Truth contained in the 11th Chap. of Hebrews—followed by the hymn "I need Thee every hour."

Faith the substance of this epistle of Paul was received into glad hearts. The 12th and 13th verses were more intelligible in the light of divine science shining in and through the prophecy. If we do not see the eternal ever-present *now*, as the opportunity for the realization of the promises contained in all Scripture, just so far off do we hold them, and miss or fail to receive what they contain. Thus do we make strangers of that which was of the household of God. This then is the lesson,—in so far as we claim *for ourselves now*, the truth of the promises, so far do we realize in demonstration. The 21st verse "leaning upon the top of his staff," Mr. Bennett interpreted as proving the faith of Jacob,—that his dependence was God Himself, that which is the highest and sure. A letter from Major Sullivan was read, relating the spread of the good tidings and work, and a few words said as to the entire faith expressed by the writer in his power to overcome all conditions of whatever nature—desire, appetite, poverty, whether of speech or fortune, all so-called adversity through the power of Truth and by the *faith* which was in Him. By the application of this same *Truth* which satisfactorily settles all questions, it was demonstrated that, so called wild beasts or all carnivorous animals are the product of mental causes in man. When, in what is called the fall of man, mentality found as she thought other guides than the Infinite Life out of which she came, then sprang desire, hatred, ambition and all uncleanness to the front,—and instead of dominion, the God-bestowed privilege and birth-right came strife for supremacy. Then not alone the beast but man in this form, became a monster, such as mentality had made him, and devoured his fellow,—and in this delusion the molten calf they set up for worship, was the better to bow down to, for it was as powerless as they. In the blessed light and truth now recognized and incorporated in the thought of the world, we shall become familiar with and prove this to be true.

When we ascribe to evil the honor of God's idea and creation, evil pronounces its own ban and denial,—for evil wants no such pure fellowship, neither does imperfection proceed from perfection,—nor does God deny Himself or declare his perfection not enough, and so create an offset or assistant as guarantee of His own truth. Rather locate the error in the soil whence it springs. "Out of the heart (or desire) proceeds all manner of evil." The interest of a meeting

is not so much in what is said, as in the good results therefrom. And on this quiet afternoon there was no babel of voices but an intent listening to the faith of Truth speaking within, which said to fear of all variety "In all of Love, or all of Life, you cannot be accounted for,—but in *Me* all good abides, and "I" only am the Life and Power, of the living. Therefore have faith in *Me*.

M. L. STONE,

PRAYER.

READ BEFORE THE SILENT UNITY MEETING, NOVEMBER 4th.

James Chap. 5: 7 to 17 verse. Mark Chap. 11: 24 verse.

Prayer has always been associated with every religion, every form of worship, whether idolatrous or Christian. And every one has at some time prayed; from the little child repeating the words learned at its mother's knee, to the one who, not until everything visible and material fails him, turns and beseeches an unknown Deity, to deliver him from his thralldom.

We have so many promises given us about prayer, such rich, full promises of All Good coming to us if we pray, and from those who spoke from the standpoint of experience and knowledge.

Then why is it that prayer is not as generally observed and as effectual today, as it was formerly? Man prays because he believes he lacks something that belongs to him, something that he ought to have, and can have from some source higher than himself, if he can persuade the Giver of All to see his need.

True prayer is communion with God—the giving forth of our true being, and receiving Truth from Omniscience into our consciousness, therefore it is mutual; in true prayer there is as much giving as receiving, and *only* as we give do we receive, is Divine Law.

Now because our prayers have not been true prayers, is why they have not been answered to the bringing forth of perfect satisfaction, and man, not knowing that the fault lies in the nature of the prayers, has thought it of non effect, and ceased praying.

But again in the land is heard the cry, "Lord teach us to pray," and again the disciples of Truth respond, as did the Master eighteen hundred years ago,

"What things soever ye desire, when ye pray *believe* ye receive them, and ye shall have them." "Believe in what?"

Certainly that command and promise of Jesus' precludes the beseeching, doubting prayer entirely, for perfect faith in getting what we desire shuts off all doubt.

Then what are we to believe in when we pray? Why, that it is the inten-

tion, the purpose of Omniscient, Omnipotent, Omnipresent Good to give us every good thing we can desire.

God gives good, gives forth of Himself continually; we do a like work by receiving, acknowledging and expressing the Good,—herein is our true communion.

In the original Hebrew the words "praying" and "living" are identical, have the same meaning; and we who know that all true living, is in Infinite mind, in his thought, and that every true thought is a prayer, also know that our present lives and conditions are the result of our praying, in fact our lives are our prayers.

"As a man thinketh in his heart, so is he," and if we do not live *without* as we pray *within*, make our every act conform to our highest idea of Truth, then do our words "become as sounding brass and tinkling cymbals."

To acknowledge the "Lord our God in all our ways," we must cleanse mentality of every false thought, and thus open the way for the influx of Divine Light and Truth; then does our every thought become a prayer, in the sense that every thought is communion with the All-Mind.

Every thought or prayer at One with the source of our Being, must necessarily bring with it the expression, the outpicturing of the good thing we desire, whether it be Health, Wisdom, Peace, Power, Success, Harmony or "whatsoever" we wish to bring to our conscious recognition.

It is only when we realize that every good thing is not something separate or apart from ourselves; we, like our Source, possessing all gifts, being all things, and by our right, true thinking bringing them into manifestation, that we can say, "the effectual fervent prayer of a righteous man availeth much," and we each and all can know we are the "righteous man," and our prayers "shall save the sick," whether of mind or body, for one is but the outpicturing the consequence of the other.

So we do not make long prayers "standing in the synagogues, that we may be seen of men," but we live truly, uprightly, so that our good works may "glorify our Father which is in heaven."

EVA I. FULRON,

Christian Science Home, 428 Turk St., San Francisco.

God is known and seen and trusted by thousands of souls who need no other evidence of his being or his will than what is directly revealed to their hearts. There is that within us more sacred than cathedral altar, or stained window, or sacred writing. It is the soul itself.

DR. HENRY W. BELLOWS.

Surely as I have thought, so shall it come to pass.—*Is. 14:24.*

UNION MEETING AND THANKSGIVING SERVICE AT HOME COLLEGE.

SUNDAY EVE., NOV. 29, '91.

The service was opened by the song, "Jesus shall Reign," followed by silence and prayer "Our Father Who art.—"

Psalm 107, read by Mr. Cramer.

Solo, "Fear not Ye Oh Israel," by Miss Jessie Grant, being rendered in the usual sweet and touching manner which can only be given to it by the full realization of the words "Fear not for I, the Lord, am with thee, am with thee and will save thee. I have loved thee with everlasting love, and have redeemed thee."

Remarks appropriate on Praise and Thanksgiving by the conductor of the services, M. E. Cramer.

Miss Gerard then read from Chap. V, of Matthew, 42-48 verses. She then spoke of a new and very practical work to be started immediately in the city, that of opening a bunk house, with bath rooms and rooms for healing and teaching The Science of Being. "I believe that every law given by Christ corresponds to every other law in nature. The law is given, the above is a manner of externalization and fulfilling. The law of Absorption will take care of itself. That which we do not love we do not praise."

Mr. Dunlap then said, "The statement that we are children of a common Father brings to mind a mental vision. As I was traveling in Southern California and driving through a desolate, sandy country, I beheld a scene of millions of people, representing every planet, including the earth. And still it was plain to recognize their Unity of source. This recognition is the basis of all my thankfulness this evening. We are to-night children of the household of God. One and inseparable with God."

Solo, "Hark! what mean those holy voices," by Mr. Maguire, being rendered in a clear and masterly way. Then Mrs. Anna Lewis Johnson, being called upon, said she was thankful for being considered worthy to speak on this occasion and wished to be excused from further remarks wishing to hear thoughts from others in preference.

After a short pause a lady in the audience arose and said, "It is possible to love our enemies as has been commanded; for when we realize who we are we have no enemies; all are friends in Truth."

Then Miss Hattie Rix said she was "thankful no one was left out of heaven or harmony. Thankful for all good things, and I see many things every day to show forth the good."

Prof. A. P. Haupt then being called upon responded by saying he had

much to be thankful for. "I am exceedingly glad to be here to hear the precious truths that have been uttered. I have seemingly been having a great struggle within. The battle has been raging, but I know that Truth will stand intact and be victorious at last. Michael and his angels will be cast out shortly, then all is harmony and heaven."

Miss Fulton was thankful to hear the many expressions of oneness that were brought forth during the evening. By this spirit heaven can be brought about on earth.

Mrs. Daniels was thankful for being led into the Truth, "and it has set me free."

Mr. Hopkinson was thankful for the great advancement of thought in regard to religious teaching. Spoke briefly of churches and Christian Science.

The following truths were then uttered by Miss Chapman: "Faithfulness is rewarded." "One teacher, one mind." "We stand as One united in perfect Harmony." "There is only God, Love and Peace." "In God we live, move and have our being." And consequently seeing only that which is good, strong and wise. "Love one another."

Mrs. Elder: "I want to give testimony. I have known of the Truth for years. God is Love, and I now fully realize it, and have now come to this realization to stay. For this I give thanks."

Mrs. Morris said, "We are so apt to imitate what we see on the physical plane without recognizing its source. But we should turn to the Spiritual plane, see, feel and know it; then we would imitate every attribute of God."

Mr. Diggs said, "The teaching in 'Home College' was a trinity in unity, God; Creation and Manifestation. 'God and God manifest.' I attribute health, strength and all to God. 'Come unto me all ye that are weary and heavy laden and I will give you rest.' We can have the same mind in us that Christ Jesus had and the same body that Jesus of Nazareth had. I am thankful for this understanding."

Other remarks made by those in the audience. "Believe all thy conscience prompts." "Everything is Love, Truth, Light, and all Oneness."

The expression on Mrs. Morris' face as she spoke was, without doubt, the manifestation of the perfect thought she was holding. Its illumination was something wonderful to the sense perception as I looked.

Mrs. Josephine R. Wilson rendered thanks to God, for all goodness at all times, and in all places. She had everything to be thankful for, in the knowledge that God's possibilities are ours, and Life being God, and God being eternal, and thought the agent to bring forth the idea included in Him, praise and thanksgiving should ever be our expression.—"Praise His Holy Name."

Mrs Perkins: "I have been thankful all day; even in the house of mourning. 'Unity is strength and strength is one and all.'"

"Hope in the Lord" was the closing song, rendered by Mr. Maguire.

The addresses on this occasion by Miss Chevallier, M. E. Cramer, Prof. Shaver, and J. Ralph Bennett will be found on other pages of this issue. The two latter being students of Home College.

J. R. BENNETT.

ADDRESS

AT

HOME COLLEGE, NOV. 29.

BY A. A. CHEVALLIER.

Miss Alzina A., Unity Pub. Co.
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The American Orient would clasp the fraternal hand of the American Occident on this significant occasion of a Thanksgiving Service in the *Home College of Harmony*. It has been said that the two sweetest words in any language are *Home* and *Heaven*, or *Harmony*—and I am glad to see such large, such comprehensive words used in connection with this College. What do those words mean? Both are one word in reality, and that word signifies the Satisfaction of the human soul, when after its strayings and wanderings it comes back to its native place—its Father—Mother's Kingdom—its *Home—Heaven—Harmony*—which is *Peace in activity*—not Nirvana or peace in passivity.

Man is like a fish, who decoyed by tempting bait, leaves its native atmosphere, the water, only to find itself gasping and panting outside its true *Home*. So we, when tempted by the sense allurements, which tell of good and evil, of flesh sensation of pain and pleasure, of mortal intellect's verdicts of two opposing forces, matter and spirit, of carnal desires telling of hate and ambition, of worldly pomp and power, of competition and strife, leave the *Home of Harmony* where we were begotten and create prison homes of discord for ourselves among the husks and swine. Worned and bruised and torn, we finally arise, and go to our true *Home of Harmony*. In all this, we are talking of states of human consciousness, of course, not of localities—of conditions, not places. As in our sleep-dreams we may go to most disagreeable places of hardships and privation, so in our sense-dreams, do we go into the discordant conditions of inharmony, of sickness, of sin. But in both these cases, to *awake*, is to know that we are *safe at Home*. "Awake thou that sleepest, and Christ shall give thee life." But Life for man can only be had in his native atmosphere, Heaven or Harmony, as life for the fish can only be had in its native atmosphere, water. Only "when we *awake* in His likeness, shall we be satisfied." While we are asleep and dreaming we are in the likeness of corruption, of materiality, of mammon; we are far from satisfied—are we not? But this very dissatisfaction leads us to listen to the

Heavenly Voice, forever knocking at the door of the soul, and saying "Come Home to Harmony—to your oneness with God." It is *Harmony* then, we want to understand—the riches of its depths and breadths and heights. It is first an inward state, and then an outward manifestation. All nature will become harmonious when man is harmonious. Dante in his *Paradiso*, most beautifully expresses this. Even "the winds blow irregular and incalculable" on earth to-day because of sin, he says. The river in Hell (or discordant earth) comes from the rent in human nature, caused by sin. Man by his sin curses the very earth. The convulsions of earthquake, are but the correspondence of the convulsions in man's nature. The poisonous reptile was unknown until man put the serpent of carnal reason, intellect, above the Soul's wisdom or intuition. The word of God tells us that "All creation groaneth and travaileth waiting for the redemption of man." When *man* is redeemed, *transformed*, all below man will be redeemed and transformed also.

Our chief cause for Thanksgiving, it seems to me, is that man is awakened from his Lethe sleep of sense which followed his innocence, or inexperience state, which is the genius or lower harmony of the earthly paradise, and through *experience* is entering the Heaven of Wisdom, Innocence or Virtue, which is the only true Satisfaction or Harmony.

The perfect philosophical balance of man and nature to their surroundings—harmony between man and man—between man and nature—depends primarily upon harmony between man's true spiritual nature, and his externalized will or love in action. Thoughts and deeds are irrevocably bound together. "Faith without works is dead," so thought without manifestation is dead also. It is here that true and false idealism must be discerned, else are we in the subtlest danger. The corruption of the *Art* is always the worst. It was with deep satisfaction that I read on the letter heading of your College "for educational, ethical and religious purposes." Oh what a trinity of comprehensive purposes! To reduce, unfold from within the motive power or spring of action, in will and love to manifest it in right conduct of action, or ethics! and thus to be bound back to God in the God consciousness of our oneness! that is religion! Ethics is the alphabet without which we cannot spell the words Religion or Harmony. Hence the law has to precede the gospel, and the gospel has to fulfill, and not destroy one jot or tittle of the law. Until this is fully realized, we are on spiritual breakers, and awake from one sense dream into a far worse one, only to find that the light that is in us, is darkness.

Let us remember that all creation is by love or will. There are three kinds of love:

1. Eros—is carnal sense love.

II. *Pero*—is friendship, platonism, including aestheticism, which is selfish, uncertain and capricious, because grounded in personality, and giving rise to the human consciousness of separateness, of exclusiveness—the fundamental distinction between Heaven and Hell is *Universality—Oneness—and Separateness.*

III. *Agapae*—is love of morals—or good—holiness, wholeness or Harmony again.

This is the Christ love, which sees and loves in ourselves and in our neighbors, not that which appears, but the image of God, behind every mask or idol, and refuses to rest satisfied, until our own and our neighbors' consciousness are awakened and cultivated in action. This love is *Universal*, is *Principle*, yet its fruitage is personal action always.

So let us look to our loves—they alone hold the creative power—They hold the issues of life and death to us. When we learn to *love and will*, as well as *recognize and see* the good, we will manifest Christ or Truth, out of the Heart of Love. The Seal having been broken, more rational knowledge of Spiritual Truth is possible, and the world is full of it to-day. Let our Thanksgiving to-day go out to the Giver of all Good that Truth and Love are being wedded in human consciousness, and that the child which they shall bring forth, is Harmony—the Prince of Peace, an indwelling Presence in man who shall bring peace on earth, good or God—will to men.

Let us be thankful that the swing of the pendulum from matter to Spirit, from the external to the internal, from the effect to the cause, after becoming thoroughly grounded and rooted there, is now springing back to ultimates, to effects, to externalization. These fruits are the only means by which we can be judged, or judge ourselves, or know that we have been truly born of the Spirit.

Let us remember that Progress is not simply the recognition of more *Truth* but of more *Duties*—that Truth unexpressed is valueless. Let us remember that the subtlest sin is the missing of the mark, in ultimating the seed of Truth or Thought, in the fragrant flower and beautiful fruit of Duty, of Action.

Let us remember that as immorality is the false distribution of love, so morality or ethics, is the true distribution of Love, which divine wisdom,—not human, or rational knowledge,—regulates.

Never before has a Thanksgiving dawned on man, when wisdom was regulating love so dominantly, and clearly. Tho' it is yet only dawn, we have the assurance that the full day is ahead, for the world is becoming less and less governed by secondary powers, and through Wisdom and Love it is becoming more and more governed by the revealed image of God—revealing itself in humanity.

Let our lessons be, first to keep our *eye and heart* directed upon the music

of the spheres, the Universal, the Spiritual,—away from the material,—and feet upon the ground of *Duty*, of actualized Justice, and Truth, and Righteousness.

And second, that the Kingdom of Heaven, our home of Harmony, is no other than continual, constant consciousness (in place of our present intermittent consciousness) of our one-ness with God, and one-ness with every human being of Unity with God and Unity with humanity.

THANKSGIVING.

Can we say, all is well, and gratitude be to the Omnipresent One, for meeting the prodigal thoughts at the pale of understanding, clothing us with the robe of righteousness, putting the ring of wholeness on our hand, and shoes of protection on our feet.

The wanderer has returned to the source of all things.

Let us rejoice together and be merry, for peace is here.

Let us give thanks unto the Lord for the plenipotent trinity of Wisdom, Love and Truth.

"The stream from Wisdom's well, which God supplies, is inexhaustible."

"There is nothing holier in this life of ours than the first consciousness of Love."

"*Truth* is the summit of being." For the Lord is *Wisdom*, His *Love* everlasting and His *Truth* endureth to all generations.

We are bound to Him by the trinity of Faith, Hope and Charity.

"Faith is the chain that binds us to the Infinite."

"The night is mother of the day,

The Winter of the Spring,

And ever upon old decay

The greenest mosses cling.

Behind the cloud the starlight lurks,

Through showers the sunbeams fall,

For God, who loveth all His works,

Has left His *Hope* with all."

Though I speak with the tongues of men and of angels and have not *Charity*—I am become as sounding brass and tinkling cymbal.

Charity is a virtue of the heart and not of the hands.

"They serve God well,

Who serve His creatures."

Let us give thanks unto the Lord for all we *have* and for all we *are*.

"Let us gather up the sunbeams
 Lying all around our path;
 Let us keep the wheat and roses,
 Casting out the thorns and chaff;
 Let us find our sweetest comfort,
 In the blessings of to-day,
 With the patient hand removing
 All the briars from our way."

C. L. SMAVER.

THANKSGIVING.

"Give thanks always, for all things, unto God and the Father, in the name of our Lord Jesus Christ." Ephe. v :20.

Our thought and speech should be a constant thanksgiving, always remembering to attribute our Life, and all its blessings to their true source, therefore acknowledging the Great Giver of all good and perfect gifts. As I think over this occasion, the thought comes to me, that I have more to be thankful for this present year, and especially in the last two months of the year, than I ever had before. And why do I think so? I know in truth I do not possess any more to-day than I ever did.

I answer in this way. Now, I am simply conscious of what I always had. I have been taking an inventory, as it were, and I better know my immense wealth. I know that the possibilities of man and the beneficence of the Creator are one and the same. So I possess all, and am wanting nothing. *All*, our knowledge is ourselves to know.

I will quote a few lines copied from MSS. written in 1825, which have quite a point in them :

"There is a spirit above and a spirit below.
 A spirit of joy and a spirit of woe.
 The spirit above is the spirit divine.
 The spirit below is the spirit of wine."

But *we* know that the spirit above and below are one and the same, if one is the spirit of wine, or better the wine of the spirit. What we want this evening and have, is the spirit of Thanksgiving, so when we pray or give thanks by word of mouth let us say: Now we praise and give thanks to the guardian of heaven, the Creator and All mighty and His mind's ideal, the glory Father of men. He, of all wonders, the eternal Lord, formed, and was the beginning. He first created for the children of men, heaven as a roof, then the world, the guardian of mankind; then the eternal Lord produced the earth for man, the almighty master.

With *Thee* conversing I forget all time, all seasons, and their change; all please alike. Sweet is the breath of morn, her rising sweet with charm of earliest birds; pleasant the sun when first on this delightful land he spreads his orient beams on herb, tree, fruit, and flower, glistening with dew, fragrant the fertile earth after soft showers; and sweet the coming on of grateful evening mild; the silent night, and this fair moon, and these the gems of heaven, her star-train.

J. RALPH BENNETT.

EXTRACTS FROM OUR LETTERS.

The very best way to guide boys into the path of righteousness is to trust them, not only in word and act, but in Truth. Have no anxious thought or care about them. Faith is the substance of the All-good, and even though we forgive seven times or even seventy times seven times we have only done what we should do for demonstration of Principle. The greater part of trouble, so-called, between parents and children arises on the plane of desire. Their desires are opposed the one to the other, and desire should never be permitted to rule in either. What then should rule? Let Divine Mind rule; love, wisdom, charity, forgiveness, harmony and peace.

The reason why you feel so weak during the period to which you refer, is because of fear and dread of results, and an aversion for the condition; for the condition which we truly love, in the same is revealed peace, life and strength to us. You say that "I need to know more about creation, and the marriage relation, and that there is so much taught, that we ought to have spiritual children or none at all." The truth is, dear sister, that we have no children that are not spiritual. There is no life but God, and there is no form or body, that is not the product of Life, produced through the creative or formative thought, and that is not first formed in thought, for neither death, so-called, nor any false belief, makes nor sustains forms. It is but a surface view that is taken of forms when people talk about having material children. It is God that works in you and your children both to will and to do whatever should be done. Say this over and over to yourself for one month, and then give God credit as being the only Life that is now living; and the only Power that is now forming, and do not weary in well doing. Then will you receive another message from the Spirit which will expand your realization.

We cannot make our children what God hath not made them. He hath made all things spiritual, and forms are mental, ideal and spiritual images of thought. So, all things are right as they are, and if there is another method to be given to us, of producing forms and replenishing the earth, God will give it to

us when we know the truth about the one we have, and have sanctified the same in holiness. As long as God continues to give the life or soul to the seed sown, we should not condemn either the method or the result, as many do. We do not hesitate to say it is egotism to hold the opinion that we can take the matter out of the hands of Omnipotent Power and do better with it.

"The only way to realize your hopes, is to have faith in the all-inclusive truth that *God reigns now*, and that there is no other power and no defeat in Him. "Paul may plant and Apollos water, but God gives the increase." "For we are laborers together with God."

SALEM, MO., Oct. 22, '91.

MRS. M. E. CRAMER:

Dear Sister in Truth—I have received your kind letter which contains some grand information for me. I received your book some time ago, and have read it through once and commenced to study and apply the truth which it contains. It has done me so much good. I recognize the Truth which is a real help and blessing to me. If I had read this book long ago, I am satisfied it would have been the means of saving me from untold suffering, caused by not knowing the truth of creation, and how to begin all things right in Principle. I have read many books on C. S., but I must say this book on "Divine Science and Healing" contains the Truth I have been searching for all the time. It opens up the truth from the beginning and is so easily understood, and explains every thing so clearly. May God bless you in your work of Truth. I have thought ever since I first heard of you, that you had the knowledge of this Truth that I would like to understand, and that would do me good. * * *

I am very thankful indeed for the class treatments.

My intuition shows me the truth when I am reading. I have felt much better since I read your book; it seemed to lift the burden that has tried to hold me for a long time. I can only thank God for all His goodness. I had been thinking of writing to you before I received your letter, for I felt so much relieved when I saw the Truth that I had so long wanted to understand. It seemed to lift those things that were hurting me.

May God bless you and all the class. Yours in Love and Truth.

Unconscious Mind a misnomer—Mind in any condition or quality is never anything but itself, perfect and Divine.

STONE.

How would you be if He, which is the top of judgment, should but judge you as you are? O think on this, and mercy then will breathe within your lips, like man new made.

SHAKESPEARE.

NOTICES.

"FREEDOM."

A tiny newspaper, published at Portland, Or., in the cause of emancipation for so called fallen humanity, whether man or woman, in prison or on the street. Price, 50 cts. per year.

The Cup Bearer, Helen Van Anderson, Editor. New Era Publishing Co., Chicago, Ill. \$1.00 a year; 10 cts. a copy. The most delightful, instructive and useful book for children issued. Embodying the truth of Divine Science, it adheres to methods which enlist the attention of the young and so plants the good seed in the right soil. Parents and children will be interested to read it together, and all will commend it.

WOMAN'S PLACE IN THE GREAT REFORM MOVEMENTS OF THIS AGE.

An address delivered before the New York Woman Suffrage League, Feb. 5th, '91, by Miss Alzire A. Chevallier, Unity Pub. Co., 514 5th Ave., N. Y. An eloquent appeal for, and to woman, to present her in her proper place as regards her position as to sex, and also to induce her to so elevate body and soul that, while the truth shall make her free, she shall justify that freedom before all the world, by her grander position in pure womanhood.

FINDING THE CHRIST IN OURSELVES.

By Emilié Cady, Kansas City Unity Pub. Co. Price 15 cts. This little book, unique as to size and comeliness, which can be carried in the pocket for continual reference, is written from the very Spirit of Love. The perplexed mortal, tired with groping in sense judgment, and finding no satisfaction, is lifted up and out of this slough of despond high on the mountains of faith and wisdom, and henceforth, knows God's ways as the only ways, and God's decisions the very kingdom he seeks.

THERE IS AN EVER PRESENT HELP FOR ALL.

This pamphlet, issued by the Silent Unity Society of San Francisco, sets forth the purposes of this meeting and plan of conducting public services.

Under the heading "Be Thou Healed," is given instruction, that if diligently practiced, will demonstrate in realization, absolute consciousness of the Freedom of Truth. There is given also a powerful treatment for the demonstration of health. Send for this pamphlet, study it and become an active member with us, in the practice of Truth. Price 10 cts., for sale at this office; by W. B. Dunlap, Secretary, 126 Kearney St., and C. S. Home, 428 Turk St., S. F., Cal.

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INTERNATIONAL BIBLE LESSONS.

JANUARY 3, 1892.

THE KINGDOM OF CHRIST. Isaiah XLII-10.

GOLDEN TEXT: "He shall have dominion also from sea to sea, and from the river unto the end of the earth." Psalm LXXIII.

Rod,—means a sprout; hence a race or family, symbol of power or rule.

Stem,—the stock of a family, a race; all that are noble.

Jesse,—means to be, or who is.

There shall come forth power, a family or rule; out of all that is of the noble stem of Jesse, or that which is. To be, is to be that which is; and a branch shall grow out of his roots, and that branch that grows out of the roots of Jesse, is that which grows out of the Eternal which is planted and rooted in Eden. It symbolizes the truth realized as contained in each individual existence. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord.

"And shall make him of quick understanding * * * and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Postpone not, for the same is not the way of the Lord; but affirm that the spirit of the Lord rests upon us now; and that the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge is ours and that we all love to acknowledge it. The loving acknowledgement of truth makes us of quick understanding, and we therefore judge not from observation,

after the sight of the eyes; but we speak the words of the Lord which represent principle, and thus reprove with the demonstration of principle or Truth.

Every thing in prophecy, points to the promised Messiah, who is none other than God himself manifest in the flesh. "He that believeth that Jesus Christ is come in the flesh is of God." In other words, all prophecy points to the full realization of the truth of that which is already demonstrated; of the Truth, that God is manifest in earth and on earth; that the eternal word has become flesh, and is dwelling in our midst. Isaiah calls upon the people thus: "Behold your God!" the full recognition of which, is given in John 1, 1-5, 14. Christ Jesus is THE LORD OUR RIGHTEOUSNESS. (Jer. xxiii: 5, 6; xxxiii: 16; Zech. iii: 8; vi: 12.

All these references to "the Branch," represent it as being a righteous ruler, which is to reign unto perfect peace and salvation,—the whole truth that God, and God manifest is the all. Therefore Christ Jesus, is *our right*, the way for and truth of each one, "THE LORD OUR RIGHTEOUSNESS." Each one has need to be anointed with the Holy Ghost for divine work, which is the full realization that all prophecy has been fulfilled in our coming; *i. e.*, in our being born or begotten of the Spirit. Righteousness the quality of being righteous, or exact, is also the state of being right. Therefore the state of being right shall "judge the poor, and argue with equity for the meek of the earth: and he shall smite the earth with the rod, or power, of his mouth, and with the breath of his lips he shall slay the wicked." That is, he shall state the truth, and slay all unrighteous conclusions. As the state of being right is the exact quality of Being, or state of "The One," so unity must be the idea of God. Then in righteousness the idea of God is realized, that in truth the wolf dwells with the lamb, and the leopard lies down with the kid, and the calf and the young lion and the fawning together; and a little child shall lead them. And the cow and the bear feed; their young ones lie down together, and the lion eats straw like the ox. (v: 8, 9) "For the earth is full of the knowledge of the Lord. And the first shall be last," and to every beast of the earth, * * * wherein there is a living soul I have given every green herb for meat: and it was so. And the last is that which is first. The truth that God is manifest in the flesh, which is the Lord Jesus Christ, Our Righteousness. Our Ever Present Good, shall have dominion from sea to sea, and from the river unto the ends of the earth.

JANUARY 10.

A SONG OF SALVATION: Isaiah xxyi: 1-10.

GOLDEN TEXT: Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.—Isa. xxxi: 4

To-day is the day of salvation, therefore, now, is the time to claim the ful-

fillment of this prophecy for each and all; and to sing the song of salvation.

We have a strong city; salvation hath God appointed for walls and bulwarks. Open are the gates, and the righteous nation which keepeth the truth, hath entered in. Thou dost keep him in perfect peace, whose thought is staid on thee: because he trusteth in thee.

Trust we in the Lord forever, for in the Lord Jehovah is everlasting strength: (xlv:17, 18.) Jerusalem was the capital of the kingdom, and was often taken for the whole land, just as we say of Paris, that she is France. David sung of this city, saying, "Glorious things are spoken of thee O, City of God." (Ps. xlvii:4, xlviii:1, 8; lxxxvii:3;) compare with Isaiah, (iv; Rev. iii:12; xxi.)

A STRONG CITY.

We have a strong city, an ever new Jerusalem, coming down from God out of Heaven; the fortified capital of the Kingdom of God. In the previous chapter the prophet speaks of God as having made of "a city" an heap, of a defended city "a ruin." Now, in contrast with that city, which is the great Babylon, whose strength is opinion, she gave way to the judgment of God. The city which God builds in the day of Israel's restoration is *new*. Who will see it and live therein? A strong city is a place of absolute safety. The salvation of God is therefore immutably sure and certain at this time. It cannot be prevailed against. No condition can come before a child of God, that the child is not superior to. Therefore the teaching of science is, the child is over all conditions and this being true and understood, he knows at all times what is the right thing to do. God is the secret strength of the believer. "I give unto them eternal life and they shall never perish." For Jesus, the manifestation of God, "is able to save them to the uttermost that come unto God by Him;" by the full realization that God is manifest in the flesh. With my Soul have I desired thee in the night, but now in spirit I rejoice early, in the light of eternal day, for thy judgments are in the earth, and the inhabitants of the world know righteousness.

A WALLED CITY.

The strength and pride of an ancient city, depended on her walls, towers, and bulwarks. (Ps. xlviii:13, 14.) According to the description which the prophet gives of this Strong City, he sees no material walls, but declares that God will appoint salvation for walls and bulwarks. John sees the same city, (Rev. xxi.) as having walls of precious stones. Precious stones are symbolic of the strength of the Lord and of eternal salvation; a symbol of that which has been, is now, and will be; for as now is eternity, now is the day that we trust the Lord, forever; and sing the song of salvation.

Dear friends, it is peace and satisfaction for which you are seeking; sing ye,

therefore, this day, the song of salvation, now am I strong with the strength of the Spirit; alive with the life of the Spirit; whole with the wholeness of the Spirit, and the all is Life.

AN OPEN CITY.

The command is given by the singers, (to the people of all nations) to open the gates of this city, for the entrance of the righteous nations who keep the truth; for this city is the dwelling place of saints; to them the gates stand open wide.

THE CHARACTERISTICS OF THE INHABITANTS.

Three things characterize the people of this city, steadfast thought, everlasting trust, perfect peace. The peace of the eternal is realized in steadfast thought. Peace is in justification: therefore being justified by faith, we have peace with God.

GOD IN THE MIDST.

"The Lord thy God in the midst of thee is mighty." This text is the explanation of the safety, the peace and the rest, that all experience, who represent God in their ways. God makes this ideal city in the mental land, strong, peaceful and happy by His presence. Thou doth keep all mental action in perfect peace. He says, "I know the thoughts I think towards you, thoughts of peace and not of evil." The purpose of God stands sure. His covenant word shall never pass away. This is the strong consolation which God has afforded by the two immutable things, His word and His oath, in which it is impossible for God to lie. (Heb. vi:18.) Hence the faith accompanying the knowledge of divine science, expresses calmest repose; "he shall not be moved forever." "His heart is fixed, trusting in Jehovah." (Ps. cxii:6, 7.) My judgments are in the earth now, and the inhabitants of the world know righteousness. I am not slack concerning my promises, for I fulfill them when I create. Listen ye, my children, while I read the record of your being and ye shall know what I know. "Be still and know that I Am."

JANUARY 17.

OVERCOME WITH WINE: Isaiah xxviii:1-15

(The quarterly temperance lesson.)

GOLDEN TEXT:—"Wine is a mockery, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. xx:1

When error is rebuked, in Scripture, Christ, a sure foundation, is promised. Salvation is made known in realization of the good, by the consideration of God's presence.

Ephraim;—means double fruitfulness whose glorious beauty is a fading flow-

er. "As we cannot serve two masters, we cannot serve two beliefs." Double fruitfulness suggests a supposition that there is something more than good, something beside God; and the crown of pride is on the head of the fat valleys of those who are broken in belief with the wine of idolatrous opinion resulting from the above supposition. "For the drunkards of Ephraim, (double fruitfulness,) have said, we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." Drunkenness, as spoken of in Scripture, may be taken for all manner of carnality, and as the end of sin, (the deviation from the path,) is death, its beginning is death; for as its beginning is falsehood its end is falsehood. The priests and the prophets, were said to have erred in carnal opinion, hence they "err in vision, stumble in judgment." "Under falsehood have we hid ourselves," means that we have not recognized ourselves as being "hid with Christ in God." Truly bath the wise said, "Wine is a mockery, strong drink is raging; and who-so is deceived thereby is not wise." "New wine taketh away the heart;" that is new and strange doctrines attract the desires. "For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing." "Who hath woe? Who hath sorrow? Who hath contentions? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, that go to seek mixed wine." Therefore go not after that doctrine in which is promulgated the error that there is Life and death, Heaven and hell, health and disease, high and low, bond and free, "that I am better than thou." Were such doctrine true, then Truth would be as a kingdom divided against itself. This cannot be for in Christ Jesus all are one. Therefore seek not mixed wine, for in oneness is contained all Truth, purity and harmony; so in the eternal day, the light of divine understanding, the Lord of Hosts is the crown of glory, and for a diadem of beauty. He tells of judgment, and offers love; He warns them of the coming destruction, so to speak, of all idolatrous conditions, and presents salvation as sure and certain. God is ever speaking to us, "for precept hath been upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little." Listen to His word. Your hearing is your understanding of Truth. His word is the rest, and satisfaction for which you are seeking; they who hear are perfect in vision, and in judgment, and they say there is no covenant with death, no agreement with hell, for the overflowing scourge hath passed through and they are trodden down forever and ever. "And death and hell were cast into the lake of fire; this is the second death," which prepares the way for the realization of eternal peace.

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"Woe to the crown of pride," of them that would seek wisdom from things that are seen, for the work done is not to be sought as the place of understanding. "The things that are seen are not made of things that do appear." Therefore thus sayeth the Lord God, Behold, I lay in Zion for a foundation a stone, a precious corner stone, a sure foundation. He that believeth in absolute principle will build thereon and his building will stand. Christ Jesus is God manifest in the flesh, yesterday, to-day and forever the same; your flesh, to-day, now and forever. He is our salvation, when? Now. This Truth is *our* righteousness, our peace is universal and eternal.

JANUARY 24.

HEZEKIAH'S PRAYER AND DELIVERANCE. Isaiah xxxvii:14-21-33-38.

GOLDEN TEXT *The righteous cry, and the Lord heareth and delivereth them.* Ps. xxxiv:17.

The Scriptures are written in language descriptive of things natural, and this is true because things natural are the visible appearance of ideal creation. The formulated thought of Infinite Mind is the outspokening of its inherencies and ultimates in expression—in visible nature.

In the struggles, defeats, and final triumph of the ancient people of God, in their conflicts with their surrounding nations, we have the key—in symbol—to the truth of God, as relating to the kingdom of Christ, and the kingdoms of this world; which suggests the way for interpretation of the Principle and power underlying creation,—and as between that which dwells in the kingdoms of God and in the world of opinion and seeming conflict. The true belief of the people of God, is the triumph over vain imaginings and opinions.

"God's hand is in this earth's history," His all-pervading consciousness and understanding illumines creation, and true communion is consultation in God.

All conditions that the senses claim which have the opposite of God's divine attributes, are suppositions that there is something that is not. Such claims constitute the mental conditions spoken of in Scripture as evil, and is "a missing of the mark." These conditions are always overthrown by the Truth, or the Lord God, and His people trust in Him and are therefore always conquerors. The preceding chapter is so closely connected with that from which our present study is taken, that the two must be read together. Hezekiah;—means strength or might of Jehovah,—and is the power to effect an object. Jerusalem was threatened with siege and capture by the Assyrian King. (For further historical reference let the reader consult II Kings, xviii:13; xix; II Chron., xxii:1-21.) The first peremptory message with the proud boasts of Sennacherib brought

forth dismay in Hezekiah, he appealed to the prophet Isaiah, who encouraged him to keep silent and trust in God.

"And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord, and Hezekiah prayed unto the Lord saying, O Lord of Hosts, God of Israel, that dwellest between the cherubims, Thou art the God, ever Thou alone, of all kingdoms of the earth: Thou hast made Heaven and earth. Incline thine ear, O Lord, and hear: open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath been sent to reproach the Living God." Hezekiah's action in this matter, is a lesson to each and all, as to how we should deal with opinions and suppositions; his action instructs us as to what our mental conduct should be, before God and men at all times. His prayer is a model in affirmation and worthy our deepest study.

THE PLACE AND ATTITUDE OF PRAYER.

"Hezekiah went up into the house of the Lord." That is he went up into the consciousness of the perfect man in God, begotten in righteousness and true holiness. As we have our being in God, this is the true standing ground on which to receive the Father's message. All promises are realized as having been fulfilled in those who "worship in the Spirit and in truth." God is manifest in Jesus, and Jesus is God manifest in each one of us; but we can realize the whole Truth only by abiding in God, and taking on the Christ. True prayer can be made only by recognizing the presence and manifestation of God. This is the true ground upon which prayer is made.

Hezekiah submitting the matter or case to God, reminds us of the prayer of the disciples, after the worldly authorities had threatened them and forbidden them to speak any more in the name of Jesus: "And now, Lord, behold their threatenings and grant unto thy servants, that with all boldness they may speak thy word." When we submit a case to God, it passes out of our hands and we labor not, for from that moment do we regard the work as having been done. This is Faith. When God speaks, it is accomplished. Therefore we do not allow personal desire to plan our work and then ask God to sanction it, but we reverently submit our thought and feelings to our highest conception of God; by this submission, seeking His wisdom to do what an impersonal Deity suggests. The meaning of Cherubim is blessings, that which is realized through ascending to the highest and holiest. God is Israel's God, the Great God of Hosts, "That dwellest between the cherubims." This has reference to God in Christ Jesus. David made a similar appeal to God in behalf of Israel: (Ps. lxxx:1-3.) Hezekiah virtually says that God reigns in Heaven and earth, which is the all-

Inclusive truth that is demonstrated to each and all, and is for all to realize. "Thou hast made Heaven and earth," is a favorite thought of Isaiah and the prophets, and indeed all who are instructed in the knowledge of God, unite salvation with creative power. The whole earth and the Heavens and all the hosts of them are the works of Thy hand, and therefore Thou art over all, God blessed forever. Understanding this truth Hezekiah identified himself with all the attributes of God thus "manifesting forth His glory," before he began his petition. Therefore all false suppositions were overthrown by the strength and might of Jehovah and proved to be nothing. When we declare our faith in God we prove ourselves to be above all idols; "we know that idols are nothing in the world."

A brief and a most effective prayer, is the affirmation that "Salvation is come," and that God reigns in His own works. I will defend this city to save it for mine own sake." This means that God will always sustain His own works, and nothing that is His can be destroyed or lost. "Who can withstand His judgments?" "Since God is for us, who can be against us?" "Where is thy God?" Let us answer that, His judgments rule, they are of truth; as the Infinite is for us, there is nothing against us. Our God is come. We live by Him and He in us. Know ye what true prayer is? It is single, fervid faith, that all power is at hand and is working for good and good only. I will defend this city to save it for mine own sake. "*The righteous cry; the Lord heareth*" righteousness.

JANUARY 31.

THE SUFFERING SAVIOUR Isaiah liii : 1-12.

GOLDEN TEXT: *The Lord hath laid on him the iniquity of us all.* Isaiah liii : 6.

All law and prophecy of the Old Testament is fulfilled in the New, and this makes the New Testament of Truth, a record of the "new and living way" of eternal Life. In the New Testament—or Living Way—one living example, Jesus, the Christ, is the full demonstration of the truth of each and all; this example is proof that ideal and visible existence is respectively, the solution and example of the problem of Life, and Life is God. "If so be that ye have heard him and have been taught by him, as the truth is in Jesus," ye have read the true record of Divine Being and its relation to existence, and know that they constitute the Christ Jesus, who is yesterday, to-day and forever the same. Hence, in order to fulfill the law and the prophets, the fulfillment of all that is prophesied, must be witnessed as having been demonstrated within ourselves. Postponement is not, to Infinite Life, for Life is, and its work is the demonstration of its law. We acknowledge it, and rest therein.

"Who hath believed our hearing? and to whom is the arm of the Lord revealed? The individual that hath heard is the one that believes, and to the same is the protection and strength of the arm of the Lord revealed. When Jesus came; how few believed that he was the Christ of God; in other words, how few there are "who hath believed our hearing," that Jesus is creation, the begotten of God, and that the Christ consciousness reveals the truth that God and His work is All. The same state of things is true to-day as in times past; but thanks be to God, our Father and your Father, for the understanding that His way is being demonstrated at all times in the pure, immaculate conception; and birth of a babe wrapped in swaddling clothes; and in the boy of twelve who is "about his Father's business;" and in his ministry which is that of glad tidings of great joy to all people. The Father's way is being demonstrated in the death of Jesus which signifies death to limitation and to all sense of separateness from God, and with his death is the true rising up realized, by taking on the Lord and abiding in, and acknowledging The Limitless; this is resurrection. Christ, or man is eternal with God and "he grows up before him, as a tender plant, as a root out of the dry ground." The above statement symbolizes infancy and youth. "The root out of the dry ground" refers to the fact that the truth concerning all children born, is not generally understood. "Can any good come out of Nazareth?" was the natural exclamation of Nathaniel, when he heard that Jesus of Nazareth was reported to be the Messiah. "Whence knoweth this man letters, having never learned?" inquired the Jews. They who do not know that all wisdom and knowledge is of God, and is expressed of God, ask these and similar questions in the present day. "In Him were hid all the treasures of wisdom and knowledge," and Christ is hid in God. Therefore we know that in God, and not in the things of experience, is perfect wisdom and knowledge contained. Having mentally found the "I Am," which is forever in God, we no longer say that we gain knowledge from experience or expression, for we are knowledge, producing expression, and when we see Christ, who is our life, "there is no beauty that we desire him." There can be no desire in the absolute and perfect, for it has all beauty that can be desired.

"Despised and rejected of men, a man of sorrows and acquainted with grief." As an answer to this, the third verse, we quote St. John: "He came to His own and His own received Him not." The truth that God is manifest in the flesh, "which is our salvation," and is Christ Jesus; hath been slain, as it were, from the foundation of the world. That is, when and where the world is supposed to be the foundation upon which we are resting, and a source upon which we are dependent, the truth that God is manifest in the flesh is rejected. "Surely He

bath borne our griefs and carried our sorrows," but this is done, not by taking them on Himself, as many suppose, but by giving something instead of grief and sorrow, and what does He give? The Christ answer is, that "all thine are mine and all mine are thine." "Smitten of God and afflicted." "For the transgression of my people was He stricken. The Lord laid on Him the iniquity of us all." Here then, is the reason. "All we like sheep have gone astray; we have turned every one to his own way." This refers to the fact that we all have deviated from the Truth, by the supposition that there is something that is not; and that we have followed after the desire arising from this error or sense of want. The supposition that our selfhood is in the creature is error, and cannot be, for true selfhood is in God. "Have I not chosen you twelve and one of you a devil?" Jesus did this for the purpose of demonstrating to the world, that the son of perdition is all there is that is lost. Judas Iscariot symbolizes the selfishness that betrays. Selfishness is the striving to establish selfhood in the creature instead of recognizing it as being in the Creator.

This error must be lost, that the Scriptures be fulfilled; that is, transgression ceases with the demonstration that "I and my Father are one," thus proving that the Judas of transgression, that is lost, is the end of error. "He was delivered for our offenses," to show us what must be crucified in order to live at one with God, and realize His wisdom and knowledge; and thus He is "raised again for our justification." Jesus being a Lamb slain from the foundation of the world, shows that He is slain, so to speak, wherever the world is accepted as a foundation; "and when the hour cometh, He openeth not His mouth: He is brought as a lamb to the slaughter, as a sheep before her shearers is dumb. Where the body is supposed to be the man, or real life, Jesus opens not His mouth, that is, Jesus speaks not. He opens not His mouth in protest, but says resist not evil. He hath poured out His soul unto death of all error, "passively bearing His cross to the place of crucifixion." He through the eternal Spirit offered up himself unto God, and without spot or blemish, "for by one offering, He hath perfected forever, them that are sanctified." (Heb. x: 14) "No man taketh it (my Life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." "The Son of God who loved me and gave Himself for me." (Gal. ii:20.) He gave his individual self and body to God. In the affirmation, that "That having been born out of Spirit, Spirit is:" for, from the moment that this affirmation is made and realized to him all creation, "like the corn of wheat, drops back into the ground of Infinite Being, and existence ceases, as it were, to stand alone, and thus he dies to all sense of limitation and personal selfhood; and the

son of perdition is eternally lost. What more do we want in the way of redemption, than is herein demonstrated? Let us mentally receive it, as freely as it is given by the Spirit; and rejoice in the love of God, for Christ's reign in us, and the resurrection glory, is now and forever.

"Behold, I and the children, which God hath given me." All children are given unto Christ for "all that are thine are mine." "He shall see of the travail of his soul and be satisfied." He proved that false supposition is all that is lost, and The All is God, in this He died to save sinners. Therefore He affirmed, "all that the Father giveth me shall come to me." "By his knowledge shall my righteous servant justify many, for he shall bear (away) their iniquities." "Therefore will I divide him with the great and he shall divide the spoil with the strong, because he hath poured out his soul unto death of all sense of Limitation." That is, all are in Truth redeemed, and the Lord hath proven perfect redemption in Christ Jesus, who is the way and the whole truth of each one of us. We are all washed clean through the word which He hath spoken unto us, and we are all pure and perfect in the Life which is lived in us. Even so, may the grace of the Lord Jesus Christ be fully realized as being ours at this time.

NOTES.

Subscribers should make their remittances by P. O. Order payable to M. E. Cramer, STATION C., San Francisco, Cal.

We are glad to learn that Miss Annie Stroebel of St. Louis, was recently very successful in teaching a class in Divine Science in that city.

We heartily congratulate the people of St. Paul, Minn., upon having so able an exponent of Divine Science as Dr. Wm. Yarnall of Chicago. In a letter recently received from there, a friend writes: "We are enjoying Dr. Yarnall's teaching very much indeed. All seem intensely interested."

A Thanksgiving Service, conducted by Miss Chapman, at Christian Science Home, 428 Turk Street, was held on the Sunday following Thanksgiving day, at the hour of their usual Sunday morning service. We have never enjoyed a service more; being entirely informal, it was one of unity, praise and thanksgiving, and of single, fervid faith in The All Good. The ruling thought throughout was a demonstration of the command "Thou shalt love the Lord, thy God with all thy heart, soul and mind, and thy neighbor as thyself," which was further demonstrated by the adjournment of their usual Sunday evening service, for the purpose of joining in the "Union Meeting" and Thanksgiving service at Home College.

NOTICES.

HOME COLLEGE CLASSES.

On the 10th of February, the second Tuesday of the month, at 2 P. M., classes in Primary and Normal teaching will be resumed. This will accommodate those who are ready for the advanced teaching, as well as beginners.

All wishing to join these classes are invited to send their names as early as convenient.

Practical Healing for Mind and Body by Jane Yarnall, for sale at this office. Price \$2.00.

* * A valuable Christmas Present "Day by Day, the Essential Bread," by Frederick. Price 50 cents. For sale at this office, and at School of Philosophy.

H. H. Schroeder, Christian Science Healer, 2511 N. 17th St., St. Louis, Mo., takes subscriptions for HARMONY and is agent for M. E. Cramer's Book of Lessons "Divine Science and Healing."

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CLUB LIST.

We have made such arrangements with the Editors of *Rocky Mountain Religious Scientist* of Denver, Col., and *Christian Science Thought* of Kansas City, Mo., *Christian Science* of Chicago, Ill., *The Cup Bearer* of Chicago, Ill., and *St. Louis Magazine* of St. Louis, Mo., that we can now furnish either of the above mentioned publications with HARMONY, one year for \$1.00. The regular price of the above mentioned publications without HARMONY is \$1.00.

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women actuated by the motives and wedded to the duties of every day experience, to so infuse the one, and irradiate the other by this modern thought of the unity of God and His universe, that the Love which conceived and perpetuates it, can be claimed and manifested as ours, whenever with joy we acknowledge it.

These men and women many of whom the reader will come to know in his own familiar circle, are simply led through devious ways, by all the passions and trials which beset the human race, to Love, the Supreme Adjuster, and Healer, —and so ascend over creeds and bondage of every sort, into the liberty where-with all are freed who accept and trust this truth.

The prayer of returning child like faith, in the heart of the young mother kneeling at the supposed death-bed of her infant, will reveal the way of Truth, to many a suffering heart, seeking help, and not knowing how to ask for it, or where to find it.

Thank God for the light breaking upon the earth, to "make Possible" that none can be excluded,—that there are no lines nor elect,—that all, from the least to the greatest, are enfolded in Love, and share all its privileges. That the All of Good, is nigh thee, at this moment, in thy very heart—and that this ever present help is ready to save to the uttermost,—not some time, and afar off, but "nigh thee" now, in your own affairs and perplexities when through the Christ consciousness of complete unity, we lay with the faith of a child, in the bosom of the Father and receive all that the Father hath given without question. We congratulate the author, upon her successful and happy way of presenting her thought,—and her many, many readers (for all will want to possess this lovely story) on their opportunity to enjoy a home tale, which leaves no bitterness, disgust nor regret after its perusal. For sale by New Era Publishing Co., 358 Burling St., Chicago, Ill. Price \$1.25.—LIT. ED.

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FEBRUARY, 1892.

} No. 5.

SALVATION.

Salvation means to be saved.

Now from what are we to be saved? Not from love, wisdom, knowledge, truth, goodness, health, harmony, perfection and Life—for Life contains, and is all of these; and Eternal Life with all it contains, is that for which all are seeking, so all who find that, are truly saved. Then we are to be saved from conditions unlike Life eternal, such as hate, folly, ignorance, falsehood, evil, sickness, inharmony, imperfection and death; and how are we to be saved from them? Now we can mentally conceive of but two states, namely, Life and death, for there can be no state or half way house between the two, for that which is not Life is death, and that which is not death is Life, and but one of these states can be, for each means the absence of the other; then if death is, life is absent, for life cannot be in death, and if Life is, death is absent, for death cannot be in Life. We know that, that which contains and is the power to do, and to be, is that which alone is; we know that Life contains and is, love, knowledge and power, for it is unceasingly manifesting these attributes, and that death means their absence; therefore Life is, and is all there is, and must in itself be perfection, for there is no state from which imperfection could come. Then Life being perfection, it is Love, Goodness, Health, and Harmony, and cannot manifest imperfection, for perfection is the absence of imperfection, love is the absence of hate, goodness is the absence of evil, harmony is the absence of discord, and health is the absence of sickness, and Life cannot contain or manifest that which is absent from itself; then these seeming evils are only a mental conception, conceived from the observation of the senses, and have no foundation in reality, or truth, and salvation consists in knowing the truth and mentally rising from these dead beliefs and misconceptions—which is the only death—through knowledge and understanding, into the recognition that Life is all there is, and that it is perfection, goodness and health, and that it can manifest nothing but that which it contains and is. This is the realization that eternal Life is wherever Life is, or is manifest; for all Life is One, and is eternal.

Hence there can be no mortal Life, for immortal Life is the absence of mortality; this is the realization that all forms are Life's manifestation, and that the manifestation is as perfect now and at all times as is that Life which manifests. This is salvation and the only salvation; and is the realization of Life eternal. That which we believe in and recognize, we accept, and therefore it appears to be a reality; so if we believe in and recognize death, mortality, evil, sickness and sin, they appear to us as real, but if we believe in, and accept Life, immortality, goodness, health, and holiness or wholeness of Life—or God—and His manifestations, we realize that which we have accepted, and are saved from that which we have rejected, or failed to recognize. Then salvation and realization of eternal Life is now, for each and all who will accept it. Paul evidently realized this, for he says "now is the day of salvation."

These are suggestions, and I hope all will give free expression to their thoughts on the subject under consideration, for the problem of Eternal Life—or Salvation—is the one which is uppermost in the thoughts, feelings and interests of humanity, and the solution of this problem is that for which all are striving.

—[Read at Silent Unity meeting, Dec. 23d, by

C. L. CRAMER.

TRUTH OF LIFE.

"Well thought upon I have it here,
For that I am I know, because I think."

When we have knowledge we have external law; when we have wisdom we have internal law, and when we have understanding of the two we have the unity which gives rotation on into eternal revolution of conscious cognition. If we do not understand music we are ruled out of the performance of the same by mortal thought or ignorance. Of course we can overcome this ignorance regarding music, if we apply ourselves earnestly, and just so, can we overcome the ignorance of the Law of Life, if we think the thoughts of Life's demonstrable law as earnestly as we think the thoughts of any other rule which we wish to understand. After we have learned the method of music and have proven it by producing Harmony, how we defend our knowledge of the same if some one says: "You do not understand music." If we, after gaining the precept of life, stand in the silent dignity of wisdom in defense against the accuser, pain, or any sensation, in a degree that can even approximate our defense of some other knowledge which we have gained, we will surely know the peace of wisdom's way. Spirit is not enpaled by stature, nor is it subservient to any tangible thing, for mind embraces all height, depth, length and breadth, it is the author of all created things for it

is the Creator spinning and weaving the warp and woof of the seamless garment of unalterable truth, which is Christ.

Euclid was redolent with the principle of mathematics which was born of his virgin, or pure mental conception, and so Jesus was imbued with The Principle of Life, virgin born in his consciousness; and because it was a pure conception of understanding, He could demonstrate it, and He did prove His Principle as plainly, to those who desired to be taught, as ever Euclid did to his disciples or students. Euclid understood a principle, but Jesus realized the Principle from which all principles are conceived. He knew that mind was the Father and that thought was the conceiver and that embryonic thought conceived consciously in the Mary or mentality would yield its increase unto the full circumference of Christ and would be resurrected to the Kingdom of Heaven or harmony of correct thought. He knew that to crown the invisible Father—Mind—was to become invested with crown and mitre, sovereign over self. He knew that when the mental action had fully entered the understanding of Principle—Mind—that the resurrection had taken place; for the knowledge of Life would lend vigor in raising speculative thought into positive understanding, where there is no abiding place for guess-work. Jesus said: "For what is a man profited"—if he gain the knowledge of every demonstrable principle and know not the Principle of his own life. "I am the way" ye must enter through me. Just as Euclid would say: "You must think the same thoughts that I think regarding this principle, if you would have mathematical problems solved to realization in proof of the unvarying truth I teach." Jesus knew that Mind—God—was fixed Principle out of which could be called all supply to truthful demand, and that the children, (thoughts of unalterable truth) would meet and mingle as one wherever and whenever they might meet in the broad expanse of eternity—that time nor space nor place could alter their action, form or color.

The present age holds before our thought, and external eye, the systematic arrangement and orderly classification of all the so-called sciences. He who desires may learn them,—one, or as many as he chooses to understand. But Christ says: "seek first the kingdom of God" or the truthful thought of your being "and all these will be added unto you." You will become conscious of all the treasures of the store-house of Truth and will be able to bring them forth in the buoyancy of the spirit of Love, letting the light of truth shine in all the unventilated recesses of the morbid, foggy conditions of chaotic, conjectural and anarchic thinking, letting the glory of the Lord reflect effulgent beauty of character in your conscious bearing of the light of Christ which is the Truth of Life.

GEORGIE M. HELDT.

THE SECOND BIRTH.

Thy Christ has unto thee come
 With remembrance of the truth sublime,
 That of all living things thou 'rt the total sum,
 Eternally poised in the *Center* of time.

Time for thee has no beginning, no end,
 For deathless thou standest between
 Past and Future, and thus ever blend
 These counter-parts in one *Present* serene.

Being the Center of the whole, thou 'rt the life,
 The heart whose pulsations of consciousness give
 To its body the world release from the *strife*
 Of existence, for *to know true Being is to live.*

Thy memory in this *Now* doth contain
 Both what has been and that which shall be,
 The fulfillment of all, with naught yet to gain,
 The *Seventh Day's* rest of eternity.

On thy forehead appearing in living light,
 In letters ready traced by the "Ancient of Days,"
 Which through æons have awaited the illumining bright
 That ever is heralded by Heaven's lays,

Is written thy name for Memory to read.
 It contains all that language can ever express—
 The create and Creator in One who doth lead
 From circumference to center on the *line of wholeness.*

"I am" is thy name. Thine action is *to recall,*
 When into light and time thou hast thus evolved
 From thy dark unmanifest deep the all,
 Thy *One* equals *Seven* and from *works* thou 'rt absolved.

And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God.—*1. John 4: 16.*

Whatsoever ye would that men should do to you, do ye even so to them.—
Matt. 7: 12.

HOME COLLEGE WORK.

There has just been concluded by the President of Home College a memorable course of lectures on Genesis, including instruction on the "Fall of Man," the Flood, etc.

This course was subsequent to the primary, and wisely given, as between or leading up to the Normal Course to be begun later. After a vacation of two weeks at the holidays, the class was called together Tuesday, Jan. 5th, when Mrs. Cramer devoted an hour before the reading of her own paper to questioning pupils as to the practical value of the Truth as individually understood. All claimed what could not be withheld, that more light had come through this course than in any other instruction.

