

# HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 6.

OCTOBER, 1893.

No. 1.

THE world is overcome—aye ! even here !  
 By such as fix their faith on Unity.  
 The sinless Brahma dwells in Unity,  
 And they in Brahma. Be not over-glad,  
 Attaining joy, and be not over-sad,  
 Encountering grief, but, stayed on Brahma, still  
 Constant let each abide ! The sage whose soul  
 Holds off from outer contacts, in himself  
 Finds bliss ; to Brahma joined by piety,  
 His spirit tastes eternal peace. The joys  
 Springing from sense-life are but quickening wombs  
 Which breed sure griefs : those joys begin and end !  
 The wise mind takes no pleasure, Kunti's Son !  
 In such as those ! But if a man shall learn,  
 Even while he lives and bears his body's chain,  
 To master lust and anger, he is blest !  
 He is the Yuktā ; he hath happiness,  
 Contentment, light, within : his life is merged  
 In Brahma's life ; he doth Nirvāna touch !  
 Thus go the Rishis unto rest, who dwell  
 With sins effaced, with doubts at end, with hearts  
 Governed and calm. Glad in all good they live,  
 Nigh to the peace of God ; and all those live  
 Who pass their days exempt from greed and wrath,  
 Subduing self and senses, knowing the Soul !

The Saint who shuts outside his placid soul  
 All touch of sense, letting no contact through ;  
 Whose quiet eyes gaze straight from fixed brows,  
 Whose outward breath and inward breath are drawn

Equal and slow through nostrils still and close ;  
 That one—with organs, heart, and mind constrained,  
 Bent on deliverance, having put away  
 Passion, and fear, and rage ;—hath, even now,  
 Obtained deliverance, ever and ever freed.  
 Yea ! for he knows Me Who am He that heeds  
 The sacrifice and worship, God revealed ;  
 And He who heeds not, being Lord of Worlds,  
 Lover of all that live, God unrevealed,  
 Wherein who will shall find surety and shield !

—Edwin Arnold.

#### EXTRACTS FROM THE BIBLE LESSON.

Given at the "Oakland Branch of Home College," Sunday afternoon, September 3d, by Mrs. C. S. Alden.

BIBLE READING : I Chron. xxix ; Matt. vi ; Mark xii : 41.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury."—Luke xxi : 2, 3. Mark xii : 41.

**S**PIRITUALLY interpreted, this lesson is one of vital importance to the individual. It is not profitable when considered from the external standpoint—neither can it be seen in its power and beauty from the literal reading—"The letter killeth, but the Spirit maketh alive." He who sits "over against the treasury," does not refer to sex, neither does the "poor widow." The treasury is *Mind*, and he who sits over against the treasury, is the idea, or the "Son in the bosom of the Father." Expansion of idea—by and through thought—is the true "casting in."

The "poor widow" represents that state of consciousness that is self-existent—causeless—that depends upon nothing outside of itself. It is Power—Life—Mind—One. "Honor widows that are widows indeed;" and she is a widow indeed, and desolate (poor), "that trusteth in God, and continueth in supplications and prayers night and day." I Timothy v : 3, 5. "Many cast into the treasury much," but one casts into the treasury "all her living." "Many are called," but few (one) chosen. "Many" shall come in my name : go not out after them. "For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many) ; but

to us there is but one God, the Father, of whom are all things, and we in Him—and one Lord, Jesus Christ, by whom are all things, and we by him."

"Prayers and supplications day and night," mean, in Divine Science, recognition—acknowledgment—acceptance of true Being. Knowledge is the same yesterday, to-day, and forever—Omniscience is without variableness or shadow of turning.

Resultant from Power, is the action of power, which is symbolized in "the giving two mites" by the certain poor widow—for she did cast in all that she had, even all her living." "The gift of God is Eternal Life." God so loved the world that He gave His only begotten Son. John iii: 16. Life gives life, the all of itself, without reserve. Life is indivisible. "All power is given unto me, in heaven and in earth." "All things are delivered unto me of my Father." "The Father loveth the Son, and hath given all things into his hand." When man finds himself in truth, he finds as is co-eternal with God; he finds he is one with the Father—uncreate, self-existent Life—and the Son does what he sees the Father doing. Therefore, the true "casting in" to the treasury is self-manifestation, as the result of knowledge of self. The smallest gift is also the greatest gift, for less than all cannot be an acceptable gift. "God is Spirit, and they that worship Him must worship in Spirit and in truth." Therefore we see why Jesus, in our lesson, said: "This poor widow hath cast more in, than all they which hath cast into the treasury!"

"And he spake a parable unto them, to this end: that men ought always to pray, and not to faint." Luke xxi: 36. "Pray without ceasing," and continuing instant in prayer, means to us exactly what is taught in the poor widow's example of giving her all into the treasury. How shall we practically follow her example? "Watch as a good soldier of Jesus Christ." "Son of man, I have made thee a watchman unto the house of Israel." Thou shalt think my thoughts and speak my words. "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." "For I will give you a mouth, and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke xxi: 16. "For this cause came I unto this hour," to give as David gave before all the congregation. I Chron. xxix: 10, 14. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine: Thine is the Kingdom, O Lord, and Thou art exalted as head above all."

No more beautiful lesson can be taught than that typified in the offerings

made to the temple, when spiritually interpreted, in I Chron. xxix chapter. Blessed are they who offer willingly; well may "that people" rejoice, because of knowledge.

"Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble deed."

### Bibles of the Ages.

Gaze, then, thou Son of Pritha! I manifest for thee  
Those hundred thousand thousand shapes that clothe my Mystery:  
I show thee all my semblances, infinite, rich, divine,  
My changeful hues, my countless forms. See! in this face of mine,  
Adityas, Vasus, Rudras, Aswins, and Maruts; see  
Wonders unnumbered, Indian Princes! revealed to none save thee.  
Behold! this is the Universe!—Look! what is live and dead  
I gather all in one—in Me! Gaze, as thy lips have said,  
On GOD ETERNAL, VEST GOD! See Me! see what thou prayest!

\* \* \* \* \*

Thou canst not!—nor, with human eyes, Arjuna! ever mayest!  
Therefore I give thee sense divine. Have other eyes, new light!  
And, look! This is My glory, unveiled to mortal sight!

—The Song Celestial.

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HOMER COLLEGE MONTHLY MEETING.

AT the monthly meeting, September 6th, there was a large attendance of interested persons at the College rooms, to hear the students expound the Science and relate their experience in its practice.

Mrs. Alden presided. After congregational singing, she read Psalm lxxvi, and gave for meditation, the thought, "At Thy right hand is fulness of joy and pleasures, forever more." Then taking for her text, "These things have I spoken unto you, that my joy might remain in you, and that your joy might

be full," she spoke with understanding, love, and true appreciation of what these words were to her. In part, she said: They are unity; fulness; allness; the satisfaction of finding one's self to be without want. Our joy is full in the understanding of the true marriage of Being and existence. Understanding what it is to be born again, is the joy of entering into the kingdom of Heaven. In that sin, sickness and death are no more to us, our joy remains full.

She said: "For years I was an earnest student and seeker after Truth, and as some of you know, I have waded through Theosophy, Spiritualism, and everything that was said to be in the least satisfying, trying to find satisfaction. But not until I came to this College and got a full understanding of Divine Science presented through the Law of Expression, did I find the satisfaction so long sought, and the truth that is absolute freedom to know. It has opened up the Scriptures perfectly, as nothing can, but this Law. Before taking these lessons, I wondered how the Son of man could be lifted up, but I understand by the Law of Expression, that the Son of man is also the Son of God, and He is lifted up, even as Moses lifted up the serpent in the wilderness. No longer is the Lamb slain, and in this is our joy full. For the revelation of the fountain within, is the understanding that I am Life," etc.

Mrs. Crosby read a most excellent paper, which will be found on another page.

Miss Hattie Rix said: "With the knowledge that we give forth from God, and in all our ways we express Him, our joy is full. Those who come to us for healing are joyfully healed."

"Had the Christ not come to us individually," said Mrs. Alden, "we had not known how to do the will."

In part Miss Nellie I. Bridewell said: "All that stands in the way of anyone realizing the whole truth and perfect freedom, is fear. When we know God is all there is, there is no more fear. Then is our joy full, and the joy of the Christ remains in us."

The following are a few of the remarks made by Mrs. Wilson. "In the recognition that God is Love, is the fulness of Being. This brings non-resistance. I have entered into the joy of my Master. To be alone with the consciousness of your Being, is to be alone with God."

Mr. Thompson said: "I think it would be impossible to hold the thought of good, without having a realization of joy and freedom. To see God in every one we meet, will bring us all we desire. This is the first meeting I have attended at the College, and I am glad to be here."

## HARMONY.

Mrs. Alden spoke of a gentleman who had visited her class (not understanding its nature), thinking he might make some arrangement to sit with them for development. She took up the subject of unfoldment and development, and as the truth was revealed that there could be no satisfactory development but by being the source or cause of such development, great light was caused to spring up within him and he saw face to face; and that a consciousness of Being is more desirable than the effort to become.

Mrs. Yaher, who has been recently healed of old chronic conditions through lessons taken at the College, had received a great deal more than she could express.

Mrs. Wilmot said that her realization of the truth seemed almost overpowering, and she could not express in words the fulness of joy that was hers.

Mrs. Perkins spoke upon the text, "Thou hast declared thy strength among thy people." We give a few of the suggestive points in her line of reasoning. "This text suggests to me the basis of our science. Let us unite in declaring these words, 'God is my strength,' until we realize the truth, the whole truth, and nothing but the truth. \* \* 'For the Lord giveth strength unto his people. For He openeth the storehouse of His riches to the pure in heart,' unto those who earnestly seek through sincere acknowledgement. \*

\* Let us rejoice in this divine self-hood, and let light shine, and as the Master said: 'Be as a city set on a hill.' It is the light of truth and wisdom that we manifest by being steadfast and unwavering; and thus it is that we lift all up to see the truth of the words of Jesus."

Mrs. Cramer then spoke of the joy of knowing that Being is eternal life, and of knowing there is no unfoldment but of Being, or of that which we are. I am, therefore I can manifest all that is contained in eternal Life, is the true idea of Being. The *I am* is infinite and is all that lives, and as life cannot manifest what is not potential within itself, in truth there is no inharmony or adversary; no sickness or death. The joy of Being is a constant joy, because Being is eternal.

I know that you will be glad to hear of the success of the Columbian Congress of Christian Scientists, held from the 28th to the 30th of September, at the World's Columbian Exposition. I have received a letter from Mrs. J. W. Yarnall, in which she said: "I want to tell you how our Congress went off, and how we enjoyed your paper which was read at the closing session. It was beautifully read by Miss Austin. In fact, if she had written it herself she

could not have given better expression to its leading points than was given, and it was considered one of the best papers we had. "There was not a very large Congress, owing to the difficulty of finding the place, I think." Miss Austin presided, and the Congress was a success, and in our opinion it augurs well for unity of the Scientists.

Whenever and wherever the Spirit of Truth speaks, it voices the nature of what it is, and we have a realizing sense of what that nature is, and thus our joy is full. In evidence of which a little girl eight years of age visited the College a few weeks ago with her mother, who at that time was under treatment; she became deeply interested in the Science while I was talking to the mother, and explaining the at-one-ment of cause and effect; and that God being Love, and because like produces like, God never produced fear and anger; hence, in truth, they are not. I gave this child "Wee Wisdom" to read, and invited her to remain with her mother and hear the afternoon lesson. Before the hour arrived for the lesson, she had committed the following verse to memory:

"FROM THE SPARROW."

"And I fold my wings at twilight  
Wherever I happen to be,  
For the Father is always watching,  
And no harm can come to me."

She asked me if that was not a good treatment. I told her it was, and that there was no fear in truth, because there was nothing to fear. The mother told me that the child's eyes were weak and watered all the time, and bothered her in school and while at play. A week later they visited the College again, and told me that the little girl's eyes had been thoroughly healed through her own treatment, which treatment consisted of these words: God did not make my eyes this way. He made them whole and perfect, and they are whole and perfect. She said: "Before I came to the College it was hard for me to understand arithmetic, but now I know God is everywhere, and that He knows everything, and He will tell me, or give me His knowledge." The mother said: "The child does not believe she has to wait for anything; that He gives her an understanding immediately of what she wants to know. When her teacher gives her a new piece of music to learn, she takes it, and says: 'Mamma, there is nothing hard: God knows all about it'; and in a very short time she understands the new lesson." The child said: "Mrs. Cramer, before I

came here I was afraid to go into a dark room, and when I went to my father's store in the evening, I felt as if some one were chasing me. I do not feel that way now, for I know there is no fear. My little brother, while at play, cut his finger with a knife. I told him to heal it, and he told me to heal it; then I said to him: God didn't cut your finger; that He made it whole, and would heal it. It stopped bleeding immediately. My little brother said: 'That's good, I believe too.'"

This child is so at-one with divine Mind, that she has given up all thought of making personal effort separate and apart from it. Except we become as little children, we cannot see the kingdom of God. This child is an example of the working of the true method of faith. Let us become as little children.

Thus ended a profitable and inspiring meeting; one of which all said: It is good to be here.

STUDENT E. C.

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#### EXTRACTS FROM OUR LETTERS.

You say you are not strong enough to stand firm as a rock;—but the truth is, you are much firmer than the rock. As there is but one Life—never was and never will be more than one Life; and the same Life that manifested all visibility in the beginning is the same Life that is manifesting all visibility now; and it is one and inseparable—always was and always will be; and that one Life is the life of every visible thing, and is the substance of every living thing—and there is no life that is not that Life;—you know you are not your visible body—so you know that you are the life of your visible body.

You are the very Life that made the rock; and you cannot be defeated. You are the very Life that grows the tiniest flower and blade of grass, and formed the mountains and rocks, "before the mountains were brought forth, or ever the earth was."

Now and eternally you are free. You cannot be moved by conditions which are brought about by those who know not this Truth; but you are whole. You live in the constant recognition that you are life, and all possibilities are within you, and you are the power that manifests all possibility. There is always work for that Life to do, and it does all that is for it to do, and all things are yours.

You and yours are perfect and complete in God, and want nothing. You have all the health, strength, and prosperity you can ever need at any time. There is no want in Truth.

Do not let a condition called "hard times" have any influence over you, but do what your hands find to do, and be satisfied; for God is manifest and dwelling among us, and prosperity is eternal where God is. J. G.

He that soweth the good seed is the Son of Man.—*Matt. xiii: 37.*

I, too, plough and sow, and from my ploughing and sowing I reap immortal fruit. My field is religion, my plough is wisdom, my seed is purity.  
—*Buddha to a Ploughman.*

Every duty we omit, obscures some truth we should have known.—*Ruskin.*

We rightly call him (Emerson) a seer. And what does he see? God everywhere.—*G. S. Merriam.*

### Correspondence.

I HAVE been reading the HARMONY one year, and it seems that now I could not get along without it. It is always a welcome guest. I receive so much benefit in perusing its pages. It shows up the beautiful Truth in a plain and comprehensive way, and because we walk in the light we are able to see the truth and its manifestations all around us. It matters not where we look, we see the works of the omnipotent God, and when looking at anything on the side of right, we have much reason to rejoice to know the grand realities that are in store for us. "Take heed, therefore, that the light in thee be not darkness." Luke xi: 35. We should examine ourselves and see that we are not holding to some error; something that is not in harmony with Divine Truth. If we always act from a sincere and honest motive, we are then working in accord with infinite Truth.

Kansas City, Kas.

MAE. GEO. FARR.

### GOD VISIBLE.

IN looking over the visible universe we behold the work of the omnipresent God all around us. It matters not where we look, we see the manifestation of the great Creator. Every visible object that meets our eyes is the manifestation and production of Being, and man is the manifestation of this great and all-wise God. Well might the knowledge of this fact cause us to

rejoice—one with the Divine All, not a part of, but one with the Infinite Whole. By reasoning along on this line of thought, we are enabled to come into a realization of the Infinite Good—an understanding of that which is, and our true relation to the ever present God. The knowledge of this enables us to render unto God that which is God's, or to realize that all is good, and anything that appears not to be good is only a seeming, and does not exist. Only the Good has a basic principle, and that which has no principle, does not exist.

To know that we are one with principle, and to work in harmony with All, Divine Good, is a realization of the truth, or that which is. As we come into the understanding, following up the true method of seeking for that which is, we get a clearer perception of those great truths. Just as fast as we clear away the mist, opinions, and delusive beliefs, we are prepared to advance a little farther: to take another step forward in proving to ourselves what we are. Now, God is a rewarder of them that diligently seek Him, and he that seeks, finds. If he is seeking true happiness, he will find it; and if he is seeking after worldly pleasures, verily, he receives his reward; but, if we are working our problem in harmony with the infinite Good, there is nothing to ruffle a wave of our consciousness, so we glide smoothly on, enlarging our mentality, expanding and broadening our spiritual views, bringing us in closer relation to God, consciously.

We are always with God; away from God we cannot get. It is beyond man's conception to think of getting outside of infinite Truth. So we are inherent in God, one with the Father; He in me and I in Him, drinking at the fountain of divine Truth; and when we drink at that fountain and are filled, we thirst no more.

*Kansas City, Kas.*

A. S. L.

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#### THE PHILOSOPHY OF MENTAL HEALING.

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One understand which, it is necessary to know something of both mind and body, for no man can keep his mind and body in good condition unless he knows what his mind and body are.

Man is a created being, *spiritual*, like the Father. He created us of and from Himself, with similar attributes and powers for us to develop and use for good. As His child, man, in *perfection*, represents God in this earth life; or, God manifest in the flesh; therefore, as a habitation, God has given us a

body, and as a necessity, a mind to govern and provide for the body ; then I, the Ego, possess mind and body ; they are not I, but something that belongs to me, and, next to life, which is eternal, they are the grandest gifts of the Father to His children.

Mind is the intermediate between the Spiritual and the physical, and related to, and in harmony with, both ; indeed, there could be no life or action of the body, only as caused and controlled by mind ; and no consciousness of the spiritual forces back of all, except through mind.

All thoughts are of the mental, controlled by the will. In thought, we can reach out to the spiritual and clasp hands with the Divine, and receive from it every spiritual blessing we may desire, which includes life and all that it implies in spiritual renewal and development. We can also control the physical through righteous thinking, by righteous will power, as to bring it into perfect health and harmony with spiritual perfection, thus making manifest the divineness of our being in the flesh, and forming a complete chain between the earthy and the heavenly ; the body links us to the earth ; the human mind, or soul, to the animal kingdom ; and the spirit to the one great source of all being we call God. The soul is that which gives character. It sees, or perceives ; it hears, and reasons thereon ; it reverences and adores that which it perceives to be perfect ; it worships and believes ; and is that department of man's nature which sometimes goes astray, and wanders off into a far country as a prodigal, but which may be corrected, purified, and made one with divine principle.

The greatest power of the mind is thought, and love its greatest principle.

The mind is supposed by many to reside in the brain. It has no location or abiding place, but is omnipresent in the body, as God is omnipresent in the universe, equally controlling all its parts ; it permeates and is connected with our entire being. Every action of the mind produces thought, and every thought becomes a real thing, a child of mind, and lives in the mind that gave it birth ; and as all mind is a channel through which thoughts traverse and live, so every thought becomes an agent by which harmony or discord is produced in and upon the body—or wherever directed, even upon the body of another. The thought may be clothed in words, or thought in silence. It loses none of its power or quality by transmission, and it annihilates both time and space ; it is there as soon as thought or spoken. If I wish to move my hand, it moves instantly ; it obeys my thought. If I wish to, move my

foot, it is my foot that obeys the thought, not my hand. So with my whole body, if I have the faith to believe that my will will be obeyed.

Now if I, in full faith, direct my body, or any part of it, to take on a healthy action, a healthy action begins at once, whether the result is immediately manifest or not. This movement is not foreign to our nature, or in the least miraculous, but in perfect harmony with the laws of life, and in accord with the powers of mind to dominate every condition pertaining to the flesh.

Even on the sense plane, we find Hypnotism often resorted to as a means of relieving a patient of all pain during the most difficult surgical operations.

By understanding this law of mind, we may not only prevent pain, but destroy it; even dentistry and parturition have been rendered painless under the ministration of this law. These things have been so often satisfactorily demonstrated, that none but the most ignorant and prejudiced can doubt.

It must be understood that the character of the mind that thinks, determines the character of the thought and its effects. Simple mind healing may give perfect relief and harmonize conditions for the time being; but there is a higher phase of thought which is obtained by training and attuning the mind to divine harmony, and living in the spiritual atmosphere, that imbues us with power to reach the higher consciousness of a patient, and give not only improved health conditions, but correct all the mistaken ideas and immoralities that are the producing causes of disease. Thus our patient is born into a new state of mind, that his character reflects as well as his body. He is every whit whole.

Then his peace flows like a beautiful river. Health and strength, joy and gladness, are his constant delight. His life takes on new beauties. The trees are greener, the flowers are sweeter, the sky is bluer, the stars are brighter, and he is filled with new thoughts, is living a new life, and this is, to him, a new world.

Such is the testimony of many that are healed by this divine law of cure, and such is the normal state of all who are thus regenerated through spiritual channels. We are enabled to clasp hands with the powers that create, and all good is ours. We can exclaim, with the Psalmist: "He maketh me to lie down in green pastures, He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake."

WM. YARNALL, M. D.

It is impossible for that man to despair, who remembers that his Helper is omnipotent.—*Jeremy Taylor.*

## Silent Unity.

FROM SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

THE HEALING THOUGHT.—To be held from September 27th to October 27th.

At My right hand is fulness of joy, and pleasures evermore.

FREEDOM.

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Ye shall know the Truth, and the Truth shall make you free.—JOHN 8:32.

Truth is a very important problem for us to solve, since the answer or solution to this problem is freedom. When we undertake to work out a problem in mathematics, we have to pay strict attention to the principle, if we would obtain a correct result. So, in working out our problem of Truth (Life), we have to work in accordance with Divine Principle, if we would obtain the much desired result, which is Freedom. Therefore, all things whatsoever ye would that men should do to you, do ye even so to them (Matt. vii: 12), is a (golden) rule we have to abide by if we would work out our problem of Truth, and thereby be free from all undesirable conditions.

The working of Divine Law is perfect. It is easier for heaven and earth to pass, than for one tittle of the law to fail. (Luke 16: 17.) So it is absolutely necessary that we, as earnest Truth-seekers, pay the closest attention, and heed the requirements of said law.

Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again. (Matt. vii: 1 and 2.)

Love is the fulfilling of the law, and the first command is: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. And the second is like unto it, thou shalt love thy neighbor as thyself. (Luke 1: 27.)

We are obliged to love the God within ourselves in order that we may fill the first requirement, and thereby be able to obey the second command, loving our neighbors as ourselves.

Deny thyself and follow Me, says the Christ.

We are to ignore all claims of a mortal self, and grow into conscious oneness with the Divine, so we, like Jesus, can acknowledge our oneness with the Father, and thereby realize that God, neighbor, and self, are one (the Trinity).

Let us not deceive ourselves into thinking or believing that we can love God and despise our fellow man. Ye cannot serve (love) God and mammon. (Luke xvi: 13.) Let us not think we can love our neighbor and condemn our brother; for if ye do not love your brother whom ye hath seen, how can ye love God whom ye hath not seen?

Would we love God aright and know the Truth that makes us free? Then we must know that there is but one presence in all the universe, and that is God's presence. We must know that God's presence is good, hence, Good is the only presence. We must know that Good is the only reality, per consequence, Good is the only power. God is the same yesterday, to-day, and forever; so God's power is eternal, unchanging, immovable and true.

Thou shalt have no other Gods before me. And this is the love of God, that we keep His commandments, and His commandments are not grievous. (1 John v: 1-3.)

Now that we know the Truth that frees, are we wholly free? Do we love every living creature with our whole heart? Do we forgive those who trespass against us as we would be forgiven? Do we judge as we would be judged? Do we measure unto others as we would have it measured unto us again? Then, if our response is yes, yes, then have we truly obtained the result of perfect freedom. But, if on the other hand we are in bondage to some claim of error we desire to be free from, we have not worked out our problem aright, so let us hasten to erase our mistake and work in unity with Divine Law, knowing that as we sow, so shall we reap.

Let us purify our minds by rooting out every thought that is not God-like, and plant in their stead only seeds (thoughts) of love, so that we will have the same minds in us that is in Christ.

Only the pure in heart see God. The pure, the true, the Holy One, is the righteous judge, who does not judge according to appearances, but sees only that which is without flaw or blemish, beneath all external appearance. It is that purity which is no respecter of persons, but sees the love of God in the little ragamuffin, with his dirty face, as well as in the one clad in snowy white. If we would be wholly free, we must free all mankind by our true and loving thoughts, words, and deeds. "Give and ye shall receive." For it is only by doing unto others as we would be done by, that the law of love is fulfilled, and we gain the perfect result of Freedom.

NELLIE L. BRIDEWELL.

The Silent Unity meeting is held every Tuesday evening, at 20 Eddy Street, Fair Oaks Hall. Address W. B. Dunlap, Secretary, 126 Kearny Street, San Francisco, Cal.

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## DEDICATION OF THE "OAKLAND BRANCH."

SUNDAY Evening, August 20th, the home of Mrs. C. S. Alden, 756 Fourteenth Street, Oakland, was dedicated as the "Oakland Branch," by the President of HOME COLLEGE, M. E. CRAMER.

The large classroom was filled with interested friends and students of Divine Science, from both San Francisco and Oakland. The able address by Mrs. CRAMER, in connection with the installation of the principal, Mrs. C. S. Alden, and her short but well chosen remarks at the close, constituted the programme of the evening.

Mrs. CRAMER's address was from the 15th chapter of John. No scripture lesson could be more appropriate and beautiful, and in language directed by the spirit of wisdom and love—the spiritual interpretation of her text: "I am the true vine; ye are the branches," made the lesson of the occasion one of great profit and pleasure to all.

"Type of the 'Home Invisible,' is this centre of Divine Science, which is now dedicated to the Omnipresent, Omnipotent, Omniscient Spirit of Life, Truth, and Love.

More such centres of knowledge should be established throughout the land, where the truth of Being and its law of expression, in its purity and simplicity, might be taught understandingly, and where the Christ method of healing be proclaimed and practiced, lifting the world from darkness to light, "reconciling the world unto God."

Mrs. CRAMER spoke of the magnitude of the work of HOME COLLEGE, of the broadness of its influence as felt through its many avenues of operation,

not only on the Pacific Coast, but throughout the United States—yes, throughout the world, for ours is not a "local work." HARMONY, the monthly magazine, now in its sixth year of publication, and the many books and booklets, are scattering the good seed broadcast, and through the graduates who yearly go forth from us, as teachers and healers to all parts of the country, the teaching of this Home is widely disseminated.

The Principal of the Oakland Branch, Mrs. C. S. Alden, has spent a life of study, and for many years has been an earnest seeker in all branches of spiritual research. She found in the teaching of HOME COLLEGE "that certain abiding place" from "whose bourne no traveler returns," and at once became (because of love, the mainspring of all action), the faithful witness of her knowledge. In her, her students find the embodiment of sincerity and truth, which insures success.

STUDENT.

#### KNOWLEDGE AND EDUCATION.

*Discourse delivered at the Dedication of the "OAKLAND BRANCH OF HOME COLLEGE."*

I AM the vine; ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for severed from me ye can do nothing."

In other Scripture it is written: "Know thyself, and thou shalt know thy God." To know thyself, necessitates abiding in Him, even as the branch abides in the vine.

Education is, properly, to draw forth, and implies, not so much the communication of knowledge, as mental discipline, and the calling forth of potential knowledge. The office of educational institutions, and of the educator, is to so discipline students mentally, as to cause them to recognize and manifest a knowledge of the truth that is already inherently possessed; that they may witness divine knowledge coming forth in all their ways, as naturally as is the coming forth of the branch from the vine, and bearing fruit.

The work of the teacher, in fulfilment of the divine purpose of educator, is to so present the knowledge of Truth that students will comprehend and acknowledge it as their own: i. e., as being true of what is the reality of their Being; for what one has knowledge of, he must know himself to be, or that he innately possesses it within his being.

"With all thy getting, get understanding." The ultimate of education is divine understanding, and divine understanding consists of a knowledge of

unchanging law, truth infallible, and eternal Life. Education is complete in a knowledge of all that real Being and existence implies. "Know thyself, and thou shalt know thy God," for it is true that real self-hood can in no way be separated from the omnipresent God of the universe. This is a true conception of Deity, and of His law of life now creating and manifesting in creation. Since the infinite whole is one Life manifest, all of which it is possible to have knowledge is comprised in this truth; hence the promise: "Know the truth, and the truth shall make you free;" free in all that is, when free in Truth; because the Truth is, that all that is, is infinite Life and it manifest.

Knowledge is power, because it is certainty. With knowledge, it is certain that real Being is the power that is able to accomplish all that can be accomplished. As freedom is to be found in the truth that the Infinite Life, and It manifest, is the One All, we have the perfect symbol of this truth in our text, which is the word of the Christ: "He that abideth in me, and I in him, the same bringeth forth much fruit." The time is past for the scientific student to attempt to get knowledge out of ignorance, or life out of death, or health out of disease, or wealth out of poverty, or satisfaction out of dissatisfaction. The scientists fully comprehend that Life is only manifest from the Infinite Source of eternal Life; that knowledge is manifest from the same source; that health is to be found in the acknowledgment of the unity and perfection of the whole; that true wealth is enjoyed through a realizing sense of at-one-ment with all that is, and of having the free use of that which is manifested. Satisfaction is a realizing sense of knowing self-hood in God; at-one-ment with the Infinite Whole. Hence, severed in belief from the Infinite Whole, we can do nothing.

In order to form truthful conclusions, all reasoning must have its foundation in a knowledge of Truth. "Other foundation can no man lay than that is laid, which is Christ Jesus;"—which means God manifest with us, in which we have the fruit of the Spirit.

"For this is good and acceptable in the sight of God, our Saviour: Who will have all men to be saved, and to come into the knowledge of truth."—1 Tim., iii: 1.

Without an eternal principle from which to give birth to thought, and to represent itself therein, through the Law of Expression, we are "always learning, and are never able to come to a knowledge of Truth," because always forming conclusions and judging from observation, which is unrighteous, be-

cause untruthful judgment. A knowledge of the relation of the Vine to the branch, indicates what is the knowledge of at-one-ment, of true self-hood with God. A knowledge of an eternal self-hood is always a knowledge of God. This Truth should be accepted by all, and taught in our public schools as the underlying idea and principle thought upon which to base every child's education.