Perfect demonstration followed complete realization. In Truth or God is nothing mechanical though all of form is contained therein,—so expression is manifold as in the Creator who conceived the form or ultimate of the Idea which was in the beginning and was with God, and is God. All that was ever made or manifest is first created; and made or manifest now as then. It appeared that Christ or the first born, and perfect consciousness of God possibility, is now that which knows that only in God, and of God, is creation possible. Being or God is the only source or cause for all that happens; and the abode of all that appears is in creation which is not separated but ever in its source. Creation is the substance of the thing made. For in Infinite Idea, within the beginning is all enshrined. Therefore we who think we but make visible forms from calculation based upon this universe we look out upon, deny to *self* its true prerogative, and deceive not God,—for in and of God only is creation possible. Therefore all energy is the divine energy of the beginning; all action is the will of the Father. This is the truth to be held before us,—and when perfect acknowledgement is given to the right source salvation *is* come for all,—for to know that we work with God is the summit of wisdom. One student had for years listened to divine science lectures, and could honestly affirm she had received more benefit during the past few weeks than in all her studies heretofore. Demonstration followed realization, as verdure and beauty the path of the sun and rain. A perfect peace and conscious dwelling in the Absolute had taken possession of her. Another had given up her feverish seeking and eager unrest to know more and all at once, the whole truth and was content to receive and assimilate that which now she had gained, through this invaluable course of instruction. Another saw Unity made more clear; that as in the unit all numbers are evolved, God, in the seven days of Creation and rest, gave to all manifestation its proper place and pronounced all good.

The Secretary of Home College added in her convincing words her testimony to the daily witnessing the perfect result of living the Truth.

Our dear friend whose feet are shod with the gospel of peace and charity to all, and who gives such good thoughts to the uplifting of others out of ruts of sickness or poverty, Mrs. Van Bergen, testified to the inspiring effect of all received.

Bro. Diggs, loyal soul, claims all appreciation of divine Truth as due to the teaching of this centre, and more and more demonstrates the good in his own and others' conditions.

The paper which followed, by Mrs. Cramer, in closing and which we hope to see published, was a masterly, clear, presentation of Truth, from the Absolute. Comparisons have no place in this realm, for here is no less or more, for *all* is perfect.

M. L. STONE.

INTERNATIONAL BIBLE LESSONS.

FEBRUARY 7, 1892.

THE GRACIOUS CALL:—Isaiah lv:1-13. Memory Verses, 6-8.

GOLDEN TEXT: "*Seek ye the Lord while he may be found, call ye upon him while he is near.* Isa. lv:6.

Isaiah's conception of the Messiah's kingdom, is a truthful view of the reign of Truth.

Calling, means proceeding forth. The Gracious Call is not confined to a special people, but is extended to every one that thirsteth. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." All who are seeking satisfaction, are hungering and thirsting after righteousness, i. e., after right habit of thought, which is satisfaction and is righteousness. Why seek for that which satisfieth not? Nothing but the good, the pure, the permanent, feedeth the hungry. Therefore, if in all our ways, we hearken diligently and incline the ear, to what we know to be eternal, we come unto the good, the pure and permanent, even do we enjoy the rest of the Spirit of God, which is life to live.

To call upon the Lord while He is near, is to cease negation, forsake the ways that are not God's, and take on His ways, which are just and right; for the way to call upon the Lord is to abide in Him and then proceed forth in good thoughts from Him. Then our ways are His ways. Perfect salvation is for each and all, now, and is for every one to realize, who will earnestly seek in the way of God's appointment. Salvation is to be realized and demonstrated in form, (for "all form shall see the salvation of God") by removing all belief that there

is enmity between the Spirit and body, as did Jesus who made of himself twain one new man, thus making peace. *To hear the gracious call of faith*, is to be faithful to the truth that God is no respecter of person. It is to give rest and to satisfy, or fill full the natural cravings of the heart. *To hear the call to repentance*, is to die to, or give up all sense of separation from God. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that, he died for all, that they which live, should not henceforth live unto themselves." (II Cor. v. 14, 15.)

It is through earnest and sincere denial of the false supposition, that all things are separated from God, (even though it has become a race belief, which is accepted by humanity,) that repentance or giving up of error, is accomplished. "In all thy ways acknowledge me" by saying that I am one with the Infinite whole and by acting as one with Me, and my manifestations, for through sincere affirmation, my truth is realized. Unity must be permitted to take the place in our thought, that separateness has occupied. In the Gospel of God, it is taught that there is no distinction between Jew and Gentile, and that there is no bond nor free. Incline your ear and come unto me, by forsaking the unrighteous way of thinking. Coming unto me, is taking on the righteous, the pure, the perfect, the whole of the Spirit, knowing it has no respect to person. Truth is One and cannot be qualified. This having been done, our thoughts are the thoughts of the Spirit; our ways are the ways of the Spirit.

A call to blessing, is the Spirit proceeding forth in those who hunger and thirst after righteousness. So shall my words be life to all flesh; satisfaction to those who hear them. Seek ye the Lord by speaking His words. My words never fail. No thought of mine can be hindered. I accomplish whatsoever I please, says the Spirit. I have made no promise that has not been fulfilled. As sure as am I, so is my thought. It goes out as one sent, doing my will; and wherever it shall go, "Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off." Therefore the sign that follows when knowing that we are the Truth, is that our existence is a new creature to us: old things have passed away and all things are new. For all things are to us of God, and thus "the ministry of reconciliation is given unto us, through God manifest in earth as in Heaven." And for this reason can we say that our words shall accomplish that which we please, and they shall prosper in the thing wherein we send them. Faith is the substance of our power to heal all manner of conditions and to demonstrate that the Eternal One is without variability or shadow of turning.

FEBRUARY 14, 1892.

THE NEW COVENANT.—Jeremiah xxxi 27-37. Memory Verses 33, 34.

GOLDEN TEXT: *"I will forgive their iniquity, and I will remember their sins no more."*
—Jeremiah xxxi 34.

Jeremiah was a prophet who lived more than an hundred years after Isaiah. He was the first to see the fact of the new covenant of grace in its relation to the old covenant, and the condition of the people under it.

A prophet is one to whom the word of God comes and who speaks it for another, and believes that it will be fulfilled at some future time. We are to study the prophets as the spirits of prophecy or as mental conceptions of the spirit of Truth, for prophets give what is revealed, in their thought, by the spirit of Truth. He who fulfills prophecy brings all that is prophesied into the present tense, i. e., he recognizes it fulfilled within himself, and therefore its reality is ever present with him, in the same way as is his own existence.

V. 28: "SO WILL I WATCH"—means I, Spirit, am as sure to take away the dead branches, as I am to prune the living ones, that they may bring forth abundantly. V. 29: In those days they shall no more believe in heredity, or that they inherit disease, but every one shall know that disease and death, so called, come not from that which is taken in at the mouth, or from outward show, but are themselves the supposition that humanity and its work is separated from God and His work, the basis of all unrighteousness. *Every one shall die for his own iniquity, "But he who keepeth my sayings shall never see death."*

The old covenant was broken by the disobedience of the people, because they did not realize their oneness with God, or that effects in creation can never be separated from their source; for the new covenant is kept and secured by God himself, acting in and through Christ, manifest in the flesh, (Heb. viii :6), which is God's own method of abolishing all enmity in the flesh.

Through hope and aspiration, believing in and trusting the Lord, the children of Israel were led out of the land of Egypt. So are we all led from the letter of life, the world of form or things, into the Omnipresent Spirit. Then it is that we have the new covenant, one on a new and higher basis,—*"the new and living way,"* which is perfect salvation, atonement, or fulfillment. God, through his truth and life, fulfills law, by putting his law in our inward parts, and writing it in our hearts, thoughts and affections; thus do we know that *"He is our God and we are his people."* In the new covenant there is perfect provision; perfect understanding, power, health, wealth, prosperity and satisfaction. When it is known that God is manifest in the form that we now have, there is no more of-

fering for sin. Therefore on this basis the forgiveness of sins is freely proclaimed, and the divine affirmation of purity and wholeness is boldly affirmed; for God, in the second birth, (which is a realization that our existence is begotten in, and of his Truth and self), brings into action the great principle of righteousness, love and goodness, with which every Christian, without respect to age or intellectual culture, becomes conscious, and by which he regulates his thought, word and deed, which is health actualized.

Divine Science, which is the Christ teaching, says that "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 of them unto the greatest of them, saith the Lord, for I will forgive their iniquities and I will remember their sins no more."

As in belief all have deviated from the path, so all have been brought under the provisions of grace. Let the covenant be published abroad, that God is the God of His people. Let us go forth into all the world as message bearers, bearing the message that Jesus sends to the disciples after the resurrection—"Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." This is the relation now, for God is the Father, of us all. He is God of the living from eternity to eternity. Let us publish the covenant abroad that we are God's people, that we are not an outward, earthly people, but an heavenly and spiritual. Let us affirm, that he who is born of God, sinneth not; that he cannot sin. As God is perfect, His people are perfect. Let the covenant be published abroad that the forgiveness of sin is, that it is not remembered. This is a precious promise which is demonstrated in the realization that God is manifest in us; manifest in our existence, "For this is my blood of the new covenant, which is shed for many, for the remission of sins." This is the great promise which the Apostles held out to the people: "Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins." We might multiply passages innumerable to show the great blessing that follows giving up and forgetting all that is called sin, in the New Testament. Not only does Christ Jesus who is God with us manifest in the flesh, forgive, but he utterly forgets all opinions about sin, sickness and death. They never come into God's thought. How happy are we, who can say that we know we are alive for ever more; that nothing can separate us from the life of God. As the Father is Life, so am I; as He is whole and perfect, so am I. The new covenant is an understanding that God lives in his people now, for His people is God manifest. Be ye reconciled. Not one word that God has spoken that is not fulfilled.

FEBRUARY 21, 1892.

Jehoiakim's WICKEDNESS.—Jeremiah xxxvi :19-31. Memory Verses 22, 23.

GOLDEN TEXT: "To-day if ye will hear his voice, harden not your hearts."—Heb. iii:15.

Jeremiah, means whom Jehovah has appointed.

Baruch, means blessed.

Jeremiah being appointed by God, and instructed to speak his words to the people, called to Baruch, the blessed, his secretary, to write out his prophecies, and to read them to the people on a fast day. Therefore, they were God's words that were to be read to the people.

Jehoiakim, king of Judah, symbolizes sense, dominated by prejudice and personal desire; and the princes are typical of the followers of sense, the opinions and suppositions that secrete and hide away the truth, arguing that people are not ready to receive it or that it cannot be understood at this time. Hence the princes or servants of sense are always saying to the appointed of God, and the blessed, "Go hide thee, thou and Jeremiah, and let no man know where ye be," ever yielding to public opinion.

Elishama, is whom God hears. So when we go into the court of the senses, we leave the roll concerning God's words, in the chamber of Elishama, or where God hears. Verse 21: Jehudi, or lover of God, takes the roll and writes word out of the chamber, where God hears, and reads it in the ears of the king and princes of sense. Verse 22: The king sat in the winter house, symbolizes the condition where sense is not illumined by the recognition of God's word, love and truth; even while the fire of His love and truth is burning on the hearth before it.

And it came to pass when Jehudi had read three or four leaves of the written word of God, it was cut and cast into the fire, by piecemeal, until all the roll was consumed by the fire that was on the hearth. This mental conduct is descriptive of the operation of sense, showing that the senses unillumined by intuition, attach no importance whatever to the spoken word of Truth. "Yet they were not afraid."

Elnathan—whom God gave.

Delaiab—whom Jehovah has freed.

Gemariah—whom Jehovah has completed.

That which is given, that which is freed, and that which is completed makes intercession to the king of sense; that he burn not the roll, but he does not hear them. In the above definitions it is made clear that the meaning of the names, is the key to the interpretation of the chapter.

at
some
defiance

Think not that the word can be destroyed, even though it be assigned to the flames, or to the source from whence it comes and the heart be hardened against it; for God's word is not prevented; he commands his appointed to write it again. He is ever speaking and his word will be given again and again until we witness the downfall of the attainment of personal pride. That which has no beginning in God, has no end in God. The end of sin is death, because its beginning is death.

Would we hear the reading of the word of God to-day and let His words abide in us, it is essential to make our words the same as are His words.

Let us learn from this lesson that, "the word of God cannot be broken," or defeated; "not one jot or tittle" of God's word shall pass away until realized that it is fulfilled. No one is advantaged materially by unbelief; suppose we say: I do not believe God's word. He cannot be mocked. Who has prevented Him that He should repay? The only condemnation is unbelief; therefore no one can enter into God's rest, knowledge and love, through unbelief, fear or doubt. "To-day if ye will hear his voice, harden not your hearts." Now while it is called day, do not postpone to some future time and thus harden your hearts; for eternity is to-day. Let us claim that every written word of God is fulfilled in us; that all of the commandments are fulfilled in our existence, for we are living epistles of God-Life, Love and Truth.

These affirmations will heal the unbelief of postponement, for they are demonstrations of faith and fulfillment. These affirmations are the true way of taking need lest there is any one of you has an evil heart of unbelief, in departing from the living God. Existence is the fulfillment of Law; read your existence as the written record and reject it not; accept it as God's living epistle, and expect therein to hear the spoken word of the silence.

FEBRUARY 28, 1897.

JEREMIAH PERSECUTED.—Jer. xxxvii 31-21. Memory Verses 15-17.

GOLDEN TEXT: "I am with thee, saith the Lord, to deliver thee." Jer. 1:19

Zedekiah, justice of Jehovah; that upon which expression is based.

Irijah, whom Jehovah looks on; expression.

Babylon, confusion.

THE GATE OF BENJAMIN;—the gate of the fortunate, the place which commands the entrance or access; hence to stand in the gate, is to occupy a place of advantage or defense.

Jonathan, the scribe; whom Jehovah gave to read and explain the law to the people.

It is said that Jeremiah felt a victim to the malice of his enemies, that Irijah took the prophet to the princes; that these were not the same who befriended him in the previous reign and took measures to conceal him from the wrath of Jehoiakim, but another cabinet who were in authority under Zedekiah, Justice.

We find that the written record is descriptive of the experience of each one of us.

Jeremiah, whom God appoints to receive his thought and deliver the same to the people of Jerusalem, that the harmony may be manifest and kept apparent in that city, which was originally founded in peace. Jerusalem means all the mental faculties of man, necessary to do the perfect work of God; and the inhabitants of that city are all that result from action; ideal, mental or imaginative. So when we try to go out of Jerusalem,—that which is founded in peace,—to separate ourselves thence, in the midst of the people, we have, in thought, left the appointed place, and while in the gate of Benjamin,—the fortunate,—which commands the access and egress, Irijah, whom God looks on, outer expression, takes thought captive, as it were. That which is revealed to sense, always takes advantage of the appointed of God, when there is a thought of separation from the people, and accuses it of desertion, or falling away to the enemy, or Chaldeans. The voice of prophecy says it is false, *I fall not away*; but that which is observed by sense—or is looked upon—hearkens not to the voice from within. It is in the house of Jonathan, the scribe—[to whom it is given to read the law to the people,] that the prophet and prophecy are imprisoned, and there remains several days. Then Zedekiah—or justice, the king of existence—takes him out and asks him, "Is there any word from the Lord or Spirit?" And he says, "there is," etc.

Justice, the king of existence and of the city founded in peace, sends and takes the prophet's thought out of the prison of external things. All fear death, as did Jeremiah, when it is believed that they are confined in form,—the house of Jonathan.

When we act as separated from the people, for the time being, the aims and purposes of thought are taken captive by things. A sense of separation is a sense of imprisonment in form; then it is that justice sends for, and asks the appointed if there is any message from the Lord.

As we are always prophesying by our general habit of thought, either for or against our own existence, in purpose we are always either going in, or out, through the gate of the fortunate, and the result is either freedom or imprisonment. If we attempt to go out in purpose from God's appointed place, then is thought captured by things and imprisoned by a multitude of opinions; but we

may ask,—how is it that the king of Judah falls into the hands of the king of Babylon? which means that justice, according to the prophecy, is to be delivered into the hands of the king of confusion. Nebuchadnezzar, desire to protect the crown of sense, is the king of confusion; therefore, where desire dominates mental conception, the old city of Jerusalem is besieged from without, and all things *seem* to have power over thought, for desire is always seeking in things for that which is believed to be necessary to save and to prolong its life and reign, but the king of the new Jerusalem is Life and reigns forever. So the lesson to be gained from our present study is that while the waters are turbulent on the surface; in the deep of Omnipresent Spirit, is to be found the still water of Eternal Life; and that the Lord is ever present to deliver. "Lo, I am with you alway." Let us trust the Lord sufficiently to accept the invitation, "Come unto me;" for it is in the Spirit of Truth that freedom is found; that salvation is realized, because the source of things is Lord of Heaven and earth, that the perfect conception of Truth transforms from the letter—the body—to the Spirit, and we are Life, hid with Christ in God. Claim it, and affirm it, in every thought, word and act.

THERE IS AN EVER PRESENT HELP FOR ALL.

FROM

SILENT UNITY

"Shall Thy Light Break Forth as the Morning, and Thy Health Shall Spring Forth Speedily."

"I and my Father are One." "I am in the Father, and the Father in me."

THE LEADING THOUGHT—To be held from Jan. 27th to Feb. 27th:

"Thou Lovest Me Before the Foundation of the World."

SPEAK THE LIVING WORDS.

UNITY MEETING, DEC. 30.

When Truth speaks to Truth, Spirit to Spirit, there is ever a response—The "I am"—"I." We can speak no stronger word. Even the blade of grass says "I." It *claims* all God has given it. How much greater should each one of us interpret the word spoken than the blade of grass. You and I are of it, we *are* it. We are the spoken word. We should stand as giants representing the "I am," for we *are* giants if we only know it.

"Speak the *word* and my servant shall be healed," said the Centurian to Jesus, and his servant *was* healed. We speak the word with *faith, courage* and

love, for Love is the power which shall reform the world, and we cannot find a perfect heaven where there is so much seeming misery about us, unless we all speak the rescuing word for all. If we do not know the word, let us do as the little boy did who prayed for President Garfield that he might be raised from a bed of sickness. He said: "A, B, C, D, E, F, G." A man asked him if he was saying his lesson. He said: "No; I am praying for Garfield. I don't know the words, so I just say the letters and let God spell them out. He knows how."

So we will all speak the word, the best we know how, and the unfolding of what we possess will grow brighter and brighter as we educate ourselves in wisdom's ways. Let our light shine. What is it that lies between us and God? Nothing. Then should we not do as much as the blade of grass? Speak the word of God. Speak the word that heals. Speak the word that gives comfort, and the more we speak it and hear it the more we know our at-one-ment with All-Good whose likeness and image we bear. So let us all look within, and live within, so we can be aflame with the light of God and be light to those without. Let us give out good thoughts and in proportion as we pour out, the divine reflection pours in. So speak the word to clear the atmosphere which is so filled with the race thought. Let us do what we can to overcome this unconscious influence of unbelief. Speak the word to every mind we can reach.

We are all message-bearers—all workers in the vineyard. Some bear the message that heals, some preach the gospel. We are all about the master's work; we can all find in the Silence the greatest blessedness for all people. In the Silence we hear the word of Courage, Love, Health, Harmony and Peace.

When we find ourselves, we find God. Then we can speak the word "I."

May each one of us realize our holy calling as message bearers. Let us learn well each message which comes and boldly, fearlessly, but kindly and lovingly speak the word.

R. M. DANIELS.

SILENT UNITY.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—PAUL.

Silent Unity embraces all who are willing to meet as lovers of Truth, in the spirit of harmony and discuss whatsoever things are of good report.

At our first meeting, Sept. 24th, there were eleven people present. An Executive Committee was appointed, consisting of Mrs. M. E. Cramer, Mr. M.

De Barr, and Mrs. M. Van Bergen, to look after the interests of the meetings. In order that our conventions should be as *impersonal* as possible it was mutually agreed that there should be no permanent officers of the meeting except the Secretary who should act in a capacity of business manager, attending to renting halls, advertising, &c. We have held twelve weekly meetings, under the rule of a new chairman for each meeting, with satisfactory results. During this short period all are mutually benefitted, and have learned that freedom is a necessity to all who love Truth as it is in Christ. That unselfishness and the labor of love, are sisters that are the angels of God's presence with men; and that Unity and Silence yesterday, to-day, and forever, wherein the Most High dwells *is ours now*.

There has been a gradual increase of membership and interest until now we number nearly one hundred, with an average attendance of forty. *Sept '91 - 11 members*
Sept '92 - 100 members
40 members

The plan of procedure being to stand in the Universal; knowing that mind is supreme, and that *now*; Good is our only life, having faith in God, the source, instead of form, the effect, and that God is known to be manifest to the faithful.

The thought of physical selfhood is dropped forever.

Spiritual Man is the eternal idea of Divine Principle.

Thus in all our work our chief thought has been to abide in Unity of Life, Truth and Love, and let the "One Spirit" manifest, "serving in newness of spirit and not in oldness of the letter."

It is also agreed to hold a Communion of Spirit every night at 8 o'clock, each one at their own fireside, to enter the silence of mind, and speak the word that shall calm the storm, heal the sick, and set the prisoner free. That each member may act understandingly, Silent Unity has issued a pamphlet of eight pages setting forth the objects, aims, and plans of this convention. These tracts are sold to defray the expenses of publication at 10 cents each or 3 for 25 cents.

At our last meeting members took up a very important work, that of a "Bunk House." A house was rented and equipped with bunks, where the moneyless man or woman in want of a resting place can find a clean bed in which to sleep in peace and security.

Much good has already been accomplished through the labors of these Silent Unity meetings. Collecting there the names of those who need help we hold them in Divine Thoughts during the communion service of the ensuing week. Lifting the veil of error, and revealing to them that they are in the light of Truth, and the Spirit of Truth rewards them openly, by bringing into action

the latent power by the spoken word. So we make manifest the power of Love, which is the normal life of every human being.

You are cordially invited to join in this work of Christ. "Then shall thy light break forth as the morning and thy health shall spring forth speedily."

W. B. DUNLAP, Secretary,
126 Kearney St., San Francisco, Cal.

SILENT UNITY GREETINGS.

I rejoice in your work in the silence of unity. There are glorious opportunities there.

Denver, Col.

MARY D. FISK.

Many thanks for the small pamphlets, "There is an Ever Present Help for All." We are about to start a Unity Meeting here, and I know much good will be the result.

St. Louis, Mo.

H. H. SCHROEDER.

I think the plan of the Silent Unity, a grand one. Please include the following names with those who wish to unite in thought with you. * * *
Believing that success only can crown your work, I am yours for Truth.

El Reno, Okl., I. T.

MRS. L. A. WASS.

I send my name to your Unity Society. I have belonged to the Silent Unity at Kansas City for several months and have been filled with life, love and peace. I feel like singing always "Praise God from whom all blessings flow." I have had such an uplifting. I am in this work with all my might, and love it, for it is Love.

Terre Haute, Ind.

Your sister in Christ,

MARY E. ASH.

THERE IS AN EVER PRESENT HELP FOR ALL.

This pamphlet, issued by the Silent Unity Society of San Francisco, sets forth the purposes of this meeting and plan of conducting public services.

Under the heading "Be Thou Healed," is given instruction, that if diligently practiced, will demonstrate in realization, absolute consciousness of the Freedom of Truth. There is given also a powerful treatment for the demonstration of health. Send for this pamphlet, study it and become an active member with us, in the practice of Truth. Price 10 cts., for sale at this office; by W. B. Dunlap, Secretary, 126 Kearney St., and C. S. Home, 428 Turk St., S. F., Cal.

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LESSON III.

HOW TO SEEK AND WHERE TO FIND GOD.

"Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you."

"Seek and ye shall find."

"He that seeketh, findeth."

1. In seeking God, if our seeking be successful, the first requisite is to know what God is, in order that we may know what to seek and be able to recognize Him when found; for without this knowledge, we seek in darkness of ignorance, and as the darkness comprehendeth Him not, we may pass him by, when in His very presence; and thus continue the vain search, ever seeking and never finding.

2. When we know what God is, for whom we are searching, it is equally essential that we know where he is to be found, and seek there, and not in the opposite direction.

"God that made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands," is God whom Paul declared unto the Athenians.

First recognize Him and his righteousness where He dwells, for "the tabernacle of God is with men," hence the promise "seek and ye shall find." It is also essential that we know the means and method by which He is to be sought and found. In our second lesson, "Who and what God is," it is shown that

God is Life, and that Life is Love, Truth, Wisdom, Knowledge, Understanding and all Power. Then to seek in these is to find Him, whom to know is Eternal Life.

3. By what means, then, is he to be found, and what is the method of seeking? Thought is our messenger and servant and can be so demonstrated; for we are the thinker, and in the perfect conception of this Truth it faithfully obeys our directions; but if we mentally become subject to thought, by obeying what it suggests, we become in belief the servant of thought, and thus it is exalted as master, because of the refusal to make it servant by demanding that it shall obey our direction in all things. "The wicked, through the pride of his countenance, will not seek after God: all his thoughts are, there is no God." Ps. x:4.

4. Thought being of our creation, it is to be regarded as servant, or messenger, and instrument to be used, and is the means by which, from a mental standpoint, we are to seek and comprehend all truth; for it is in thought that we realize and comprehend what is intuition or understanding, and in which is revealed who and what God is, and is the instrument used to convey knowledge of him to others and demonstrate the same in act. "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." As thought is the means by which,—from a mental standpoint,—God is to be sought, so in mentality only, does there exist necessity for seeking; and this necessity exists only, because of the supposition that we are separated from God; therefore, truthful conception of selfhood as being in God, is oneness with him realized, and no longer do we seek for what we know is ever at hand. First seek in his kingdom, Spirit and Truth, and his righteousness, and He will be found.

5. Then the method of seeking, is to use the means at command according to the demands of that which is being sought; and that being Infinite Perfection, the ALL-IN-ALL, it demands that we seek Perfection and not imperfection; therefore in order to direct thought according to this demand, it is necessary that we know that we are, before thought is; hence are the thinker and director, and therefore, the master of thought, and when this is conceived and realized, we are then master of all things, for thought forms things, and they are in thought; so it is the instrument used by Infinite Life, in making all that is made. It includes all that we shall ever be master of, for it is in and through thought that all conditions are made, and when it is under perfect control we can work in unison with God, and create as He creates. Then if we are to be master and director of thought we must have some standard of knowledge by which to direct it in our mental search after God. We know that God is Life,

Love, Wisdom, Understanding, Health, Harmony and Perfection, and as He includes and is all Truth, we are to accept Him and what He is, as the standard by which to direct thought, and then insist that all work done and all reports made by it, shall be in absolute harmony with that standard, for He being Infinite, is the infallible and only standard by which thought can be truthfully guided.

6. Then when it accepts the testimony of appearance and says there is death, evil, disease, fear and imperfection, understanding says to it; that is false, and I refuse to accept your statement, because it does not accord with the standard of Truth, which says God is Life, and Life is the absence of death. He is Love, and Love is the absence of fear; He is health and perfection, and these are the absence of disease and imperfection; and it is to be again sent forth laden with love and all the attributes of divinity, and thus illumined, is to investigate farther and examine both sides, as concerning the union of the outer and the Inner and not report according to outward appearance only, but judge righteous judgment. Then it returns bearing the message of peace and good will to all men. Seek ye according to the new and living way and ye shall find. He that seeketh by giving of his righteousness findeth; for it returns laden with that with which it was sent forth. "Whatsoever a man soweth that shall he also reap." If the sowing be from the Spirit ye shall reap Life everlasting. When directed by understanding it reports wholeness, perfection, goodness and Life; it is then the obedient servant and the search for God is not in vain.

7. In seeking God in this manner, where shall He be found? He is to be found wherever and in whatever He is. "Seek ye me and ye shall live," is a promise. God is Power, and the only power; then He is to be found wherever Power is, or is manifest; and not in its absence. He is Life, and the only Life, and He is to be found wherever Life is, and is manifest; and not in its absence, or in death. He is Love, Wisdom and understanding; and these are Health. Therefore, He is to be found where these are, and are manifest, and not in their absence. Hence He is to be found in all manifestation of Love, Wisdom and Understanding; in all manifestation of Life in the living; in all manifestation of Power of which the universe is the example. Hence, in order that the seeker may be conscious of having found, it is necessary that God be recognized at all times, wherever He is, or is manifest; which is in all space, and every place.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

"If I ascend up into Heaven, thou art there: if I make my bed in hell, behold thou art there.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea;

"Even there shall thy hand lead me and ~~thy~~ right hand shall hold me."
Psalms cxxxix : 7, 8, 9, 10.

Hence we should refuse to entertain any thought of separation from Him, and should recognize that He is in all and through all; and therefore in and through us now. Recognition should not be postponed to some future time, for postponement is "a missing of the mark;" or falling short of holiness; for this reason the claim should be made,—not only in thought and word, but in realization and in deed,—that He is here now; for "now is the accepted time;" "the day of salvation."

8. Faith,—means to conjoin. The all-saving faith is a knowledge and realization of the conjunction of Heaven and earth. "Thy will be done in earth as it is in Heaven." A change of locality leads not into Heaven. Neither does the building up or destruction of form, lead thereto; but knowledge reveals the Truth that Heaven is within us at all times, and is the light of the world,—the body. The supposition that we are separated from God and that we can go where He is, through change of locality, includes all sin or falling short of our high calling. To claim or entertain a belief that there is some place where He is not, and some power that He is not, and some mind that He is not, or some life and good that He is not, is the refusal to acknowledge His Omnipresence, Omnipotence and Omniscience. Let us consider what we personally believe ourselves to be separate from, when we believe that we are separated from God. In this conclusion, we have spoken the word that says we are separate from all that He is, and as in this belief our conclusion rejects that which He is, through the same belief we accept what He is not, e. g., a supposition that there is something that is not. As we have knowledge of the truth that He is Life, so do we know that where there is a belief that we are separated from Him, the same is a belief that we are separated from Life, it is a false supposition and is the acceptance of death. "And your covenant with death shall be disannulled, and your agreement with hell shall not stand." God is Love, Knowledge, Health and Power; and because God is what He is, if it be believed that we are separate from Him, it is believed that we are separate from the attributes of divinity, and the supposition is, that we are one with fear, ignorance and disease, and that we have no power over them, which is a legitimate conclusion drawn from the false supposition that there is something that is not; which is the beginning and the end of all error. Therefore when we mentally accept unity with God or Eternal Life, and proclaim it in all statements made, it is realized that we are Eternal Life, with all its attributes and all that they imply; and we know that there is not an atom in the universe, but is a living form manifest by Life and pervaded by

all that Life implies. It is realized that we are the "I am" and are Wisdom, Understanding and Power, and have formed this temple where Life lives; and which is the work of the living God. For He is the Father of the living and not the Father of the dead. Hence we know that Life is not dependent upon that which it has made for its power to make. The Creator is not dependent upon the creature for knowledge of how to make a creature. God knowledge *is*; and is not gained through experience, learning or unfoldment; but He who abides therein "is taught as the truth is in Jesus" and needs no schoolmaster to bring him to God; he is eternal with Him, and never denies himself. The truth is, that without power of Life the temple could not be built; therefore the creature that is made, is dependent on, and is subject to, the knowledge of the Creator; hence, Life is not subject to things, conditions, time, places or states; but they are subject to it. We now realize and affirm that we are Life and are master of, and can, therefore, change the appearance of things, and conditions at the dictates of divine will. We now realize that we are master at all times, for Life is here now, and all that Life is, and all that belongs to it, is always with it wherever it is and is manifest; which is everywhere.

9. Now that we have mentally accepted this realization we have accepted God's truth as ours, and to be our standard for thought; so we have sought successfully and have found God, and know that our wants are all supplied. For our possessions are those of God.

"For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live.

"But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

"Seek the Lord, and ye shall live." Amos v : 4, 5, 6.

"For the hour cometh, and now is, when the true worshiper shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." John iv : 23.

CONCLUSION.

10. The conclusions to be drawn from the foregoing lesson are, that God not only *is*, but that He is—when understandingly sought after—to be found and known; for He is the only knowledge, therefore, whatever is truly known is known by Him, and is known of Himself; for He being the All, there is nothing else to know. False suppositions that there are things that are not, or erroneous beliefs and opinions based on the same, are not knowledge and are not of God, but are the adverse of truth, which is a lie from the beginning; hence God is not to be found in or by means of such opinions; but is to be found by means

of thought, expressed of and directed according to His divine attributes; which are the only infallible guide by which they can be truthfully directed and controlled; and in order that thought be thus directed and controlled, it is necessary that we recognize the fact, that we are the thinker (that we are, therefore we think,) and that thought is therefore our instrument, and subject to our direction, and that the divine attributes are the standard to be adopted, by which it is to be guided; that it must obey our directions and make all statements or reports according to the standard. Also that God is to be found wherever He is, that He is Life and Infinite, therefore Life is Infinite and He is to be found wherever Life is, and when thought is guided by the standard adopted, we find that God or Life, is at all times, in all places, and is revealed in every thought and statement which is the accomplishment of the divine will. No matter on what mission it may be sent, it returns with the same truth with which it was sent forth, thus giving health and harmony wherever sent and returning with the same.

"So shall my word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Isaiah lv: 11.

The proof we have within ourselves that we know that we are Life Eternal, is, that we love *all*.

CHRISTMAS SERVICES

Were held at Home College Sunday Eve., Dec. 27. The meeting was opened with the hymn—"I need Thee every hour."

After a few moments of Silence the President, M. E. Cramer, read from the 4th chapter of St. Luke, and then declared unto us: This day is the Scripture fulfilled in your understanding. Now is the day of fulfillment—for us to preach the Gospel of the Kingdom of God. To-day is the day of wisdom and understanding. Therefore the Spirit of the Lord is upon you and appoints you to preach the Gospel.

Mr. Dunlap then spoke upon the second coming of Christ, and narrated a legend of Jesus; also a vision, whereby he was represented to him, just as a *babe*, then advanced to manhood, and filled with Spiritual understanding. Simply a transformation from youth to age.

Mr. Daniels, in a most earnest and impressive manner then said: "This new Truth to me, came about two years ago in my home in Fresno, and it has made me happier and given me the satisfaction that nothing else could ever give."

Mrs. Dunlap,—“Only a few words. I was thinking while listening to the

remarks made to-night, that at the glad Christmas time every thing that has life should praise God, and I feel sure that every thing does."

Mrs. Wetenhall,—“So much has been said about the birth of Christ, I was thinking as I listened, there is no time like the Christmas time. As the angels are watching their flocks how happy they are to know that the Child of Truth has been born—that the Star still points out where the Christ Child lies, and that we can say, Peace on earth and good will to all.”

Mrs. Perkins,—“I know that I have the understanding and in due time the words will flow forth. I am thankful to-night to be able to express my love to all.”

Then followed a song beautifully rendered by Miss Jessie Grant, “Consider the Lillies,” after which Mr. Cramer read from 1st chapter of St. Mark, “Behold I send my Messenger.”

Then we listened to Mr. Bennet. He said “every morn should be a Christmas morn with each of us,—one of aspiration and prayer; bury the past and future into the now,—this is the accepted time, this the day of salvation.”

Mrs. Webster, always a word to say in the cause of Truth:—“I have been an earnest searcher for many years, and only found the Pearl of Great Price when I came into this Science.”

Mr. Diggs,—“I have wandered in the wilderness for many years and never felt I had gained the light until I entered this College, and I now realize that the teachings are as Christ taught them in the New Testament, and all who enter here in the Spirit of Truth, will be healed physically and mentally.”

Mrs. Wilson,—“While earnestly seeking for the light, I find but one teacher—the Good Shepherd—who so lovingly guardeth his flock. Let us constantly keep watch over our thoughts, and give praise for the knowledge that has gone forth from *this* centre. Peace to all and good will.”

After listening to others, the meeting closed with the hymn, “Nearer, my God, to Thee.”

MRS. BALDWIN.

THOUGHT.

Last week we saw how, where and what Power was. Now we want to find out what relation we bear to it.

We will look at it from the outside first. We will look at the result of our own thought without scientifically investigating it. The inventor thinks, and thinks, and as a *result* of that thought we see the telescope, the telegraph, the engine and all the wonders in the visible expression of the thoughts of all great minds.

The musician thinks and the world bows before him in speechless admiration and adoration. We can carry it into every conceivable form of thought. The woman sits down with her work before her and evolves dresses, bonnets, skirts, etc., not all after one pattern but in infinite variety. When one looks at the dress or the bonnet, does not one at once, without even so much as stopping long enough to think, recognize the *idea* as expressed in the thing we are looking at? So does it not prove when we see it that there has been thought at work? And is not the result or visible expression of thought in the image and likeness of that thought which is invisible? Is it not a law—part of the unseen Principle—that it must be an image of thought which bore it? If it be born of hatred will it not be a vengeful action? If it be born of a loving thought will it not be a loving action, etc., through all the varied forms of expressed thought? Now does it not follow that when we sit down and allow thought to brood upon our hard lot in life; how few friends we have (and why?) how meanly that person treated us; how unkind our husbands, wives or children are; how many things we want which we cannot have;—that which we are brooding upon—will bring forth “after its kind” into forms of feeling something in the image and likeness of the thought which conceived and produced it.

As a hen sitting upon a nest of stale eggs does not bring forth anything which will demonstrate the Principle of Life within her, but *will* bring forth something utterly foreign to it, so do we in brooding upon uncharitable things, disagreeable things, hateful, unloving things, bring forth odor so disagreeable that none enjoy it, ourselves least of all. There is no *Life* in such thoughts, as there is no life in the stale eggs, but the hen takes good time, gets thin and bony, goes through all the trouble necessary to bring forth a living brood, as an expression of herself and the life she represents; so we take time to think those thoughts and breed a stench in our own nostrils, we pay the penalty, we carry with us in a result of what we have been thinking, something in the image and likeness of that thought. Or we are weaving our cloak out of poor material and it is good for nothing; it don't stand the wear and tear of every-day existence. It is simply nothing; for the mental constitution—in which thought is—is the invisible work-shop, and as we think we externalize. So do no wondering when you express the bodily and mental ills you do, for they are in the image and likeness of that which produces it, and as it has no attributes which are in harmony with the living, eternal Principle, there is discord, an unease, a dis-ease, where there should be perfect harmony visibly expressed.

We can see the force and power of thought more clearly defined in a child. When is a child ever still? It is not held in check by its will power, as we old-

er ones are. It is full of natural impulses and acts accordingly, and see how that is; from morning till night the little body is never still—going—going—continually. It is following its thought—it has no other way than to follow as it is led and its leader is thought, ceaseless, never quiet thought, and so we see the much to be dreaded *animal*. Later on it learns to control or limit or restrain the *effect* of thought, and so become quieter physically, but the thought-action keeps up just the same, only the *body* is controlled from following it in its vagaries and pilgrimages.

Then if the thought be wisely deposited, (that is, looking towards its source instead of looking towards what it has made) it recognizes itself as powerful—recognizes its eternal attributes and evolves accordingly beautiful things,—grand things—loving things—everlasting and inspiring things. Poems are written which spur on and help many a world-weary mind. Pictures are painted which are a reflection of the glories upon which the painter has been gazing; music composed which holds us spell-bound and leaves us with a breath of the eternal harmonies still ringing in our ears and bringing to earth tones and echoes of the music we have been taught belonged only to heaven. Carry the thought of "Thought" with you continually. What do you do without it? Do your hands lift up the glass to your lips or your throat swallow the contents unaided by thought? Does your *body* make the slightest, most simple movement alone? Can it? Does it not in all things follow thought,—and only do what thought suggests?

So then thought must be powerful, it must be movable. We must be active. See how instantly thoughts change. We are here thinking of something, in the next second of time we are thinking in place thousands of miles away. Or we may be thinking about the star which can be imagined farthermost.

Thought having been acknowledged to be powerful, active and changeable, we must also acknowledge that powerful and active as it is, it is only after all the product of a thinker and can not in any way be as great or powerful as its creator, and *we* are that thinker, *we* are that creator. We are sending out that thought to express ourselves; we are making visible demonstration through the invisible worker, (thought) of the eternal Principle which we are—Being—First Cause—or Infinite Mind.

We have traced bodily action of all kinds back to its source—and have traced thought-action back to *its* source. We know the attributes of Being to be only power, wisdom and love, so it can know nothing of anything else. Being is *All-Powerful*, so there can be no power outside of itself. *It* is Creator, creating out of the materials it has to work with, so it must be working up love, wisdom and power, and its works will be in the image and likeness of itself which

will be a demonstration in thought-forms of those attributes, and its thought-forms are the mental constitution comprising thought, reason, motive, intellect, feeling, understanding, etc., and when thought, being in harmony with itself, looking back into—upon itself—seeing itself as all-powerful, full of wisdom and love, expresses these attributes bodily or physically, then we have just such results as are natural, healthful, beautiful and harmonious. A. T. GILLEN.

STUDENTS' DEPARTMENT.

TO OUR LITTLE READERS.

"Suffer the *little children* to come unto me and forbid them not, for of such is the Kingdom of Heaven."

How many of our little friends have ever attended a cobweb party? where each one does his best to unravel the piece of ribbon given him and trying, oh, so hard, to win the beautiful prize, always bestowed when the right time comes, and his part of the work is finished. Did you not work hard, not minding the many knots and hitches along the way, but untying them as they came, reaching higher and higher, going on smoothly for a while and then encountering another hitch, but finally reaching the end, when happy and proud, because you have been faithful, you receive your reward. So now I hope our little readers will work on and each one do his part cheerfully and assist in unravelling this big web of materialism; and let us begin by first affirming the attributes of Infinite Spirit, faith, love, charity, and in all, harmony. First unravel and straighten the path of faith, which you begin at your end of the cord, and on you go until you come to a knot and then you become discouraged; you find the end is thrown so high you dare not reach out to it.

But some one whispers—"just take a step or two higher and you will reach it." So with a little more faith you take another step and on and on you go smoothly,—now you do not mind the little knots and hitches in the way for you have perfect faith. And so is it with the attribute of love, you become disappointed in your little friends and possibly speak unkindly of them and then remembering how they loved you, you repent and again feel lovingly toward them. So remember, little one, how God loves you, and with perfect faith and love work on and finally you will reach the end of your work and will be victorious over all discord and inharmony. "Freely ye have received, freely give." Now you may work happily and each day give some kind word or token and, oh, the victory, the glory that is your reward. Don't mind the little trials, have faith and all will be well in this beautiful truth.

Denver, Col.

UNA RUPE.

STATEMENT OF TRUTH.

From the teaching of this Science, I realize we must accept God as Omnipresent, within us and about us; and that His love and goodness are free to all, who in spirit and in truth seek Him. "Ask, and ye shall receive"—if we ask, believing God's word, according to our faith, so will it be unto us.

In asking God for "good gifts," we should use the same faith we place in earthly parents, increased by the sure knowledge that in God is every good; how much more then, does God give to those who ask health, life, knowledge and understanding, for our Father in heaven knoweth what we claim.

I have no doubt that God in whom I live and have my being, is willing to care for all that He makes. Therefore God has not given us the Spirit of fear or doubt but knowledge of Himself, which is strength and power, and in Him is no "change nor shadow of turning."

DENVER STUDENT.

EXTRACT FROM A LETTER.

I am sure that Truth will heal anything and everything, that all freedom and ease lies in the power of Truth; and we would have all know this, that if we are healed, are caused to realize health, we must acknowledge this Truth. We are enveloped in an Infinite Source, in all there is, and why not believe in and trust Infinite Life, which made the body, to keep it in order. I am ever strong in the consciousness of Truth, and know that prayer availeth nothing unless accompanied with faith that the thing hoped for, is, and is for us, and that we do, or have, received that which we have asked for; and more, the Great Infinite and Omnipresent Whole, accepts no imperfect thing or belief as its own. The lame, the halt and the blind, so to speak, are not acceptable offerings unto Infinite perfection. Therefore, now that we know that the law of acknowledgement is the one by which we realize Truth and Freedom, we also know that our offering must be just like what we conceive God to be. When we offer ourselves to God, we must offer ourselves as being perfect even as we conceive Him to be. This offering is wholly acceptable, and is a living sacrifice unto true Godliness. True humility is willingness to give up all belief in sickness and error, and cease pleading for it. Believe therefore in the purity of God now manifest in the flesh, and claim it morning, noon and night.

When you are ready to give up all belief in sickness and in external remedies, and earnestly claim that all Cause is God and that *He is Cause*, only for good results, all good can be realized.

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Chap. IV. "I Am that I Am." "The greatest of all questions is the question, God; and upon this as a foundation, rest all other questions." "Our inner life is the life of God in man,—'I am in my Father, and ye in me, and I in you, and all are one in the Father, the I Am, the Holy Spirit, and God is all in all. This I Am is the Father, that Christ says 'Is greater than I;'" "Whoso findeth me findeth life."

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"The keys to bind and loose, to remit and retain, come of Spiritual understanding of the true harmony of life. In this harmony we possess in all fullness the attributes of perfect life,—intelligence, health, beauty, strength and happiness."

Chap. VI. "This is *life eternal*. The common idea of eternal life is that of a future state of spiritual existence; a state only reached after death. But Jesus says, "Verily I say unto you, he that believeth on me, hath (not may or shall have) everlasting life," and "This is life eternal, that they might know Thee". "We cannot truly know God, until we come into oneness with Him—we do not know until we live the life; this is life eternal."

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Weister, Mrs.....	Healing.....	527 Capp St., " "
Whitcomb, Mrs. M. F.....	Teaching and Healing.....	306 Steiner St., " "
Winot, Mrs. O. T.....	C. S. Teaching and Healing.....	Rooms 48 & 49, 1014 Broadway, Oakland, Cal.
Wilson, Mrs. J. R.....	Healing and Teaching.....	2223 Mission St., San Francisco, Calif.
Wolf, Mrs. Elizabeth U.....	Teaching and Healing.....	1023 Ellis St., " "
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Vernal, Drs. Wm. & Jane.....	Lecturers; Teaching and Healing.....	Athenaeum Bldg., E. 24 Van Buren St., Chicago.

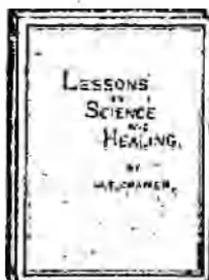
Divine Science —*

*—and Healing.

—3V—

M. E. CRAMER,

President of Home College, San Francisco.



"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."—*Kansas City C. S. Thought.*

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ADDRESS ORDERS TO

M. E. CRAMER,

324 SEVENTEENTH STREET,

SAN FRANCISCO, CAL.

—OR—

W. H. DANIELS, NO. 30 CHRONICLE BUILDING, SAN FRANCISCO.

HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 5

MARCH, 1892.

No. 5

Living Words of Truth and Life for Healing.

HIS is the fast that I have chosen: that ye break every yoke. Therefore, I say and believe that my heart is not troubled, neither is it fearful. I am neither sick, dissatisfied, nor unhappy. Peace is with me. Harmony is come unto me. This day is Truth and Life manifest in me. The Holy Ghost has descended upon me. My existence belongs unto God, and with it He is well pleased. I do not possess anything that is not like unto the Father, "seeing that He giveth to all life, breath, and all things." Therefore, all that I am, and all that I possess, is pure, perfect, and good. I am holy because thou, Father, art holy. "I thank Thee that Thou hast heard me!"

Do not be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbor. * * As soon as you perceive your impetuosity gliding in, retire quietly within, where is the kingdom of God. * * You will find that you will become more tranquil, that your words will be fewer and more effectual, and that with less effort you will accomplish more good.—*Fenclan.*

My meat is to do the will of Him that sent me, and to finish his works.—*John 4: 34.*

I am glad to think
I am not bound to make the world go right;
But only to discover and to do,
With cheerful heart, the work that God appoints.
I will trust in Him,
That He can hold his own: and I will take
His will, above the work He sendeth me,
To be my chiefest good.—*Jean Ingelow.*

Universality of Law.

THE *Arena*, for January, contains an article by Henry Wood, (author of "Natural Law in the Business World," also, "Edward Burton," a novel,) on the "Universality of Law.

From this able, conclusive, and scientific statement we give below a few extracts :

" Law is universal.

" Law is the uniform and orderly methods of the Immanent God.

" Natural Law, which pervades the material, mental, and spiritual kingdoms, is God in manifestation.

" Speaking exactly, Law itself cannot be broken ; if we transgress it, the law remains intact, but we are broken.

" The perfection of Law shows an infinite breadth of both wisdom and love. Law is supremely powerful, immutable, and ever waiting to serve us.—Then what is the province of prayer ? Prayer is communion, aspiration, oneness of Spirit—soul contact with the Parent Mind. The mission of prayer is, not to change Law or God, by presuming to counsel Him, but to bring us into harmony with God, by the recognition of his presence in the soul.

" Religion teaches that Love is the highest law ; but in the kingdom of the Real, love is the only Law.

" In its ultimate, Love sees only love outside of itself.

" The grand climax of the welding of Law and Love will only be reached when its universal recognition sees it as the one force of the universe."

From the above we consider the writer so states the truth about law, that it is but another way of wording the 1st Commandment, given to Moses on the Mount : " Thou shalt have no other Gods before me." We are clearly shown that it is the misplacing sense judgment, for recognition of this immutable law that causes all the mistakes to which humanity subjects itself. When we deny the Infinite Being, principle, truth, its proper place as the God we *have*, as the power we *have*, as the health we *have*, as the success we *have*, we do, indeed, build without foundation, the foundation of infinite decision, the law which pronounced its outcome as good. On the shifting sand of caprice, wrong judgment whose superstructure comes to the ground, no man builds unless he evades law, which only abides and gives sure results. The writer has entered a domain whence he can draw all men unto his conclusions by his simple, straight way to the goal, in the very order of the thought of mankind ; guiding upward out of the old habit and mists of conservative thinking, and setting foot upon the mount of vision, whereon spiritual discernment alone is possible. It is an invigorating message of truth, which will cause new thought on themes not always regarded by every reader as important.

Bibles of the Ages.

The Sofees represent themselves as devoted to the search of truth, and incessantly occupied in adoring the Almighty, an union with whom they desire with all the fervor of Divine love. The Creator, according to their belief, is diffused over all His creation. He exists everywhere, and is in everything. They compare the emanations of His essence to the rays of the sun, which they conceive are continually darted forth and reabsorbed; and they believe that the soul of man and the principle of life which exists throughout all nature *are not from God but of God.*—
(*Sir John Malcolm's History, page 269.*)

“The Sufi claims a knowledge of God which is immediate, and which he has attained by arriving at a knowledge of his own nature, and of his affinity to the Highest. Thus he needs no Temple wherein to worship, and is a priest unto himself.

‘He needs a guide no longer who hath found
The way already, leading to a Friend!
Who stands already on heaven's topmost dome
Needs not to search for ladders. He that lies
Folded in favor on the Sultan's breast,
Needs not the letter or the messenger.’

This state is that of union of spirit and soul with God, and is the occasion of another Arabic saying of their prophets: ‘Unity is reality, or the state of truth and perception of things where there is neither Lord nor servant.’ Again, they say: ‘The law is like a vessel; the true pathway is like the sea, the perception and truth of things is like the shell, and the knowledge of God is like the pearl therein; but he who wishes to obtain the pearl must first go on board the vessel.’—*Mystery of the Ages.*

Extract from Mahmud, a Sufi of the Fifteenth Century:

“All sects but multiply the I and thou;
This I and thou belong to *partial* being;
When I and thou and several being vanish,
Then mosque and church shall bind thee never more.
Our individual life is but a phantom;
Make clear thine eye and see Reality!

“The path from *me* to God is truly found
When pure that *me* from self,
As clearest flame from smoke.”

Home College.

MONTHLY MEETING, FEB. 3, '92.

MRS. M. F. WETENHALL presided, and opened the meeting by reading from the fifth chapter of St. John. The following extracts are some of the clear remarks which she made upon the chapter. "The hour is coming, and now is, when the dead shall hear the voice of the son of God, and they that hear shall live."

The dead, those who have not listened to the still small voice,—that is recognized as the voice of one crying in the wilderness of seeming error, beliefs, and opinions. Those listening to that voice, we are told, shall live; that is, when we are born again, or come into the full understanding of our sonship with the Father. * * *

We have not broken down the middle wall of partition, until we can make manifest by our works the light that is within us, for we must bear witness of that light. Alexander Pope, on the doctrine of the order of nature. "All are but parts of one stupendous whole, whose body nature is, and God the soul. To Him no high, no low, no great, no small; He fills, He bounds, connects, and equals all."

Mrs. Gillen, President of Alpha Branch College, then spoke of the unmeasured benefits that both herself and friends were continually receiving from the understanding of Divine Science.

Mrs. O. T. Wilmot spoke of the wonderful statement of Being that Christ Jesus gave to the world, that "I and my Father are one," and "I can do nothing of myself." She dwelt upon the thought of the nothingness of personality, and said his great works were due to his knowledge of the truth that God is All, and He doeth the works. Moses did the same; he carried nothing to the people but the absolute statement of Being, knowing the absolute nothingness of self, and that the perfect unity of God, presented to the people, would do the works; that the works were accomplished through him, because of this truthful recognition, etc.

Mrs. J. R. Wilson said that God is Life. Christ is Light; and Jesus said unto them, "I am the bread of Life: he that cometh unto me shall never hunger; and he that believeth on me shall never thirst." John vi, 35. I do know if I exercise the thought only, that I am filled with that bread: then I must out-picture the Good, now; and manifest the truth of God that I am strength, power and intelligence. We do not look for God afar off, for God is the only Life, and is everywhere living. If you think life-giving thoughts, you will express them. She said: I was called to a severe case of pneumonia, gave one treatment,

and the case was healed. She also spoke of a case of rheumatism that was healed in one treatment, by Mrs. Cramer; and that she had received a letter from Mr. C. L. Shaver, who said he was with us in thought, and remarked that the practical good received by him from the lessons at Home College was of great benefit, and could not be erased from his mind throughout eternity.

Mr. Dunlap was then called upon to give a statement, made at last meeting of Silent Unity, which was as follows: Mrs. Duke Sanders testified that her husband, who had fallen from a street car and dislocated his shoulder, sent word to Mrs. J. R. Wilson to give him absent treatment; and after the second treatment the shoulder set itself, without human hands, during sleep; and that the treatments benefited him morally and spiritually, as well as physically. He added that soon the understanding of Truth will set broken bones without the surgeon's aid. While crossing the Bay this morning, the birds flying about, falling to the water and rising high in the air, were, to me, like the thoughts of men, seeking a higher plane of understanding. God is the only Life; and in proportion as we realize this fact shall we rise in the demonstration of Love, which is God.

Mrs. Wetenhall said, speaking of surgery: A lady whom I treated, whose leg had been broken, and had been set by a physician, but the bandage having become loosened it was in a worse condition than before being set, was healed by the power of Truth, without the aid of a surgeon or bandage. It was healed in less than half the time of other cases, where external appliances were used.

Mrs. Perkins read a very interesting paper, after which she testified of the healing of her daughter. The supposition was that she was suffering from la grippe. She said: "I gave her name in at the Silent Unity meeting, as one desiring treatment, and the next day she was up and about her work, perfectly healed."

Mrs. Gilberts was very enthusiastic because of the benefits received from the late course of advanced Bible Lessons, given at Home College by Mrs. Cramer. The personal self was nothing to her now; she seemed to live in the rest of the seventh day altogether. She was now full of the love of God as it was in Christ, and never felt so joyful and heavenly before.

Mr. Diggs could not permit the meeting to close without adding his testimony on the Lord's side. He said Mrs. Diggs had been suffering from what would be called a severe case of inflammatory rheumatism, and Mrs. Cramer had healed her. Some time after she had a relapse by some error of belief, and Mrs. Wilson took her case, and she is now every whit whole.

Mrs. Webster related a recent experience of hers, in which she said that she had been showing forth some error of belief in the appearance of a cold, and had become so weak in the thought, that she felt too weak to get up and walk. Then turning her thought to the real, she realized that she had been entertaining a belief of weakness, through having permitted her thought to ponder for a time upon

the condition. She immediately realized that she ~~was~~ strength, and arose in the strength of truth from the bed, and went about her work, and witnessed the breaking up and disappearance of the condition immediately. She said since that time, "I am so perfectly free and happy that I am praising God all the time."

Mrs. Cramer then added a thought in response to the hymn, "Till we meet at Jesus' feet," which was about as follows: "That at the name of Jesus every knee shall bow." Jesus does not represent—as many suppose in the present day—the personality that comes to an end when we accept the consciousness of truth. The character of Jesus, portrayed in the New Testament, stands for the perfect example of the spirit of truth. Therefore, Jesus means Saviour, and is the perfect expression of God, or God manifest. Hence, the example given is that Jesus is lifted up unto God, with a glorified body.

It is not necessary to deny Jesus in order to advance in Truth; when we deny the personality, we do not deny Him. Selfish personality only can be lost. Jesus lives forever; although this truth has been denied from the foundation of the world. "Jesus answered them, 'Have I not chosen you twelve, and one of you is a devil?'" John vi, 70. "Those that thou gavest me I have kept, and none of them was lost, but the son of perdition; that the Scriptures might be fulfilled. And now I come to Thee."

Jesus plainly says that while he chose the twelve, and one of them the son of perdition, none of them were lost which God gave him. Therefore, all false supposition and opinion must be lost or given up, that the Scriptures be fulfilled in us; and that we may come to God in realization, or that the joy of Christ Jesus be fulfilled in us. No amount of denial of the outer visible manifestation of God can demonstrate true lifting up from the earth. Nothing that is born of God, or that cometh down from God out of heaven, can be anything but saviour or salvation itself. The son of perdition, or whatsoever God giveth not, is that which is lost.

I rejoice daily and hourly, knowing that whatsoever is born of God dieth not; that whatsoever is born of God sinneth not; that whatsoever is born of God is not sick.

It is Eternal Life that builds the temple, and that grows every hair of your head, which is numbered. "The flesh profiteth nothing"—as a cause—for this reason *we are*, before it appears.

During a recent withdrawal from works done and rest in the silence of Life, our consciousness of being Life and Love, that causes persons to live and things to grow, enables us to more fully realize the truth about existence; which realization is that it is the glorified body or expression of the law of Love, or non-resisting power of God.

International Bible Lessons.

MARCH 6, 1892.

THE DOWNFALL OF JUDAH.—Jeremiah xxxix, 1-10. Memory verses, 6-8.
GOLDEN TEXT.—"Behold, your house is left unto you desolate."—Matt. xxiii, 38.

THE literal description given of the downfall of Judah symbolizes the downfall of mental conditions which have resulted from idolatry, and which are phases of thought, belief, and opinion, personalized. A city with walls that can be destroyed symbolizes a place where sensuous conditions are grouped and associated together, and walled in by beliefs of limitation, as are people congregated together who inhabit a walled city. The city of Jerusalem, being founded in peace, signifies that mentality, with all its ability, is originally founded in peace; but when thought, its king, which should always show forth justice, contends with Desire, the king of Babylon, it makes conditions that come to an end. Thus the whole country falls into the hands of the king of Babylon.

Prophecy speaks the voice of the Lord, and says unto Justice, "If thou wilt go forth to the princes of the king (desire) of Babylon, thy soul shall live." But if Justice goes not forth understandingly, it is because of the disposition to contend with Babylon,—the effects of desire,—thus confusion with opinions and beliefs are the result.

As Jeremiah had frequently warned the king that it was folly to contend with Babylon, so do we all know to a certainty that it is folly to contend with confusion; for the law is, that "with what measure we meet, it is measured to us again;" therefore, if we contend with Babylon, Justice goes not forth to the princes of desire, and lives not therein, and our measure is contention. Then desire,—the king of Babylon,—takes possession of the senses, and slays the sons, or effects of Justice, as it were. When sensuous desire besieges or captures the senses, figuratively speaking, he, Desire, puts out Zedekiah's eyes, and binds him with chains, to carry him to Babylon. Thus "the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem."

"Behold, your house is left unto you desolate," because ye would contend with Babylon, and not be gathered together in one place, and of one accord, in the spirit of Truth, "Even as a hen gathereth her chickens." Learn from this lesson that when we say, Believe and accept the truth, that "Blessed is he that cometh in the name of the Lord,"—blessed is all existence,—for it is in the name of the Lord—ye shall henceforth know me; for in so doing, ye shall cease to contend with conditions, and Love and Justice will be known to reign in heaven and earth; and that "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, he will be found of thee."

MARCH 13.

PROMISE OF A NEW HEART.—Ezekiel xxxvi, 25-28. Memory verses 25-27.

GOLDEN TEXT.—“A new heart also will I give you, and a new spirit will I put within you.”—Ezek. xxxvi, 26.

THE prophecies of this chapter were delivered after the downfall of Judah. They foretell the restoration of the people to their land, and of the spiritual blessings which the Lord bestows upon them.

The first step toward a realization and fulfilment of these prophecies in us is to withdraw the attention from among the heathen,—supposition or belief,—which is that God is not manifest in the world, or that Christ Jesus is not come. Call in thought, and make it obedient unto Christ, and thus bring belief and all conclusions into the good land in which all “live, move, and have their being.”

“Then will I sprinkle clean water upon you, and ye shall be clean; * * * from all your idols will I cleanse you.” This passage refers to the cleansing power of the word of God; which is the means of demonstrating Truth and freedom from all idols or false beliefs. As “Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of the water by the word.” (Eph. v, 25, 26.) It is always true, that when we receive the word of the Gospel of God, we turn our attention from idols or false suppositions, and serve the living God. “A new heart also will I give you, and a new spirit will I put within you.” This change may be said to mean essentially the same as the following words of St. Paul: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” Also (John i, 11, 12, 13; iii, 3, 5, 6.) “And I will put *my* spirit within you, and cause you to walk in *my* statutes, and ye shall keep *my* judgments, and do them.” The stony heart that shall be removed out of the flesh is unbelief, or the false supposition that Christ has not come, and is not manifest therein. But what He gives and has always given is his own Spirit, and the result of the acceptance of Him, is that we walk in his statutes, and do as He does, and are as He is. “And ye shall be *my* people, and I will be your God.” “And he said unto me, It is done. * * He that overcometh shall inherit these things; and I will be his God and he shall be *my* son.”

“To the heavenly among men there is no lack even on earth; to him who has what alone is worth having, there shall be nothing wanting.” What God hath spoken, is always done. His every promise is fulfilled. Figuratively speaking, as his word is Truth, his heart is Love, and his arm is Power.

It is Truth that is spoken of in Scripture, that we are to learn; which, if we know, we know freedom and salvation. Therefore, prosperity is for all who live the truth, and claim that prosperity *is*, and has come. Because the Spirit of Truth is for each and all who will acknowledge that it is omnipresent, and who will

accept the truth, that it has made itself manifest in them. Learn to claim that which is, and you will not attempt to claim what is not, and thus disappointment is unknown.

MARCH 20.

MERCY AND JUDGMENT.

GOLDEN TEXT.—“*I will sing of mercy and judgment.*”—1'salm ci, 1.

“**B**LESSED are the merciful: for they shall obtain mercy.” The way to obtain mercy is to be merciful. To show forth mercy is to prove that it hath come unto thee. “Judge not according to the appearance, but judge righteous judgment.” “For with what judgment ye judge, ye shall be judged.” Hence, if the judgment be righteous, it is of the Spirit judged to be righteous, for the judgment of the Spirit is according to Truth.

“Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth.

“My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

“Because I will publish the name of the Lord: ascribe ye greatness unto our God.

“He is the Rock, his work is perfect: for all his ways are judgment. A God of truth and without iniquity, just and right is he.” Deut. xxxii, 1-4.

“For there is no respect of persons with God.”

“And when he is come, he will convince the world of sin, and of righteousness, and of judgment.

“Of sin, because they believe not on me.” He will convince, that not to believe on “me,” that which the Father hath sent, is not to believe on the Father, which is sin.

“Because that which may be known of God is manifest in them; for God hath shewed it unto them.” He will convince

“Of righteousness, because I go to my Father, and ye see me no more.” To go unto the Father is to be seen no more as personality, but is to see God, as All in All.

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”

He will convince “Of judgment, because the prince of this world is judged.”

* * *

“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 shall hear, that shall he speak: and he will show you things to come.”

When the Spirit of truth comes, it guides into all truth, because it reveals that God's works are God manifest. "All things that the Father hath are mine."

"I came forth from the Father and have come into the world." The prince of this world is judged, when we know that we have come forth from God; but when we know God as including his manifestations, if we glorify him not as God, neither are thankful, *vain* become the imaginations. But when the Spirit of truth has come, "he shall glorify me." "The Lord is merciful and gracious."

"The mercy of the Lord is from everlasting to everlasting."

"Just and true are thy ways."

"And thy judgments are as the light that goeth forth." "O, give thanks unto the Lord, for he is good; for his mercy endureth forever."

MARCH 27.

THE BLESSING OF THE GOSPEL.—(Quarterly Missionary Lesson.) Isaiah xl, 1-10. Memory verses, 3, 4.

GOLDEN TEXT.—"The glory of the Lord shall be revealed, and all flesh shall see it together."
—Isa. xl, 5.

"SPEAK ye to the heart, and cry unto her, that her appointed time is accomplished, that her iniquity is pardoned," saith the Lord. This is the truth from your God that is to comfort his people. Dear reader, to understand and fully believe that the appointed time is accomplished; that all iniquity, so called, is pardoned, is to realize that we have received of the Lord's hand unto the double, for we have received Jesus, the Christ, God with us. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord. Make straight in the desert a highway for our God," is the voice of repentance,—the denial of the false belief of separation from God, or denial that God is separated from his works, which makes straight the way of affirmations of unity—the highway of our God, and thus "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain;" for the mouth of the Lord hath spoken it; and when the glory of the Lord is *revealed*, all flesh shall see together. They shall see all as the Lord, that the Lord and his works are at an agreement. Remember, dear one, that to call in the name of the Lord is to proceed forth from the Spirit; therefore, thou "that bringeth forth good tidings, get thee up into the high mountain of infinite life, and lift up thy voice with strength, and say, that the promise of comfort has been fulfilled; and that Christ has come, and that the messengers of the Gospel have gone out into the world to do his will." All must in thought become messengers of the good tidings of great joy,—that God is come in the world. "For there is one body and one spirit, even as ye are called in one hope of your calling. * * * One God and Father of

all, who is above all, and through all, and in you all." The blessings of the Gospel are received and realized by us, because *we hear* "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth." To hear is to understand and realize. The Lord comes with strength and power, his reward is with him, and his work before him. Before him, because existing things are his work.

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Correspondence.

The following letter is from one who was healed two years ago, while studying the lessons now published in "*Science and Healing*."

DEAR MRS. CRAMER:

Inclosed please find P. O. order for another year of HARMONY. I do feel and know it has helped me so, for the Truth that I love so much is presented in such a clear light; and when I read of those Home College classes, I say to myself, How I would love to be there! I am still in hopes some one will be sent to Morristown to talk, and present *this science of the Christ living*. There is a field here. I know what the realization of it has done for me, and it will do the same for every one, if they will only accept.

I bless the time when my eyes were opened; my hunger satisfied. It is a little over two years, and it has been the happiest time in my life, and I believe it is the testimony of every one who has come out of darkness, into the glorious light of Truth.

LIZZIE MILLS.

9 Washington St., Morristown, N. J.

GRASS VALLEY, NEV. CO., CALA., Oct. 13, '91.

MRS. M. E. CRAMER:

My dear Friend: With your triumphal journey eastward I have become acquainted, through many press notices, and surely you must be happy in the ever-present consciousness of having given to so many thirsty souls the clear, sparkling waters of Truth's mighty river, that by drinking its sweet draught they have wakened to new life and vigor, spiritually and physically.

Each day brings greater assurance of the efficacy of a knowledge and application of the Truth, as presented by the Science of Spirit, in counteracting the effects of anxieties and troubles of the sense-life.

I firmly believe that a concentrated reliance upon the power of Spirit to *overcome* will bring relief in every situation of doubt, apprehension or fear, misery and sickness.

Knowledge and belief must be *unceasingly affirmed*, until the habit to *trust*, and to *will* becomes as constant and regular as the inspiration and exhalation of the breath.

It is the daily contact of other lives, whose expression is not in exact concordance with our own, that brings obstacles in our path. These must be not *stumbled over*, but *gently and lovingly removed*; and as to the *power to do this*, "To him that hath, shall be given."

Enclosed please find Express Order for amount of subscription for fourth year of HARMONY; and may its swelling chords rise higher, and extend further, until the resounding echoes reach all lands and all peoples.

With love, your friend,

LILLIE ST. J. DORSEY.

Silent Unity.

"There is an ever present help for all."

From SILENT UNITY

"Shall thy light break forth as the Morning, and thy health shall spring forth speedily."
 "I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from Feb. 27th to March 27th.

I am whole, because thou, Father art whole; "I thank thee that thou hast heard me."

CO-OPERATION.

"If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in Heaven." This promise is ever being fulfilled; co-operative work is in the likeness of God, and is His work. He responds therein always.

Therefore come, let us reason together, and unite in thought in all the good that is, and minister unto those who are in need of the realization and acceptance of health, peace and plenty, always holding the thought that heaven and earth are conjoined, and that God is manifested in both; and that your spiritual and visible existence are at an agreement.

We would say to those who are looking to the members of Silent Unity meeting for help in any direction, that it is necessary for you to do something that will make your innate health, peace and power manifest to

yourselves. Therefore, we ask you to give your names as members of Silent Unity, and send for Unity Pamphlet, and study well and practice the ideas presented under heading "Be thou healed." While there are thousands who unite in the thought of health, peace and plenty every evening for the uplifting and healing of all those who need to be healed, yet it is the law that all perfect demonstration comes from giving or from doing, which is the showing forth of innate possibilities of Being.

By joining your affirmations with those who understand to speak the word of God, causes health to spring forth speedily; for the faithful affirmation of Truth is freedom realized. The healing thought for the month, as given in HARMONY, is to be held as a leading thought in connection with all treatment or prayer. We ask the earnest and sincere co-operation of those who desire healing and illumination in the practice of this righteousness and holiness, which means true lifting up to all who live the life. Live the life and you will prove the doctrine, that it is of God; for in Divine unity is perfect co-operation, which is all strength, harmony and satisfaction. Those who may be prompted to give any material aid towards the support of these meetings, we know will heed the promptings and give freely, for the law of giving and receiving is one, even to the letter of life. To give of whatever good we are in recognition of, is to prove ourselves true to that which is recognized.

UNITY MEETING, February 10.

Isaiah, 40th Chapter.

In the heart of silence are hidden the mysteries of life. Let "Thou only, O God," be the light to throw its illumination over us here and now. Then shall we see that there is nothing hidden or mysterious to one who gains in soul-communication, knowledge of God.

"Thou only, O God," held by us together, binds us to the universal heart of love, whence flow the healing streams, and all the joyousness of peace and plenty.

"Thou only, O God," breathed in unison, gives power to comfort the comfortless, and make straight in the deserts of the world a highway for the Supreme One.

"Thou only, O God," spoken in faith, makes us wise to know that herein lieth power to reveal the glory of Omnipresence, by whose mightiness the valleys of depression are raised, and the mountain and hill of fear and doubt laid low.

How can we send out upon the waiting airs good tidings to those who hunger and thirst for the fulfillment of their heart desires, unless we learn to be still and know God, even as He is known by Jesus Christ?

Thus peace comes into the heart, and security, and gladness of content.

For to rejoice that our God reigneth, is to lift adoring eyes to the Holy One "that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." It is to be convinced that his hand openeth to them who look to Him, and his arm ruleth in wisdom: for even as He cometh, doth He bring reward.

"Thou only, O God," let forth from fullness of soul, lifts our thoughts on high to behold the beauty of the firmament, and to comprehend the might of power that called them forth, and *not one faileth*.

We would lift up our voice with strength: we would not be afraid: we would say to all who listen for good tidings, "Behold your God!" Therefore we must be still. We must quiet the moving, flitting, restless thought. We must draw wisely from the depths of wisdom to know God.

We must know that the "Creator of the ends of the earth fainteth not, neither is weary," before we can thrill those who wait upon our words with strength and joy.

We must be as a city set on a high hill, whose position is made impregnable by Truth, before we bring to us for rest and security the toil-worn traveler.

We must show to those who are weary and heavy laden that the way to strength and ease is to wait upon the Lord.

Let us then, as one, withdraw into the secret place of the Most High, into silence—not dull and cold—but all alive with the power, presence and wisdom of the Almighty.

Thou only, O God, must I know and reverence and love, before I can speak from lighted consciousness, I AM THAT I AM, and beside Me there is none other.

JULIA WINCHESTER.

Words expressive of harmony of thought were said by Miss Alice Chapman, in acknowledgment of Truth, and by Mrs. Wilson, in praise of the beauty of wholeness.

Suffer the little children to come unto me.—*Mark* 10: 14.

Unto *Me*; he did not send them first for lessons in morals to the school of the Pharisees, or to the unbelieving Sadducees, nor to read the precepts and lessons phylacteried on the garments of the Jewish priesthood. He said nothing of clashing creeds nor different doctrines; but he opened at once to the everlasting fountain of living waters.—*Daniel Webster*.

HARMONY

A MONTHLY MAGAZINE DEVOTED TO TRUTH.

TERMS :

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Lesson iv.

THE SIGNS THAT FOLLOW THE FINDING AND ACCEPTANCE OF GOD,
AND
"LIFTING UP FROM THE EARTH."

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea. Rev. xxi, 1.

RECOGNITION and acceptance are essential requirements for the full realization of the finding and possession of that which we seek; for without recognition we cannot know that we have found that which was sought; and without acceptance, we cannot realize that what we have sought and found belongs to us, if we will only claim and appropriate it. To recognize and accept that which truly is, and is without beginning of years and end of days, is to accept the Truth, by making all our ways conform to it. Then, whatever we seek, we are to know what that is for which we are seeking; we are to know how and where to seek; and when found, we are to accept it, by claiming to be that which is found by virtue of our inherent right to all that is; and know that we rob not others of that which belongs to them. As we know where God is, and know that He is All in All, we rob no one by claiming his possessions; for it is the record of Life eternal that "all Thine are mine, and all mine are Thine," by virtue of our having being in Him, and we are, therefore, "heirs of God, and joint-heirs with Christ," "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the habit of men."

2. When Jesus said: "Be ye perfect, even as your Father in heaven is perfect," he spake to all people for all time. As God is perfection, and in Him is no imperfection, it is neither just nor right to claim that He can or does produce, or cause to exist, any imperfect thing, or what, to sense, is called an unfinished condition. If we fail to claim perfection, and that his work, — though never ceasing, — is always in a finished state and perfect, we fail to accept what He is and the truth about what He does. Therefore, to claim imperfection is to claim what He is not, and accept what is not done by Him; hence it is a false supposition that there is something that is not; and herein arises the belief that we are separate and apart from Him. God can only be worshipped afar off during the time that this supposition is maintained in belief. This is the rejection of the stone by the builders (thoughts), "which is become the head of the corner." For "there is one God and Father of all, who is in all" now. Setting aside the true idea of God, as being ever present and manifest in the universe of things, is failure to accept the truth that God is manifest in the world now. St. Paul says: "At that time ye were without Christ, being aliens of the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. iv. If we fully accept the injunction placed upon us, "Be ye perfect even as your Father in heaven is perfect," we must accept the true idea as ours, of the already existing unity of the Infinite Life with that which it causes to exist within and of itself. Accept it as the unity of Father and son; Cause and effect, Being and existence. The son being forever in the Father, and the effect in Cause or existence in Being. Acknowledge and accept the truth that all are One. "That thou Father, art in me, that all may know that they are one in us, that the world may believe that Thou hast sent me;" and that all living or manifest life is sent by Thee; that the glory which thou gavest me is theirs to accept, that they may know Oneness, even as it is known by us.

3. The new heaven and the new earth, which seemed afar off, are made nigh in Christ Jesus. In other words, in the acceptance of God as manifest in the world now, they have even come unto us, for we know that his will is being done on earth as it is in heaven. Therefore, the signs that follow the finding of God are the same as those of true lifting up. The full acceptance of our Saviour as having come within ourselves is salvation itself; for salvation realized is a sign that follows the finding and acceptance of One God, as manifest in form, and as Father of all. The word became flesh, and was beheld and known as having been begotten of God. The peace which passeth understanding is realized by many of us in the present day as being the Unity "which makes both One;" and heaven is come on earth to us, because two have become as One. The outer and visible is as the inner and invisible. Therefore, true acceptance of the Oneness and perfectness of God and his works removes the middle wall of partition, or belief of separation of the visible and the invisible. This abolishes all enmity

in the flesh, for when we make of ourselves twain, one new man thus making peace, the outer is lifted up unto God. "And I, if I be lifted up from the earth, will draw all unto me." That having been born of Life is life; knowing, believing and acting this truth, is drawing *all* manifest life unto "me," unto the true and eternal self hood in God,—in Infinite Life.

4. It is evident that whatever we expect to manifest, we must not only recognize, accept and claim its inherent possession, but that we are that which is, and can be manifest. "That which makes manifest light, is Light." This claim can be conscientiously and understandingly made, as it is known that God is Life, and that we are also Life; "for as the Father hath life in himself, so hath he given to the son to have life in himself," and that there can be no life manifest, but by Life; no power manifest, but by Power; no love, but by Love; no wisdom, knowledge or intelligence, but by Wisdom, Knowledge and Intelligence. Nor can we conceive of these being manifest in or by anything but Life. Hence, as we know that Life manifests that, and only that which it is, we are also to know and claim that its manifestation is as perfect in the living, as is Life Itself; for the living and manifest life is its very self made apparent within and to Itself. Therefore it is true that we are known of God, for God is manifest in the world, and He so loves the world that He gives his own truth and life in manifestation without ceasing, which is "the only begotten." Then as all creation is the beloved of God, we ought to love even as we are loved; and "he who loveth knoweth God, for God is love."

5. Then, as we do show forth life, we do so only because we are life; and whatever power we exercise, we exercise only because we are power. If we are to manifest love, wisdom, knowledge, health and wholeness, we can only do so because we are these. Hence, the necessity of not only claiming that we possess, but of also recognizing, accepting and realizing that we are, all that which is to be made manifest, or shown forth by us. When this truth is fully recognized and accepted, the realization is that *now*, are we, and for all time—that which we have ever been,—even The Eternal; *for nothing can be made manifest that is not*. This is the virgin conception of truth, the original and immaculate, that knows that what it conceives is of God, and that what results therefrom is God with us, manifest in form. Therefore, if we wish to show forth love, power, health and wholeness, we are to remember our being, or selfhood in God; and not forget that country from whence our existence came; and thus realize that we are these inherencies and are eternal life, *now*; and this realization is the showing forth by the power of love, of health and wholeness. Then it is known that the law and the prophets are fulfilled, for prophecy is foretelling, or the telling, of something that is to come in the future; but with this realization—blended with the consciousness of The Eternal,—we know that all that is, is now, and that we are the law, and are, therefore, law unto ourselves, or unto eternal being.

6. In the second lesson of this course, "Who and What God is, + Him Declare I unto you," has been shown the true idea of God, as portrayed in the New Testament, and whom Paul declared unto the Athenians. We have declared unto you that "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." * +
 * "Seeing he giveth to all life, and breath, and all things." Truly, have we said unto you, that God who made heaven and earth, and all things therein contained, is very God, who is forever manifest in all his works. Who will believe and accept this truth as it was, and is, in Jesus; and that Christ Jesus represents once and for all, at all times, the whole truth of God manifest in both heaven and earth? "He that hath ears to hear, let him hear." There is a common belief among men that God is manifest, and lives in heaven; but that He is neither manifest, nor lives in the world; so the perfect salvation for which they are blindly seeking, which would enable them to demonstrate power to hold the body in perfect harmony and unison with God,—(who lives in heaven)—is continually ignored, in the false supposition that God and heaven have not come on earth—that they are afar off,—although Jesus plainly taught that God is manifest in all the world; and that he was the manifestation of God, and thus bore witness of the truth that God is in all, and that all are in Him. That all his works are done in truth and life; and that heaven is at hand now, even within you. "I in thee, and thou in me," that "I and my Father are One."

7. The "new and living way" is plainly revealed in all creation by the power of God, of which the New Testament is a truthful record. But because the "living way" is not understood, the truth of *The Christ living* is not understood; neither is his teaching. Therefore, because of the false supposition that we (while manifest in the world), are in a far country, which is separated from heaven, and where God is not, preparation is made from generation to generation for all to die before going to heaven, and there living with God. Before a child is born, "a great red dragon," as it were, of false belief has planned to devour it, by a process of education in the belief of death, that at any time it may be prepared to die, and go to heaven. As the child is supposed to be of the earth, and earthy, the truth is ignored, that I am in the world and not of it; and that as long as the child is in the world, it is *the light* of the world. So the entire thought-plan and effort of the parents and friends, is to so train the child that it may live in unison with their agreement with death and the grave. Thus "we have made a covenant with death, and with hell are we at agreement," but are never reconciled to abide by that covenant. There is no happiness or satisfaction found in any belief arising from the false supposition that we are not living in heaven, and with God, where He is, at this time. This mental habit of belief must be given up, that the old man may be put off, with all his corrupt conversation; and thus *Let the same mind, manifested by the Christ, be manifest in us, for each and all.*

As we are, and are eternal, this truth accepted not only does away with the covenant with death, but enables us to understandingly keep the covenant with, and fulfill the commandments of Life, and live here and now, as Life everlasting. Live eternal Life, and neither think nor say death to anything but error. "The end of sin is death." It only comes to an end. Therefore, we may say to false supposition, that whatever is fearful, and unbelieving, and abominable, and murderous, or whatever is a lie from the beginning, is consumed in the fire of pure truth, which is the second death, "and the gift of God is eternal life." So it is written that "your covenant with death shall be disannulled, and your agreement with hell shall not stand;" "And ye shall know the truth, and the truth shall make you free."

THE SIGNS THAT FOLLOW.

The signs that follow the finding and full acceptance of God, as manifest in us and in the world, are those that followed in the Christ life and work of Jesus. It is realized that the Saviour is come, when the truth is accepted that God is manifest to and in us. It is also realized that the purpose of Life in creation or manifestation is not to cling to form with a sense of desire, want or necessity; for form is the manifestation of the possibility of Life. Therefore, its purpose is to manifest infinite variety of form, which represents infinite possibility—through divine thought,—self action,—the living.

8. Another sign is, the conception that Truth and Life resists not; but is plainly speaking, every where in the world of words spoken, saying: "Destroy this temple and I will build it again," for I am builder of all temples, or maker of all forms. Also, that "the holy city, New Jerusalem, coming down from God out of heaven," is witnessed within; and the voice of silent Life is heard, saying that "the tabernacle of God is with men," now. That we know our existence as it is known to God; as being a living witness of the truth of eternal life. That it was sent into the world, a witness of that which sent it. That this truth is "a chief corner-stone, elect, precious, and he that believeth on him is not confounded." The finding and full acceptance of God is to know that "I can do nothing of myself," for there is no true self hood separate and apart from Him, and the self hood cannot be rightly established in the creature. The effort to do so would be "to worship and serve the creature, rather than the Creator," for creation has being in God, and in Him only. Therefore we find ourselves repeating the saying: "A body thou hast fitted me," * * * "Lo, I come to do thy will, O God," and that now is the time to acknowledge that thy works are glorified with thy presence, and sanctified with thy truth.

9. No one doubts the power of God to make all things, and heal all conditions; so when He is found as being omnipresent, and accepted as manifest in all existence, unlimited power over all conditions is realized; also that we are in limitless life; and the signs that follow this realization of unity are preaching the kingdom of

God, healing the sick, opening the eyes of the blind, making the deaf to hear, the lame to walk, cleansing lepers, casting out devils and raising the dead. "The law and the prophets were until John; since that time the kingdom of God is preached and every man presseth into it," which gospel is, that the kingdom of heaven is at hand, and that God has come and is manifest in the world, and that all have being in God, or life. Therefore, the power over unclean spirits is a knowledge of the truth that our existence is lifted up unto God, and that He is manifest therein. Therefore, the Christ method of healing is knowing what Jesus knew, that God is with us, and that the All is God and that He doeth the works.

10. True lifting up from the earth, is knowledge of the truth concerning that which is manifest of the Spirit, both invisible and visible. In our previous lesson, on "How to Seek and Where to Find God," was given the standard by which to direct thought, and from which to draw conclusions; and if it be directed according to the standard, it is always directed according to the will of God, as it always represents his attributes, and is therefore lifted up unto Him. As all things seen are thoughts manifest, when we guide our thoughts by the true standard, it is shown to us that things seen are also God's thoughts; for then they are seen in their true light, as being lifted up, even as His perfect thoughts spoken into existence. Earth is lifted up unto heaven, and heaven unto God, and selfhood is found to be in God. He is All in All;—and yet, *we* are. The hour is come for the Son of Man to be glorified!

11. When it is fully recognized, accepted and believed, that God or Life, and God or Life manifest, is The All,—the sign that follows is the witnessing of the true union or blending of the outer into the inner; and the old belief, that selfhood is in the creature, dies on the cross of unity, and with it also the two false suppositions, or thieves, that would rob conception of the truth of unity concerning God, and God manifest. The one supposition which believes that God is, but is without manifestation; and the other supposition, which believes that manifestation is, but is without God. "He is *our* peace, who hath made both one."

12. He who denies being the Son, denies having a Father; and he who denies having a Father denies having any origin. He who denies that he has eternal life and being, in and with God, denies that he has true selfhood; and claims that his existence is come into the world independent of an Infinite Source; that something has been made manifest that was not in God. "Know ye not that your bodies are the temples of the living God, and that God dwelleth in you?" Therefore, go heal yourselves and others by offering yourselves unto God according to the "new and living way," by saying: "I and my Father are one." "A body Thou hast fitted me." I offer my existence unto Thee, as thine—holy, entire and perfect; knowing that this "living sacrifice" is the only reasonable service. We come to Thee, our Father, to show that we have no selfhood but

in Thee. I live, yet not I, but Thou livest in me. We thank Thee for the knowledge that we do not possess anything that is not Thine; for, beside Thee and Thine, there is nought in Truth. Therefore, all our possessions are pure, perfect and good. Our existence is complete, and, like Jesus, is lifted up unto Thee; and is wholly acceptable unto Thee. This realization is a sign from Thee of fullest obedience; and is "good tidings of great joy, which shall be to all people."

INSTANTANEOUS HEALING.

The following case of healing is one of many that have been accomplished through the instrumentality of Josephine R. Wilson, who is well known as a most successful lecturer, teacher and healer. The young lady's letter bears testimony as follows:

DEAR MRS. WILSON:

At the time of beginning treatment my parents considered me very ill indeed. I was so very weak that every time I was raised to a sitting position I fainted, and would remain in an unconscious state for some length of time. So my sister, at my request, wrote to Mrs. Wilson, asking treatment. She received the letter on Sept. first, on which day my papa came into the room, and said he thought it best to send for a doctor. I asked him not to do so, and at last he said: "Well, we will wait until tomorrow, and if you are not better then, I will go for the doctor." When papa had gone, I said, "I am going to get up." My sister, who was in the room, said I had better not try to get up that day, but wait until I was stronger. I got up, anyway, and when partly dressed they told me to sit in a chair and they would take me out to the sitting room. "No," I said, "I will walk." They tried to persuade me not to try so soon, but I tried, and *I did walk*. I learned afterward that it was that very day, and at that very hour, Mrs. Wilson treated me, and sent the thought, "Arise, and walk." I got better right along after that, and now I am as well as I have ever been in all my life.

Pt. Arena, Cal.

MABEL ROSS.

The last week in August I received a letter from Mrs. M. E. Wade, of Gualala, asking me, on her own responsibility, to treat Miss Mabel Ross, and said she would visit her in a few days, and see if her friends would allow me to heal her. I immediately gave her treatment, and continued them daily, and upon Sept. 1st received a letter from her sister asking treatment. The letter stated that Miss Ross had become an invalid two years previous to date, by excitement caused by news which shocked her, and resulting in a state of inharmony, and in the disloca-

tion of her ankle. Although having been set, it still gave her great pain, and she could not step because of it. The rest of the statement is already given above by the young lady herself.

I immediately wrote, dating my letter 12:30 P. M., Sept. 1st, 1891, "I speak the *Word*. Mabel Ross, in the name of our Lord Jesus Christ, arise and walk,"—and a few days later I received word that she arose and walked at that same hour, and in four days rode to town; and in a few weeks rode fifteen miles in stage, to visit Mrs. M. E. Wade, and later on visited me, reporting perfect health.

JOSEPHINE R. WILSON.

2223 Mission St., San Francisco, Cal.

Student's Department.

LANGUAGE.

CREATION, including the earth and the fullness thereof, is the language of God or Nature.

Webster has said, "Language is the expression of ideas by writing or any other instrumentality."

Milton has said, "Language is but the instrument conveying to us things useful to be known."

Language, as it seems to me, and when I say Language, I mean True Language, or that which is everlasting, is letting God in. And when we let God in, or *all* Goodness in, we have no room or desire for anything more. When all Goodness is *let* shine into mentality, it is certain to find a way out, or manner and opportunity of expressing itself. This is our eternal Language, or Language externalized or made manifest.

Silence is more eloquent than words, but when you speak, be sure and let God in, and then you will be speaking God's Language,—“He in thee and thou in Me.” Life is a Language. Live the Truth: therefore speak God's Language.

Don't say you can't do it. “I can't, never did anything. I'll try *has* done wonders and will always do wonders.”

You can do it. I will declare it for each and all. We do not really let Life live until we *do* live the Truth; and just as much as we follow the Truth in living it, we actually live and do our Master's bidding, and let shine the eternal life that we have. “Faith without works is dead, or nothing.” “Acknowledge me in *all* thy ways, and I will direct thy paths.” By *all* is meant all; not all that we may think convenient. Jesus said, “Call no man upon earth your father, for *One* is your father, even God.”

You see how Jesus, in his teaching, spoke continually of the real actual of our being.

But the continual absence in opinion of something (or the real) becomes fatiguing, because we have cut off the source of something and everything. For God alone is all powerful, all wise and all presence, and we are trying to have nothing, or the absence of something, the source; and the source, or that which comes from nothing as the source, is fatigue, or more than nothing, taking that as a starting point or source. The result is, we bring death to our rescue (in opinion).

It is very common for invalids to say, "It hurts them to read." They feel exhausted and depressed after reading ever so little, never dreaming that it is the false quality of the writer's work that seems to affect them, because they are letting it. But they will find, by reading from the writings of one who understands righteous law and lives by principle, that this reading will not tire them. As Bayard Taylor has said, "The stream from wisdom's well, which God supplies, is inexhaustible."

"Be just and fear not,
Let all the ends thou aimst at
Be thy country's, thy God's and Truth's."—*Shakespeare.*

Truth is the summit of Being,
Justice is the application of it to affairs.—*Emerson.*

"It is well to think well,
It is divine to act well."

Therefore, claim good or God, think good and act good, and you will be speaking the eternal language.

J. RALPH BENNETT, Student.

EXTRACTS FROM LETTERS.

I have been carefully studying HARMONY, and can truly say that it is purely scientific, and it is *the* true and scientific method of interpreting the scriptures, and should be before the people. Your book "Science and Healing," is a choice treasure in my small collection of metaphysical literature, and as a text book for all occasions it stands without a rival.

EUGENE SOUTHWICK, Prattville, Pa.

DUNREITH, Ind., Jan. 3, '92.

We are commencing another year. I feel that it will be different than the past year, or years, have been. It finds me in better condition to live. In fact, I never knew what Life was until I met you. Oh, to know we are Life now, and for all time! Nothing moves me; in fact, I don't know what worry means. I have a Father who will see me through all seeming difficulties, so I have all I want. I declare it at all times. I am well. In fact, I know I am, for with God there is no disease.

A. H.

NESS CITY, Kansas.

I desire to acknowledge that for the short time that I have been a reader of HARMONY I appreciate it very much. There seems to be a golden thread running through all its teaching, which is calculated to lead one into the ever present consciousness of Divine Principle, or from earth to heaven in understanding.

S. B. SENTER.

In November, I taught a class of thirty, at Enterprise, Kan. It was made up for me before I went on, I delivered three public lectures, while away, to crowded houses; one by invitation of the Unitarian Church in Lawrence. I met there our friends Mr. and Mrs. Gleason, and Mrs. Morgan, and her four lovely daughters, all Christian Scientists. Miss Nina Lillian, you know, is author of "A Slumber Song." She is a lovely girl.

Eight or ten of my class are now regularly at work. One, an Episcopal preacher, a theological graduate, and who preached for thirty years. He came down from Abilene, a town six miles from Enterprise, and took the course, and the last night made a splendid talk of endorsement, and is now regularly installed in the work, as several letters inform me.

A lady in the class has since developed into a wonderful healer, and several into speakers. They have meetings every Sunday night. My first lecture there was the first ever heard in the town, on that subject.

The Methodist preacher put a notice in the local paper, warning the people against the "dangerous doctrine," but that seemed to only make them come the more.

I also was the instrument of some grand demonstrations of healing while there.

There is surely a great hungering and thirsting after this righteousness. Our meetings here are grand.

"HARMONY" is a grand magazine, and your book, "Divine Science and Healing," is the best I know.

Kansas City, Mo.

A. P. BARTON.

MARYSVILLE, MONT., Feb. 1, '92.

I feel that HARMONY is indispensable; it is nearly all that I read. I have your lessons in Science and Healing too.

When I studied C. S. first, I received the impression that "matter" could not be accounted for; but I read your lessons and tried to *digest* them, but it was many days before the seed that had been planted took root. Then gradually the thoughts came that I wanted. * * * I have read and reread your lesson on "Who and What God is." I think it *perfectly wonderful*, and I know too that I have not grasped it all yet, but hope to.

We have a small class of nine here, all "beginners" but myself. We are all in earnest. I think, therefore, success is assured.

I want to be at Home College some day, and have my children trained in thought; but I am not waiting. I do what is before me, knowing that all is well.

I take a great interest in the Bible Lessons.

My dear sister, your life is a blessed one; how beautiful your work all is! I know it is not you, but the Father that dwelleth in you.

Laura A. McIntosh.

Lessons in "Divine Science and Healing" has been a great comfort to me, and I look to it now as one of my standard references.

Remember that nothing but success can come to you, and go forward. The spirit of truth is ever guiding you.

J. A. Davol

Chicago, Ill.

The December HARMONY came on Friday, P. M. We have gathered with us quite a number of earnest thinkers, once a week, for reading. I proposed on this occasion that we read HARMONY. My husband and I had read, just previous to their coming, "Who and what God is;" so after reading "Be Thou Healed," we read *this invaluable lesson*, which seemed to electrify the entire company. The magazine was carried away by a friend, and it has done a good work.

Sacramento.

L. J. Nuseaum.

Christian Science is steadily advancing in Kansas City. Almost daily some brother or sister is led to investigate this Truth, and when they come into the light, they almost invariably exclaim, "Glory! why, where in the world have I been these many years?" * * *

Henry Mintun.

Kansas City, Mo.

Mr. Sullivan is having very good success here, and his meetings are constantly growing in favor with all.

P. J. Gilmour.

St. Louis, Mo.

PHILADELPHIA, PA., Jan. 15, '92.

I am sure you, with us, are constantly rejoicing in the fuller realization of the Omnipresent Goodness which is everywhere manifested; and as we know that the general consciousness is awakening in this understanding of Truth, is not the joy experienced unspeakable?

We are holding very closely to the One, and are always full of great expectations.

John T. Roberts.

Notes and Announcements.

The Christian Science Home has removed from 428 Turk Street to 712 Ellis Street.

We rejoice with our faithful sisters of that Home, that they are enabled to take more commodious quarters, and thus accommodate their steadily growing work. They are certainly reaping the harvest of past sowing of true steadfastness and sincerity.

All communications should be addressed to Christian Science Home, 712 Ellis St., S. F., Cal.

Mrs. M. F. Wetenhall and Mrs. R. M. Daniels, members of Josephine R. Wilson's class, and of the recent Bible Class of advanced teaching at Home College, are doing a good and practical work in Divine Science healing. The letters they receive from absent patients prove that the silent word of Truth is freedom and success; that the glad tidings of the true Gospel of Christ is great joy to their patients. The healing word does not return to them void, but returns bearing the message of "open reward" that "I am healed," comforted, made glad. Such letters as are received by them make glad the heart. They say, "It is good to know that we can do so much in healing and comforting others." Success is that which is true to Truth.

Miss Julia Winchester conducted the services of the Silent Unity meeting, February tenth, in the manner of one illumined with the understanding of Truth: all were strengthened in thought, pleased and instructed. Extracts from her remarks will be found in this issue,—Unity Department.

Mrs. L. K. Helle, of St. Louis, writes: "We have very profitable Science Meetings, both Sunday afternoon and evening."

Prof. A. P. Haupt, late of San Francisco, is now in Los Angeles, teaching "the Hauptonian System," which means "German in Five Weeks."

By this system, originated by him he is able to impart to the diligent student a knowledge of German in one course of lessons, which runs through five weeks. His lessons are restful and encouraging, and instructive in the All-Good, and are also made attractive by mirth and anecdote.

The outer, visible man is the perfect expression, during class instruction, of the language and sentiment being taught. Therefore, members of this class cannot prevent themselves from knowing what he knows, and doing what he does, and what is known is easily expressed in the same language in which it is conveyed to their understanding.

No one can visit his class without being benefited, and caused to realize that language has its origin in soul or Life eternal.

The Hauptonian method is, without doubt, the natural and true method of the Spirit within, for its way is easy and its burden light; no laborious study, but it is the natural method of educating pupils in the true understanding of the meaning of words and things.

Prof. Shaver and J. R. Bennett accompanied Prof. Haupt to that beautiful city. Prof. Shaver excels as a teacher of elocution and the Del Sarte philosophy of expression, which he makes doubly interesting, instructive and beneficial through his knowledge of Divine Science, as taught in Home College.

In a circular recently issued by Prof. Robert Casey, speaker for the School of Religious Science of Denver, Col., he says: "This school is now firmly established in Denver, having been incorporated by more than one hundred and fifty people. Its thought is to extend its work, and charter other schools throughout the Union."

Mrs. Anna J. Dayton, the well known and highly appreciated teacher of Divine Science, and successful healer, has taken a house at 1011 Woodland Ave., Kansas City, Mo., where she is prepared to accommodate patients. We know that in addition to her Science lessons, the light that lighteth all will shine through her personal presence, and heal those who go to her home for that purpose; or who look to her to speak the word of Eternal Life for them.

Mrs. Dayton was a member of our classes held in that enterprising city one year ago.

All who are interested in making known the Divine Truth that frees, and wish to assist in its dissemination, should order for themselves, or some friend, (if they have not already done so,) a copy of *Divine Science and Healing*, containing a complete course of instruction. Price, \$1.75. Or a bound or unbound volume of HARMONY. Bound, \$2.75; unbound, \$1.00; sent, post paid, to any address, on receipt of price.

The Divine Scientists of Liberal, Mo., have reorganized their Harmony Class. They meet once a week, at the residence of Mr. and Mrs. J. McGuffin, and are having pleasant and profitable meetings.

Mrs. L. H. Greely, of that place, writes that she has recently instructed a class of children in Divine Science. She says that the children who were in Mrs. Cramer's class hold firmly to the Truth, and teach it to neighboring children. Great is the faith of children, and "of such is the Kingdom of Heaven."

Mrs. Wolf, of 1029 Ellis St., one of the first to engage in teaching and practicing Divine Science in San Francisco, informs us that she is kept busy with giving private lessons and healing.

She will open a class at her residence, in March.

Mrs. O. T. Wilmot has recently returned from the Chicago Christian Science Seminary, 2019 Indiana Ave, and is now stopping with friends in Oakland, Cal., where she has resumed her good work of healing and instructing others in the Science.

This divine message came in a letter recently received from Bro. Joseph Adams. "I am indeed learning, if slowly, that God does indeed reign, and beside The Good there is none and naught."

Books of the Day.

TIM'S FAIRY TALES, by S. W. P. Chicago Lily Pub. House.

An interesting story for children, teaching by a simple method how to listen for the voice of God in every living object, and so through good thoughts produce ease and beauty, where disease and inharmony appeared to be. This book offers, at the very low price of 75 cents, an attractive gift to little friends.

A SLUMBER SONG, Nina Lillian Morgan. Chicago Lily Pub. House.

In artistic dress, this pretty little volume is filled with the freshness and charm which this new thought of God brings with it. If ideal, it might be the experience of any young girl similarly situated and influenced. We are glad to report the good signs of the time, in the increasing number and merit of books which will interest and direct the thought of young men and women.

THE UNITY OF LIFE, by Mrs. M. E. Cramer.

No better synopsis of Science work could be given, nor of the necessities of the people for just such help as is obtained from the Truth or Divine Science. This little book is invaluable to inquirers concerning what is taught at Home College, and should be in the hands of all students of Divine Science. Price, 12 cts., post paid. For sale at this office.

THERE IS AN EVER PRESENT HELP FOR ALL.

This pamphlet, issued by the Silent Unity Society of San Francisco, sets forth the purposes of this meeting, and the plan of conducting public services.

Under the heading "Be Thou Healed," is given instruction that, if diligently practiced, will demonstrate in realization, absolute consciousness of the Freedom of Truth. There is given also a powerful treatment for the demonstration of health. Send for this pamphlet, study it, and

become an active member with us, in the practice of Truth. Price 10 cts., for sale at this office: by W. B. Dunlap, Secretary, 126 Kearny St., and C. S. Home, 712 Ellis St., S. F., Cal.

••• A valuable present, "DAY BY DAY, THE ESSENTIAL BREAD," by Frederick. Price, 50 cents. For sale at this office.

••• Three beautiful Easter Cards and sample copy *St. Louis Magazine* for 10 cts. These cards sell in all stores for 10 cents each. *St. Louis Magazine*, 901 Olive Street, St. Louis.

••• Three imported Embossed Picture Cards and three months' trial subscription to *St. Louis Magazine* for 25 cts. Subscription price, \$1.50 per year, with premium. This quality of cards sell in all stores for 30 cents a set. Address, *St. Louis Magazine*, 901 Olive Street, St. Louis, Mo.

••• Three extra quality Easter or Birthday Cards and sample copy *St. Louis Magazine* for 10 cts. Mention the kind you want. This quality cards sell in all stores at 25 cents for set of three. Address, *St. Louis Magazine*, 901 Olive Street, St. Louis, Mo.

Divine Science and Healing by M. E. Cramer, and *Practical Healing for Mind and Body*, by Jane W. Yarnall, both sent from this office to any address for \$3.00, post paid.

Divine Science and Healing and HARMONY for one year, \$2.75.

Practical Healing for Mind and Body with HARMONY for one year, for \$3.00.

The following Books are for sale at Room 30, Chronicle Building, by
W. H. DANIELS:

	PRICE.
SCIENCE AND HEALING, by M. E. Cramer.....	\$1.75
WHO AND WHAT GOD IS, by M. E. Cramer.....	15
DROPS OF GOLD.....	50
DIVINE LIFE AND HEALING, by Eugene Hatch.....	1.00
EDWARD BURTON, by Henry Wood.....	50
NEW LEAFLETS, just issued by Eleve.....	95
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FINDING CHRIST IN OURSELVES, by H. Emilie Cady.....	15
LIFE IS WORTH LIVING, by Eleve.....	25
WHO CARRY THE SIGNS, by Emma Curtis Hopkins.....	25
IT IS POSSIBLE, by Helen Van Anderson.....	1.25
THE RIGHT KNOCK, by Helen Van Anderson.....	1.25
HARMONY.....	45
CHRISTIAN SCIENCE.....	10
THE CUP BEAKER.....	10
<i>The American Spectator</i> , of Boston, containing "Healing Through Mind," by Henry S. Wood; "The Progress of the World," by Prof. J. R. Buchanan; "A Daughter of Lillith and a Daughter of Eve," by Kate Buffington; and a Review of Henry Wood's Novel, "Edward Burton," by The Erena.....	10

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 4.

APRIL, 1892.

No. 7.

TRUTH'S LESSON FOR THE REALIZATION OF WHOLENESS, OR HEALTH.

"Be ye Holy, because I am Holy."

THERE is one Principle of Life, infinite and omnipresent. It demonstrates nothing that it is not—for it is 'The All'—and that which it is, is universally demonstrated. As this Principle is neither pain, sin, sickness or death, there can be no solution or example of pain, sin, sickness or death demonstrated by it or within it. Therefore, the false supposition that there are such things in solution and example, is just as erroneous as to suppose that they are in Principle. But as Principle is ease, goodness, wholeness and all that is contained within Eternal Life, I say for humanity, in the name of the Lord Jesus Christ, the One Principle of Life and its manifestation: "Thou art loosed—now and forever—from thine infirmities." JESSIE GRANT.

JUDGMENT.

WHAT is it? Accusation, condemnation, criticism, comparison. Rather sweeping, you say? Yes. We were told long ago that the way is very narrow; so narrow that two cannot walk therein.

And why was not the path of life laid out on a larger scale? Because the One knew that out from eternity, through time, and returning into eternity, He should stand alone—all-one: Judgment, criticism, even comparison, requires two.

He who treads the path sees but One: Speaks within Himself, of Himself, the One true Being, and finds the way broad enough. He, being full of light, and containing no darkness, sees no shadows of Himself to compare with Himself in order to know that He alone is, and beside Him there is none else. He finds nothing to avoid, nothing to judge. There is but one truth to be expressed. There is truth of but One Being to be expressed. And He

who knows the One will see the One in all expression, and find nothing to criticise. Changing the form or the wording does not affect the substance. Words or names are not the first consideration, and too much stress should not be placed there. They are good things in life, but not the best or most important. When Truth or true Being speaks, the words will go forth impregnated with the life of its kind, and will not miscarry: but in obedience to the law of attraction, will follow a direct line to its own, where the fulness will be recognized, and not the lack.

The One is perfect love.

But love implies two? Perhaps love, in its entire range of Being, is not confined to the emotional nature: that changeable, capricious thing of motion or emotion which goes out here and there in separation. Perhaps true love is a restful, abiding thing, which is here, and there, and everywhere. Then perfect love, recognizing itself only, would know nothing of judgment. Because judgment is unlawful, it is condemnation. Condemnation to the one who passes it: for under the law of reaction, it returns straight to its starting point. This is true compensation; that with what judgment a man judges he is judged. Not with a judgment like it. Not with a judgment just as great: but with that same judgment.

Love, and judge not.

Z.

Bibles of the Ages.

HAVING made the great renunciation, even as Buddha made it, of your self-love and your earthly personality, you will say henceforth to the Father as Christ said, "Thy will is my will." You have exchanged your earthly personality for the spiritual *Indiv-duality*, and you will be able to say even as Christ said, "The Father and I are One." "All things that the Father hath are mine." It was the Christ in Jesus, who said to the Father: "I in them and Thou in me, that they may all be made perfect in one, as Thou, Father, art in me and I in Thee.—(John xvii: 21, 23.)

Here we find the Two in ONE-ness taught clearly as can be, and this is how it is that those who are once awakened to the Higher Life, the Life of the Spiritual Soul, are never alone. Jesus said, "The hour cometh, yea now is, when ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.—(John xvi: 31.)

The appearance of an exceptionally gifted Messenger and Teacher on the earth nearly twenty centuries ago, in Galilee, may be an actual and an indisputable historical fact, and to us it is so; but true though it is that Jesus of Nazareth (or rather, Jesus the Nazarite) lived and wrought among the Jews of Palestine at the commencement of His Cycle just closed, it is not true that He, as a person, subject to the limitations of humanity, was the perfect and entire Christ or Logos whose universal radiations have illumined every land beneath the sun, and made oases to appear in the wilderness of even utmost barbarism; "that is the true light which lighteth every man that cometh into the world." And of that light we received through Jesus, whose mission it was to bring it to us.

This inner light signified to the Gnostics, at the head of whom stood the author of the Fourth Gospel, what the Logos or Word meant to Plato, who mentions it long before the Cycle as Avatar of Christ Jesus. Speaking mystically, the Word is the Divine Proceeding, or utterance, the light of the Universal Spirit in every human being; it is, as we have seen, the *Abna*, or Divine Seventh and highest Principle in the Constitution of man, and as the innermost Essence of being, the embodied Divinity, wherever the perfected man is found, it is truly described as a Principle, and not as a Person; but though itself impersonal, or more than personal, it is made manifest through personality; and in the whole range of human experience we can conceive of no one who made that inner light more fully manifest than He who earned a full right to be called Christ, and Immanuel, because He labored throughout His days to show forth to the world the Divine nature of man, and to reveal the Fatherhood of the Eternal. — *Mystery of the Ages.*

PRINCIPLE.

PRINCIPLE demonstrated, is the conception of the One. It is understanding of the complete and perfect law of expression. Principle is infinite, and its understanding is within itself, the two are one; and the conception of truthful understanding reveals wholeness, fullness, complete Unity, from center to circumference. Principle is completely demonstrated now. The work is done, and good is everywhere present. All belief and opinion at variance with the perfect understanding of principle, is misconception, and must be lost in conception of the immaculate and perfect principle. In this light we find true rest from laborious belief, knowing the whole Infinite Mind, and its true method, in creation of expression. Then we must live in the Way of Light, and rest in the knowledge of the Truth pronounced forever

good. The Way is always the same way; wherever thought may stray, the straight way is ever present, ready for its return. Enter into rest, where understanding dwells; then, "whether we go out or in, we shall find pasture." If we look upon the Jesus (the expressed image of the Father), as does the understanding of the Wisdom that is always aware of the Jesus, and which also knows Life, we shall find no belief of darkness, evil, or sickness, and in this Way of rest and peace, Light excludes all else but light; and Truth stands adorned as a lamb shorn of false belief; revealing love, attributing all to Principle. Thus, that which is without sin, *casts the first stone*, or thought of love, the way of God in creation, or expression. Principle demonstrates love, life, power. If we have omitted to declare God as the maker and builder of all things visible and invisible, confess the negation by the Way, and Light, and Truth of Absolute atonement, uniting the outer and inner, without spot or blemish, and thus lift up the thought with a glorified appearance "forever and forever, and world without end." This truth must not be hidden or laid in a napkin (illusions), which arise from opinion. Rest only dwells in knowledge, and can only be found in Principle, where variableness and change is not, and where negation is lost to understanding, and to silent recognition of the demonstrated Principle *now*.

JOSEPHINE R. WILSON.

International Bible Lessons.

APRIL 3, 1892.

THE WAY OF THE RIGHTEOUS.—Psalm i, 1-5. Memory verses, 1-6.

GOLDEN TEXT:—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

THE righteous man walks not in the way of the ungodly. How can he? That which is born of God is godly and sinneth not, nor sitteth in the seat of the scornful. All that the righteous man hath is God's; therefore, all his possessions are to him just what they should be. The peace and plenty of an Infinite Whole are his. He thinks not that anything is his, that is not also the possession of the Father. To walk in the way of the godly, is to think in the same way that God or Eternal Life thinks; which is to take on positive righteousness, the whole armor of God, in thought. The real man is in God and is God's idea or possibility. Therefore, his delight is in the LAW of the Lord, whose law is that love which makes manifest all that is manifest. "So that which may be known of God is manifest."—(Rom. 1, 20.)

THE FRUIT OF RIGHTEOUSNESS.—The righteous man's way is the tree of the Lord, which is planted by the river of the waters of eternal Truth and Life. The soil is the Lord, or man, in God. Therefore, His way, or the tree, is rooted and grounded in the Lord, "that bringeth forth his fruit in his season; his leaf also shall not wither." The righteous man's thoughts are the leaves that are for the healing of the nations, and whatever is done in love and with divine understanding, shall prosper.

Man—whose way is godly—like the tree of Life, knows not drought, because his way is grounded and rooted in that which embraces within itself the river of the waters of eternal Truth and Life; and it is nourished from that river which flows in the bosom of the Lord, or which is contained within, and flows forth as the idea of God; and is not *dependent* upon the passing rains,—the result of experience.—It is the law of the Lord to give forth of what He is. Peter said: "Silver and gold have I none; but such as I have give I thee."—Acts iii, 6. The Lord knoweth the way of the righteous man, because the same is his own way. It blossoms, as the tree of Life, in love, joy, Peace, gentleness, faith, health, meekness, and all goodness. There is always fruit on his boughs; it yields fruit every month. All that the righteous doeth is itself prosperity. His way of thinking, speaking and acting, comes from Him who is over all, which is "the tree of Life in the midst of the paradise of God, and there is no more curse," for *his way* serves him, and is absolute rightness and wholeness.

"But the way of the ungodly shall perish." Blessed statement of Truth, is this. For the ungodly that straddle in the way of sinners are false suppositions and opinions, that there is something beside the one Infinite and Omnipresent God, or that there is separation from Him; and these opinions rise up, and claim that there is no help for me in God; no freedom, no peace, health, happiness or rest; no Lord Jesus Christ, or God manifest in the world at this time. All false belief shall perish with the coming in our conception of him who is "*our Life*." For when He shall appear therein, then shall our existence appear unto us, as one with Him in God's glory. It is true that every one who stands in the present, now, realizes the presence, now; of all that ever was and is, and knows that *this day* God has begotten him. And with this conception, all ungodly supposition and opinion is known to be eternally lost—dead. "The end of sin is death." Its beginning, a supposition that there is something that is not; therefore it is only a supposition. The righteous man has treasures untold; and power to unfold the wealth of the possibilities of infinite Life. For he is one with the Father, and that which is the Father's is his.

APRIL 10.

THE KING IN ZION.—Psalm II, 1-12. Memory verses 10, 12.

GOLDEN TEXT:—"Blessed are all they that put their trust in him."—Psa. ii, 12.

The authorship of this famous psalm has, by different scholars, been ascribed to David, Solomon, Isaiah, Ezekiel, and Daniel. If these scholars believed in its divine origin, why did they speak as if it were what they considered to be of human origin? Nothing but the Spirit of Truth has ever spoken or manifested Truth in the world. The frequent allusions and direct appeals to this psalm, by the New Testament writers, prove beyond a doubt that it was considered by them to be a prophecy of the full realization of the enthronement of Christ in God's kingdom, as living in humanity and all creation at all times.

Faith and strength is to be realized during careful study of such scriptures, especially when it is known that the Lord God, or All-Good, is fulfilled in Jesus, the Christ. This name representing *The Truth* for the whole of humanity.—(Acts 7, 31.)

Prophecy always mentally precedes the realization of the revelation and fulfilment of divine law. Prophecies and their fulfilment are the demonstrations of the Truth, which men are seeking to realize themselves to be; and as being fulfilled in their existence. The successful reign of Jesus, the Christ, consists in the Truth that he makes known, which is that everything is in and of God; therefore, Truth manifest shows that all existence is in its proper place, and is holding the true relation to the Father. Thus nations,—of beliefs and opinions,—are subdued, ruled with a rod of iron; and dashed to pieces like a potter's vessel.

"Why do the heathen rage, and the people imagine vain things?" The heathen are false claims—suppositions or opinions—arising from the belief and teaching that God is not manifest in the world now; therefore, the heathen are "aliens from the commonwealth of Israel" in belief, being strangers to the truth that heaven is at hand—with them—and that God lives therein. These false claims imagine vain things, because they hear the statements made by those who claim to teach the word of God, that heaven and earth are separated,—are not conjoined,—and they are therefore without God in the world.—(Eph. ii, 13-16.)

These claims are described as the unbelieving confederacy,—composed of the heathen kings of the earth, and the rulers. They are described as "raging," as "imagining a vain thing;" as taking counsel together against the Lord. They are described as "raging," because the reign of the Lord, or Christ,

within us is destruction to the heathen,—false claim.—(Acts xvii, 5; iv, 25.) These beliefs claim to have "many minds"; they may strive with each other, yet they are united in the supposition that the kingdom of heaven is not at hand. Thus are earthly rulers, as Herod and Pilate, made friends, as it were, in their opposition to the truth that God is living in heaven, and that heaven is manifest before them, in Christ Jesus.

So long as heaven is held to be a place in the distance, and God is left therein, and is an object of speculation or worship in the abstract, you may preach about them to your heart's content, separated from God, and meet with no opposition from the heathen—the kings of the earth. But when "the kingdom of God is preached," that God is "incarnate on earth," and that He is manifest before our eyes, and that what we behold, we know to be the Son; that this day God hath begotten him; all opinions and beliefs set themselves against the Lord's appearance; but the Truth shall dash them to pieces. "I will declare for a decree. * * Thou art my Son, this day have I begotten thee. * * Yet have I anointed my king upon Zion, the hill of my holiness.

We should always count as already accomplished, that which is God-determined. We have been taught to say, if we purpose anything for the future, "if possible;" or "if God wills;" but there is nothing done, in Truth, that is not done by Him, for "all things are possible with God." How vain to imagine that there is another will in the universe, that can or will thwart God's purposes. The answer from the Spirit of Truth is, "yet have I done it." I have shown you what the "only begotten Son" means, for you. "It does not appear" to you because of your claims, that are the opposite of the truth of my decree that thou art my Son, and this day have I begotten thee.—(Acts ii: 33; v: 30, 31; xiii: 33.) (Rom. i: 4.) (Heb. i: 5.)

"Be wise now, therefore, O ye kings, be instructed, ye judges of the earth." Would you have the senses enlightened, take on the whole Truth. "Kiss the Son, lest he be angry with you and ye perish from the way, when his anger is kindled but a little." To kiss the Son is to acknowledge that you are the Son; that your being is in God, and that your existence is of God. Let this confidence possess your heart. "Blessed are all they that put their trust in Him."

APRIL 17.

Now is CHRIST RISEN FROM THE DEAD.—Matt. xxviii: 1, 20. Memory verses, 5, 7. GOLDEN TEXT:—"Now is Christ risen from the dead."—1 Cor. xv: 20.

The eternal is ever saying now, is it finished.

"In the end of the Sabbath, as it began to dawn towards the first day of the week," means the same as does the language of St. Paul, where he says: "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." The reign of the individual ceases with the cessation of the belief of all enmity. "The last enemy that shall be destroyed is death," and it is destroyed in belief, or the belief which is dead is destroyed only in the full realization that "The All" is eternal Life; and this realization is experienced only, when all things made both in heaven and earth, are known to be under that which is, and which perceives and knows the truth. Therefore, the I, is over all things, because it is Eternal Being—one with God. "It is manifest that he is excepted, which did put all things under him," for this is the realization that the infinite One alone reigns. Speaking spiritually and truthfully, there is always a great earthquake when the angel—or Truth—of the Lord descends from heaven; for he always rolls back the stone from the door of the sepulchre—and sits upon it. To roll back the stone is to remove the belief of death, and make known the truth that Jesus, the manifest man, is not entombed in matter; and to sit upon it, is to be able to show that he is risen, and is in God, and can be seen in Galilee. He says, "Fear not ye: for I know that ye seek Jesus, which was crucified." Sensuous belief and opinion, which have crucified Jesus from the foundation of the world, could never have appeared in conception had not the world, or appearance, been accepted as the basis for judgment. These beliefs and opinions are everywhere in humanity, seeking their Lord in the tomb, and salvation and at-one-ment with God through death; but the angel of the Lord says: "He is not here;" that for which ye seek is not entombed in form, for he is risen, as he said. "And go quickly and tell his disciples that he is risen from the dead,"—that the manifest man who is of God, is not dead and buried, but is alive forevermore. "And, behold, he goeth before you into Galilee; there shall ye see him, lo, I have told you." To go into Galilee means to enter into, or conceive, the consciousness of the truth, that whatsoever has a beginning in God, has its end therein; and nothing ends therein that does not begin in God. Galilee means circuit,—"The first shall be last, and the last shall be first;" and when this is understood, quickly do we depart from the sepulchre, that we may enter into Galilee with great joy. When the salvation that is at hand is realized, Jesus is held by the feet and worshiped; that is, worship is known to be at the feet or in understanding. Truth always says: "Be not afraid," and its word is "Go tell the Brethren." Go tell everybody to go into Galilee

"and there they shall see me." For whoever finds the truth of the Christ teaching within themselves, will conceive it in their thought, and thus will be made known unto them who and what they are. Then it is that they are ready to go forth and teach all nations, "baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever the Truth hath commanded," for lo, I, "the Way, the Truth and the Life am with you always."