## Part II.

Home College of Divine Science, located in San Francisco, 324 Seventeenth Street, was founded and incorporated under the laws of the State, May 4th, 1888, for religious, educational, and ethical purposes; for instruction in Divine Science and its therapeutic application; also, for preparing pupils as teachers and practitioners of the Science, and issuing diplomas to graduates; and for the purpose of organizing and establishing Schools or Colleges of Divine Science in any State or Territory in the United States.

The name HOME COLLEGE was chosen, because this College was established to educate in that knowledge which will enable humanity to realize its true "home" in the Infinite, or Holy Spirit. "In our Father's house are many mansions;" living things are many mansions, for we are the temples of God. Lo, Infinite Spirit is our home of instruction, where we receive the true mental training. HOME COLLEGE is, therefore, more than a thing of time and place; it is alive unto and abides in eternity. With this limitless view, it was organized for the purpose of establishing branch colleges in every State and Territory in the United States. More Schools and Colleges are needed where pupils are taught to acknowledge themselves to be eternal Life, here and now, and to be in possession of that which is, was, and evermore shall be; where the method of instruction and training will bring immortality and eternal Life to light in the students, and thus enable them to enjoy the reality of the One Life in which "we live, move, and have our being," and save them from the discord and delusion which arises from going counter, in belief, to the law of Life.

Since the establishment of the College, our work has been to systematize the teaching of Divine Science, which system consists of Primary, Theological, and Normal courses of instruction. In all the classes we have taught in Home College and elsewhere, from the time it was founded, we have taught the true at-one-ment of the Manifestor and the manifested Life; at-one-ment of God with creation, through the divine Law of Expression. The Law of Expression shows the impossibility of there being a gulf between the Manifestor and the manifested; between the body and God, save to erroneous belief. They who

believe in separation from God, hold their bodies in a belief of evil and disease, and in belief feel uncertain, wavering, and doubtful.

We have published the magazine, *HARMONY*, for the past five years in connection with the College. *HARMONY* is the voice of the College going forth to the world. Three years ago we published "*SCIENCE AND HEALING*," a book of 358 pages, which is a course of Primary Lessons and treatments for healing; and since that time have published five booklets; a small book of 54 pages, "*BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH*." These publications all represent the teaching of the College.

During the last five years we have taught hundreds of students on this Coast, as well as in the East, and had large audiences in all the Eastern cities which we visited. We have founded and organized the International Divine Science Association. This is but a mere outline of the College work, and has been given to show that a branch of the HOME COLLEGE centre abides in a true and living vine; one far-reaching in its influence, and all-embracing in its nature; seeing God everywhere, and embracing all things; thus entwining itself around all that live, and ceaselessly voicing the truth: You have being in God.

We are assembled this evening to dedicate this home as a branch of HOME COLLEGE; set apart as a branch of the living vine; given wholly or entirely up to one living Source. As the perfect consciousness of God-wisdom and knowledge is to be found by abiding in the One which is the Life of all, so will the branch bear all manner of fruit of the Spirit continuously, by abiding in the Home College; the at-one-ment of the whole; or the "House of many mansions."

The speaker then turning to Mrs. Alden, said: "If ye abide in me, and my words abide in you, ye may ask what ye will, and it shall be done unto you. For where two are agreed upon earth, as touching any one thing, there am I in the midst."

To the audience she said: "Carrie S. Alden is an able teacher and exponent of Divine Science. Those present who have been privileged to listen to her late teaching, will gladly bear me witness of this fact. She has taken the full HOME COLLEGE course of instruction, and is clear in divine understanding, and has been a thorough student; one who has studied and applied herself for the purpose of presenting the Science accurately according to the principle of Being, through the divine Law of Expression.

As success has crowned her efforts, so will it crown the efforts of all who study with her, and who have the same determination to know and apply the

Truth. As understanding enables her to see the beauty of holiness in all things, she may be likened to a vine sending forth her living thoughts as branches, to blossom and bear fruit of the Spirit in the word, or living form. As she is thoroughly in love with her work, it being one of Love, so will it enable you who are thorough students to think living thoughts and speak words of Life, and cause people to realize that they are abiding in Life, and to know that they are in love with the work which their hands find to do, whatever the nature of that work may be.

Divine Science, being the Science of Sciences, it is the one truth which proves the unity of the whole; it is pure religion; "bound back," which means at-one-ment with God. It proves that the brotherhood of man is an eternal brotherhood, for it is established in the common Fatherhood of God. The truth of there being but "*One Font of Life*," that which is true of one, is to be seen to be common to all. A knowledge of Divine Science makes us keenly alive to our relationship with the people of all nations, and with all planets and systems of planets; for when the Holy Spirit that is omnipresent speaks within us, we have a realizing sense of at-one-ment with all that It manifests. As there is no place where the Holy Spirit is not, we each can say: There is no place where *I*, as spirit, am not.

In the land of understanding there is light without a cloud.

The tree of Life bears fruit within everything that lives, and rivers of joy are flowing there, and the face of things is illumined with the word of God, who says: "Let there be light, and there is light."

As we call to remembrance the great and the good, we know who it is that in times past have wrought all things in righteousness and true holiness.

We now dedicate this Home unto HOME COLLEGE, to the work of the Holy Spirit, as a branch of the true vine. "*I am the vine, and ye are the branches.*"

The Oakland Branch of HOME COLLEGE is dedicated unto Infinite Spirit, "in which we live, and move, and have our being;" unto a knowledge of wholeness; the "house of many mansions."

To the Source of all existence, the Bestower of all blessings, the Life of all things, we dedicate this Branch. It is alive unto eternity; unto the Father of lights, who is without variableness or shadow of turning.

We are now happy to announce that Carrie S. Alden is the Principal of the Oakland Branch of HOME COLLEGE. These Colleges are centres of knowledge, and not centres of beliefs and opinions. There are no opinions in

Divine Science. Science is plain, simple truth, a knowledge of life and the order in which it acts through the Law of Expression ; " and when that which is perfect is come, that which is in part shall be done away ; " the imperfect is not.

Unto thee, dear friend, I would say : That the gospel of the kingdom (wholeness) shall by thee be preached in all the world, for a witness unto all nations, and then shall the end come. When this gospel is preached in all the world, it shall be seen that all the world is in God, and has an end in eternal Being, where it began. Now thou art ready to teach the gospel ; for it is true that wonders have been wrought in the heaven and earth within thee, and thou art illumined with the consciousness of Being. The *I am* consciousness, which is thine, finds within itself full comfort for its own existence. This is the true conception of the I : in knowing God, thyself is also known. " It shall come to pass in the last days, that the Lord will pour out His spirit upon all flesh ; " and it shall come to pass that the law of Life, written in the hearts of the people, shall respond to thy consciousness of wholeness, for thou shalt say : Know ye the Lord ; He is your life, for He has come in His people.

True as it is that we are one in consciousness, it is also true that we speak as with one tongue and with one voice, knowing that " to this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth." Then, to the Truth which is found to be omnipresent, and to its work of unity, there comes from the depths of the Spirit, our hearts shall be Thine.

## Student's Department.

### LESSON ON DIVINE BEING.

SOLOMON tells us, with all our getting, to get understanding. And what is the most important subject on which we should be enlightened ? Surely, it is the subject of Being Itself.

The question is often asked : " Is life worth living ? " and the answers are often in the negative. And yet, life is to be lived ; life eternally must be lived. Then, with all our getting, let us get understanding of Life.

Divine Science is the Science of Life. The Science in which is found the key that unlocks all mysteries ; the Science which reveals the rule by which all problems may be solved.

In beginning this study, we should begin where all things begin; going back of all appearance, we must find the source, and on that sure foundation build the house that will withstand the winds and the floods. All our greatest scientists agree, that back of all visibility is one great cause, self-existent and eternal. Some call it by one name, some by another; all agree that it is *Force*. But in how many different ways we see *force* manifested. Life is force, Intelligence is force, Love is force. Then Life, Intelligence, Love, Power, etc., are inherent in the Source what is manifested. There are many words that can be used synonymously in expressing the "First Great Cause," but as an all-embracing term, let us use the word "God."

We may then give as our basic statement, "Cause and effect, or God and God manifest, *are the All*." If we would gain understanding, we must go to the source of all knowledge; if we would study life, we must go back of all manifestation, and draw our conclusions from that all-pervading Presence which is Life itself, or the Principle of all existence. As the mathematician goes to Principle in order to work out his problem, so must we go to Principle if we would solve our problem of life.

We have found that God is Life, Love, Intelligence, Power. We must see that He (or It) is Truth. Since He is all there is, the same yesterday, to-day, and forever, He must be Truth itself. Since the Source of all things is *One*, He must be Harmony, for it is self-evident that since there is nothing outside Himself with which to disagree, He must be at-one with Himself.

Since God is that which underlies all things, we may use the word *Substance* as expressing Him. Now we have found that God is Life, Truth, Love, Power, Harmony, and Substance. As we see these attributes everywhere, we know that God is omnipresent. As He is all Power, we use the word omnipotent. As He is all Intelligence, we say He is omniscient.

GOD IS THE SOURCE OF ALL. Do each of us individually realize what this means? If God is all the life there is, *then He is my life*. Let us take it home to ourselves. Let each, in the innermost sanctuary of consciousness, ask and answer the question: If God is my life—if the source of my being is that which underlies all existence—then, *what am I?* Truth answers: "In God I live, and move, and am—therefore, I know that I am what God is; there is nothing else to be." Then I am Truth, I am Life, I am Intelligence, I am Love.

It is all important that consciousness should recognize the truth of being. Jesus said: "Ye shall know the truth, and the truth shall make you free." Free from what? If freedom is in truth, then what we are freed from must be error. Did we see Harmony expressed on every side, and Love divine coming forth into manifestation in every circumstance of life, and all bodily conditions, would we not agree, with one accord, that life was surely worth the living? As this Heaven on earth appears just in proportion as consciousness recognizes the truth, we see why mental training is so essential.

Old habits of thought must be uprooted, and statements of truth made over and over again until the light of realization breaks, and in the glorious dawn of day we see the new earth and the new heaven, for old things have passed away.

J. H. H. CROFT.

## REMARKS BY THE STUDENTS AT THE CLOSE OF HOME COLLEGE THEOLOGICAL CLASS.

THE HOME COLLEGE Theological class of August, was one of unusual interest; for the broad and comprehensive view of the scriptures taken by the President, caused the students to perceive that the living truth had been expressed in the scriptures in a clear and absolute manner, but had hitherto been veiled from their mental vision, for the want of a knowledge of the true method of interpretation.

Mrs. Cramer's closing remarks to the class consisted of a brief rehearsal of the most essential points contained in the twelve lessons, showing what they mean to us, and in what their practice consists. The following is a brief synopsis of the remarks made, and the testimonials given by the students.

Mrs. Crall said that she had been called to treat a patient that morning, and as she entered the room, a motto on the wall met her eyes, which read: "Now we see through a glass darkly, but then face to face." She turned and looked her patient in the eyes, and with understanding said: "Now I see face to face." The treatment was all-sufficient, as it brought light to the patient's eyes immediately, and to her own conception it brought life and immortality to light.

Mrs. Shaut said: "I realize more than ever before. I see clearly the oneness of all that is, which helps me in healing."

Miss Schwann spoke of the uplifting and ennobling nature of the teaching, and wished that every body might be able to hear it. She was desirous of finding sick people to heal; to which Mrs. Cramer responded by saying that the practice of Truth consists in seeing and teaching wholeness, and not unholiness. We are to tell the people they are made whole. She then related her experience with a woman who said that she believed that God made her, but insisted upon being so full of evil, and sin, and sickness, that she must make herself over. The belief that what God has made and pronounced good, has, by us, been made evil, had in her externalized "signs" of physical blindness. We are not to think of the earth, or anything thereon, as being evil, but we are to give up the belief that there is anything that is evil. There are no things that are evil and sick in and of themselves.

Mrs. Eckman said, that before taking these lessons she had always seen the tree of life inverted, by looking at it from the plane of sense. She now sees it upright, because she sees it rooted in God, and the fruit of the tree as visible upon the earth. "I can read the Bible and can interpret it, and have

come to love it. I now see that the reason why I understand the Bible, is because these lessons have taught me how to spiritually comprehend it, and to understand what it is to me spiritually. I have so demonstrated right since joining this class that I can clearly distinguish objects across the room, which I could not previously do."

Mrs. Fleming testified to having practical demonstrations of the truth after every lesson. "The true meaning of the immaculate conception and of marriage are wonderful to me, and in thought, liberates from all false belief concerning the origin of man and birth of his body."

Mrs. Crosby said: "I cannot separate one lesson from another in point of value. The teaching has been one continuous line of Truth. Each lesson becomes a center of action. The law of expression is now perfectly clear to me, and from that point in the teaching where I clearly saw that there is but one mind and not two, I have been able to demonstrate more and to see the purity, perfection, and oneness of the whole."

Mrs. Simons said: "I knew nothing of the nature of the Science taught here, before joining the class, and at first I thought I might be in a class too advanced for me, but the thought of there being no postponement in Truth has been a great help. I have been deeply interested and have gained much in knowledge. The explanations that Mrs. Cramer gives of the Bible are wonderful to me, and must be as much a revelation as it was to those who wrote it. It is satisfying to me as far as I have gone, and I am desirous of continuing my study."

Mrs. Sproul said she was able to see the deep and spiritual meaning of the beautiful symbols in the Catholic Church; that the lecture on marriage and the marriage ceremony, and the explanation of the immaculate conception gave light upon, and life to, symbols and ceremonies in the church, with which she was familiar; that she had always considered this teaching to be equally good for, and beneficial to the people of all churches; that it was the one teaching that was broad enough to comprehend the whole.

Mrs. Curtis said: "In the law of expression I have found freedom. All being Spirit, is much more to me than to believe that something is spiritual. That God is spirit and I am spiritual, is not equal to the truth that like produces like, and that, that which is born of Spirit is Spirit, as the Christ hath said. In the truth that all that is, is Spirit, is freedom evermore."

Miss McLaughlin's realization was one of unity with God, in which she feels no separation.

"Where I was once blind, I now see," said Mrs. Herring. "I have this truth all within me, and I am filled to overflowing. I know it is all true, and want to impress it on everybody. I have the proof or demonstration of its healing power in my own family, in the healing of my boy. I now know what is right, and cannot again be blinded."

Mrs. Knepper, who had taken but six lessons, said she joined the church a few years ago and tried to find satisfaction and freedom from sin. "I thought I was sinful and tried to be happy, but was not. Others tried to console me by telling me that we are all sinners, that I was no better than anyone else, and could not escape. I did not want to be a sinner, and was not satisfied with their doctrine. Since I have taken these few lessons I see the light. I do not worry about anything and am happy. I feel that I am now having my heaven upon earth."

In response to a question asked concerning faith being essential in healing, Miss Hill said: "I now have faith in the healing; but when I first came to the College I came simply because I liked Mrs. Cramer, and to please my friends, but I did not believe in the healing, neither had I any hope of getting well; but I was healed, hence I know we can be healed without faith."

Mrs. Adams spoke of three ideas that were particularly helpful to her; first, that God is creating or forming all the time; and that now I am whole; also the meaning and the use of the tree of knowledge of good and evil. The distinction made between what it is, and the partaking of its fruit, was particularly helpful.

Mrs. Wetenhall spoke of the Science, giving a realizing sense of independence, freedom from beliefs in sensitiveness, and of being easily offended.

Mrs. Simons said she was greatly benefited from the lesson in which egotism was defined.

Mrs. Crall said: "I have been thinking it is the denial of the body which has made a class of the scientists think the time would come when we would do without eating. The time is now and evermore shall be, as it was in the beginning, and God gave us food in the beginning (Gen. i: 29). As it was in the beginning, we are now spiritually and literally fed from the infinite Source."

Mrs. Yaber, who had not attended the full course, testified that through the lessons she had taken, she had been healed of old chronic diseases of years standing. Dyspepsia was mentioned as one that had troubled her from childhood. "The understanding of Truth has enabled me to lay my glasses

aside and to see to read, sew and write without them. Since I know this truth is within me, all these old conditions and bad feelings have dropped away and I am not sick. I did not understand how to read English, but a knowledge of the Science enables me to read Science literature."

We were requested by a young man to unite in treating him, at the close of the class, that he might have a realizing sense of freedom from all belief in disease. He said: "I will join with you in prayer, at that hour, and I believe I shall be healed." Two days later he came to the College and stated that he had felt better and freer every way, mentally and physically, than he had at any time for five or six years; and at a still later date he said, "I know I was thoroughly healed at that time."

We gave a treatment to a young lady who was at her home, and at the time, in bed; she called at the College the next day and said: "I received your treatment yesterday. I was in bed, full of pain, at the time; was thoroughly relieved, got up and dressed, feeling as well as ever."

We also united in treatment for a lady and her grandchild, four months old. The child was relieved, and the grandmother said that at the hour treatment was given, all sense of weariness left her, and the stiffness which she called rheumatism disappeared, and she felt a thorough mental change. She related a case of healing in Oakland, that of a friend who was healed while attending Mrs. Alden's classes. As she expressed it: "My friend's case was considered a hopeless one, as it was one of the worst cases of catarrh of the system, that I ever knew. She was very feeble and scarcely able to walk about. A knowledge of Truth which she gained through taking these lessons has made her entirely free." Know the truth and the truth shall make you free; and with all thy getting, get understanding.

### Notes and Announcements.

Mrs. E. B. Baldwin and Harry Baldwin, teachers and healers, are doing a good work in San Jose, Cal., Room 16, Nevada Block.

Carrie S. Alden spoke in the Home College, Sunday, September 17th. Her subject, "The Beatitudes," was handled in a manner which deeply interested the audience.

Mrs. Sarah A. Eckman heals patients at 205½ Gough Street, San Francisco. Hours: From 10 to 12.

W. J. Colville is at present located in Chicago, 8 South Ada Street, instructing classes in Mental Science; he and Dr. Geo. Dutton, teacher of what is essential to a "liberal medical education," have opened their doors to World's Fair visitors, as well as students.

The "Christian Metaphysician" is a liberal exponent of Truth as seen from the standpoint of Christian Metaphysics. Its pages are open to record any idea or plan which tends to the advancement of the race in an understanding of what is true peace, health and harmony. We club with the "Christian Metaphysician" for \$1.25.

A lecture, "Signs of the Times," will appear in November HARMONY. It was delivered in the College September 10th; afterwards at San Jose; and at "Oakland Branch." Had we space in this HARMONY, we would gladly have given this lesson to our readers, for we believe that many will find in it the helpful thought for which they have been seeking; one that will, when properly applied, relate them to success in all their efforts, and guide them aright in financial matters. It was written with a view of helping humanity in its effort to adjust all matters in the business world unto its God-given rights.

Free Public Library,  
WOMAN'S PRESS ASSOCIATION *Sacramento, Cal'a.*

The third annual convention of the Pacific Coast Woman's Press Association being held this week in Union Square Hall, promises to be very successful, owing to the enthusiasm of the city members, and the large attendance of out-of-town members. It was our good fortune to be present on Wednesday afternoon, when, after Mrs. Stetson, the acting President, had delivered her excellent address, an animated discussion took place in regard to the good the Woman's Press Association must do outside of its own particular province; showing that the Woman's Press Club of the Pacific Coast intends to be and will be a power in the land.

We regret that we have not space to record the many delightful things said by Mrs. Sarah B. Cooper, Mrs. Carr, of Pasadena, Mrs. Carr, of Lemoore, Mrs. Towle, of Napa, and others whose names we did not get. Miss Lansing made a few remarks in behalf of the ladies employed in the Mint, asking where

they could find a literary center. She was told, in response, that they would be gladly welcomed as associate members of the Woman's Press Club. On Wednesday evening the Association met again, with their friends, to listen to an address by Mrs. Sarah B. Cooper, on "Woman's Work at the World's Fair." This is an address that we wish all could hear. It is teeming with instruction and interest. After the address an informal reception was held, refreshments were served, and all had a good time generally. The programmes for Thursday and Friday show that the interest will be well sustained to the end of the three days convention.

The students and teacher of Home College were agreeably surprised on Thursday, the 21st, by a visit from Mr. J. C. Armstrong, of Salt Lake City. He was in his usual happy frame of mind, and in response to an invitation by the teacher, he made a few remarks, speaking in glowing terms of the great benefit he had received from a course in Home College some years ago. As there was no Divine Science class in Salt Lake, he had joined with the Christian Scientists in their work, and said that a great deal was being done for the advancement of the cause. They have a Sunday School, and a Friday evening Bible Class, besides large Sunday meetings. All were cheered by his happy remarks, and hope that his sunny face may be often seen in Home College.

#### EXTRACT FROM LETTER.

August 31st.

I am truly very glad of the new home in Oakland, and of its having been dedicated in honor of one so worthy as our mutual friend, Carrie S. Alden, and hereby congratulate the good people of our beautiful Oakland, through you, on her accession to the very laudable position.

I have re-read "Who is my Neighbor?" (Luke x: 29) by Sister Alden, and regard it as in keeping with her well earned status as a writer; and I predict for her a success in Oakland. I have also re-read "Unfoldment," on page 370, last issue of HARMONY, which to me is the embodiment of Divine Science, which, when properly realized, must appear to every one as "All in All," "the highest possible attainment."

Wishing you continued success in your high calling on behalf of humanity, who are resting under the shadow of antiquated Theology and Materia Medica, I am as ever your sincere friend and brother,

Oakland, Cal.

J. K. MANN.

## HARMONY.

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## PREMIUM OFFER.

The HARMONY year commencing in October, we offer the following premiums to subscribers:

HARMONY for one year, and the book, BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH, \$1.25.

Two copies of HARMONY for one year, and BASIC STATEMENTS, \$2.00.

HARMONY for one year, and book of lessons, SCIENCE AND HEALING, second edition, \$2.25.

Two copies of HARMONY for one year, and book, SCIENCE AND HEALING, \$3.00.

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# HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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No. 2.

THE following comprehensive article on Divine Science, and the purposes of the INTERNATIONAL DIVINE SCIENCE ASSOCIATION, was prepared hastily by Mrs. J. W. Yarnall (a member of the advisory council and representative of this truly religious association), with the hope of an opportunity to read it before the World's Parliament of Religions. We regret that the application was made too late to obtain a hearing. The short time intervening between the application and the closing of the Parliament, prevented its reading. We understand that many other papers failed to obtain a hearing, not because of any objection to them, but because it was impossible for all to be heard within the time allotted to the Parliament. The prospects are that it will be published with other papers in the books giving the proceedings of the congress; which will necessarily set forth the various religious views of the different nations of the world.

## THE INTERNATIONAL DIVINE SCIENCE ASSOCIATION.

THE organization bearing the above title is an outgrowth of several years of faithful work in teaching and healing, by Mrs. M. E. Cramer, of San Francisco, Cal. Its membership is largely composed of students of the Home College of that city, of which she is President, although it numbers many members in every State and Territory of the United States, with auxiliary branches.

As an organization it is very young, but the principles it promulgates are as old as time, and have been proven to be practical and powerful, tending only to the uplifting of humanity.

The purpose and aim of the Association, is to teach the world to demonstrate to the conscious nature of man, his oneness with that divine nature of which he is the offspring.

In this Parliament of Religions, which has been a feast of reason to many, the various views on the subject have opened the eyes of the people to the fact that all that goes by the name of religion does not bear the scrutiny it is now subject to, without exposing some of its fallacies.

We find that the trend of religious thought is gradually leading to the admission of metaphysical ideas, and a broadening of the heretofore narrow conceptions of what truth will do for mankind.

The purpose and aim of this International Divine Science Association, is identical with that of the Brahmo-Somaj, so beautifully spoken of by the distinguished Hindoo, Mozoomdar, in this Parliament of Religions.

To gather the *true*, and discard the *false* ideas and opinions of the race, is surely a worthy aim. To gather the truths that make men free, and banish the errors that bind them to miserable lives, is surely a blessed work.

It was said by Gautama Buddha, five hundred years before the time of Jesus the Christ, that "ignorance of truth is the cause of all misery;" and when Jesus came, he uttered the same sentiment when he said that knowledge of truth would make men free. We find that in all ages of the world there have been men whose words and ideas are identical in meaning, when they utter words that are weighty with truth.

Men as a rule have failed to realize their divine birthright, in the matter of dominion over the flesh, and they have also seemed unconscious of the fact that blessings are promised *only* to such as fulfil the conditions named: knowledge of truth being the required condition to secure freedom. We have allowed the opinions of men to take the place of *knowing* truth. The Master said: "In vain do ye worship me while taking for doctrine the commandments of men."

The knowledge of Divine Science is a means to an end, and the end is the establishment of the Kingdom of Heaven upon earth. The Kingdom of Heaven is simply a state of perfect harmony, which may be and should be established in our midst continually, else the Master would never have taught us to pray for it. It has to be established by a scientific process, and the Science by which we accomplish this end is that which the Master taught. It is called a Science, because its principles are demonstrable, and by understanding the spirit of divine law, we find our dominion over the flesh and over material environment is a reality; and that we demonstrate its reality in proportion to our understanding and faithful adherence to what we can prove true as a principle.

When Jesus said to his disciples: "Ye shall know the truth, and the truth shall make you free," the promised freedom was to be the reward of knowing truth; and knowledge of truth was to be the reward of faithfully abiding in his word; following his teaching.

The Christian world has failed in a great degree to understand the spirit of the Gospel, because of its dependence upon the opinions of men. So few have sought for the Christ within, but have preached, and written, and sung of the Jesus without. Jesus was the embodiment of truth in the flesh, but the principle of truth was the divine of him; the Christ of him; the God of him. What he said to Pilate explains that which was divine in him. He said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." He also said: "Every one that is of the truth will hear my voice;" meaning, Every one who loves truth and righteousness better than dogmatic error, will understand the spirit of my teaching.

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He said nothing about preparing to die, but came that we might have life, and have it more abundantly *now*. He taught a *present* salvation, and that salvation meant to be saved from sin or error and its effects, *here and now*. We are to be saved from all that is contrary to harmony by keeping his sayings and abiding in his word *now*. The more abundant life, means that by his plan of salvation we banish the false ideas, fears, and beliefs that tend deathward. The false ideas, fears, and beliefs that lead to death, are the plants that our heavenly Father hath not planted, and they must be rooted up. The gift of God is eternal life *now*. To make these and other Scriptural statements serve us in practical demonstration of our dominion over conditions, we reason from the basis of omnipotent, omnipresent good.

When Job became wearied and exasperated with the egotism of his friends, who harassed him to a point beyond endurance with reproaches and advice, he said: "Ye are all physicians of no value; surely I would speak to the Almighty; I desire to reason with God." We may know what it is to reason with God by knowing truth. We read, that to know God is eternal life, and God is truth. To reason with God, is to calculate with certainty, and trust what the great and only power in the universe can do and will do for the peace and harmony of his children. To reason with God, is to know and realize that all good is omnipresent, and that there can be no separation from peace and harmony except in man's conscious or unconscious perversion of that omnipresent law of harmony.

To reason with God, is to know that the conscious mind of man may and should dominate and rule in the realm of materiality, in perfect accord with divine will and infinite perfection and love. To reason with God, is to know that if God is omnipotent, we dare not admit another power, and cannot admit another power, without denying that omnipotence. "Acknowledge Me

in all thy ways, and I will direct thy path," said the Lord through the prophet; meaning, Acknowledge my omnipotent power, and trust it, and I will lead you in peace. This reasoning with God is what brings the realization of oneness with divine goodness. It is the *re* and *ligo* that binds us to God. It is the science of life.

True religion must be scientific. All science must have truth for its basis, else it is not science; and truth is God. When we reason with God, we reason from the basis of pure truth. Man is a reasoning being, and every child of God must in some degree show forth three phases of conscious enlightenment; the philosophical, the scientific, and religious. The religious phase is the ultimate, the highest, because it is that which binds us to the great first cause, the Father—God. The religious phase is an interior perception of truth as divine principle; which perception is reached by philosophical reasoning from an intellectual standpoint at first; and when the interior perception is reached, we find we can prove the power of the unseen law in such manner as to call it a science. Science means *to know*. We reach a point beyond or above believing; *we know*.

Religious statements are often obscure until philosophy reduces them to the comprehension of the human intellect, then Science, or knowledge of truth, renders them demonstrable; thus we see how religion, philosophy and science strengthen each other.

No intelligent person living can give a reason for the hope within till he has reached the point of knowing; and he never reaches it except by philosophical reasoning along the line of divine perfection and power as *omnipresent*. He must know and acknowledge that *all* power is divine, else God is not omnipotent. He must know that all knowledge is of God, else God is not omniscient. If we begin at the root of words and analyze their real and true meaning, we shall find our former conceptions have sometimes been very misleading. We have always admitted the omnipotence of God in a way, and then virtually denied it the next moment, by an admission of an evil power.

If *omnis* means *all*, and potency means power, there is but one power, the omni-potent one. Again, if *omnis* means *all*, and science means *to know*, omniscience, or omni-science is the all knowing one. So the power of knowing is the God power, which is imparted to man in proportion to his willingness to receive, and never till we reach an understanding of divine law will the conscious mind become one with divine principle. Never till we let the

same mind be in us that was in Christ Jesus, can we manifest that perfection of mind and body that we are admonished to show forth.

The tree is to be known by its fruits, and just in proportion to our ability to demonstrate over evil and overcome evil conditions, will we prove our dominion a practical reality. "He that overcometh shall inherit all things." "To him that overcometh will I give of the tree of life." The overcoming of evil is the reward of knowing and understanding our dominion over all materiality. The way out of ignorance is a scientific process. Divine Science teaches no creed, no dogmas, no sectarianism, but accepts truth from every quarter, by whatever name, and only asks, "is it true?" "Can it be demonstrated?" If true it will bear the stamp of the Christ, and there need be no controversy about it.

The very fact of existing differences in any case between sects, is proof that some one is wrong; some one has not grasped the central idea of the oneness of man with divine wisdom and love; some one has lost sight of the fatherhood of God and the universal brotherhood of man.

In the realm of divine reality, there are no opinions to air; there is *knowing*, instead; and it is the aim of this International Divine Science Association to reach out the helping hand to every one who desires to *know*; to help all to realize this oneness of spirit, the attainment of which is health and peace. "Wisdom is with him that hath understanding," said Solomon. This knowledge means growth and development in the ways of peace, harmony, and efficiency. In this search for knowledge we find something more satisfying than seeking for differences. It is human error that develops differences, and divine wisdom that renders them null and void, and establishes harmony instead. Harmony of mind first, after which comes harmony of body, in proportion to our understanding and faithful adherence to what we know of Divine Law, or Divine Science. By this knowledge we find ourselves able to do as the Master commanded all His followers to do, viz: to heal the sick, cast out demons, etc., and to radiate an influence that heals and blesses our fellow man in the same proportion.

This association is in no sense a factional organization. It is as broad as the universe, and embraces everything but error. It is purely impersonal in its promulgation of truth, and aims to "prove all things and hold fast that which is good," knowing that all good is of God and cannot be other than true.

Can any one who believes in the Fatherhood of God and the brotherhood of man, so much talked of in this parliament, be indifferent to ways and means suggested to make it an actual reality instead of a beautiful theory, only?

It has been demonstrated by many reliable witnesses that pure and true religion is the most scientific of all the sciences; it is, in fact, the science of

all sciences, and as exact in all its phases as the science of mathematics. Any failure to demonstrate this exactness is of human error. The world is slow to believe this, and have rather set aside whatever bears the name of Science, as antagonistic to religion. Even now, with all the light of the ages thrown upon religious thought, too many are unwilling to believe that righteous thinking and righteous action will harmonize our physical conditions and our environments. Too many refuse to believe that our false ideas of God and His laws are the seeds that bear such fruits as sickness, pain, and discord, but rather close their eyes and stop their ears, "Lest at any time they should see with their eyes, and should hear with their ears, and understand with their hearts, and should be converted, and I should heal them." Knowledge of the principles taught as "Divine Science," is freedom from all the ills commonly looked upon as inevitable in the world of senses, which principles need to be taught step by step, as in other sciences.

This association desires to stand side by side, and work hand in hand with all who have the good of humanity, and the uplifting of mankind, at heart.

As an Association we cannot speak of great achievements already accomplished, because of its youth, but many hundreds will bear witness to the saving principles it advocates, and also to the possibility of each individual man, woman, and child, knowing its laws, if they will. Its President, Mrs. M. E. Cramer, of San Francisco, Cal., may be consulted by letter, or otherwise, regarding terms of membership, methods of work, and instruction in the principles of Science.

Want of space forbids an exhaustive explanation of its principles and philosophy in this article, but we know that day by day its influence for good is felt, and the promise is that "All shall know truth, from the least to the greatest," and "the knowledge of truth shall cover the earth as the waters cover the sea."

J. W. YARNALL.

#### PARAGRAPHS.

"As wise as a serpent and as harmless as a dove," means to be wise concerning external things. To be able to move on the face of the earth without forming erroneous conclusions, or falling into temptation, is to "bruise the serpent's head." The serpent is that subtle belief concerning things, that would lead us into error; but if we are as wise as the serpent, we will not be led by it; we will be as wise to lead ourselves as it would be to lead us. With this understanding, we shall be as harmless as doves.

"Consistency, thou art a jewel." Poverty is the belief of a lack of external things. If, as some claim, there is no visible manifestation, that is of God, or that He knows anything about, then we have no right to claim anything but poverty, for we cannot expect to possess things that God knows nothing about. But, as the truth is that "the whole earth is the Lord's, and the fulness thereof," there can be no lack, either in God or His manifestation. To be consistent with the knowledge that God is All, and in All, we cannot claim poverty, for He is our abundant supply. "Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver." With this understanding people would not want "a single gold standard." J. C.

## TREND OF MODERN THOUGHT.

IN looking over leading publications and listening to the sermons of the day, we observe the thought to be largely metaphysical. The general trend is strongly in the direction of Divine Science, as evidenced by the following extracts.

## RECORDS OF DREAM LIFE.

[Extracts from an article published in the *Globe*, by EDWARD E. COTMAN.]

TO read the innumerable concordances of the Bible, tends to dim or obliterate the divine halo around the head of Christ. Heaven is never hid from earth; you may always have a special and sacred property of which men cannot rob you; give it away and it will return with compound interest. I do not marvel at the Silent Quaker or "Shouting Methodist," for every yearning soul, though he be but vaguely conscious of the nature of his feeling, will, at times, be entranced with the Holy Ghost. \* \* \*

Feeling, emotion, sensibility, passion, are graded terms of the same fact; all pleasure and pain, ecstasy and misery, have their home in sensation; for the pure intelligence knows neither pleasure nor pain, \* \* neither hope nor despair, but is impersonal and immutable. The High Spirit eternally decrees in inflexible justice.

Commonly born either materialists or mystics, we naturally give undue weight to the laws of physical development or to the phenomena of spiritual evolution. God and Truth are everywhere, and the most pathetic error of religious creeds and philosophies is that which assumes and teaches a necessary conflict between mind and matter, between the spiritual and the sensual. If matter is to be loathed as repulsive of spirit, life is our worst evil, and death our supreme good. But suicide is rarely a wise act. Matter is as pure as spirit; the low thought is not higher than the low deed.

## THE IDEAL IN CHRISTIANITY.

How fatuous is it, to depend on the evidence of the personal senses while reasoning about the deep things of God. From such erroneous standpoints, men have long portrayed an anthropomorphic God, a material heaven, a corporeal and imperfect man, and an ever-present, all-powerful devil. Is it not wise to encourage that form of religious teaching which builds on the basis of

spiritual rationality, the idea of a God which can be understood as Divine Mind, a spiritual and present Heaven, as Jesus said, "within the hearts of men;" an incorporeal and perfect man, the idea or emanation of the All-Perfect, a devil not all powerful and eternal, but one recognized to be impersonal sin, evil, satan, and temporal in nature, because of the glorious fact that God shall at length rule all things absolutely; thus shall the devil, or evil, eventually be swallowed up in victory; the victory born of the destruction of all sin by Omnipresent Good.

Religious thinkers freely admit that the spiritual life transcends the immediate life of material sense, yet many aggressively oppose the idea of putting this affirmation into present and practical use. Must this not be done, if we would demonstrate the Truth of Being, namely, that man is not a creature of sense, but an idea or child of the Infinite Father of Light? While the Mosaic Law dealt with effects manifested as outward acts of crime, and inflicted punishment for all wrong doing, establishing the maxim, "an eye for an eye, and a tooth for a tooth," the spiritual law, formulated and lived by Jesus, not only discerned and punished the outward act of wrong, but recognized the mental conception of sin in thought. It was because Jesus recognized this fact that he succeeded so marvelously in his short ministry of three years.

To-day Christian Science insists that if we would destroy vice, annihilate the myriad forms of evil in the world, and reform man, we must go directly to mental causation, and there wrestle with and overcome sin, disease, and death, in the human mind. Centuries of bitter experience have proven the fallacy of attempting the destruction of vice and vicious habits, by mere corporeal punishments and penalties. Men must be shown the way to destroy the conscious and unconscious thought germ of evil and disease, ere it would destroy them. Amidst the awful manifestations of depravity in human consciousness, can it be reasonably argued that the perpetual exalting of the pure and perfect ideal is detrimental to substantial progress out of evil and imperfection, into good and perfection? If not, then Christian Science must be freely accorded the right to continue its labors for the establishing of Christ's kingdom of justice, love, purity, health, and right on earth, by pursuing along its well chosen line of action, its practical demonstration of divine law, in the train of which, follows the destruction of sin, the healing of disease, and the ultimate triumph of the high ideal of manly and womanly perfection. Truly sung our loved Lowell:—

Still through our paltry stir and strife,  
Glowa down the wished ideal;  
And Longing moulds in clay, what Life  
Carves in the marble Real.

—CAROL NORTON, in August "Arena."

TRACT FROM THE CLOSING SERMON OF REV. H. R. HAWES, DELIVERED IN GOLDEN GATE HALL, SAN FRANCISCO, SUNDAY, OCTOBER 8TH.

"The text, 'One Lord, one faith, one baptism, one God who is above all and through you all and in you all,' is a large one and covers many things; it is comprehensive. These days for clergy and laity are useful days; days of reformation; old things are passing away and all things are becoming new. It is no longer said that they who do not believe are condemned. The time has passed when we can speak of Christianity as the only true religion. If we maintain that no other religion is so, we will be faced with the difficulty that Christianity is a compendium of that is good in other religions. When we are inclined to excommunicate other religions, we should remember that 'God, in sundry times and in sundry manners spoke unto us through his prophets.' It would indeed be strange if God had left us until this time of Christ without giving us a sign. He gave us a sign in China, in India, in the heart of the Semitic race. This knowledge renders Christianity coherent, and correlates Christianity with all religions of the world. It teaches that all are made of one life that dwell on the face of the earth.

"The present age and generation are sighing for moral unity and agreement. We are tired of religious bickerings, and the cry is coming up for unity, the brotherhood of man, the federation of the world in religion as in politics. At the Religious Convention in Chicago, for the first time, the religious men of the world met to make a positive instead of a negative declaration, to find and emphasize their points of unity, instead of enlarging their differences. The ultimate in universal religion must be one of agreement, statement with one God. If you have a double or capricious God, your conduct will vary accordingly. If you are an agnostic and follow the gospel of 'I don't know,' you will not know what to do.

"If you want an ideal life you must have an ideal God. Religion and morality are never separated. A man will never rise higher in his thought and conduct than his idea of God. We must free ourselves of imperfect con-

ceptions of God and aim at an ultimate and universal religion which will be approved by all nations and ages, and dismiss your opinions of a Jehovah who loved only one race. Our God is one; who is above us all, and through us all, and in us all.

"The conception of a universal God, everywhere present, who is love, is the highest one, the ultimate, 'In that He so loved the world, that He gave His only Son.' A God of infinite love is our ideal. All religions of the world contain much that is true. When the law of perfect conduct is grasped, Christ remains as a model; as an example; the ultimate. We must have this model or example with us wherever we are."

#### BUDDHISM.

On Sunday, October 10th, the members of the Second Unitarian Church were especially favored by a lecture from the Rev. Dr. Dharmapala, of India, the Buddhist delegate to the Parliament of Religions at Chicago. After saying many complimentary things of the American people, whom he had come 21,000 miles to see, he gave some of the main points of his religion. People, he said, had labored under many false ideas in regard to Buddhism, calling it idealism, materialism, agnosticism, etc. "They are all wrong. It comprehends the best of all religions; its main teaching is purity, a philosophy which will unite you with God. Men fettered by dogmas and creeds cannot think; suffering is caused by ignorance, for ignorance causes a desire for the unknown, and that desire causes suffering. Buddha did not fetter himself with a creed, but urged a pure life and a pure religion. Man must commence to love his fellow-man, to right the wrongs of the world. Only in unselfishness and purity can true happiness be found."

In the evening Mr. Dharmapala spoke at Scottish Hall, on Theosophy, which he called merely the practical result of mental growth. It made better Christians, better Brahmins, and better Buddhists. It had three objects: first, to secure the brotherhood of man; second, the study of all religions; and the third, was the finding and applying of all that was good in the religions studied. Mr. Dharmapala has done much in his lectures here to advance our ideas of the different religions of India, about which so many have limited conceptions.

Ought not all the earth to be peaceful and pure, and the acknowledgment of the Divine protection, as universal as its reality?—*Ruskin*.

## QUESTIONS AND ANSWERS.

Q. In what sense do Scientists say there is no death ?

A. From the sense of knowing the truth. The basis of Divine Science is that there is an infinite and omnipresent God, who is eternal life, and all manifestations of life are manifestations of that one Life ; and It being All, and everywhere present, there is no room or place for death ; for death means utter absence of life, or anything belonging to life ; therefore, it cannot be in anything that is.

Q. What is meant by " the second death ?"

A. The second death is the death or end of the belief that there is death. All beliefs and opinions not found written in the Book of Life were cast into the lake of fire, or obliterated. " And death and hell (or the grave), were cast into the lake of fire ; this is the second death." All beliefs and opinions that are not found written in the Book of Life are those that are the adverse work of the devil, and they are found to be recorded in the belief in death, and the grave ; hence, are consumed in the fire of the Spirit of Truth and wholeness. This is the second death. He that is born of God overcometh the world, and he that overcometh the world is not hurt with the second death. The Son of man and the Son of God being one in Truth, no part of Himself can be cast into the fire.

Q. Are some patients more receptive to treatment than others ?

A. Unbelief is the only obstacle to successful treatment. That unbelief may exist either with the patient, or in the one employed in giving treatment, or in both. There is no difference in receptivity, but in belief. The one asking, should ask believing that he will receive, or it is vain asking. The healer should believe that he has the power to forgive, or give up all error, and give the health asked for, or his effort is vain.

As welcome as sunshine

In every place,

Is the beaming approach

Of a good-natured face.

As genial as sunshine

Like warmth to impart,

Is a good-natured word

From a good-natured heart.

"If one falls back and says: 'My power of concentration is too weak for me to succeed in this effort; there's no use in my trying;' he exercises faith, of necessity, but more faith in the power of a bad habit than in the deeper power of his soul to overcome it. This attitude is destructive of success in anything."—*J. H. Dewey, M. D.*

## Bibles of the Ages.

THE following quotations are given from the BIBLES OF THE AGES, to show the perfect unity and harmony of expression by all who comprehend the one Truth of God, as being Infinite—The all in all. As all are made of one Life that dwell upon all the face of the planet, and as all are taught of one God, whoever comes to a knowledge of Truth will come to a knowledge of at-one-ment, and will express the same idea and recognize it when expressed by others.

### VEDAS.

There is one living and true God; everlasting, without parts or passion; of infinite power, wisdom, and goodness; the Maker and Preserver of all things. \* \* \*

The All-pervading Spirit which gives light to the visible Sun, even the same in kind am I. \* \* \*

God, who is perfect wisdom and perfect happiness, is the final refuge of the man who has liberally bestowed his wealth, who has been firm in virtue, and who knows and adores the Great One.

The way to eternal beatitude is open to him who without omission speaketh truth. If any one assumes the garb of the religious, without doing their works, he is not religious. \* \* \*

To know that God is, and that all is God, this is the substance of the Vedas. When one attains to this, there is no more need of reading, or of works; they are but the bark, the straw, the envelope. No more need of them when one has the seed, the substance, the Creator. When one knows Him by Science, he may abandon Science, as the torch which has conducted him to the end.—*From "Progress of Religious Ideas," by Mrs. L. M. Childs.*

"There is 'true' knowledge. Learn thou it is this:

To see one changeless Life in all the Lives,

And in the Separate, One Inseparable."

—*Song Celestial.*

In the beginning was the Word, and the Word was with God, and the Word was God. \* \* \* All things were made by Him; and without Him was not anything made that was made. \* \* \* The world was made by Him, and the world knew it not. \* \* \* The Word was made flesh and abode among us.—*St. John.*

This is the work of God, that ye believe on him whom God hath sent.

I and my Father are one.

The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, He doeth the works.

And the glory which Thou gavest me I have given them; that they may be one, even as we are one; I in them, and Thou in me, that they may be perfect in one; and that the world may know that Thou hast sent me, and that I have loved them, as Thou hast loved me.—*Jesus the Christ.*

There is one body, and one Spirit, even as ye are called in the hope of God's calling; One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all and in you all.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be 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 God-head.—*St. Paul.*

#### HERMETIC PHILOSOPHY.

It is God who hath brought thee to us, Asclepeus, that thou mayest assist us in a divine discourse, and one which will be the most truly religious of all we have as yet held, or with which we have been inspired from on high. In understanding if thou wilt be in possession of all blessings—if so be indeed there are several, and if it be not more correct to say there is but one blessing which comprises all. For each of them is bound to another; all are derived from one, and make but one, so that their mutual bonds make separation impossible. This is what thou wilt understand by paying attention to that which we are about to say. \* \* I have not yet said that all is one and that we are all, since all things were in the Creator before the creation and we cannot be all, since all things are His members. Wherefore, throughout all our discourse, bear in mind Him who is One and All, the Creator of all things.

Everything descends from heaven upon the earth, into the water, into the air: only fire is vivifying, because it tends upwards; that which tends downwards is subordinate to it. That which descends from above is generative; that which emanates and rises is nutritive. The earth, alone self-supported, is the receptacle of all things, and reconstructs the types which she receives. That Universal Being which contains all and which is all, puts into motion the soul and the world, all that nature comprises. In the manifold unity of universal life, the innumerable individualities distinguished by their variations, are, nevertheless, united in such a manner that the whole is one, and that everything proceeds from unity.

Now this unity, which constitutes the world, is formed of four elements: fire, water, earth, and air:—one single world, one single soul, and one single God. Lend me now all the powers and all the penetration of thy thought; for the idea of Divinity, which cannot be conceived save by divine assistance, resembles a rapid stream precipitating itself onwards with impetuosity, and often, therefore, outstrips the attention of the listeners, and even of him who teaches.—“*Virgin of the World.*”

“Christianity teaches a Supreme Being who is pure Spirit, ‘above all, through all, and in all; from whom, and through whom, and to whom, are all things.’ It is a more spiritual religion than Brahminism, for the latter has passed on into Polytheism and idolatry, which Christianity has always escaped. Yet, while teaching faith in a Supreme Being, the foundation and substance below all existence, it recognizes Him as a Living God. He is not absorbed in Himself, nor apart from His world, but a perpetual Providence, a personal Friend and Father. He dwells in eternity, but is manifested in time.”—J. F. CLARK’S “*Ten Great Religions.*”

## Silent Unity.

From SILENT UNITY.

“Shall thy light break forth as the morning, and thy health shall spring forth speedily.”

THE HEALING THOUGHT.—To be held from September 27th to October 27th.

My life is all powerful for good at this time.

The Silent Unity meeting is held every Tuesday evening, at 20 Eddy Street. Address W. B. Dunlap, Secretary, 126 Kearny Street, San Francisco, Cal.

# HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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## SIGNS OF THE TIMES.

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*(Outline of a discourse by M. E. CRAMER, delivered at Home College on the afternoon of September 10th; in San Jose on the evening of the same day; and at Oakland Branch College on the 17th.)*

"**BLESSED** are those servants whom the Lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—*Luke xii: 37.*

When in us the limitless Spirit of Truth speaks, it bears witness of itself; it brings to remembrance the truth of all Christ's sayings; it leads into all truth, and gives us a realizing sense of being blessed with the word of Life and Power. We are caused to feel that we are whole, at ease and at rest within ourselves; for it is the Spirit that quickeneth, and maketh alive.

In a knowledge of Divine Science is found the blessing that is promised to the servants whom the Lord, when he cometh, shall find watching. Once we looked for the Lord's coming in person, separate from ourselves, but now Divine Science demonstrates that our life is the Lord; that our life is hid with Christ in God, and because of the unity of Being manifest through the Law of Expression, it comes forth; and we gain a realizing sense through mental obedience; thus are we made to sit down to meat, and are assured that there is abundance for all; that in reality there is no lack of anything; no necessity for want, and no poverty. God, the omnipresent Life, Love, and Truth, who is Father of all, knows what things are needed, and provides the same for all living; not for one thing living more than another, but

equally provides He for all. The one God of the living universe, being omnipresent, in order to ask a right, we have only to ask that the things which are produced for all alike, be equally possessed and enjoyed according to the divine will of the Infinite Producer.

As we are blessed with a certain and exact perception of truth, let us unite in bestowing this knowledge and blessing of freedom upon humanity, by acknowledging that all have been equally provided for, and are in possession of what is God-given; that against their God-given rights there is no will or law. This acknowledgment of the universal and supreme Will, and the divine law of equality and equal rights, which is also divine Love and Justice, will amicably settle and silently adjust all seeming financial troubles. Let us pray in Christ's stead, be ye reconciled to God, and thus do what we see the Father doing, who "was in Christ reconciling the world unto Himself; not imputing their trespasses unto them," and the Lord will come forth and serve them who are found watching. That is, the Lord will serve those who are obedient unto the fulfilling of the law.

"Ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?"—Luke xii: 56, 57.

In the old ways of thinking, which were according to the belief in physical causation, the face of the sky and the earth were discerned, but not with understanding; hence, their relation to the one infinite and eternal Cause could not understandingly be spoken of. For this reason, the truth of "this time" was not discerned, for *this time is now*. To the eternal Spirit of Truth, the infinite Whole, which is the same yesterday, to-day, and forever, now is the accepted time of Being, of doing, and of possessing. In the new and living way of thinking and believing that I and my Father are one now, and not two, is included all His wealth and possessions. His gift is freely given alike to all. Freely ye have received, freely bestow the same upon your neighbor, by acknowledging him to be as are you in the sight of God. We as Scientists not only discern the face of the sky and the earth, but we discern the meaning of "this time," and judge for ourselves what is right in the sight of God, and according to what they are unto Him, their producer, do we accept them. We are blessed with a knowledge of this new and living way of our life and Lord, against which we find no law.

"For I say unto you, this that is written must yet be accomplished in me: 'and he was reckoned among the transgressors.'" Again are we blessed

in knowing what this text is to us individually, for we can each say personally, as well as collectively, that these things are to be accomplished in us, and that we have been thought to be transgressors; but all these things (conditions and opinions) concerning me have an end, says the Christ, our Life. A knowledge that the end of sin is death, is a blessing, because death means the absence of Life; hence is neither in, nor unto Life. Error is the only condition of Relief that is foreign to, the adverse of, and absent from Life; hence, it ends with the end of misconception.

In the old way of thinking and believing, the whole of Humanity can, at this time, discern the face of things and the appearance of mental conditions, but do not discern their true meaning; hence, the universal cry of "hard times," want and poverty, and the strife to obtain and possess the things that are needful. This seeming irrepressible conflict will cease only with the understanding of the law of unity and the practice of justice, which means to do unto others as you would that they should do unto you, which is the fulfilling of the law.

There is an end of strife, when we know that all things end where they begin, and that "the end is not by and by," but is now, where it began. Again the Divine Scientists find a blessing, because they understand what mean these words of St. Paul to each individually: "Then cometh the end, when he shall have delivered up the kingdom unto God, even the Father; when he shall have put down all rule, and all authority, and power." I Cor. xv: 24. Once the kingdom, the rule, authority and power is delivered up to God, it is known that worldly strife for gain is but a denial of the truth that we are now in possession of God-given rights, and that all men have been created equal, and given eternal life, liberty, and happiness. Since it is true that God has not fallen short in producing all things useful, it can be nothing but a false conception as to what is the true method by which business should be transacted on the external plane, that prevents there being equal distribution of the things that have been provided alike for all.

Let us be watchful of our thoughts and words, to make them true to this Truth, that all have been abundantly provided for; let us love to speak the word of truth, that the One who is the only rule, authority, and power, is no respecter of person. In knowing how to take every want and condition to the Principle of Life, and to understand what they are unto God, do we each have individual blessing; for in this are we able to judge what is right; and if we find these wants and conditions to be true of God or of His wonderful

works, we know they are true of and for us. But as we find no want or poverty in God or His works, in that He has produced ample for all, we know there is no cause for want or for poverty in Truth, and in truth no "hard times;" for they who are found watching, can see that the Life has come forth and has served all equally. "For the whole earth is the Lord's, and the fulness thereof;" and as our life is the Lord, to claim that we now have plenty is a God-given right; and that what is made is mine—not to the exclusion of my neighbor, for there is an abundance for all.

There is just as much produced and as many to consume the production, as there was when times were considered good. The *apparent* "hard times" must be a temporary condition; a false conception as to the true way of Life and living; hence, of the true way of doing business. A reader of HARMONY wrote me a short time ago, that her husband and self had demonstrated over financial matters by claiming knowledge from the Fount of all Wisdom. The end of mental strife, want, and poverty came when they delivered up the kingdom unto God, and put down all personal rule, authority, and power by thinking there is no source of knowledge but God, and that He has abundantly supplied all.

In the new and living way of Divine Science, we see the end of strife; for as St. Paul has said: "I mean not that other men be eased, and ye burdened: but by an equality, that now, at this time, that your abundance may be a supply for their want; that their abundance, also, may be a supply for your want: that there may be equality. As it is written: He that had gathered much had nothing over; and he that had gathered little had no lack." It is true that the law of giving is the law of receiving, and there is no true law of success and of life the opposite of this. But the true idea of possession is expressed in the words of Christ: "All Things are mine, and all mine are Thine." When anything is bequeathed to us, there is a specified time when we are to receive it. Now is the specified time for each one to possess all that is God-given, and as we are joint heirs with Christ, we should claim to possess what he possesses. Divine Scientists find a realizing sense of freedom from error through claiming to be free in Truth; to possess the health, wealth, satisfaction, and all things for which they have sought.

Scientists go not here or there seeking to find their God and heaven; but wherever they may be in person, there is their God, and there their heaven. No time is spent thinking they might do more good, find more truth, or serve God better if in some other locality. We are each limitless in God, hence

possess the power to extend this gospel to the ends of the earth from our own home centres. The signs following a knowledge of the all-inclusive Truth, are, first, a willingness to do what our hands find to do; second, an understanding of why and how we can serve God as well in one place as another, and as well in doing one thing as another, and as well at one time as another.

A knowledge of the truth that makes free enables us to see that all mere conditions and appearances are mental. Hence, in Scripture, where wars and rumors of wars, and earthquakes and famines, pestilences and fearful sights are spoken of as coming to pass, they represent beliefs and mental conditions. So, "when men's hearts are failing them for fear, and for looking after those things which are coming on the earth," they are told when these things begin to come to pass, "then look up, and lift up your heads, for your redemption draweth nigh." That is—look above earthly mental conditions and their appearances, and look to heavenly, the true mental conditions that are infinite in Divine Mind. Then will you see the son of man as the son of God, and the son that is born of woman as the son that is born of God. Thus will you find redemption for your bodies as being the body of Christ, and will know what are your God-given possessions; that you are enriched in everything to all liberality, which will cause a feeling of continuous thanksgiving. We know that we judge what is right of the son of man, when before us he stands clothed in the power and glory of the son of God.

None have witnessed more of the freeing power of Truth, individually, than have I, during the past six years of service, mental discipline and training. My experience has been that "God is able to make all grace abound toward us, that we always having all sufficiency in all things, may abound to every good work." As the end is not by and by, but is now, we would admonish you to deliver up the kingdom unto God; for "He that ministereth seed to the sower, both minister bread for your food;" and reckon ye yourselves dead indeed unto sin, but alive unto God forevermore. Reckon yourselves dead unto want or poverty, and alive unto a bountiful supply, and acknowledge that the Lord has opened the storehouse of His riches unto you, and the long-sought end of strife and pain will come. Act henceforth as if lead unto strife, pain, condemnation, want and poverty. Think and act as if free in Truth, ease, righteousness, prosperity and wealth, and you will see the end of wars and rumors of wars, famines and pestilences, and fearful conditions.

The turmoil throughout the world, caused by over-reaching avarice, or the personal desire for wealth and power by the few, and the search by the

masses for means of escape from these conditions, are the signs of which Jesus spoke coming to pass. The people are beginning to look up in their search for justice, and when the powers of the heavens within them are shaken, they shall see the power of the son of man to erase these conditions, and spread abroad the truth of what is his God-given right. He who sees that we are equally provided for, and lets the rule of God reign in his heart, void of selfish motive, will know that the son of man sows the good seed, reaps what he sows, and garners up nothing but the good.

The outcome is that all shall see what is the just and right way; that the ministration of true service supplies every want literally, as it does spiritually. The question will arise at this point: What immediate good will I receive by believing this truth? Try it, unto the fulfilling of the law, and see if you will not find yourselves surrounded with blessings innumerable. Let humanity once unite in the declaration that all are born free and equal, and that the omnipresent God has provided equally for all, and it will not sow sparingly, neither will it reap sparingly. Hard times will be remembered no more. Perfect adjustment of business and financial matters will be when this truth is universally recognized, which is just and right in the sight of God. "So likewise ye, when ye see these things come to pass, know that the kingdom of God is at hand;" and be ye comforted. "Look up, and lift up your heads," for these are the signs that shall be, just before the full recognition of Truth, peace, plenty, and your own infinite and eternal prosperity.

I would, therefore, in the name of the one living God, again admonish you to claim to be eternal Life, and to claim to possess peace, health, wealth, success, willingness to do whatever your hands find to do; satisfaction in all things, and that the opposite of these things you know not. "And he which soweth bountifully shall reap also bountifully." As true as it is that God is, and that you are, and that He has already provided everything necessary, not one jot or one tittle shall pass from the law, until all be fulfilled. Therefore, acknowledgment must be made that His life, peace, health, wealth, success, willingness and satisfaction are ours before we can fulfil the law. If I and my Father are one now, and not two, we must reverently surrender all false belief, and claim that we are in possession of our inheritance, and that we are not poor and penniless.

"When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip." When we have demonstrated what is true faith, we have the mental conception of what is right, and of the justice and unselfish love that the Father hath bestowed equally upon us. Then can we go forth with the purse and with the scrip, for the Lord comes forth and serves those who, when he cometh, are found watching. Then it is that we are willing to claim that "All Thine are mine, and all mine are Thine, and I am glorified in them;" and against Truth there is no law.

## Student's Department.

### DIVINE SCIENCE.

SCIENCE is a systematic arrangement of known facts. Divine, means pertaining to Deity; therefore, Divine Science must be a systematized knowledge of God.

As the student of mathematics commences with the unit, and from that, repetition and division, forms all the other numbers, so we, in the study of Infinite, refer everything back to the Unit of the universe, the one prime Source.

We look about us, and see everywhere present, a wonderful and beautiful life; and as we know there can be no effect without a cause, no creation without a creator, we know there is a source of all this life, and we call it God. In so naming The Great First Cause, the world has recognized that it is self-evident that Life is Good. Now as Life is everywhere, God must be everywhere; hence we say: "God, the Good, is omnipresent;" and that is the foundation principle by which to judge the reality or unreality of all things.

God is in all manifestation of force or power; therefore, we say He is omnipotent; and as He is everywhere present, nothing can be hid from Him, He must be omniscient, or All-seeing.

Intelligence, justice, wisdom, mercy, truth, love, all are good, and must of God, and are His attributes.

That He is eternal, we believe, for we cannot conceive of a time when He was not, nor when He will not be in existence, for something could not be formed from nothing. Hence, we understand God as an intelligent, just, merciful, truthful, and loving Creator, who is ever-present, all-powerful, all-knowing, and is from everlasting to everlasting.

It is easily comprehended, that nothing could have been created that was not in the Source; therefore, the order of creation must have been: first, God; second, God created: that is, the plan was formed in the one great mind; and third, that plan was manifested in the visible creation.