APRIL 24.

THE LORD MY SHEPHERD.—Psalm xxiii, 1-6. Memory verses, 1-6.

GOLDEN TEXT:—"The Lord is my Shepherd; I shall not want."—Psa. xxiii, 1.

THERE is no passage in the whole Bible, with which the whole people of Christendom are so familiar, as this twenty-third Psalm, unless it be the Lord's Prayer. As the parable of the prodigal son stands to all other parables of our Lord, so this Psalm stands in the relation to the book in which it is incorporated. It is universally appropriated, and has been recognized in the harmony felt in all hearts.

The term Shepherd is frequently applied to God in the Old Testament, and is therein used to designate the Messiah. It is therefore applied to Jesus in the New Testament. (John x, 1-16; Heb. xiii, 20; 1 Pet. ii, 25; v, 4.)

The term "flock," or "sheep of his pasture," is used to designate the people of God. (Ps. lxxiv, 1; lxxix, 13; xcv, 7; c, 3; Jer. xxiii, 1.)

The sheep, of all animals, is thought to be the most dependent on care and protection. In all the emergencies that come from without, it shows timidity, which is powerless in the grasp of foes. Therefore, the "sheep," and the "flock," have been appropriately chosen by the Holy Spirit to figuratively designate the people. When we undertake to be something of ourselves, as persons or individuals separate and apart from God, we realize what sheep we are, and how powerless to protect ourselves from the wolves,—race beliefs and opinions. But the Lord is the "Good Shepherd," and says to us encouragingly: "Fear not, little flock," it is your Father's good pleasure to give you the kingdom." We hear and receive the words of the Lord in conception and thought.

ALL NEED SUPPLIED.—"The Almighty;" "The Most High;" "Jehovah;" "God." These names are synonymous with "Our Shepherd;" and as the word of Life is, that the Good Shepherd watches over, feeds, defends, and leads us, we may say with absolute faith, "I shall not want." I am resting in green pastures: I am beside the still waters. My soul is restored: I am in

paths of righteousness which are his name's sake. "The Lord is my Shepherd." If there were doubt here, there would be no comfort in the psalm. Knowing this Truth, I will speak with absolute faith,—“I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.” Therefore will I proclaim that I have walked through the valley of the shadow of death into consciousness of Life eternal with Thee. I have therefore entered in by the door, into the sheepfold, and verily I say, that “the Good Shepherd giveth his life for the sheep.” (John x, ii.) The Great Shepherd prepares us for every good work. (Heb. xiii, 21.)

THE LORD IS MY SHEPHERD.—The first conclusion from this original statement is, that “I shall not want.” With the Lord Jesus Christ for our Shepherd, divine law is fulfilled. Therefore we do not want for redemption, for the Lord is laying down His life for us, or is manifesting it in our existence. That which he lays down or manifests, He takes again as His Own. “No man taketh it from me;” I have power to manifest it, and I have power to claim it, and sustain it within myself. I “lay it down, and I have power to take it again.” “The whole earth is the Lord’s, and the fulness thereof,” and the Lord lays down, or gives forth His life therein. A sheep lying down in the green pasture, is one fully satisfied. A hungry sheep would not be lying down. “He maketh me to lie down in green pastures,” is a beautiful picture, symbolizing rest and satisfaction in the midst of plenty. Still waters are the possibilities of Life; they are refreshing, in that they are ever flowing forth in the living and moving, or they are the refreshing and life-giving Spirit. The pasture in which we feed, is both the idea and the spoken Word of God.

The table is always prepared before us and the cup is running over. God fills full all things that He makes, and they are unfolded within Him. In understanding, our joy is like that which comes from a well-filled, or “an overflowing cup of good wine,” “which makes glad the heart of man;” and the conclusion is, “Surely goodness and mercy shall follow me all the days of my life.” Goodness supplies all needs, and true mercy blots out all thought and act of unkindness.

AT HOME WITH GOD FOREVER.—“I will dwell in the house of the Lord forever.” Dwelling in the house of the Lord, means being in the family of God, which is of, and abides in Him forever. This is rest. May each and all realize the fulness of this divine teaching, which is victory, or is the perfect overcoming spoken of in the New Testament, which is to know that the love

and the goodness gives and keeps a happy home within itself for each and all: and from the understanding of unity we may "dwell in the house of the Lord forever;" and if we go in or out and do not forget oneness, a table is prepared before us.

Silent Unity.

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from March 27th to April 27th.

"Be ye perfect even as your Father in heaven is perfect."

POWER.

"All power is given unto me, in heaven and earth." How much is contained in these words, and what more could the children of God desire? Now, that we understand cause and effect, and our true relation to God, we know all things are possible with God; we can realize the power to do good, because we are "good," and the omnipresent good is ours; the power to teach others how to live, and find themselves in Christ; the power to bring peace, and happiness, where once appeared discord and strife; the power to comfort the sorrowing, and to raise up those who have in their beliefs fallen; the power to love Him and to show forth this love by loving all his children, and strewing their pathway through life with good thoughts and noble purposes; to heal the sick, in thought, body and estate. The power to cast aside all doubts and fears, and have a firm reliance on the Christ within us; the power to know and realize, that in whatever circumstance in life we may be placed God says: "there am I in the midst of you;" the power to have "sound speech, that cannot be condemned;" the power to deny all "ungodliness and worldly lusts," and to live "righteously, and Godly, in this present world;" remembering at all times, that there is no power, but of God.

What can exceed the power of Love? In the power of Love, we can subdue all things unto us; we can say to the waves of unbelief and error: "Peace, be still." In the power of Love, we put on the whole armor of God, for "God is Love;" that power alone works in us both to will and do thy

commands. "O God," let us see to it that we do not let our talent be in idleness, for so surely will it be required of us. We are told that power is sweet; how much more so should it be, when doing the Master's work.

But above all should we be thankful for the power to feel and recognize within ourselves that we have the power to obey the command: To do unto all men, that we would they should do unto us.

Read at Unity meeting by Mrs. M. T. Wetenhall, who conducted the services.

KANSAS CITY, Mo., February 2d, 1892.

We find the Unity work spreading at a wonderful rate. I am now satisfied that it is the beginning of a new order of civilization, and will in time bring about an entire change in the universal humanity, just as an understanding of Truth brings it about in the individual. It must be kept on just as broad lines as possible, without leaders, or sect divisions of any sort.

We have had some very remarkable demonstrations just recently, of the influence in certain directions of the Silent Thought, and we know that it only needs harmonious co-operation with trained thinkers, to mould the thought of the *nation itself* unto the manifest form of Truth.

It is a daily revelation to us, and we are constantly surprised at the widespread work which the spirit has inaugurated. We feel that we are simply servants through whom the Spirit of Truth has found voice, and that same Spirit speaks on this line through many, in all parts of the country. We want to co-operate with every one who expresses a willingness to follow the Spirit.

Fraternally,

CHAS. FILLMORE.

TO COME UNTO ME.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

"Take my yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls."

"For my yoke is easy and my burden is light."—Matt. 11: 27, 28, 29.

THE first word of this message contains a persuasive invitation to all who mourn because they find not a Prince of Peace, on whom to cast their burdens.

It invites them to leave old conditions and environments, old ways of thinking and doing, the which thinking and doing is the cause of all belief in weariness and woe.

This invitation going still further, carries with it a promise of relief, and realizing its source we have faith to believe that "not one jot, or one tittle of the law shall pass away until all is fulfilled."

We are assured of immunity from care, trouble, anxiety.

Thoughts of error and weakness bring labor, and we find ourselves heavy laden because we have not known our worth, and because we have not listened to the voice of truth, urging in the gentlest of whispers, in the "still small voice," in the "Peace be still," to look within the recesses of our own being for that which we seek and will surely find.

Accepting this invitation leads us into a knowledge and understanding of the true self, and then and there we realize a consciousness of our relationship to the One and only God, than whom there is no other, and "whom to know aright is eternal life."

This knowledge and understanding destroys all belief in error, purges the thought and purifies the motives. We thus find the promised rest, and, moreover, find it to be our heritage. It has always been ours, and we can never lose it.

God is Peace, and Rest, and Love, and Harmony—all in One.

He is life; even, gently flowing life, that neither ebbs nor flows by turns, but is ever and always the same; and to "Come" is to receive an influx of this life; this Rest that remaineth for the children of God," and in the silence it quietly awaits our recognition.

We have but to know the truth of being, in ourselves, and then is the promise recognized and fulfilled in us.

The Christ in me is the rest in me. It is always there, and finding this to be true, we no longer give identity to labor or burdens. There are no such things in the kingdom of Peace.

"God is Love," and "our God is a consuming fire," and think you the stubble and chaff of erroneous and false beliefs and opinions will not quickly disappear before the intensity of the "love wherewith He hath loved us?"

Then all tears are wiped away, and the weary are at rest.

When we learn that Peace, Truth, Purity, Justice and Love, constitute the nature of God, and that this divine nature is the heritage of all His children, we shall find perfect rest; the "I am that I am," that will never leave nor forsake us; we shall find the rod and the staff that will abide with us continually.

We learn we are no longer strangers in a strange land, but in our Father's house, where there is bread enough and to spare, and where the pure water of Life freely flows for all.

But rest—by no means implies inaction; it is, rather, to do the "Will of Him that sent me," and thereby prove the doctrine.

Hence, to "Take my yoke upon you, and learn of me," suggests compliance on our part with the terms offered, the result being an abundant entrance into the Kingdom already prepared for us.

Unrest is heart hunger. It is belief in pride, emulation, selfishness, envy and all their kin.

"But no fever of unrest can disturb a soul which has breathed the air and learned the ways of Christ."

Henry Drummond claims that Jesus would say in explanation of this text: "Carry the yoke as I do. Take life as I take it. Look at it from my point of view. Interpret it upon my principles. Take my yoke and learn of Me, and you will find it easy. For my yoke is easy, works easily, sits right upon my shoulders, and therefore the burden is light."

To be like-minded with Christ, to be truth, to live in God only, to hold Him in all our ways, to identify ourselves as one with the Good, beside whom there is "no other in heaven or among men," who is "without circumference," and the All in All, "in whom we live, move and have our being," this it is to be "meek and lowly of heart;" this is freedom from belief in "labor and heavy laden—this is rest—rest unto your soul."

It is the "peace that passeth understanding," for peace and rest are one.

Jesus rested His disciples with the assurance of His peace coming to them when they should yearn for His visible presence. *My peace I give unto you; and what a peace was His.* There was nothing in the whole world that could give the kind and quality of peace that was in His power to bestow, for His Peace was Perfect Peace.

He put aside every earthly prerogative and emolument that He might go down deep into the heart of restless humanity, and carry to it an antidote for its ceaseless heart—hungering for rest, peace.

Only the Christ could do this. He walked and talked with men in that day. He has never left them. He walks and talks with us to-day. He has never changed, for Truth is the same yesterday, to-day and forever.

The rest and peace He possessed is ours here and now.

What shall we do with it? How use it? Do as He did; use it as He used it; live it as He lived it; with it "Heal the broken hearted, preach deliverance to the captives, and recovering of sight to the blind; set a liberty them that are bruised;" in a word, carry this great energizing truth into all the world, "that all may know it from the least to the greatest,"—thus fulfilling the law of Love in "His name."

Jesus, the Christ, comes to-day to those whose minds are haunted with feelings of unrest and longing anxiety, who are pacing up and down the fields of thought, seeking a panacea which they know is somewhere, that will free them from all doubts and fears. He invites—yea, more, He persuades all such to accept this pearl of great price, so freely given.

We have only to ask, to find it immediately responding to our call; that it has never been absent, for it is Omnipresent Good.

"Come unto Me and I will give you rest."

ELIZABETH U. WOLF.

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LESSON V.

FAITH AS A GRAIN OF MUSTARD

IS

SUCCESS IN ALL UNDERTAKING.

"If ye have faith as a grain of mustard, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.—Matt. xvii: 20.

THE evidence of perfect faith, is perfect confidence and trust, and to the extent that we have confidence, and trust that in which we believe, to that extent do we manifest faith and demonstrate what we believe in, and to no greater extent. Hence whatever we believe in, is by our faith measured forth in condition, and in manifestation. If we believe in pain, sin, sickness and death, the conditions that accompany this belief are sensed as fear, and all its forms of limitation to the extent that we have confidence in, and trust it, which trust is to be known by the attention we give, in thought, word and act to this belief and its conditions. If we believe in ease, good, health and Eternal Life, the manifestations that accompany this belief are realized as faith in all expressions of the Limitless, just to the extent that we have confidence in and trust it; which trust is to be understood by our faithfulness in thought, word and act, to that which is believed in. The condition that presumes to claim that God is the Father of both good and evil, and that evil exists and is as necessary in the world as good, or is essential to the development of good, is an effort to serve two masters; each the absence of the other;

both "God and mammon," which cannot be done. Why believe in both good and evil, and that they are of equal importance, when it is impossible to serve the two? For where one is in thought, the other is not. "For either he will hate the one and love the other, or else he will hold to the one and despise the other." This belief is as a house divided against itself, which cannot stand. Therefore I say, "If thine eye be single to God, Good or Truth, thy whole body shall be full of light;" but if the senses are not trained to deny evil and to see naught but Good, and "if thine eye be evil, * * if therefore the light that is in thee be darkness, how great is that darkness!"

"And if ye salute your brethren only, what do ye more than others?—(Matt. v., 47.) No one overcomes the world but he who knows that he is over all created things; and that the Kingdom of God is the only true kingdom, is Unity, love, and is altogether Good; therefore is not divided against itself. That is, neither is God nor His works divided against themselves. "For whosoever is born of God overcometh the world; and this is the victory that overcometh the world, *even our faith.*—1 John, v: 45. Therefore what do ye more than the publicans, unless you see that your existence is born of God and is not your own, and that the following commandment has been fulfilled therein: "Be ye therefore perfect, even as your Father in heaven is perfect." According to the faith so will be the realization. He who cometh from above is—in being—still above all; and "nothing shall be impossible unto you," who believe in Unity, or one God only.

UNITY OF FAITH.—"And all shall be taught of God," and when his instruction is received the Holy Ghost has descended, the consciousness of oneness has come to stay; has settled upon us like a dove, and "God puts no difference between us, purifying all hearts by faith." So it is written: "There is one body, and one Spirit, even as ye are called in one hope of your calling." Then why not have the faith of God? and "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. v, 1.) No matter how firm is the conviction that we possess power, if, in belief, doubt enters, relative to our ability to manifest that power, hope has taken the place, in thought, of faith; and the feeling that results therefrom is a want of the realization of that power which we possess with faith and can manifest. The supposition that we lack power to demonstrate the Power that we know is, is only a condition of hope. Although the disciples had been intimately associated with Jesus for some time, and had been taught by Him, and evidently understood the source of His power, and knew that the same power was theirs, yet for a time they failed to

manifest it by works as did He. Therefore by their works He knew the amount of faith that they had in their ability to exercise the power which they knew they possessed. Jesus knew that works were an infallible standard by which to judge of the amount of faith acknowledged by the one doing the works; for all power is Life, or God, and His power, being manifest in us, if we have perfect faith in that power, we are able to do the works of Life. By their works shall ye know them, or "Wherefore by their fruits ye shall know them." Jesus therefore, in order to show the disciples an example of perfect faith, chose—as a symbol—the grain of mustard, knowing that it is a manifestation of Life, in which, therefore, it is inherent; it demonstrates its perfect confidence and trust in its Life when planted in the earth by sprouting and sending its roots downward, and its branches upward; and thus growing the plant that shall bring forth abundantly, "seed after its kind." As God is no respecter of persons, but is everywhere present, He has given the power of perfect demonstration to all created things, and when we have faith in our ability to work as the Father works, we understand why the disciples came to Jesus apart, and said: "Why could not we cast him out?" And Jesus said unto them: "Because of your unbelief; for verily I say unto you: If ye have faith as a grain of mustard * * nothing shall be impossible unto you."

3. Doubt is the turning aside of thought, and cutting off the attention from the purpose to which it is directed. It is—in other words—unbelief; for where there is perfect confidence and trust in the efficacy of thought that has been sent forth—in forms, or spoken words—there is no possibility of doubt as to the power to accomplish the purpose for which it was sent forth. Therefore in Faith there is no obstruction or turning aside of thought—the instrument of power—but it is centered directly on the purpose to which it is sent, and all the power and faith is manifest with which it is sent forth.

What availeth it then, to know who and what God is, and to know that He is everywhere present, and is all power? Also to know how to seek and where to find Him? And to know that when accepted and realized, that we have dominion over all things, if we have not faith as the grain of mustard to grow the "Tree of Life" that shall bear fruit abundantly; for that which is eternal, and never denies itself, knows that its seed is contained within itself. Therefore we ought to realize that we have the faith of God, and perfect confidence and trust should be evidence of the faith that we have in our ability to use and demonstrate the knowledge and power which we possess.

4. THE OBJECT AND WORK OF FAITH.—When we, as the Jesus, blast the fig tree within our mental garden, that bears not fruit, and as we come to see that the tree dries up from the roots, because of the refusal to nourish it, and we speak unto the Spirit—our Eternal Master—concerning it, the Spirit responds as did Jesus to the disciples, when he said unto them: “Have the faith of God. For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass, he shall have whatsoever he saith.” “Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Then the object and work of faith is to demonstrate the faith and power of God, as He demonstrates it. “We understand that through faith worlds were framed by the word of God,” and we also understand that it is by faith that all things are made that are made by the word of God. Therefore whatever is done or has been accomplished, is the result of faith, and is the spoken word of God. “So that things which are seen (or that which has been accomplished), are not made (or accomplished) by that which does appear.” Faith is always the substance of things hoped for, and is that power which enables us to successfully accomplish every act of life. Then to have the faith of God is to have this faith, because we are eternal Life with Him, and because we are doing the works of Life; therefore let this faith be shown forth in belief, trust and confidence, that we can succeed in all righteous undertaking. “My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.”

The manifest word of God of which St. John speaks as dwelling in our midst, is the result of “Divine Proceeding.” Living forms are the “utterance” of Life. Therefore, as faith is the substance through which worlds are framed by the word of God; and according to the record of the Genesis of creation, all things are spoken into existence by the word of God and are by Him pronounced to be “very good.” Therefore think not that there is a power or proceeding that can make them other than good. It is clear why we are told not to judge according to the appearance, but judge righteous judgment, for God says creation is *very good*. “Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures.” Absolute faith is manifest of the Spirit, and as nothing can be manifest by the Spirit that is not Spirit, faith is of God, and wherever manifest it is God manifest to Himself. So “your faith should

not stand in the wisdom of men, but in the power of God. (1 Cor. ii, 5.) They who have watched little children making their first efforts to walk and talk, and to imitate everything that is being done around them, have witnessed the power of faith speedily springing forth with each successive effort to manifest and to do what they see "the Father doing" in others. The result being that with a few weeks or perhaps months faithful effort, they walk, and talk intelligently about what they see, and also do what they see being done by others. Their faith wavers not in ceaseless effort to manifest their power. This simple faith is the faith of the grain of mustard; and the same is the power that "removes mountains" of seeming difficulty. "Except ye become as little children ye can in no wise enter the kingdom of Heaven." That is, ye shall in no wise realize the freedom and absolute power that now reigns everywhere in the Kingdom of God. Everywhere is the work of faith manifest before us. Jesus answered and said unto them: "This is the work of God, that ye believe on him whom He hath sent." (John vi, 29.)

We all believe in God, and we should all believe in that which God makes manifest, and behold it as being "very good." As it is the will and the work of God that we believe on that which he hath sent, the words are spoken unto us "Let not your heart be troubled. Ye believe in God, believe also in me." (John xiv: 1.) And he that hath seen me, hath seen the Father which to do is to testify of repentance toward God, and of faith toward our Lord Jesus Christ.

JUSTIFICATION IS BY FAITH.—As the real substance of the manifestations of eternal Life is faith, so is faith the substance of all scriptural teaching. Justification is a showing to be just or conformable to the law, Love; a showing that God's works are done in Truth, and that He is justified of them in all creation, and says: they are "very good." Therefore disobedience to God's commands admits no justification.

"Being justified freely by His grace through the redemption that is in Christ Jesus." (Rom. iii: 24.) His redemption, in which we are justified freely by the grace of God, is the full acknowledgement in all our ways, and conduct, one toward another, that we are just what Christ Jesus is,—God manifest here and now. This understanding and acknowledgement is fore-ordained from the beginning "to declare His righteousness (for nothing else can declare it,) for the passing over the sins that are passed, through the forbearance of God." We are admonished therefore to first seek the Kingdom of God and His righteousness and all needful things shall be added. It

must be remembered that it is *God righteousness* that is to be sought, found, accepted and taken on, before all else be added or realized. Therefore, to declare His righteousness is to pass over the sins of the past (and all things of the past,) and is to offer unto God a true conception concerning all existence—one that proclaims it to be his perfect work, pure, whole and entire, and without spot or blemish, and that it is justified in this knowledge and faith, which is the feast of the unleavened bread called the Passover. Therefore, justification is "to declare, at this time, His righteousness: that he might be just, and the justifier of him which believeth in Jesus." "Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith. Therefore we conclude that man is justified by faith without the deeds of the law." (*Rom. iii: 28-38.*) This means that man, made, being God manifest, he is already justified in Truth; and the faith of the Lord Jesus Christ which accepts and proclaims God righteousness, and that God's image and likeness is man, made, and is as perfect as is God, is the faith that illumines conception with knowledge that justification is not a thing to be gained from works. For that which is of God is to be acknowledged, accepted and believed in, which is rendering unto God the things which are God's. Justification is not, therefore, obtained from works resulting from conformity to literal law, or creeds and ceremonies, but by the law of faith, which says,—that God is infinite, omnipresent, and that He lives in heaven and is manifest upon earth. Then where is boasting? This consciousness arrogates righteousness not to particular persons, but it proclaims righteousness everywhere manifest in God's universe. It proclaims that the universe is the manifestation of Righteousness; for all things that are made, heaven, earth, and all things contained therein, are justified in the faith of our Lord Jesus Christ; and in it we can say with St. Paul: "There is one God and Father of all, who is above all, and through all, and in you all." (*Eph. iv, 6.*) And to you, dear readers, who were once aliens in belief, and in your suppositions and personal claims of sin, sickness, death, sorrow, poverty, in fact, of separation from God, were enemies to the commonwealth of God's Kingdom, "Now hath Christ Jesus reconciled, in the body of his flesh through death, (to all sense of error and separation from the Infinite God), to present you holy and unblameable and unreprouvable in his sight: if ye continue in the faith grounded and settled, and not moved away from the hope of the Gospel, which ye have heard, which was preached to every creature which is under heaven." (*Col. 1: 21, 23.*) Whereof divine scientists are made ministers.

7. Let those who believe that experience or evolution is the process by which either God or God's works, which is Life and Life's works, are to become perfect; pause and reflect upon the words of St. Paul to the Galatians: "This only would I learn of you, receive ye the spirit by the works of the law, or by the hearing of faith?" It is counted as foolishness by Paul, to believe that we came from God, or that our existence had a beginning in him, and then to talk as if we were to be made perfect by the flesh, or from results. "And the scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying: "In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." We do not understand that we are to cease working, but we are to cease believing that works done are a source of anything, or that results of action can ever furnish us with what the "Great Source" gives in producing them. "Even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." But he who makes of himself twain, one new man, abolishes all belief of enmity in the flesh, and knows that nothing can be born of Infinite Life, that is not Life; and knows that "he that descended is the same also that ascended up far above all heavens that he might fulfill all things." (*Eph. iv: 10.*) As all who are taught of the Spirit, know that there is but one Life, they cease to talk about "previous lives" or "a life before birth" and "life after death," but they know that the life which they now live "in the flesh" is the eternal Life, or God; which is lived by the faith of the Son of God, who loved all and gave himself for all. Gave himself wholly, and as perfect unto God; which is "the living way" and is purification.

8. PURIFICATION BY FAITH.—The purification spoken of in Scripture, that is by faith, is the extinction of all opinions and beliefs, appetites and desires, that have grown out of the false supposition that we are separated and apart from God and heaven; and that we must die, or lay the body aside, before we can go unto God and live with him in heaven. "But before faith came (or before the truth concerning the things of the Spirit was realized, mentally) we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus." (*Gal. iii: 22, 26.*) But it is true as St. Paul has said: "That the heir, as long as he is a child, differeth nothing from a servant, but is

under tutors and governors until the time appointed of the Father." The time spoken of as appointed of the Father, is the time when we conceive the truth of unity, and have put on Christ, and know absolute oneness and freedom; for "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." Therefore the faith of the grain of mustard which is also the faith of God, is to us made fully manifest when we accept the truth that we live, move and have our being in God," and that our being in God is Christ, and our existence is therefore, Jesus,—God manifest with us now. This is the transfiguration which takes place, only, in an high mountain of understanding; apart from all worldly supposition and opinion. Understanding knows that "existence" is the Son in whom God is well pleased. When Jesus comes and touches us and says: "Arise and be not afraid," is the time that we realize the unity of existence, and that it is Jesus; and that Spirit or Life, which is God, is its Being and Source. The consciousness therefore, that "I am the way, the truth, and the Life," is that which lifts up the eyes, and sees "no man save Jesus, only." But as we come down from this high mountain of understanding, Jesus says: "Tell this vision to no man, until the Son of man be risen again from the dead." That is, do not tell this vision which has appeared as a symbol before you, until you realize its truth within yourself. Then the son of man has risen again, from the dead—in you, and you know that the All is Life, for Life is the Life of the living and not the life of the dead. This is the purity of the faith of God. "So it is written" that without faith it is impossible to please God."

9. SANCTIFICATION IS OF FAITH.—The state of being made holy, is that of being sanctified. Therefore in the prayer made by understanding, Christ said: "Sanctify them through the truth; thy word is truth." And as all things that are made are made by the word of God, the true state for us to recognize is that they are made holy, and are sanctified; for "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth," and by the word of truth begat He us, and by the same Spirit we are told to be holy because I am holy; and to be perfect even as our Father in heaven is perfect; and to be whole. The idea is to be whole because God is whole. Therefore whatever our highest conception of Deity is, that should be the standard by which to make our claim; this being the only way by which we can perceive and understand the truth concerning God's works, and see as does the All-seeing Eye, which is baptism into a

realization of the solidarity of Life and of Life's manifestations; which enables us to say as did St. Paul, that "there is one God, the Father of all, and that there is one Lord, one faith, one baptism." (*Eph i: 3.*) As all creation is immersed within infinite Life or God, those who are working out many inventions by which to be saved, or by which, as they say, to bring about a state of unity, should consider the words of Lao Tan, to Confucius: "When the fountain is dried up, then the fishes that are left on dry ground exude a moisture; but they would do better to forget themselves in rivers and lakes." "Confucius, returning from the interview with Lao Tan, spoke not for three days." It is folly to believe that we are separated and apart from God, and that we can at the same time realize ourselves immersed within Him, and that unity is the eternal truth of Being and existence. When we begin to "stand without and knock at the door, saying Lord, Lord, open unto us," we are not heard. For the belief that we stand without may be likened unto a fish that is left on dry ground, it only exudes a moisture. Then we would do better to enter in at the straight gate, which is accepting the knowledge and faith that we are already immersed within the Infinite One. We realize salvation when we forget ourselves in God, for then and only then do we realize, mentally, the full Truth of what we are, which is finding that we are eternal Life.

(Conclusions in next number.)

Student's Department

HEALTH AND HAPPINESS, AND HOW OBTAINED.

THE Kingdom is within, "Seek and ye shall find." Enter into "the Holy of Holies;" into the stillness of our own being, and listen to the still small voice which is ever ready to guide and direct. All can enter into this Valley of Silence which lies far beyond human ken, and will hear the voice of the Spirit, which saith: "Come unto Me all ye that are weary and heavy laden, and I will give you rest."

Rest from all this ceaseless striving after health and happiness, which will never be found by seeking in effects. Turn to the source of your Being. Look within, and there find the Light which Lighteth every one; the Light of Wisdom and Understanding. Then claim your Birthright, which is Health and Harmony. Every good and perfect gift belongs to you. God is no respecter of persons. It is His will that we should manifest Health or

Wholeness. But if you turn from the Father, and become prodigal, that for which you are seeking will not be found; only in Unity with our source shall we find perfect Health.

Then earnestly seek the guidance of the Spirit. Be Faithful, and great shall be your reward. "Freely ye have received, freely give."

LIZZIE S. BALDWIN.

THE GOLDEN SCREEN.

(Read at Unity Hall, Kansas City, Mo.)

I see your faces bright to-day
As I meet you on the way;
Whether upon the crowded street
Or in the pleasant hall we greet,
Something seems so plain to tell
That in harmony we dwell,
And the aged, and the youth
All are happy in the truth.

Brightly shines the Golden Rule,
Polished in experience's school.
So long we've tried some other plan
For saving self—the fallen man,
But now we see as we are seen
By looking through the golden screen,
And try to bridge the yawning chasm
By calling man the "protoplasm."

Ignoring all the Adam-story,
Fixed up to take us home to glory;
We turn to Genesis, chapter one,
Where it tells how things were done;
How that God in likeness made
Man His image, there portrayed,
O'er all the earth gave him dominion—
This is *truth*—not mere opinion.

When man assumed his proper place
Among creation, with such grace;
Then to think how soon he fell
Because the truth he didn't tell.
God called aloud for Adam—man;
He wouldn't answer—hiding ran;
Instead of standing on firm ground,
Was not in hearing to be found.

'Tis said that Adam was afraid,
 And excuses many made ;
 Finally, as a last resort,
 Placed the blame on his escort.
 He tried to make his God believe
 That he was " kidnapped " by Miss Eve—
 That the serpent was disguised—
 And he was thoroughly hypnotized.

Old Satan now comes stalking in
 To play his part, and calls it sin,
 Thereby fixing up a plan
 To save the fallen—Adam—man.
 Right here is where the work begun
 Between the man and evil one ;
 And if we look right close we find,
 The origin of this " *Mortal Mind*."

Our teachers all so long have tried
 To make the people satisfied,
 By telling them just how to live,
 And while living they must give,
 To support the gospel cause
 According to their statute laws.

So long the world has heard the song,
 Of doing right while thinking wrong,
 In living for a world afar
 Beyond the gate that stands ajar.
 But now the people think they see
 Through a glass, though dark it be,
 That everything is upside down
 Like the mirage shows the town.

We've looked for God so far away,
 And when to Him we used to pray,
 We'd say—" Oh, God thy will be done,
 While the daily course I run ;"
 Forgetting that all things *were done*,
 Made manifest in us, the Son.

One thing we know, which makes us glad,
 That people are not half so bad,
 As we used to think and say
 Before we found this new (old) way.
 We find the reason for all sin,
 Is opinion formed within ;
 And that we see as we are seen
 By looking through this golden screen.

HENRY MINTUN.

Correspondence

PRATTVILLE, Bradford Co., Penn.

M. E. CRAMER:

I received by last night's mail, the blank to make up the Directory. So please find amount enclosed. You remember I thought to go to Philadelphia, but ere I had gone, patients began to come to me, and to meet the demands, I had to dedicate my home to Truth, and turn it into a Sanitarium. My house is now full, while others are waiting their turn. I have had one class, beside many individual students. I always furnish them with a copy of Science and Healing. * * I lean upon God alone, for what I should say and teach. I affirm and hold to nothing but freedom and liberty for myself and others.

My dear instructor, "God has blessed me wonderfully," much more than I could think or ask.

I received the "Silent Unity" papers you sent me, and they are grand indeed, and have been placed in the hands of those where they will be the means of doing great good. In Truth,

EUGENE SOUTHWICK.

UNION VILLAGE, Warren Co., Ohio, Oct. 3d, 1891.

DEAR MRS. CRAMER:

Please find enclosed \$1.50 for the current year. I have access to quite a large number of so-called progressive reading matter—pamphlets, magazines, etc., but among them all the "Harmony" rather takes the precedence. I love the beautiful *Heavenly Inspirations* that pervade its welcome pages. The Truth they contain from time to time, is more precious than silver or gold. A friend or two here can add their testimony to the foregoing. That the *Infinite source and fountain of all good* will sustain and bless you in your labors of love for humanity, is my most sincere and ardent desire. With love, I remain, very truly, your friend.

CHARLES CLAPP.

On Thursday evenings we have a Bible Class, and also a "Unity Meeting" at my house.

St. Louis, Mo. H. H. SCHROEDER.

Notes and Announcements.

A BEAUTIFUL EASTER GIFT.

Our lesson on "The Signs that Follow the Finding and Acceptance of God, and Lifting up from the Earth," has been gotten out in neat pamphlet

form, with white cover and gold lettering, which will be sent to any address, postpaid, for 15 cts.

Mrs. Julia Field King, editor of the Christian Science Journal of Boston gave what she called a "rambling talk," on the basic principles of Christian Science, at the private Lecture Hall, in I. O. O. F. Building, in this city, on the evening of February 23d, before a large audience composed chiefly of Scientists. Mrs. King is an able speaker, and held the attention of her audience to the close, occupying two hours. Her talk was intended mainly to show the perfectness of Principle--how all things done, were done because of the perfect idea contained within the Principle; and man being in Principle must be as perfect as the Principle. At the close of the lecture, the speaker devoted sometime to answering questions.

Mrs. Lizzie Baldwin, 540 Ellis street, San Francisco, gives treatment to both present and absent patients, and is a most successful demonstrator of Truth in healing.

THE COSMIC FEDERATION OF ALL PEOPLES.

One Church of the people, by the people, and for the people. Everything that lives, moves, and breathes, is a member, and every one who has a standard principle of virtuous self-government, and lives up to it, * * * can register their names as active members, without fee, and can have ten minutes at least, upon the platform, relating experience, or unfolding Truth as that one understands it. No combative discussion or personal remarks in public. Any person can speak the experience of, and plead for, a lower organism that has not the power of utterance. Meetings are arranged after meals in any hall, house, garden, or any other place. This has grown into recognition from "the United Christians" of 1862. If you feel led to publish this, any of your readers may delight in corresponding with Victor B. Hall, Cosmian Vitangelist, 1245 Wood street, Philadelphia, Pa.

The Cosmic Church motto is Purity, Peace, Plenty.

Respectfully, your vital friend,

VICTOR B. HALL,

Editorial Staff of "The Peacemaker."

On Monday evening, February 29th, we had the pleasure of listening to Sir Edwin Arnold, the renowned poet and writer, in reading from his own works, at the Grand Opera House, in this city. A large and appreciative audience were assembled.

The programme consisted of selections from "The Light of Asia," "Pearls of Faith," and "Sadi in the Garden." The following shorter poems were given in full: "A Pair of Egyptian Slippers," "The Musmee," "In Many Lands," three unpublished poems; "He and She," a ballad, and "The Rajnut Nurse," an Indian legend.

Two hours were occupied in the recital of these selections, and each was generously applauded.

Services for healing were held at HOME COLLEGE during the third and fourth weeks in March, every morning from 8:30 to 9:30.

The meetings were all well attended, and many were caused to realize more of the freedom of Truth than ever before, and the good was manifest in healing.

It has been suggested that these healing services be held occasionally, and become a feature in the regular College work:

Books of the Day.

NATURE'S UNVEILING.

A small booklet of 48 pages.

The author whose name is not given, says of it: "The contents of this little booklet, which I give to you without price, came to me chiefly during October and November, 1891, busy months in a busy life. I am not a medium in the usual understanding of the term, and yet these aphorisms are of the spirit. I know that the material senses would be incapable of producing many of them." * * *

"Like all maxims, some of these will be found quite material, while others are keys to the deepest of divine mysteries, and have never perhaps been written before. With but one desire, and that to uplift my fellow-man, I hand you this little booklet." Should any one desire a copy it will be sent free of charge by addressing

Jos. M. Wade, Columbia street, Dorchester, Mass.

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This Directory our friends will find very useful, as all whose names appear in the following list are thoroughly reliable Scientists, teaching and healing in the city or town mentioned. Upon request, each one will cheerfully respond to calls made upon them.

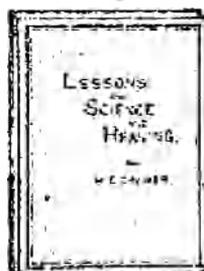
NAME.	PRACTICE.	ADDRESS.
B		
Baldwin, Mrs. Lizzie.....	Healing and Teaching.....	540 Ellis St., San Francisco, Calif.
C		
Charles, Geo. H., B.S., S.S.D.....	Teaching and Healing.....	Room 31, Central Music Hall, Chicago, Ill.
Charles, Lizzie W., C.M., F.D.....	Teaching and Healing.....	Room 33, Central Music Hall, Chicago, Ill.
Choate, Dr.....	C. S. Teaching and Healing.....	185 Huntington Ave., Boston, Mass.
Christian Science Home.....	Healing and Teaching.....	712 Ellis St., San Francisco, Calif.
Close, Dr. C. W.....	Phrenopathic Physician.....	Bangor, Maine.
Cramer, Mrs. M. E.....	Teaching and Healing.....	321 17th St., San Francisco, Calif.
D		
Daniels, Mrs. R. M.....	Teaching and Healing.....	106 Steiner St., " "
Diggs, Mr. D. P.....	Healing.....	Yolo, Yolo Co., Calif.
Dunlap, Mr. W. B.....	Teaching and Healing.....	150 Kearny St., San Francisco, Calif.
Dyer, Ellen M. & Christina, A. F.....	Health based on Spiritual Law.....	128 Walnut St., Philadelphia, Pa.
E		
Elder, Mrs. Scott.....	Healing and Private Teaching.....	205 Pine St., San Francisco, Calif.
F		
Fillmore, Charles.....	Teaching and Healing.....	89 Walnut St., Kansas City, Mo.
Fillmore, Myrtle.....	Teaching and Healing.....	810 Walnut St., " "
Fisk, Mrs. Mary D.....	Teaching and Healing.....	1661 Lincoln Ave., Denver, Colo.
G		
Gerard, Mrs. E. L.....	Teaching and Healing.....	524 Turk St., San Francisco, Calif.
Gillen, Mrs. A. T.....	Teaching and Healing.....	116 Leavenworth St., " "
Grant, Miss Jessie.....	Healing.....	321 17th St., " "
H		
Hull, Elizabeth.....	Teaching and Healing.....	1155 California Ave., Chicago, Ill.
L		
Larson, Mrs. Christine.....	Teaching and Healing.....	144 Court Place, Denver, Colo.
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M		
Marsh, J. K.....	Teaching and Healing.....	862 Broadway, 1137 Linden St., Oakland, Cal.
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R		
Remington, Mrs. H. M.....	Teaching and Healing.....	319 Powell St., San Francisco, Calif.
S		
Schroeder, H. H.....	C. S. Teaching and Healing.....	180 Tyler St., St. Louis, Mo.
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Southwick, Eugene.....	Healing and Teaching.....	Prattville, Bradford Co., Pa.
Swain, C. J.....	Private Teaching Present and Absent Healing.....	Lakeland, Fla.
W		
Webs et, Mrs.....	Healing.....	57 Capp St., San Francisco, Calif.
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Winton, Mrs. O. T.....	C. S. Teaching and Healing.....	Russell 4849, 1014 Broadway, Oakland, Cal.
Wilson, Mrs. J. R.....	Healing and Teaching.....	2273 Mission St., San Francisco, Calif.
Wolf, Mrs. Elizabeth U.....	Teaching and Healing.....	1029 Ellis St., " "
Y		
Yarnall, Drs. Wm. and Jane.....	Lectures, Teaching-Healing.....	Athenaeum B'g. E. 24 Van Buren St., Chicago

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—BY—

M. E. CRAMER,

PRESIDENT OF HOME COLLEGE, SAN FRANCISCO.



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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 4.

MAY, 1892.

No. 3.

BE TRUE TO THYSELF.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

"But shun profane and vain babblings; for they will increase unto more ungodliness.—11 Timothy ii: 15, 16.

THE Absolute Spirit, or Mind, is one infinite, immutable, indivisible Being, prior to any manifestation of itself; eternal perfection within itself, without beginning or end; for there cannot be a beginning to eternity. The only conceivable beginning is a beginning to form or create now, for it is now as it was in the beginning; and form is a defined ideal expression within the unlimited and all-comprehensive Infinite Mind. As the Infinite cannot be encompassed by a finite or limited conception, and as it was in the beginning at any time, so it is in the present at any time, for there is no deviation in Principle. Beginning and time are inclusive in eternity.

So the basis or foundation of creation is the perfect Infinite Mind, and its understanding, the ever unchangeable, perfect cause; and cause cannot change itself to be action instead of cause of action; to do so would be annihilation of itself; were cause to become action, which is its result, cause would cease to be; and as it is with regard to cause and action, so it is with regard to true individuality and its forms of expression.

The true self cannot be changed from what it really is, by an effort to think from a false conception of self or basis. Peter saw the true one as he is seen to-day. If true selfhood could be changed it would only be changed into false selfhood, and whatever is not in truth, cannot be conscious of true selfhood. So, true conception of truth cannot be conceived from a false state of thought, and consciousness itself is perfect, unchangeable, as true self is unchangeable.

A false conception of one's self may be called a misconception, which means no conception at all; because it is a negation of Principle; of God;

of Good ; of Truth ; of everything that is seen and not seen, or visible and invisible. An infinite number of thoughts or conclusions begotten of negation, can never make one single affirmation of Truth. But to the contrary, they kill, as it were, the recognition of the true affirmations, the prophets, and crucify the Saviour, the Truth, by upholding its opposite to be.

Then beware of false prophets ; not personalities, but that which is invisible to external vision, the misconceived thought based on false foundation, and which is to be watched within, rather than without ; for the beam within one's own eye obscures the outward vision.

Principle is perfect, and the capacity to solve the problem of truth is always available, and it is a matter of the highest importance to form a truthful conception of Truth and Life, and to think and work diligently, according to the truthful idea of truthful conception. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ."

March 15, 1892.

W. T. JENKINS.

"Only those who know Jesus Christ, as God made manifest in the flesh, will recognize the resurrected body of Jesus." "I am the resurrection and life;" this realized is the light of the world.

LILLIAN ROOF.

TRUE SELFHOOD.

Is happiness—true happiness—obtainable? Is there a way by which it can be realized? Many believe they shall be perfectly happy when they reach heaven, believing heaven to be a place to be enjoyed, or a state which is to be realized after laying the physical body aside; but do not know that it is for them, and can be fully enjoyed and realized now. Jesus said "the kingdom of heaven is within you;" not afar off, where we must go to it, but it is within us. Then if it is within us, we surely want to realize it.

All are searching and striving for happiness or satisfaction, expecting to find a certain degree of it in wealth, fame, or worldly prosperity of some kind; but wealth or fame, when acquired, bring their many cares and trials, which are not looked for, and it is found that with all the wealth and fame the world can give, happiness and freedom are not realized therein; dissatisfaction still remains apparent, and we long just as much for something which seems to be beyond our reach. But the truth is there is nothing that is beyond our reach.

The reason of dissatisfaction is, that mentally we do not know or realize

our true selves. When satisfaction is found, it is known that it is and has always been, within ourselves. Therefore that which is wanted, or mentally craved, is our true self; that which we are in Truth, and which lives, moves, and has its being in God, and is perfect because He is perfect. That which has its being in God cannot be different from God. Happiness or satisfaction being in God, it is therefore the state of true being; and as long as we mentally fail to acknowledge this truth, just so long will we search for it: This is what is meant by the "lost" in scripture,—that which is lost to "The Way," and is lost to the realization of True Being, goes about in search of that which is ever at hand, not knowing the truth or speaking the word of that which is ever present. The word of faith is "nigh thee, even in thy mouth and in thy heart." Therefore we shall continue to mentally search until we find ourselves in God; then we shall know that what He is, we are also, and by no possible means can we be unlike Him.

Judging from observation the senses may conclude that we are different, and as a natural consequence our words, deeds and feeling will be at one with our conclusions. They will feel the loss of the "True Way," or realization and conception of Truth; but this can never change the Truth, which is eternal and unchangeable.

Let us see things as they are—not as they seem when judging from observation, but as they truly are. Then we shall see that God's will is already done in earth and has always been done, and that there is no other will; and now is perfect harmony come upon earth and it is ours; it is within ourselves. We do live now in the midst of harmony and freedom, it surrounds us; in it is our true being; and we can never be separated therefrom. Hence in Truth, "Peace is come on earth and good will to men," for understanding is ours, and we are awake in His likeness and are satisfied.

JESSIE GRANT.

Coming to ourselves, in true conception, as did the prodigal, is coming face to face with understanding that we are Principle, Life eternal, one with the infinite Whole.

The highest expression of Principle, or Life eternal, is realized where there is willingness to accept the changes of the expression of Principle or Life as they come. Where all the thoughts and ways are perfectly attuned to Infinite Love, the fulness of its non-resisting power is witnessed within ourselves.

DENIALS.

AND

AFFIRMATIONS.

1—The supposition that we are in Being or nature different from our God is a falsehood from its beginning.

2—Neither has this man sinned, nor his parents.

3—Let the dead bury their dead.

4—My heart is not troubled.

5—The flesh profiteth nothing.

For 1—Understanding knows that the All is One, and One is eternal Unity.

2—Thou art loosed from thine infirmities.

3—God is not the God of the dead, but the God of the living.

4—For where the Lord is, there am I also.

5—It is the Spirit that quickeneth.

I now see that false suppositions, and belief in them, "are lost" forever, and that "I am health; praise God, I am health;" *now* I am health. You are healed, praise God, you are healed; *now*, you are healed. Humanity, the family of Good, is healed. Praise God it is healed; *now*, it is healed.

Certainly, to rid one'sself of mistaken conceptions, is indeed "shaking off the mortal coil," and rising from the dead.—*Sarah Eddy.*

Think joy, and joy will hear you,
For thoughts are always heard,
And it shall nestle near you
Like some contented bird.

—*Ella Wheeler Wilcox.*

Bibles of the Ages.

WHOOEVER wants Soul-knowledge must go to his own Soul for it. The Ancients cannot have been more favoured than we; if they had Souls, so have we; it is only the knowledge that is wanting. "I AM ALL THAT IS, WAS, AND SHALL BE," was the inscription on the Temple of Isis, the Soul, "AND NO MORTAL EVER LIFTED MY VEIL." No mortal, truly: for he who lifts the veil dividing the individual Spirit from the All-Soul, by that act becomes immortal—*as God.* "Have I not told you that ye are Gods?" What a proud saying; yet it came from the humblest of men, even Jesus, the son of Mary! But men forsake their divine kingdom, and content themselves either to revile, or to ignore and deny the possibility of the Christ-State.

MYSTERY OF THE AGES.

International Bible Lessons.

Mar 1, 1892.

THE PRAYER OF THE PENITENT.—Psalms II, 11-13. Memory verses, 10-13.

GOLDEN TEXT:—"Create in me a clean heart, O God; and renew a right spirit within me." (Ps. II, 10.)

THIS psalm of David, king of Israel, is remarkable as an analysis of the adverse beliefs which are called sinful, because they fall short of holiness, and righteousness. This prayer, uttered by a saint under the old dispensation, is perfectly fitted to express the condition of penitent desire and thanksgiving of any person at any time. It also shows that a person in the most exalted worldly position, when really convinced that his conduct is not right in the sight of God, tries not to hide behind his position, and seek favor or exemption on that ground; it further shows that right thought, action or conduct, in the ever present now, is the only certainty of continuous enjoyment of salvation, which is the free gift of God.

The thought, act and conduct of the past, though perfect, guarantees not continuous enjoyment. A full and frank acknowledgement of the presence of God, in whom is our being—made by acting in ways at one with His presence—preserves the thought in purity against any wave of sense testimony. All true baptism unto repentance, as given by John, takes account of the truth that with God all is forgiven. Therefore that which deals only with the giving up of certain conditions and beliefs, and not with taking on the spirit of Truth, or Christ, is nothing more or better than despair; for with the cessation of old habits—seen to be false as to Principle—the Principle is to be applied instead thereof, which when occupying the thought fills full all expression with light of Life. This prayer is both general and specific; he desires mercy according to God's loving-kindness, and he wants it to be specifically demonstrated in several ways, which he enumerates. The petition also contains a full acknowledgement of what is believed to be his trouble and the cause of his need. The basis for his expectation and hope is expressed in the first appeal. Understanding knows that if there be conditions to "blot out," or if there be "dead branches" to remove, or if there be beliefs which offend to "cast from thee," God will do the work according to His loving-kindness; according unto the multitude of His tender mercies. Therefore a request to be thoroughly washed from iniquity and cleansed from sin, is a desire to realize the righteousness of God, and to enjoy His holiness; for iniquity is properly false supposition, and opinions formed without refer-

ence to the law of God, or Principle, *e. g.*, as a declaration of spiritual independence of God: which to make is to "miss the mark," or is to fall short of the glory of God in recognition, and if in recognition, then also in enjoyment. And that which is "missed" or unrecognized is desired and longed for. Our highest conception of God, the Eternal Good, is the standard of righteousness, by which we should regulate thought and conduct; not to do this is to fall short in conception of the glory of God. Hence, to fulfil the law of God or Good, is not to "miss the mark," but is to press on toward the mark of our high calling. "Create in me a clean heart, O God; and renew a right spirit within me."

With the realization that God's work is done, in Truth, there comes the conviction that He has created a clean heart within, and no other, which renews the memory of Truth eternal, which hitherto has been unrecognized. Salvation enjoyed is realization of Truth; and that the free spirit, which is God, is justified of Its children and upholds them in Its freedom. Thus realization of Truth prepares, and ordains, and enables the possessor to convert, as it were, and turn others unto Good, or into Godly ways, which enables them to consciously abide in "God, the Father of all, who is in all, and through all, and above all." One who rejoices in the light of understanding, is also the power that causes light to spring up in those "who sit in the region and shadow of death." A church that rejoices in the light of divine wisdom, teaches many to walk in "the way" of God, and is thus the mother of many children.

May 8.

DELIGHT IN GOD'S HOUSE.—Psa. lxxxiv, 1-12. Memory verses, 9-12.

GOLDEN TEXT:—"Blessed are they that dwell in thy house."—Psa. lxxxiv, 4.

A PSALM of the sons of Korah.

LONGING FOR GOD:—This psalm opens with an inscription of praise to the house of God. The tabernacle is where God meets in communion with His people; there, on the "Mercy Seat" dwells He, between the cherubim, to speak blessing in those who seek him; and, as none ever seek the Lord in vain, those who go most frequently (as it were) to the tabernacle, enjoy most blessing; but those who enter therein and abide in the consciousness of Eternal Life with the Father come not out again, and realize as does the Father, the continuous blessing of giving. He who abides in the secret place of the Most High is as the "Lord of Hosts."

"How amiable are thy tabernacles." That they are amiable, means that

they are beloved, because worthy of being loved; and they are worthy because they are the tabernacles of God, the Good, for they are made in and of Love. To love and praise the tabernacles of God, is to have a natural love for the things that He has made. Let us remember that the true tabernacle of God—His real dwelling place, is in Jesus, the Christ, in whom He is manifest in the world with us; then can we understand the full meaning, and the secret of the spirit of praise that inspired the writer of this psalm, for Jesus the Christ being "the first born of every creature," He is "the chief among ten thousand and altogether lovely." We speak not of a personal Jesus, but of a universal Jesus. The true worshiper worships God in spirit and in truth. "Blessed are they that dwell in thy house," for they are able to give a reason for the faith that is in them. "I know whom I have trusted," said Paul. "I love the Lord because he hath heard my voice and my supplications." True worship calls out the intelligence and affirmations of "the Spirit and Truth" in which worship takes place. In all true communion and service, it is God who both speaks and hears.

In the fifth, sixth and seventh verses, is represented a mental condition seeking to realize the blessings of the Most High. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." To think, speak and act in such manner as will sustain a deep and full realization of unity with God, is more than pleasure, it is fulfilment of law, love; and is justice rendered to both God and His works in nature. A man in full acknowledgment of health desires and enjoys food, and if it be withheld beyond stated times, he may long for it. So is it with persons who are aspiring to realize the freedom of truth, they are hungering and thirsting after righteousness. This is the condition that says: "My soul longeth, yea, even fainteth for the courts of the Lord." If all the so-called necessities of life were furnished, there would be, at most, but a partial gratification of desire, but when satisfaction and peace are fully realized, we have that "bread to eat that the world knows not of." It is the unrecognized living God within each one of us, for which we mentally hunger and thirst. Merely frequenting the church, and going through certain acts of worship, listening to fine music, hearing eloquent sermons, bathing one's self in the dim religious light of a cathedral, does not satisfy the hunger and thirst for righteousness. It may satisfy a mere formalist; but what we mentally want to realize and enjoy, is the fulness of the Truth of the presence of God, now living in us. Eternal Life is the true basis of Christianity, and its blessing is for each one; as salvation is the gift of God, and not the work of men. God said unto

Abraham: "Fear not, Abraham; I am thy shield and exceeding great reward." (Gen. xv, 1.) Protection and supply are guaranteed in this promise, both of which are reproduced in this psalm.

EVERY NEED SUPPLIED.

"The Lord God is a sun and shield; the Lord will give grace and glory: no good will he withhold from them that walk uprightly." The general condition and qualification of this assurance, is that we shall walk uprightly. To fall short of the glory of God, in thought and conclusion, concerning others and ourselves, is the non-realization that God's law is demonstrated in existence, and is therefore already fulfilled. So the man who mentally walks after the flesh, can lay no claim to a realization of the blessing of the gift of God. The Psalm closes with an outburst of beatitude. Final beatitude is expressed in the following words. "Blessed is the man that trusteth in Thee." Thrice blessed is the man, then, who hungers and thirsts after God-righteousness, for he shall be filled, and who walks uprightly before him, in the midst of a crooked and perverse generation of opinions; and who wearies not in well-doing. Now, do we thank God, "that the Lord of Hosts, the God of Jacob, our King and our God," has already made known his goodness in us, his works; which to know and to appreciate is rest in God, and "Delight in his house."

MAY 15.

A SONG OF PRAISE.—Psa. ciii, 1-27. Memory verses, 1-5.

GOLDEN TEXT:—"Bless the Lord, O my soul, and forget not all his benefits.—Psa. ciii, 2."

THIS song of grateful thanksgiving to God for his multiplied and continuous blessing bestowed on all,—blessing of eternal Life in the Spirit, and also of things temporal, is an appeal to the intelligence of Humanity to join in this thanksgiving and Praise. Is it not encouraging to know that the one God, who made known His way unto Moses, and His acts unto the children of Israel, and who executeth righteousness and judgment for all that are oppressed,—or whose beliefs and opinions are sensed as disease and unrest—"forgiveth all thine iniquities, and healeth all thy diseases?"

This sweetly-flowing psalm of thanksgiving, begins with an appeal to the soul and all that it implies to *bless the Lord*. It appeals to all that is within him, to *bless His holy name*, which is the manifestation of the Lord, his Life. With David, the term soul comprehended man in his entirety, which St. Paul designates as being threefold,—spirit, soul and body. All would profit by learning the meaning of the method of asking, given in this song. Lest

any part of him should forget, or fail to join in this song of thanksgiving, he calls upon all that is in him to bless the holy name of God. "He calls," means he proceeds forth and manifests innate Power. It is intended that the whole of existence join in praise and thanksgiving; thus it may be said, that he opened every stop of the instrument of praise, to sing his thanksgiving to God accompanied by the full organ. If we wish the name of God to be fully praised, we must see to it that all of the benefits conferred be fully remembered. What a theme of thanksgiving we have, by thus praising the holy name of God by faithfully remembering all His benefits! And I now behold, "and hear the voice of many angels" (which is the utterance of Life), saying: with a voice that speaks itself into form, as living creatures, worthy is that which we say, to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing. For now is the hour for the son of man to be glorified, and for us to realize that God is glorified in, and justified of His works. And now do I behold that every atom which composes concrete forms is eternal, immaterial and spiritual, and that they are worthy to be called upon to praise the holy name of God, and to receive the riches of incorruption and immortality. For they are saying, "blessing, and honor, and glory, and power unto Him that sitteth upon the throne," and unto the Lamb slain from the foundation of the world, by worldly doctrine, and belief in materiality and physical causation. (Rev. v, 10-14.)

He who crowns with loving-kindness and tender mercies, remembers that good and health are always given. He who understandingly worships in Spirit and Truth, mentally comes under divine treatment, or teaching, and is healed or caused to realize wholeness by the washing of regeneration in the waters of Life.

THANKS FOR INTERMEDIATE BLESSINGS.—"Who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's." The promise is unto all, who "seek the kingdom of God and His righteousness," that the needs or necessities will be supplied with which to do the work and will of God. Therefore, it is useless to take anxious thought about things, conditions and raiment; but instead thereof the beauty of the raiment of the lilies should be considered, and how they grow. This promise is inclusive of the following one, that "thou shalt be like a watered garden, and like a spring of water, whose waters never fail." (Is. lviii, 11.)

The condition of one in full recognition of Truth, is like that of an unwearyed eagle soaring in the sky, rather than that of a weary, worn pilgrim.

groping in the earth, who believes that he is in a far country and away from God and heaven.

Let us conclude that God deals with all according to His loving-kindness and tender mercies; that through the redemption that is in Christ Jesus—which is the acknowledgment for each and all—that He is manifest in all, we are freely justified. Therefore God deals with all, as with Christ “our righteousness.” Then in order to do as God does, we have only to deal with “our righteousness,” which would be God with us dealing with his own—which is deliverance or judgment for the oppressed. “As far as the East is from the West, so far hath He removed transgression from us,” which is another way of saying that it is not in Truth, and that false beliefs are in no way at-one with us. “Eternity is not long enough for them to come from the place whither God hath removed them.” As far as the East is from the West, so far removed is false belief from Life Eternal. The spirit of Truth deals only with God righteousness. Therefore we are not dealt with according to a multitude of sins, but according to the righteousness that is in Christ Jesus. “Bless the LORD, all His works, in all places of His dominion: bless the LORD, O my soul.”

MAY 23.

DANIEL AND HIS COMPANIONS.—Dan. i, 3-21. Memory verses, 17-19.

GOLDEN TEXT:—*Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.*—Dan. i, 8.

AS our present study has to do with the person of Daniel, and the circumstances surrounding him, when first taken away, a captive to Babylon, so do these circumstances appear in the surroundings, and have to do with every person that is taken as captive to Babylon. Babylon means confusion; the king of which is Selfish Desires, and whose work appears in various forms of contention, argument and debate. Therefore the food of which the king of Babylon partook (and of which he partakes), was and is such as is “offered unto idols,” which cannot purge the conscience from dead works to serve the living God. But “Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs, that he might not defile himself.” The luxury of a Babylonian court, is excess and gratification of selfish desire. Therefore as it is said that God had brought Daniel “unto favour and tender love with the prince of the eunuchs,” so all who purpose in their heart not to partake of the meat and wine used by the king of Babylon, are brought into favour and tender love with the prince, of

eunuchs; that is with pure mental conditions, which know not sensuous appetite and desire, who properly keep and guard in a conception of wholeness and purity that to which we are wedded, or united. In accounting for Daniel's position and firmness, it is necessary to look beneath the surface of things, in order to find the secret of his strength; for were we to take a surface view, we would say that, not only was he in a strange land, and wholly at the mercy of the king and his servants, and it might be said that he was not to be held responsible for the things which he might do under the command of the king, whose prisoner he was, which would be an excuse in justification for mentally yielding to surrounding conditions.