As God is the Vital Essence, or Spirit of all things, we cannot discern the reality of any manifestation except through the inner consciousness, or Spirit within us. To attempt to understand the Infinite through finite appearances, would be like trying to determine the qualities of water by looking at a

mirage. To our physical senses, there seems to be many things that are not good, but if we realize that the Good is everywhere, we know there is no place for anything else, and, therefore, all seeming evil is but a false appearance, the result of reasoning contrary to Truth. If any of God's creatures seem to express qualities which are not in God, such as anger, jealousy, envy, hatred, etc., it is only a lack of understanding of their true being, and is, therefore, only a temporary appearance, which must pass away. As the light of Truth awakens their true consciousness, they will show forth only the attributes that belong to the divine nature.

Let us examine all our thoughts, to see if they be of the true God-thought, and if not, they are mere illusions of the senses, that must vanish under the strong sunlight of Truth. Then shall we believe no longer in sin, sickness, sorrow, nor death, but in a glorious, perfect, eternal Life.

SARAH A. ECKMAN.

REPORT OF CLOSING EXERCISES OF THE HOME COLLEGE PRIMARY CLASS,  
OCTOBER 11TH, 1893.

RS. CRAMER'S brief review of the course of lessons to which the students had with great interest listened, and heard with the understanding which enabled them to demonstrate health and satisfaction, was appreciated by all, as it vividly drew their attention to the importance of being the Truth understood, in order to demonstrate it in their every day affairs of life.

It was made clear that as God has not given us the spirit of fear, but of power, and of love, and of a sound mind, He has not made anything to fear. For the statement of Being plainly declares that "I am with thee, and will bless thee." There is nothing to fear, but there is everything to love; hence, in the sound mind which God has given us, we find the capacity to love neighbor as self, and in doing so we love God with all our heart, mind, and might.

"Fear not, stand still, and see the salvation of God:" see the true at-one-ment, and realize the freedom that is God-given. Again, we are told to "fear not, for God is come to prove you." It is better to go forth for the purpose of proving the truth of the at-one-ment of creation with the Creator, than to go forth trying to prove that there is evil and something to fear.

When anything is accomplished in truth, the accomplishment is in the image and likeness of God; is Good. When we surrender personal self-hood,

we know it is the Father in us who doeth the works. If you would realize freedom from false beliefs, called sickness or sin, know that the way out is in the power of truth, in the strength of the power omnipresent. Arise, walk, and come forth! and stand firm in the liberty with which Christ has made you free. In belief, all have fallen short of the glory of God, but now that we know and accept the truth, we are not to be again entangled with the yoke of bondage, or erroneous believing.

Many scientific points were brought out in answer to questions.

Mrs. L. C. said: "In loving our neighbor as self, we love God with all our hearts. There is but One. It is a good thing to read the Scriptures, and note how often God is spoken of as One; it will make clear the oneness. There is none good but God, was spoken by him who knew God to be All in All."

She testified of having been healed of bronchitis through acceptance of the truth that God is All, and there is no evil.

In response to a question asked by a visitor, Mrs. Eckman said: "The Father is greater than I, in that He is supreme, first. The action and result of action is the effect of the Supreme One, and is less, only in that it is second, or effect; Father and son, is Cause and effect; the Creator and created."

Another member of the class said: "I am, is God; and I am is the name of One. We are manifestations of the One. Hence, the Father and I are one. Though Jesus said, 'My Father is greater than I,' he had reference to cause and effect."

The question was asked by one who was earnestly enquiring for truth, 'What authority have you for saying, 'the kingdom of heaven is within you, when the Greek Lexicon says: 'God's royal spirit is amongst you?'" To which Mrs. Cramer replied: "The truth that God is infinite and omnipresent, is our authority. Heaven is where God's will is done, and where He resides; and He being omnipresent, He is in all, and through all; and as we cannot separate God from heaven, we must conclude that as He is in us, and we in Him, that heaven is within us, or in our midst."

Mrs. Knepper testified as follows: "Before I joined the class here, I tried to serve God, that I might escape evil. I tried to act in a way that seemed right, but feared the result of doing wrong; but when I came here, I accepted the truth from the first lesson. I turned around and went the other way, because I knew it to be the truth. I do not believe that anything can

happen to me that is not from God. I have been entirely healed from asthma since joining the class."

Another student testified that she had been faithful in attending church services from childhood, but did not understand the truth until she came here. "At first I was afraid to come, thinking it was something that might lead me astray. This truth has been demonstrated in the healing of my boy, and he is so filled with a knowledge of the Truth, that he knows what is right to do, and does it at all times. The truth helps me in all my work—it is an ever-present source of strength."

Mrs. Bell said: "Before joining this class, I believed I was very sick with rheumatism, and was tired all the time, and that I was too old to get well. I consented to come, principally to please my daughter-in-law. From the first lesson I began to feel better, and I have gained every day. I feel well, sleep well, and am happier. I thought I understood the truth pretty well before I joined the class, but I found that I did not understand it in a way that I could demonstrate it. All my friends enquire what it is that I have been doing that makes me look so well? Mrs. Cramer and the class united in treating different members of my family, and each time they were lifted out of the condition; in other words, they were healed."

Another student said she had been greatly benefited, but believed that the reason why she was not thoroughly healed was because of a doubt; "but to-day the doubt is gone. I realize the at-one-ment to-day as I have not before."

Mrs. Eckman testified to partial healing accomplished under the old thought of there being two powers, but that evil had no power in the presence of good. Though she had long since given up the belief in an evil power, she wondered why she did not make more rapid progress in overcoming "short-sightedness." In the first lecture Mrs. Cramer spoke of dividing the power, or believing in two sources, and depending upon Cause and effect; the Maker and the thing made. "I saw just what I had been doing, for my glasses were in my pocket-at-that time. I thought they were a necessity at times. Not until I knew that there was no power but God, could I keep myself free from the beliefs in two sources. <I at once laid my glasses aside. Before I laid them aside I could not see the features of Mrs. Cramer when she was speaking, sitting where I now do. <A few days after I laid them aside, I could distinguish them clearly.> Mrs. Cramer said, "Do you see them clearly to-day?" The answer was, "Yes, indeed I do. When I went into the country I did not take my glasses with me, and was able to see both near and distant objects as clearly without them as I had formerly done with."

Mrs. V. then testified that in her case healing had been gradual. She had been brought out through the Science, and made free from what was considered hopeless invalidism.

## Notes and Announcements.

John J. and Irene DeV. Plunkett, teachers of The New Philosophy of Health, and practitioners in the art of Mental or Divine Healing, are at 325 Ellis street, between Taylor and Jones streets, this city. Their hours are from 10 a. m. to 12 m., 1 to 6 p. m.

"*Wee Wisdom*," for October, has arrived. As usual, it is full of good things for the little ones, and older ones as well, for many an older one can learn a helpful lesson from the wise sayings of children, as "out of the mouth of babes and sucklings thou hast perfected praise." The price of *Wee Wisdom* is only 50 cents per year. Published monthly at 820 Walnut street, Kansas City, Mo.

## Books of the Day.

THE following is quoted from a new and valuable book, "THE PHILOSOPHY OF MENTAL HEALING," by Leander Edmund Whipple.

### FROM PREFACE :

"The principal aim has been to present concisely those ideas most important to a general understanding of the natural relation existing between Life and health, together with an explanation of the laws which render Mental Healing possible. Another purpose has been, to set forth the *demonstrated* facts of Metaphysical Healing, in such a manner that inquiring minds may be enabled personally to examine, through the experiences of those around them, some of the common lines of mental action in which proofs are obtainable, that mind both causes and cures disease. Successfully to accomplish all this in one small volume, is no simple task."

### FROM CHAPTER FIRST :

"The various schools of Mental Healing are based upon practically the same fundamental principles; being universal in scope, and therefore infinite in extent and variety, are beyond full comprehension in finite thought, hence they are *recognized* in various degrees of understanding. \* \* \*

"There are no new laws of Being; there is only discovery of law by those to whom that subject is new. If the theory advanced be rightly founded upon first principles, it is a part of the one Science of Being, and accurately deals with the corresponding laws; for Science is only a concise name for knowledge of law. \* \* \*

"A correct treatment is a pure, formal process of thought based upon comprehension of the principles involved in the condition required to be changed.

"Pure logic is the true form, or formal laws of thinking.

"The universal importance of Mathematical Principle in the construction and continuance of the universe, is demonstrated in the fact that the relation of water to oxygen and hydrogen does not exist under any other condition than the definite mathematical formula,  $H^2O$ . The least variation from this exact proportion renders the formula inoperative. This is equally true of every physical element—even of the material universe itself. Mathematical Principle is the vital essence of every constructed thing, and of every element. \* \*

"Because erroneous opinions are devoid of fundamental principle, they may be eradicated; but a true idea once comprehended, is forever incorporated in the understanding, resulting in permanent development for that individual.

\* \* \* Thought-action, to be permanent, must be true—that is, according to Principles. \* \* \* True thought-action leads to Realization, not to Desire. The thinker who yields to evil inclinations and aims to harm another, follows self-desire, which is void of principle, and utterly fails to realize any true idea. In wilful selfishness he blindly hopes for action contrary to Law; such action would be devoid of principle or essential quality, therefore unreal, inoperative, and abortive in the end. He wilfully desires, but fails to realize; therefore, he accomplishes nothing real or enduring. Lacking realization, imagination is not an enduring mental act, therefore not a real thought. Possessing realization of principle, it is true, therefore real and necessarily good, for only reality can be realized in the true sense of the word, and only that which is good can possess genuine principle of Reality. The essential quality of reality is good. Its action necessarily must be good and the result harmonious. The good and the true are eternal and may be permanently realized. Evil has no fundamental principle of living Reality, and cannot perpetuate itself. \* \* \* Principles are no respecters of persons, but they team with the goodness of life, which is equally free to every living soul, as is the light and warmth of the noonday sun. \* \* \*

"One living water of good perpetually bubbles forth from the eternal fountain of essential reality.

"Realization gives possession."

This is a book of 234 pages, price, \$2.50. The author has a basis from which to write and writes from that basis. The idea of fixed principle or law is apparent in each chapter. It will enlighten all, and prove beneficial to those who read it from the plane of the understanding of principle. It is not written from the plane of desire, nor with the belief that we can work out anything according to personal desire, that will prove to be satisfactory or a permanent reality. It will be thoroughly appreciated by students who no longer expect good to come from evil, life from death, or health from disease; who have given up the belief that errors are stepping stones to truth.

## PREMIUM OFFER.

The HARMONY year commencing in October, we offer the following premiums to subscribers:

HARMONY for one year, and the book, BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH, \$1.25.

Two copies of HARMONY for one year, and BASIC STATEMENTS, \$2.00.

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# HARMONY

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## CHRISTIANITY OF CHRIST.

**C**HRISTMAS time, symbolizes for all time, the truth of the birth of Christ.

It brings to remembrance the truth that Christ is our life and is always with us, even unto the end. *Now*, always being the Christmas time, the call in the present day for the true presentation of the Christianity of the Christ may be likened to the "Star in the East," in that it recognizes that there is a Christ and true Christianity. This call for the Truth, pure and simple, leads to the discovery of the true birth, in which it is demonstrated that all things are divine. "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born *this day*, in the city of David, a Saviour, which is Christ, the Lord."

1. All people of all nations who are seeking for anything, are seeking for the satisfaction of Truth; for it is the Truth only, that is entirely free from all error and dissatisfaction. All desire the fulfillment of divine law and prophecy, which alone is satisfying. "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger;" and when this is understood, there is a multitude of the heavenly hosts, or thoughts, within us praising God for that which is at hand; even born within us and saying: "Glory to God in the highest, and on earth peace, good will to men."

2. The Christianity of Christ is not merely the truth of the birth, life and at-one-ment with God of one living creation, or one man, but is the Truth of the birth, life and at-one-ment of all for all time: the good tidings of great joy are to all people. Christianity is not merely a Christianity of Catholicism or a Christianity of Protestantism: a Christianity of Europe, or of America: but the Christianity of Christ is the Truth, and the whole Truth, for the whole world; and to-day it can be found wrapped in swaddling clothes lying in a manger; yet the good tidings are to be preached unto every creature under heaven, and unto the uttermost parts of the earth; and the sign that shall be unto all who believe is, "peace on earth and good will to men."

3. "God sent not His son into the world to condemn the world, but that the world through him might be saved." "He whom God hath sent speaketh the words of God;" and His words are: "I came not to destroy the law but to fulfill it;" and in him the whole law is fulfilled. The son of man has power to forgive or give up sin, because he is the fulfilling of the law and the prophets; but prophecy never gives up sin: it does not repent. It always recognizes perfection for the future, and thus its realization of perfection is deferred; hence, it always believes imperfection to be in the present, and thus, imperfection is always present in belief. Prophecy always waits and hopes to become perfect before it gives up the belief in imperfection. "A falling short" of wholeness in the present, is denominated "sin," in the Scriptures, because it is the adverse of Truth. "Procrastination is the thief of time," because the only time there is, is now.

4. John the Baptist is the forerunner of Jesus Christ. He represents the denial or giving up of error. Baptism unto repentance is baptism unto the giving up of the false belief of the separation from Truth; it immediately precedes the mental acceptance of perfection and wholeness. All prophets prophesy of Jesus, the Christ; of a time when God will be in the world with us, but he who is "God with us," says: "Lo, I am with you always."

5. The misconception as to the real meaning of the religious forms and ceremonies of Judaism was the cause of the failure to realize the substance and reality these forms and ceremonies represented. This misconception was corrected for all time in the Christ of Christianity, and the pure conception of truth established; this was done by perceiving that all there was, is ever present to eternal understanding. "The way, the truth, and the life" of God with us, is in the world; and the world was made by it. It is the true light that lighteth every one born into the world. But when this truth is presented, some accept and some reject. Many are seeking, but few find. To refuse to accept what is at hand and already manifest, is the one condemnation. "This is the condemnation, that light is come into the world," and that which is at hand, we do not receive; but instead, we question in this way: "Art thou he that was to come, or are we to wait for another?" They who accept the truth that God is manifest in the world, and that Jesus Christ is come in the flesh, accept the Christ of Christianity. They are therefore no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. "There is therefore, now, no condemnation to them that are in Christ Jesus." "He that

believeth on him—that God is manifest in them—is not condemned." Unbelief is one's only condemnation; it has no place where the eternal at-one-ment is received.

6. With the abolition of the false conception concerning man being "twain," and by nature both good and evil, is established the true and pure conception of his origin and birth. It is proven in Christ, the Truth, once and for all, that man's generation is entirely spiritual; that the whole of creation is equally spiritual, and that the nature of the one God is the nature of all. Do you ask how this can be true, when I observe the opposite of a divine and holy nature in sin, sickness and death? What you observe is not the nature, life, or substance of anything that *is*. You observe beliefs of separation from God and signs following, which are conditions and not reality or substance.

Under the old dispensation of prophecy, people believed that man was both good and evil: that his soul was from God and originally pure, but was somehow capable of falling and becoming sinful; that his body was from the earth and earthly, and was conceived in sin and born in iniquity; that there was a constant warfare between soul and body, which could cease only with their separation, through death. There was a constant fear of losing the body and a struggle to keep soul and body together. They who preach death, and teach the necessity of giving up the body as a means to the attainment and enjoyment of heaven, its freedom, rest, satisfaction and happiness, are still living, in belief, under the old dispensation of prophecy. They have not made of themselves *twain*, *one*, which is the *only* way of realization of unity and peace. There is no atonement but at-one-ment. There is no agreement but at-one-ment. There is no at-one-ment that does not include the body. "He is our peace, who hath made *both one*, and hath broken down the middle wall of partition; having abolished in his flesh the enmity."

7. The false belief of the world's apostasy from God is as generally and strongly held to by the leading representatives of the religions of the world to-day, as it was two thousand years ago; though in the Christianity of Christ, this false conception is corrected, in that it shows that the son of God includes all that God has brought forth; all forms of His manifestation. It shows that all are members of one body. This truth was taught by Jesus, that the world might be saved from its false belief of separation from God. People were then, as now, condemning the world. He who did the works of God came not to condemn, but to save the world from condemnation; that free from condemnation it might have life and have it more abundantly. He came to resurrect the

body from false beliefs and to raise it from the dead—from beliefs that have no life in them—that the light which is already in the world might be accepted by men, as being the word which was with God and was God. He said nothing about saving the soul, but he came to save the body; not to save heaven, but to save the world. "He made of himself twain, one new man, so making peace;" that the living soul and body might be reconciled unto God as one; thus slaying the enmity, or false belief of separation. The cross, means to cross over; the cross or crossing over, plainly says, that the body has being in God, and that God has existence in the body. The Holy Spirit is one Spirit and one body.

8. In the above perfect conception of the origin and birth of man, we learn that the son of God and the son of man are one; and the son born of woman and the son of God are one, reconciled unto God by the cross or inseparableness of cause and effect. The Angel Gabriel (man of God) who always stands in the presence of God, is sent to a virgin (one knowing there is nothing between her and God) and comes in unto her conception and says: "Hail, thou that art highly favored. The Lord is with thee: blessed art thou among women." The Scriptures do not say: Thou art the only blessed among women; but like all statements of Truth in the Scriptures, it is entirely impersonal. Hence, it reads: "Blessed art thou *among* women." The virgin conception is the conception of the man of God (Angel Gabriel), and Mary (the Virgin), the male and female made in the image and likeness of God. The one who understands what the statement means that God is infinite, All and in all, has no separate self-hood; no other I, but God. Such an one understands the immaculate conception.

The fulfilling of all prophecy is to be found in the fulfilling of God's law now operating in creation, and manifest in living things. So that which is born of God is the fulfilling of God's law and prophecy. Hence in the impersonal statement of the Truth, of the divine conception and birth of Jesus, is corrected the erroneous belief concerning the origin and birth of man, and in the history of what follows this divine generation and birth in the redemptive work of Jesus unto the end; the ascension, is found the history of the correction of the false race beliefs. The light of understanding is given to all the doctrinal points of Scripture; e. g.: A new and perfect understanding is given concerning the "beginning," and the "end;" heaven, and the atonement; life and death; offerings and sacrifices; baptism and repentance.

9. We are to conclude that in the Christianity of Christ, the truth is

demonstrated that the beginning of creation is in God ; that the man visible has origin in eternity and not in time. The truth of the beginning can therefore be found only in eternity. It also demonstrates that the end is in God ; as the ascension, or at-one-ment with God proves ; hence, the end is to be found only in eternity. "I am the beginning and the end ; the first and the last." We think it is now clear and apparent to all why we are taught that the kingdom of heaven is within, that it cometh not from outward show. For as God is Spirit, and the generation of man is in Spirit, in man is where God's will is done, and where His will is done, He lives or dwells. "The tabernacle of God is within men" now. This is the atonement—is at-one-ment. Hence, the condition called hell is only the sum total of beliefs, the adverse of the truth that man is altogether divine and at one with God the Father ; that all creation is entirely divine and at one with God, the Creator.

10. The Christianity of Christ demonstrates that life is eternal, unbroken ; that there is therefore, no mortal life ; no finite life ; no broken life ; no fragmentary life ; no imperfect life ; no sick life ; no dead life. It demonstrates that all there is to be dead to, is death ; which means absent from Life. "The last enemy that shall be destroyed is death." "The end of sin is death." So, if we are dead with Christ, we are free from all error ; "for in that he died he died unto sin once ;" and as we are alive with him—and our life is hid with Christ in God—we are at one with God. "For in that he liveth, he liveth unto God." Nothing but error is without being. Hence, the end of error is death, because the beginning of error is death. It ends where it begins. Unbelief crucifies the body and seeks to put it to death. It is God with us, manifest in the world, that raises it from unbelief and dead conditions, hence, they who live, live unto Life.

11. The Christianity of Christ further demonstrates that the acceptable offering is one that is without spot or blemish ; it is the offering of one's own self-hood, which includes the entire existence, spotless and without blemish, being as pure and perfect as is the Father. It demonstrates that God is glorified on earth and that his finished work is here ; that bodies He has fitted us and we are here as a witness of the truth, to do His will. It demonstrates that we are in truth glorified with that glory which we had with him before the world was ; and as we do the will, we realize the same, in that His will is done only from the plane of His being. It also demonstrates that the true meaning of sacrifice is to surrender upon the altar of Truth, the old man or false concep-

tion of there being a separate self-hood, the adverse of God, and then see the Truth, or offer the new man, at one with God, a sacrifice of thanksgiving. It demonstrates that the right way is the "new and living way" of Eternal Life and at-one-ment; that there is only one way and "one law of expression." Therefore, it is proved that the belief of the world's separation from God is the wrong way.

12. As all are divinely born, it is according to the eternal purpose that all understand and realize that the Christ is in them and that they are taught by the Christ as the truth was in Jesus; and that they with boldness and sincerity claim the free gift of God with a willing heart to say, as St. Paul said to the Ephesians: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named." This is the good tidings of great joy, which is alike for all people. The gospel of God is "peace on earth and good will to men." The multitude of the heavenly host is named Jesus, the Christ; and as the heavens declare the glory of God, and the firmament sheweth His handiwork, so those upon the earth are also named Jesus, the Christ.

The commemoration of the birth of Christ is the commemoration of the birth of all living—the birth of God's manifestation.

#### ADORATION.

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"Thou art, O God! the life and light  
Of all this wondrous world we see;  
Its glow by day, its smile by night,  
Are but reflections caught from Thee.  
Where'er we turn, thy glories shine,  
And all things fair and bright are Thine!

"When Day, with farewell beam, delays  
Among the opening clouds of even,  
And we can almost think we gaze  
Through golden vistas into Heaven,  
Those hues, that make the sun's decline  
So soft, so radiant, Lord! are Thine."

#### THE KINGDOM OF HEAVEN.

"AND when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said: The kingdom of God cometh not with observation: neither shall ye say, Lo, here! or, lo, there! for, behold, the kingdom of God is within you."

"In the beginning God created the heaven and the earth."

Nothing can be made manifest that is not potential within its source before it is manifested. Heaven is called God's dwelling place, and God is omnipresent; so wherever God is manifest, He is manifest in heaven. The earth is the showing forth of God in heaven, or heaven in God. As all visibility is God manifest, so is it heaven manifest. Heaven may also be said to represent God's character, which is represented wherever He is made manifest; for in all his manifestations we see Life, Love, Intelligence; and these attributes go to make up the heaven that is within God, and which He manifests wherever He manifests Himself. All that is, manifest or unmanifest, is Himself and is perfect; for the manifest is the showing forth of the Manifestor. "I am that I am, and beside me there is none else." The earth is filled with the glory of God, and is *heaven made manifest*.

We sometimes hear people say: We can have, or do, so and so, even here. This would imply the belief that there is a place somewhere that is better than this place; but as God is omnipresent, He is no more in one place than another. He is as powerful here as anywhere. He is as eternal here as anywhere. He is one and indivisible everywhere and at all times. As God is as much here as anywhere, why wait to go somewhere else before realizing perfect freedom? Why call this a plane of limitation, and long for a broader field of action? This is the very place to manifest the heaven that is within us. Nothing is too good or too perfect to be made manifest right here on God's earth. Remove the belief of limitation, and see the universe as a form or symbol of the possibility of eternal Life, one with eternal Life, "holy, even as I [Life] am holy." I show forth what I am. There never was a possibility made manifest on earth, that was not God's possibility made manifest; because I am in the Father, and the Father in me.

Sometimes we hear people say: "It is hard to realize the truth, surrounded by material things and my work being in the material;" but the material conception of things is the only material universe there is. Where perfect work is accomplished, and God's perfection realized, there is heaven. The kingdom of heaven comes not with observation, but is an inner realization, and the will of God which is done in heaven, is made manifest in earth. We make our own conditions, and we cannot make conditions that we cannot change and prove ourselves masters of, because we are prior and superior to all conditions. There is no better place to overcome all false beliefs than here, and no better time than now; "and to him that overcometh, I will give a crown of life."

Some one may say : I want a better heaven than this ; but when we are willing to have heaven just what it is, we will be satisfied to see it here and now. When we see the new heaven, we see the new earth, for the two are one ; when old things (material things) pass away, all things become new. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away."

JESSE GRANT.

### RELIGION.

At the Parliament of Religions, which opened at Chicago on September 11th, were assembled together representatives of every civilized land, who were efficient and fully authorized to represent the various religions of the world. The great good that has, and is still to come from this mutual exchange of divine ideas, cannot be over estimated. Those who had the advantage and pleasure of speaking were from every corner of the globe, each with a vast following ; hence they who spoke in the Parliament of Religions spoke not as single members of one body, but as one body with many members ; not to a few hundred attentive listeners assembled there, but as one mind speaking to and for millions in every land and clime. That this would result in making proselytes was not the apparent thought, nor indeed was it so desired. A far more important end is to be accomplished, through means of this Parliament, which is that of leading the representatives of one religious belief to see the good that is in the others, to find points of similarity which prove their unity and common origin in the One God, who is Father of all, and who has made all of one life that dwell on all the face of the planet.

Of great importance was the knitting of ties between men of different nations and faiths ; but most important of all, was the demonstration of the true brotherhood which is an open declaration and proof of the common Fatherhood. This demonstration means the advancement or making known of the great Principle which underlies all religious teaching.

As the prejudice of many centuries has faded away, and commerce has been opened with the countries of the East, and the products of China, Japan, India, and all the rest, adorn our homes and forms, and are for sale in our bazaars, so will the coming century do as much for religion, by making

known the unity of Life and bringing into realization and demonstration the truth that we are all one, in the Son of God ; in the one body of the one Life. " At that day ye shall know that I am in the Father, and ye in me and I in you ;" that there is no creed or dogma, and no high or low in Christ Jesus. All go to make up and constitute the Son of God.

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QUESTIONS AND ANSWERS.

Q.—Why was the Bible not written so anyone could understand it? If one has to come into an understanding of truth before one can understand the Bible, of what use is it to the majority of people?

A.—It might be said, in a sense, that the Bible is of no real value, as it is read by the majority of people. Very few understand it. It was not written to confirm beliefs and opinions, and is of no use to them; so when one tries to interpret it according to his opinions, he does not understand it at all and very likely will say: anything can be proven from the Bible. It was written for God's people and spiritual things are spiritually discerned; so when one understands the oneness of God with creation, he understands the account of it which is given in the Bible. " But if our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not;" that is, its truth is hidden to unbelief. J. GILBERT.

Q.—Now that I know what Being is, how am I to realize that I am that Being?

A.—The truth that I am Being, is to be understood or realized this way. It is nothing but Being that knows what Being is. Therefore I do know and realize that I am what I understand Being to be.

Q.—What words shall I use that I may know that I am Being?

A.—A knowledge that I am Being, cannot be obtained from words. As I am prior to words, this truth enables me to speak the true words, which represent the true nature of Being. As I am, I must know that I am the Being that is. I cannot be what is not. If I wish to realize and demonstrate more of what I am, I must hold closely in my thoughts, words and deeds, to what I know Being to be. As far as I have realization, I must form all conclusions according to the nature of what I believe Divine Being is; and not waver from that. If thought wavers, I understand that this is the truth just the same as though it wavered not, and spend no time in condemning thought, and insist that I am being, and nothing else; and insist upon acting out what I am,—and " to him that hath shall be given." If I hold closely as far as I

know, I shall in manifestation give more and more of what I am, and thus enjoy more and more of Life in action. Begin your work by forming the conclusion that I am eternal Life. Then, think of yourself and speak of yourself as being that which is eternal; and perform all deeds as if Eternal Being were performing them, and see and believe that you are success in all undertaking. "Freely ye have received freely give." Give to others in all your ways out of the treasures of eternal Life. Say: I am life; with the understanding that Life can neither limit nor be limited.

Q.—Please tell how to be that which is whole.

A.—We cannot tell how to be what already is. You are that which is whole. Being cannot be anything else. The belief that you are not whole is to be given up. All you can do in the matter is to drop the falsehood, and accept the truth of wholeness. You have not seen wholeness demonstrated because of opinions believed in, which are the opposite of Life, eternal and limitless. These beliefs see limitation. Now put away the beliefs, and the Spirit of Truth, which is freedom to know, will radiate its life and light in every part of your existence. The way to demonstrate, is to accept the truth that you are that which is whole; then can you conform all your ways unto wholeness.

You say, "I feel as though I were standing by, and looking on, and waiting for some one to have mercy on me, to help me out of trouble; yet I feel as though that kind of waiting will not profit anything; so I must give, if it be only a small amount."

You have grasped the true idea, for the law of giving is that by which Being proves that it is power. We prove our freedom in the act of divine giving. God loves a cheerful giver, because God gives what He is, and what He manifests; and to do His work is to do the same thing. This is freedom.

#### TRIED OF MODERN THOUGHT.

##### THINGS THAT MAY BE REGARDED AS CERTAIN.

*The stability of nature; the regularity of her laws.* Whatever may fail, "the sunrise never failed us yet." Whatever may be uncertain, the snow-flakes will fly, and the spring will come, and seedtime and harvest return. From the clamor of tongues, from the conflict of creeds, from the tossing of doubts, we may take refuge in the thought that the world is established and her order is fixed. Even those things that seem to be most capricious are seen at length to be under law. The wandering comet has been yoked to

the universal order. It will be so, at length, with earthquakes and tornadoes. Nothing in nature is hap hazard or goes slip shod. We are in a system whose laws are ordained in wisdom and goodness. Nature makes no mistakes. There is no screw loose in the universe. The shower may be delayed when the fields are parched, but the delay will at length be justified. \* \* \*

The next thing certain is the *sovereignty of duty*. Whatever may have been in the past, whatever may be in the future, whatever may be in the mysteries that encompass us, one thing is certain: We must do right! The moral laws of our being are imperative. In the deepest perplexity, they do not cease to assert themselves. Whatever the clamor about us, their voices pierce the din like the blast of the Archangel's trumpet. Let us fly to the ends of the earth, they are with us. God or no God, we dare not do that which will smirch our honor or degrade our manhood. Heaven or no heaven, there is yet a kingdom on earth which is righteousness. Soul or no soul, our own conscience demands that we be just and loving and helpful to our fellow men. I should say to the doubter, Be guided, Oh my brother, by the old, grand, simple landmarks of morality, and you will not go far astray! "The final solution," says one, "in which scepticism is lost, is the supremacy of the moral sentiment." Frederick Robertson was once reduced to the single certainty, "It must always be right to do right," and upon this principle he builded his new and better thought.

The next thing certain is that *duty is confined to the present moment*. Whatever our larger plans may be, our task is not to shape the entire future.

\* \* \* The future can wait. He who takes care of the present is taking best care of the future. He who solves the problem of the moment at hand, solves the problem of eternity!

REV. MARION D. SMUTTER, in *Jude Arena*.

#### THE BODY.

"For of the soule the bodie forme doth take;

For soule is forme, and doth the bodie make."

THE human body is a holy temple. The eternal sanctuary of the soul, unlike temples made with hands, is built from within. It is the same of God's material handiwork; the masterpiece of the Divine Architect. The living statue is modelled and shaped with transcendent delicacy, grace, and symmetry. It is a cosmos in miniature; an epitome of the natural universe. Robing, as it does, the offspring of the Infinite, it is hallowed and sanctified. The breath of God has gently swept through its aisles and corridors and

dedicated it as His own cathedral. Its walls and towers are built of living stones. Something has been taken from every known substance, and blended in beautiful and harmonious proportions to form the finished structure. From its deep recesses the mortal organ sends out its rythmical energy, which penetrates every highway and byway to the utmost limits. Its drum-beat never tires, and its measured pulsation is unceasing. Five temple gates open outward into highways which extend to the world of form, and through them messages and freights are going and coming in endless succession.

The body is a superlative example of co-operation ; a general partnership where each member holds a unique office. It unceasingly works, not so much for itself as for all the others. Each one is an example of altruistic energy and ministry. Every tissue and molecule is on the alert, and its part is promptly and intelligently performed. All are good, for each is divinely perfect, and therefore the various offices of the members are alike honorable. Any seeming dishonor is only an abuse and degradation of that which has received Christly consecration. Says Paul, in his letter to the Romans ; " Nothing is unclean of itself ; save to him that accounteth anything to be unclean, to him it is unclean." All God's creations are good, and all impurity exists only in the perverted human consciousness. This beautiful and perfect instrument is the ideal human body, untouched by abnormality."

HENRY WOOD.

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#### PARAGRAPHS.

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Work which is for eternity must rest on a solid basis.

When you feel weak, think how strong is the Christ within you.

The love or charity we have for others, is God's love in us for others.

The more we love others, the more we can understand God's love for us.

The true use of words is a divine use : their divine use is to show forth life, and to give expression to truth.

He who understands something is the one who does something. A man on the fence has no moral weight.

Forasmuch as it is true that less than one is nowhere to be found, what ever is, can say, " I am ;" and the words " I am," constitute the name of all that is. Beside that which can say " I am," there is nothing else.

## THE OVER-SOUL.

Meantime, within man is the soul of the whole ; the wise silence ; the universal beauty, to which every part and particle is equally related ; the eternal One. And this deep power, in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece, as the sun, the moon, the animal, the tree ; but the whole, of which these are the shining parts, is the soul. Only by the vision of that Wisdom can the horoscope of the ages be read, and by falling back on our better thoughts, by yielding to the spirit of prophecy which is innate in every man, we can know what it saith. Every man's words who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense ; they fall short and cold. Only itself can inspire whom it will, and behold ! their speech shall be lyrical, and sweet, and universal as the rising of the wind. Yet I desire, even by profane words, if I may not use sacred, to indicate the heaven of this doity, and to report what hints I have collected of the transcendent simplicity of the Highest Law.—Emerson.

Gentle and truthful is the spirit that faithfully abides in all. It is the power of the highest thought, highest endeavor, and purest purpose. In it consists the riches of God. It speaks the language of life and communes with God, as Life with life and Faith unto faith.

## Silent Unity

FROM SILENT UNITY.

" Shall thy light break forth at the morning, and thy health shall spring forth speedily."

THE HEALING THOUGHT.—To be held from November 27th to December 27th.

" My peace I give unto you."

## MEDITATION.

" My peace is the peace of God, which I give as love's Christmas greeting to all. The birth of Christ is the birth of Love, and as God is Love, Love is perfect peace. My love I give unto you, this eternal Christmas day. The receiving of what I give is in doing; for, " if a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." The gift is both the Father and the Son, for he who hath the Son, hath the Father also.

FOR CHRISTMAS, our new book, **BASIC STATEMENTS AND HEALTH TREATMENT OR TRUTH**, would be a most acceptable present to any of your friends, it being clear, concise, and to the point. It is a book for beginners and a well worded treatise on the Science, for those who have already studied Truth.

The price is nominal for so valuable a book, it being 50 cents. As a premium, it is offered with **HARMONY** for one year, for \$1.25.

In a communication received from H. H. Schroeder, he mentions the fact that he expects soon to publish a book in German, on Divine Science, which will contain extracts of German thought from books now out of print, together with the present thought.

Knowing, as we do, his understanding of Truth, and his ability to express that understanding, we bespeak for it a large sale and cordial reception among the German reading public. He also intends publishing in German, a monthly paper or magazine devoted to **DIVINE SCIENCE**, the announcement of which will be found below. Thus we see that Truth, or Divine Science, is ever moving forward in the thoughts of humanity, and at the present time with increasing volume.

The International Divine Science Association hails this addition to its working force, as we consider this will be the Pioneer publication to promulgate Divine Science in the German language. Among the purposes of the International Divine Science Association is that of disseminating its literature in different languages and presenting as true to Truth, the "Science of God in Creation," as is presented the science of numbers in mathematical demonstration. We perceive this to be a step in the direction of working out the plan of the I. D. S. A., that all people be able to read "Science" literature in their own language. It will supply a demand.

#### **GOOD NEWS FROM ST. LOUIS TO OUR GERMAN FRIENDS.**

We intend to publish a German Monthly Paper or Magazine called "Das Wort." Its pages will be entirely devoted to the Truth as taught by Divine Science. We feel that a German Paper or Magazine of this kind is a long felt want to the German thinking and reading lovers of Truth, and should be supplied. To be able to do this, we need your co-operation, and we therefore ask of every one interested in Divine Science to help us spread the Good News among our German brethren.

We would like to have the names and addresses of all Germans interested throughout the land.

Address: H. H. SCHROEDER,  
2407 N. 12th Street, St. Louis, Mo.

# HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

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

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CHRISTENING SERVICES AT HOME COLLEGE, OCT. 23d.

ADDRESS, BAPTISM. **Free Public Library,**  
*Sacramento, Cal'a.*

JOHN said: "I baptize with water: but there stands one among you, whom ye know not. He it is who cometh after me, whose shoe's latchet I am not worthy to unloose."

Water, as used in the Scriptures, denotes activity, energy, motion; a formative action being carried on. A significance of the waters bringing forth abundantly the moving creatures that bath soul, is the active process of the Infinite Mind in giving expression and form to its ideas, in the creating of living things. Where waters denote action, they stand for the formative principle producing things and living them. In other words, they stand for the activity of Divine Mind.

The work of John the Baptist stands for the mental and spiritual work of the individual; the work of Jesus, the Christ, stands for the universal work of God. Hence, John said: "He must increase, but I must decrease." When that which is perfect is come, that which is in part is understood to be included within the perfect, and is thus done away.

No one can baptize with the *Holy Spirit*, but one upon whom the Holy Spirit hath descended to stay. It is one, and not two, who wavers not, but is steadfast in the consciousness of truth; this One is God. It is one who sees that which is called the outer to be as the inner; the two, as one; God, and Him revealed.

" Gaze, then, thou Son of Pritha! I manifest for thee,  
 Those hundred thousand, thousand shapes, that clothe my mystery:  
 I show thee all my semblances, infinite, rich, divine,  
 My changeful hues, my countless forms. See! in this face of mine. \* \*  
 Behold! this is the universe!—Look! what is live and dead  
 I gather all in one—in Me! Gaze, as thy lips have said,  
 On God eternal, very God! See Me! See what thou prayest!  
 Thou canst not!—nor, with human eyes, Arjuna! ever mayest!  
 Therefore, I give thee sense divine, have other eyes, now light!  
 And, Look! This is my glory, unveiled to mortal sight!"

—*Song Celestial.*

There is one standing in your midst who gives sense divine, and other eyes, and new light. He it is, that baptizes with the Holy Spirit. The Holy Spirit consciousness is one with the understanding that God, and Him manifest—which means God manifest in Jesus, the Christ—is all there is. Hence, all there is of each one individually, that is real and true, is to be found in the Holy Spirit—the Spirit of wholeness—or God manifest in Jesus, the Christ.

Jordan—means flowing down; baptism therein is unto repentance, or the giving up of error. This baptism given by John, refers exclusively to action, and spiritually, reaches no higher than the creative action—the activity of Divine Mind—which is the flowing down, or the possibilities of Life in action.

The baptism of the Holy Spirit reaches to the Spirit itself, and immerses within its pure being all things. It is the truth that we are one with God, the Manifestor, or Creator; at one with God, the manifested, or created. Hence, through this knowledge we are baptized into the one Spirit and one body; and to us there is no false belief of separation. When the false belief of separation is done away, we see how truth makes of ourselves twain one, thus making peace; and how this is the work of Jesus Christ, our Lord or Life.

"Know ye not that so many of us as were baptized into Christ, were baptized into his death, wherein we are risen with him: for, buried with him in baptism wherein also ye are risen with him through the faith of the operation of God." "For as many of you as have been baptized into Christ, have put on Christ." The conclusion, then, is that to Christen is to Christ-en, which is to put on Christ and to give a name, accepting the child in the name of, and as being, the Christ with us.

As it becometh each one to fulfill all righteousness, it is right that each accept the symbol of the baptism of water, in the name of the perfect action in us of the Divine Mind, to the exclusion of all beliefs, opinions, habits, thoughts, desires, words and deeds that are adverse to divine Life, and the activity within, of the Divine Mind. When baptism is thus accepted, it is truly a religious ceremony, according to the precepts of Christ. "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." "Suffer little children to come unto me, for of such is the kingdom of heaven." What does this divine activity, flowing down from God out of Heaven—the Christ within—say to us? It advises us, through John, to believe on the One who baptizes with the Holy Ghost and fire. Jesus is always baptized in the river Jordan, of John, unto the remission of sin; for he believes on both the Creator and the creation. Hence, he said: "Ye believe in God, believe also in me." "This is the work of God, that ye believe on him whom God hath sent." Hath sent, means, hath manifested. In the baptism of the Holy Spirit, the Creator, the act of creating, and the creation, are believed in, because understood to be a trinity in unity.

Form being potential in Divine Mind, Mind manifests itself in form. Many speak lightly of doing away with form, and getting away from it; but since God manifests Himself in form, and does not get away from it, we would accomplish more by doing away with our false beliefs about form, and by getting an understanding of what form is, and what is its proper use. The truth of the symbol cannot be taught, if there is no symbol of which to teach the truth; and could we do away with symbol, its truth could not be taught by so doing. To do away with symbol, is to do away with our own words, our own gestures, and bodies. Having a figure, or form of truth, as we have in the literal baptism, the meaning of the figure, or form, must necessarily be eternal, for all truth is eternal.

"There are three that bear record in heaven," and "three that bear witness on earth, the Spirit, the water, and the blood; and these three agree in one." The spiritual and true meaning of the baptism with water cannot be omitted, for we must necessarily accept God's divine thought—the act of Him now living us—that we may fulfill all righteousness; that the heavens may open before us, that we realize and enjoy the truth that His will is done in earth as it is in heaven; that we see the perfect at-one-ment of the outer with the inner.

## EXTRACTS FROM CHRISTENING SERVICE.

**F**ORASMUCH as the understanding of truth is one, in this Christening service let us read the record of eternal Life, and shew that its truth once demonstrated in the son is the truth of each and all, a knowledge of which is to be Christened.

As all children are begotten in the mind of God, in righteousness and true holiness, and are conceived in immaculate Truth; and as man is created in the image and likeness of God, male and female, it becomes us to read the Truth aright that Christ is our life, and has spoken the following words for all: "except a man be born of water and of spirit he cannot enter into the kingdom of God."

"No man ascendeth up to heaven but he who cometh down from heaven, even the son of man who is in heaven."

"Except a man be born from above, he cannot see the kingdom of God."

As the omnipresent God is no respecter of persons, the bountiful love of the Author of existence has given to these children that which could never be obtained through observation of the things that are made; He has baptized with water and the Holy Spirit, and these little ones are in Christ's holy church, made life members of the same; and as life is eternal, they are there to remain. \* \* \*

In the Gospel according to St. Mark, in Chapter x, at the 13th verse, we read, "They brought young children to Christ that he should touch them;" and he said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. He took them up in his arms, put hands upon them and blessed them." In this gospel we are told that Christ commanded that the children be brought unto him. The bringing, is spiritual; it is divine perception, recognition, and acceptance of the child as being within and as the Christ. He embraced them in his arms and blessed them, symbolizes their at-one-ment with him in the Father. Now are these children with him in the place of the Most High, embraced within and protected by an infinite love. \* \* \*

These children have been brought here to be baptized with the message of truth from the eternal Spirit of Wholeness. "Whosoever shall receive a little child in my name, receiveth me, and whosoever shall receive me, receiveth Him that sent me: for he that is least among you all, the same shall be great." Wherefore, because of this promise made by the Christ, these chil-

dren should be taught to faithfully acknowledge themselves to be in reality what He is. By you who are their sureties, are they to be thought of according to divine understanding of truth, which will make it a pleasant service to instruct them in what they truly are, and thus lead them to receive God, who is the common Father of all: that these children may be able to keep the commandments and fulfill the law, love, they should be taught to accept the world and all things therein as having been made by that Holy word which was with God: and was God. That this word is now the life and light of all that it has made. \* \* \*

Understanding knows that God is maker of heaven and earth, and that in Jesus Christ—the image of the invisible God—is the first born of every creature under heaven, which is begotten of the Holy Spirit, immaculately conceived and born into the world.

We understand and believe that the truth concerning the birth of Jesus Christ into the world, his life, his death unto sin, resurrection of the body and ascension unto God, is the whole truth of each and all.

To divine Understanding the living church of Christ is God's living creation; the application of this truth gives realization of the resurrection body—for it separates form from false belief—and thus brings eternal life and immortality to light.

Understanding knows the cross to be the symbol of a new name, written in the foreheads of these little ones which no one knoweth saving he that receiveth it; and they shall see His face and His name shall be in their foreheads. The cross is a token of the truth that now you, and hereafter, your children with you, are to be happy in the confession of the faith manifest in Jesus, the Christ, and in the understanding of at-one-ment; and in the promulgation of the same unto the end, when they, with you, shall say: "I and my Father are one;" and shall have delivered up the kingdom. "There shall be no night there and they need no candle, neither light of the sun; for the Lord God giveth them light and they shall reign forever and ever. And he said unto me: These things are faithful and true;" this is divine, and is self-illumination. \* \* \*

Because of the omnipresence of God and Him manifest, these children are members of the body of Christ; they are members of the way, the truth and the life. Let us therefore, with one accord, accept the truth that there is but one Leader and that they will be led by Christ-life, which is their life. The Infinite Mind being what it is, by Its grace these little ones are what they are in truth and reality. "For as many of you as have been baptized into

Christ, have put on Christ," and have accepted for themselves the purity of divine birth, of life and work, and even at-one-ment with the Father, now, and before the world was.

Forasmuch as we know through divine understanding that we are one in Christ Jesus, and are partakers of one Spirit and one body, our bodies are known to be members of righteousness, alive unto the way, the truth, and the life. And all that is alive unto the way, the truth and the life, is dead indeed unto sin. Hence, it is to be remembered that your understanding of truth is for these children; and you should teach them what is the truth of their being and existence, which truth is recorded in the heaven within them. And chiefly you are to provide a way that will enable them to demonstrate to themselves that the Lord is their Life; that they have being within and are complete only in God; always remembering that baptism speaks of the true at-one-ment of creation with the Creator; that by one Spirit are we all baptized into one body, whether we be Jews or Greeks, we are all one in Christ Jesus, and are drinking of the pure water of one Life.

No man knoweth the Father, save the Son. Now are ye children of God and sons in particular. It becomes us who know that we are in the Son, to show, by right habit of thought, word and deed, that we are righteous; that our understanding is not complete without embracing the true meaning of the letter of life—a meaning that will lift all things up unto God. As all forms of life are Life's manifestations, now and in the eternal now, are they all baptized into one body, of the one Spirit. "There is one God and Father of all, who is above all, and through all, and in you all."

## Student's Department

### THE BODY OF CHRIST.

**T**HIS Epistle teaches us as well as the Corinthians, for spiritual things apply to every one and at all times, that we are all members of one Body and that is the Body of Christ.

God is the one Life of the Universe; Christ is the Active Principle of that Life; and the Body of Christ must be that Life manifested in the flesh. Therefore are we all members of that Body whether we realize it or not.

All members of the body are equally necessary to a perfect whole. No part can be omitted without marring the symmetry of that whole.

We listen to the teacher on the platform giving forth words of comfort, truth, and wisdom, and we are apt to think, "How glorious is his mission!"

but no more necessary in his life than that of the laborer digging the sewers in our streets. If the latter does his work with a cheerful heart, glad to be of service to his fellow creatures, he may make his part of the One Body just as honorable as any other. When we see all with the eyes of Divine Love, all equalities are wiped out, and we give to the seeming uncomely parts the more abundant honor, well knowing that it is easier to do the great things in the world's opinion, to the glory of God, than that which seems more trivial.

The labor right in our hand now is the duty for the present. The conditions around us that seem to limit and hinder, are those which we have brought upon ourselves by not realizing the God thought for us; and which we must overcome by living and thinking strictly in accordance with Truth, before we can have any different ones.

Several years ago, a lady who very much disliked the daily routine of housework that she was called upon to perform, became impressed with the idea that she was not adapted to that kind of labor and that there was another work that she ought to do. She held in mind continually her distaste for her lot, and inwardly fretted because she could not plan things so as to do differently, till she grew weak and sick in body from brooding over it. She then spoke of her feelings to a Christian Scientist, who said to her: "Go home and learn to fill the niche in which God has placed you. You will never be given any other work until you demonstrate over what you consider the annoyances of that in which you are now engaged."

The lady's eyes were opened to her mistake. She went home determined to see only the comfort and help that her work was to others; to look upon it only as God's work. Very soon her former dislike to it passed away, weariness left her, and strength returned. Often her mind was so filled with uplifting thoughts while going about the house, that she would be surprised to find some of her work completed, when she could not remember of having done it. In a few weeks, a position such as she had longed for was offered her, but she refused it, feeling that the one she then occupied was just as important as any other could be.

Let us then remember that every day is our judgment day. That no act done to supply the necessities of others, or to give comfort or happiness to any living creature, is a trivial one in God's sight. Then shall we despise no one because of his position in life; but knowing that to God there is no high nor low, no greater nor less, but each is necessary to the complete whole, we shall serve with willing, cheerful hearts, and the Judge shall say: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord;" and we shall realize that joy as everlasting peace.

SARAH ECKMAN.

## HOME COLLEGE MONTHLY MEETING OF OCTOBER FOURTH.

MRS. O. T. WILMOT led the meeting, and opened by reading the 11th chapter of Hebrews; hence Faith was naturally the substance of what followed, which made the meeting both pleasant and profitable.

In part the speaker said: "'Some are born great, some achieve greatness, and others have greatness thrust upon them.' As I did not intend to lead the meeting when I came in, this greatness has been thrust upon me in the absence of Mrs. Birge who was expected to preside. I do not intend to ask you to make allowances, nor do I purpose making any apology. Faith shall be my substance and support. We will have silent thought, knowing that the All is granted unto us, even the perfect manifestation of the Christ,—God visible with us."

The speaker broke the silence by saying: "In Thy light do we see light, O, Truth. In truth we see no condemnation, which causes us to withdraw all accusation. There is no conflict in the Good; we see but one manifestor. Hence, but one power and substance to which we are subject; one Master speaking the word of Truth, and making the lame to walk, the sick well, the dead to rise. 'In Thy light do we see light'—the light of the ages. There being one Light omnipresent, we can say our world is full of light, and the perfect Good sees its own perfect good. In the one light, do we see but one faith and one form. If shadow brings disappointment, do not stop to analyze or condemn; turn to the one Life or one Presence, which knows no shadow of turning. In referring to a lecture on music, to which she had listened with great interest, she said the speaker illustrated the law of expression perfectly, as taught here, and showed the relation of consciousness, feeling and sensation. It brought to her remembrance the analytical reasoning of the normal teaching of the College. Truly, thoughts of truth are seeds which are falling everywhere. Spirit goeth where it listeth, and a little leaven leaveneth the whole lump."

In part, Mrs. Eckman said: "I know the reason for the faith that is in me. It is of the good and works only for the good. Music is immortal because it is of the good and true; it uplifts humanity, and everything that uplifts, must be of the good. We should not hesitate to speak what we know is true, for no word of truth is ever lost. She said: A friend of mine had been trying to interest her sister in the science, but had not succeeded. She asked me to talk with her, for the purpose of interesting her to have treatments, which I did, but at the time did not awaken her to a realizing

sense of freedom, I advised her sister to cease trying to convince her, and when she made statements the adverse of the truth of Life, to contradict them silently and affirm the truth for her; which she did and was successful. The sister soon showed signs that the truth had brought conviction and understanding to light."

Mrs. Wilson was the next speaker. She spoke at length of the reason for the faith that is in her, in an interesting manner; then related a case of healing, that of a mother and babe, who had responded quickly to the word of truth. She believes that all may drink of the water of life and never thirst.

A lady said: that since she came into the room she had been caused to believe that she could remove a mountain of seeming difficulties which had previously seemed immovable. "I now see that my understanding is the light of truth, that is to remove it."

Mrs. Van Bergen had visited a lady who seemed to be in a darkened mental condition, and who was living in a basement equally dark, but said the truth that she had unfolded to her had brought illumination and health. Upon her last visit, she found the lady perfectly happy and well.

Mr. Armstrong spoke of his first visit to the College and of awakening to the first glimpse of the light of truth while taking the lessons. He spoke of an article which he wrote, upon the "Waters of Life," and read in the College before the class, at the close of the course of lessons, some three years ago. His testimony was that the water which Jesus offered to the woman of Samaria was and is, offered alike to all. I having drank of the Water of Life, while taking this course of lessons, have continued to drink ever since. I know not thirst. In speaking of the old beliefs of death, he said there is no death to one who has laid the mortal body aside; on such the second death can have no power. When we lay aside all enmity, etc., and have put on the wedding garment, we have become new creatures. He that believeth on me shall not taste of death. Having put on Christ, I am resurrected, and I manifest that I am a new creature.

Sometimes we are almost startled with our own statements, but we find that it is God's truth that is spoken. While attending a Bible Class in Salt Lake City, the leader of the class asked: "What is the wedding garment?" My immediate answer was: It is the Christ. Put on the Christ and you will find yourselves clothed in the heavenly. It is the will and law of God that all be saved. "Whosoever will, let him come."

A visitor from the State of Maine, testified to the healing of her eyes through Divine Science. She had scarcely seen the light of day for three

months. She was strengthened in faith through attending this meeting, and hearing the testimonials.

A student said: "I have been coming to the College about three weeks; during that time I have found health and satisfaction. I have found the home of my soul and body, not a temporary one. I have found all for which I have sought.

Others testified to blessings received from all the good sisters and the brother who had spoken.

Miss Malmgren spoke of the freeing power of music. After which Mrs. Eckman said that a lady came to her who was inclined to be despondent in belief and she advised her to sing every day, which proved to be an effectual treatment. She was healed and made happy.

Mrs. Cramer gave a few words upon the subject for the next Sunday's discourse:—"Of all that Thou hast given me I can lose nothing;" and closed by saying we are to objectify Truth and manifest it in all our ways. The statement so frequently made, that the Science is too high for the people, must be met with the statement that there are no degrees in Truth, and there is no truth that it does not contain. It equals perfection; wholeness. This being true, it is not too high for us: neither are we too low for it: but it is to be made manifest that "of all that thou hast given me, I can lose nothing," because of the perfected unity. She spoke of a case of healing, and this most pleasant and profitable meeting closed with song and benediction.

#### HOME COLLEGE MONTHLY MEETING.

THE class rooms of Home College were again well filled on the afternoon of November 1st, to attend the students' meeting, ably presided over by Mrs. Sarah Eckman. The speaker opened the meeting by reading from I Cor., xii, after which she gave a very interesting informal talk; her encouraging words which were full of helpful thoughts were highly appreciated by all. She related a number of experiences in proof of the power of truth, as all sufficient at all times when accepted and held to, and when everything is done for the glory of God.

Mrs. Webster testified the same of her own experience, and said: "It seems almost astonishing how easily everything is done when we understand that our work is to be done right where we are, and we do what comes to us without a thought of resistance."

Mrs. Shaut testified of a case under her care where the patient had been a sufferer for years and had been given up as incurable, but is steadily improving, has lost all fear, and now believes she shall be made free by the power of truth.

Mrs. Cramer said: "In the words of Scripture, 'When there is casting down, we should say, there is lifting up.'"

Mrs. Wilmet added a few words out of the fulness of her realization of truth.

Several who were present added words of cheer, and testified of the good work which is being accomplished among us each day, of which all are equally glad to hear.

The meeting was one of those informal ones in which the conversation became general and is always thoroughly enjoyed. Many valuable thoughts were given voice.

These students' meetings which are held in the College on the afternoon of the first Wednesday of each month are beneficial in many ways, both to the students and to those who come to listen. The student's papers are excellent, and the experiences and testimonials of healing are encouraging to Scientists as well as to those who have not investigated the Science. Students and friends should bring people to these meetings, who are looking for the "signs" that shall follow those who believe; for nothing has been promised that cannot be realized by those who understand the law. "Ye shall know the truth and the truth shall make you free."

J. C.

of the Day **Free Public Library**  
Sacramento, Cal'a.

**SPIRITUAL LAW IN THE NATURAL WORLD**: by Elève, author of "Life is Worth Living," and "Drops of Gold," which are highly appreciated and beneficial to all. The design of this book is to show that spiritual law reigns naturally in the world; and gives a method of applying this law in all affairs in the business world. It also contains numerous treatments applicable to different "needs and conditions," called diseases and dissatisfaction, which are good, and should be understood and applied by those who wish to feel free from them. For sale at this office. Price, cloth, \$1.00, paper 50 cents.

We have a few copies of "THE PERFECT WAY," by Anna Kingford and Edward Maitland, which we can sell at the extremely low price of 50 cents each. Postage 10 cents.

We also have a number of copies of "THE TEMPLE OF THE ROSE CROSS," by Dowd, which we can sell for 50 cents each. Postage 6 cents.

The Christian Science Calendar is my daily companion as I go about my Father's business.

Every page reveals unto me more and more of the grand old Truth of the "Unity of God and Man," and the unlimited power of the true word (which is God). A study of the C. S. Calendar, and a daily application of the Truth explained therein, will give to every student "peace of mind and health of

body," and cause him to have omnipotent faith in the power of his own true word (which is of God), as unlimited to heal and strengthen others as well as himself. The C. S. Calendar should be read in every home throughout the land.

H. H. SCHMIDT, C. S.

The Christian Science Calendar is a storehouse of ideal suggestions for the whole year and deserves a wide circulation.

The world needs just such Biblical interpretation. HENRY WOOD.

Messrs. W. A. Wilde & Co., Boston, have just issued "Peloubet's Select Notes" for 1894. It is Dr. Peloubet's 20th annual commentary on the International Sunday-School Lessons, and, like its predecessors, presents the Scripture truths in an attractive, comprehensive, and convincing manner, from both spiritual and practical standpoints.

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY: From Chicago Christian Metaphysician. "This volume will wear well; it has staying qualities. The plan is readily understood and can be used by a novice or a profound Scientist, the benefit realized differing only in degree since its use will always result in some good spiritually, mentally, and physically. We heartily commend this latest, best and most helpful book of this thoughtful, progressive author. This is a book of purity and health, scientific and practical. Price, \$1.25.

Another Book by the same Author: "Edward Burton, an idealistic metaphysical novel. In cloth, 300 pages, \$1.25. In paper covers, 50 cents.

"'Edward Burton' would be called a religious novel. The fundamental thought is the outworking of souls toward light and love from the bondage of oppressive dogma and unreasoning belief. But, unlike many religious novels, the story is not dull, nor does the movement drag."—*The Christian Union* (New York). ~~See~~ All works by Henry Wood are for sale at this office.

## Notes and Announcements.

A. E. Gilman has opened parlors at 1011 Brush Street, Oakland, Cal., for the purpose of teaching Divine Science and healing. Correspondence invited. Mr. Gilman is successful with both present and absent patients.

We are glad to announce to our readers that Dr. and Mrs. Yarnall, of Chicago, will visit the Pacific Coast during the coming winter. These excellent lecturers, teachers and healers, will be able to fill a few engagements, if invitations are sent in in time.

We of the Home College are authorized to answer such applications for them; and arrangements for them to fill such engagements can be made with us.

A. P. Barton lectures every Sunday at No. 12 West Tenth Street, Kansas City, Mo. He has recently delivered a lecture on the "Power of Thought over the body," for the benefit of the State Institution for the Blind in Kansas City, Kas., and by special request he is to give another lecture on the "Philosophy of Mental Causation."

We are glad to learn that those in charge of the institution are deeply interested in the spiritual and true thought, which we know will prove to be life and sight to their pupils. This is a movement in the right direction, and is a work that we should like to see extended to all the State institutions.

### PREMIUM OFFER.

The HARMONY year commencing in October, we offer the following premiums to subscribers:

HARMONY for one year, and the book, BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH, \$1.25.

Two copies of HARMONY for one year, and BASIC STATEMENTS, \$2.00.

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# HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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JANUARY, 1893.

No. 4

## MIDWINTER INTERNATIONAL EXPOSITION.

Arrangements are being made to celebrate Opening Day, of the Midwinter Fair, in January, in a manner never before enjoyed in the history of the State. We are sure that the word "Midwinter" will prove to be an attraction, rather than a hindrance to every one who has experienced anything of our genial California climate. The season for the Fair, from the time of its opening in January, through the months of its continuance, is the most genial season of the year. In winter time, visitors are attracted from all parts of the country to California on account of the climate; the temperature is moderate, the weather calm, and the rainy season is like a prolonged spring time. The site selected for the Fair in Golden Gate Park, in sight of the Pacific Ocean, is one that cannot, for beauty, be excelled. The edifices are worthy of their situation.

The style of architecture of the Administration Building is a combination of Central India and Siamese, and lends itself readily to the most brilliant illumination; it is richly decorated, both inside and out.