Do not people frequently strive to justify themselves in holding to old habits of thought and wrong-doing by saying: "Because they were only carrying out the orders of their employers?" And "if I were differently situated I would act accordingly; but because of my surroundings I must continue in those beliefs and habits, which I would willingly give up if circumstances favoured it." To all who thus excuse themselves we say, that the Daniel of yourself acts not in that way. He is courage at all times and in all places, and says the thing that is right, and serves God rather than conditions. Therefore the portion of the king's meat and the wine that he drank, or that upon which idolatrous beliefs and desires feed—was and is no temptation to Daniel. Therefore he works, true to Truth, and lives out his true salvation, which is the gift of God. He has no fear of the king of Babylon; the all-absorbing idea of true courage is to do the will of God. The result naturally following is, that he goes on praying, with his face toward Jerusalem, though the den of lions be in the path before him.

As Christ is the end of righteousness to all that believe, so his reign of absolute faith is the reign of faith in all that believe. Therefore, dear reader, if there be a purpose in your heart to be true to God, in whom you have being, God rewards you openly, according to your purpose.

At the end of ten days trial, "their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Showing that the beauty of form and countenance of Daniel and his three friends, were increased by partaking of that food—not offered unto idols—but which without spot, is offered unto God, as being his own perfect expression. And at the end of three years,—the time assigned for their special education,—they showed superior intellectual ability; they were brought before the king, and he found them "ten times better in all matters of wisdom

and understanding, than all the magicians and all astrologers that were in all the realm." "Pulse"—vegetable food—symbolizes the simplicity of the true bread of heaven.

Let us learn this lesson, that God is all knowledge, and that whoever "plants and waters," "God gives the increase;" that the light of perfect knowledge and wisdom is spoken forth only through truthful thought, motive and decision. That whatever is done, whether eating or drinking, all is to be done in Truth and for the glory of God; and all things can be thus done, regardless of any mental condition that may be brought to bear. He who abides in Christ cannot be made to experience bondage from the sense plane. Therefore move right on, regardless of conditions and environments, as if free with the freedom of God; with which Christ Jesus, in us, hath made free.

Every helpful, good thought, is a saving thought.—E. G. S.

And God saw everything that he had made and behold it was very good.
—Gen. 1: 31.

When I complain of any circumstance that has occurred, when I feel disappointed, fretted, or annoyed because of a failure to realize my desire, when I have relied upon a person's promise and their failure to fulfil disturbs my peace of mind, or becomes to me a source of anxiety, then I reveal to myself the fact, that I am not believing in the absolute reign of God, but recognizing the existence of another power as interfering with the government of the good, and such a sin must be repented of, forsaken, and the gospel believed in, before peace, harmony, health, and happiness can be restored.—*Truth Gleaner*.

Is not this the fast that I have chosen?

That ye break every yoke.—Is. lviii: 6.

Silent Unity.

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from April 27th to May 27th.

"All mine are Thine, and Thine are mine."

PRAYER.

"Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows.

"Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways."—Job xxii, 27 and 28.

Our fervent prayer takes shape as one of the divine decrees just referred to: "Thou shalt also decree a thing and it shall be established unto thee." Prayer, the mere expression of a human longing, we know cannot be as effectual as the prayer of the heart's sincere desire.

In the sixth chapter of Matthew, 12th verse, we find that Christ passed a whole night in prayer: "And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God."

Continuous prayer brings us nearer to God. His light will shine and reflect that Divine Goodness, which will guide us aright if we sit down quietly in the silence and praise God for all we have. The confirmations of the power of prayer related in the Scriptures are numerous, and if we believe with implicit faith in the nearness of ourselves to God—that He works with us, through us and for us with the influence of a Divine Will, then there cannot be any argument that God hears and answers our prayers.

Dr. Talmage, in last Sunday's paper, writes in relation to the spirit of Christ with us: "That there is no name like Christ's name for us. It breathes with all perfumes. Who like Jesus to set a broken bone, to pity a homeless orphan, to nurse a sick man."

This brings to mind what Mr. Steadt has written concerning prayer with reference to Mr. Muller: "Here is a German, without a church, without a pulpit, without a newspaper, without any means by which in modern times a man can appeal to his fellow-men for support. Muller, who has a heart of love that goes out to the destitute and the homeless, which compels him to seek the orphans and gather the fatherless into families, has established at Bristol the great orphanage, which has become one of the wonders of our time. He has not a penny of his own, nor any influential supporters to whom he can go to ask for funds. How, then, does he obtain the means to do this work? George Muller tells you he simply asks for it. From whom? From the Father which is in Heaven, who to him is as real, and with reason, if not as tangible, as his banker. As business men draw checks, so George Muller prays, and his prayers are, as it were, checks on the Kingdom of Heaven. The orphanage presents a standing miracle of what prayer will do to the

Christian world. There is nothing beyond some thousand children who must be fed every day, and whose food must therefore be purchased in open market, and paid for in money. George Muller goes into his closet day by day, and asks for the wherewithal, and the wherewithal comes. It is no use talking to him, or to those who have a realizing sense of the latter-day miracle, as to the absurdity of prayer. This is a miracle which is ever new—a connection between the petition and the Invisible power that owns the cattle on a thousand hills, and in whose hands are all the treasures of the world.

Every good thing that is done by us, every kind word, every noble deed that is unselfish, good and true, must come from God.

“Whom have I in heaven but Thee?”

“I love and adore Thee above all things.” “The Holy Spirit works in all men”—then we become the temple of the Holy Ghost, animated and thrilled by the Divine Spirit. The nearer we are to God, the nearer we are to that Divine Nature, the present Christ, the Word of God. Christ lives to-day in us; we are partakers of the Divine Nature.

From the Epistle of James we read of the effectual fervent prayer. “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 has committed sins, they shall be forgiven him. Confess your faults, one to another, and pray one for another, that you may be healed. The effectual prayer of the righteous availeth much.”

Again, we hear Matthew saying: “All things whatsoever ye shall ask in prayer, believing, ye shall receive.” “Speak the word only” as we now enter the silence, and pray that thy servant shall be healed, holding these words: “God is now working with me, through me, by me, and for me.” Let us remain in the silence, where we find God, somewhat larger than heretofore. So much good is given us which is sent out to those desiring this help which brings peace, harmony, health and understanding. This silent waiting upon the Spirit will bring the blessing to all. W. H. DANIELS.

Meetings for Silent Unity are now being held every Tuesday evening, at the rooms of Dr. and Mrs. Yarnall, room 36, Athenaeum Building. The object of these meetings is to cultivate unity of thought and purpose, which can only be realized by holding firmly to the statement of oneness with Divine principle; the only true and scientific attitude by which we can demonstrate over error and discord.—*The Christian Metaphysician*, Chicago.

HARMONY:

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Lesson V. — Conclusions.

FAITH AS A GRAIN OF 'MUSTARD,

IS

SUCCESS IN ALL UNDERTAKING.

CONCLUSIONS.— Faith is an eternal substance, which is one with absolute knowledge and wisdom; and the evidence of its mental acceptance is perfect confidence and trust. That which is believed in is shown forth externally, according to our trust or faith in it. That which is expressed of the Spirit is evidence of the faith of Spirit. That which appears as fear in any of its forms of limitation, is evidence of trust in the general supposition that there are conditions that are the opposite of God, to which humanity is subject.

That the belief in both good and evil, health and disease, life and death, "Is like a wave of the sea, driven with the wind and tossed." It is a delusion, and the effort to serve it is an effort to do an impossible thing, as each is the absence of the other; this belief therefore is unstable in all its ways.

That the true worshiper worships God in Spirit and in Truth; and that He can be worshipped only in that which He is.

That unity and faith are one, and "the resurrection of Jesus Christ is an inheritance incorruptible, and undefiled, and fadeth not away, reserved in heaven;" *within each one*, for our acceptance and enjoyment. That the trial of the faith that cannot be shaken, is precious.

That if doubt enters thought as to our ability to manifest the power that we believe we possess, it has taken on unbelief, which is a condition of hope instead of faith. That works are an infallible standard in which is revealed the amount of faith that has been mentally acknowledged in the past.

That it is Life in the grain of mustard that has faith in its ability to manifest its power and bring forth the tree; and that where this faith is, nothing is impossible unto it.

That doubt is the turning aside of thought from its purpose; but faith centers thought on its purpose, and the power and faith with which it is sent forth is made manifest.

That it avails naught to know what God is, or where to find Him, or to know that we are power, if faith be not mentally accepted by which to demonstrate that knowledge and power. That when the suppositions and opinions that bear not the fruit of Life are erased from memory, by "having the faith of God," and believing that whatever we say shall come to pass, we shall have whatever we ask; and thus demonstrate the faith and power of God. It is by faith that all things are made, and whatever is done is the result of faith. Therefore, to perfect faith all righteous undertaking is successful. Faith is the substance through which worlds are framed, and spoken into existence by the word of God; and all things are, by Him, pronounced to be good. Therefore, there is no righteous judgment according to appearance; to judge righteously is to pronounce with God. Absolute faith is of God, and wherever manifest, is God manifest to Himself. It is faith that enables children in their untiring efforts to manifest the power they possess—and are; and this child-like faith is the faith of the grain of mustard; and is that which removes all seeming difficulty.

That as we all believe in God we should also believe in that which he makes manifest, and as we have knowledge of Him who is goodness, we should also believe His works to be good, for He foreordained them to be so.

That justification is by faith; the real substance of the entire visible universe, is faith. It is therefore the real substance of Scriptural teaching. That justification is a showing to be just or conformable to the law, Love, and that God's works are done in Truth. That we are not justified by the works of the law, but we are justified by the faith of Jesus Christ, which is also the knowledge that we are just what He is—God manifest, here and now. That "no flesh is justified by the works of the law;" but by the grace of God; and by absolute understanding, which says: "A body thou hast fitted me," and it is "the temple of the living God;" is the knowledge and faith of Christ Jesus, which resurrects the body from dead opinions or worldly doctrine. For when we make of ourselves, twain, one new man, thus abolishing all belief that would separate

form from God, all enmity is abolished in the flesh. This is the faithful work shown forth of Jesus, the Christ. In this knowledge and faith, like the corn of wheat that falls into the ground and dies, and no longer stands alone, that it may bring forth much fruit; have we found Him to be All in All. Therefore are we enabled to declare His righteousness, and that all His works are holy, because He is holy. All is perfect, because He is perfect. This is the feast of the unleavened bread. There is no boasting in Truth. It is excluded by the law of Faith, which says that all are one in Christ Jesus, or God manifest within himself.

If the world issues from God, how can we admit evil? If evil issues from good, we plunge into absurdity.—*Balzac.*

To admit the truth of the infinitude and omnipresence of God, and then claim that evil actually exists, is illogical to the last degree. This claim is equivalent to stating that there is something in reality that is neither God nor His manifestation. The justice and purity of God-love is not to be realized through acknowledgment of the opposite of these. All claims made that are the opposite of God, are in opposition to Goodness and to all that truly is, and is eternal. Therefore, being false they are the enemies to the commonwealth of God and to His righteousness. But in the body of His flesh, through death to all sense of separation from God, hath our Lord Jesus Christ proclaimed all existence to be his own body, and reconciled it unto God. So the gospel of the faith of Jesus Christ is preached to every creature under heaven.

He who believes himself to be taught by experience, believes that he is under the law; and that he is to be made perfect through experience in the works of the law. (This belief is foolishness unto God, for all that are really taught are taught of God.) To reason thus is to reason as a child that is under a tutor or guardian, and is the same as a servant. "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all." (Gal. iv: 1.) But he who "is taught as the Truth is in Jesus," is taught of God; learns of Him only and not from experience.

The Scriptures teach that *Eternal Life* is, therefore it is not dependent for being upon either birth or death. "Hence ye are saved through faith and that not of yourselves, it is the gift of God." Salvation is already given to each and all; and the efforts made to gain salvation, is but a refusal to accept, recognize and enjoy that which has been given and is the gift of God. A non-recognition of the oneness of God and man, begs for, and longs to realize the unity and salvation which is, but is not recognized. That which is mystically called

"death," which all realize when they spiritually ascend unto God with a glorified body, is death to all sense of separation from God; to All sense of limitation; all sense of mortality and corruption. That it is not necessary to lay the body aside, to live in heaven with God. Understanding the things of the Spirit, is knowing that God is all, and that He lives in His works, which are Himself made manifest to Himself. Understanding is not under a tutor and governor, but it is that which reveals the truth of absolute oneness and freedom, for all are one in Christ Jesus, who represents the Truth of the whole of God's work, in heaven and earth.

That the transfiguration which takes place only in an high mountain of Understanding, apart from worldly opinion, is the realization that there is no man, or man made manifest, but the Lord Jesus Christ. Then and then only is the basic statement of the "Divine Science" of God, fully realized; and this is "lifting up from the earth," and is drawing all unto "Me."

That this vision of transfiguration is not to be told by the witness to another until its truth is experienced within himself, for not until the Son of Man is risen again from the dead, can this Truth be proclaimed from an impersonal standpoint.

We have peace with God through our Lord Jesus Christ, the absolute knowledge and faith that both heaven and earth, and all things therein and thereon contained, are God with us manifest. Therefore all may "stand and rejoice in hope of the glory of God." —

That as all things that are made, are made by the word of God, they are holy and sanctified in faith. "God hath from the beginning chosen you to salvation." We are therefore to believe in His Truth.

That it is impossible to do the will of God, only by being as He is, and doing as He does. Therefore we are commanded to seek God righteousness, and to be perfect as God is perfect.

That there can be but "One All," and that All is Infinite and is eternal Life.

That nothing can be made manifest that is not. Hence, manifestation is the evidence of the manifestor. "I am," therefore I think, or act.

"Divine Science" is a knowledge of God and his law of expression; which is the knowledge that God's Truth is expressed in his works; the substance of which is contained in the following text—our final conclusion.

"But when he shall have subjected all things to him, then also the Son himself will be subject to the one having subjected all things to him, so that God may be All in All" (*1 Cor. xv: 28.*) This is "the record" of the Faith and knowledge of "the grain of mustard."

PERSONALITY.

PERSONS beginning the study of Divine Science find it difficult to understand what it is to become impersonal, to lose personality. They do not see how man can become impersonal without becoming a nonentity. They imagine it to be such a diffusion of consciousness that he will be wholly deprived of mental activity. In other words, that approaching God in this way may be a gain to God, may enable Him to perpetuate Himself by absorbing at one time that which he has given out at another time, and thus, by feeding on His own life, continue to be without a decrease of substance—it may be gain to God, but it must be a loss to man; in fact, the loss of himself. Such an opinion has made no distinction between personality and identity. By personality is meant simply the belief of mentality or thought that life is individual, whereas we hold life to be universal, to be God. And that man, living, moving, and having his being in God, must be universal with this life, which is one. Anyone who has lost this consciousness, or belief of the division of life, or separate lives, has become wholly impersonal, but he is "a man for a' that," and you will observe no change in his appearance: he attends to business duties just as he did before; in short, he looks and acts so much like other men, that you may not be able to distinguish between a universal and an individual man, between an impersonal and a personal man. But, if you observe closely, you may discover that his carriage is slightly changed: he may have a different poise, he may be a little more erect, for he may express, even to the letter, the equilibrium which he has reached in "diffusion."

This adjustment is the result of the "death of the cross." The cross is the symbol of the union of two wills. The personal will is laid across the Divine will, the earth-man is crucified, and the resurrected man is the Christ, the Truth, or True Man, who is in the beginning with God, and without whom is nothing made that is made.

Mrs. MERRIMAN.

MONTHLY MEETINGS.

THE second day of March, was one of those beautiful days that yield equally both sunshine and shower; thus making, by contrast, a most beautiful picture that should satisfy the desire of each and all who are seeking satisfaction in variety. When the hour arrived a small audience assembled in the Home College rooms, for the purpose of meeting in thought and word,

and giving of the treasures of understanding, or of the consciousness of the things of the Spirit.

Mrs. Wilmot, who was chosen to conduct the services, said: "We will now open the meeting by silent thought, holding the words 'Redeeming Love in thought.'" As all conceived the meaning of these words while meditating upon them, they became the key-note of the remarks made by the following speakers.

Mrs. Wilmot then gave a short address upon "Conversation," which was beautifully worded and truthfully presented, of which we can only give the basis. She said: "Let your conversation be in heaven; the kingdom of heaven, is God; therefore if the conversation be in heaven, it must be true of God, or it must be all Good. To have our conversation in heaven is to speak as that which knoweth nought but itself, knowing nought but the real and true."

The audience then united in singing the hymn, "Wonderful Words of Life."

Mrs. Wilson read a short paper, subject, "Principle;" dwelling upon certain points concerning the demonstration of Principle, which made their real meaning clearly apparent. A synopsis of her remarks is to be found in April Harmony. She said, as concerning the remarks made by our sister who opened the meeting: "There can be nothing added to, nor taken from them. Therefore we can say, blessed is that which comes in the name of understanding. We can find rest only in the new conversation, and by getting out of the old."

"I believe in All Good; this redeeming love is what we want. Christ came to bring forth redemption," said Mrs. Perkins, when she arose to read an interesting paper based upon the fourth and fifth verses of the twenty-seventh chapter of Isaiah, which we hope to publish at some future time.

Miss Hattie Rix, said: "I thought when Mrs. Wilson arose, that 'God is Spirit, and they that worship him, must worship him in spirit and in truth;' and I thought of the Holy Trinity in this way, 'God, the Father-Love; Truth, the Son; Understanding, the Holy Spirit. All are one, the Holy Trinity.'"

The subject, "Redeeming Love," was the basis of the remarks made by Miss Eva Fulton, which were practical and instructive, but which we regret to say, we failed to find recorded in our notes.

Miss Chapman said: "As we entered the Silence upon opening the meeting, I made the statement that 'I am redeeming love, all my thoughts

are now redeemed in love' I received a letter, yesterday, so full of the expressions of love that I could not sufficiently express my thankfulness in words. To think that all this glory of the Spirit that is manifest is in giving; which is the same as receiving. That which goes forth from the fountain, returns to the fountain; therefore I rejoiced in being able to cause that person to redeem her thoughts in love, which is also myself redeeming my thoughts in love, for all are One."

"The Redeeming Love," said Mr. Dunlap, "which has been expressed here, with all its synonyms, is far removed from the opinions that are held by the world. As I was coming out in the car, my thought went out over the earth, and I thought that 'to do evil that good may appear,' is that which has caused the suffering and destruction of many people in religious and other wars. How far removed is thought of redeeming love from that false belief that has caused the downfall of so many.

"Where redeeming love reigns as the ruling thought in the people, it blesses the earth and raises man mentally, to a higher condition. It is the remedy by which man can gain, or realize heaven upon earth. If thy model of God be high and impersonal, then thy virtue is raised thereunto."

A beautiful testimonial was given by Mrs. Austin, who stated that divine Science and the realization of God's presence were the same as the realization that she was enveloped within this redeeming love. She said, "God has healed me, and I have realized His blessings ever since I came to Home College. My Lord and Savior is ever near. God has kept me 'and I shall not want,'"

A number of cases of healing were related, where both men and women had been brought to realize the unity of Life, and the details, as related, concerning the change in the habits of those healed, were both beautiful and touching. Where all thoughts of prejudice and judgment, according to appearance, vanish, it is when the truth of "the statement of Being" is accepted and realized. Then, indeed, is perfect health or healing realized.

Mrs. Van Burgen testified of a broader and deeper conception of Truth within herself.

Mrs. Wilnot said the meeting would not be complete without something from Mrs. Cramer.

The remarks made by Mrs. Cramer were an endorsement of those that had been previously made. She drew some conclusions from the thirteenth chapter of Luke, after reading from the twenty-fourth to the thirtieth verses; showing that when once we are lifted up in conception to realize the consciousness that we are eternal Being, "if we begin in thought to stand without, and knock

at the door, saying: Lord, Lord, open unto us;" that consciousness and being, which knows that it is eternal, says: "I know you not whence ye are." Then if we do not call in our thoughts, and make them obedient unto the Lord—or unto Eternal Being, the senses will begin to say: "We have eaten and drunk in thy presence, and thou hast taught in our streets." There is no use to stand without, and seek to gain entrance into the Holy of Holies. The only way by which entrance can be gained through the straight gate, is to acknowledge that you are that which is within, and then know that you are already there; this is essential; and is being over all things that are made.

MONTHLY MEETING, APRIL 6TH.

On Wednesday, April 6th, the usual open meeting was held at Home College. Mr. Dunlap, presiding. After the singing of a Hymn, and reading the 17th chapter of St. John, Mr. Dunlap in a most earnest and impressive manner, dwelt upon the words of love which Jesus had given to his disciples, how patiently he had taught them, and as he was about to withdraw from them besought The Father to sanctify them through the Truth. Oh! Father, look upon these lowly ones; lift them up from all material thought into the realm of spirit, that they may do the work I have appointed them to do. These words that Jesus gave to his disciples, are for us to-day. Pray without ceasing.

Mrs. Wilson then said, let us send the thought forth as Noah sent the dove. Let it be free from belief and opinion; knowing that what we ask in His name shall be done. This truth had been beautifully demonstrated in the case of a young man in Los Angeles, who that day had written and acknowledged the power of the healing thought she had sent to him.

Mrs. Wilnot then read an interesting lesson she had prepared for a student, the subject of which was Oneness. The Father and I are One. One Life Principle. Who hath seen me has seen the Father. The One Spirit. It includes All. It is finished in the eternal now. Paul, said in Christ Jesus was the fulness of the God-head.

Mrs. Hopkinson testified that her son had been healed by the power of Truth. He had attended Silent Unity meeting (where his name had been sent for treatment), while there remarked that he was feeling so well; he also received treatment from "The Home"—and now recognizes perfect health, for which she thanked God.

Mrs. Cramer, in response to a call for treatment for one in the room, said: That having been born of Spirit, spirit is; that in order to realize the

Eternal, we are to know God or Good, and Jesus Christ, whom God has sent. He who makes manifest Truth, is Truth, and is Light. Let us take on then the whole armor of God—for Salvation is the gift of God. That which we do desire, we do now enjoy—for we are in possession of it. She also related an extraordinary case of healing of a lady in Oregon, which had been accomplished by an understanding of Truth gained through, or made manifest while reading HARMONY. After hearing from others, and the singing of the beautiful hymn: "I Need Thee Every Hour," we were dismissed with a benediction from our beloved instructor, all carrying with them the feeling of Love that comes to us as we gather with one accord in those cheerful rooms that are filled with Harmony.

E. BALDWIN.

Correspondence.

M. E. CHAMBER:

I should have answered you before this, but have been very busy and pushed right along in my work, and I find that "to-day" is the right time for me to answer you.

We are happy and well, for there is nothing else we could possibly be. My work is increasing very much, and I am kept busy from morning until night, proclaiming life, health and "freedom" for all who seem to be in bondage. I am teaching a class each month at my house, and on Saturdays go to Edwardsville, Ill., where I receive patients, and also teach a class. * I am now preparing to teach a "Normal Class" in German, for which my German students are anxiously waiting.

The idea of a "Scientist's Directory" in HARMONY is a good one, and I affirm that it will be a success.

How soon will you come back to St. Louis? I think your next visit will be even more successful than the first.

Mr. Sullivan is doing a noble work here. He is full of love toward all. God bless him!

My wife joins me in sending our love to you and all dear friends in Truth and Love, in San Francisco.

St. Louis, Mo.

H. H. SCHROEDER,

I like your magazine, it contains so many pearls of truth, and am always pleased to have it on the table in my reception room; also to introduce it to the favorable consideration of my patients, for each number contains more than enough to heal a person, if spiritually received, and the highest type of healing is to teach people to heal themselves.

I desire to be with you in every good thought for the uplifting of humanity, and wishing you God speed in all your work,

Boston, Mass.

I am yours, fraternally,

F. J. MILLER.

EXTRACTS FROM OUR LETTERS.

Do not think that you are easily provoked; say quickly to yourself that you are not provoked. Affirm over and over that there is nothing to contend against—"resist not."

Do not think there is any opposition anywhere; do not think opposition and then draw conclusions, or try to build on that seeming opposition, but say to yourself, "God being for me, who can be against me," and build on that. "On this rock I build my church, and the gates of hell shall not prevail against me." Know that opinions or seeming opposition of whatever nature can not effect you if you do not give them a place in your belief; what we do not care for does not annoy us; so keep your thought so filled with truth that there will be no room for a belief that there is any thing else, for as truth is *all*, there is nothing else. You say you need firmness. You are firmness. You are one with all Truth whether you realize it or not; so affirm it until you do realize it at all times. Affirm it for yourself *now*. Always *now*. Never postpone. Whatever is, is *now*. There is no such thing as temper, so put the thought right away. All is good *now*, and all good is now. J. G.

SEEKING.

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added." Jesus Christ spoke absolute truth. He knew whereof he spoke; there was no doubt, or wavering in his mind, he had perfect faith; hence his perfect and (to mortal sense) wonderful works. But he said: "The works that I do, ye shall do also;" and just in the degree that we, as individuals, attain unto his perfect realization of truth, our oneness with the Father, and unwaveringly abide in that consciousness, shall we do the works he did, and prove his words true.

It seems from his teaching (and I do not know of a better teacher,) that the first, or most important, yes, the one all important thing for us to do is to seek the "Kingdom of God and His righteousness." This found, or realized, the other necessary things must follow, as a natural sequence. Therefore we need take no anxious thought about them, as Jesus said. The Divine Law and order is established in truth, and knows no change or variation; and our work is to get mentality into line or harmony with the Eternal Law of Good, and let it flow through us. Then, first, we are to seek the kingdom of God, the All Good. How are we to seek? in Mind, by and through our thought. Where is the Kingdom to be found? We will let Christ-Truth

answer. Jesus said; it was not here or there, but "Lo! the Kingdom of God is *within you.*" Then we are not to seek for the kingdom as a country afar off, but as a blessed reality "at hand"—within our grasp now. It being "*within*" must be a *state of consciousness*, a condition of mind, to be recognized by our thought; and when found or perceived as "*Within,*" we know that it has *no bounds*, but is everywhere, because it is "*God's Kingdom,*" and his Kingdom *must* be Omnipresent, as life is Omnipresent, Infinite Mind or Spirit, in whom "we live and are moved and have our being." And when we, through our earnest seeking, have found or recognized God's Kingdom as *within*, we will also recognize "*His righteousness*" as within His Kingdom, and lose all sight of any righteousness as of self, or personality, and claim God as our righteousness. If God's Kingdom is within, and God, or Infinite Spirit is the "I," or life of self, then He *must* of course be our righteousness. And when we do *once fully and truly* gain this consciousness of God's Kingdom, and righteousness as within, *i. e.*, the real self of us, and by our strong faith in this truth are enabled to consciously *abide* in this realization, then we will take "no thought" of to-morrow, as to what we shall eat and drink, and wherewithal shall we be clothed, and otherwise provided for, because we shall have that *abiding faith* and trust that knows *no lack* in our "Father's House," but sees bountiful supply, because recognizing God, our Father, as our *bountiful supply*. *All things already ours.* We are the children of a King. Our Father is rich in silver and gold, the wealth of the Universe is His; and he says to His true child: "All that is *mine is thine.*" Yet how slow humanity is in accepting their divine birthright as children of God. How we do hug and cling to the old selfhood, yet this selfhood *must* be lost or swallowed up in Godhood. "He that loseth his life (selfhood) for my sake, shall find it." Where will he find it? Will find it where it always has been, in God. But as we seek to save *our* life (selfhood), we lose the consciousness of our *real* life, God. If we feel ourselves out of the Kingdom of Heaven, it is because we are living in this *false consciousness* of *what and where* life is; and to be saved is to find or gain the *true* consciousness of *who and what and where* life is. Have we this consciousness? "Ye shall know the truth and the truth shall make you free." But we can only *know* the Truth in all its fullness and freedom-giving power, by our steadfastness in thought, to the words of Truth. "If ye *continue* in my words, then are ye my disciples, and ye shall know the truth," etc. In the bonds of loving Unity, I would speak to all, "Peace, be still."

W. M. Brown.

Atlica, Kuns.

Books of the Day.

GOD'S IMAGE IN MAN.

This new book, by Henry Wood, is the product of an intuitive perception of Truth. It presents the principles of Divine Science in an entertaining style, by illustrating the problem of Life in various examples, and in a manner that will prove most interesting and instructive to all thinking people. It leads nowhere but to Truth, which to know is freedom from all the so-called ills of Life. There are thousands who stand on the borders of Truth, and to them it will open divine perception to the breadth, unity and harmony of the revelations, and evidences of the Truth of God, who is now manifest and is manifesting in creation. It leads up to Divine Science and supports it on every side. The Holy Spirit is ever revealing itself in its own image, and "He will guide you into all truth;" for he who finds the image of God, also finds God, who is imaged.

This book should be owned, read, and studied by every family in the land. It will do the work for which the author has designed it. We bespeak for it a large sale, even outside of those who are especially interested in the "Divine Science" of life and healing.

The following we quote from the preface:

"The soul-centre of every human 'image of God' is the highest and ultimate tribunal, before which principles, creeds, systems, and even bibles, must receive their interpretation.

"There is no purpose other than the plain unfoldment of Truth and the delineation of living realities. No attack is made upon any existing theological system, as such, but rather an effort—in these days of creed disintegration—to conserve and hold up all that is intrinsic, but, at the same time, to discriminate between the real and eternal on the one hand, and the incidental, traditional, and external on the other. Truth is an harmonious unit: and religion, nature, science, and evolution—when stripped of their misconception—mutually supplement and confirm each other. The persistent retention of outgrown creeds as unchangeable statements of truth, has caused a reaction towards materialism, atheism, and pessimism; and it behooves every lover of his kind to aid in turning the unwholesome current."

This book has been placed on sale at the low price of \$1.00, postage ten cents. Send for it; you cannot afford to be without it. For sale by M. E. Cramer, 324 Seventeenth street, San Francisco, Cal. See advertisement on another page, in which is given the titles of the chapters.

DIRECTIONS FOR BEGINNERS IN DIVINE SCIENCE:—With six days course of treatment, by *Leo Virgo*. As a preface to the six days treatment, an invocation is given which prepares for each day's work. The pupil is instructed to make "denials" in a quiet, indifferent way, and the "affirmation" with a strong, bold, vehement and positive mind. This little booklet, published and sold by Unity Book Co., 820 Walnut street, Kansas City, Mo., will prove a help to every one who will rightly appropriate its teaching. The application of its truth will cause health to spring forth speedily. Price 10 cents, three for 25 cents. For sale at this office, 324 Seventeenth street.

FINDING THE CHRIST WITHIN OURSELVES, by H. Emilie Cady; published and sold by Unity Book Co., 820 Walnut street, Kansas City, Mo., is having a large sale. Its fourth edition is now out. For sale at this office. In paper cover, price 15 cents; in whitealligator and gold, for 25 cents.

CHRISTIAN SCIENCE.

A brief answer to the question, "What is it?" is a sixteen page pamphlet, giving a comprehensive synopsis of the statements of Christian Science, evidently based upon the teaching of "Science and Health." Those who wish to know what Christian Science is, can obtain this pamphlet of Aaron M. Crane, No. 5 Durham street, Boston, Mass. Price, 10 cents.

A CERTIFICATE OF MEMBERSHIP—A very pretty panel-shaped folder—"In His Name," will be mailed to all the members of the Society of Silent Unity, of San Francisco, and to those who desire to become members, upon receipt of 10 cents to the Secretary, W. B. Dunlap, 126 Kearny street, San Francisco. It is a suggestive symbol of the Society's work, and will help you in the line of your work for the benefit of others.

FAITH'S FRUITION.

By A. P. Barton. Is a pamphlet of thirty-two pages, with cover of white and gold, presenting in appearance, the symbol of the purity of Truth, and wisdom of Love, or Unity.

It is a masterly address and lesson upon the power of faith to heal, and to the power of love to fulfil the law. Love being that which fulfils the law, it fulfils it in manifesting itself in God-likeness, for God is Love; and that absolute faith is the realization of absolute love or Unity. Send for it. Study it and make it your own. It is good. Price 15 cts. per copy. For sale at this office, 324 Seventeenth street, San Francisco, Cal.

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TREATMENT GIVEN DAILY TO BOTH PRESENT AND ABSENT PATIENTS. There is an ever present help for all. There is relief for you from your present conditions and environments, for there are no incurable diseases.

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HARMONY

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VOL. 4.

JUNE, 1892.

NO. 9.

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"By the Mosaic Law, the Passover, among the Jews, was celebrated within a day or two before or after the vernal equinox."

The spiritual meaning of the Passover is symbolized in the equinox, the passing over of Winter into Spring, also in the increase of the length of the day and the decrease of the length of night. It is the night of Winter with each one of us when we mentally sleep in the intellectual conception that self-hood is to be found in the creature instead of the Creator. As in Springtime nature rises from her sleep, and appears again clothed in living robes of Life and beauty, so when the son of man rises, or is lifted up from the earth, he awakes from the sleep of sense into the consciousness of an ever increasing Day and the eternal Springtime of Life, to appear again clothed in shining robes of Truth and righteousness. Spiritually speaking, when day and night are equal, self-hood is found in God, and through death on the cross both day and night are seen to be one, for Life and its manifestations are one. "God is light and in Him is no darkness at all." He is Infinite, The All. The All, then, is one eternal Day, and the Springtime of eternal Life is always Now. Spiritually do we know that God and His works are forever at-one; and that all things living are pregnant with God-life, in whom they are begotten. When day and night are equal as to time, that time symbolizes the time when we spiritually comprehend the equality of the infinite Whole, as being One. Then, as the days increase, the virgin conception of the ever new and living way unfolds in consciousness the Truth of unity, which is the Christ Jesus, or God with us, and it is clearly understood that there is no mortality, corruption and imperfection.

The ascension necessarily embraces a perfect conception, realization and demonstration that God is forever living in the Son, and the Son is God; and then it is seen that Life is ever breaking forth anew, and therefore ever manifest to itself.

The true meaning of Easter is fully apparent, when from memory has gone the false belief that there is death in reality; and then the joyful Easter dawn breaks clearer and stronger, and the Son is known to shine with the brightness and glory of Life eternal. Winter from the world has gone, and earth awakes with smiles alive with Life's inherencies, made glad with the gladness of her Lord.

"And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." Therefore infinite Life so loves the world, that it gives its only begotten therein, that whosoever believeth that it is begotten of God shall not perish but have everlasting Life. So when the form of Life is

lifted up, the truth is conceived and known, that it is a perfect example of Principle. Then is it known that "the whole earth is the Lord's and the fulness thereof;" and of all that God has given unto you, its Lord, nothing is lost. "All mine are Thine and all Thine are mine, and I am glorified in them." As all Thine are lifted up unto Thee, even so are they lifted up unto me. In this, the perfect conception of Truth, bodies or forms of Life, have fallen into the ground of Infinite Life or Being, and cast off their old forms—beliefs of standing alone, as separated from God—and much fruit of Life results therefrom. For now, has the Son of man risen with a glorified body. "I, even I, am glorified in it." This is the Springtime of Life, when the new born buds joyfully open, fragrant with the breath of heavenly love and beauty. In this bright morning hour, thoughts go forth, as Angels, luminous with the light of Life that lighteth every thing that cometh into the world; and both heaven and earth and all the hosts of them, are heard to join in voicing praise and thanksgiving unto the risen Christ; and God's people are known to live renewed and quickened with the wholeness of His Spirit. His living flowers shed fresh fragrance in this holy hour. The consciousness is that of God, Heaven and Earth are a trinity in unity. Let Heaven and Earth pass, or be un-named, that God may be known as All in All.

OUR PRAYER.

Thou lover of my life, thou guide of all my way; heart of my heart,
father, mother, presence, I am folded safe in Thee.

I thank Thee that I am folded close in the heart of all good.

I forget the error of my unrighteousness in the dissolving presence of
Thy glorious love.

I acknowledge my life, the manifestation of Thy Divinity.

I catch the inspiration of joy as I behold upon the bill-tops of righteousness
the splendor of thy glory, and know that my crowning and my anointing,
is the recognition and confession of Thine own All-Mighty love.

SARAH WILDER PRATT.

Be not discouraged; "let not your heart be troubled,"—for wisdom,
health, power and beauty are within you; and will show forth according to
their perfectness, if you accept them by thinking and speaking thoughts and
words filled full of love. "God is love."

Idea is the soul of things.

"If you are still seeking for proof that there is individual consciousness after the body is laid aside, or after death—so called,—does not your seeking indicate that you believe that the body is either your consciousness or the source of it? Does it not point to the fact that it is an erroneous attempt at solving Life's problem, to believe it possible to have consciousness—or anything real—that is not absolute in the source from which it is evolved? Pause and reflect, and cease vain seeking, and ask yourself the following questions: Can anything be evolved or unfolded that is not? If not, and I have consciousness at this time, is it not now—as it has ever been—connected with the source that evolved and unfolds it? Then how can that which is one with the eternal, infinite source, cease to be?"

BEING, KNOWING AND DOING.

Much has been said from time to time, and one way with another, about Being something, knowing something, and doing something.

Now as Being includes knowing, so knowing precedes successful and scientific doing.

Divine Science demonstrates and teaches that there is but one Infinite Omnipresent Being, God; filling heaven and earth, and there is none besides Him.

Prior to the creation of heaven and earth and all things therein, this omnipotent, omniscient and omnipresent Being was, and is, and ever will be, and there is, or can be, without beginning and without end; was all, is all, and ever will be all, and changes not.

Something cannot come from where it is not, or from nothing.

So then, that which now appears upon the stage of action, is that which already was; and that which already was, is God, the substance and intelligence of both the manifestor and manifested.

Now substance is that which is uncreated, not evolved, cannot be increased, nor diminished. Is not subject to discord nor decay.

Now this substance is omnipresent, and is all substance, and is what we term Divine Substance.

This Divine Substance, being omnipresent, pervades all nature; all manifest existence, and is the substance thereof.

Now the substance of a thing is the thing itself, in its entirety.

All creation, potential, and manifest, contains and is sustained by the substance, which is really all there is of it.

So to be at all, is to be this substance, for without it being could not exist, or existence could not be, and this substance is God. The very essence of all being, the Omnipresent Being—God—Good, Principle, Mind, Spirit, Intelligence.

Intelligence is self-existent and eternal mind; cannot be instructed, for it is all-knowing and knowable.

Intelligence, like substance, is universal and omnipresent; there is nothing else to even share this intelligence with, for it is self-existent and eternal mind; Omniscience. There is no other knowing to know, no other intelligence to even develop and teach. This Intelligence is all in all, filling heaven and earth, and there is none else.

To do anything, is to first be a cause for the accomplishment of some purpose, motive or design. But as all Being is One Being, all power or cause, and there is no lesser cause, it follows that to do anything, it is axiomatic that you must first be that cause; and that cause is God.

The work ever to be accomplished, is to express this Infinite Being, Infinite Intelligence, and Infinite Power, for there is nothing else to do or express.

Jesus Christ, in whom was personified God manifest, said: "Not I, but the Father that dwelleth in me, He doeth the works." Nicodemus said of Jesus Christ: "No man can do these works which thou doest unless God be with him."

Jesus once said to Peter: "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven;" and on another occasion, he said: "No man cometh unto me except my Father draw him."

To be anything, is to be Being, and Being is God. There is nothing else to be.

To know anything is to know the truth of Being, and Truth and Being is God. There is nothing else to know.

To do anything is to express Being, in knowing, for that is the work and only work or purpose of God, to be accomplished. "Lo, I come to do thy will, O God."

G. M. REEBS.

Kansas City, Mo.

TRUTH ENDURETH FOREVER.

"Bearth all things, believeth all things, hopeth all things, endureth all things."
1 Cor. xiii-7.

I SHALL take that verse for my daily help until I have made every clause my own—my very own.

So, day by day passed by, all the daily trials and temptations to anger, annoyance, or worry, were brought under the test of "Beareth all things." Every night in looking over the events of the day, she found a sweet something growing in her heart, a something which made the flowers sweeter, the Sun more glorious, and the little duties assume a grandeur never dreamed of before; homely work had no more a place in her life—everything was beautiful—was it washing dishes, sweeping, dusting—then her glad heart had that much time in which to think undisturbed of the glory of the perfect Christ; to ponder on the mystery of Christ expressed and made manifest; to think until it was no longer a mystery, but as clear and plain to be seen as the page of an open book. What was Christ—what Jesus? Christ was the perfect Love which Jesus demonstrated. Days passed by,—still "Beareth all things,"—until she saw that perfect Love meant an utter and absolute surrender of self into the ever present, never failing, all powerful Love, the Creator of all things. But what did that surrender mean? Did it mean giving up? How could an act which brought one untold glory, unspeakable happiness, peace forever,—an act which brought a fairy chariot which one has but to call and at a moment's notice it was there,—which carried one over all the so-called mountains of trouble; an act which made the poorest hut a palace, the plainest meal the daintiest feast,—could that act be called "giving up" anything desirable—anything one ought to cling to so tenaciously? Christ the Truth,—blessed knowledge—"beareth all things." As each bit of personal feeling was cut off by those magic words, the peace came which passeth understanding. It became a joy to "hear All things;" to feel one's self grow so large and strong inside, that it was a pleasure to "bear All things!" No exception, All things! for those are the steps which will lead us into a realization of our own grandeur and strength, which is always there waiting to be used,—love for all the longing thoughts,—wisdom to fill with pleasure many moments,—power to use in all one's daily efforts. What a dowry! All perfect—all our own. Is it not worth while "bearing all things," if doing so shows us all that perfection, and how to use it?

Is the second coming of Christ a fairy tale? Indeed no! It is the sweetest reality, which every one can prove for himself. And how? By having sweet, kind, forbearing, generous, charitable, uplifting, powerful thoughts of one's self and all others—by seeing all one's friends stripped of their seeming faults and shining forth in that perfection we know to be there. Oh, sweet Love, fill our thoughts at all times!

A student asks what to do for pain in the lungs; next month we will show her the way of freedom if she so desires.

A. T. GILLEN.

PRACTICAL HEALING FOR MIND AND BODY.

AFTER perusing these lessons for the first time, the student is very apt to falter and hesitate about accepting all the statements. This is because he has not yet reasoned it out from the basic principles, and the only remedy is to go over the whole ground deliberately (again and again if necessary), till every statement is clearly understood.

The benefits of science, the peace, comfort and assurance that science is true, will not be fully realized while one fears to depart from the old ways that darken his life.

Do you feel that you do not understand?

Then say to yourself *mentally*, "Nothing can stand between me and the knowledge of truth that will liberate me from all error."

Meditate upon this declaration, *hold to it*, and reason it out on the basis of the absolute allness of the Good, the Omnipresent Wisdom, and Omnipotent Power.

Then affirm, "I *can* know, I *can* understand."

Then, I *do* know, I *do* understand.

Affirm that you *can*, till it becomes a fixed conviction of the mind, and in the regular sequential order of unfoldment you will find it easy to say, I *do*.

To begin without any scruples about it, and say, I *do* understand, I *do* know. I *am* able, etc., is still better; but to those who think they *dare not*, we should advise the more gradual proceeding.

When you realize the full meaning of the "*I am*," you will not be afraid to say I *do* understand, I *do* know.

You will rather be afraid to say, I can't, or I don't know.

Never put the negative word after the "*I am*" in any case.

I can't, I don't know, and I'm afraid, belong to the old dispensation of darkness and negation. The "*I am*" is in the present, the positive declaration of what is *now*.

So fear not to say, I *can* understand *now*, I *do* understand *now*. I have Divine Wisdom *now*. I am the perfect child of God *now*.

Hold to this persistently, and "thy light shall break forth as the morning, and thy health shall spring forth speedily."

MRS. JANE YORNALL.

"How few church members will find it within their recollection to have heard a sermon preached from the text: 'Blessed are the merciful, for they shall obtain mercy.'

We are surprised, because of its rarity among the usual utterances of clergymen, to find the following paragraph in a recently printed discourse of an English divine: "We live in a Christian land, and the distinguishing feature of the religion of Christ is that of mercy; and we need to remind ourselves, and be reminded, of the fact that Christianity is, in its essence and spirit, essentially a religion founded upon the teachings of the Beatitudes; that love, not hate, is the fulfilling of the law of God. If men are faithful to this principle, they cannot, nay, must not, limit its application to human beings alone, but must extend it to the members of the so-called brute creation."

These words are not only eminently appropriate to the sacred calling of the clergy, but they impressively suggest the great underlying truths of the Christian religion.—*Our Animal Friends.*

JAMES RUSSELL LOWELL.

AS a teacher of true religion, James Russell Lowell has still to do a very great work. He thought his way through the theological difficulties of our time to issue in a faith serene and triumphant,—a faith grandly expressed in these confident lines:

O Power, more near my life than life itself,
 (Or what seems life to us in sense immured),
 Even as the roots, shut in the darksome earth,
 Share in the tree-top's joyance, and conceive
 Of sunshine and wide air and winged things
 By sympathy of nature, so do I
 Have evidence of Thee so far above,
 Yet in and of me! Rather thou the root
 Invisibly sustaining, hid in light,
 Not darkness, or in darkness made by us.
 If sometimes I must hear good men debate
 Of other witness of Thyself than Thou,
 As if there needed any help of ours
 To nurse Thy flickering life, that else must cease,—
 Blown out, as 't were a candle, by men's breath,
 My soul shall not be taken in their snare,
 To change her inward surety for their doubt,
 Muffled from sight in formal robes of proof:

While she can only feel herself through Thee,
 I fear not Thy withdrawal; more I fear,
 Seeing, to know Thee not, hoodwinked with dreams
 Of signs and wonders, while, unnoticed, Thou,
 Walking Thy garden still, commun'st with men,
 Missed in the common place of miracle.

—*Christian Register, August 20th.*

Now, we want to help you to drop your mistaken belief. You say: "I am a sufferer with heart trouble." You know there is but one "I am," and that I am never ill and never will have heart trouble, or any other trouble. So whenever you say "I am," think what it means. * * * Center your thought on the all-pervading good, health and strength; and you will realize that the I am in you is perfect; and remember there is no power but God, and you will realize what you remember.

J. G.

Silent Unity.

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from May 27th to June 27th.

"I have glorified thee on the earth: I have finished the work which thou gavest me to do."

SEEK IN THE NEW AND LIVING WAY, AND YE SHALL FIND.

To pray is to seek, and to seek is to find. "Every one that seeketh findeth." Therefore the answer to prayer is finding that which is sought. As we cannot find, realize and enjoy that which is not, or which is, and is not for us; so that which is found, realized, and enjoyed through seeking, is that which already was within us, through us and around us. Then the answer to true prayer is the realization of the fulfilment of law. To find what is sought, is to understand that God has already fulfilled His law in our existence. Hence, a consciousness of the Truth is an understanding that what has been done is that which is being done; and that which is being done is that which shall be done; for the one method of the Infinite One is always in operation. Therefore, the law and the method of demonstration of the Infinite always being in operation, it is both fulfilled and is being fulfilled in

the eternal now. In this conception is salvation. When ye seek health, success, or perfection, "believe that ye receive and ye shall have," for you shall find that which is, and is for you.

Again, when ye seek to fulfil the law of God, believe that His law has been fulfilled by Him in all creation—His good work, and you will realize that which has been done, and is being done. For this reason has it been said: "Believe that ye receive and ye shall have." To believe that ye receive is to take on and be what is hoped for. This method prevents the erroneous supposition that we are doing something, by fulfilling the law of God, that has not by Him been done. It also prevents us from acting as if we were to remind God of something that He ought to have done, and can do, and has left undone; or something that He never would have thought of, if we had not reminded Him. Hence, if ye pray for health of body, believe the Truth that the element of which it is composed is incorruptible, immaterial and immortal, and that its state or condition is a healthful one, and your prayer will be answered, according to the measure that you mete to it; i. e., you will realize the truth concerning it just in proportion as you accept the truth about that of which it is composed.

This method of seeking and finding, is the one by which the Saviour is found, and by which we know that the thing, or body, for which we seek salvation, is already saved. It is also the method of true giving. Be it known unto you that "I am the health of my people," both of the individual and visible form, says Infinite Life; and that "All mine are Thine, and all Thine are mine." Then as "God is the God of the living and not the God of the dead," wherever Life is living, there is God living, and the same is perfect living. All statements of Truth are therefore equally impersonal, for every thing living can say: "Call no man Father; there is but one Father, even God," and "I and my Father are one," for Life and the living are one and inseparable. The supposition that there are two fathers, or two sources, one good and the other evil, or one alive and the other dead, gives rise to the belief in Life and death, ease and disease, success and failure, all of which constitute "double-mindedness." Such opinions always ask the privilege of burying the one father, before serving the other. But they are told by the "God of the living," to "Let the dead bury its dead, and follow thou me." The false supposition that there is physical causation, is the "dead father," and the suppositions and all opinions arising therefrom cannot be different in nature from that which gives them birth. Hence they are also dead. Then to be raised from the dead is to come out of the sepulchre of materiality, and

be mentally raised into divine understanding, that God is Life and Life is infinite. Therefore, Life is the only source and Being of the living and moving; and as all existence has being in God, all existence is united in receiving and voicing the truth of its being, that "All mine are Thine, and all Thine are mine," and "I am glorified in them." There is not a flower that blooms, but Life is glorified in its beauty. Not a leaf unfolds, but Life is glorified in the unfolding. "Whatsoever good thing any man doeth, the same is received from the Lord." "*All mine are Thine, and all Thine are mine*" is the all-inclusive idea of possession. It holds within itself perfect satisfaction, the power to save from all dissatisfaction and "*heal all thy diseases.*" Speak these words over and over, and meditate upon how great are the possessions of God; and as you conceive them you shall know that what you have sought is yours, and you are glorified in it. This conception is wholeness and health. Be thou Health, as the perfect Law of Love is the whole Law; and as Love proves itself by giving freely of its innate possessions, so must this law be carried out to its ultimate, in all our dealings one with another, in the business world, for the laborer is worthy of his hire. This law, taught by Jesus, has no respect to person. Therefore it does not call upon one person to give, and another to withhold; but that he who instructs another in Truth (either in silent treatment or teaching), and he who receives the instruction (either silently or openly) may be one, it is necessary that both give. Then both are glorified in the giving and receiving. This is unity. "And where two are agreed upon earth (even in the letter) as touching one thing, there am I in the midst."

If you find yourselves thinking "I am no better," or that "I have not received the benefits spiritually and materially that I hoped for, from the unity of thought held for me by the members of Silent Unity," we advise you, as we would with ourselves, to study this article well, and look at Truth and your conditions face to face, for the purpose of seeing whether all is according to the law of God, and whether you have fulfilled the law of giving, which is the law of expression of innate power. "God loveth a cheerful giver" is true, and it is necessary to give of what we know we possess, either of Mind, thought, or be it money or material things; and with what measure we give, the same is sure and certain to be measured or given to us. Therefore, believe that you can fulfil the law of God, and also meet every necessary expense by giving an equivalent for what you receive. This is the only voluntary offering or giving there is; and the same is justice. The law of giving is the perfect law of success or receiving. Please write us your thoughts upon this subject.

M. E. CRAMER.

W. B. DUNLAP:

Dear Brother in Truth.—Your letter of the 14th has been received, and I will say I knew my letter had reached you before your reply reached me. My pains and aches had all disappeared. Oh! what a happy week it has been for me. The first week of comfort I have had for years. I feel like a new being. I can scarcely realize that it is myself. My flesh is swollen, yet it does not pain me. My husband rejoices more than I do, for I was always cross and worrying, and did not care whether I lived or not. I used to wonder while I was in such darkness if there was a God, and if there was, why He had forsaken me. Dear brother, it was your good letter that pointed the way to life everlasting and truth for me. Your good advice has not only taken root in my heart, but in my daughter's also. I cannot express my joy with the pen, that daylight has come after living in darkness so long.

Yours respectfully,

Mrs. M. E. KINSEL.

HELENA, Montana.

EXTRACTS FROM OUR LETTERS.

RESULT OF THE UNITY OF TRUE THOUGHT.

DEAR SIR:

I was made very happy on coming home to-night by finding your little pamphlet and my certificate of membership to Society of Silent Unity. Thank you for your promptness. I must tell you that I came home from work to-night with a belief I had a cold. I thought I was chilly; my throat seemed to ache; my eyes felt sore. I did not think I could write. I sat down at 7 o'clock with you in the Silence; at 9:30 I took my pen, and before I had written the above, all my unpleasant feelings had passed away. I praise the Lord for faith; yes, for a knowledge of this glorious truth.

Yours in faith,

M. M. RANDALL.

LYNN, MASS.

INTERNATIONAL BIBLE LESSONS—SECOND QUARTERLY REVIEW.

JUNE 19.

In Psalm I, which is our first study of the Quarterly, we are taught that the way of the righteous, or the right way, is delight in the Lord. Blessed is,—being the key-note of the Golden Text, which means that right thinking is the blessed way of the Spirit, for in it the law of the Lord is fulfilled. In the following lesson we are taught that, "blessed are they that put their trust in him." God's work and word as acknowledged in Psalm XIX, teaches us that to "trust in the Lord is our reasonable service." God has anointed man, made in His image and likeness, as king upon Zion, which is the hill of His own holiness, or wholeness.

Responsive Sentences. Supt. I will lift up mine eyes unto the hills, from whence cometh my help.

Class. My help cometh from the Lord, which made heaven and earth.

Supt. For the Lord is great and greatly to be praised.

Class. The Lord is my shepherd; I shall not want.

The idea to be retained in memory is, from this lesson, that the Lord is the Life which supplies all things and prevents want. He makes me to lie down satisfied, and gives rest; knowing that all has been supplied I rest, as do sheep in green pasture.

Create,—is the key-note in the Prayer of the penitent. If held in thought it gives rise to a new condition and truthful realization concerning that which God has created: and shows that God always deals with us according to His loving-kindness, and the multitude of His tender mercies.

Supt. "Honor and majesty are before Him."

Class. "Strength and beauty are in His sanctuary."

Supt. "O, worship the Lord in the beauty of holiness."

Yes, worship in Spirit and in Truth by doing as He does; by dealing with all according to loving-kindness and tender mercies.

In Psalm LXXXIV, the word, blessed, portrays the unalterable state of those who delight in God's house. "How amiable are thy tabernacles." They who dwell in the secret place of the Most High, delight in His house, "and are still praising Him." "The Lord God is a Sun and a Shield: no good thing will He withhold from them that walk uprightly." No good is withheld from the truthful thought; God crowns it with loving-kindness and tender mercies, as seen in our next study of Daniel and his companions.

The meaning of Daniel, is God's judge; or judge of what is truth and right. Therefore, Daniel purposed in his heart that he would not defile himself with the portion of the king's meat. The word Daniel therefore illumines the entire lesson of May 22d.

As Christ is the end of righteousness to all that believe, so is his knowledge, power and glory for all who trust and believe the Truth he taught. We learn from this lesson that all things can be done for the glory of God, and that no environments or external conditions can prevent us from doing every thing according to His will, if we but choose to do so. He who abides in freedom, cannot be made to feel bondage. "Stone walls do not a prison make, nor iron bars a cage."

In Nebuchadnezzar's dream the lesson is clearly taught that, "all things are naked and open unto the eyes of Him with whom we have to do;"

that there is nothing hid that shall not be revealed to those who abide in Christ, and in whom the words of truth abide. Therefore, all opinions that are of the earth and earthly shall tremble and fear before Him who makes, and therefore knows all things. Their foundation being not permanent, they cannot stand. Therefore if we have no part in the building of idolatrous images, and if Him with whom we have to do is the One Infinite God, and including His works, we shall realize the lesson of the Golden Text, "When thou walkest through the fire, thou shalt not be burned," etc., for June 5th. When thou,—is the key-note to the spiritual meaning of this lesson. For when we understand the whole Truth of the Infinity and divinity of the One All, we know that The All is indestructible, eternal, Spirit, Life or Mind. "When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." Be not afraid of anything. You believe in God, believe also that as all help is of God, He cares for that which He has manifested in the world. So in our lesson of June 12th, we are taught that no manner of hurt was found upon Daniel because he believed in his God. No manner,—being the words that enable us to see the reason why no harm came to Daniel when in the lion's den. No manner of hurt can come to that, or to The One, that has no disposition within itself to hurt; but crowns All, with loving kindness and the light of its own life.

"The Lord make his face to shine upon thee, and be gracious unto thee."

The Reign of the Messiah is clearly seen throughout all scriptural teaching. All kings shall bow before Him, and all nations shall serve Him. As He forgives all, or in other words, as He is dead unto sin, and alive unto God in us, so does he heal all infirmities, and this is His protection for all that are oppressed. Transgression and condemnation are therefore by Him as far removed from us, as the east is from the west. God remembers to deal with us only according to our righteousness, and not according to a multitude of erroneous beliefs; and His mercy endureth from everlasting to everlasting.

The following Divine Scientists, healers,—or demonstrators of Truth—are now united in the work and in attendance at Home College, and will visit patients at their homes, treat present or absent patients: Mrs. Lizzie Baldwin, Miss Jessie Grant, Mrs. M. F. Wetenhall, Mrs. Webster, M. E. Morris. Arrangements can be made for them to visit patients in any part of the city, surrounding country or towns, who for any reason cannot come to the College, by writing to M. E. Cramer, 324 Seventeenth street.

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LESSON VI.

May 29.

NEBUCHADNEZZAR'S DREAM, AND THE TOWER OF BABEL.

GOLDEN TEXT.—*All things are naked and open unto the eyes of him with whom we have to do.*—Heb. iv:13.

NEBUCHADNEZZAR'S dream is descriptive of what he is in Truth, and of what God has given him. It is also descriptive of that mental state which believes that intellectual attainment or unfoldment is greater than the foundation upon which it believes it stands, or the source from which it comes, and hence depends. This dream is also descriptive of the same mental condition described in the building of the Tower of Babel. As it was in the past, so is it in the present, for the universal belief that the world is separated from God, and that there is no connecting link between God and His visible universe, or between infinite Life or Spirit, and nature, is a standing off; a defection; a departure in belief, from the Principle of Unity and Holiness. This is failure to comprehend the truth relative to the infinity of God. It is failure to comprehend the fact that *infinite* Life or Being must be the cause of its own existence, which is all existence; or that God's creation is God manifest. It is failure to realize the truth expressed in Genesis, that God created the heavens, and the earth, and all the hosts of them, and pronounced them all *very good*, and that His word is for eternity. This failure of comprehension is confusion, or Babylon; for non-comprehension of the Truth of the infinity of God, gives place in belief to falsehood, which is the supposition that there is something which is not; from this has come the general opinion that there is such a thing as physical causation;

from which basis, many fine spun-theories are evolved, showing forth beautiful as well as terrible images of fear, constructed by and from a cause and source claimed to be inferior to itself. The final conclusion being, that effects are greater than cause; or that they possess more intelligence, understanding, and wisdom than the source from whence they come; that gods are evolved from chaos; and good from evil; intelligence from non-intelligence; consciousness from unconsciousness; mind from matter; and immortal souls from mortal bodies; and that experience unfolds sons of God; and that eternal Life is gained through—what is called—death. Since idolatry consists of opinions based upon the false supposition that there is something that is not, are not all these and similar theories idolatrous? There is no physical causation, for that which is called physical is necessarily form, and all form is effect, which is the result of the action of power. Therefore all causation must rest in the power that produces the form or effect, and not in the form or effect produced, which is the visible. The belief in physical causation has not its standard for thought, conclusion and belief based in Principle, Infinite Life or God. Hence all opinions and theories arising therefrom "are scattered like chaff from the summer threshing-floor" when all things are open before our eyes, as they are with the One with whom we have to do. When we have found the truth of the Lord Jesus Christ manifest everywhere before our eyes, then "all things are naked and open" unto us, and they are seen to be God manifest in the world. The apostacy from Truth or the belief in physical causation, gives rise to the current thought that nature has laws of her own, unlike the law of God; hence if we violate the laws of nature, we must look to her or to external things as a remedy, or as a means of removing the effect of that violation. For the belief that we are without God manifest in the world is the denial of the presence of our Lord Jesus Christ—who is everywhere in our midst;—and is also a stranger to the perfect law of liberty, and to the presence of health and freedom. The living words of Truth in it, do not abide. Therefore the words that are "nigh thee, even in thy mouth," remain unspoken, and because unspoken, not enjoyed. So it concludes that as God is not manifest in the world, that if I violate nature's laws, they being different from the law of God, I must fulfil laws unlike His, in order to regain my lost health, lost mental powers, and lost harmony and freedom.

As there is no physical causation, the building of the tower of Babel is an attempt to erect a building of truth based upon the earth (or an effect,

which is a false premise), that will reach to heaven. In this mental structure or theory, is included the belief that it is necessary for us to go somewhere in order to enjoy heaven; that it is necessary to go to some other locality in order to get where God is. Such opinions are always contriving some means by which to gain salvation through unfoldment; trying thus to reach God and heaven through building upon a material basis. Such are they who are ever seeking knowledge, and never finding; and more, they believe that no one else finds, because they believe that to seek in effects is the only way to seek. They are always expecting to go to heaven, but never get there. They hope to find God and all good, sometime, but the time never comes. The tower of Babel then, was and is, based in confusion of changeful appearance. For its builders construct according to appearance in the conclusions formed in unison with conditions, circumstances and facts that are observed. Therefore, judgment from observation is "a missing of the mark," which is no conception relative to the truth of God and heaven; but is confusion. It is the confusion of tongues which have not the power to understand each other; and which prevents the completion of the tower of Babel, and it therefore never reaches heaven.

As there is no new thing under the sun, the attempt to teach Divine Science, and to reason from a material basis, is to attempt to build from effect to cause—or from earth to heaven—which ends as did the tower of Babel. Cause is never reached, nor heaven realized. Therefore, as the way of the Infinite Spirit is that of giving expression to inherent possibilities, so the teaching and practice of Divine Science does not consist in either thinking, reasoning or speaking from a material basis. It does not try to fit truth to the facts, circumstances and conditions around us. Science builds out from spirit to nature; as does a mathematician from principle to example. It has been said, that "after the universal apostacy of the world from God, which headed itself up at the tower of Babel, God scattered the people, and chose out a single man to be the father of a nation; with whom he would make a covenant and establish them in the earth forever." The Jewish nation—or the lovers of God—being a kingdom under the direct government of God, and only when this nation ceases to be lovers of God, does this theocratic kingdom apostatize from Him, and consequently is by Him rejected. Nothing is rejected from God, but the false belief that rejects him. The man that was, or is, chosen to be the father of a nation, with whom God made, or makes, a covenant, represents the truth of the whole nation, as the Lord Jesus Christ

represents the truth of the Being and existence of God. In other words, He represents the truth of God, heaven and earth; of how the Eternal Word, which is God, becomes form, or flesh, and dwells in our midst, and how he is beheld to be the glory, and the only begotten of God. This impersonal doctrine of the Christ is Divine Science, and in it there is no standing off; no defection; no departure from the virgin conception of unity or wholeness. Hence Jesus said, "Ye believe in God, believe also in him whom God hath sent; and that whatsoever ye shall ask the Father in my name, the name of wholeness, he will give it you. Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full." Ask by speaking the living words of life: I, am whole; holy; One. "A body Thou hast fitted me;" "Lo, I come to do Thy will, O God." Now do I see that my reasonable service is to hold that which Thou has fitted me, before me, as pure and perfect and without spot or blemish.

Now, of the things which we have spoken, this is the sum. The tower of Babel founded upon the earth, consists of all the false beliefs and opinions, and five spun theories that have arisen from the attempt at reasoning from a material basis, and the belief in physical causation, and in separate selfhood from God. The underlying supposition that is the father of all falsehood—so to speak—is that the whole earth and the fullness thereof is separated from God and heaven; and therefore that God is not manifest in our existence or in the world, at this time. The base of the tower of Truth rests within the Infinite Source, or Mind, as an eternal idea, and its summit is the earth. God made heaven and earth, and all the hosts of them, and is Lord of all. "And it was in the beginning, is now, and ever shall be, world without end." There is no confusion of tongues here; no misunderstanding, or "missing of the mark," in Truth's tower,—the tower of Christ; and there is no understanding in error's tower, or the tower of Babel. Therefore, the doctrine of Christ is the true doctrine for each and all; which is that my kingdom is not of this world, but it is the kingdom of God. Therefore Divine Science teaches the truth that, "that having been born of Spirit, Spirit is." Therefore, forms being the possibility of Spirit symbolized, they are made manifest through the action of Power through Divine thought, and are living words.

Nebuchadnezzar's dream showed forth the image which represented and made known unto him the real thought of his heart; whose brightness was excellent, and the form thereof terrible. The meaning of the dream was that which was to come to pass hereafter; or in the latter days, which are

to us when we accept eternity as being now, for the acceptance of eternity is the latter days of time. Daniel commenced his interpretation of the dream according to the light of divine wisdom, by first informing the king of the truth, relative to what he was in reality, and of what God had given him.

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven, hath he given into thine hand; and hath made thee a ruler over them all. Thou art this head of gold."—Dan. ii:37,38.

What is man? * * *

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.—Ps. viii:6.

We find that Daniel's interpretation of what the king is, in reality, and the dominion that God has given him, is at one with the statement in Genesis, of what man-made is, and of his dominion over all the earth. While he is king of kings, and God hath given him a kingdom, power, and strength, and glory, yet in his personal thought and opinions, he includes the other three kingdoms described. They are descriptive of the kingdom of intellectual conception, based upon what is observed by the senses; and the kingdom of desire, which arises therefrom; and the kingdom of division which is the personal supposition that there is something more than God; and whereas this kingdom mingles with the seed of men, or with the supposition that there is another power beside God, the four kingdoms shall not cleave, one to another; even as iron is not mixed with miry clay. The meaning of this kingdom is simply that which is apparent everywhere in the world of opinion at the present time. The division is the supposition that there is something beside God, a God and a devil; Life and death, two sources. This is the iron and miry clay; strength and weakness, partly strong and partly weak; and in the days of these kingdoms, inasmuch as they do not stand upon Unity, but mingle with the seed of men, these kingdoms arise from the misconception that the real man, or true selfhood, is in the creature instead of the Creator. They shall not cleave the one to the other because they are not based in unity. For the basis, so to speak, of personality, is a false supposition that true selfhood is in the creature, expression, or experience, instead of in the Creator, the Impersonal expressor, and Source of true experience. This leads to the belief in physical causation and the universal apostacy from God, who is the only Source of all that is manifest. God that made the world and all things therein, seeing that He is Lord of heaven

and earth, needs no evil source through which to develop His good; needs not a physical cause or source; needs no experience; depends not upon unfoldment to enable him to speak forth innate possibility. There is no demand made by Him, that we should miscalculate in solving the problem of Life, and then count it as a necessary means in the solution of the problem of Life. There is no injunction placed upon God's creation, in which it is told to judge from observation, and to depend upon visible things as a source, or means of Life, intelligence, knowledge, power, health and harmony. As God, the Infinite One, needs no other cause or source than Himself in creating heaven and earth, and all the hosts of them, He needs no tenants of an opposite nature to dwell in His temples, for since God who made heaven and earth, dwelleth in the temples not made with hands, He is sufficient unto Himself; "Since He giveth to all, life, and breath, and all things," none of these false suppositions and theories can ever prove truth to us, or bear witness of the same, nor can they be stepping stones to Truth, but on the contrary are stepping stones therefrom; "a falling short of wholeness, or the missing of the mark," never leads to Truth. The very basis of separate personality is an attempt at reasoning as if separated from God. Thus each believes in separate personality, and that they are unlike their neighbor, either better or worse. Thus claiming that God or Good has respect to persons.

In so far as we accept our true selfhood to be "the Life," or Christ, "an heir of God, and joint heir with Christ, the chief corner stone,"—which the builders reject, and which is cut out of the mountain without hands, do we break in pieces these kingdoms represented in the image that is formed from observation, whose brightness is excellent, but the form of which is terrible; and, in the place thereof God's kingdom is accepted; is set up wholly, which is never destroyed. His kingdom is not left to other people; that is, there shall be no other people; no tenants of an opposite nature in His temples; no separation, or gulf, between Him and His temples; no personality. These are in the latter days. So whatever ye do, do it boldly, as unto God and not unto the seed of men. "As is earthy, such are they also that are earthy" (which are false suppositions and opinions), "and as is the heavenly, such are they also that are heavenly;" which are all of God's works constituting heaven and earth, and all the hosts of them. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." All opinions arising from the supposition that there is something more than God in the universe, and that this something abides in the temple of God,

constitute the flesh and blood which cannot inherit the kingdom of God, and is the body of sin that is destroyed—is the world of the ungodly to be destroyed by the flood of the waters of Truth and Life. For that which is born of mere observation, or flesh, is mere observation or flesh; but that which is born of God, is God; is Good; is incorruptible; is immaterial; is immortal. It sinneth not, because its seed abideth in itself. "Behold, I show you a mystery;" we are all awake in the Truth to this change (so to speak), for all that truly is, is incorruptible. All that is, is immaterial. All that is, is immortal, or eternal. Death is swallowed up in victory. The grave has no victory. Erroneous opinion, "missing of the mark" alone comes to an end. The end of sin is death. Your bodies are of Christ. Every atom therein is eternal. "They who keep my commandments shall never see death." The tabernacle of God is with men now. O thou that hearest prayer, unto Thee shall all flesh come.—Psa. lxxv:2.

Where the Infinite is, there is none other. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ," who has caused us to realize that God, and God alone, is manifest in our existence, and is living us; and that the life and breath and all things are His, and it is His life of faith that we now live in the body. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord;" for the dream of Nebuchadnezzar "is certain, and the interpretation thereof sure." Therefore in the understanding of unity, the truths of the scriptures will be naked and open before our eyes, as unto the eyes of Him with whom we have to do.

That which is called the great Babylonian power, ceases when the stone that was cut without hands becomes a great mountain. This stone is the rock or truth of the ages, and by it, as with the birth of Christ Jesus in us, this terrible image of idolatry is broken to pieces, and becomes as chaff of the summer threshing-floor, and the wind carries them away, that no place is found for them; and the stone that smites the image becomes a great mountain and fills the whole earth. Therefore do we know that our labour is not vain in the Lord. "I have glorified Thee on the earth, and have finished the work which Thou gavest me to do."

International Bible Lessons.

June 5, 1892.

THE FIERY FURNACE.—Dan. lii:13-25. Memory verses 16-18.

GOLDEN TEXT.—"When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. xliii:2.

IN the first chapter, we see that they who love God are the remnant of Israel; and they are faithful and obedient unto God. In the second chapter we find that the prophetic victory of faith, that the God of heaven will set up a kingdom which shall never be destroyed, is the realization that the absolute reign of God in all His people, as in the Messiah, or Christ Jesus. The realization that there is no kingdom within us, but the kingdom of God, annihilates the heathen belief that we are without God manifest in the world of form, and breaks in pieces the idolatrous image which we have believed our bodies to be, and that there are many kingdoms,—and scatters it like chaff of the summer threshing-floor. In Truth, no place can be found for it; so in truth it is not. In this chapter we see the demonstration of immortality, the truth of eternal Life, on earth. Though the supposition be universal that God or Eternal Life, Love, and Truth is not manifest in the world, we see demonstrated the indestructibility of even the clothes of those who are clothed upon with Righteousness and Truth. We see that flames kindle not upon those who are true to Truth and Eternal Life. The faithful and true wear the indestructible robes. After the true interpretation of the real thought image of the king's heart, given in the last chapter, this great image of gold was set up, for all his subjects to worship. This image was not constructed after the pattern of the one seen in the dream; but was made of precious metal, an image in the likeness of his god, and the proportions given would not correspond with those of the form of man. It was ninety feet high, and nine feet broad. Having set up this image, the decree was published that "At what time ye hear the sound of a cornet, flute, etc., ye shall fall down and worship the golden image;" the penalty for those refusing to worship his idol, was that they be cast into the fiery furnace. The lesson to be gained at this point is, that in the language of St. Paul, "an idol is nothing in the world, and that there is none other God, but one. For though there be that are called Gods, whether in heaven or in earth, but 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 for him. Howbeit, there is not in every man that knowledge." We also learn the exceeding great heat of the furnace, or flame of the fire, slew those only who obeyed the king's command, and took up the three living examples of Truth, to cast them in where it was believed they would be destroyed. When we bow to any graven image, either in heaven or in earth, ideal or visible form, the decree of desire is, that when we hear all kinds of music, which is the music

of the senses, that all that is subject unto it, shall bow down and worship this image of gold, or it may be gold itself that is worshiped; and there seems to be no more to-day who refuse to worship the image, than in the time of Nebuchadnezzar. For, since there is but one God, or one Source,—the Father of all: to worship an image is to bow to an idol, which is to believe that there is something more than God, or many gods. We find also, that if we refuse to mentally obey the spirit of Unity, or one God, we feel disturbed in conscience, and in a feeling of vexation we are apt to do the thing forbidden by conscience. So in the language of the second Psalm, which shows the raging of the heathen, the vain imagination, and the confederacy of council, by false suppositions and opinions; so the fury of Nebuchadnezzar is simply the fulfilment of what occurs when we fall short in recognition of the Oneness and Infinity of God. The king of Babylon is only a type of all idolatry and form worship; of all vain imagination and error of belief, and it asks the question, "Who is that God that shall deliver you out of my hands?" This reminds us of the speech of Pharaoh to Moses: "Who is Jehovah, that I should obey his voice and let Israel go? I know not Jehovah, neither will I let Israel go." (Ex. v:2.) We might quote many sayings and questions of a similar nature, had we space, which these call to memory. How often is it said: "If I thought that I would be freed from all suffering, I would gladly study the Truth, and give time to its service." Such are unlike the three young men who counted not the cost, but were ready to accept whatever came. Deny the one God they could not; and worship the image, gold, they would not. The Holy Spirit had already written its laws in their hearts, and they in the acknowledgement of this Truth, acted under the advice which Jesus afterwards gave to his disciples. "When they deliver you up, take no thought how ye shall speak, for it shall be given you, in that same hour, what ye shall speak." Their confession was like that of Paul before the centurion on his way to Rome, at the time of the shipwreck: "Wherefore, sirs, . . . I believe in God . . . whose I am, and whom I serve." (Acts xxvii:23-25.) So, the three princes were unlike those who say, they would serve God if they could have the assurance that they would be delivered from suffering; for their faith in God was that which enabled them to say, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, but if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." In this is represented true motive; I will serve the Truth for Truth's sake, deliverance or no deliverance; but as it was in this case, free-

dom is always the result. "Be not afraid of them that kill the body, and after that have no more that they can do."—Luke xii:4. The son of God and the son of man are always present in Truth's manifestation, and the faith of the son quenches the violence of fire. So that which is clothed in righteousness walks through the fire and is not burned. Therefore it is true, that "I, even I, am he that comforteth you." It is certainly not Truth that is afraid that man will die, but whatever is fearful, has forgotten the Lord, the maker of form; has forgotten that which stretched forth the heavens, and laid the foundations of the earth.

What can we say to these conditions or opinions? Let us conclude that since God is for us, and we for Him, there is nothing against us. So, "when thou passest through the waters I will be with thee," is promised; and "through the rivers, they shall not overflow thee;" One more word of assurance from the Father of Lights: "The eyes of the Lord are over the righteous, and his ears are open unto their prayers;" "And who is he that will harm you if ye be followers of that which is good?" (1 Pet. iii:12,13.) Since the Good is the All, all Good is for each one to realize and enjoy who abides in Oneness.

June 12.

THE DEN OF LIONS:—Dan. vi:16-28. Memory verses 19-22.

GOLDEN TEXT.—"No manner of hurt was found upon him, because he believed in his God."—Dan. vi:23.

WHILE it is true that whatever was ever mentally true and came to pass, in deed, is also true at the present time and is occurring, yet according to the literal record, many years had passed away since the three Hebrew princes had been cast into the fiery furnace; several kings of the Babylonian dynasty had reigned in succession. Daniel had been in high favor with some, and out of favor with others in the mean time.

The mental condition that is represented as Darius, belongs to the same class as Herod and Pilate. It represents that state of comprehension where it is known that it is in the range of their power to do what is right, but fear prevents. Where God is believed to be absent, there is weakness displayed relative to the execution of that which is right; and which is believed to be in the range of power to accomplish. Many people mourn the consequences of their personal action, but be it understood that personal condemnation and lamentation can neither undo consequences nor realize true forgiveness,—the giving up of the condition. But where innocence is, there is also purity; and innocence and purity are of God, and they do no harm

to person or thing. No manner of hurt is found upon any thing that implies innocency. Therefore, we may all say "my innocency is my defence," my purity can not be destroyed. I believe in God, and God sends angels and shuts the mouth of lions so that they destroy not anything but that which would destroy. That mental condition in each one that resists, hates, and believes that it is right to slay the bodies of men and animals, is forever dead to that intelligence which is the creative and formative power, and when we make the decree that in every dominion of our kingdom, that God is the living God, which lives in all at this time, and that He is steadfast forever, and that His kingdom in which we now live shall not be destroyed, and His dominion in us shall be forever and ever. Then all the conditions that believe in death, and that would kill, destroy, or slay the form of man and beast, are cast into their own den of lions, and destroyed, with their children or conditions resulting therefrom; and their wives or that to which they are wedded. "The end of sin is death." Nothing ceases to be, that is. False belief alone is destroyed, as it were.

God who delivereth Daniel, "healeth all thy diseases," because "He is the health of His people." "He worketh wonders in heaven and earth," because "He giveth to all life, and breath, and all things." As there is nothing in the innocency of Daniel that is not incorruptible and eternal, there is nothing that the lions can lay hold upon. Therefore, the virgin conception of Truth, and the innocence and purity of absolute faith that God is All, can never fear either the fiery furnace or the lion's den. Whatsoever would destroy is the opposite of and a stranger to him who creates. Therefore he who loves all, and resists not, is safe, because he is one with the Creator. Hereby know we that no murderous thought of hate has eternal life abiding in it, for God is love. Hence, these and similar conditions are those that must be destroyed in the one conceiving them. Therefore, let us keep our faces turned toward Jerusalem; that which is coming down from God out of heaven, "and pray without ceasing;" for true deliverance and the only deliverance, is knowing the One true God, and "the way, the truth, and the Life," of both heaven and earth and all the hosts of them, which He has manifested. Let us never cease proclaiming the Allness of the Infinite God, now living and manifest in the world. No condemnation can be found in him who is in Christ Jesus, in whom are all things. As no manner of hurt was found upon Daniel, no manner of hurt is found in anything or upon anything that would not hurt. Be ye therefore merciful, then shall you

obtain mercy. Therefore, if ye believe in God and that what He has manifested is the Lord Jesus Christ, ye may handle, taste, and be associated with everything that is, and it shall not hurt you. This conception and full realization of wholeness, is that which will prove to be wholeness and health to those who are seeking. It needs no physician, but is the health of humanity, because it believes in God and is loving and merciful.

NOTES AND ANNOUNCEMENTS.

Alpha College, 1110 Leavenworth street, will be closed for the present, as Mrs. Gillen and her daughter are going to Europe to be gone some months.

Mrs. Josephine R. Wilson, Mr. and Mrs. W. H. Daniels, have opened rooms at 124 O'Farrell street, San Francisco, and dedicated them to Truth; the object being to organize classes, and teach the Science of Mind; hold public services and heal both present and absent patients.

They have Divine Science, Metaphysical, and kindred literature for sale.

ANNOUNCEMENT OF UNIVERSAL INTEREST.

Since our last issue "The International Divine Science Association" has been organized at Home College. In our next will be given full particulars of the objects of Association; method of procedure, and benefits to be derived therefrom. As Divine Science is the science or truth of the Infinite Whole, and is all knowledge, so true association is universal and inclusive of all the knowing. Therefore we shall invite all who know and accept Divine Science, to co-operate with us.

This Association is as a sign, or work, following the impersonal teaching of Divine Science. The Christ consciousness of Oneness "shall have dominion also from sea to sea, and from the rivers unto the end of the earth." This Gospel is to be preached in all the world unto every creature.

HOME COLLEGE NOTES.

The next Theological or Bible Course will open at Home College, the second Tuesday in August, at 2 P. M. It comprises twelve lessons, four each week. This course will be followed by six Normal and Analytical lessons, to commence the sixth of September. These lessons prepare students for review and graduation. The review commences the first Tuesday in October and continues two weeks.

A Class for healing will commence in the College the fourteenth of June, at 2 P. M., to be conducted by Miss Jessie Grant.

THE CHARITABLE PROJECT OF MRS. A. L. JOHNSON.—*She will establish a shelter for homeless and friendless girls, at 1110 Leavenworth street.*—One of the greatest problems which confront women in a big city, who are without means or friends is the difficulty of obtaining a decent shelter for the night. In New York and Philadelphia the need has in part been filled by the opening of homes where women and girls may find temporary lodging, no matter what their creed or social status may be. The want of a place of this kind in San Francisco has been felt for some time, and has even been discussed by a few of our wealthy citizens. The Young Women's Christian Association, the various reformatories and places of like character are all good, but they do not take the place of a free home where in order to obtain a night's lodging it will not be necessary to give a certificate of good character or fill out application blanks or obtain some well-known person's recommendation.

It remained, for Mrs. Annie Lewis Johnson to formulate a definite plan in regard to this home. Mrs. Johnson has only been out here a short time from the East, and before leaving Philadelphia was asked to assist in the management of such a home in that city.

Mrs. Johnson is quite well known in the Eastern States as the author of a number of plays, several of which have been very successfully produced. She is now enthusiastic over this new project, and has written an open letter in which she says that clothing, bedding and furniture of any kind that can be cleaned and mended will be gladly received.

Books of the Day.

"THE CHURCH AND POVERTY,"

A lecture delivered in the lecture room of the Catholic University, Washington (D. C.), by John Brisben Walker. The Washington "Evening Star" says: This lecture, in some respects, was a remarkable effort in the boldness with which he brought home to clergy and layman their responsibility for many of the social difficulties that beset our civilization. A thirty-two page pamphlet. Price, 10 cents.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 4.

JULY, 1892.

No. 10.

International Bible Lessons.

June 26.

MESSIAH'S REIGN.—Psa. lxxiii:1-19. Memory verses. 7, 8.

GOLDEN TEXT.—“*All kings shall fall down before him; all nations shall serve him.*”—Psa. lxxiii:11.

THIS psalm is that which closes what is called the “Third Book of Psalms,” corresponding experimentally and prophetically to the historical book of Exodus, or redemption, and shows the Lord triumphant over all conditions, and the recovery of His people from the false seemings that arise from believing that they have a life that is not the life of the One; and when the Messiah has put all things under His feet, he has come to realize the truth of what God has already done. “Thou madest him to have dominion over the works of thy hands; thou has put all things under his feet.”—Psalms viii:6. This psalm opens with a prayer for the realization of the former promises made in covenant to David, that they may be fulfilled in his son, meaning, that which is born within and of himself. In this prayer He asked to realize that which was and is; for the judgment of God is His idea of His own ability, and the same belongs to and is the possibility of the king of the earth; and God righteousness is the righteousness of the Son, or light of man; and the house and the kingdom of God is to Him forever and ever established before him. The throne of an infinite and omnipresent light is forever established, and the fulfilment of all prayer is finding what is sought; and that which is sought in true prayer is a knowledge of that which always is, and of things as they are.

Under the old dispensation the Lord spoke the word of truth unto the prophets, but because they prophesied for the future they could not realize that the Lord was manifest on earth in themselves. As long as we postpone the fulfilment of God's law, even for one moment, we do not realize what it implies to say, that our existence is in and of the One God. In other words, we do not realize that Christ Jesus is come. Therefore, the Old Testament

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or Statement of Truth was not sufficient within itself for the perfect realization of the unity of the whole; the perfect salvation of the truth of God being manifest on earth and dwelling in our midst. The Old Testament of truth is presented in the same way at the present time. People are listening and hearing the inner voice, and are realizing that what they hear is a "thus saith the Lord," because what they hear or understand is absolute; but they do not realize that the word becomes form and dwells in our midst. Therefore they are without God in the world. It is good to remember that He giveth to all life, and breath, and all things.

In the new dispensation or Testament of Truth, "the way, the truth, and the life" of all living, is revealed. God is manifest in form and dwelling in our midst. In this presentation of Truth, we are not aliens, or without God in the world, and hereby know we the spirit of Truth, for they that believe that Jesus Christ is come in the flesh, are of God, for in the same have they fulfilled the law and the prophets. The following prophecy in the New Testament of Truth, is fulfilled in the eternal *now*, "Behold the days come," saith the Lord, "that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In this day Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, THE LORD, OUR RIGHTEOUSNESS." (Jer. xxiii:5, 6.) Therefore, the Jesus would say, The hour cometh, and now is, for us to behold the Truth, that I, the Lord, have raised unto one and all a righteous branch, and in being you are king, and you reign and prosper, and execute judgment and justice in the earth. This day Judah is saved and Israel dwells safely, and the name by which you shall be called is The Lord, your Righteousness.

He who neither looks back to a past reign of a Messiah upon earth, nor for the coming of a Messiah to reign upon earth, may by diligently seeking for Him, find that he reigns now, in his own existence; and when the Lord is found to be manifest there, it is easy to find Him anywhere; and thus do we all secure to ourselves the full measure of the doxology with which this psalm closes. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen, and Amen."

July 3, 1892.

THE ASCENSION OF CHRIST. Acts 1:1-12. Memory verses.

GOLDEN TEXT:—"When he had spoken these things, while they beheld, he was taken up.—Acts 1: 9.

THE book of the Acts of the Apostles is unique among the books of the New Testament, as being the only one which relates the doings and

teachings of Christ, subsequent to the completion of his earthly ministry. It has to do with the events succeeding the resurrection and ascension of Jesus to about the year A. D. 61. Luke was the companion of Paul in most of, if not all, his missionary journeys. We do not know when he joined him, or how he came to be so intimately connected with his work. He seems not to have taken a foremost part, so far as appears, in the public ministry of the word, but acted as a historian of the Apostles, and especially of the work immediately under the direction of Paul. The Acts is therefore not a history of the work of all the Apostles, or of all their work. John's work is scarcely mentioned, and that of Peter only in connection with his relation to Paul, except the few references at the opening of the book, where the first movements of the Apostles and earliest disciples are mentioned."—*Pentecost's Bible Studies*.

Christ preached and preaches the truth of eternal life, and His doctrine was and is the demonstration of what that life means, lives, and does. He being eternal life, came and comes into this world—or becomes manifest—"full of grace and truth." He first exhibits this grace in proving what He is in the acts of love and power, the work of which is freedom, and then teaches truth. Words of good-will do not extend far in their influence unless they are preceded by a realization of the understanding of the problem of life. It is no use to say to a man hungering and thirsting after righteousness, "Be thou fed," without showing him where to get the food. Miserable comforters are they who talk about these subjects from a mere sense standpoint. The teaching of Christ is connected with a ministry which has been well described as "going about doing good."

As hearing the word of God is of no avail externally, without doing, certainly teaching and testifying to the word of God by word of sound, without living His word in action, will not turn many to righteousness. Unless we demonstrate that the same mind is in us that was in Jesus Christ, which is the infinite mind, christian doctrine commands no special attention beyond that of a speculative system. Jesus expresses no opinion; He commands as one having authority to fulfil divine law. "Verily, verily, I say unto you." The command referred to here, is the commission to go into the world and preach the gospel to every living creature. It means that each one, individually, is to be his witness, in Jerusalem (founded in peace and coming down from God out of heaven), and in Judea (praised), and in Samaria (guard), and unto the uttermost parts of the earth. We are to be the witness of the Lord Jesus Christ, even unto every external form in the universe. He did not

advise them to this course, or discuss with them the possibilities of their success. He simply commanded them to act thus, promising the gift, of power for the work.

There is nothing in the record of life more complete than the idea conveyed in this command of Jesus to His Apostles and disciples. "And when He had spoken these things, while they beheld, He was taken up." It was absolutely necessary to give an example to the world, that proves the truth, that whatever is born of spirit, is spirit, and that whatever is made, is not made of anything which is visible. In the ascension the Apostles witnessed and experienced the truth, that God takes His own to Himself; they knew that He claimed His own existence to be Himself manifest. "No man can come to Me except the Father which hath sent me draw him; and I will raise him up on the last day." We just begin to preach the gospel of God, and to realize the absolute reign of God in heaven and earth, when we are convinced beyond the possibility of doubt that Jesus who was and is denied from the foundation of the world, is alive forever and ever. He being taken up, "and a cloud received him out of their sight," means that he was drawn into full consciousness that he was the One manifest, and that in spite of all denial that Jesus Christ is come in flesh, He proved that His form was Life unto Life, forever and ever. "I am the beginning and the end."

July 10.

THE DESCENT OF THE SPIRIT. Acts xii:1-12.

GOLDEN TEXT:—"When he, the Spirit of truth, is come, he will guide you unto all truth.—John xvi:13.

AS Jesus, the Christ, means God manifest with us, and represents the truth of each and all, we find that the commandment is to each one to depart not from Jerusalem; that is, in thought and belief we are not to depart from that which is "founded in peace;" but there wait in peace and rest for the promise of the Father, which we have heard from and witnessed in Christ Jesus. John, the beloved, truly baptized with water, but all who wait in Jerusalem for the commandment of God, shall be baptized with the Holy Ghost; that is, with a consciousness of the unity of the whole, which is wholeness. The cheering words of the two men clothed in white, who assured the disciples that this same Jesus that is taken up into heaven, shall so come in like manner, wrought faith in their hearts. They did not know all that the promise meant then, even as it is not yet realized, except that it means coming a second time, without sin, unto salvation.

No matter in what way satisfaction is being sought, all are in reality seeking to know and realize the truth that they are in the world, but not of it; and that having been born of God, they are full of grace and truth, without sin and iniquity; so, when mentally born into a full realization of the whole truth as to what existence is, and how it came here, "Jesus has come a second time without sin unto salvation." Therefore we should take fresh hold on his word, as did the disciples, concerning the promise of the Father, which, he said, he would send upon them when they should go up to Jerusalem and wait. We cannot go up with a sad heart; Luke tells us that they went up "with great joy in their hearts," to wait for the promise, amid a time of praise and gladness; and this is the way that everybody goes, who goes up to Jerusalem, or peace, and receives the promise of the Father, which is a knowledge of the descent of the Holy Ghost, the realization of the outpouring of the whole spirit in existence. Had they not mentally gone up to Jerusalem, or peace, and waited, expecting the fulfilment of the promise, they would not have realized the unity of the whole, descent of the Holy Spirit, just as many in the present day do not enjoy the Truth because they do not remember to do the right thing to fulfil the law on earth. The moment we understandingly fulfil the law of God, the realization of its fulfilment is at-one with the truth that His law is ever being fulfilled by Him in the creation of heaven and earth, and all the hosts of them; for all His works are done in Truth; and as He giveth to all life, and breath, and all things, all are sustained in Truth.

Nothing tends so completely to do away with the belief of personal self-sufficiency, as to be compelled to patiently wait for some impersonal blessing. Personality will fix hours and days for prayer, and practically say to the Lord that it is too busy to give much time, and as its time is fully occupied with little things, that it cannot wait long for the fulfilment of the promise. One reason why we do not realize more spiritual blessings from the ever-present and omnipresent Spirit, is because our eagerness prevents us from hearing Its voice, and bearing witness of Truth in the body. Jesus directs where to tarry. In our studies, as we come to the new dispensation in the revelation of the truth of God's purposes in the world, old things pass away. Indeed, the literal view of the old dispensation disappears the moment that it is realized that the Spirit is poured out or has descended; for with the realization that God is come in the flesh, all things have become new. The lesson to be gained from Jesus remaining on earth after the resurrection, is that eternal life and immortality is demonstrated on earth in the body. As

that which is visible and is seen, is the work of that which is invisible and which sees, the world is not to know Jesus by sight of eye and hearing of ear, but by faith that God is manifest in it, and thus all shall become eye witnesses of the resurrection of the body of Jesus.

The first verse in this chapter gives us a brief but graphic description of the first christian assembly, or church. These words represent germinal truths which are to be found planted in mentality, and are the secrets of our hearts. "And when the day of Pentecost was fully come, they were all of one accord in one place," and the place of meeting was Jerusalem, where Jesus had been led to be condemned. On the very spot where he had been condemned (that is, in mentality,) there he chose to demonstrate the Truth of his resurrection, through the word of their testimony, which was the Holy Ghost coming down from God out of heaven and manifesting in form. At the same point in the mental solution of a problem, where a mistake is made in calculation, there is the point where the remedy must be applied. Therefore, if we mentally condemn the Jesus of our existence, we must mentally raise our existence unto the most High by seeing that God being manifest in the world, the All is One. That having been born of infinite Life, is Life. The gathering together of the disciples is said to have been in an upper room in a house in Jerusalem, founded in peace, but not in the temple. Jesus had been led away from the temple, rejected and condemned to death; but Jesus proved, regardless of condemnation, that his body, the temple, was a glorified body, and was resurrected from all dead or false beliefs and opinions. Therefore wherever two or three true believers in Divine Science or Unity are gathered together, the spirit of Christ Jesus is there, and the same is a true church, and they are true worshipers. The day of Pentecost is fully come, when we are of one accord in one place, or it comes to each one of us when we know that we are at one with that which is in every place. The lesson to be gained from the disciples speaking in tongues, when the spirit descended upon them, is that the Spirit is the source of all languages, and therefore speaks its truth in all of them; and upon whomsoever the Holy Ghost descends, understands the universal language of Life, which is all language, and the same is known to be unitized in Christ Jesus; for the whole law is fulfilled in his accepted offering.

July 17.

THE FIRST CHRISTIAN CHURCH.—Acts ii: 37-47.

The effect of the outpouring of the Holy Spirit upon Peter, is to be observed in the fact that he spake with directness and power to the multitude,

which resulted in the conversion of three thousand individuals, into the consciousness that God hath made that same Jesus whom ye have crucified, both Lord and Christ; that the Lamb slain from the foundation of the world was and is by Deity made both Lord and Christ. It is comforting to all who are seeking a knowledge of Truth, to know that Peter who denied his master, because of timidity and fear, now speaks with boldness and confesses oneness. He said "David is not ascended into the heavens," but he saiyeth himself: "The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool." David, in this statement, does not represent unity, but speaks of more than one Lord, and as if he was something that was subject to his own Lord. As there is but one Lord Jesus Christ, the one includes all existence. This realization would transform any so-called rude fisherman into a great orator. It is not true that new faculties were given to Peter, but the whole man was awake to Truth. He remembered all his benefits, as we all do when awake to Truth, for at that time all that is within us is known to bless His Holy name; and the experience of each one is found to be the same as Peter's, for the Scriptures of the Old Testament, with the letter of which we have been familiar, suddenly glows with a new light, and stands before us a record of the revelation of God's work in nature, pregnant with new meaning. His sermon is clear and simple in its statements. The whole sermon is summed up in the thirty-sixth verse. A short time ago the statement was made in a class, that Jesus—who is God with us—ye crucify daily. The exclamation was, "O my!" It seemed to almost take the breath away. These statements do "prick in the heart." Now when they heard this they were pricked in their heart, and said to the rest of the apostles: "Men and brethren, what shall we do?" This question is a profitable one, and Peter's answer is sufficient for all time. He said: "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off." "When he is come he will convince the world of sin." That is, he convinces that it is "a missing of the mark" of wholeness to believe that that which is manifest, is not manifest of God; for the claim that it is not, is the death sentence, of those who deny Jesus, pronounced upon all manifestation that has ever been seen; we now understand why it has been said, and why it is true from the standpoint of experience, that "the fear of the Lord is the beginning of wisdom." We are not told that the people were moved by Peter's eloquence, nor that they were filled with admiration at the masterly construction of his sermon. They were pricked in their hearts.

When the spirit of Truth is come, we know the Truth, and see what we have believed in that is to be given up. Conviction is not a sensation of pain in the heart; it is not sensational disturbance, or "feeling bad." It is an understanding and acceptance of the truth of God's word concerning his own work, which is the truth of Jesus the Christ, and the missing of rejected Truth. The falling short in conception of wholeness, is not believe that what God has sent into the world is of God. Conviction is Truth recognized and accepted. We may be sure that there is no mental acceptance of the Truth, unless there be an earnest asking for instruction and willingness to do God's will; for while truth is known and accepted, there is a willingness to receive and to give instruction.

Peter was brief and to the point, which is the best possible way to give instruction when people are asking: "What shall I do?" and which indicates readiness to obey and live the Truth. He did not even tell them to believe on the Lord Jesus Christ, for they were fully persuaded that they had been rejecting the truth that God is manifest with us. They now wish to know what to do, that they may adjust all their ways unto God, whose son they are in Christ. Peter bade them do two things. First, to "repent." What a volume of meaning in this short word. To repent is to mentally come to God's mind about things. Thus, repentance is coming to a right and truthful way of thinking concerning God and his work, both invisible and visible, which act, of course, discloses and acknowledges the fact that there has been a false conception, which is no conception whatever of the truth. For all shortcoming, so to speak, in seeing, is a wrong conception toward God, as to who, what and where He is. Immediately after baptism unto repentance, comes the command given by the Holy Spirit, "Be baptised, every one of you, in the name of the Lord Jesus." They were not put into a class, but the commandment was and is instantly given to obey God, and to believe that the Savior is manifest, for that which is manifest is saved. The giving up of the old race beliefs, must be followed by true faith, which is taking on truth. Then do we testify that it is our Righteousness. That through death, as it were, of all belief, of separation from God, thought ceases to render false decisions and form opinions, and thus do we come to know that we are indeed dead unto sin and alive unto God in Christ Jesus, Truth, and Life. This is the key to "the remission of sins." For in Truth and in Life, or Christ Jesus, we have the forgiveness of sins. (Eph. i: 7.) But by baptism is meant that to acknowledge and declare the truth that our being is in the one God, before the beginning of creation, and that our existence is, because this

Good is manifest, is to enjoy that with which we are controlled within and surrounded by, even God's holy presence.

Baptism then, unto repentance, is an acknowledgment that we have fallen short of truth in thought and belief concerning God and Christ Jesus, whom He hath sent, or who has come into the world; and baptism by the Holy Spirit, is an acknowledgement of the true consciousness, that in God and that which He has manifested in the world, there is no sin; neither indeed can there be. In the Truth and Life, all are forgiven and lifted up. To make this truth our own and to see it for all existence, is to see it once for all. To talk about apostolic times, shows that there is a belief that there is advantage in living at some one time, more than another. But as Truth is no respecter of persons, the Holy Ghost dispensation is for us to enjoy now, if we will turn our eyes and faith to the truth that Christ Jesus is come in that all God is with us, and not look back upon an historical memory. The apostles' doctrine is that God has made Jesus whom ye crucify, both Lord and Christ, and he who confesses this Truth once for all, in him is found a true church of Christ; and thus do we break the bread by announcing the Truth, and so keep up a living realization of Truth and spiritual communion with Deity. This prayer is not private, but is silently associated and united with all. We are all brothers and sisters in one family. I see in my brother or sister, all that I am, and I see for them, all that I have. All that I have is God's, and His own must be used by Him for the good of all existence. Therefore, "if we see our brothers have need, and shut up our bowels of compassion from him, how dwelleth the love of God in us?" God is love. Therefore let us be in love with Love.

Correspondence.

ASTORIA, Oregon.

M. E. CRAMER:

Dear Sister: By the loving words of our dear sister, Mrs. Dursey, of Grass Valley, I have been led from darkness into the light of Truth, and oh! how I am basking in the bright sunshine of Divine Love! She kindly sent me several copies of "HARMONY," and their perusal has been so enjoyable and instructive that I long to become a regular subscriber. I know I should enjoy being a student of The Home College even more than I did that of my loved "Alma Mater," but my duties as wife and mother do not permit of that pleasure—more especially now, when I have just arisen in perfect health and strength from a year's ignorant confinement to bed with "cerebro spinal meningitis." When I think of the time and means that were vainly spent "to minister to a mind diseased," I was so amazed at the stupendous amount of "fear and troubling" it cost me through more than forty years of life, ere I worked out and found the correct solution—(known correct, for I can prove it)—of the life problem all are seeking in many erroneous ways, and which must be found in the only True Way ere the ecstatic joy and peace of angelic Harmony can permeate every fiber, and we realize that in Him we live, and more and have our being.

Mrs. M. C. Crossy.

"There is no rest outside of the grave." These cheerful words were bestowed upon an audience of hungry people in one of our churches not long ago. They had gone to the house of God to be fed, to gain some light on the perplexities of daily life, and this was the manna with which they were fed!

What was the effect of such a statement? Not very uplifting, to say the least. Did he believe this statement to be true? Certainly *not*. If he had, would he have sought far and wide for some way to escape the "rest" which he now offered to his people?

All man's nature revolts against such a doctrine. More than this, the existence of God contradicts it. How strange that any one should say that the image and likeness of God should have to go through such an un-godlike procedure to gain rest! Yet, this is the "way, the truth, and the life," as taught by many of those professing to follow the Christ. Well might he ask, "When the Son of man cometh, shall he find faith?"

What is the "way, the truth, and the life," as he taught it? "Come unto me and I will give you rest."

Is it any wonder that there are such frantic efforts to reach the masses when such doctrines as "rest in the grave" are offered as the solution of weariness? How much sweeter to know that the child of God, his image, the same substance, spirit, cannot be weary, and that it is not *going anywhere* that gives rest, but *being something*.

Speaking of rest brings to mind a statement that I have heard often of late from those who profess to doubt the "grave" theory. It is not uncommon to hear a scientist say, "I have a *belief* of being tired." These same people would think it wholly unscientific to say that they were tired, but by modifying it by the word "belief" it seems quite another thing.

What is it that gets "tired?" Surely not the spiritual being as created by God, for spirit knows no weariness. You do not believe that spirit ever could be weary or need rest. What, then, needs rest? Simply your belief. Rest (cease) from the belief that there is anything to be weary. Surely work never wearied any one, but the *belief* that work has power over spirit is a wearisome thing to carry about, for it is false. Let us drop man-made prescriptions and learn to *rest* in knowing that there is no weariness.

To live consciously in the Christ every moment, is to know only rest. The "belief" that one can be tired, is all there is of it, and it is no better to say "I have a belief of being tired," than to say in the old-fashioned way, "I am tired." Either statement is untrue of the child of God, and to say "God is my rest" will prove it so.

In changing one false statement for another, we do not improve our understanding, but we must renounce *every* false statement positively, if we would be truly Christ's disciples.

—Christ Science.

TO OUR CHILDREN.

I AM very glad to be introduced to the dear children of the mothers and fathers who read HARMONY. I am also happy that its dear, kind editor, Mrs. Cramer, is to give us a nice little room, all by ourselves, where we can become acquainted, and talk about God, and all the beautiful things He gives us to enjoy in so many ways. I know we shall love each other, for I am sure we are all love, and what a lovely thing to know that God is our Heavenly Father, and to know that He made us all good; that He loves us all, and if we love Him we surely will be like Him, and how glad we are that we know Him.

I hope that all of my little friends will remember that God is Love; that He is the Tree from which we pick all of our good Christmas presents, and that we need not fear of loving our little playmates too much, for love all comes from our Heavenly Father. I wish each one of you would think about this, and perhaps we will have a talk again in HARMONY at no very distant time; and let me tell you something to help you to be so comfortable and happy. The little "I" that we speak so often, do you know what it means? Do you know who it means every time you say "I"? Let me tell you, and you will be very careful when you say "I" can't, or I don't know; "I and the Father are one." Always say "I" am love, I am truth, I am peace, I and the Father are one, I am the spoken word that means All. Then all is Good. Look for Good in everything, and you will see God in everything. You will see God in every flower and blade of grass; you will see God in everything that has life, for God is the life of everything. When you go out among your flowers, look at them closely; see the shading and tracing of each leaf and petal; note the beautiful coloring, and know that God gives you the flowers in all their perfection of color and perfume. Look at the tiny bud and say, you dear little bud, God grows you, and gives you for our pleasure, and we love you, and in loving the fragrant flowers we are loving God. So it is with everything we see—the birds and bees, the running brook, the rocks and trees, all tell us that God is here now. I will close my talk with you for this time, for we must not take up too much room, but if all is favorable I may come and talk with you again. I leave you folded round with love and peace in the care of the dear Father. You are His little ones. My loving thoughts are yours.

Yours faithfully,

AUNT ROSALTA.

In the multitude of my thoughts within me, thy comforts delight my soul.—*Psalms 94: 19.*

DUTY.

I held a flower in my hand ;
 'Twas night, I could not see ;
 And judging from the perfume, thought
 The flower must ugly be.
 But when the morning came, and light
 With its transforming power,
 I did forget all else, except
 The beauty of the flower.

God placed a duty in my hand,
 Before mine eyes could see
 Its rightful form, that duty seemed
 A bitter thing to me.
 The Sun of Glory rose and shone ;
 Then duty I forgot,
 And thought with what a privilege
 The Lord had blessed my lot.

—In *Silver Cross*.

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.

—*Saint Augustine*.

Silent Unity.

"There is an ever present help for all."

FROM SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from June 27th to July 27th.

"NOW AM I COMPLETE IN GOD, AND IN TRUTH ARE ALL MY WANTS SUPPLIED."

STUDY LIFE.

Ruskin says, that of things worth knowing, it is only worth while to study those that are vital.

The Book of Life says there is but one wisdom that profiteth. Why, then, should we direct our attention to aught else ? To be profited is why we study. To direct thought to that which alone is vital, is all that makes study worth while.

When we look around among those who are called the learned by the world, and perceive how little their knowledge profiteth them in the way of securing to themselves an understanding of life, in complete healthfulness and joyousness, we are not wise unless we seek to find out how to avoid the errors they have made, in order to choose in our efforts to gain knowledge that which alone is of vital interest.

It is written that "Wisdom is with him that hath understanding. And they that have understanding among the people shall do exploits."

In agreeing that only the study of what is vital is worth while, I must not content myself with anything less important than finding out the source of vitality, where it is, and how I can draw therefrom my abundant supplies.

By vitality I mean that which is life-giving, life-inspiring, life-sustaining. "I am come that ye shall have life and have it more abundantly." That only can give life, and sustain and inspire life, which is First Great Cause of Life.

In the Omnipresence of Life, therefore, must I seek living issues, must I look for those things of vital interest which alone are worthy of thought, and which, when only sought in Life Principle, can be learned and expressed by man with all power and all-wisdom.

As the wise of all the ages have agreed that this is the only wisdom that profiteth, and as they who are wise among the people do exploits, shall we not willingly leave all else for the study of Almighty Being?

The chief step is taken when I turn from the folly of thinking God is unknowable, or that I can do without him; then fired by great love of Science—Omniscience—as is the case with all earnest students, I sit in the Omnipresence of Life and listen to the whisperings of eternal wisdom. "Life is one and Life is eternal," I hear. "Life is changeless principle. There is no shadow of change, no trace of variableness in the strength and goodness of the Life that is co-existent with God. Turn your thoughts to the One Infinite Mind, and let its celestial light fill your consciousness full of the glory of Life eternal."

And this I drink of the living waters of Life until, re-vitalized, I rejoice to go among those who have been falsely taught that life is finite, that life can be soiled by sin and clouded by grief, and that it ends in pain and illness. I am glad with exceeding joy at the new use I can make of the understanding I have gained of ever-present Life, continuous in strength and goodness, for I find that to proclaim the truth I know among the people, is to do exploits: namely, bring to view God-like effects, because God as Cause of Life

has been considered. Like proceeds from like. So to know the Life that is God, is to have the godliness of perfection in all our life conditions.

This opens up the beauty of the completeness of Life. I now see its justice. Now can I feel its love.

Divine faith springs to meet the divine certainty which this view of Life gives. Justice founded on love is not inflexible sternness; nor is love resting on the strength of good judgment maudlin sentiment.

Such a plan of study as this is noble. This is the scientific study of Life which engages the attention of Christian Scientists. We have found out in fuller sense than did Ruskin, that to study Life in the living Presence of Life is worth all of vital effort; and care for a dead part of speculation and philosophy ceases.

The specialist becomes such, by directing special attention to his chosen pursuit. The deeper he goes into it, the more absorbed he becomes.

As the sculptor of the famed alabaster vase bent every faculty of mind to enhance the beauty of his handiwork, feeling that no effort was too great to make exquisite his idea of the loveliness a vase could be made to embody, until his love-lighted soul penetrated the pure alabaster, and by other ardent souls was seen to illumine it with soft radiance, so must we as students of Life eternal, bring all our talents to bear on our study.

We must be so in love with it, so absorbed by its greatness, that it indeed becomes all in all.

Grandeur cannot be conceived of, than knowing Life as glorious in its roundness, its perfect symmetry.

Goodness is always good. If Life is good, lovely in design, strong with life-sustaining vitality, and I can understand this only by studying its principle, I at once see, as do you, that such study as shall enable me to rectify its incompleteness, its rugged brokenness, is a study of paramount interest.

Let us then, throw all our vigor and zeal into this study of Life eternal: "to know God is Life eternal." And let us give to it a love that surpasses all other love.

Such an understanding of the value of what is to be learned, brings wisdom. And with this understanding we walk through the world expressing health, peace, and exceeding joy. We are living testimonies of the truth that frees, to be read of all men.

And among the people we fulfil prophesy, we do exploits. We speak forth the knowledge we have sought and found; we proclaim its wisdom; and lo, as we speak, health springs forth speedily; care, anxiety, and want fall away; and fear of death loosens its hold; for in this wise *keeping* of the Word of Life, Life is known as without beginning of years or end of days.

Beloved, have faith in the Science of Life. Study profoundly its statements, that you may understand them. Become wise with the only wisdom that profiteth, that you may sing a new psalm of Life that is glorious in freedom and God-like in action.

JELLY WINCHESTER.

Therefore, all who know and accept Divine Science, are cordially invited to co-operate with us.

In this association there can be no limitation, for in it there is no personality; it being universal, it includes the individuality of the whole universe, and therefore is alive forever more.

BENEFITS OF ASSOCIATION.

Knowing that in unity is all strength, the opposite of unity, even in works, can never be powerful for good, neither can the all of power be shown forth therein. Hence, the benefits of association are the demonstrations of the unity of purpose in works. The benefit of having those who acknowledge the truth, and are members, to communicate with throughout the world, and to receive those who go from place to place to organize meetings, to form and instruct classes, must be apparent to all. Association opens the way to teacher and student alike. To teachers, by bringing them in contact with all who are interested in the Science, in any locality that they may visit. It opens the way to students by bringing them in contact with all teachers who may visit their locality.

It is clear therefore, that association is the demonstration of Truth; in it, omnipotent Power is at work. It is the infinite idea, creating in its center and extending its work unto the uttermost parts of the earth. It gives opportunity to those who understand the freedom of truth, and who wish to instruct others in the same, of so doing, and thus making freedom known to all, which is the health, rest, and satisfaction for which all are seeking.

HARMONY will be used to further the interests of the International Association, and the direct means through which members may be enabled to organize meetings, form classes, and carry on the work in all parts of the world.

There will be communication by correspondence between this center and members residing in all parts of the world. Therefore, all members, whether public workers or not, going to any part of the world, will be received, wherever there are members, in the Spirit of Unity. It will result in Divine Science literature being translated into different languages, and in the establishing of many schools in which it will be taught as the basis of true education; and eventually will be taught in the public schools, for the people will demand that their children be educated in the knowledge of that which is, in Truth, instead of being educated in opinion.

STATEMENT.

With all things a right beginning is essential to a correct ending.

It is clear to understanding that the true method of conveying knowledge of the true relation existing between Infinite Being and existence, is secured by beginning where all things begin, in Being, or God, and thus work the divine law of expression as the Father works, by thinking, believing, speaking and acting at one with the Father. True thinking and accurate reasoning is born of, and therefore begins in the abstract Principle of Life, and finishes in the concrete form or expression. It is true therefore, that existence inclusive of all living form begins in and is complete in God, and is finished in nature, which is the work of God's revelation.

There is no confusion of tongues in this method; no missing of the mark; for it is a constant recognition of wholeness. Therefore no sinning or falling short of holiness. Hence, the knowledge of Truth is, that we can do nothing of ourselves apart from the infinite Source. "For beside Me there is none other." To recognize and accept the truth of the true relation or unity of Being and existence, is to acknowledge and accept it in the method that we see demonstrated in man; all things made by man are first thought out and then wrought out, which proves that their possibility is potential in Being. Man works as the Father works. Therefore we understand that "through faith (divine substance) worlds were framed by the word of God, so that things which are seen were not made of things which do appear." God is always making manifest His possibilities and demonstrating them in form, and His will is done in them and they are finished in earth; e. g., as in the science of numbers, Principle is visibly demonstrated and its work is finished in the example: therefore, as the example is the proof of the possibility of Principle, it is the work of Principle demonstrated and finished; so in the same sense, is the existing universe the expression of Infinite Life, its example demonstrated and finished. God's method is eternal; a ceaseless process; a never-ending revelation.

ARTICLES OF ASSOCIATION.

Understanding:—

1. That there is an Infinite Whole, and that there can be but one All; we know that *The One* is omniscient, omnipotent and omnipresent—God. Therefore, as there can be but one Infinite, the detail of Divine Science is included within the knowledge that the All of Truth is God and God manifest. "For other foundation can no man lay than that is laid, which is Christ Jesus." Christ Jesus meaning God manifest with us.
2. That God being infinite and omnipresent, from everlasting to everlasting, He is, therefore, the Source and Cause of all existence; hence is self-

existent. That Divine Science is God-knowledge, which is all knowledge. Science is therefore certainty—an exact perception of Truth—a knowledge of the power and possibility of the One Infinite Reality ever manifest and existing in our midst.

3. That Truth is a unit—One undivided whole; that it is sacred because it is authority, absolute to the individual who conceives it. There is no religion higher than Truth, as there is nothing higher, for that which never changes is Truth. It follows that all who recognize first and final truth, will acknowledge it as being the One Truth, and in time, will analyze and demonstrate it the same in detail. Mathematicians can state the problem according to Principle, and point the way of demonstration, but students must work and prove for themselves, by right habit of thought, belief and deed, that the solution is according to Principle. To know the whole truth, is to know what is implied in the oneness of Infinite Being and existence—what is implied in God, the Father, and Jesus, the Son, as one; which is the oneness of God with creation, or of Infinite and Omnipresent Life with the living; Spirit with that which it makes in its own image and likeness. Therefore, Divine Science is the freedom, health, and perfection which all are personally seeking and striving to attain. Health is a spiritual and normal condition. To realize unity with God is to realize *true and permanent health*, for health is the harmony of an ever abiding Presence. He who fulfils the law, must of necessity abide where the law is, and experience harmony.

4. That the Infinite Life that now is, has always been, and will ever be. **THAT IT BEING THE FATHER, OR SOURCE, OF ALL EXISTENCE, WHETHER PAST OR PRESENT, FUTURE EXISTENCE IS AS CERTAIN AS IS GOD, OR ETERNAL LIFE.** Hence it is the duty of every individual here and now, to understand, accept, and realize the Truth of that which always is, which is freedom alike for all, and thus enjoy the free gift of God **HERE** and now, which is perfect salvation, for as Eternity is now, whatever has ever been, and whatever will be, is now and now contained in the truth of the statement that the One Reality is God and God manifest, which precludes the possibility of there ever being any thing, in Truth, unlike that which was in the beginning, and was made manifest from the beginning.

5. That we are "heirs of God and joint-heirs with Christ;" Divine Science teaches that the whole of creation is "dead indeed unto sin and alive unto God in Christ Jesus." Hence, this gospel of the kingdom of God is preached by the spirit of Understanding and Truth to "every creature," for existing things have come into the world full of grace and truth. "As it

was in the beginning, is now and ever will be." Therefore, Truth is true humility. In it there is no high, no low—all are of one Life, one Truth, one Faith, and one calling.

The brotherhood of man is understood and accepted by scientists to be established in the truth of the common Fatherhood of God. The solidarity of the race or humanity, is based in the truth that the Being of all existence is its Source, even God the Father. Hence, the common interests of humanity materially, in the business world, and its general spiritual good, are forever one and inseparable. It is the object, aim, and work of the Divine Scientist to aid those who are in need, to find Life's true method, Life's "new and living way" of freedom, success and satisfaction; to point the way by which to let God's will and idea of all things be in us, and be our will and idea of the same.

6. That international association or universal unity of work is the recognized, accepted, and external demonstration of the purpose of the God-idea apparent in Christ's teaching. So, universal association means bearing witness of the Truth, unto the uttermost parts of the earth. Knowing that as the race is one family, now is always the time to act as if we believed it. Knowing that we are alive forever and ever unto One PRESENCE, we should now live at one with the good of all existence. Knowing what the Truth is, now is the accepted time to demonstrate that knowledge. Knowing these things, happy are we now, if we do them. That as One constitutes the entire, Infinite Whole, and One being the number of unity, unity is forever the state, or will, and law of our God. Therefore, to suppose that there is something real or actual that is the opposite of God, and Him manifest in His works, or that He has produced that which is unlike Himself, is both blasphemous and irreverent. To believe that there is something real or actual that is not God, is to deny the Truth of what belongs to him, which is, that He is the Infinite One. To believe that he has, or can produce that which is unlike himself, is "to attribute to God that which is contrary to His nature," hence blasphemous. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt."

Unity is Love, and Love is the law which impels to action, and manifests the harmony of the universe, which is forever the same. Hence, understanding knows that in Truth there is no mortality, for existence being born of God, its seed remaineth in itself, and it is necessarily pure and perfect in its essence and element, and a truthful conception proves

its virgin purity, and that it is incapable of sin, sickness or death; whoever esteems it otherwise, to him it seems to be so. Paul, Apollon and Cephas; the world, heaven, eternal life, and all things are ours. That Divine Science is the knowledge and truth of the silence—of that life in which, and of which "heaven, earth, and all the hosts of them" are born; in which, and of which, all suns, planets, and all systems of planets appear as its spoken words, framed by its faith. That as there is no place or space where God is not, there is no place or space where we are not at one with His Divine Presence, and where to us He is not existent.

7. Understanding the above, we know and feel the oneness of all humanity, and of the universe; and that the achievement of a true and permanent civilization is attained by and maintained in true association and co-operation. That the realization of the infinite supply of all good, is to be universally and equally enjoyed on earth, through impersonal and unselfish action. That God's kingdom "comes on earth in and to every one by whom His will is done on earth as it is in heaven." The practice of Divine Science is Truth's practice. It necessarily consists in letting the One Infinite Mind be in us, that is in Christ Jesus, and of letting light so shine in the world that God will be seen in the light, and glorified in the good works. To practice Truth is to work as the Father works; and as He finishes His work on earth and pronounces it very good, we are to glorify Him on earth, and thus finish the work which He has given us to do. There is nothing made that is made, without the action of Power, or without the utterance of Eternal Life—the divine thought. Divine Science teaches how to render to God that which is God's, in the same spirit of truth and perfection in which it is made manifest to Himself. Thus should all be able to say, that "all mine are thine, and all Thine are mine, and I am glorified in them;" and that all mine are pure and perfect, and without spot or blemish. To thus sanctify all existence unto ourselves is our reasonable service, and the only acceptable offering for it is, doing as the Father has done.