The Mechanical Arts Building is of East Indian type of architecture, and is highly artistic. It is 160 feet wide, by 324 feet long. The whole front is seen from the main entrance to the grounds, owing to its imposing position in the quadrangle.

The Manufactures and Liberal Arts Building, in which the wares of all countries are displayed, is the largest of the buildings. It is the largest building ever erected in California. It is 237 feet wide, and 462 feet long. The roof is covered to represent the old Mexican tile roofs; and this, together with tile-covered domes, aid in making it picturesque in appearance. A roof Garden, in which are California's distinctive plants, and many palms, is approached from the main dome. The garden is thirty-five feet from the ground.

Architectural and Horticultural Hall, is of the old Mission type of architecture, and presents a beautiful and original picture. The building is 266 feet in length, and 190 feet in width. The center dome, under which will be placed most interesting exhibits, is in diameter 101 feet, and is 91 feet in height. A roof garden surrounds it, and other smaller domes aid in the ornamentation. The entrance is charming, and is suggestive of what one sees inside.

The Fine Arts Building is a gem of Egyptian architecture. A more appropriate and artistic design would be difficult to imagine. The pyramid above the entrance is the feature of the building. It is 30 feet wide, 60 feet long, and its base is 40 feet above the main floor, and the apex 80 feet from the ground. This building is intended to remain

among the permanent features of the Park, and will be one of the attractions. The inside decorations are novel, representing the heads of beasts, birds, and the sacred ibis. There are also Chinese and Japanese buildings, and other types.

The Fair promises to be an added charm to the already existing inducements for people from all parts of the country to visit California. To those who have long anticipated a visit to the Golden State, the land of fruit, flowers, and nature's beauty, an opportunity is now offered for them to see the varied products of this Pacific Coast, gathered together in one place, which is in itself a veritable exposition of beauty and abundance.

#### THE LANGUAGE OF THE SCRIPTURES.

**T**HE Scriptures are to be understood by Divine Mind, the same Mind by which they were written; it must be understood that they were not written simply to record events, circumstances, and things that belong only to time and place. They possess within themselves the evidence that they were written for the sole purpose of making known the Truth about the living; and showing that what is alive, is living unto God—the eternal Mind—which is without variableness or shadow of turning; hence, to understand them, their deep spiritual meaning must be spiritually understood.

As the Hebrew language has no tense system, its verb forms denote *state* or *condition*, rather than time. It is evident that in the Hebrew account of the Science of God in creation, they denote the state or condition of created things, in the relation they hold to God and eternity, and not to time and place.

With the statement: "In the beginning God created heaven and earth," it is understood that God is; and is so announced by the Scriptures, without explanation. Hence, what follows in the six days' creation, must necessarily have reference to what God does. If "I am," or God, is eternal, then the beginning must have reference to what "I" do. Hence, the "second day" must ever be the action of God, and declare the truth of what God does; so it has been written: "The heavens declare the glory of God, and the firmament sheweth His handiwork."

Speaking in the absolute, there can be no tense system in the language of the Eternal One, for what God is, and what is done by Him now, is manifest within, of, and unto Himself from eternity to eternity; "and the thing that has been is that which will be, and there is no new thing under the sun." As that which was unto eternity, is now, and evermore shall be, so God sent His son, not to condemn the world, but to bear witness of the truth concerning it; which is, that light is come into the world for all time. For the life is God which lights every man that comes into the world. Therefore, we are all sent, not to condemn; but to this end were we born, and for this cause came we into the world, that we should bear witness unto the Truth.

## TREND OF MODERN THOUGHT.

FROM "IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY."—by Henry Wood.

"If bodily harmony or inharmony be the natural and direct result of the past prevailing quality of thought, it is at once evident that the only normal and scientific healing agency is resident in mentality. No stream can possess purity unless its fountain be pure. There is no exception to the rule that to modify or correct any effect we should address ourselves to the cause. It is also rational and scientific to carefully discriminate between primary and secondary causation. The latter is really not causation at all, but only a link in the chain of orderly sequence. Through the whole cosmos of God, cause and effect are bound by a tie that no man can sever."

*Prejudice*, whatever be its source, gets nothing out of the Scriptures. If you bring a full pitcher to a spring, you can get nothing from that spring. When a man comes to the Gospel full of intellectual prejudice and philosophic conceit, we understand why the Gospel is silent to him. (*Comp. J. S. Mill.*)—*The Preachers' Magazine*.

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"If we honestly reason from effect to cause, whatever is in the effect must be in the cause; whatever of evil or imperfection there is in the one must be in the other. There is no evading this obvious truth. The only way to vindicate the goodness of God, in view of all the seeming ills of life, is to reason the other way, from the cause to the effect.

To the question, then, How evil consists with the goodness of God? I answer, flatly: It does not consist with the goodness of God. One or the other of these conceptions must be abandoned. Either there is no God, such as we figure Him, or there is no evil. Believing in a God, on the strength of His idea in my mind, I say there is no evil."—*Ways of the Spirit: F. H. Hedge.*

## LAW OF LAWS.

**L**IKE all creative works, the Bible has an external form and an inner life, a body and a soul, letter and spirit. Men have long been conversant with its outward form. With its moral precepts, rewards for righteousness and punishments for sin, and its symbolic presentation of the divine plan for the redemption of man, it has been the great conserving, organizing power in

human unfoldment. Even its seeming contradictions and inconsistencies have been the means of mental growth, as a result of the world of thought they have provoked.

But the time has come when, because of widespread intellectual growth, the Bible would soon be relegated to the realm of superstition and myth, could it not be shown that in its inner meaning, the original import of the roots of the Hebrew language, there is a statement of laws and principles governing the action of the Power of God in the building up of life, harmonizing with and adding to all knowledge man has gained from other sources.

Strictly speaking, the Hebrew language has no tense system. Its verb forms denote *state or condition*, rather than time. Thus each Hebrew root, of which there are between four and five hundred, serves to portray some method or degree reached in the action of the Divine Power in the evolution of life. These primitive root significations, whose value hitherto has been so little known, enable the mind to rise from the world of form and phenomena to behold the glory and wisdom of God in Life and Law.

With the words, "In the beginning God," the scriptural record of creation postulates the pre-existence of that Supreme Power or First Cause which the very limitations of human thought demand as a necessary starting-point.

\* \* \* The Hebrew word *Elohim* is used as the name of the Creator throughout the first chapter of Genesis. The primitive significations of the root from which it is derived, as given by Gesenius and others, can be condensed and arranged in order as follows: *A power going forth, entering into, becoming as nothing, setting up motion, causing to revolve, ruling, guiding, directing, finally bringing about relations of beauty, strength, harmony, majesty and perfection.* \* \* \*

In the fourth verse of the second chapter of Genesis, in the Hebrew scriptures, there is given for the first time, in conjunction with *Elohim*, another name of the Deity—*Jehovah*, *Yehovah* or *Yahweh*—which is henceforth particularly used in reference to His relations with man. The Hebrew root of the word *Jehovah* conveys simply the idea of *existence, being, life, that which is by reason of its own virtue, self-existent, changeless, eternal. He who was, is, and ever shall be.* \* \* \* There is still a third name of the Creator which is made use of in certain portions of the Hebrew scriptures—*El Shaddai* or *Shaddai*, translated God Almighty or Allmighty. *El* is from the same root as *Elohim*, and carries with it all the force of that word. *Shaddai* signifies, primarily, *to shed or pour forth energy, or that which nourishes and sustains life.*

—PROF. S. P. WATTS.

## THE IMMACULATE CONCEPTION AND THE BIRTH OF JESUS.

"Behold, a virgin shall be with child, and shall bring forth a son, and his name shall be called Emmanuel, which being interpreted is, God with us."—*Matt. i: 23.*

"**SPIRITUAL** things are spiritually discerned." "If two are agreed upon earth as touching any one thing, there am I in the midst." If two are agreed concerning the things of the Spirit, *there am I in the midst*; God's will is done in the agreement, and the agreement is heaven's way, for it is a heavenly condition. I am in the midst of all agreement; it is the way of unity. Where there is agreement of Being and action, something is produced; that is, where Divine Mind or Life acts, Divinity is made manifest. Thus a child is born; and this child is God with us. "And whoso receiveth one of these little ones in my name, receiveth me; and whoso receiveth me, receiveth Him that sent me." This is the Gospel, which is glad tidings of great joy unto all people; which is preached to every creature under heaven.

The Scriptures are understood to be an account of the operations of infinite Life, Mind, or Spirit, and when viewed from that plane with understanding, they are easily understood. When thought is confined to Truth, we comprehend that an infinite and omnipresent Mind, which is all of knowledge and of power, is holy in its nature; that the Spirit of wholeness is its nature. A virgin is the one who "knows not a man," because of the understanding that God is All, and beside Him there is none other, and that man is God manifest. To divine conception, all creation, which to error has seemed to be separate from and unlike God, is translated unto God in that it is seen to be God with us; Himself manifest. A virgin conception is always a conception of the Holy Ghost, and that which is begotten is Emmanuel, saviour: God with us. Gabriel, man of God, said unto Mary, "blessed art thou among women," because the Lord is with thee, and her conception was to be of the Holy Ghost. She who knows that her conception is of God, in that she knows not a man, is a virgin, and is blessed among women. This is both spiritually and literally true.

According to the record, the birth of Jesus the Christ, set heaven and earth (all existence) in motion around him. The angel Gabriel, or man of God, came to announce his birth, and fill the earth with a new song. Heaven was not to be filled with a new song; but the earth where the birth takes place is to be filled with a new song. His star led "wise men of the East" to

the place of his birth. It was believed at the time this record of Truth was given to the world, as it is now, that man had a double nature; that he is by nature both good and evil; that his soul and body were two, in that they essentially differed in their nature: one came from God, and the other from the earth; hence, he was said to have a spiritual nature and an animal nature; the first being divine and immortal, and the latter being mortal and material. His star led the wise men to the manger, the place that symbolizes the conditions where this supposed animal nature feeds, which is of the earth, and earthy. The outer man is not the manger, it only represents the feeding place of a supposed animal nature; but Jesus, the Christ, is born, and is to be found right where these conditions exist in belief. He is always with us. They were led there to view the place of the birth of *Our Saviour*, Jesus, the Christ. For in no other way can we realize the salvation of the world, but to discover the truth that the world is God with us. So, in Jesus, the Christ, who is God with us, we are the Light and Life, and are saved from all the false race beliefs concerning the origin and birth of man, which constitute "the fall." The false belief that man has a lower nature, is destroyed with all its conditions and surroundings, when we discover that the Saviour is born in that place here and now; for we see as did the "wise men," nothing but divinity; the virgin mother and holy child.

East, means, in Scripture, the direction from whence light comes. There are no "wise men" but the "wise men" of the East. They come from the source of light—the light of understanding and power. The man of God is created in knowledge, in the image of Him that created him. He is created in light, in the image of the Light in which there is no darkness; and the star of this Light, which is God, leads to the visible child and says, "Saviour;" leads to the outer man and says, "Son of God;" leads to the visible universe and says, "immaculately conceived and begotten of God." For the Holy City, New Jerusalem, coming down from God out of Heaven, is the Mother of us all; is the "virgin mother" of all existing things. Mary, mother, Jerusalem which is above, is free—is mother of us all. St. Paul said to the Galatians: "My little children, of whom I travail in birth again until Christ be formed in you." "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband." The child, Jesus the Christ, is conceived and born within ourselves before we have an husband. Man is not the cause and source of this birth. It is God in us who is the only Life giver.

There are more spiritual creations in the mind of God than are made visible at any one time, by means of the marriage relation. "These are the generations (in the mind of God) of the heavens and the earth, in the day that the Lord God made the earth, and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew." These generations are created to make, and in gathering together the waters or elements that are under heaven, the dry land or form, appears. So, the injunction that God places upon them is, "Go forth, increase, multiply, and replenish the earth." When the fulness of time is come, or at the time when fulness is conceived, God announces the divine conception by means of "Angel Gabriel," or "man of God," and sends forth his son, made of woman, brought forth under the law; made visible by means of the "law of expression;" and because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father. In no sense could we say Father, but through the realizing sense of being individually and potentially the Son. Wherefore, being the Son, the life of God is radiating its light within and through us. All through the second chapter of Matthew, we have, in the divine birth, the beginning and foundation for the life work, and culmination on the cross, or crossing over, and the glory of the resurrection and at-one-ment with God.

The present season, full of festivity and joy throughout the Christian world, is, after nearly twenty centuries, the echo of the angel's song, and the memory of the gifts of the "wise men;" but should we not enter into the spirit of this joyous occasion, and when we give gifts to our children and to each other, should we not lay them at the feet of Jesus? That is, should we not give to each other in grateful remembrance of what we are—accepting each other in the name and glory of Jesus, which is accepting each other as God with us, and do all that we do for the glory of God, and thus express gratitude for the light, life, salvation, and power that is come into the world.

This gospel was written by a Jew—which means a lover of God—especially to demonstrate that Jesus, born of woman, is God with us, the true Messiah, for the long expected King of the Jews was to be none other than God Himself, manifest in the world in the form of man. His birth is announced to the nation by the "wise men of the east"—that is, by those led by the Star of Truth—the truth of unity. The third gospel is written to show that Jesus is the Saviour of the whole world, and that his lineage is from Adam, rather than Abraham, and that Adam is the Son of God; it was written by a Gentile, and we understand that Jesus is introduced by the holy and humble men of the

Jewish nation—the Shepherds of Bethlehem. Shepherds symbolize those who give protecting care to the innocent creatures of God. Such are always competent to bear witness of the birthplace of Jesus. This is proof of the truth that God is no respecter of persons. The Jews and the Gentiles shall share equally in the eternal salvation that is found and enjoyed in the truth that we are all individually God manifest.

The world's Redeemer, or that which shall redeem the world from separation and all beliefs of sin, sickness and death, is a knowledge of the truth that God is manifest in the world; which, to understand is to enjoy freedom. We are to find the child of God in swaddling clothes, right where it is falsely supposed that man has an animal nature, and where that nature is supposed to feed. The Son of God can find a birthplace no where else in the world; this is true because of the universal false belief that there is a lower animal nature in man; that there is not a man in the world that has not a lower animal nature foreign to God, and as that which is manifested of God in the world, must of necessity come forth in the outer man, it must make its appearance where this nature is supposed to be. The seed or word of God remains within man, and he cannot sin because he is born of God.

THE VISIT OF THE WISE MEN. Who these wise men were, and from whence they came, has been the occasion of endless speculation; and many say we cannot know who they were. Some say that they were "Magi," or "Astrologers," or "Magicians." They belonged to a sacred caste of scholars. It is said they were Priests of the East, who made the study of the heavens their chief occupation. But all this is naught but speculation; for men of wisdom are men guided by the *Mind of God*. So we know that men seeking in the world for Jesus, are those in whom the Spirit of Christ dwells and is known; and the Spirit of Christ and the Spirit of God are one. The star of Jesus, who is "God with us" in the world, leads nowhere but to the feast of Christ. The wise men ask: "Where is he that is born King of the Jews?" Let us, this day, ask ourselves: Where is he that is born King of all the lovers of God? Is it not the one who acknowledges the proof already at hand, of the unity of the whole? that the man with us, is essentially the nature of God? that the outer is as the Inner? that the two are as One God made manifest? Where we look for the demonstration of faith, we find it. Where there is the belief in separation from God, we find unbelief. It is said that Jesus found more unbelief in his own town of Nazareth, than he did in the cities of semi-pagan Samaria. It is said that the High Priest and other rulers

crucified him, and those who were called publicans and harlots received him. A blind beggar recognized him as the Son of God; while the Pharisees saw him as an impostor and blasphemer. We often see wonderful demonstrations of faith, where people say they have no faith; and where people say they have faith, their words and deeds are faithless. We love to think of this truth of God being manifest with us, and of the voluntary death unto all sin, and of the resurrection unto all life, as *the salvation of the whole world*. In this Truth we all can realize that we are the royally born, with all power in heaven and in earth already given unto us; and in the consciousness of at-one-ment that "I and my Father are one," we have power to rule over heaven and earth within ourselves. This Truth is rejected: that is, it is not accepted as being both Saviour and King, within themselves, by many lovers of God and Good, in the present day.

There are many who make inquiries concerning Jesus, but they do not find him because their inquiry is curiosity only. The "wise men" who found him, made inquiry concerning his birth because they were willing to go unto him and worship him, in spirit and in truth. Those who are worldly-wise make many inquiries concerning the prophecies, and of their fulfilment, more than the "wise men" do; but they never find Jesus, the Christ, who is the fulfilling of the law and the prophets. They who find him, do so because they are willing to worship in Spirit and in truth: worship him in the Spirit of wholeness. If we find him within ourselves, we must be willing to so worship wholeness that it will include our entire existence as divinely begotten of God.

"When they saw the star, they rejoiced with exceeding great joy; and when they came to the house, they saw the young child, with Mary, his mother." We cannot spiritually comprehend the meaning of the child, without also comprehending the virgin mother. We all see, and then worship: that is, we first understand, then think and act in unison with the wholeness of the Spirit; the Allness of the One God. If we worship Jesus, we cordially accept the son of God, by surrendering ourselves, as it were, individually to the Son: which is the same as surrendering all unto God, that God may be known as All in All. When we see the truth, that all existing things are in the Son, we can worship in faith, in a good confession, by saying to all: Thou art the Son of God. When we find that the salvation of God already includes the outer man, we are ready to give gold, frankincense, and myrrh; and in so doing, we worship him in the spirit of wholeness. When it is com-

preheuded that the visible child is the third in God's "law of expression," he is seen to be God with us. This being the ultimate of Truth, concerning the unity of God, heaven and earth, the child is a divine guest. These gifts bestowed upon the child, must represent the wealth of Three in One, or the one All. Let us present ourselves this day, not as dead sacrifices, but living sacrifices, holy, acceptable unto God, which is our reasonable service. [Romans vii: 1.] The same Spirit of Wholeness, in which all things are created, is the one which is salvation from all separation, limitation, sickness and death. There is no human or material conception in Truth, and none recorded in the new Testament. There is no human or material Jesus; Jesus and Christ are one, and not two; He is God with us, and is wholly divine.

"Here I give my all to thee—  
Talents, time, and earthly store,  
Soul and body—thine to be,  
Wholly thine, forevermore."  
*I am the One All.*

#### QUESTIONS AND ANSWERS.

Q. Is not evil, or error, perverted nature? I mean by the word nature, the great Creative Power of the universe.

A. This question is frequently asked; but we believe the questioner intends to ask if error, or evil, so called, is not the *adverse* of the Great Creative Power of the universe, which he calls nature, instead of the perversion of nature. God-power is one and the same in its purity and perfection, regardless of the name by which it is called. Error is the adverse of Truth, and not a perversion of it; for as God and His works comprise the whole of Truth, error, or so-called evil, is not in Truth; and as true knowledge consists in knowing Truth, error is no part of true knowledge. Thus can it be said that the adverse of Truth is unknown to God. All that is seen as error, so-called evil, is error of belief relative to God and true wellhood. A belief or an opinion the adverse of God and His works, is nowhere in Truth. In other words, what is called evil is *mis-understanding*; and to *mis* knowing understanding, is not understanding. Hence, it has been called ignorance. In truth, the son of God and the son of man are one. So, if anyone has put on Christ Jesus, he is free from error; dead indeed unto sin; for he is Truth and nothing but the Truth. Hence, in him is no adversary.

Q. If we come from God and go to God, what difference does it make how we live here?

A. Wherever we are, either in person or in the spirit, that place is *here* and all time is *now*. Coming from God and going to God, does not have reference to this place and some other place, or now and another time. "No man ascendeth up to heaven, but he who cometh down from heaven, even the son of man who is in heaven," has reference to the comprehension, acknowledgment, and realization that God is All, and in letting this Truth shine forth in thought, word, and deed. Atonement, or going unto God, means the full acceptance of the truth that I and my Father are one, and not two; and all that this implies in this place, and this time. Not to thus accept God, is ignorance and lack of realization of what Truth is. Not knowing that we are eternally with God, is the mis-understanding that is ignorance, or sin, and is the unbelief that unites to all ungodly beliefs, called sin, sickness, poverty, etc., the end of which is death; from which all wish to be freed; but there is no way out, but by the "open door." "I am the door: by me, if any man enter in, he shall be saved." There is no way of freedom but by knowing the Truth. Salvation here and now is to be found only in God—Truth. The difference then, as to how I live here, is the difference between the realization of the goodness and life of God manifest within, and of the false sense of ungodly conditions. We do not go unto God, i. e., experience or witness ourselves as being within and as God, without bearing witness of the truth in right thought, word, and deed. Hence, to live the life, is to prove the doctrine of the gospel of God as being true of ourselves.

### Books of the Day.

"How I was Healed;" is a neat booklet of thirty six pages, price, 15 cents, giving an account of the nine years' illness of Mrs. Barbara Miller, and of her restoration to health through the power of Truth and the understanding which makes free. This is an excellent thing to put into the hands of those who are seeking health and have not, as yet, turned to Truth, the only source of health and permanent cure for all ills: these signs shall follow all who believe.

Published by Unity Book Co., 820 Walnut street, Kansas City, Mo., or can be procured from this office.

It is commonly supposed that this higher form of psychical power is generated or evolved by intense thinking; but this is not strictly true. Such concentration of mental force is indeed essential to what is called thought transference, which is telepathic. Pure telepathic suggestion, however, is impeded by intense thinking, which is in this respect an effect rather than a cause. 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; the result will take care of itself, if only the mind can be moved in the right direction. \* \* This pure influence acts in such a way that it in no respect

interfere with the free play of spiritual, mental, or physical faculties and functions: it rather emancipates than enslaves the senses.—From "*Telepathic Suggestion, The key to power*," by CHAS. M. BARNOWS.

For sale at this office. Price, 10 cents.

#### A NEW GERMAN BOOK.

"*SPIRITUAL FOOD*," a collection of precious pearls from old German writings, such as "*Johann Scheffer's Poems*," and many other good and uplifting thoughts. The authors are inspired men, and therefore is the book of great value, and is a spiritual guide to the pilgrim on the way to the "promised land." The following extracts are from its contents:

- "God's spirit falls on me as dew-drops on a rose,  
If I but like a rose my heart to Him unclose."
- "The soul wherein God dwells—what church can holier be?  
Becomes a walking tent of heavenly majesty."
- "Lo! in the silent night a child to God is born,  
And all is brought again that e'er was lost or lorn."
- "Could but thy soul, O Man, become a silent night,  
God would be born in thee, and set all things aright."
- "Ye know God but as Lord, hence Lord his name with ye;  
I know him but as Love, and Love his name with me."
- "How far from here to heaven? Not very far, my friend;  
A single hearty step will all thy journey end."
- "Though Christ a thousand times in Bethlehem be born,  
If he's not born in thee thy soul is all forlorn."
- "Hold there! where meanest thou? Know heaven is in thee;  
Seekest thou for God elsewhere, his face thou'lt never see."
- "In all eternity no tone can be so sweet,  
As where Man's heart with God in unison doth beat."
- "Ah! would the heart but be a manger for the birth,  
God would once more become a child on earth."
- "Innumerable is the Highest; who but knows it?  
And ye: a human heart can perfectly enclose it."

The book will make a very handsome present, and any one who can read German cannot afford to be without it.

Price, bound in linen, \$1.00; in leather, \$1.50.

For sale by H. H. Schroeder, 2407 N. 12th Street, St. Louis, Mo.

"*Das Wort*," a German magazine devoted to the Christ's way of living and healing, to be published in January, 1894. Subscription price, \$1.00 per year (in advance). Address H. H. Schroeder, 2407 N. 12th Street, St. Louis, Mo.

### Silent Unity

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

THE HEALING THOUGHT.—To be held from December 27th to January 27th.

The kingdom of God is within us, and my present existence bears witness of this truth.

*"Whatsoever ye do, do it heartily as unto the Lord, and not unto men."*—*Colossians iii: 23.*

**PAUL** calls himself the least of the Apostles, yet by universal consent he is considered the greatest: he excelled in knowledge of scripture, in spiritual insight, in the practical application of the Gospel of Christ; suffering patiently all manner of hardships, persecutions, and doing all that he did for the Glory of God, forgiving his enemies, even as Christ. He says in his pathetic story from Rome to Timothy, last chapter, v. 16: "At my first answer (trial) no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me and strengthened me, that by me the preaching might be fully known and that all the gentiles might hear. And I was delivered out of the mouth of the lion."

It is worth our while to consider for a moment the condition that Paul was in at Rome in order to realize his greatness. We know that Paul as prisoner was carrying chains, and that he was in danger of being cast into the arena to be torn by wild beasts to amuse the Roman gentility. Being conscious, or, rather, having the conviction that he was suffering wrongly, in that he was preaching the truth. "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom, to whom be glory forever and ever, Amen"—v. 18.

To Philemon he says, last chapter v. 22: "But withal prepare me an lodging, for I trust that through your prayer I shall be given back to you."

Now, Paul has been given unto us: have we not his spirit and thoughts in his epistles? Does he not work now for the salvation of man, and therefore for the Glory of God? Is he not like one of us, cheering us on in our daily tasks, firm in the faith that the kingdom of Christ is at hand? He tells us every day, whatsoever ye do, do it as unto the Lord and not as to men.

Some two weeks ago, when studying the Bible lesson, my attention was forcibly drawn to this text as especially applicable in Christian Science, for when making the statement, "God is all, all comes from God," then, as a necessary consequence, all must tend towards God. Then all that we receive comes from God, all that we give, we give unto God; our very identical self comes from God, and now is on its course back to God, and this material life is a transitory manifestation of Life, according to God's plan and purpose; then the happiest state of man must be when he is on the shortest way towards God, and feels his nearness to Him, the Source of all Good. Though the light of God shines in all, and all perceive it, yet only those that come near

enough are illumined, quickened, and warmed by its beneficent beams. Is it not comparable to the stars and the sun? The stars are perceived only as shining lights on account of their distance, whilst owing to the nearness of the sun, we are illumined and warmed by it. Is it not the same with this life of ours. Let us draw near to God, and our life is changed from starlight to the dazzling brilliancy of sunlight; from the shadow and coldness of night we enter into the glorious light of day. Let us so love the divine light that we are drawn closer and closer, till we become one with it, even as Christ became the shining life, visible upon earth as a help, comfort, and blessed salvation to our fellow creatures, who still labor in the shadow of night. Let our words and acts be like flashes of light that dissipate darkness, for where there is light, behold, darkness is no more.

I took this text for practical purposes, and I made this affirmation: "All I do is for the glory of God;" we used it in our family with very good success in demonstrations. Whatever be my duty, be it irksome or hard, when I make the statement, "I do all for the glory of God," instantly the task becomes easy. If I have to do a certain work, no matter what, for my employer, if I have the idea in my mind that I must satisfy my employer, I may please him or I may not, but if I have the idea in my mind that I work for the glory of God, instantly my work becomes of a higher character, and, pleasing God, I shall surely please man.

Almost all work is done, as the saying is, for money, and nothing is done without money. So much work for so much money; value for value, no more, no less, just measure for measure. The world says, that is Justice. The lawyer calls it the "*quid pro quo*." But there is a higher idea than justice, and that is Love. Love gives and asks not money in return. Love expects no return for its gifts. Love feels even offended when offered rewards for its gifts, and in this it proves its divine quality and origin. It gives like our Father in Heaven. God needs no return for His gifts. The gift we bring is and should be our very self, and so the giver is blessed in drawing nearer to God. But the man that works merely for money becomes the drudge; he does his work perfunctorily; having all the time the money in his mind, he generally has no love for his work, and so it always must remain to him an irksome task—he remains stationary, and does not rise above present conditions.

The chief object of all work is and should be considered as the means for elevating man. Therefore let your ideal be high and you produce a high class of work, whatever that work may be, and as a means to this; let us hold to this affirmation for daily use:

Whatsoever I do, I do for the glory of God.

CONRAD FUMMER.

## PARAGRAPHS.

Truth's practice requires that we first learn what is Truth, then act out what we have learned.

"Christian living consists in first learning, or knowing, Truth, and then doing according to what we have learned."

"There is no doctrine in the Christianity of the Christ, that does not represent Life Eternal. The life that we now live, we live by the faith of the Son of God."

Understand that it is Christ in you who said: "The words that I speak, they are spirit and they are life."

The formative Principle is. The formative action is. The forms which result from action are. "I and my Father are one." "Whosoever hath seen me, hath seen the Father;" for beside the One God there is none other.

The Father creates and pronounces all His works good. A belief the adverse of God, gives rise to adverse conditions, and pronounces adversely to Him on all its conditions. Commencing with the claim, "we are conceived in sin and born in iniquity:" it continues, I am evil, hence mortal, all its words and actions are symbols of itself. What saith the law of God? Cast out the belief that gendereth to bondage. "If thy right eye offend thee, pluck it out and cast it from thee," and take on the Christ. Speak as God speaks, and do what the Father does, and thus act as one having authority and life. To thus act is to do the Father's will.

The true spiritual Adept has understanding of his ability to manifest in harmony with that law which is operative in producing form. Thus, he proves to himself that he is co-worker with the Divine Mind or Holy Spirit in humanity and all living. Healing is always effected from the plane of wholeness, the holy spirit of Truth, and it is instantaneous when there is full assurance that the patient and the healer are one with God.

"There is no great and no small  
To the Soul that maketh all:  
And where it cometh, all things are;  
And it cometh everywhere."—Emerson.

## PREMIUM OFFER.

The HARMONY year commencing in October, we offer the following premiums to subscribers:

HARMONY for one year, and the book, BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH, \$1.25.

Two copies of HARMONY for one year, and BASIC STATEMENTS, \$2.00.

HARMONY for one year, and book of lessons, SCIENCE AND HEALING, second edition, \$2.25.

Two copies of HARMONY for one year, and book, SCIENCE AND HEALING, \$3.00.

For six dollars we will send six copies of HARMONY, and one copy of SCIENCE AND HEALING.

HARMONY for one year, and one handsomely bound copy of either second, third, or fourth volumes of HARMONY, \$2.25.

Two copies of HARMONY for one year, and bound volume of HARMONY, \$3.00.

For six dollars, six copies of HARMONY for one year, and one bound volume of HARMONY.

HARMONY for one year, and the four booklets: WHO AND WHAT GOD IS; FAITH AS A GRAIN OF MUSTARD; THE FINDING OF GOD; NOW IS CHRIST RISEN, \$1.25.

Two copies of HARMONY for one year, and the four booklets, \$2.00.