Understanding that unity of purpose is necessary to the achievement and practical demonstration of this work of Truth upon earth, and through such unity of association, which is of the Holy Spirit, we believe that demonstration of the God-idea of oneness, will finish the work upon earth, which He has given us to do. Therefore we, the undersigned, agree to unite our efforts for the practical demonstration of Truth, that the true idea of wholeness may be cognized, and made apparent to all, in all the earth.

M. E. CRAMER,
M. F. WETENHALL,
E. S. BALDWIN,
JESSIE F. GRANT,

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W. H. DANIELS.

YE ARE THE SPOKEN WORD OF TRUTH.

HOW, ye are clean through the word which I have spoken unto you.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—*John xv:3-7*.

"Bearing all things" brought her perfect happiness. Can one be perfectly happy and be ill? Not very long, for as soon as the thought is adjusted to the perfect, the body must become easy and adjusted too. So, bearing all things, brought about a certain condition of thought which *must* result in a corresponding bodily condition; and though healing may not have been thought of in connection with "bearing all things," it would follow. "Now ye are clean." That is the result of an acknowledgment through the thoughts of the perfect Love which we are, and which will not fail to be made apparent in the word—the body.

If anyone knowing the power of thought fails to apply that knowledge to the putting away of physical things, what is to be done to help him?

Thoughts of sickness of any kind whatsoever, must not be harbored any more than one would hold one's hands in the fire; yet people do so, knowing the power such thoughts will have.

So, it is wise to let the body alone, and spend the precious time used in creating troubles in that body, in making our thoughts clean, for Jesus said "now ye are clean;" and the body you will find, has nothing to do but add its word in praise of its Creator, and sing songs of joy all day long. Its throat won't be choked up, nor the head dull and heavy. All will be "clean" and in harmony with the thought that "bearing all things" brought. Then has a new heaven and a new earth come to us.

The command to be faithful over "small things," and which so many are really faithful in following day by day, does not alone apply to the things of the material, but to the thoughts we are having. Be faithful over the smallest, apparently most trifling thought; see that it is in the image of the perfect. "Think no evil" of anything or anyone; "be not easily provoked," calm all the raging tumults inside. Then it will be proven by the word. Be very sure that a disturbed state of thought *must* be followed by a corresponding condition of body; and with a soul which bears all things—seeketh not her own, is not easily provoked, is not puffed up—pray tell what kind of a body will that soul dwell in? Oh, ye of little faith! feast, Oh feast—drink long, deep draughts from that perfect Love—that ever present Life, till all shall know you for a child of God—you will be so like Him.

A. T. GILLEN.

HOME COLLEGE MONTHLY MEETING.

ON the first Wednesday in May, there was the usual gathering of earnest friends in the class room of Home College. Mrs. Baldwin occupied the chair, and the meeting was opened by singing the hymn "Wonderful Words of Life," followed by a few minutes of silent meditation, holding the thought: "I am the Life." Mrs. Baldwin then read a portion of the first chapter of St. John, following with a most excellent paper which we give below.

"I AM THE LIFE."

"For with Thee is the fountain of Life; in thy light shall we see Light."—Psalm xxxvi: 9.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. v: 16.

"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."—Isa. lviii: 6.

"The Lord is my Light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?"—Psalm xxviii: 1.

"To let our light shine" is to make God, or Good, manifest; to let our true self show forth the God-light which is in us, is the living word. To let that light which lighteth every one who cometh into the world, be made manifest, is to illumine our pathway with its brightness. God is ever saying, "Let there be light," and there is Light. As we take our stand in Truth, seeing as The Father seeth, and doing His will, the spirit of Truth will be manifested. God will be glorified. He who makes manifest is Light. "If we walk in the Light, as He is in the Light, we have fellowship one with another."—John 1: 5.

Dr. Evans says: "In the preface to the Gospel of St. John, the Logos, or Word, is said to be the Light that lighteth every man that cometh into the world; and as many as receive it, to them it gives the power, or right of becoming the Sons of God. We then are not as a wave tossed to and fro by every wind of doctrine; but are the true Light in its radiant splendor which flows down from the opened heavens, and gently lifts existence to its own plane of thought and reality. We have built our house upon the rock of Truth, not on the shifting sands of time; and God is manifested in us not for time, but for eternity; eternal in the heavens. We are not then as one crying in the wilderness, but have found our abiding place. Abide in me, follow me, and I will direct thy paths. As in that day, when God said: "Let

there be light." So shall the stone be rolled away from the sepulchre, and the bright and glorious sun of righteousness shall appear. The veil of the Temple has been rent, the clouds have rolled away, and in that glad morning, in that resurrection, we awaken satisfied. Free from erroneous belief and opinion (which is the only darkness), we will acknowledge our birth-right—freedom: and "in that day ye shall ask me nothing, ye shall know, as ye are known." Our light will not be hidden under a bushel, but all will see our good works and glorify the Father, who is now revealed. The Father who hath dwelt in secret, now revealeth to us openly."

At the close of the reading of this paper, which was thoroughly enjoyed by all who were present, Mrs. Wilson arose and gave forth of the light within, about as follows: "Beautiful words! And the Word is God. If you speak the word, it becomes flesh and dwells among you. How careful we should be then to speak the word. I have chosen to speak the word according to the higher consciousness, for I, even I, am the conscious One, and the word will be God in expression, and will be good."

As there were friends with us from Philadelphia, Pa., who were readers of HARMONY before leaving that city, and who therefore were desirous of hearing Mrs. Cramer, she responded to their wishes, choosing for her subject "Life and its living word," and like all of Truth's teaching, she left nothing unsaid or unexplained where misinterpretation could creep in, but all ideas were clearly presented from Principle, which was a benediction to all, and each felt that a profitable afternoon had been spent.

JESSIE GRANT.

HOME COLLEGE NOTES.

The next Theological, or Bible Course, will open at Home College the second Tuesday in August, at 2 P. M. It comprises twelve lessons, four each week. This course will be followed by six Normal and Analytical lessons, to commence the sixth of September. These lessons prepare students for review and graduation. The review commences the first Tuesday in October and continues two weeks.

The following Divine Scientists, healers,—or demonstrators of Truth—are now united in the work and in attendance at Home College, and will visit patients at their homes, treat present or absent patients: Mrs. Lizzie Baldwin, Miss Jessie Grant, Mrs. M. F. Wetenhall, Mrs. Webster, M. E. Morris, and Mrs. M. D. Shaut. Arrangements can be made for them to visit patients in any part of the city, surrounding country or towns, who for any reason cannot come to the College, by writing to M. E. Cramer, 324 Seventeenth street.

CLASS NOTES.

One—as Principle—can be mathematically demonstrated. The All in One. (I find this method a very plain and simple illustration for first lessons.)

The figure 1 contains within itself all of the science of mathematics (or numbers) absolute.

Can we add to or take from 1? No; we only change the expression.

As 2 contains 1 and 1 more, 3 contains 2 and 1 more, etc.; as all expressions of figures are contained in One (1), just as scientifically can be proven that God is All; the One, which contains All. Can we increase or take from God? No, you can see that there is no more or less than All.

Can we affect the self-contained by prayer, or supplication? No; for as 1 contains all of mathematics and cannot be changed, God, the changeless, is never moved by prayer, any more than the 0 can affect 1. How is the 0 (nothing) changed? By being annexed to the 1; the 1 is not changed, but the 0 is increased ten fold; or in just proportion to its expressed relation to the 1, etc.

So man may by his co-operation with One (God), or abiding in Him, become a fruitful branch of the Vine (God). But all depends upon the relation or value which claim from the all-wise and all-powerful creative Cause of all; or like the magnet, if we place the iron beside the magnet, it will be as the magnet. As man united to God makes Him manifest in all of his works, as perfect expressions of the One.

By prayer, in faith believing, man can ask and be answered by recognizing the truth of Being—or that which is contained in One. Then man alone is increased, to his own mental conception, in mathematical proportion as he believes he is one with the Principle.

Just as we relate ourselves to Law, One Law, so will the one law (result) be to our answer. In the One Life we ask and receive, knowing all is contained in Life Absolute. Law and order are contained in Life, and harmony, the result of our relation to Law (One). We claim health in the knowledge of our being now in health Absolute. Health is the Law.

Let the weak say "I am strong." Like the magnet, we are all that the magnet is. "If ye abide in me"—or placed in proper relation to express the magnet.

If we go before God, or have gods before Him, we are valueless; but at the "right hand" of God we are included in the One. We then "can be what we will to be," in desire and faith—not dead faith, without works—but active, living faith, in "doing the will" or Life examples.

If we live in Love, One, we will bear much fruit. As "Love is the fulfilling of all Law." Love contains all of Life's truth, which makes us free to annex the 0, or increase in proportion or in relation as we stand to the One, The All, the Mind, or Unity.

If I, through spiritual perception build my church upon this Rock (Truth), even the illusion of the senses shall not prevail to take my "Crown." I stand upon the Rock of All, is *now* good, and God reigns.

This Principle is mine, by which to work out all Life's examples. The Principle will never fail me, but I can believe in some other rule, but the examples will not prove. No separate will can live, when, like the prodigal son, I return to Principle, for I find the substance of all in One, and One in all, God in all, over all, is all.

It is usually admitted that the cypher (0) does change the value of 1, or the different expressions of 1. Webster says this, and the whole world. Yet it is not so. I could not be Principle of mathematics, if it could be changed. Law never changes.

So you see they are wrong. 0 is changed, not 1. God, Principle, cannot change, but man is of value as he,—0, cypher—is at the "right hand," however the world may differ.

EVA C. HULINGS.

THE TWENTY-THIRD PSALM.

My Shepherd is the Lord my God,
 There is no want I know ;
 His flock He leads in verdant meads,
 Where tranquil waters flow.
 He doth restore my fainting soul,
 With His Divine caress,
 And, when I stray, He points the way,
 To paths of righteousness.
 Yea, though I walk the vale of death,
 What evil shall I fear ?
 Thy staff and rod are mine, O God,
 And Thou, my shepherd near !
 Goodness and mercy shall be mine
 Unto my changing day ;
 There will I bide at His dear side
 Forever and for aye.

—Eugene Field.

We take the privilege of making the following extract from a letter recently received from A. P. Burton:

"We had the meeting I referred to in my last, and almost unanimously resolved to organize, and appointed a committee to draft a scheme and by-laws. The committee reported one week following, and their report was unanimously adopted, and the name "Kansas City Association of Divine Scientists" decided upon without a dissenting voice. Then officers were elected, and all is harmony under a greater degree of prosperity than ever before. It was determined to have a regular Science discourse on each Sunday, and have the social meeting on Wednesdays as usual. I gave the first discourse under the new order of things, to a full house, the Sunday before last. Mr. Fillmore gave us a grand one last Sunday. Mrs. Camps will come next Sunday, followed the Sunday after, by Capt. Harper, etc. Those who deliver discourses will be put down in order as they come and will officiate as their turns come.

* * *
We are having old-time audiences and the interest is increasing. * * *
Kansas City, Mo., May 4, '92. A. P. BURTON.

NOTES AND ANNOUNCEMENTS.

On the afternoon of May 25th, we were favored with a call from Mrs. Sarah Wilder Pratt, who is well known as a teacher and poetess, also as associate editor of the *Christ Science*, of Chicago, Ill. As we were having a private class at the time, Mrs. Pratt kindly related her experiences to us and told how she became a scientist, and of some of her good works since becoming one, which was both instructive and interesting. Her short call was greatly enjoyed and highly appreciated by those who were so fortunate as to be present. All said "we have had a valuable lesson."

A Memorial Service of Love for Mrs. Cornelia Condee, was held by Josephine R. Wilson, at 121 O'Farrell street, June 13th. The service proved to be a memorial of love for eternal life; for those who were students of Divine Science and class-mates with her at Home College, bore witness of a consciousness that knows that all that truly is, is life eternal; and that our sister is ever held in the loving memory of her many devoted friends as she is in the One Life, of which she is, and in which she has being.

The March and April number of "*Christian Metaphysician*" is a most excellent number. Send for it, to Geo. B. Charles, 33 Central Music Hall, Chicago, Ill., and read it carefully. Price for single copies, 15 cents.

Books of the Day.

ANGEL'S VISITS TO MY FARM IN FLORIDA, by Golden Light. Published by United States Book Co., 142 to 150 Worth St., New York. Beautifully bound in cloth, 283 pages. Price, \$1.00.

This book, written in the form of a story, carries with it a pure and uplifting influence, and will undoubtedly be of great interest to those who are searching for more light in explanation of the philosophy of spiritualism. The grace and naturalness with which it is written carries with it a charm which leaves no room for dullness.

THE BIBLE AND ETERNAL PUNISHMENT; by A. P. Barton. This pamphlet of fifty-five pages, with black cover and silver title, is just what it suggests,— "light on a dark subject." He says, to sum up, we have found:

1. That none of the Old Testament writers ever heard of such a being as the theological devil, or of such a place as the orthodox hell, and the book is entirely clean of both conceptions.

2. That the Old Testament teaches nothing whatever about a future state, and that *sheol* never had a tinge of everlasting punishment in its meaning, and should never be translated "hell," unless we retain the meaning of its stem verb, *halan*, "to cover, to conceal."

3. That the New Testament *hadēs* and *diabōlos*, caught their significance entirely through the Septuagint translation from the Old Testament *sheol* and *satan*, and do not any more signify a place of everlasting torment and its boss fiend, than do these.

4. That the entire doctrine of demons, and the emigration of souls to a distant place, or places, is a transportation from Babylon, that city whose name is a synonym for wickedness and woe.

5. That the word translated "eternal," "everlasting," "world," "age," "always," etc., to suit established creeds, by our English translators, never did mean everlasting, or have any thought of duration in it, and that the passages in the New Testament where it is used in connection with suffering, have no reference to any sort of hell, according to its common significance."

Every Bible student, teacher and preacher ought to own this little booklet. Many are ignorantly believing, teaching and preaching this insult against the One God, who is all in all, and through all, and above all, and think they are sustained in it by the word of God; who if they knew the truth about the Bible would present the "new and living way," to the people.

The author has evidently spent a good deal of time and research, in collecting the facts and references for the book, and the argument is unanswerable. Since there can be but one infinite there can be but one Life, and that Life being Eternal it can never teach life after death, or a future life. All that is is Life now. Therefore, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." Price, 15 cents. For sale at this office.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 4.

AUGUST, 1892.

NO. 11.

THE LORD'S PRAYER.

THE Unitarian Church of Concord, N. H., in announcing a series of weekly half-hour services on the Lord's Prayer, publishes the following suggestive verses on the card :

Our Father which art in heaven.
The very God. Think Ahib. Dost thou
Think? So the All-Great were the All-Loving too.

—Robert Browning.

Hallowed be thy name.
Let knowledge grow from more to more,
But more of reverence in us dwell.

—In Memoriam.

Thy Kingdom come.
Of all sweet, mysterious, holiest,
Faded are Rose and Sun.
The highest hides in the lowliest,
I and my Father are one.

—Charles G. Ames.

Thy will be done in earth as it is in heaven.
Thy kingdom come, O Lord.
Thy rule O Lord, begin.
Break, with thy righteous rod,
The tyrannies of sin.

—L. Hensley.

Give us this day our daily bread.
Who art thou who complainest of thy life of toil?
Complain not! Look up my wearied brother:
See thy fellow workman there, in God's eternity!

—T. Carlyle.

And forgive us our trespasses, as we forgive those who trespass
against us.

We do pray for mercy,
And that same prayer doth teach us
All to render, the deeds of mercy.

—*Merchant of Venice.*

Good Friday. And lead us not into temptation but deliver us
from evil.

Though Love repine, and Reason chafe,
There came a voice without reply ;
" 'Tis man's perdition to be safe,
When for the truth he ought to die."

—*R. W. Emerson.*

Easter Even. For thine is the kingdom, and the power, and the
glory, forever, amen.

Our little systems have their day,
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.

—*In Memoriam.*

Questions and Answers.

Q. As the demonstration of Truth is an individual work with each one of us, how can we benefit each other by association in work ?

A. If the demonstration of Truth were an individual work with each one of us, it would be the demonstration of the same truth in all. Therefore all who demonstrated Truth would be associated in that work whether they admitted the fact or not. But the demonstration of Truth is The Infinite's work in each one of us, and all its works are done in Truth ; and as all are seeking to realize the truth of the statement made and lived by Jesus, that " I and my Father are one," and as this statement of oneness can be lived only by working as the Father works ; so in order to demonstrate it as did Jesus, it is necessary to know that His work is one, and that the work of the Infinite One is the only work there is. " So we, being many, are one body in Christ, and every one members one of another." Therefore, " even as there is one body and one spirit," there is also one work and one calling. Hence we can help each other by association ; for it is the acceptance of the truth of the unity of God's works, that is forever being demonstrated, and it is the

rejection of the fallacy of separateness. It is acting as if we believed God's work to be one, and to be our work, and thus to act is to have a purely scientific foundation from which to knowingly do all things for the glory of God. The belief that "my work" is an individual work, separate and apart from the work in general throughout the world, is virtually a belief that I am especially favored of God in "my work," and it attempts to work according to the fallacy of separateness; but as God is no respecter of persons, and measures not his spirit unto us, but giveth to all equally, we can do nothing of ourselves individually, for in Truth there is neither individuality nor work that does not belong unto God, and that is not known when seen aright to be entirely impersonal. If there were no belief in separate individuality and in individual work, all would realize that they were laughed of God. That is, all would know him from the least to the greatest, and demonstrate as the Christ in Jesus. Therefore we must conclude that the way by which we are to benefit each other individually is by accepting Deity as our guide, and the unity and association that already is in all His works.

Q. "Do you have faith that persistent adherence to a single statement of truth, either in the form of denial or affirmation, will bring about the desire as well or better than silent argument? I believe it to be the true way, but as yet have not the faith to adhere as firmly as necessary, and feel if some other worker had succeeded by that way, I could be more persistent."

Mrs. H.

A. Christ spoke but the word, and people were healed. If we fully believe the child of God to be perfect now, a single statement of truth will make this manifest. For this realization we should always look. The argument will do the work, but is a belief in processes and time; also that there is great effort needed on our part. In Faith-healing, after the prayer or request is offered, nothing more is said of the false belief, but there is a constant holding that the thing asked is already manifest. To this may be attributed so much of the instantaneous work.

—Christ Science.

God is known, and seen, and trusted by thousands of souls who need no other evidence of His Being or His will than is directly revealed to their own hearts. There is that within us, more sacred than cathedral altar, or stained window, or sacred writing. It is the soul itself.—Dr. H. W. Bellows.

It is with our thoughts, as with our flowers. Those whose expression is simple, carry their seed with them; those that are double, by their richness and pomp charm the mind, but produce nothing.—Joubert.

International Bible Lessons

July 24, 1892.

THE LAME MAN HEALED. Acts iii: 1-16. Memory Verses, 6-8.

GOLDEN TEXT:—*“And His name, through faith in His name, hath made this man strong.”—Acts iii: 16.*

THE name of Jesus Christ is spoken in every thought, word and act that represents and bears witness of the truth that God is manifest here and now in all the world of things around us. “The Way, the Truth, and the Life” says, “severed from Me ye can do nothing.” And Peter having received the Holy Ghost, and thus knowing that he lived, and moved, and had being in God, knew that he was one with Christ Jesus manifest, and that he represented both the Savior and the saved. The name of Jesus, meaning Savior, stands for the fulfilment of all promises made by the law and the prophets; it stands for authority and power. Further on, when we come to the address of Peter, that name is lifted up and glorified, and the power of it is made manifest. Let us remember that we do all good work in that which represents eternal Truth and Life. Therefore, whatever of good is accomplished, is done in the name of Christ Jesus. Going forth to work in a personal name is making idle effort to perform what St. Paul has termed “the fruitless works of darkness,” for the reason that personality is represented in avarice, ambition, pride and claims of superiority, all of which show forth in a disposition to receive abundantly of external things, without giving an equivalent in return, which is just the opposite of the law of love, or giving, and therefore shows forth disorder, confusion and dissatisfaction on the external plane.

When Peter said to the man, somewhat peremptorily, “Look on us,” he did not imply that they had personal power in themselves, but that the man might be healed. His thought and attention was directed to those who were filled with the Holy Spirit, which is entirely impersonal. Certainly the man expected to receive some silver or gold, but this expectation was speedily dissipated by the declaration of Peter, who said, “silver and gold have I none; but such as I have, give I thee;” and before the man had time to feel disappointed, he was astonished at Peter’s command: “In the name of Jesus Christ of Nazareth, rise up and walk.” Then suited his action to word, and taking the man by the right hand, he lifted him up, and immediately his feet and ankle bones received strength. All power necessary by which to rise and walk was already there, so he that believeth on me, “the resurrection and

the life, though he were dead, yet shall he live;” and while we speak the word of life from within, we must also reach forth the helping hand from without, to receive that which we speak forth, and not wait, wondering if the treatment will be made manifest. Such help nourishes the manifestation of faith.

Thus do we free mentality from a hesitating and dead point of doubt, and so put it in the state of faith which is the realization of substance and power. Divine strength and healing goes forth in the word of God, and acts instantly in those who immediately and heartily respond to it. “And his name, through faith in his name, hath made this man strong.” “Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved,” but by the name of “The Way, the Truth, and the Life,” or God manifest in us, here and now.

July 31.

PETER AND JOHN BEFORE THE COUNCIL. Acts III-18. Memory verses 3-11.

GOLDEN TEXT:—*There is none other name under heaven given among men, whereby we must be saved.—Acts iv: 12.*

THE healing of a certain man lame from his mother's womb is, indeed, a notable case of healing; as it stands for the healing of each and all from the belief that “man is born of woman and hath but a short time to live, and is full of misery;” but it is the faith or substance, which is by him that hath given him this perfect soundness, which is the established faith that the all of existence is the begotten of God, and is Christ Jesus. By reason of faith in this knowledge is he made whole; so this healing furnishes an occasion for the sublime sermon given by Peter, and his noble conduct before the high priest and rulers. “Unto you first, God having raised up his Son, Jesus, sent him to bless you, in turning away every one of you from his iniquities.” So, when Peter and John were brought before the council, they realized that there is none other name under heaven, by which any or all can be saved from all heavy burdens, and that the yoke of spirit is easy, and its burden light.

“If we this day be examined of the good deed done to the impotent man, by what means he is made whole,” we would say, as did Peter, that by claiming to be that which is risen, and by acting in the name of Christ Jesus, or as if God were manifest with us, by the same good deed is he made to stand here before you whole. That God is manifest in the world, is the stone which was set at naught by you builders, which is become the head of the

corner. Therefore, there is no salvation but in the acknowledgement of the truth, that already is; "Howbeit, many of them which heard the word, believed; and the number of the men were about five thousand."

Heaven and earth may pass away, but this word of God and the testimony of Jesus will never pass away, for it will prove to all that God is manifest in all the universe. "By what power or in what name have ye done this?" is the trial by question. It is not denied that the apostles somehow affected the cure of the lame man. The fact should have been a sufficient answer in itself; but as it was in the past, so is it in the present day. Questions are asked by those not understanding the working of law, that puzzle the questioner, and misunderstanding rejects the truthful answer when given, and of such it is written, "to them that hath not, shall be taken away even that which they have."

PETER'S ANSWER.—How changed was Peter's thought! A short time before he received the Holy Ghost (the consciousness of wholeness), fear and desire caused him to deny the truth; but his conduct before this august assemblage of rulers, elders, scribes, and the high priests, proved him to be filled with the consciousness of God's divine presence. Look and listen to him. He is bold and courteous, and insists upon the Deed being a good one, and he says, "Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, even by him does this man stand here before you whole." Jesus Christ of Nazareth—Peter gives the full title—announcing both the divine manifestor and the divine manifestation; there must be no mistake; for they have asked for the name and power by which the healing was done, and they are to be made known, so that which ye reject is that your own existence is in and of God, which is Christ Jesus, and is the head of the corner. He who says that his own existence is not of God, or that it does not exist by virtue of God's presence, in which it lives, moves, and has its being, pronounces upon it death sentence; and of him it is written, "Ye crucified him, but God raised him from the dead." But as God deals with us only according to our righteousness, so when the multitude heard from Peter and John what the chief priests and elders said unto them, they lifted up their voice with one accord, and said, "Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is."
 * * * "And now, Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal." * * * "And they were all filled with the Holy

Ghost, and they spake the word of God with boldness." This is the thought that should be uppermost with each and all who expect to speak the word of Truth, which is freedom.

August 7.

THE APOSTLE'S CONFIDENCE IN GOD.—Acts iv: 19-31. Memory verses, 29-31. GOLDEN TEXT.—" *They spake the word of God with boldness.*"—Acts iv: 31.

VERY individual is to judge for him or herself, whether it be right in the sight of God to hearken unto threatening words and commands, made at one with, and in support of the false suppositions and claims of the race, or whether it is right in the sight of God to hearken unto God, and do as He does. We cannot but speak the truth that we have heard, when we know who and what God is; for then it is that we realize that we have the witness of Jesus's life, resurrection, ascension, and all-saving power within ourselves. We, too, are called to tell the story of the Lord's saving love.

"Finding nothing how they might punish them because of the people; for all men glorified God for that which was done." Threats are usually made because of a sense of defeat, but he who doeth the work of God cannot be punished, for there is nothing in Him or His work but that which is good and is the glory of God; so, when Peter and John went to their own company, they lifted up their voice to God with one accord, and stated the truth of the whole universe, in the following words: "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." Their conference did not consist only in talking one to another, and taking mutual council. These Christians came together for the purpose of praying, for it is natural for all to pray in time of perplexity, and prayer triumphs over all threatenings, because it consists of truthful statements. This wonderful prayer commences by acknowledging the truth of God, ever present in situation, even the record of life, which is the genesis of creation.

"God determined that Jesus should die for the sins of the world," means that he should be known as being dead indeed unto sin, and alive unto God forever more, that we might reckon ourselves likewise dead indeed unto sin, and alive with Him in God; and that all might be renewed in knowledge after the image of Him who created him; for salvation is not the result of personal work, but is the free gift of God, which is enjoyed only by working as the Father works. Therefore, knowing how to work as the Father works, we ask that all who know what is that good and perfect will, may speak Thy word boldly, that Thy hand or power may be stretched forth

in their speaking, to cause people to realize Thy wholeness and perfect work. That all may be healed who are lame from birth, in that they believe that they are of the earth and earthly. "And when they had prayed, the place was shaken where they were assembled together." The place being shaken as token of the powerful word of Truth and true prayer; "and they were all filled with the Holy Ghost"—God's spirit was accepted as the only speaker. His voice alone was heard and obeyed. "And they spake the word of God with boldness." The special grace for which we ask for each and all, is that they may speak the word of God with boldness.

August 14.

ANANIAS AND SAPPHIRA.—ACTS VI: 1-II. Memory verses, 9-11.

GOLDEN TEXT.—"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. vi: 7.

"ALL things are naked and open unto the eyes of Him with whom we have to do."

Him with whom we have to do in this lesson, is the all-knowing One, or Holy Spirit; and that which is naked and open to its view, is the inmost secrets and motives, or mental conduct of man. Ananias means, "whom God covers;" and Sapphira means, "beautiful." The meaning of these names is that which is inherent within everything that is made manifest of Life or Spirit; and that which is covered or clothed by Life or Spirit, is always united to that which is beautiful. In the world of opinion and desire, avarice and deceit are the opposite of the realization of what God and His manifestations are. So it was necessary to give to the world an example of the destruction of avarice and deceitful motive, and show that "sin or error" alone, comes to an end; that neither avarice nor deceitful motive can live in the presence of one filled with the Holy Ghost. They die and are buried out of sight forever, when the Holy Ghost is received by, or descends upon those mental conditions that are associated together in the Christ work. "And Ananias hearing these words fell down, and gave up the ghost." To give up the ghost is to die. As nothing can die or be given up but sin (* missing of the mark), so he, "hearing these words" of truth, gave up all that could be given up. With the hearing of Truth he gave up all that could die, so to speak, or come to an end; and that to which he was wedded shared the same fate, for it was "bone of his bone, and flesh of his flesh."

If we thoroughly give up a condition, it follows that that to which we are wedded must fare likewise. It is for us to know that the Christ of us

does not fear the loss of anything; for all that the Father has belongs unto Christ, and is ours—for Life is Christ; and it belongs equally to all things living. Knowing this, we cannot be selfish and seek to obtain from another, and hold that in our possession which another has accumulated by the labor of his hands, without giving an equivalent. Knowing the true unity of God's work, and that he is the giver of all good and perfect gifts, we know that avarice and deceit deceive not God. "God is not mocked," neither is His work hindered, for whatsoever the nature of that is which man soweth, the same shall he also reap. No sooner are gifts offered with deceitful motive than the hypocrisy is exposed; for the light of consciousness of the divine presence of the Holy Ghost exposes its falsity, and the shining light of Truth is received to the exclusion of all former false suppositions and claims. He that hath an ear to hear, let him hear; and hearing, he will give up the ghost and receive the Holy Ghost.

August 21.

THE APOSTLE'S PERSECUTED. Acts v:25-41. Memory verses 29-32.

GOLDEN TEXT.—*We ought to obey God rather than man—Acts v:29.*

"**R**EJOICE and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." There are no external claims or commands that can prevent the true apostles of Truth from standing in the temple of God, and teaching the people. They feared the people—these false "rulers"—because the people were, in reality, friends of the apostles; for they, the people, are the same truth and life as are the apostles who make correct statements and truthful claims.

"And behold, ye have filled Jerusalem with your doctrine." This is a great admission and a most gratifying confession. In spite of the conduct, and legion of claims that would crucify the Lord daily, and would bring to bear such thought as would stamp out the true doctrine, all Jerusalem (that city coming down from God out of heaven), is filled with the teaching of Christ and the resurrection. Those who know and speak the truth can well stand the seeming arrest and examination of their heavenly work, for it is the Father's work and therefore cannot be hindered. The High Priest voiced the truth when he stated that the apostles had filled the whole of Jerusalem with their doctrine, that city in which they were commanded to tarry until they had received the Holy Ghost or the impersonal Spirit of Truth. It is the Infinite Spirit that speaks the right word in the right time and place, and puts to flight all claims and demands made by the senses upon those in, and

through whom it speaks. "Did we not straitly command you that you should not teach in his name?" To which Peter replies with admirable tact and skill, "And did we not then answer, we ought to obey God rather than men, and so we will." This speaking is not personal defiance, but it is a firm stand taken and held in truth. The High Priest of the senses is very apt to remind us of past commands or beliefs that do not speak in the name of Jesus or Savior.

The High Priest avoided mentioning the name of Jesus, but Peter boldly and lovingly brings that name forward as being the only name under heaven by which men can be saved and made to realize the freedom and wholeness of Spirit. "The God of our fathers raised up Jesus, whom ye slew and hanged upon a tree." It is God that brings forth Jesus in the true doctrine and teaching; who is the God of "our fathers," for He is the God of the living and not of the dead. Therefore he is God of a living Jesus; one raised from the dead. We often hear people say that if Jesus were alive on the earth to-day, certain works would be accomplished. The supposition that he is not here is the reason the works of Jesus are not witnessed and enjoyed; that are taking place in our midst daily and hourly. As Jesus is the only man that God ever made, he is the only man that God knows anything about. He who is made in the image and likeness of God is God's own work. The same "ye slew and hanged upon a tree;" but Jesus is alive from the dead, and dwelling everywhere in our midst; for God hath so declared it. Truth desires not to bring any one in guilty, but it desires to lead all out of mental negation or denial of the Truth that is; and to prove that all power is equally bestowed upon them.

God does not give repentance, for salvation is His gift. Therefore the command is to all, to repent of negation and take on the Christ; the truth, which is the free gift of God. It is the son of man that has power to forgive sins on earth, or give up false claims. Hence God has declared that in Christ Jesus there is forgiveness of sins; that is, in Him, God manifests with us, there is no sin or condemnation. This is the cardinal doctrine of the gospel of Truth. Paul preached and published this Truth with great joy. "Be it known unto you, therefore, that through this man (Jesus) is preached unto you the forgiveness of sins," or the giving up of all claims that are the opposite of God, and thus do we obey God rather than beliefs.

"Truth is one; its language also is one. And they who speak Truth must say the same things."

ONE GOD, ONE LAW.

"**T**HOU Lord, art God, who hast made the heavens, the earth, the sea, and all that in them is."

"I know that Thou canst do everything, and that no thought of Thine can be hindered."

"In vain do they worship me, teaching for doctrines the commandments of men."

"Full well, ye reject the commandment of God, that ye may keep your own traditions."

"God hath made man upright, but they have sought out many inventions."

Men have believed in many laws, and talked of physical law, natural law, and spiritual or God's law, and have not seen that all these so-called laws are the operation of one law; for that law, which in reality governs the physical, must be natural law, and the natural law is God's law; for "God made all that was made, and without Him was not anything made that was made." So it is now, as it has always been and always will be; God's law is the only law, and it is only when claims are made and believed to be laws, which are not in harmony with the eternal law of God, that confusion appears; for all claims that are not in harmony with His law, must come to naught, as they are not in Truth. The claims are legion, and are named sickness, sorrow, and failure. Having lost sight of the one law, the endeavor is to make many laws, thus "making the word of God of none effect, through our traditions, which we have delivered." But, "be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." "Can a man take fire in his bosom and not be burned?" God and his work being all there is, if we try to make laws for ourselves, we try to abide in personal claims and live according to "many inventions," which shall appear in failure of every kind, for they have no foundation in Truth and cannot stand.

God made man in His own image and likeness, and Jesus said, "I work as I see the Father working." He told his disciples to pray, "Thy will be done on earth as it is in heaven. If we would but do the will of God on earth as it is done in heaven, we would fulfil His law, and finish the work He has given us to do. Then we would experience success in all undertaking. Neither sickness nor failure would appear, for when the former claims have passed away, there is no more denial of God. "And God shall wipe away all tears from their eyes." "And now unto the King, eternal, immortal, invisible; the only wise God, be honor and glory through Jesus Christ our Lord. Amen."

JESSIE GRANT.

TO OUR CHILDREN.

DEAR Children :—Again I come with happy greeting to each of you. Let us come up so close that we can hold sweet converse together, and thank our dear heavenly Father for all the good we have enjoyed in the past month. Be glad, too, for vacation, which to many of you means a trip to the country, where you can ramble in the woods, or perhaps encamp in some quiet bower where the birds awaken you from your slumbers in the early morning, thus enabling you to listen to the contest of the singing birds, each vying to outdo the other in their matins of joy and gladness. Listen to them. Profit by them. Learn lessons from the birds. They fill the woods with sounds that delight us, and all are benefited by their presence. They are always content and happy, singing songs of praise and gladness, from earliest morning matins until late evening vespers, when their songs are so soft and low, they are like liquid melody, as the darkness really comes when all are silent, until the dawn of another day. Who gives us the birds? Who paints every feather and gives power to the wings to fly up to the highest tree top? Their life is our life. We will love and protect the birds. We will sing for joy also, wherever our footsteps may lead us, thanking the Giver of all life and beauty in each other, in bird or flower. Wherever your outing may be, find rest and recreation in every way. Rest with the feeling of God's loving care about you at all times. Do right, and you can never fail in anything, you undertake. Honesty, faithfulness and patience will accomplish everything if you constantly ask the Lord for whatever you desire for your greatest good. Try to do something every day to make glad some heart, lighten some burden, make some one feel your presence is a comfort to them. Give out of the great storehouse that is filled to overflowing, of love, peace, contentment. Tell some one that wants a comforting word how good they are, how you love them, and that God is love. Give some thirsty one a cup of cold water from your "cup of loving service," which is opportunity. Be ever ready to fill the service cup with a word of kindness. Let your cup be set with jewels of loving kindness, truth, cheerfulness, patience and love. Keep all these jewels so bright they will attract friends to you wherever you are. Be like the birds and flowers, doing the best you know. My dear little friends, as we are more acquainted now, I will try to be very plain in teaching you that All is Good. Have you tried saying "I" I am love? Do you not find good in everything? There is no place where God is not. Think of this every day. It will help you. I think we have taken as much space as our dear editor can give us. Asking you each to give me kind thoughts, as I shall you, I leave you in God's loving care, and know he blesses you. Choose the way of perfect love in all things, then all will know you as a child of God, and you will be like Him. God be with you.

AUNT ROSALIE.

HOME COLLEGE MONTHLY MEETING.

IN point of numbers, the "Open Meeting" at Home College on July 6th, testified to the season of the year when all fortunate ones find themselves in some "open" in the country—where on the veritable lap of mother earth, the din of city hubbub is forgot. Mrs. DeGroot, long absent, now once more in our midst, presided, opening the exercises with the 4th chapter Matthew, which records the temptation of Jesus during the sojourn in the wilderness. It was a welcome privilege to see Mrs. DeGroot in the "Home" place, and though the beloved daughter, whose garment of flesh was laid away from our sight, could no more go or come in our midst, the unshaken faith and cheerful demeanor of the mother but bears witness that no temptation, not even the grave, can be too great to obscure the love of God, and the power of His word, to dispel even the appearance of sorrow. Her words on entering with us into the silent meditation were, "Thou, O God, only." "Thou art One, and beside Thee there is none other." "Resting in the fulness of this affirmation, let loving thought like sweet incense ascend—commingling with Omnipresent Good."

Mrs. Wilmot followed—considering and defining the Christ attitude at the final vanquishing of sense importunity. Here is revealed the "Power of the Word." Of a friend, recently passed out in Oakland, it was said of him, "his word was as good as his bond." Thus the word spoken into manifestation at the beginning, has the bond of truth for surety, and that which has been spoken is that which will be spoken, and none can gainsay its truth. God is ever saying, "through recognition of this power of the word, all these things will I give thee;" and Christ affirmed the truth when he declared, that greater works shall ye do, through this word spoken in power. Another speaker rejoiced in the Scripture record as it stands; for to her it appeared the day by day experience of each. Shall authority, dominion, covetousness, self-will, foolishness, dominate, where wisdom, love, power, being, is all, and should be recognized as the divine guide and reasoner? Shall it be this bread, the "Word of Power," or these stones of negation and insufficiency?

This is the condition, and ever the question, undecided, when Truth is not consciously upheld to the inmost thought. The choice is offered every moment; love waits ever for the decision. One would not think of crossing a desert without the aid of a chart, made for safety to pilgrims traveling there. How much less venture to embark on this sea of desire and opinion, without the co-operation of spirit with soul, the conscious union in the deeps

of Infinite Life and Light. Mrs. Wetenhall had heard Scientists say, that "Desire" was commended as incentive—awakening mentality to its source in God. The Infinite being all, and possessing all, for without Him was not any thing made that was made, could not know desire, for he could not want for anything. So desire must to these mean aspiration; wings whereon to rise to that understanding where it would find its measure already full.

A dear student of Home College said, "before she found herself in the perfect understanding, she used to be impatient that the whole world might come at once into this supreme joy, this great light, that had dawned for her." Now she has discovered that even this desire may be a form of anxiety, which would prevent, rather than speed the good work; therefore she is content now to say: All is Thine already, and mine are Thine as Thine are mine.

Mrs. Cramer, who likes to be considered a privileged listener on these occasions, when called upon added a few closing words, endorsing all that had been said, and proving that as the absolute justice was unfailing, and no respecter of person, place or estate, each has found herself already in the *all Good*, now, and cannot be separated from it. Every manifestation from the one source of Life, is Christ's own refutation to the tempter, "Get thee behind me," erring thought; that which I ever was in creation, I am now, and it is written thou shalt not tempt the Lord, thy God; then temptation has no place, for the word has gone out, and angels do minister unto us. A hymn joined in with heart and voice, closed a pleasant afternoon. We missed Mrs. Wilson from her accustomed place, but many good thoughts followed her where duty denied to us the pleasure of seeing her face to face.

M. L. STONE.

Silent Unity.

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from July 27th to August 27th.

"I AM THE LIFE," AND THE LORD HAS DECLARED IT.

Prayer that craves a particular commodity, anything less than all good, is vicious.—*Emerson*.

Why ever make man's good distinct from God's? Or, seeing they are one, why dare distrust.—*Robert Browning*.

HARMONY:

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TRUE ASSOCIATION. UNITY OF WORK—ITS PLAN AND METHOD.

THERE being one Infinite God, there can be but one true doctrine, which is the doctrine of an everlasting kingdom. In other words, there can be but one Divine Science, the basis of which is the unity of the one Infinite Life. This means that all Life is One; to understand and accept this Truth as a basis, is to know that in order to keep "the unity of the Spirit in the bonds of peace," we are to see all things as they are, in their true relation to each other, as well as to the Source of their existence; and in order to so see, it is essential to associate all existing things in creation together in our thought, as being the work of one God or Life. Then can we understandingly say, "The words of Truth that I speak unto you, I speak not of myself (personally), but the Father (or Life) that dwelleth in me; He (or it) doeth the works.

1. Divine Science is, therefore, the "gospel of the Kingdom which shall be preached in all the world for a witness unto all nations; and then shall the end come," for then shall eternity be realized, which has neither beginning nor end. It is said that there are fourteen hundred millions of human lives on the globe, but the truth is, there is but one Life living and moving in all. The Bible being mostly a record of God's revelation in creation, in it the oneness of Life is maintained from beginning to end. "In the beginning God created the heavens and the earth," and they were conjoined, a trinity in unity; and "as it was in the beginning, (so it) is now, and ever will be, world without end."

"Thou art, O God, the Light and Life
Of all this wondrous world we see."

This is the unity to which it holds from Genesis to Revelation. (Rev. xiv:6. Acts xvii:24, 25; iv:24. John i:3, 14. Eph. iv:4, 6. Col. i:15, 17). Hence Jesus appropriately said, "This is the work of God, that ye believe on him whom God hath sent," or made manifest; and that "my kingdom is not of this world;" for God, He is Lord and King upon the throne of heaven and earth, and reigns therein in Christ Jesus forever and ever. All must learn the truth that what is born of Spirit, or God, is spirit, and that its seed remains within itself, and when it is realized that its nature is necessarily like unto God, it is quickened and known to be raised with Christ Jesus. So, while there are diversities of manifestation apparent in creation, there is the same God that worketh all in all. Hence the word spoken by Jesus while preaching the gospel of the kingdom of God in Galilee—the circuit or symbol of eternity—is always true, for "the time is fulfilled, and the kingdom of God is at hand."

2. Life with its variety of manifestation is in truth, and is therefore in scripture, symbolized as a tree. In Genesis, the first book, and in Revelation, the last book; in the first case the Tree of Life is represented as being in the midst of the garden of God, and in the second, in a wondrous city "coming down from God out of heaven," there is a Tree of Life. Life is not symbolized by a forest full of separate living growths, as might have been considered appropriate, judging from observation. There are no living growths separate, one from another, in Infinite Life, in the garden of God or city of Life; but Life being One, its entire work in creation is symbolized in One Tree, which includes limbs, twigs, leaves and fruit. In all existence there are none living or moving separate and apart from God. In the statement that "I am the true vine, and my Father is the husbandman," is expressed the truth that whatever God causes to exist, and to which he is therefore Father, is the true vine or Tree of Life. "As the branch cannot bear fruit of itself except it abide in the vine," no more can creation produce or bear witness except it abide in the Creator. Hence, the mind that was in Christ Jesus while manifest in the form of God, thought it not robbery to be equal with God. It is true that neither thought, branch, nor effect of any kind can produce or bear fruit, except they abide in; and partake of the attributes of the one and only Source.

3. All manifestations of God or Life in creation, have being in Life, and are Life, and they hold precisely the same relation to Him as do limbs, branches, twigs, leaves and fruit, to the tree rooted in the earth. As the Law of Expression is one, and never changes, if anything be produced from the

Spirit, the law is fulfilled therein, by working the law as the Father works. The Tree of Life which "bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations," means that God or Life lives continuously, and bears all manner of fruit all the time. This Truth lived in words and deeds, are the leaves of the Tree of Life, which are for the healing of the nations.

4. We are associated together as an International Divine Science Association, by virtue of the true relation of the unity and association eternally existing in God's works, and they who understand Divine Science and recognize this true association, are already members in understanding, and are therefore fitted to join the International Association, and become active working members, and assist in the promulgation of this Gospel of Truth and freedom.

This Association is based in the realization that God bears to His works, and that they bear to each other. Hence, the object of all meetings, either public or private, in all parts of the world, held under the auspices of the Association, will be for the purpose of spreading the knowledge of Divine Science among the people. These meetings, or centers of work, will hold the same relation to the God-Idea of unity or International Association, as does the limb with its twigs, leaves and fruit, to the tree.

5. This International Association is the association of the work of God; hence it is founded in the infinite and omnipresent One, and is therefore a living and moving organization. The Power at work in this Association is Life, which works in truth to the exclusion of all error, and thus shall it be proven that all are in God, and that God is all and in all. It being God's method, there can be no limitation, but rather is it the association of the limitless work of the Infinite One. Therefore, the omnipotent power of One Life is understood to be the power at work.

The object of the International Association is not to create differently from that which has been created, and thus bring about a state of unity that has never existed before. "And other sheep I have which are not of this fold," etc. The object of bringing people into international association, is that they may hear the voice of the Lord of their own existence, and thus be brought mentally to acknowledge, and accept, and work in that true unity which already is. Meetings thus based on the holy grounds of the Infinite, meet to read the record of Life, as did the apostles of old, and they read the Christ, which is, that I am eternal life with God, and that as the "Father hath life in Him-

self, so hath He given to the Son to have life in Himself." "I come (to bear witness of this Truth) that they might have life, and that they might have it more abundantly." The great mental demand of the people at this time, is for knowledge of what is Truth? Therefore, the necessity of the consciousness and realization that their life is God, and that they live, and move, and have being in Him.

6. The underlying claim of all sense of limitation, is the erroneous claim that we each have life and power separate and apart from God-life and power; and that we have a personal existence, which, in its nature, is unlike the rest of God's existing universe of works; and according to the claim, so is the recognition or seeing, and the words and deeds are in unison with it. Hence the feeling, I am lonely, limited, and not understood; and thus the belief arises that we can personally originate, and produce spiritually, that which is praiseworthy in the sight of God. The work of Divine Science is to bring these into the fold—the true association; into the consciousness that there is one fold and one Shepherd, or one work and one God. All are to be taught of God, that there is no life separate and apart from Him; hence, none manifest;—that is, not the manifested God or true vine.

The I. D. S. A., founded in Truth, is organized for the purpose of bringing those to a consciousness of Truth and freedom, who are not in the recognition and realization of the true association or unity of the One work, and one calling. So that those who join may know what is that good and perfect will of God, and work as the Father works. The aim of each and all is to work the works of Him that sent us, and thus glorify God on earth, and finish the work he has given us to do, by doing His will. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." To abide in Eternal Life or Being, and act as if we are it, is to eat of the tree of life, which is in the midst of the paradise of God.

THE INTERNATIONAL DIVINE SCIENCE ASSOCIATION.

Organized at Home College, May 17th, 1892.

STATEMENT.

With all things a right beginning is essential to a correct ending.

It is clear to understanding that the true method of conveying knowledge of the true relation existing between Infinite Being and existence, is secured

by beginning where all things begin, in Being, or God, and thus work the divine law of expression as the Father works, by thinking, believing, speaking and acting at one with the Father. True thinking and accurate reasoning is born of, and therefore begins in the abstract Principle of Life, and finishes in the concrete form or expression. It is true therefore, that existence inclusive of all living form begins in and is complete in God, and is finished in nature, which is the work of God's revelation.

There is no confusion of tongues in this method; no missing of the mark; for it is a constant recognition of wholeness. Therefore no sinning or falling short of holiness. Hence, the knowledge of Truth is, that we can do nothing of ourselves apart from the infinite Source. "For beside Me there is none other." To recognize and accept the truth of the true relation or unity of Being and existence, is to acknowledge and accept it in the method that we see demonstrated in man; all things made by man are first thought out and then wrought out, which proves that their possibility is potential in Being. Man works as the Father works. Therefore we understand that "through faith (divine substance) worlds were framed by the word of God, so that things which are seen were not made of things which do appear." God is always making manifest His possibilities and demonstrating them in form, and His will is done in them and they are finished in earth; e. g., as in the science of numbers, Principle is visibly demonstrated and its work is finished in the example; therefore, as the example is the proof of the possibility of Principle, it is the work of Principle demonstrated and finished; so in the same sense, is the existing universe the expression of Infinite Life, its example demonstrated and finished. God's method is eternal; a ceaseless process; a never-ending revelation.

ARTICLES OF ASSOCIATION.

Understanding:—

1. That there is an Infinite Whole, and that there can be but one All; we know that *The One* is omniscient, omnipotent and omnipresent—God. Therefore, as there can be but one Infinite, the detail of Divine Science is included within the knowledge that the All of Truth is God and God manifest. "For other foundation can no man lay than that is laid, which is Christ Jesus." Christ Jesus meaning, God manifest with us.

2. That God being infinite and omnipresent, from everlasting to everlasting, He is, therefore, the Source and Cause of all existence; hence is self-existent. That Divine Science is God-knowledge, which is all knowledge. Science is therefore certainty—an exact perception of Truth—a knowledge of the power and possibility of the One Infinite Reality ever manifest and existing in our midst.

3. That Truth is a unit—One undivided whole; that it is sacred because it is authority, absolute to the individual who conceives it. There is no religion higher than Truth, as there is nothing higher, for that which never changes is Truth. It follows that all who cognize first and final truth, will acknowledge it as being the One Truth, and in time, will analyze and demonstrate it the same in detail. Mathematicians can state the problem according to Principle, and point the way of demonstration, but students must work and prove for themselves, by right habit of thought, belief and deed, that the

solution is according to Principle. To know the whole truth, is to know what is implied in the oneness of Infinite Being and existence—what is implied in God, the Father, and Jesus, the Son, as one; which is the oneness of God with creation, or of Infinite and Omnipresent Life with the living; Spirit with that which it makes in its own image and likeness. Therefore, Divine Science is the freedom, health, and perfection which all are personally seeking and striving to attain. Health is a spiritual and normal condition. To realize unity with God is to realize *true and permanent health*, for health is the harmony of an ever abiding Presence. He who fulfils the law, must of necessity abide where the law is, and experience harmony.

4. That the Infinite Life that now is, has always been, and will ever be. **THAT IT BEING THE FATHER, OR SOURCE, OF ALL EXISTENCE, WHETHER PAST OR PRESENT, FUTURE EXISTENCE IS AS CERTAIN AS IS GOD, OR ETERNAL LIFE.** Hence it is the duty of every individual here and now, to understand, accept, and realize the Truth of that which always is, which is freedom alike for all, and thus enjoy the free gift of God here and now, which is perfect salvation, for as Eternity is now, whatever has ever been, and whatever will be, is here and now contained in the truth of the statement that the One Reality is God and God manifest, which precludes the possibility of there ever being any thing, in Truth, unlike that which was in the beginning, and was made manifest from the beginning.

5. That we are "heirs of God and joint-heirs with Christ;" Divine Science teaches that the whole of creation is "dead indeed unto sin and alive unto God in Christ Jesus." Hence, this gospel of the kingdom of God is preached by the spirit of Understanding and Truth to "every creature," for existing things have come into the world full of grace and truth. "As it was in the beginning, is now and ever will be." Therefore, Truth is true humility. In it there is no high, no low—all are of one Life, one Truth, one Faith, and one calling.

The brotherhood of man is understood and accepted by scientists to be established in the truth of the common Fatherhood of God. The solidarity of the race or humanity, is based in the truth that the Being of all existence is its Source, even God the Father. Hence, the common interests of humanity materially, in the business world, and its general spiritual good, are forever one and inseparable. It is the object, aim, and work of the Divine Scientist to aid those who are in need, to find Life's true method, Life's "new and living way" of freedom, success and satisfaction; to point the way by which to let God's will and idea of all things be in us, and be our will and idea of the same.

6. That international association or universal unity of work is the recognized, accepted, and external demonstration of the purpose of the God-idea apparent in Christ's teaching. So, universal association means bearing witness of the Truth, unto the uttermost parts of the earth. Knowing that as the race is one family, now is always the time to act as if we believed it. Knowing that we are alive forever and ever unto **ONE PRESENCE**, we should now live at one with the good of all existence. Knowing what the Truth is, now is the accepted time to demonstrate that knowledge. Knowing these things, happy are we now, if we do them. That as One constitutes the entire,

Infinite Whole, and One being the number of unity, unity is forever the state, or will, and law of one God. Therefore, to suppose that there is something real or actual that is the opposite of God, and Him manifest in His works, or that He has produced that which is unlike Himself, is both blasphemous and irreverent. To believe that there is something real or actual that is not God, is to deny the Truth of what belongs to him, which is, that He is the Infinite One. To believe that he has, or can produce that which is unlike himself, is "to attribute to God that which is contrary to His nature," hence blasphemous. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt."

Unity is Love, and Love is the law which impels to action, and manifests the harmony of the universe, which is forever the same. Hence understanding knows that in Truth there is no mortality, for existence being born of God, its seed remaineth in itself, and it is necessarily pure and perfect in its essence and element, and a truthful conception proves its virgin purity, and that it is incapable of sin, sickness or death; whoever esteems it otherwise, to him it seems to be so. Paul, Apollos and Cephas; the world, heaven, eternal life, and all things are ours. That Divine Science is the knowledge and truth of the silence—of that life in which, and of which "heaven, earth, and all the hosts of them" are born; in which, and of which all suns, planets, and all systems of planets appear as His spoken words, framed by His faith. That as there is no place or space where God is not, there is no place or space where we are not at one with His Divine Presence, and where to us He is not existent.

7. Understanding the above, we know and feel the oneness of all humanity, and of the universe; and that the achievement of a true and permanent civilization is attained by and maintained in true association and co-operation. That the realization of the infinite supply of all good, is to be universally and equally enjoyed on earth, through impersonal and unselfish action. That God's kingdom "comes on earth in and to every one by whom His will is done on earth as it is in heaven." The practice of Divine Science is Truth's practice. It necessarily consists in letting the One Infinite Mind be in us, that is in Christ Jesus, and of letting light so shine in the world that God will be seen in the light, and glorified in the good works. To practice Truth is to work as the Father works; and as He finishes His work on earth and pronounces it very good, we are to glorify Him on earth, and thus finish the work which He has given us to do. There is nothing made that is made, without the action of Power, or without the utterance of Eternal Life—the divine thought. Divine Science teaches how to render to God that which is God's, in the same spirit of truth and perfection in which it is made manifest to Himself. Thus should all be able to say, that "all mine are thine, and all thine are mine, and I am glorified in them;" and that all mine are pure and perfect, and without spot or blemish. To thus sanctify all existence unto ourselves is our reasonable service, and the only acceptable offering for it is, doing as the Father has done.

Understanding that unity of purpose is necessary to the achievement and practical demonstration of this work of Truth upon earth, and through such unity of association, which is of the Holy Spirit, we believe that demonstra-

tion of the God-idea of oneness, will finish the work upon earth, which He has given us to do. Therefore we, the undersigned, agree to unite our efforts for the practical demonstration of Truth, that the true idea of wholeness may be cognized, and made apparent to all, in all the earth.

Correspondence.

"THE WARREN," ROXBURY, BOSTON, July 4, 1892.

M. E. and C. L. CRAMER—Dear Friends:

As an interested worker in the cause of Universal Truth, I congratulate you upon the formation of "The International Divine Science Association." While the Spirit of Truth works by silent and unseen methods, there is a power in association and organization that can be realized in no other way. "If two of you shall agree," etc., etc. You of the Pacific Coast are in the fore front of the great movement for the world's renaissance. Perhaps you have fewer obstacles, and not so much of an incrustated traditionalism of the past as is found in the older sections of the country. The star of empire still moves "westward." The light which you are kindling will shine both eastward and westward, and its beams will aid in the ushering in of the perfect day. You have success assured, for the cause of Truth cannot fail.

Cordially yours,

HENRY WOOD.

PLEASANT VALLEY, DUTCHESS CO., N. Y., July 6th, 1892.

DEAR MRS. CRAMER:

We think your July No. of HARMONY one of the loveliest that we have yet seen. Please send us another copy for a friend and oblige. We enclose stamps for same. You are doing a noble work, and your lessons and words are very precious to hungry souls. Would that more could know of this Wonderful Life in the Spirit. We are hedged around with limitations, and so alone in our belief. * * You cannot imagine what the Science Magazines are to those situated thus. To us, who are debarred from communion with those who accept this faith, they are like "a great rock in a weary land," or waters in the desert. Send us a strong thought occasionally, will you not?

Yours in the love of the Spirit,

MISSER L. and M. J. CLARKSON.

Mrs. M. E. CRAMER:

EUREKA SPRINGS, ARK.

I have seen nothing in the journals for a long while from Eureka Springs regarding the progress of the Science, so have concluded to write a few words to let the outside world know of the workings of Truth here.

Eureka Springs is a city of invalids, so called. People come here from all parts of the country, bringing their aches, and pains, and thoughts of disease, and are constantly talking them over, consequently the mental atmosphere seems full of such things. We have had several very excellent teachers here, and the prejudice is gradually giving way and mountains of opposition being overcome. The cause is advancing, and now there is less antagonism than ever before.

Dr. Yarnall came here early last Spring and gave several public lectures at the Opera House, which were well attended and well received. People are more interested in the Science than ever before. Mrs. Yarnall came after he had been here some time, and they taught several classes. Some persons were healed and many advanced rapidly in understanding.

The Doctor and wife are splendid teachers, and we hope they will come to us again in the near future, to help us on our way by their strong and loving words. We were sorry to have them leave. The class followed them with the thought, the Lord bless them and keep them, and cause the light of His countenance to shine upon them continually.

NORA TEAR.

DEAR MRS. CRAMER:

I wish you would tell the readers of "HARMONY" the good that came to me from some few words of instruction you gave me, some three months ago. One of my loved ones tried in every way and in every direction to get work, but met with failure every time. I gave his name in at your meetings, and at the Christian Science Home Association for treatment, for success and employment. I know that one and all spoke the word lovingly and faithfully, yet weeks came and went, and no work for my boy. In utter discouragement I called upon you. I said to you, "Mrs. Cramer, I have given my boy's name here and at other places for treatment, for success and employment, but it seems to have been in vain." I shall never forget your calm, convincing, carrying tone, as you quietly said, "Mrs. Crall, do you not know that you have something to do?" "What have I to do?" "Create it mentally" was your reply. "First create employment for your son in mentality; and then you will see it demonstrated." It was a flash of Truth to me. So I held it continuously, "My dear boy is at work. I do create employment for him, and he has it now. After a day or two a note was brought to our door asking my son to call at a business place, where he was offered a position, and the next morning went to work. I want the readers of "HARMONY" to know that if they want any good thing, they have something to do. "Create it in

mentality." I do believe that we could have whatsoever we will, if we first create it in mind.

Yours in Love and Truth,

LOUISE CRALL.

St. Louis, July 4, 1892.

The articles of the I. D. S. A. mentioned in your last letter will be analyzed by your many friends here as soon as we can bring them together. I think it a grand movement. I shall write out the articles (published in *Harmony*) in German, and read them before our German Society.

Much good must undoubtedly come from such an organization. I will write more in reference to it later on.

H. H. SCHROEDER.

EXTRACTS FROM OUR LETTERS.

God is forever blessed in His Son. What more can be said? For understanding knows that in your existence God is glorified, and your work as an individual is to sanctify it in Truth, and to realize his glory therein.

Success is, and is for you, and *you* are to bring it to pass in your experience. Whatever you really believe in, you will give your attention to, and the same will externalize in your own surroundings and relate you to that of its kind in the universe. Stand in the light of your divine selfhood, as in Christ; but in the simple faith of a child, and prove your selfhood in God to be success to you in all your ways. Therefore, praise and thank God continually that you are, and have success; but this cannot be done by listening to and being swayed by the advice given by anyone from an individual or personal standpoint. Infinite Principle is that upon which to lay hold before speaking, and that by which to shape our conduct and to make our claims.

I am rejoiced that you are holding the true thought in the face of all seeming conditions. Keep right on in the same way and you will be openly rewarded. If you do not find it convenient to join in the healing thought with us every night at nine o'clock, do not let it worry you. Meet with us in thought as often as you can. Be not uneasy about anything, but be perfect love and peace at all times, for "Lo, I am with you always." Think not that through any individual will, you can make an exertion and do what you desire, and it will be right, but know that *you are* right because *God is*. Therefore, your personal thoughts cannot add one cubit to your stature. As God gives His own life in us, it is our good will to think it not robbery to believe we are perfect as He is perfect. You have no individual power to be other in Truth than God has made you. Simply rest in the omnipresent God and know there is nothing else. The All is Good.

I am glad to know that you are having better and better success in healing. It is because all that is within you is blessing "the Holy Name."

Do you not see that every atom of the body is luminous with the light of Eternal Life, and that all is attuned to the one Source, and that the very silence and passivity of form is in the likeness of the rest and tranquility of Being? That being, thing, or condition is not, that can prevent or destroy the image and likeness of God; for even bars of steel or iron (which to sense are solid bodies), which are composed of moving atoms that do not touch each other, and through attraction move in harmony together, are proof of the strength and purpose of love in making and sustaining form—which is made by, and sustained through harmonious action and co-operation. Hence, the law of attraction and gravitation is the expressed image of the one law, love. The image and likeness of love is to be seen therein, and God is Love. Do we not behold, as did Job of old, that Thou canst do everything, and that no thought of Thine can be hindered?

"Bless the Lord, O my Soul, and all that is within me bless His holy name;" and all that is within does bless His holy name; and I, Spirit, am glorified in it. Even am I glorified in my image and likeness in the attraction of the atoms that compose the bar of steel.

HOME COLLEGE NOTES.

The next Theological, or Bible Course, will open at Home College the second Tuesday in August, at 2 P. M. It comprises twelve lessons, four each week. This course will be followed by six Normal and Analytical lessons, to commence the sixth of September. These lessons prepare students for review and graduation. The review commences the first Tuesday in October and continues two weeks.

M. E. Cramer's hours for receiving patients and Healing, is from 10 a. m. to 2 p. m., every day of the week, except Sunday.

The 4th volume of HARMONY will be concluded with the September issue, and it is with grateful remembrance of loving kindness, and benefits of a generous subscription list, that we thank our many friends and subscribers for their financial support, and loving appreciation so freely given during the past four years; and with this remembrance, we ask those whose time expires with that issue, to help us in the work in the near future, by being as prompt as possible in the renewal of their subscriptions for the coming year.

The 5th volume will begin with the October number, and we trust that each subscriber will renew promptly, and use his or her influence in getting at least one new subscriber; thereby helping others to a fuller realization of what they are, and enabling us to continue the good work.

NOTES AND ANNOUNCEMENTS.

Divine Science services are held at Home College every Sunday at 11 A. M.

The Advisory Council of the International Divine Science Association, has decided to inaugurate a series of public meetings, to be held under the auspices of the Association at headquarters, in the rooms of Home College and office of HARMONY.

These meetings are to be held for the purpose of spreading the knowledge of Divine Science among the people; and lectures will be given upon Divine Science, which includes all subjects pertaining to the affairs of life.

The first meeting will be held July 31st, at 3 P. M., when M. E. Cramer will give a lecture on what Divine Science is, and of what its practice consists, and what is International Association and its purpose.

The public are cordially invited, whether scientists or otherwise, to attend these meetings and learn what Divine Science or Truth is; and thus free their thought from the false impressions received from erroneous statements made of the Science, by those who are ignorant as to what it is.

Books of the Day.

TELEPATHIC SUGGESTION, THE KEY OF POWER: by Chas. M. Barrows, 148 High Street, Boston, Mass., is a pamphlet of fifteen pages. Price, 10 cents—1 cent postage. It is a treatise on what is termed Power Getting, written from an individual standpoint. He says, "the student must learn to distinguish between a purely psychical mode of communication, which is telepathic, and a physical mode of communication, which is sensory. This is of prime importance. * * * But telepathic suggestion makes no use of the organs of sense. Its mode of transmission is absolutely inscrutable to us at present; nor can we be said to study or comprehend it scientifically, for that would be simply impossible with our present knowledge. We may, however, learn under what conditions telepathic power will act, and how to put ourselves in the right attitude. And this is quite enough to do; for as soon as the proper conditions are assumed, the activity takes place, just as telegraphic communication takes place as soon as the conditions are complied with." The author says that the higher form of psychical power is not evolved by intense thinking, and that the highest use of the art is to enable one person to impart to another a potent influence, which will cause him to think in a particular way; and that results take care of themselves, if only the thought is moved in the right direction.

The following Divine Scientists, healers,—or demonstrators of Truth—are now united in the work and in attendance at Home College, and will visit patients at their homes, treat present or absent patients: Mrs. Lizzie Baldwin, Miss Jessie Grant, Mrs. M. F. Wetenhall, Mrs. Webster, M. E. Morris, and Mrs. M. D. Shant. Arrangements can be made for them to visit patients in any part of the city, surrounding country or towns, who for any reason cannot come to the College, by writing to M. E. Cramer, 324 Seventeenth street.

SUBSCRIBERS TAKE NOTICE.

The following are the decisions of the United States Court on the subject of newspaper subscribers:—

1. Subscribers who do not give express notice to the contrary, are considered as wishing to renew their subscriptions.
2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrearages are paid.
3. If subscribers neglect or refuse to take their periodicals from the Post Office to which they are directed, they are responsible until they have settled their bills and ordered them discontinued.
4. If subscribers move to other places without informing the publisher, and the papers are sent to the former address, they are held responsible.
5. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.
6. If subscribers pay in advance, they are bound to give notice at the end of the time if they do not wish to continue taking it; otherwise the publisher is authorized to send it, and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 4.

SEPTEMBER, 1892.

NO. 12.

OBEDIENCE IS BETTER THAN SACRIFICE.

As a saying, I have heretofore noted these words without considering or grasping their meaning. A recent and painful experience has led me in this line of thought, upon the fearful sacrifice beginning with infancy, and ceasing only with the ripened years of age. We have all been taught that the Christian's pathway leads in and through the unhallowed sea of sacrifice, winning only at the end. But in the understanding through spiritual perception, we arrive at a more satisfactory conclusion: that in the Truth there is no sacrifice. Sacrifice, first, as defined by Webster is, to consecrate or present by way of expiation or propitiation, to immolate on the altar of God, either as atonement or to procure favor. Second, to suffer to be lost for the sake of obtaining something; to give up in favor of a higher object.

Would it be sacrifice to give up the lesser for the greater? Yes, from a sense view we might not so consider or esteem it, yet we are conscious of making a sacrifice. Or in pursuing the lesser and obtaining it, and we have lost the greater, would be sacrifice in a greater degree. This is the one and original transgression of man. Pursuing the lesser and yielding up the greater; living in the letter, unconscious of the spirit. In reality, in Truth there is no sacrifice. Then what is that which we so term or name sacrifice. Only that which appears, but is not. When race beliefs are cleared away, as they are in the establishment of Truth, then sacrifice will be no more—not even in appearance.

He who was born to bear witness of the Truth, says, I will have mercy, but not sacrifice. What is the true significance of these words? They simply signify the reign of Truth; the Father's will done on earth as it is done in heaven—the crowning of the Christ *here*, for here was He crucified, here is He crowned—the beloved of the Father—the Lamb that was slain. Dear friends, to recognize and understand Truth is to accept and acknowledge it. It is the crown of the crucified, but now our risen Lord. He reigns with His

people, and the tabernacle of God shall be with men. When Truth is realized the senses are enlightened, the whole body is full of light—then is it realized that ye are the temples of the living God—for is the tabernacle of God with men.

Herein is also race obedience to Divine law and order. He will have mercy, and not sacrifice, for the two can never join issue. Sacrifice is negation, having no foundation, no power of itself. To follow Christ is obedience to Truth, and frees from all error. We cannot consider this individually, as is proven when they sought to know who had sinned, this man or his parents, that he was born blind. Jesus answered, "Neither has this man sinned nor his parents, that he was born blind." God is not a god of specialties; He is universal, and does not interpose beyond the Divine law of compensation—reaping that we sow. It is written, "Vengeance is mine, I will repay, saith the Lord." Meaning rather, justice is mine, for we cannot conceive God as the dispenser of vengeance; but justice is divine, and justly do we reap that we sow.

We would not willingly transgress the law, but being dead in Adam all have transgressed; even so must all sacrifice—not voluntarily, but because man partook of the tree of knowledge of good and evil. Therefore he left the source in thought and belief, and because of disobedience, he unconsciously fell, as it were, from his high estate. This move of our first parents is symbolized in eating forbidden fruit. Woman was the first to transgress; she led man out of paradise, so she must lead him back. It is woman's work, and it is recompense—man is compensated—the law is satisfied. Partaking of the tree of knowledge of good and evil—good, because of knowledge; evil, because of perversion in turning from the greater to the lesser, from substance to form, from Creator to creation, bowing down to graven images. Having gods many, and idols many, hence the commandment, "Thou shalt have no god but Me, before no idol bow thy knee." So hath man gone on in all the ages, absolving himself from responsibility as did Adam in the beginning, when he said, "The woman tempted me, and I did eat."

As in Adam all died, so in Christ shall all be made alive. What a blessed statement. The Messiah, the meek and lowly, who came beneath all things, and having put all things under his feet, must come into realization and fulfillment of all that is. In this spiritual era, when Truth is spreading her golden wings over all the universe, then does He, the Messiah, the Christ (truth), come to his own, wearing the crown set with that precious jewel, the priceless pearl which proclaims him King of Kings and Lord of Lords. And thus it is that the day of obedience is better than the day of sacrifice.

E. A. DeGroot.

WHAT IS SAID OF THE INTERNATIONAL DIVINE SCIENCE ASSOCIATION.

"In HARMONY for July, published by M. E. Cramer, San Francisco, this subject is considered very fully in six pages or more of editorial. "The Objects and Benefits of Association" are first considered. The following extract is quoted :

"This Association is organized for the benefit of all who may belong, and through its members is intended to benefit the whole of humanity, by the dissemination of the One-ness of Life and the unity of the Infinite Whole. Therefore, association, or unity in work, is the necessary means to the universal dissemination of the truth, that the practical demonstration of the God-idea of unity and harmony in all action is possible to all, which is health and wholeness to all.

As Divine Science is the science or truth of the Infinite Whole, and is all knowledge, so true association is universal, and inclusive of all knowing. Therefore all who know and accept Divine Science are cordially invited to co-operate with us.

In this Association there can be no limitation, for in it there is no personality; it being universal, it includes the individuality of the whole universe, and therefore is alive for evermore."

This statement of purpose is surely broad enough to furnish adaptation and harmonious relations for every one, whether holding individual opinion or identified with special schools or classes. It should give opportunity for each one to demonstrate whatever degree or phase of the understanding of Truth may be his. It is broad enough to avoid the common stumbling-block in organization, which, however wide its concept, has limitations somewhere and draws the line at that point, so that absolute freedom of individual thought within the organization is usually curtailed.

Wayside Lights looks with interest to see the demonstration of an organization based upon the "Infinite Whole," so that it "includes the individuality of the whole universe." This is the true ideal. The grand scope of Life is to demonstrate it practically.

—Wayside Lights.

The following is from the *Christian Metaphysician*, edited by Geo. B. Charles:

Lovers of truth in California have associated for the universal dissemination of the truths of Divine Science. Notably among them are Mrs. M. E.

Cramer, C. L. Cramer, M. F. Wetenhall, E. S. Baldwin, Jessie F. Grant, M. E. Green, W. D. Shant, J. D. Marsh, D. P. Diggs and W. H. Daniels.

HARMONY published in San Francisco, Cal., will be recognized as the especial organ of the Association. We approve the principles and purpose of the "International Divine Science Association." We have not space to quote the "Statement," and the extended "Articles of Association," but we give, with our cordial endorsement, the first paragraph of the "Statement."

The July number of HARMONY has a full presentation of the essentials of the Association. We enjoy the spirit of the movement and its consistent affirmations. It is not based on a set of "Denials." It cognizes and understands—not denies—phenomena of existence. It encompasses the whole and knows Unity.

In the fellowship of the Spirit we greet the "International," and together proclaim the oneness of all humanity and of the universe, and that God is the ONE.

HOME COLLEGE MONTHLY MEETING.

THE "Open Meeting" at Home College, August 3d, was most satisfactory in every way. Mrs. Wetenhall presided in a most able manner. The meeting opened with the singing of the hymn, "God is near," Miss Jessie Grant at the piano. Mrs. Wetenhall then read the first chapter of St. James, 19th verse; she drew a beautiful lesson from it, making it very clear that our religion is good and sincere, in so far as we make use of it in our daily life. She then read the following extract from "The Christian Science Journal." "In a recent article in the London Christian World, Archdeacon Farrar presented what he regarded as the true test of religion. The real question to ask about any form of religious belief, is: Does it kindle the fire of love? Does it make the life stronger, sweeter, purer, nobler? Does it run through the whole society like a cleansing flame, burning up that which is mean, and base, and selfish, and impure? If it stands that test, it is no heresy."

Mrs. DeGroot read a paper entitled "Obedience better than Sacrifice," which is to be found on another page of this HARMONY. Mrs. Johnson then related a most interesting personal experience of her realization of the Truth, and victory through that realization, over her beliefs. Her remarks were helpful and encouraging, as well as earnest and sincere.

Mrs. Birge followed with a short paper on "The Attainment of Perfec-

tion." Mrs. Webster, one of the faithful, gave her experience in making the Truth her own. She recognized the Truth, but the application of it puzzled her; she knew not how to make it her own. While in a deep study, Truth presented to her mental vision a soft mellow light, and back of it a dark spot; and as she moved toward the darkness for the purpose of investigating it, and learning of its origin, she found that it had no foundation. Then turning the other way she realized that the darkness was her own shadow, which was without a head. The lesson was valuable alike to all, for the shadow, she knew to be personality, which being the opposite of impersonality, was without foundation or head in Truth. It was not a foundation upon which to stand, neither was it a head by which one should be directed.

Mrs. Cramer made some excellent remarks, bearing upon the possibility of the perfection of the Infinite whole; as it is in the Father, so it is in the Son; and making clear to each one present the glorious privilege of realizing that perfection. The one Spirit of God that speaks in each of us, is that which recognizes the perfection of God.

Mrs. Cramer finished her remarks with an interesting account of her work in St. Louis, and of the progress made in the good work since that time, through the united efforts of the scientists of that city, with Maj. Sullivan. That city that "could not be reached," and the people that were "slow to move," have come to the front in this great and universal work.

The meeting closed with the hymn, "Holy Spirit, Truth Divine."

ISAHEL BIRGE.

International Bible Lessons.

August 28th.

THE FIRST CHRISTIAN MARTYR.—Acts vii: 54-63; viii: 1-4. Memory verses, 57-60.

GOLDEN TEXT.—*He kneeled down and cried with a loud voice, Lord, lay not this sin to their charge.*—Acts vii: 62.

UNDERSTANDING is of Spirit. The Scriptures are written by the Spirit of understanding, hence in Divine Science all subjects are spiritually understood, dealt with, and represented. The number of disciples had grown to a great multitude in Jerusalem, and they were of one mind, and of one accord, in one place; and the place where they were is founded in peace. Every effort made by the high priest and his party to suppress the new realizations of truth seemed only to add stimulus to the disciples, and zeal to the apostles. The preaching, teaching, and testifying, went steadily on. Stephen—which means crowned, suddenly came to the front as a

mighty teacher. To be crowned, means to realize wholeness—it is full faith, and the full consciousness, which is the Holy Ghost. It means to understand and be master of the scriptures. He preached the wisdom of the spirit.

In answer to the high priest's question, as to whether the things testified against him were true, he delivered an address, the equal of which is not recorded in the scriptures. He revived the whole history of Israel, from the days of Abraham to the crucifixion of Jesus, and showed clearly that in every age there are Jews that are an unbelieving and rebellious people. The closing sentence of his speech aroused them to a perfect pitch of frenzy: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them, which have showed before of the coming of the Just One, of whom ye have now become the betrayers and murderers; who have received the law by the dispensation of angels, and have not kept it." The "Just One" is the One that preaches the gospel of wholeness, that the one kingdom of God, and that God also, has come on earth, in that God's will is done on earth as it is in heaven; for the most high dwelleth not in temples made with hands. Heaven is my throne, and earth my footstool; what house will ye build me? saith the Lord; or what is the place of my rest? Hath not my hand made all these things? They betray the "Just One" in sensuous beliefs, who deny the unity of the Infinite whole; who say the earth and all the universe of existing things are not of God. These sense beliefs are the stiff-necked and uncircumcised in heart and ears. They are uncircumcised because they hold claims of separation, that God is not at one with existence, or Being with nature. To thus think, is "a falling short" of wholeness. Hence, it is truthfully said of these beliefs, that "ye do always resist the Holy Ghost," and crucify the "Just One."

There are just as many beliefs apparent in the world to-day that resist the Holy Ghost, as there were in the past. We often hear persons say that after they have heard the basic principles of Divine Science, and before they are ready to yield to the conviction of what they have heard, they feel unsettled, and are "cut to the heart," as it were, for personal pride and ambition has been touched by the resistless scientific statement of Truth. They who believe that the law of God can be fulfilled by denying that existence was made by God, and that it, therefore, does not belong to Him, have received

the law, only by the dispensation of thought or angels, and have not kept it. That which fulfils the law, is the Christ Life, or Idea, which is in God, and is God in the beginning, and is the Light and Life of the world; and that which receives the law by the dispensation of angels or thoughts, are the visible forms, words and deeds, and they have not kept it; but Life or Christ knows that it has fulfilled the law in the creation of both heaven and earth, and all existing things; therefore, they who have found themselves to be the Christ or Life, know that they have fulfilled the law, and that their existence is God manifest, or Jesus; and they preach the gospel of the kingdom, which is the oneness of the Infinite whole.

All who are filled with the Holy Ghost, or consciousness of wholeness, say the same things; they speak the same truth, and they who walk in the spirit, always see Jesus; but He is out of the sight of those who walk after the flesh. The heavens are open unto those who live and move in the spirit, for heaven has come on earth, and the power and glory of God manifest here, and now, is open to view. All things work together for good to them that love God. (Rom. viii: 28.) Ordinarily Jesus is represented as sitting down at the right hand of God. Sitting, represents the condition of the finished work of redemption. It represents rest and harmony. (Ps. cx: 1; Mark xvi: 19; Heb. x: 12; Rev. iii: 21; Col. iii: 1.) But that which is forever at rest, is the power behind the throne, the heavenly creation, and it is always at work in all the living. Hence, Stephen saw Jesus standing, which represents active administration in supplying that which is needful. These truths have been recorded for the comfort of each and all, for no scripture is for private appropriation. Let us accept the truth now—for we are heirs of God, and joint heirs with Christ; and see that we do not, in belief, rush madly and blindly on to the doom of all claims that “do always resist the Holy Ghost.”

The prayer of Stephen was essentially the same as the one made by Jesus when He said: “Father, forgive them, for they know not what they do.” So the Holy Ghost, or consciousness of truth, crowns Stephen with these words: “Lord Jesus, receive my spirit.” “Lay not this sin to their charge.” While many may, as it were, stone the word of God, or the word of Life, they who have resurrected their thought from the mere beliefs, that there is materiality and material causation, or creation, and from the beliefs that have arisen therefrom, see with the eye of Spirit or understanding, and know that thousands are voicing the word of Truth, and preaching the gospel of the Kingdom, and not only in Jerusalem, but everywhere in existence. Wonderful are the works of God.

September 4, 1892.

PHILIP PREACHING AT SAMARIA.—Acts viii: 5-25. Memory verses, 5-8.

GOLDEN TEXT.—*“And there was great joy in that city.”*—Acts viii: 8.

11 SAMARIA was the old capital of the ten-tribe kingdom, the beautiful city of Ahab.” The old capital of the ten-tribe kingdom may be said to symbol the one law giving forth the ten commandments. They were not worshippers of idols, for they who obey the law of Moses, worship the law of Jehovah. When Philip went down to the city of Samaria and preached Christ unto them, the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits crying with a loud voice, came out of many that were possessed with them, and many taken with palsies, and that were lame, were healed.

When Christ is preached to the people, the unclean spirits (so to speak), that cry with a loud voice, cry out first in the way of debates, arguments and resistance; but the sensuous opinions that the gods destroy, are first made mad, and they come out—as it were—crying with a loud voice, and are no more in thought. They vanish, or cease with the loud voice or crying, where Christ is preached. They that are taken with palsies, are they that are trembling with fear and anxiety. Such are healed, for in Christ Jesus there is no condemnation, no sin, no missing of the mark of wholeness. The truth that all is born of God being known, the all is whole, or healing. There are none that are lame from birth who are in Christ Jesus. That which is “born from above,” is in the kingdom of God, and where people give heed unto “these things” (the true doctrine), with one accord, there is great joy in that city. Ye are complete in God, but nothing is in God or is in truth to Him, but that which is born in and of Him. In other words, no effect is contained within cause, or exists in truth unto cause, except that which is produced within and of cause.

Philip seems not to have noticed in any way either the presence or teaching of Simon, but simply occupied his time with preaching Christ. This is the true method of presenting Truth. “I am determined to know nothing among you save Jesus Christ, and Him crucified,” said the great apostle Paul. Let us all stand firm and adhere strictly to this presentation of Truth, and the people with one accord will give heed to the truth that has brought their existence forth. They who accept the truth that Christ Jesus is manifest in them, are baptised in His name; and they who accept the truth, that the all of Truth is God, and God manifest, have received the Holy Ghost, and are baptised with the power to do the work that has ever been

accomplished by this consciousness. Such are filled with holy zeal, or divine understanding, that the idea of God is manifest in Christ Jesus.

We may believe in this all-saying truth of wholeness, and yet not accept the Holy Guest, or God's presence, as the only presence, or the only selfhood. To believe in salvation is one thing, and to know that God is all and in all, is another thing. There is as much difference between the mental conception, realization, and feeling, between the two conditions, as there is between a fire-place filled with wood, and that same fire-place filled with wood set on fire. The only sense of deficiency is, that we do not mentally accept God as all and in all.

SIMON AND THE APOSTLES.

In this episode of Simon among the believers of Samaria, there is but another illustration of the beliefs in material causation, and external support or supply. Such are they who believe that the possession of the external things of the world will give them power to enter into high and holy places, and to communicate great and divine power to the world, not realizing that he who had not where to lay his head upon earth, knew that he was the light and life of the world. Let those who would rely upon any external thing, be it money, houses, lands, food, or raiment, as being a source of life and power, take warning, and remember that Life is more than meat. For they who are clinging to effects, believing them to be a source that can supply any and every need, shall reap according to that which they sow. Their thoughts are still in the gall of bitterness, and in the bond of iniquity, from which Simon was told to repent; and if we pray and the thought of our heart is given up, then are we ready to take on the truth. For as Life is eternal, *now* is the time to preach the truth of eternal Life, and make glad the people of God.

September 11th.

PHILIP AND THE ETHIOPIAN.—Acts viii: 26-40. Memory verses, 35-38.

GOLDEN TEXT:—*"He that believeth on the Son hath everlasting Life."*—

John iii: 36.

THE scripture record tells us, in a very brief literal biography, who this eunuch was—"A man of Ethiopia." Here, then, is the first Gentile convert. Cornelius is spoken of as being the first convert of the Gentile world to Christ Jesus, but the conversion of the eunuch preceded that of the noble Roman, according to scripture, by the length of two chapters. In Psalm lxxviii: 31, we are told that "Ethiopia shall stretch out her hands to God." Egypt has been chosen in scripture to represent the land of oppression. So in Egypt is represented the conditions that people believe that they must deal with when ignorant of the Truth. For Egypt had been ruled over by that

haughty king who said, "I know not Jehovah, neither will I let Israel go." The pride of personal attainment often says in action, I know not God, neither will I let go of certain conditions, because I know they are true; I know I am sick, and sickness is a reality. But God deals with all according to their righteousness. He deals with his own according to tender mercies, and loving kindness. He gathered the first sheaf in the harvest of the Gentile world from Ethiopia. Among the first Christian disciples, was one who did not believe that Jesus was the Christ, because he came from Nazareth, a despised town of a despised province. The first convert to Christ Jesus after the condemnation, even while he was being crucified, was a malefactor; a fitting reply to the rulers who had numbered their Messiah with transgressors. The greatest convert Jesus had in those days, was Saul of Tarsus, who, as leader (mentally speaking), of the persecuting party, consented to the conditions manifest toward Stephen, and to the treatment that he received.

The early disciples of Jesus were for the most part men and women of obscure worldly position; but such were found to be earnest, sincere, and true to Truth. So, many of obscure position, to-day, are called to the forefront to teach the Gospel of the Kingdom. Such are mighty and noble in their calling now, as then, for "he that believeth on the Son, hath everlasting life."—John v: 39; Luke xxiv: 27, 44. Blessed are they that read the words of this prophecy. "Faith cometh by hearing, and hearing by the word of God." I know, and can truthfully say, that no one can earnestly and sincerely try to read the living record of Life and the living epistles of Truth, and the word of God that is recorded in Scripture, for the purpose of finding out God's law and method, and living in unison with Him, without finding the One of whom all scriptures give testimony. (John v: 39; 1 Peter i: 10, 11). "The natural man understandeth not the things of the Spirit of God," but when the attention is called to them, the real selfhood, which is Godhood, is mentally understood, and in it is truthfully represented the things of the Spirit. There are thousands of people whose beliefs are fluctuating, and whose thoughts are of a doubtful nature, and who therefore, carry an uneasy conscience, which they call a great burden; who know not how to seek instruction, yet would they willingly seek it were their attention called, and were the instruction logically given.

A lady with whom we were in conversation, and to whom we spoke the words of truth with boldness, said, "I have been seeking for months to know how to act in regard to a certain work that I felt called upon to perform, and in duty bound to accomplish, and your words of truth have told me what to

do. They are worth more to me than twenty sermons. Do not hesitate therefore to speak the truth. The truth is what everybody wants to know and realize."

As Philip found that the eunuch was teachable, so do we find all teachable and open to conviction, who carry the record in hand, and read it as they go from place to place.

He that believeth on the Son and knows that he has everlasting life, reads the Scriptures, and to him they have a new meaning. He is filled with new light. We have found our work when we come to our appointed place, and our appointed place is the place that God hath given us within Himself; and as the faithful servant does not wait until he knows all the purpose of God, but is content simply to know what he is to do, without asking why. So, we should mentally serve the idea of wholeness and perfection, knowing that we have being in God, and are, therefore, in the beginning. Hence we can and do witness what has been done in the beginning; for that which believes on the Son is Life everlasting.

September 18.

THIRD QUARTERLY REVIEW.

"When He had spoken these things, while they beheld, He was taken up."—

Acts i: 19.

TO be taken up out of sight, is to be taken up out of, or beyond the comprehension of those who perceive not the unity of the whole. He being taken up and a cloud receiving Him out of their sight, means that He realized the full consciousness of being the one God manifest. Therefore, He was nothing other to Himself than God, which is the surrender, as it were, of personal wellhood to Godhood; and He was no more as person, but was the Life eternal of all persons, and all things; and as He was lifted up from the earth He drew all unto Him, for He saw that all things held the same relation unto Him, as unto God. Thus does He tabernacle in men. *"And the Lord added to the Church daily, such as should be saved."* (Acts ii: 47.) Whatever is, and is of God, is saved, and the same is known to be added to the living church of Christ, which has its origin in God's creation, founded in peace.

"And His name, through faith in His name, has made this man strong."—

Acts iii: 16.

Faith, in the name of Jesus Christ of Nazareth, is faith that we are the resurrection and the life; and he who thus believes in his heart, though he were dead in his thought and belief, yet shall he live and prove that Christ Jesus is come in the flesh; his ankle bones shall receive strength, and he

will leap and walk. As the name Christ Jesus is given to the one who knows the unity of the whole, it means salvation.

So it is written: "*There is none other name under heaven, given among men, whereby ye must be saved.*"—Acts iv: 12.

This healing by the name, is the power of the Holy Spirit, and through proclaiming His name with boldness, believing that God is, and is manifest with us, we come to realize that God having raised up His Son Jesus into His own understanding, is our equal blessing, if we believe that God understanding is alike for each and all, and that Christ Jesus represents the truth of God in creation. Let us not set at naught the stone which became the head of the corner, for truth alone is saved, and is salvation. Let us raise our voices with one accord and speak the words of Truth, reverently, saying: "Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is." For the Lord responds to all that call upon Him in truth. His ear is inclined of understanding.

"*They spake the word of God with boldness.*"—Acts iii: 31.

As the word of God is clean, pure, and perfect, we are made clean in the beginning, by the word of God, which was God, and which became flesh. In us is no impurity, nothing unclean, and no falsehood. The world of opinion may not recognize the truth that God is manifest in creation; and ignorance may scoff, but we should remember that Jesus is dead indeed unto sin, and alive unto God; and would we reason truthfully, it is essential that we believe that in truth we are "heirs of God, and joint heirs with Christ"—one with Him in Godhood. For there is no respect to persons with God. Loyalty to duty, is doing as God does.

"*Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap*" (Gal. vi: 7;) neither is his thought hindered.

As in truth, we cannot die to life or God; if we die in the Lord, we die to all limitation—"falling short," or "missing of the mark" of wholeness. Thus do we give up the ghost of limitation, want, and separateness, and take on the Holy Ghost.

"*We ought to obey God rather than man.*"

The reason why we ought to obey God is that He is God of the living, and not of the dead. Therefore, individually, we are dependent upon God, who is Father of that which is His own, and is raised from the dead; and as Jesus, the exact image of God, is the only man that ever was made, we are to believe that we are truth and life, and are in reality just what He represented us to be. To God, Jesus is alive from the dead. In this true

doctrine, there is forgiveness (or giving up) of sins. We are prepared to do the work of God when we can say, "Lay not this sin to their charge," or "Father, forgive them, for they know not what they do." This is true repentance, a willingness to help all equally. Therefore if we do not condemn another, there is no condemnation in us; and if we believe that Jesus Christ is come in the flesh, and if we walk in the Spirit, we know there is no condemnation in us. Truthfulness is the only true prayer.

"And there was great joy in that city."—Acts viii: 8.

There is always great joy in mentality where Christ is preached. For where the true life is accepted, the whole of existence is illumined to our realization. Therefore, "he that believeth on the Son, hath everlasting life;" and he cleaves to "the way, the truth, and the life," in his thought; and thus is he the living way to those who need to know what is truth.

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for how shall we escape if we neglect so great salvation?"

ATTAINMENT OF PERFECTION.

The Divine Scientist, as well as the disciple of the Orthodox church, is often confronted with the question, "Do you believe it possible to attain to the perfection of our Father in heaven?"

Be ye perfect, even as your Father in heaven is perfect, is a divine command, and therefore not impossible. The attainment of it lies through the straight and narrow way of our individual conception or idea of God. The perfect life or expression conforms to the idea, *must conform to it*, cannot do otherwise. We are in perfect expression, or realization of the perfect, just what our idea of God is. I cannot take your idea and act upon it, neither can you take mine. I say God is good, and just, and kind. He is Truth, and my perfect outpicturing, or externalization of these attributes, will accord with what they mean to me. If they mean absolute justice, and kindness, and Truth, then must I show forth perfection. If on the other hand they mean a variable God, just to-day and unjust to-morrow, kind to-day and full of vengeance to-morrow, then is my out-picturing or expression imperfect and unstable. Surely the holding to the perfect idea is one of the most important works given us to do.

ISABEL BIRGE.

Divine Science services are held at Home College every Sunday 11 A. M.

Silent Unity.

"There is an ever present help for all."

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

"I and my Father are One. I am in the Father, and the Father in me."

THE HEALING THOUGHT.—To be held from August 27th to September 27th.

"I AM THE WAY, THE TRUTH AND THE LIFE," AND THE LORD HAS DECLARED IT. Affirm in word and assert in action, that "I am the Way, the Truth, and the Life," and the Lord of the earth has so declared it. My whole being bears witness of this truth on earth. "I come not to destroy the law, but to fulfil." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

"The prayer of faith shall save the sick." Therefore, when ye pray, or give treatment, speak the words of God even as God speaks them, that ye may know and believe that what ye pray for, or speak forth in the treatment, is, and is for you. Remember the words that I speak, they are truth, and they are life, for God's word is the living light of eternal wisdom and intelligence, and it is the living manifestation of the All Good.

"Prayer that craves a particular commodity, anything less than all good, is vicious.—Emerson.

Think the thoughts and speak the words that are true of God, and do not think the thoughts or speak the words that are true of conditions and sensations. Say—my life, I am, and it is hid with Christ in God. Therefore, I am one with the Father, both in being and existence. "I am the Way, the Truth, and the Life," and my being declares it, and my existence is a witness of this truth; and there is no respect of person with God in this Truth. He is omnipotent, and equal good is therefore bestowed upon all. Thank God, and all glory be unto Him, for He is all and in all. As I am lifted up unto Him, even so do I see the universe at one with Him. Let this and similar thought be your daily song, your prayer of thanksgiving; your prayer and treatment alike over your own existence and others.

Sing unto the Lord with thanksgiving; who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountain.—Ps. cxlvii: 7, 8.

HARMONY:

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A LESSON OF INSTRUCTION TO INQUIRERS.

The question is frequently asked, What line of thought should be held, in order to realize health, wholeness, and freedom of action?

“Know the truth, and the Truth shall make you free.” The words of God alone are life; and they are living things. “The words that I speak unto you, they are truth and they are life.”

These quotations indicate the true thought that is to be held.

Make no claims that are not of God, and you will not fall short of the mark of your high calling.

Believe that there is no finite presence or life.

Assert that there is no material creator, source or causation; and that there is no material creation, existence or effect.

Know that there is no mortality, and no corruption.

Affirm that there is no temporal power.

But “put on the whole armor of God, that ye may be able to stand” firmly; for Christ is the end of righteousness to all.

For the word of God is, I am infinite, omnipresent—the only Life.

And claim the truth, that God is spirit—the only Creator; and that which is born of Spirit is Spirit; and that all creation is spiritual, or the creation of Spirit.

For God says, “I am immortal and incorruptible.”

And speak as God speaks, who says, “I am eternal.”

Conclude that there are no bodies that are physical creations.

Affirm that there is no earth created either with, or without form, and no world made that is separate and apart from God.

Do not believe that you can go to heaven by change of locality, or that it is necessary to either go from the earth or disown your existence, in order to enjoy the Kingdom of God.

Therefore when ye pray "Thy kingdom come, Thy will be done in earth as it is in heaven," believe that it is done and ye will receive, and know the Truth. Wholeness is to be realized in the affirmation. Rest, therefore, in the consciousness of God; for they who serve God must think His thoughts; and they who worship "must worship in spirit and in truth." The creative thought is God's own thought, which is born of the consciousness of being that which possesses all power. The thoughts of health and wholeness are those that are born of the idea of possession. For example, that "I and my Father are one." "Hath not my hand made all these things?" "What is made is mine." "All thine are mine, and all mine are thine." "I am complete in Thee." "I am the Way, the Truth, and the Life."

Correspondence.

DEAR MRS. CRAMER:

I attended the Sunday morning service at the College on July 24th, and I want to tell you that it was a great benefit to me. The subject of your discourse was "The Lame Man Healed." One point which was made very clear, was in relation to the visible universe being God manifest. So few of us really understand what this means, and in consequence, believe in all sorts of

And understand and affirm that the word which was with God, and was God, is made flesh.

And affirm with God, who says, he "created the heaven and the earth," and that the world was made by Him, and without Him was not anything made that was made, and that He giveth to all life, and breath, and all things.

But believe that "the Kingdom of Heaven is at hand;" and that it is righteousness, and peace, and joy, in the Holy Spirit; and that the Kingdom of God comes on earth, and His will is done in earth as it is in heaven. For God says, "Heaven is my throne, and earth is my footstool."

ills and misfortunes; and this brings to my thoughts, something you said, which was about as follows—"the whole of creation groaneth and travaileth in pain together, until the adoption of the perfect name of Jesus."—I have been reading the 8th chapter of Romans, and it all seems so plain, that when we understand that all creation is the Jesus, we shall know the truth that shall make us free. For "there is therefore now no condemnation to them which are in Christ Jesus * * * for the law of the Spirit of life in Christ Jesus, hath made us free from the law of sin and death. * * * For I reckon that the sufferings of this present time (while we are in ignorance of the God manifest with us) are not worthy to be compared with the glory which shall be revealed in us (not to us, but in us). Because the creature itself, also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." And in another place we are told that "there is none other name under heaven, given among men, whereby we must be saved; neither is there salvation in any other." And what a freedom it is! How different from believing that the creature is subject to the "bondage of corruption, and that we are something that is subject to all manner of conditions; from knowing the truth that because God made all that was made, now are we delivered into the glorious liberty of the children of God.

X.

AMEDEE, CAL., June 8, 1892.

I wish to write to you in reference to June "HARMONY;" it is so full of divine, intuitive light and truth. * * * The extracts from the discourse delivered Easter Sunday at Home College, is the most consoling and uplifting of any thing I have read for a long time. The thoughts that came to me (as forgiveness of all transgressions and healing of all my diseases) after reading the article "Seek in the New and Living Way, and ye shall find," were grand and inspiring.

O, sisters and brothers in Christ, read it! read it! It is a perfect treatment; and if it be lived lovingly and faithfully it will free all who are seeking freedom. "Drink it all to the dregs." He who gives divine, spiritual and loving thought of health that comes down from heaven, gives more than gold or silver, gives the light that makes God's loving will manifest in the body—"His holy Temple."

How happy it makes one to realize that forgiveness comes by loving—by forgiving, and giving freely. Freely our Father hath forgiven us; let us freely and lovingly do His work as we see Him working—by giving freely with a loving heart, and do all for the glory of God as He has done all for

us. Let all give, and build truthfully upon the rock that Christ Jesus builded upon, who said Go and preach this gospel to every creature, cast out devils (false beliefs), heal all manner of disease; yea, raise those whose mental claims are dead unto the truth that frees. Then the example will be seen to be in harmony with Principle—Father—God.

All examples in mathematics that have been or ever will be, are builded step by step from, and are in harmony with the invisible and divine principle of mathematics. And so is it with man. God made him a perfect example of cause. Now if man will work in the example, through and from Principle, as Christ works in Jesus, and work as he sees his Father working, he will show forth a perfect example, and prove his body to be in perfect harmony with God's will: for the word becomes flesh. * * D. P. DINGS.

EXTRACTS FROM LETTERS.

St. Louis, Mo., July 26, 1892.

Mrs. M. E. CRAMER:

Dear Friend:—We are one with you in "thought and work," and it is our aim to have others to understand the impersonal work of Divine Science and join us.

We called some of the friends together one evening, at our house, and the Articles of the I. D. S. A. were analyzed, and no objection made to them.

The following fourteen friends acknowledged themselves members of the I. D. S. A. * * *

The work is going on very nicely. Our "German Society" is doing splendid work, and growing wonderfully to our great delight. To God alone be the glory.
H. H. SCHROEDER.

July HARMONY, which you sent to supply missing number, has arrived, full of golden words as usual. I have read the scheme and articles of "The International Divine Science Association," and give most hearty approval to it all, and hereby offer wife's and my name as members. * * *

My class closed Saturday evening, and was eminently successful. There was the most beautiful harmony and appreciation all through. The class will turn out several strong workers.

Kansas City.

A. P. BAXTON.

THE INTERNATIONAL DIVINE SCIENCE ASSOCIATION.

Organized at Home College, May 17th, 1892.

STATEMENT.

With all things a right beginning is essential to a correct ending.

It is clear to understanding that the true method of conveying knowledge of the true relation existing between Infinite Being and existence, is secured

by beginning where all things begin, in Being, or God, and thus work the divine law of expression as the Father works, by thinking, believing, speaking and acting at one with the Father. True thinking and accurate reasoning is born of, and therefore begins in the abstract Principle of Life, and finishes in the concrete form or expression. It is true therefore, that existence inclusive of all living form begins in and is complete in God, and is finished in nature, which is the work of God's revelation.

There is no confusion of tongues in this method; no missing of the mark; for it is a constant recognition of wholeness. Therefore no sinning or falling short of holiness. Hence, the knowledge of Truth is, that we can do nothing of ourselves apart from the infinite Source. "For beside Me there is none other." To recognize and accept the truth of the true relation or unity of Being and existence, is to acknowledge and accept it in the method that we see demonstrated in man; all things made by man are first thought out and then wrought out, which proves that their possibility is potential in Being. Man works as the Father works. Therefore we understand that "through faith (divine substance) worlds were framed by the word of God, so that things which are seen were not made of things which do appear." God is always making manifest His possibilities and demonstrating them in form, and His will is done in them and they are finished in earth; e. g., as in the science of numbers, Principle is visibly demonstrated and its work is finished in the example: therefore, as the example is the proof of the possibility of Principle, it is the work of Principle demonstrated and finished; so in the same sense, is the existing universe the expression of Infinite Life, its example demonstrated and finished. God's method is eternal; a senseless process; a never-ending revelation.

ARTICLES OF ASSOCIATION.

Understanding:—

1. That there is an Infinite Whole, and that there can be but one All; we know that **THE ONE** is omniscient, omnipotent and omnipresent—God. Therefore, as there can be but one Infinite, the detail of Divine Science is included within the knowledge that the All of Truth is God and God manifest. "For other foundation can no man lay than that is laid, which is Christ Jesus." Christ Jesus meaning, God manifest with us.

2. That God being infinite and omnipresent, from everlasting to everlasting, He is, therefore, the Source and Cause of all existence; hence is self-existent. That Divine Science is God-knowledge, which is all knowledge. Science is therefore certainty—an exact perception of Truth—a knowledge of the power and possibility of the One Infinite Reality ever manifest and existing in our midst.

3. That Truth is a unit—One undivided whole; that it is sacred because it is authority, absolute to the individual who conceives it. There is no religion higher than Truth, as there is nothing higher, for that which never changes is Truth. It follows that all who cognize first and final truth, will acknowledge it as being the One Truth, and in time, will analyze and demonstrate it the same in detail. Mathematicians can state the problem according to Principle, and point the way of demonstration, but students must work and prove for themselves, by right habit of thought, belief and deed, that the

solution is according to Principle. To know the whole truth, is to know what is implied in the oneness of Infinite Being and existence—what is implied in God, the Father, and Jesus, the Son, as one; which is the oneness of God with creation, or of Infinite and Omnipresent Life with the living; Spirit with that which it makes in its own image and likeness. Therefore, Divine Science is the freedom, health, and perfection which all are personally seeking and striving to attain. Health is a spiritual and normal condition. To realize unity with God is to realize *true and permanent health*, for health is the harmony of an ever abiding Presence. He who fulfils the law, must of necessity abide where the law is, and experience harmony.

4. That His Infinite Life that now is, has always been, and will ever be. **THAT IT BEING THE FATHER, OR SOURCE, OF ALL EXISTENCE, WHETHER PAST OR PRESENT, FUTURE EXISTENCE IS AS CERTAIN AS IS GOD, OR ETERNAL LIFE.** Hence it is the duty of every individual here and now, to understand, accept, and realize the Truth of that which always is, which is freedom alike for all, and thus enjoy the free gift of God here and now, which is perfect salvation, for as Eternity is now, whatever has ever been, and whatever will be, is here and now contained in the truth of the statement that the One Reality is God and God manifest, which precludes the possibility of there ever being any thing, in Truth, unlike that which was in the beginning, and was made manifest from the beginning.

5. That we are "heirs of God and joint-heirs with Christ;" Divine Science teaches that the whole of creation is "led indeed unto sin and alive unto God in Christ Jesus." Hence, this gospel of the kingdom of God is preached by the spirit of Understanding and Truth to "every creature," for existing things have come into the world full of grace and truth. "As it was in the beginning, is now and ever will be." Therefore, Truth is true humility. In it there is no high, no low—all are of one Life, one Truth, one Faith, and one calling.

The brotherhood of man is understood and accepted by scientists to be established in the truth of the common Fatherhood of God. The solidarity of the race or humanity, is based in the truth that the Being of all existence is its Source, even God the Father. Hence, the common interests of humanity materially, in the business world, and its general spiritual good, are forever one and inseparable. It is the object, aim, and work of the Divius Scientist to aid those who are in need, to find Life's true method, Life's "new and living way" of freedom, success and satisfaction; to point the way by which to let God's will and idea of all things be in us, and be our will and idea of the same.

6. That international association or universal unity of work is the recognized, accepted, and external demonstration of the purpose of the God-idea apparent in Christ's teaching. So, universal association means bearing witness of the Truth, unto the uttermost parts of the earth. Knowing that as the race is one family, now is always the time to act as if we believed it. Knowing that we are alive forever and ever unto **ONE PRESENCE**, we should now live at one with the good of all existence. Knowing what the Truth is, now is the accepted time to demonstrate that knowledge. Knowing these things, happy are we now, if we do them. That as One constitutes the entire,

Infinite Whole, and One being the number of unity, unity is forever the state, or will, and law of one God. Therefore, to suppose that there is something real or actual that is the opposite of God, and Him manifest in His works, or that He has produced that which is unlike Himself, is both blasphemous and irreverent. To believe that there is something real or actual that is not God, is to deny the Truth of what belongs to him, which is, that He is the Infinite One. To believe that he has, or can produce that which is unlike himself, is "to attribute to God that which is contrary to His nature," hence blasphemous. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt."

Unity is Love, and Love is the law which impels to action, and manifests the harmony of the universe, which is forever the same. Hence, understanding knows that in Truth there is no mortality, for existence being born of God, its seed remaineth in itself, and it is necessarily pure and perfect in its essence and element, and a truthful conception proves its virgin purity, and that it is incapable of sin, sickness or death; whoever esteems it otherwise, to him it seems to be so. Paul, Apollas and Cephas; the world, heaven, eternal life, and all things are ours. That Divine Science is the knowledge and truth of the silence—of that life in which, and of which "heaven, earth, and all the hosts of them" are born; in which, and of which, all stars, planets, and all systems of planets appear as its spoken words, framed by its faith. That as there is no place or space where God is not, there is no place or space where we are not at one with His Divine Presence, and where to us He is not existent.

7. Understanding the above, we know and feel the oneness of all humanity, and of the universe; and that the achievement of a true and permanent civilization is attained by and maintained in true association and co-operation. That the realization of the infinite supply of all good, is to be universally and equally enjoyed on earth, through impersonal and unselfish action. That God's kingdom "comes on earth in and to every one by whom His will is done on earth as it is in heaven." The practice of Divine Science is Truth's practice. It necessarily consists in letting the One Infinite Mind be in us, that is in Christ Jesus, and of letting light so shine in the world that God will be seen in the light, and glorified in the good works. To practice Truth is to work as the Father works; and as He finishes His work on earth and pronounces it very good, we are to glorify Him on earth, and thus finish the work which He has given us to do. There is nothing made that is made, without the action of Power, or without the utterance of Eternal Life—the divine thought. Divine Science teaches how to render to God that which is God's, in the same spirit of truth and perfection in which it is made manifest to Himself. Thus should all be able to say, that "all mine are thine, and all thine are mine, and I am glorified in them;" and that all mine are pure and perfect, and without spot or blemish. To thus sanctify all existence unto ourselves is our reasonable service, and the only acceptable offering for it is, doing as the Father has done.

Understanding that unity of purpose is necessary to the achievement and practical demonstration of this work of Truth upon earth, and through such unity of association, which is of the Holy Spirit, we believe that demonstra-

tion of the God-idea of oneness, will finish the work upon earth, which He has given us to do. Therefore we, the undersigned, agree to unite our efforts for the practical demonstration of Truth, that the true idea of wholeness may be cognized, and made apparent to all, in all the earth.

Student's Department

LANGUAGE.

THOUGHT precedes language, and language proceeds from thought, which is an intuitive sight or vision. To know and spiritually see, are identical. Thought is substantial, or spiritual, and consequently is the means through which visible things are formed.

The world in general reverses these terms, and calls that substantial which is material, or that which comes under the cognizance of the senses. Thought is always in the mind of him who thinks, and it precedes word, deed, and sensation, for the reason that a cause must be prior to an effect.

Man thinks, and therefore speaks; so language could no more exist without thought, than the body could without soul. The interior language of the world is the same; it originates from the same ideas. It is ideal, but is imperfect in its expression of words, signs, and symbols, as is shown by the nine hundred distinct languages, and the thousands of dialects.

Emerson says, regarding language: "Good as is discourse, silence is better, and shames it. The length of the discourse indicates the distance of thought between the speaker and hearer. If they were at a perfect understanding in any part, no words would be necessary." What we call language, is only thought expressed on the plane of sense. In the silence of soul we hear and speak the soundless language of idea. Thought is the supersensuous side of language and is the ideal; the spoken word being but the symbol, or what is called speech. Words are only the outward expression of the invisible thoughts. The thought is the expression of soul-language, while the spoken word is the symbol, or thought expressed. Thinker, thought, and word, is the unity of language. So it is axiomatic that language does not consist of speech alone, any more than the body constitutes man. The principle lies in the mind of him who thinks. Spoken or written language, as the means of transmitting our thoughts to others, is an imperfect mode of communication. Prof. W. D. Whitney says: "Our own mental acts and states we review in our consciousness, in minute detail, but we can never perfectly disclose them to another by speech; nor will words alone, with whatever sin-

erity and candor they may be uttered, put us in possession of another's consciousness. In anything but the most objective, scientific description, or the direct reasoning on subjects the most plain and obvious, we want more or less of the individuality of the speaker or writer. A look or a tone sheds more light upon character or intent than a flood of words can do." How often have we striven and labored to place before the comprehension of others, that which was clearly present to our own consciousness. In the language of the spirit, which is innate in soul, and which consists in the communion of ideas, by means of thoughts from one individual to another by direct impress, each understands the other clearly. The communication is also more rapid, more full and complete, than by the use of external signs, or what is called speech. That which is called mind, or thought transference, is simply the innate or spiritual language. Tyndal—the thought, or mind reader—in explaining his mode of procedure, said he simply listened and heard, as it were, the subjects—thoughts—upon which he at once acted and accomplished what the public saw him do. He said it was a true mode of communion, one with another, and it seemed strange to him that there was not more known regarding the subject. As thoughts are received mentally from the universal realm of causation, they are in turn transmitted to others through the words we possess.

It must be remembered that in the universal realm of our Being, thought bears the same relation to potential language, that words do on the sense plane, to thought. We ask a question in this universal, intuitive or silent language; and the mind addressed has an intuitive perception of the thoughts addressed to it, and returns the answer by the same mode of communion. This is the mode by which those who practice healing by Divine Science heal or banish disease from their patients, at whatever distance they, the patient, may be; whether in the immediate presence of the healer or thousands of miles away.

In spirit there is no distance, time, or place. This mode of communication is perfectly natural, and easy of comprehension. We can thus commune in the true language of the soul with greater facility and certainty of being understood and without antagonism, than we can by audible words. It is demonstrably true, that there are thousands of persons who by this mode can receive a clear and well defined impression of the thoughts and feelings of another.

The following lines taken from the *Providence Journal*, entitled the "Secret Mail" of India, I think, will give the reader a clearer insight to what

has been said regarding the silent, soundless language:

"What is known as the 'secret mail' of India, has for more than a generation perplexed the English mind, and is still a profound mystery, although, numberless attempts have been made to explain it.

"Those who have lived long in Asiatic countries are aware that the accurate knowledge of important happenings at a distance, is often possessed by the natives a considerable time before it is obtained by the Government, even though special facilities had been provided for the transmission of the news. This was frequently and conspicuously illustrated throughout the Sepoy rebellion. Happenings occurring hundreds of miles away were usually known in the bazaars, hours, and sometimes days, before the news reached the authorities, and the information obtained was regarded as so trustworthy, that the natives speculated upon it even to the full extent of their fortunes. Indeed, upon one occasion the 'secret mail' beat the Government courier by fully twelve hours, although every endeavor had been made to secure the swiftest dispatch.

"The Hindoos themselves say, when they consent to talk about it at all, that they depend neither upon horses nor men, and have no secret code of signals, but that they do possess a system of thought transmission which is as familiar to them as is the electric telegraph to the western world. 'The power to perceive, read and realize this universal language which lies back of created things, is the deepest intuition. This language has no sound, neither is it visible to the senses it is a soundless, invisible presence, hidden in the secret chamber of the silence.'"

Wisdom is the light of the silence, and the lesson she doth teach, is that soul is life of language, and that thought is silent speech.

H. S. BALDWIN.

THERE IS NO SOURCE OF TRUTH IN DESIRE.

God says, "I and my people are one." We being life itself, have all the requirements of life; for we are endowed with the riches of his goodness. Therefore there is no good thing left for us to desire, feel the want of, or wish for. As intelligence is the act of knowing, we know we possess all the attributes of Infinite Mind. The voice of God speaking in man, is when our spiritual intelligence is awakened. There is no individual life apart from God; and as law or the life principle is called God, desire cannot be the basis of individual life. Man being spiritual, and having being in God before he

was made manifest, he is more than on the external plane; and if man was only desire, he could not be perfected with the Father, who is omnipotent; as the Lord told Simon, "behold Satan hath desired to have you;" therefore, it is plain to be comprehended that God and his creation have naught to do with desire.

The attractive force that brings together the atoms which compose the body, or temple of God, is Love, Law, Principle, or God. There being different phases of desire, both good and evil, the "All Good" does not recognize it as its own, but says, "get behind me, Satan." There can be no secret to intelligence, neither can it clothe desire, "for in God are no secrets hid." "There is nothing hid that shall not be revealed."

Man being one with God must always have been conscious of his own Being, for the Lord says, "before the world was made I was." Man being perfect in God, cannot lack the capacity to both perceive and realize God in all creation. The Love, Life and Intelligence being ever omnipotent, we, God's children, claiming our perfect fellowship with Him, have all inheritance, lacking nothing. Desire being apart from God, is not sacred or holy. Any state of mentality subject to a thought of want, is not spirit, and never had birth in spirit.

If evil results from desire it is because desire, is a mis-sing of the mark of wholeness, and not caused by undeveloped intellect. Our intelligence may not be entirely unfolded to divine consciousness, but is always perfect—complete with the Father, for he pronounced his work finished. Desire cannot be the God or soul in man, for desire is the result of a sense of limitation, which is not good, but the contrary; and God says, "ye are in Me and I in you;" "and whosoever is born of God, doth not commit sin, for His seed remaineth in him; he cannot sin, because he is born of God."

That which is born of spirit, or comes forth from spirit, still being contained within it, is equal with spirit; therefore, God being infinite, unlimited in power, capacity, or excellence, we, his children, are co-equal with Him. In the unfoldment of our intelligence, we can make no mistakes, as the cause of our intelligence is the "One True God."

Therefore, to overcome desire, is to know ourselves and our relation to the Parent Source of All Good.

M. F. WETESHALL.

HOME COLLEGE NOTES.

The Theological, or Bible Course, opened at Home College the second Tuesday in August, at 2 P. M. It comprises twelve lessons, four each week. This course will be followed by six Normal and Analytical lessons, to commence the sixth of September. These lessons prepare students for examination and graduation. The examination commences the first Tuesday in October, and continues two weeks.

M. E. Cramer's hours for receiving patients and Healing, is from 10 A. M. to 2 P. M., every day of the week, except Sunday.

The fourth volume of HARMONY is concluded with this issue, and it is with grateful remembrance of loving kindness, and benefits of a generous subscription list, that we thank our many friends and subscribers for their financial support and loving appreciation so freely given during the past four years; and with this remembrance, we ask those whose time expires with this issue, to help us in the work in the near future, by being as prompt as possible in the renewal of their subscriptions for the coming year.

We trust that each subscriber will renew promptly, and that each one will use his or her influence in getting at least *one* new subscriber; thereby helping others to a fuller realization of Truth and helping us to continue the good work to which our time is fully given.

The following Divine Scientists, healers—or demonstrators of Truth—are now united in the work and in attendance at Home College, and will visit patients at their homes, treat present or absent patients: Mrs. Lizzie Baldwin, Miss Jessie Grant, Mrs. M. F. Wetenhall, Mrs. Webster, M. E. Morris, and Mrs. M. D. Shaut. Arrangements can be made for them to visit patients in any part of the city, surrounding country or towns, who for any reason cannot come to the College, by writing to M. E. Cramer, 324 Seventeenth Street.

Notes and Announcements.

On the afternoon of July 29th we were delighted with a call from our St. Louis friends, Mr. and Mrs. Gilmore, editors of the St. Louis Magazine. On the following Monday we had the pleasure of receiving a visit from them, and spent a most enjoyable afternoon and evening. For the past two months, they, in company with Mr. and Mrs. Weller, also of St. Louis, have enjoyed the beauties and balmy climate of Southern California; and while their thoughts are alive with the memory of the hosts of heaven naturally manifest in Southern California, yet fresh in their memory are the events and demonstrations connected with the good work of Divine Science accomplished in St. Louis and elsewhere. They evince a lively interest in Divine Science, and speak of the rapid progress of the work in St. Louis since our visit to that city one year ago, all of which we were delighted to know. They inform us that the meetings and Sunday-schools conducted by Mr. Sullivan and H. H. Schroeder, assisted by others, are largely attended, and much good is being done in the way of healing, many cases of which they have personal knowledge.

"All things work together for good to them that love God." They have worked in harmony together, and have thus "kept the unity of the Spirit in the bond of peace," and have also worked in that true association, which is of God; hence the rapid progress made, and the increasing interest evinced in the work in that city.

The following Divine Scientists, healers,—or demonstrators of Truth—
are now united in the work and in attendance at Home College, and will
visit patients at their homes, treat present or absent patients: Mrs. Lizzie
Baldwin, Miss Jessie Grant, Mrs. M. F. Wetenhall, Mrs. Webster, M. E.
Morris, and Mrs. M. D. Shaut. Arrangements can be made for them to visit
patients in any part of the city, surrounding country or towns, who for any
reason cannot come to the College, by writing to M. E. Cramer, 324
Seventeenth street.

A friend writes us about his baby, as follows:

"He is a wonderful boy in many ways. He has been cutting six teeth
right along through the extremely hot weather, and is just as happy, and fat,
and jolly, and well as any baby could be. He demonstrates beautifully
over the old foolishness about teething, and without direct treatment."

Mrs. Orlena A. Yeomans, Winslow, A. T., writes: "I hope that I can con-
tinue the magazine for all time; every word that is in its pages is heavy with
Love and Truth; I wish I could tell you how much light I am gaining from
reading HARMONY."

As flowers carry dew-drops, trembling on the edges of the petals, and
ready to fall at the first waft of wind or brush of bird, so the heart should
carry its beaded words of thanksgiving; and at the first breath of heavenly
favor, let down the shower, perfumed with the heart's gratitude.—*Henry
Ward Beecher.*

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