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HARMONY being an exponent of Truth, its pages are devoted to that which was, is, and evermore shall be. Every number of each volume contains valuable lessons by the President of Home College, and articles by thoroughly competent writers on the science. In these lessons and articles will be found the method of applying the Truth in healing. Those who have studied HARMONY, and know what its pages contain, testify that the more they read it, the more it is valued.

The bound volumes are valuable books of reference, and acceptable and invaluable presents for friends whom you wish to help into the way of Life, freedom and power, and unto health, success and satisfaction.

# HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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We will send HARMONY one year to a club of six subscribers, for \$5.00.

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

THE ELECT OF GOD.

Free Public Library,  
Sacramento, Cal'a.

With this lesson we begin a New Year, let us begin it with an understanding of who "the elect of God" are, who are created in righteousness and holiness of Truth; what the nature of the "new man" is; and understand for ourselves that the Genesis of creation is the truth of an Eternal God, ever manifesting Himself. It is none other but the Divine Mind—that mind which is in Christ Jesus—and not another, which understands the true nature of the new and true, born of God, man in Christ Jesus.

1. As generation, or creation, precedes re-generation or re-creation, generation must be understood, its truth immaculately conceived, its purity brought forth, as the first born of God, before we can understandingly enjoy a true conception of the true atonement and re-generation. The relation of generation or creation unto God, must necessarily be understood as being the relation of cause to effect; and effect being potential within cause, produces within itself. Let us read the record of Life from a divine standpoint, that we may know that the Garden of Eden is the City of God; that the truth of God's creation is also the truth about the "new" creation.

2. The language of Genesis is Hebrew, which, like every living language, when used to describe the works of God, is not used with any reference to their being alive unto time and place, but is used to explain their true nature and relation unto Eternal Life, also to explain the purpose and use of created things unto God. There is a marked similarity between the teachings of St. Paul on the subject under consideration, to the Ephesians and the Colossians. In one we see the people of God seated together in heavenly places in Christ Jesus. In these epistles is seen the exalted basis of his practical argument,

and presentation of the spirit of unity, which is to be kept in the bonds of peace; for in the other he says; "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." The fourth and fifth chapters of Ephesians are virtually the same in spiritual meaning with the third and fourth of Colossians. In both we have the "old man" and the "new man;" and the identification of the old with idolatry, the adversary of truth, and the identification of the new with the nature of God, followed by practically the same exhortations, to put off the one, and put on the other, with special illustrations of the true and real nature of the "new man" which he denominates "the elect of God."

3. "Seeing that ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of Him that created him," where Christ is all and in all, he proceeds to tell them what to do; what the nature of the "new man" is, and how he should conduct himself. "Put on therefore, as the elect of God," the very nature of God, is the will of Him that sent us. It is the man that is the image of God, that is like unto God, whom St. Paul addresses as "the elect," and not a bundle of false beliefs and idolatrous opinions which constitute the members of the "old man." The members of the old man which are upon the earth, are described as "fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry, none of these have any place in the real nature of man."

4. Let us begin the New Year persuaded in Christ Jesus, who is the present Life and Truth now living in us, where there is neither Greek, nor Jew, etc., that there is nothing unclean in and of itself; and being thus persuaded, know that we do not esteem anything to be so: know that an idol is nothing in the world; that idolatry is a false view of things and is nothing real. To believe that living forms are separate from, and in their nature unlike the holy spirit, and then plan for work to hold, and strive to sustain them, is an attempt to worship separate from God, which is worship of idols, and is not the worship of God in Spirit and in Truth. No belief or condition arising from this false view of forms is alive unto Life or to anything that is real; neither indeed can it seem so, only so long as the false belief is believed to be true. All opinions and decisions the adverse of Life, are dead: are never alive unto God, for they who live, live unto God. Then shall we give up our bodies, or cease to sustain them? No, Jesus came that we might live and have it more abundantly. We should therefore give up

the false belief that they are separate from, and unlike the "Holy Spirit" in their nature, for it is true that as there is but One Spirit, which is the "Holy Spirit," there can be but "one body" and one nature of that body, which nature is the nature of the Spirit, of wholeness. As we are now one with the Whole, in that we live, move and have being in God, let us believe that we are dead with Christ unto all error.

5. An Infinite mind that is omnipresent, must necessarily create in and of itself; and as there must be an idea from which to form, that idea must necessarily be the potentiality of Mind; hence, we conclude that mind forms all things. This idea must be altogether good; and must always be with God in the beginning of any action, and must always be God. Therefore, God's idea, or potentiality, must be the reality of our existence and of all existence. Then to understandingly sustain our bodies, in Spirit and in Truth, let us maintain this truth in memory about them, and not seek to sustain them outside of wholeness; outside of God's perfection or Holy Spirit. In this conception of selfhood Christ is All and in All. There is no Scythian, bond nor free; we are all "the elect of God." Seeing that we have put on the "new man," we should conduct ourselves according to righteousness, by right habit of thought toward all, and enmity toward none; conduct ourselves according to holiness of Truth, by right habit of speech and of deed, thus putting on charity, which is the bond of perfectness.

6. Understanding that the beginning of this new year symbolizes the beginning of any thought, word or action of Life, which beginning is in Eternal Mind and not in time; let us realize what is ever new and true, and live the year in a spirit of Truth, fully alive mentally with the comprehension that we are eternal, and of what Eternal Life implies—that we are "the elect of God."

"The elect of God" has for ages given rise to much controversy in belief, for the simple reason that the subject was not understood from the same plane from which its truth was set forth. Viewed as it was; from a personal and selfish standpoint, it has succeeded in producing pride, in belief, in some, and depression and discouragement in others. The belief in such cases is that "the elect of God" were certain individuals in the human race, who, by an arbitrary choice, based on the free will of God, were chosen by a fixed decree to the inheritance of Eternal Life, to the exclusion of the rest of the human family, who had wilfully been, or by necessity assigned to sin and death; the adverse of Life. This false doctrine is "a missing of the mark"

of wholeness, and as it has been in the past, it will ever be met with a protest from an inner sense of justice. People naturally feel this to be a doctrine of injustice, believing, as they do, that they are brought into the world without their consent or agency, with a sinful nature, and already under the sentence of death and eternal punishment, for not being and accepting that which is foreign to their nature. The idea that death and punishment were visited upon some people, because they did not accept that with which they, by nature, had nothing in common; a salvation which had not been provided for them, and to which they were not chosen or called of God, has always been revolting to the innate idea of right and justice in each and all. It is only of late years, comparatively, that the churches have practically given up this false view of the doctrine of election, though many have, in every age of the church, stoutly opposed it. A correct reading of the Scriptures will show that the election taught therein has no partiality in it, but has reference to the true idea of God manifest and demonstrated in man, male and female, in Genesis, and in Jesus, the Christ, in the New Testament. It has reference to a principle of Grace manifest according to the divine "law of expression;" the spirit of which is, that like produces like, which must ever maintain the holiness of the spirit which is the One All, from which all personal works and merit are excluded.

7. Election has to do, then, primarily with God's idea of humanity, and not with humanity's opinions about God's dealings with humanity. It has to do with the eternal salvation, or at-one-ment, with which it is seen from the plane of Being, that His idea, way and works, are always saved; are without sin, cannot sin, because they are chosen unto eternal salvation. They are images like unto Himself; divine in nature, as portrayed in His son Jesus, the Christ, which if understood and accepted by the individual, is so because the individual has put on Christ.

There is no mortal man or mortality in Truth, for there is no error in Truth. Let us, this New Year's Day, once for all, accept God's idea of man as true of all for all time, which to do is to act according to His choice and will, and give up all opinions about, and speculations about, what man is. The whole world is included in this "election of grace;" for in the record of the Son of God, it is demonstrated that he came not to condemn the world, but to prove that the whole world is saved in the Son; and that we must accept this Truth would we realize and enjoy the freedom of Truth, and cease trying to save ourselves and others through personal and selfish effort, and motive; cease trying to exalt personal effort above the works of God. Those

who have accepted Christ have put off Christ. They realize what means "the elect of God." To them it means the fullness of the blessing of the Gospel of Christ. It is said that the elect are holy, and this is true because their nature is the nature of God. Their Spirit is wholeness. They are "the new man," the "new creature" in Christ Jesus, the wholeness and at-one-ment of Divine Science, the truth of there being but One All, which is one in its nature. The object in presenting the truth that we are all "the elect of God," is that we may present ourselves and others, "holy and unblamable and unreprouvable in His sight."—Col. i: 22.

8. No method but the method of God will ever prove satisfactory. No rest unto perfection is to be found but in the omnipotence of God. "Set apart," means sanctified. The setting apart is unto holiness; so, as God is the Holy One, the All, His expressions are regarded as being "The Elect," and holy. Not that He has failed to make us holy, and we are to make ourselves so, but we are holy because He is holy. In this reasoning we have put off all false conversation which is corrupt, or the false conversation of a belief in corruption, for it is written: "Be ye holy because I am holy," not because we can make ourselves Holy, but because our Maker is Holy in whom we have Being.

9. Mental discipline and training are much needed by those seeking to realize more of the freedom of Truth, of a nature that will enable them to think, speak and act as if they are dead unto sickness, sin and death, and are alive unto good, unto unchanging health and unending Life. Understanding that we are potentially divine, both in Being and existence, we know what manner of Love is bestowed upon us. The new and true man is not a reformed sinner. The man of God is not to be thought of in this way. The "elect of God" are not sinful natures formed over or made new, for, "if any man be in Christ Jesus, he is a new creature;" and he is so for the sole reason that he is born of God, and knows that he is; that his birth is divine, that his existence here is divine; that it being a direct expression of God is why he is constantly renewed in the "spirit of his mind," by His holy presence. If his birth and existence were not divine, he would not be in Christ Jesus. This Truth enables us to say that we stand in the "new," the true and eternal relation to God in Jesus, the Christ, in whom we are accepted as he is accepted, for we are the same.—(Eph. i: 6.) The love of God appears in the elect of God as the nature in Christ, for the Christ nature is the righteousness of all.

10. The truth of the teaching is, that there is but one Father or Cause of existence, but people are slow to hear with understanding all that this Truth means. So, as the Apostle Paul addressed his exhortation to the Colossians, as to the divine and "new man," so the Divine Scientist of the present day addresses all as in one Being, having one existence, and sees all arrayed in beautiful garments of Truth. In Paul's use of the figure of the "new man," or the youthful and true man, he means eternal man, in which there is a mixture of the metaphor in which the idea of garments has a place. Put on the things enumerated in the twelfth and fourteenth verses as one would put on garments. It is according to the nature of the new man, the elect of God, holy and beloved, that he should put on the Christ and be clothed in the same nature according to his position. We should be clothed in garments according to the nature of the Holy One. The nature of the garments or characteristics is set forth according to the attributes of Being which belong to man, male and female, complete and perfect in God. "*Bowels of mercies*" is the sum of the garments of the nature of the new man, in the same sense that "Love" is the sum of the fruit of the Spirit. "Love is the fulfilling of the law." The detail of what follows, is descriptive of these "*bowels of mercies*." To be tender hearted is to be true to Truth—the nature of Love, for Love is tender, kind, and merciful, in all its manifestations and dealings. As the inward affections are right towards our brothers and sisters, the outer expression of affection must always prove to be right. The thought and affection being true to Eternal Life, they are as a living tree, which makes the result of action—or bearing—good fruit. Right-heartedness and truthful thinking are essentially one, and must be the basis of all true and just transactions in the business world. And, above all these things, we are admonished to put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts, to the which, *also*, ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, for as much as there is no redemption, no recognition, brought about by corruptible things, or beliefs and opinions drawn from observation; we are not redeemed from false conversation by silver or gold, or any such things, but by the divine character that God has already bestowed upon us, which is as a lamb without spot or blemish; thus are we all foreordained before the foundation of the world, unto eternity.

Prayer is the soul's sincere desire. There is no true prayer without sincerity. Vain repetition of words is not true prayer. Where *sincerity* is, there is our true prayer, there is our *faith*, and that to which we are sincere and faithful, we come to *realize*.

## THE WAY OF LIFE.

"STRAIT is the gate and narrow is the way that leadeth unto life, and few there be that find it." How potent and full of meaning is this saying of Jesus; how it touches the heart of the earnest seeker of Truth. As workers in Christ we are taught the inner meaning of his words, and to be thus guided by him, we learn to master all environments with which we are called to meet. \* \* It is a comfort to know there is a way to reach all, and to make free from all conditions; for the great heart-throb of the universe is reaching out over our land to-day, and you and I feel the beating of its pulse; and inasmuch as we are steadfast and persevering, we demonstrate that we are mighty conquerors. Let the eye be single to Truth in the contest, and the whole heart will throb in unison with the universal march of civilization. \* \*

The strait and narrow way is unity of Life. To enter in, is to see that the All is one perpetual and never varying Life—a substantial Principle. As we enter into "the closet," and sit in holy converse with Life, it is here that the eye is closed to sense, and we harken to the inner voice of Spirit—perfection. Hence, Jesus said: "I go away, and I will send another Comforter, even the Spirit of Truth, who shall teach you all things." It is thus we come to the Father or Parent-Source as a little child, and are taught of the deep things of God; and in receiving, it is our duty to freely give; which is according to love—the law of our being.

We have a work to do, when once awakened to understand that we are endowed with power from on high. This power is ours to receive by the asking. "Ask, and ye shall receive." To enter in, is to receive and to open the door of wisdom and understanding, and call all things to remembrance. Understanding that our life is hid with Christ in God, we view His riches in this universal Life; this vast sea of perpetual and unchanging Life, which to swing out into, is to have life more abundantly. Thus are we enabled to give freely to all who hunger and thirst for its righteousness.

There is much to be understood concerning thought and its formative power. The Scriptures say: "As a man thinketh in his heart, so is he." Thus, to think divinely brings harmonious conditions. Right thinking bears good fruit. To think aright is to be steadfast in Truth; it is to manifest the truth already within us; it is to let the light of the Spirit shine; and not to yield to temptations that beset us in the pathway of beliefs, but stand firm on the rock of Truth, even if the tumult is great (in seeming), and the waves do dash and beat; we cannot be moved by the fluctuation of thought.

The peace that passeth understanding never varies. The Christ way, the truth and life within us, never varies. It is the strait gate unto Life. The negative or adverse of this is the broad road; it is belief in separateness. \* \*

All of the dear ones who are within the sound of my voice, whether visible or invisible, know the meaning of the words I voice forth. They who are no longer to be observed through the natural eye, are still the same; and their experiences prove that they are in the strait and narrow way of life, truth, and wisdom, where joy is full; for the Truth makes free.

MYRA A. C. PERKINS.

## REPORT OF HOME COLLEGE MONTHLY MEETING.

WEDNESDAY, December 6th, a few of the students of HOME COLLEGE, with their friends, assembled in the class-rooms for the regular monthly open meeting. There was not a large number present; but as is usually the case when there are not many, the meeting takes on an informal character which makes it enjoyable to those who are in attendance.

As the sister who was appointed to lead did not appear, sister Perkins kindly consented to occupy the chair and conduct the meeting. The XIIIth Chapter of Luke was read; after which Mrs. Perkins read a paper, extracts from which will be found on another page.

It was then announced that the meeting was open for general discussion of topics interesting to the workers and students in Science, and for the general good of all. Mrs. Cramer read a letter from Mrs. Wetenhall, who is now in Minneapolis. All were glad to hear from her, and felt to congratulate the people of Minneapolis in having such a good and earnest worker. Another letter was read from a friend in New Zealand who has many warm friends in our city, and the few who were present were indeed glad to hear directly from her.

Mrs. Wilmot, Mrs. Webster, Mrs. Shant, Mrs. Kuepper, Mrs. Herring, and Mrs. Van Bergen all had some good messages for us about the work they are doing, and the realization they have of the Truth, which is more and more to them each day.

A gentleman testified to being healed of epilepsy by treatments which he received at the college, and said he is growing more and more into an understanding of the Truth; is studying each day, and knows that Divine Science is indeed the Truth that makes free.

At the close of the meeting, Mrs. Cramer spoke to the friends a few words on healing, which were rich in wisdom and good counsel, and which we would be glad to give to the readers of HARMONY, but were unable to put them on paper at the time.

A few treatments were given, and this closed another of our pleasant and profitable students' meetings.

The next meeting will be held *January 3d, 1894*. Let us begin the New Year by having a grand reunion. Will not all the students of the College who live in distant parts of the city, Oakland, and surrounding towns, be present on that day, or send letters or articles to be read. Let each one help

to make it a profitable reunion, by advancing the best thought they have concerning the ways and means of advancing the work, or either write or speak upon any subject which they may feel an interest in presenting.

We trust that we shall see and hear from all the students and friends at that time.

Correspondence. **Free Public Library,**  
Sacramento, Cal'f.

**LOOK WITHIN.**

To gain a knowledge of that which exists, and to become familiar with the action of mind, we must look within the creative Mind. No where else can we find this force or acting power. All wisdom comes from within. All potentiality and possibility is within man, hence, man must know that all power is given unto him, and nothing is so great that he may not understand, and nothing so powerful that he may not subdue, or have dominion over.

Jesus says: "All power is given unto me in heaven and in earth;" and also says, "The works that I do, ye shall do;" showing the potentiality and possibility that is in man. It is for us to awaken and exercise our God-given power; thus cultivating our talents, that we may pay with usury when our Lord comes. We are all gifted with those talents, and our future happiness and welfare depends on the cultivation of them; so we find that our workshop is at home and within ourselves, and we do not have to look abroad for God's riches, but commune with the divine power within, which is the great and never-failing supply. It is the unfailing source of riches, when found. The spirit within us, is waiting at all times for recognition. Having this God-power within ourselves, let us recognize it and use it. Paul says: "Covet earnestly the best gifts, and show I unto you a more excellent way;" meaning the Christ truth which is inherent in each and every one. Let us rouse ourselves and awaken to that truth and practice it; apply it in all things and at all times. It is the application of what we know that enables us to step forward in the line of progression. We should constantly keep in view the mark of our high calling. \* \* \*

The Christ unfoldment is the bringing forth of the divine which is within; bringing into manifestation and putting into action that great life force that is inherent in man; each individual being a center force, attracting to him, or expelling from him, according to the quality of thought or plane that he is working on; creating for himself the kind of fruit that the quality of thought indulged produces; bringing forth fruit after its own kind. So we find it

of much importance as to our thinking and creating on the plane where we are now working. We must look to Spirit for our guide. We are learning to know the Spirit and to work according to its teaching. To work in harmony with Spirit is to work on the plane that Jesus did; always learning something of divine truth, becoming more acquainted with that great Divine Intelligence that is in store for us.

Kansas City, Kansas.

A. G. L.

DEAR MRS. CRAMER:

I can never sufficiently thank you, nor God who spoke through you, for the precious words that came to me just when I so greatly needed them. They seemed, too, to be just *what* I needed. I had before, unconsciously to myself, regarded my personality as separate and distinct from that of God. The sentence, "Do not believe that you have a separate selfhood from God," awakened me at once to a realization of my error, and of the truth that I am one with the life or being of God within me.

Since then I have had quite an experience, of which I would like to tell you, but which it would take too long to write. But I am happy to be able to tell you that I am at last at peace with God—that I *do* realize the truth of my being, and that it is daily showing forth in renewed health and strength. I no longer have any trouble with my stomach or nervous system. My head does not pain me any more. I know that God is the only Cause; that He *does* govern and control my body; that no external environments can in any way effect or influence me, and that I will yet be made every whit whole; that *I am whole now*, if I can only in faith accept the blessing.

I can never express to you all that your book has been and still is to me. It is my daily bread. I am alone in the house the most of every day, while the children are in school and my husband at his office; and while I am busy about my household cares, I keep it always near me; open it now and then to read a little, sometimes only a short sentence, and then go about my work with the words in my mind;—musing, and meditating on them until I am filled with the peace of God, love and happiness inexpressible. For instance, in one of the treatments is the sentence, "Thou art my sufficiency;" I think of that sometimes for hours at a time, of all that it means and includes, and so of "I am thy life, substance and power," and so of many other sentences. In fact, I *never* open the book without getting increased spiritual life and strength from its pages, and I thank you again and again in my heart. "Blessed are the feet of him who bringeth glad tidings of good things."

As you say in your book of Lessons—"God was always before to me a vague belief, but now He is to me a living presence." I must also thank you for the November number of *HARMONY*, which reached me yesterday. Your article on "SICKNESS AND THE TEMPER" was another revelation to me. It seems to me wonderful that in addition to all the other blessings, I may also reckon myself dead to want and poverty—(what I have so much feared since these hard times came), and that I may claim for myself a bountiful supply of all that is needful from the dear Lord's bountiful storehouse. You have indeed taught me many things, my dear sister, and I thank you again.

The first thing I learned to control was a cold, and my system was so run down (in seeming) that every little thing gave me a cold. I frequently had severe pains in the back of my neck and head, which medicine and rubbing only alleviated temporarily. Long before I could control my stomach, I found that with this life of God within me, I was enabled to be free from colds, sore throat, etc., also the pain in back of my neck. \* \* I solemnly said to myself: If others have gained happiness and health through this means, I can. If this is the truth that frees, if health is, it is for me as much as for any one else. If God and I are one and not two; if He ever lives within—and is all goodness, life and perfection—then I am what He is, and my body must and shall show forth the perfection that is within. If God can enable me to withstand a cold or pain in my neck, He can enable me to overcome a pain in my head and imperfect digestion. I will never give up trying. I will read nothing else but on this subject and the Bible. I will let my mind dwell on nothing else until I have overcome. I will no longer bow down to and worship my stomach. I will no longer make it the chief consideration. God within me shall rule; and no member of my body shall rule me in forming my decisions and beliefs. Reasoning in this way, I was enabled to overcome.

Many chapters in your book I have read again, again and again; and I would like to tell you some of the places which have been particularly helpful to me, and sometime will. One thing I cannot forbear speaking of now. It has been necessary for me to do work to which I had long been unaccustomed—what I considered drudgery—and I fretted and worried about it; and about the deprivation of things which I had come to consider necessities, rather than luxuries. After reading your book, all this became changed. "Satisfaction in all things,"—"willingness to do whatever my hands found to do,"—beginning with the top of page 32, to the rest of the chapter.

Cheerfulness, happiness and contentment; and later, the blessedness of feeling that whatever is my Father's is mine; and that this all works out my eternal happiness.

If ever a soul was born anew, I am that one; and for all this I owe the thanks to God through you, my dear, dear Mrs. Cramer. You may give my address to any one who has been troubled as I have been, and who would like to write me on the subject. I will gladly help any one if I can. I feel more and more convinced every day that this is the truth that frees, and am daily being led into a higher plane of Christian life.

#### EXTRACTS FROM LETTERS.

"Your teachings are so pure and helpful for me. Some, I cannot fall in line with so easily. I find my seeming troubles are all fading away, etc."

M.

"When I become ready to see truth from another's standpoint, and cease the prayer, 'Lord, I thank Thee that I am not as ignorant as this one,' I invariably find that I gain something from them, and also that they accept from me; and so we find ourselves more nearly in oneness than before."

J. H. B. C.

"Many thanks for the November HARMONY. It never was so welcome. I feel it to be the latch string to the door of Truth and knowledge. In reading your lecture on the "Signs of the Times," I saw much in it that I failed to see at the time you delivered it. I can tell you we do not half appreciate the good things, until we are deprived of them.

I had a delightful trip and made some nice acquaintances. There are no Divine Science services held here. I intend opening classes soon.

Minneapolis, Minn.

M. F. WETENHALL."

"The way of Life is opposite to so-called death, and even transition is not necessary. Life is all about us, and if we breathe it in, inspire it, we are one with it. We need no prophecy when fulfillment is all about us. When the stream of Life unending flows through our consciousness, we are alive.

G. I. TEACHER."

The Articles of Association of the I. D. S. A. stand preeminently paramount to any comment on their merits. It is an axiom in philosophy, that "the stream never can rise higher than its source," and it is emphatically true in reference to anything that may be said of this Pronouncement. J. E. M.

"I do not remember when I began my present subscription to HARMONY. How shall I know? I do not wish to miss or wait for numbers, as I consider it the best, most helpful, and concise of any magazine I read.

Mrs. F. JOHNSON."

## Notes and Announcements.

Dr. and Mrs. Yarnall are already on their way to California. They are filling a few engagements on the way and will soon be with us, ready to fill any engagement that can be made satisfactorily. Arrangements can be made with the Editor of HARMONY.

A. P. Barton holds Divine Science services every Sunday at 3 P. M., at 12 W. Tenth street, Kansas City, Missouri.

**Free Public Library,  
Sacramento, Cal'a.**

Mrs. M. F. Wetenhall is now at 2527 Pleasant Avenue, Minneapolis, Minnesota, where she is prepared to teach Divine Science, and heal both present and absent patients. Those seeking health or instruction, or who wish to make inquiries about Divine Science, or the I. D. S. A., will do well to call upon her.

During our Midwinter Fair, all visitors to San Francisco who are interested in Divine Science, as well as those who wish to make inquiry concerning the same, are cordially invited to call at HOME COLLEGE. It will afford us much pleasure to meet our friends from all parts of the country, and give such information concerning the Science as we are in possession of. All who are engaged in practical work are invited to be present and take part in all public meetings held at the College.

Primary, Theological, and Normal classes will be formed from time to time during the six months of the Fair, to accommodate those coming from a distance who wish to take lessons.

The Phonographic, Musical, and Literary Entertainment given at HOME COLLEGE on Wednesday evening, December 13th, was a great success every way. Owing to the heavy rain early in the evening, the parlors were not filled so full as was expected, and all were comfortably seated. The room was beautifully decorated with Florida moss and winter berries. Dr. Hill and Miss Grant were in their best form and need no special mention, and the piano solo by Miss Sadie Tobey was a brilliant performance. Of the phonograph, we can only say to those who have not heard it, do so at the earliest opportunity; it is indescribable in its uncanny tick talk. We hope there will be many more of these pleasant evenings at HOME COLLEGE.

ELIZABETH J. HILL.

New Zealand has had an election, in which women for the first time cast their votes. The result is in all respects a victory for good government and a higher platform of morals. Candidates of good character, and especially those who were sound on the temperance question, were returned. New Zealand is a very prosperous Colony at present, and its example cannot fail to influence Australasia generally.—*The Morning Call*, San Francisco.

May the people of the United States be the next in order to adopt Women's suffrage, in the interest of good government, morality, freedom, and true liberty. There is no question as to woman's inherent right to the elective franchise; it is only a matter of universal recognition and exercise of justice by both men and women, for women to exercise that right.

We have had a call from St. Michael, Finland, Russia, for Divine Science literature in the Swedish language, with the good message that there were parties there ready for the truth of Science. This shows that the Mind of pure intelligence is no respecter of place. In all places are people ready to receive the eternal truth about Being and existence. There is a demand for Divine Science literature in every language; and the International Association holds this as one of the prominent features of the work to be accomplished.

The Union Thanksgiving Services at HOME COLLEGE, Sunday, November 26th, were well attended, and the exercises were exceedingly interesting. Helpful experiences were related, showing Truth and freedom to be one. The speakers on that occasion were Mrs. Wilnot, Mrs. Alden, Mrs. Eckman, Miss Rix, Miss Chapman, and Mrs. Perkins. The address given by Mrs. Cramer was much enjoyed; it concisely covered the ground for what Divine Scientists are thankful. In the evening, Mrs. Cramer, by request, gave the same address to an attentive audience at the "Oakland Branch of HOME COLLEGE," after which Mrs. Alden and others testified of what the realization of the Truth of Being was to them; subsequently some time was spent in answering questions and in general conversation, which was pleasant and profitable alike for all.

#### PRESS COMMENDATIONS.

BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH, a system of instruction in Divine Science treatment for class training, and for home and private use. Prepared and published by M. E. Cramer, editor of HARMONY, San Francisco, California. Price 50 cents.

"This is *nilum in parvo*, the essentials of a large treatise on the subject. It is very fundamental and comprehensive, presenting ultimate Truth. We commend it to all who wish basic statements of healing Truth, and its vital applications."—*Christian Metaphysician*, Chicago, Illinois.

"This latest production of Mrs. Cramer's is a cloth bound book of some fifty pages of condensed statements and treatments, couched in the language of high realization, a characteristic of this author."—*Thought*, Kansas City.

"Please accept my sincere thanks for your next little volume, 'Basic Statements and Health Treatment of Truth,' which was duly received. It certainly contains a great deal of rich and practical Truth in attractive and concise form. I hope that it may have a wide circulation."—HENRY WOOD.

Free Public Library,  
Sacramento, Cal'a.

# HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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No. 5.

## EQUAL RIGHTS.

In our study of the first chapter of Genesis, on the "creation of man," we find that the true family tie is founded, or that the true family relationship exists in the truth that God created man "male and female," and blessed them equally, and called their name Adam, in the day when they were created. Equality of male and female is the rock foundation of a united and happy family the world over. This means equality of husband and wife, brother and sister, father and daughter, mother and son. Jesus thought it not robbery to be equal with his Father—God—who is also the Father of us all. This equality *actually exists*, and is the reality of God manifest with us. Then, is it any wonder that people experience inequality, unrest and dis-ease, when they work in direct opposition to what actually exists—work to make inequality manifest? While the aim of the world is to establish equality, being ignorant of this truth, it in reality works to establish inequality. This is not standing still and seeing the salvation of God, and that neighbor is to be loved as self.

In the understanding of Truth there is no thought that "I am better than thou." As equality is unity, there is no real relationship existing in the family that is not traceable to this God given equality; and the peace of a united and happy family is based therein. Let us understandingly acknowledge this eternal Truth; and if there be any who have not a feeling of perfect harmony and equality with every member of their family, or who believe that the laws of God are not equally written in the heart of each one, let them at once commence to practice this truth by acknowledgment of this unity and equality that actually exists within their own home circle and from there extend it to every member of God's family.

It is by the grace of God that you are one in Goodness.

No man has learned how to rest until he has learned how to live and enjoy the fulness of time in the present.

## PARAGRAPHS.

Christian experience is the result of being the Christ.—*O. S. Alden.*

He who sees man, sees the image of God. He who has not seen the image of God, has not seen man.

There is no relative good. The Absolute is Goodness. The use of Goodness and its demonstrations are absolutely good.

God made man like unto "Us." To understand man is to understand the meaning of the God-head.

To believe man to be evil, not as good as you would like to have him be, is not to see man at all. The only man is the son of God.

Man is the idea of creation potential in God. The constructive idea of the universe of living things; not a belief in death and destruction.

Jesus, the Christ, once said: "If you have seen me you have seen the Father." The words spoken by him were for all, irrespective of time. "The pure in heart shall see God."

The Principle of mathematics is absolutely good. All mathematical demonstrations are absolutely good. The Principle (Life) of the universe is absolutely good, and if we follow it our demonstrations in life are absolutely good. If the Principle were not Absolute Goodness, why follow the principle?

J. D.

## DIVINITY OF ALL.

"THE Grace of our Lord Jesus Christ be with you all." The Divine favor toward each one. The Grace of our Lord.

I am rejoiced this day that I know His grace is for me. It is for all; making this Christmas tide one never to be forgotten.

"Behold, I bring you good tidings of great joy." Good tidings which shall be to all people, the Star of peace that points the way to Jesus; the Star of grace; the Star of comfort; the Star of the Redeemer. Peace to all, balm to all wounds, Life Everlasting. Jesus, the heart-healer, the Comforter that gives us Grace and Peace.

Blessed be the name of the Lord. Let us keep the blessed Star over in sight, and be assured of the morning. We may come from the East and from the West, from the North and from the South, and sit down in the Kingdom of God, where the morning Star of Christmas Hope and Grace will become the full sunburst of glory. Let the glad New Year find us all in the full consciousness of this Grace. "The Grace of our Lord Jesus Christ be with you all. Amen."

Mrs. R. M. DANIELS.

## QUESTIONS AND ANSWERS.

Q. Why do you say there is no unfoldment, evolution, or development from a lower to a higher condition, form, or being?

A. A stream cannot rise higher than its source. Nothing can possibly come out of a condition higher than what the condition is within itself. Neither can any form or being produce anything greater or higher than what it is. The highest analysis that can be given as existing between cause and effect is, that like produces like. "That which is born of Spirit is Spirit." The effect is, in nature and substance, the image and likeness of its Source; it is sustained, therefore, in its wholeness and perfection, by the Cause that produced it. In so far as the sparkling diamond and the black coal are composed of carbon, they are both, in nature and substance, like unto their Source; and this relation exists between all cause and effect.

The deceptive reasoning which claims that higher conditions, forms, or being can come from lower, "is more subtle than any beast of the field which the Lord God had made." It exalts effect, to the degradation of cause; a thing produced, above its source; in that it believes effect to be greater, and works, hoping to become the master of the source and cause of its existence. It claims that both good and evil are "good to make wise;" "that evil is a means to man's higher development."

The general conversation of such reasoning plainly shows that those who accept it believe themselves to be subject to every condition, form, and circumstance under the sun; that they have dominion over none. The belief is that conditions environ and prevent their progress; that they are subject to and dependent upon the forms from which they have been evolved; subject to their food, which consists principally of these forms. "This is living within and unto effect," and hoping "to become as gods"—"one of us." It is idolatrous to believe that any unfoldment or effect can ever rise higher or be greater than its source and cause. Not to be as gods many, but to be as one God, is to be as He is, and do as He does.

Q. What is the basis for true unfoldment, according to Divine Science?

A. The basis of all unfoldment is eternal Being. The Being which unfolds its possibilities is the unfolder, and must necessarily precede and be the Cause and substance of the unfoldment. Many seek to unfold into a higher state of being than what they recognize the unfolder to be. They really give no place to the unfolder; but there is no true unfoldment that does not result from Being—from that which is the power and possibility that unfolds.

As I am to unfold my possibilities throughout eternity, I must be an infinite unfolders. It will be said: This is speaking from the standpoint of the Infinite. True, but "we are on holy ground;" for "whither can I flee from Thy presence?" Since the Infinite is, and it has unfolded all creation—the vast universe of living things—there can be no other unfolders. Neither can there be anything to unfold but what it contains and is; and its law of expression, working "from within out;" from the principle to the example; from Being, through action, to form, we can succeed only by understanding and working this law. No theory can be true that is opposed to God's method of working, which is from within and unto Himself.

As in mathematics, the example does not represent anything lower than ultimate Truth or Principle, neither do living forms represent anything lower than ultimate Truth, or the idea of an Infinite Life, or Divinity. In this conception, the thought is withdrawn from the plane of sense, and we speak from the plane of the Absolute, the Principle, or God. This method of working is the method of divine revelation. Here we separate the chaff from the wheat, or unbeliefs from reality. God will accept no reasoning at our hands, that is not at one with His law; no conclusions as being His, that are not the conclusions of ultimate Truth. The Principle of mathematics is not demonstrated by any conclusion that is not a conclusion of ultimate Truth, which proves the perfect law of mathematics.

Divine Science is self-evident Truth. It must prove to be freedom from all error to all who accept it, and who apply its method and demonstrate its Principle. For there is no Principle that is not wholeness; perfection.

Q. Is it necessary for me to say that I have no body, in order to be healed?

A. No demonstration of health can possibly result from saying "I have no body." For all demonstration of Truth, which is true mental illumination and bodily freedom, is the demonstration of Principle; and wherever Principle is demonstrated, its demonstration is form or body. To say "I have no body," would be to say I have no demonstration of Principle; I have no living form; there is nothing born or begotten of Spirit; or, there is no fruit of the Spirit.

They who are seeking for health want to realize freedom within the body, and that they are not limited by it—not freedom from the body by separation from it. To say "I have no body," is to affirm separation. The first step to the realization of freedom, is to understand that you are cause, life, and sub-

stances to your own body, and believe that you are absolute master of it; and know that effect—the body—has nothing but what you supply. When I say, You supply—it is to be understood that you have being in God; and “as the Father has life in Himself, so hath He given to the Son to have life in himself;” and you are in the Son. Hence, you have life within yourself. They who are mentally raised to the consciousness of Truth and divine understanding—“the resurrection”—are raised incorruptible. The same body that is “sown a natural body, is raised a spiritual body.” The body that you have now is really a spiritual body, and you have only to give up your false beliefs about it in order to realize it to be spiritual. The false sense should be given up, which claims that there is separation between Spirit and body. He who conquers belief in mortality, corruption, and imperfection, gives up unbelief and conquers death. The misconception that we have mortal, physical, and sickly bodies is to be denied, and the truth accepted that we have immortal, spiritual, healthy bodies, which are temples of the living God.

Q. How can we overcome the sense of limitation while yet in the body?

A. Understanding and realizing the truth about what we are, will erase apparent limitation and give freedom; a sense divine and limitless. We are in no way confined to or limited by the body; it is an effect, and we are cause. The only sense of limitation there is comes from drawing conclusions without consulting principle. To know who and what we are in our relation to Deity, is to be able to exercise dominion. To realize, is to see the reality of a thing; to know it as a real thing; which is more than simply knowing how to talk about it. When we know the Truth and realize it through its practice, we are fully one with its freedom; i. e., we know we are free. God is not limited by what He makes, and “the Father and I are one.” God gave man dominion over all things. So, in Truth, man, who has no opinions, false sense nor belief, is no more limited than is God. In the realization of our oneness with God we know true freedom, and in no other way. For there is no other name under heaven by which men can be saved (realize the salvation of the body), but by the name of Jesus Christ, or God with us.

## Silent Unity Free Public Library.

From SILENT UNITY. *Sacramento, Cal.*

“Shall thy light break forth as the morning, and thy health shall spring forth speedily.”

THE HEALING THOUGHT.—To be held from January 27th to February 27th.

“God is the only reality.”

## TREND OF MODERN THOUGHT.

"Behold how good and how joyful a thing it is for brethren to dwell together in unity."

"Union means strength, and if you and I are to battle successfully against the world, the flesh and the devil, we must concentrate our forces and be one in thought and deed.

"The strength of the Roman Catholic church lies in the fact of its unity of purpose. The church is a united one, and all within it work together continually to build it and its religion up in every way.

"One thing, however, must be especially remembered, and that is, that although the priestly office is a holy one, it is men who are ordained to fill it. His position entails upon him heavy responsibilities, and he needs and has a right to expect your friendly assistance even to that extent.

"Religion is not altogether a matter of praying, but it is also a matter of giving; an offering is a part of worship, and half is not done when you pray, and pray only. I do not believe in the pew-rent system, in parceling out and selling seats in the house of God; but I do believe in giving freely, and I hope by Easter that our income will be so assured that we can throw our doors open and say: 'the whole church is free.' "

REV. H. B. COLLIER,

*The Church of the Advent, on Eleventh Street.*

REV. MR. WALK ON THE EXCLUSIVENESS OF THE GOSPEL.

*Trinity Episcopal Church.*

"They had never read aright God's promise: 'In thy seed shall all the nations of the earth be blessed.' 'Go teach all nations.' 'Go into all the world and preach the gospel to every creature,' were among his last words. But their true significance was not comprehended by the first apostles.

"It is a fact that the prospective salvation of the Gentile world has a secret known only to God. It was Peter that first discovered the broadening light and made it known to his fellow apostles.

"There is no difference between the Jew and the Gentile as such. Both have the same Saviour, the same gospel, and the same terms of salvation. The gospel is the power of God employed to extend salvation to the Jew first, and also to the Greek.

"But I will not speculate further upon the subject. I will be glad if he will save, independently of the gospel or with it. Of one thing only I am profoundly certain—that the plain, simple gospel of Jesus Christ is the power of God offering salvation to every one that believes, be he Jew or Gentile."

## LABOR AND ITS REWARDS.

REV. M. J. FERGUSON UPON "CHRISTIAN IDEALS."

THE SERMON of Rev. M. J. Ferguson at the First Christian church was the ninth in the series on "Christian Ideals."

"Christianity makes work honorable, and concedes 'the right of laziness' to none. It declares that property is the result of labor, and that labor is the only title to its possession. Every man has the right to the product of his own labor, and it should be decreed to him. No other man has a claim upon it, except he be in need and is incompetent to work.

"The Christian law is, 'He that will not work, neither shall he eat.' This leaves no room in society for a non-producing class. Every man should have the opportunity to work. This is necessarily involved in the duty of labor. And he is entitled to an adequate reward.

"All work done on this principle is a public function. Individual reward is subsidiary to this. The motive for acquiring should be unselfish. This does not take away, but strengthens the motive for getting wealth, because it gives every man the opportunity to labor, and assures him an adequate reward for it."—*San Francisco Morning Call*, January 8th.

## REPORT OF HOME COLLEGE MONTHLY MEETING.

JANUARY 3rd was one of our mild, sunny winter days, which corresponded to the clear, genial atmosphere and warmth of thought of those who are illumined with Truth, and are disciplined to stand firm in the light of eternal Being.

There was a goodly number of students and friends assembled at the College, it being the first reunion for the year 1894.

Mrs. Sarah Denny conducted the meeting, and opened by reading the VIII chapter of John, following with a few brief remarks. She said:

" 'Ye shall know the truth, and the truth shall make you free.' What shall we be freed from? We shall be made free, in belief, of separateness from God; for only in belief can we be separated from Him. The belief has been that we were living in bondage; we have believed ourselves to be the children of darkness as well as the children of light. Now, that we have awakened to the consciousness of our oneness with all Life (God), we know there is no darkness or separation. All is Light. Truth being a divine attribute, it is the 'Alpha and Omega' of all things. Truth once recognized and demonstrated, is perfect freedom. If the eye be single to truth, the whole body will be illumined, and be in perfect harmony and peace.

"We are told if we seek, we shall find the pearl of great price, which is Truth. To know the truth of ourselves in true emancipation. Truth is eternal power and harmony; it is the ultimate."

The following are a few of the remarks made by Mrs. Wilmot: "These words attracted my attention while Mrs. Denny was reading the chapter: 'For if ye believe not that I am, ye shall die in your sins.' We must be free indeed in order to understand all of his words. If we do not believe 'I am he,' we shall die in our sins; for death is the absence of the consciousness of Life. Life is the birthright. How few of us realize the Life, the truth that God lives us, or is our life! Unless we believe that Christ is within us, our belief is dead in sin for the lack of this knowledge. But if a man drink of the living waters he shall never thirst; he shall know that the body that God made, is His image and likeness. We do not have to make it perfect; He clothed it with the glory we had with Him before the world was. So the truth has made us free."

Mrs. Perkins read an interesting paper appropriate to the season.

Miss Nellie Bridewell's remarks portrayed a clear realization of truth. She spoke from the text: "I am in the world, but not of it." In the full recognition of Truth we can repeat these words understandingly. She spoke in a comprehensive manner concerning giving and receiving, and concluded thus: "As God is all, there is only God to give or to receive. The same law works in all. We should do all things as unto the One All; for as God gives, so does He receive. If we are not receiving, it is because we are not giving. This is not God's fault. We have not given ourselves wholly unto Him. We are never asked to give up anything real or any body. So in going unto Him we cannot be separated from our families or our friends. For as we give ourselves unto God, so do we give our families and friends unto Him. This is seeing the reality of all, and realizing that no love or friendship that has ever been ours can be lost."

A treatment was given to a lady who had not attended a Science meeting before. Great benefit has been realized from the treatment.

Mrs. Wilson gave some good thoughts on re-union: "to consecrate our thoughts anew to the ever present God. As we dedicate our thoughts anew, we can only do so by clothing them with immortality. I resolve to go ahead, aiming fearlessly at truth; leaning not on the arm of flesh. There is a strong shield in Truth. Truthful understanding will make free, etc."

Mrs. Webster spoke of the changes which the Truth had brought about with her: "It seems like a different world. Everything passes pleasantly. Things which formerly seemed mountains of difficulty, are nothing. The more I study this Truth, the smoother and brighter everything seems; and what it has done for me, it will do for all."

Mr. Dunlap spoke of Christian healing: "Those who understand are doing the work of Christ. Love and not fear is doing the healing. Love is the charity that ministers to all humanity."

Mrs. Eckman spoke of the necessity of living up to our highest understanding. "It is not enough to make good statements, but we must live this truth, or our words are as sounding brass and tinkling cymbals."

Mrs. Crall read a short extract from a Bible Lesson by Mrs. Hopkins.

Mrs. Cramer being called upon, related some interesting cases which had recently come under her observation; and closed with good thoughts on healing. She said: "Manifestation is God's image and likeness; nothing can be manifested but His substance. God never manifested a thing unlike Himself. We should not hesitate to give ourselves wholly unto God. We hesitate to speak the ultimate, because we cannot speak it from a plane of belief in mortality. The ultimate is to see that God and Him manifest is all there is; to see ourselves one with our Maker."

Many more interesting things were said, and the meeting was thoroughly enjoyed by all present.

A. D.

SEPARATION. **Free Public Library,**  
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**NO** believe that I have being and existence separate from God is sensed as unrest, lack of ease. Disease has no reality; for the belief at its base has no reality. The sense of weakness and disease is false, because it is a belief in separation from God. The remedy and cure is Truth. To get understanding and to know what truth is, for one's self, is to be free; for Truth is freedom, and never enslaves. In knowledge there are no opinions. This is the change of which St. Paul speaks: "And we shall be changed. For this corruption must put on incorruption, and this mortal put on immortality." That which is, or those who are raised from the dead unbeliefs and opinions of the race, "are raised incorruptible." We shall all be changed in our beliefs and mental conceptions when "we know Understanding;" "we shall not all sleep." We are not all asleep. The Lord Jesus Christ, which is the real man of God, is awake, and says to sense: Awake from thy dream; "Awake, thou that sleepest; arise from the dead; awake to righteousness and sin not." This awakening is acceptance of divine understanding of the immortality and incorruptibility of all there is. Nothing but false beliefs and opinions can fade away, and as they never were in Truth, nothing real disappears with their going.

The reason why we all love to do good, is because it is the nature of our divinity to show forth what we are, and to let light shine. This is proof of the unity of God and man; hence, there is no separation; and when this is understood and believed, our thoughts and words are used and our deeds done as by a new being, and as unto a "new creature."

## PARLIAMENT OF RELIGIONS.

Mrs. J. W. Varnall, of Chicago, Illinois, delivered a lecture on the Parliament of Religions, in Liberty Hall, Dallas, Texas. She prefaced her remarks by stating that she was influenced to deliver the lecture by the criticisms that clergymen were making of the parliament of Religions; some of them insinuating that it was a blow to christianity.

The following are a few of the most salient features of the lecture, as published in *The Dallas Morning News*:

"The personal appearance and peculiar and varied costumes of the oriental delegates distinguished them from Americans in greater contrast by far than did the difference in religious opinions and principles. For instance, the high priest or bishop of the Shinto sect, whose color and features are of the Mongolian type, made his appearance daily on the great platform among other delegates, dressed in the priestly robes peculiar to his caste. This costume consisted of long trailing robes of the richest satin, embroidered in various colored silks and golden threads, and wearing a very peculiar high cap or turban, which gave him a very picturesque appearance, indeed. This representative of the Shinto religion produced a paper that astonished the multitude with its eloquence and sublime ideas, which was received with great applause.

One of the principle points in the Shinto religion, that distinguishes it from other offshoots of Brahmanism and Buddhism, is that they worship their ancestors with the reverent belief that away back in the beginning the original parent of all was the great first cause of all things, we call God, and that each successive generation retains that divine nature in proportion to his reverence and faithful worship of the divine qualities in his ancestors.

In listening to their words one gets the impression that they are earnest and sincere in their desire to establish unity and brotherhood between the races and sects, which is surely a most desirable end to be accomplished. So great was the enthusiasm which greeted him at the close of his address, that he was overwhelmed by the rush of people to shake him by the hand.

One Brahman monk, a Hindu, and most devout man, Swami Viva Kananda, by name, so deeply impressed the intellectual people of America, that he was engaged by the lecture bureau to remain and further enlighten the people on many points in which we, as a people, are much more ignorant than the Hindus are of christianity.

This Brahman monk made a profound impression upon the people, and from the moment of his introduction to the parliament he was a general favorite. He is a large man, about thirty-five or forty years old. His complexion is a clear, light olive-brown, and his dress was extremely picturesque. It consisted of an orange colored cloth garment which came down to his feet, and was girdled at the waist with a rich cardinal red crepe sash, with fringed ends reaching to his ankles, and a huge bushy turban of soft India silk of a lighter shade of yellow, with one fringed end hanging down his back. This gives you an idea of his personal appearance. He was introduced by Dr. Barrows on the opening day of the parliament, which day was mostly devoted to introductions and greetings; and as Dr. Barrows introduced him, he said: "I have the pleasure of introducing Swami Viva Kananda, of Bombay, India, who was sent

to me by a Professor of Harvard University, who said: 'He knows more than all our faculty put together.' Of course that brought forth great shouts of greeting from the audience, as the sweetness of character was so plainly expressed in his face that he won all hearts at once, and his popularity was established from that time, and no one was disappointed in the man.

Viva Kananda came forward with a graceful acknowledgment of the greeting that would do honor to the most polished American, and began his little speech of greeting in the purest English, given in the most scholarly language; all of which went far toward increasing the already good impression made by the complimentary introduction. His serene and placid countenance gave further proof of the purity of his character, and his subsequent talks (of which there were many) produced a feeling of profound respect for the man. In his several discourses he explained much of the peculiar beliefs of the Brahmmins, in which we find that the fundamental principles of Brahmanism are almost identical with the teachings of Jesus Christ. In one of his lectures since the close of the parliament, he said, very courteously and modestly: 'You will pardon me if I claim that we Hindus of the Orient would naturally have a better conception, a better understanding of the spirit of the teachings of Jesus, than the people of the Occident. Furthermore he was a native of Asia, and he spoke our language, and lived and was brought up under our customs, consequently it is but natural that we should catch more of the spirit of the man than would a people so far removed and so differently educated.'

Not one of those oriental Brahmmins, Buddhists, Shintoists, Confucianists, or followers of Zoroaster, deny the teachings of Jesus Christ. Every one of them admitted the divineness and majesty of his mission, but they do not consider him the only one who was divinely sent to teach truth to the world.

Viva Kananda said a good Brahmmin was also a good Christian, and I am sure that some of the clergymen who have been so zealous in supporting missionaries to teach and convert these people, to the neglect of multitudes in our land, have experienced a sense of deep humiliation, and, we trust, a change of heart on the subject of foreign missions; and this evident chagrin is doubtless the source from which springs the ill-natured disparagement of the parliament we hear expressed here and there by clergymen who do not enjoy the scrutiny all religions had to undergo on this occasion; but such disparagement has no weight whatever with people who think, and who have an honest hunger and thirst after righteousness.

In a lecture on the oriental philosophy by Viva Kananda, after the close of the parliament, he said the 'only thing a good Brahmmin would not tolerate was intolerance' -- a very wholesome idea.

The universal Fatherhood of God was acknowledged by every speaker, and no religion can be a true religion which denies that universal Father; then follows as a natural sequence the undeniable fact of the brotherhood of man. [Applause.] I do not mean to say that every individual present indorsed the most charitable and brotherly view of this phase of Christianity or religion. No! One could pick out here and there a dissenter, whose hard-faced disapproval was plainly manifest, sometimes by facial expression and sometimes by open grumbling, but they were in the minority by many thousands.

We need to realize that truth is God, and the Lord is the law of God; so when we have a knowledge of truth as a principle that is divine, we have a knowledge of God, and by that knowledge we are made free. The world is rapidly coming to a realization of what is true and what is false, and never till we discard the false and accept the true will we realize freedom. To be perfectly free is to cast off the shackles of creed and dogma, and stand forth untrammelled, unfettered, and fearless of what any one may say or think.

Concluding, the speaker said: Let us hope that the spirit of unity, brotherly love, and toleration, which the occasion seems to have given birth to, and which is the crowning glory of the parliament, will never again be quenched, but that the sentiment will grow and widen till sectarianism and creeds are forever buried, and the Fatherhood of God and the brotherhood of man are established on so firm a basis that the 'gates of hell shall not prevail against it,' as Jesus said to Peter; then shall we realize what Jesus Christ meant by the church, and never till then will the true church become universal. Never till then will the peace on earth and good will to men, taught by the Master, become a reality. This is the end sought for by every earnest participant in this great parliament. This is what the Master prayed for to the Father, "that all may be one, as thou, Father, art in me, and I in thee—that all may be one as we are one." [Applause.]

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## International Divine Science Association.

### THE CREATION OF THE FIRST MAN, ADAM.

"And God said, *Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*"—(Gen. i: 26.)

SO God created man, male and female, in His own image and likeness, "and called their name Adam, in the day when they were created."—(Gen. v: 2.)

In both the Old and the New Testaments we are taught that God alone is, in the beginning—"As it was in the beginning, is now, and evermore shall be"—that man is the son of God, and is both within and of the nature and substance of His being. We are also taught that the beginning is within God, and as God alone is, the beginning must have reference to creating; reference to what God is doing now, which is the only time there is; for whatever is accomplished, is accomplished in the present. Divine Science demonstrates what the Scriptures declare to be true, that man is a "new creature;" not an evolution from lower creatures; not a creature higher than his source, which he would be if the theory of evolution were true—that he has been evolved "from lower forms." Man, made, must ever be subject to his Source, and if he is evolved from the "lower kingdoms," he must expect to always be subject to them, instead of having dominion over them; over all creation; all that God has dominion over. He could never expect to realize redemption in a glorified body. He could never say: "Thou madest man to have dominion

over the works of Thy hands. Thou hast put all things under his feet." Divine Science, which is the Christianity of the Christ, proves that man is a direct manifestation of God; the image of Himself, and not the image of another; like Himself in nature, and not like another; that he is not a reformed sinner, nor has he in Truth a form or body of sin.

Adam means first; and it also means sixth. He whom God calls forth in "the day"—(the light of His eternal Being,) when He creates the heavens and the earth. For the sixth period, or day, denotes unity, conjunction, connection. The Hebrew root meaning of six, or sixth, is to set, fix, establish. Hence, in the image and likeness of God, is portrayed divine communion, at-one-ment, a fixed principle between Cause and effect eternally existing between God and man; the Creator and creation; Father and son. AND GOD SAID, LET US MAKE MAN. His idea of creation is here expressed, and as is usual after the plural Elohim, God, the verb is singular, denoting the unity of "One." "I," who am All, must necessarily consult with MYSELF; with My own potentiality, or idea, as to what "I" do. "I" must know my possibility in order to create; and because I know how to make all things, I know how to care for all things. It is not true, as has been said, that Life knows how to produce all forms, but does not know how to care for them after they have been produced. They, the mental conditions, who thus believe, work out many inventions for the salvation of the body as unto time, and for the hope of the salvation of the soul unto eternity. Such work at cross-purposes; for they ask, and receive what is asked for, viz: separation of soul and body. What is asked for and received is not what is desired, for the desire is for wholeness; unity of soul and body. Hence, "they ask, and receive not, because they ask amiss." The truth is not acknowledged that *now* are they saved; that *now* is the day of salvation.

The consultation of God is with no one but Himself. Divine communion is with no one but God. "Beside Me there is none other." Therefore, "I and my Father are one." "I" create man, and "I" create all things. Animals do not evolve man; neither do they create any existing thing. All things are brought forth according to the Idea of God, and are formed within and from Himself; hence, are Himself made manifest. The reason for the apparent blending of one form into another, which has given rise to the theory that the higher form is evolved from the lower, is because the eternal Idea, which is the potentiality of all form, is One in God, and is infinite. As all mathematical problems are contained in and demonstrated from one prin-

ciple, and as one demonstrated problem, or example, is not a cause for another; but all are direct demonstrations of the problem potential in principle; so, all form being potential within God, all living forms are direct manifestations of Himself. Hence, one living form is not the cause of another form. All form is potential in one infinite idea; hence, the manifestation of all form is necessary to the complete manifestation of that infinite idea. There is similarity in all mathematical demonstrations, a "connecting link," as it were; because all problems are solved and demonstrated according to one principle, and they do not represent anything but the one Principle. So there is a similarity, or link of identity and resemblance, in all living forms, manifest from one idea of creation; and every living form represents nothing but the one eternal idea of God, the principle of which is wholeness of Life; at-one-ment. The true "connecting link" is potential in God, and that link is a "bond of union" which connects all, even unto "one body with many members."

*Image and Likeness.* These two words are used to express the thought of the ideal form and its nature, which we are taught in Christ is of the nature of God. "Likeness," means that the nature of the image is the nature of God; so the two words express the idea more clearly than could be expressed by any single term. As God is Spirit, the nature of the image is the nature of Spirit. "That which is born of Spirit is Spirit." There can be no material, mortal, or imperfect image or nature. Hence, in truth there can be no reference to such. The belief that we progress or unfold out of lower conditions into this high estate; out of mortality into immortality; or transmute a lower nature into a higher nature, is the missing of the mark of divine understanding. For as God is the Holy Spirit, and is omnipresent, He is All, and no physicality, mortality, or imperfection can exist in His image and likeness; can exist anywhere in God's universe. There is no idea or substance within God or the entire universe, invisible or visible, in heaven or in earth, of mortality, imperfection, corruption or death; nor will God accept the belief that there is as belonging to either Himself or to man. Such beliefs, (or unbelief,) sow unto themselves, and reap (nothing in truth) error only.

There is no idea conveyed in Divine Science, the Science of God in creation, that God ever produced a human or mortal thing; but form is the form of God; not the form of humanity or mortality. Hence, Jesus, the Christ, knowing the Truth that form is eternal, and "though being in the form of God; thought it not robbery to be equal with God." To deviate in belief from this divine equality, is to err in belief. Man is in his nature like unto

God; in holiness, righteousness, life, substance, power, is he like unto God, and His idea has given man form. It is God who has placed all things under his feet, and given him dominion over all things in creation; all that God has dominion over. He has only to accept God understandingly in the Spirit of wholeness and truth, to consciously exercise this dominion. The dominion, then, means that he is to do as the Father does, and reign with Him. As God does all things as unto Himself, so must we do all things as unto God; as unto the nature of what He is. It may be asked, How can this be, unless man be found to be potential in God's being from eternity to eternity? and if so, who can declare the truth of God's omnipotence, but he who is "in the bosom of the Father?" Then who or what is our authority? *Self-evident truth alone is our authority*; and it declares that nothing can be made manifest that is not before it is manifested; and God, who is all there is, is the only life, and is alone responsible for the manifestation. Hence, the manifestation being of the same nature, when the eye is single to Truth, the images of God dwelling in our midst are clearly seen; their appearance is the appearance of Divinity; they are seen as Being Himself manifest. This is the consciousness in which all are included in the "risen One," where all are "lifted up."

"Man, Adam, not meaning red earth as frequently explained, but the 'builded one,' the 'created one.'"—Prof. Hermann V. Helpracht. Man's body from the dust does not, to divine understanding, imply separation or distinction between soul and body; for the heavens declare the glory of God, on earth, where Jesus glorified God; and the firmament sheweth His handiwork, on earth, where Jesus finished the work which God gave him to do. We find peace in the understanding which has made both one. Our peace is enjoyed by "abolishing in the flesh, the enmity," and as Jesus made in himself, of twain, one new man, so making peace, that he might reconcile both unto God in one body; so in our understanding that they are both of God, they must both be of His nature. Thus are they reconciled in one body unto God. "The visible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and God-head; that they may be without excuse." (Rom. i.) "That they may be without excuse," means that they may have the witness within themselves and be able to say: "If you have seen me you have seen the Father;" for I am God's image—like Him in nature.

The form of man being of the dust of the ground, means that it is composed of atoms. For as the waters under the heavens are gathered together

unto one place, and the dry land appears, and as the form or appearance, dry land, is called earth, even so are the elements gathered together unto one place when any living form appears. Life's way of producing form is, in the language of Genesis, the gathering together of the waters that are under heaven unto one place; hence, this language describes the eternal process or act of making, growing and producing form. It is self-evident that there is no ground that is not the ground of an Infinite God or Omnipresent Life or Being. Hence, the dust of which the body is said to be composed is the atoms of the eternal substance of that ground. It follows, therefore, that in element and substance the body is eternal, incorruptible, immortal; and the idea of form being eternal, there is nothing that is mortal. A perfect understanding of this Truth was demonstrated in Jesus, the Christ, in that he ascended unto God with the resurrection and glorified body. This was done to show us that that which is manifested of God, is eternally in God. Jesus is not "a mortal conception of a human mind." There is no record of any conception but the conception of God; a conception of the divine Mind. Jesus, the Christ, appears as manifest in the form of God, having eternal life, self-hood and existence in God; a beginning and an end, so to speak, in God. "I am the beginning and the end," says Jesus, the Christ, which includes the first and the last man, in his entirety. The conception which is of God, gives birth to that which is begotten of God. This understanding and consciousness never conceives death. There is no living person, male or female, but Jesus, the Christ.

Modern Science has proved that the substance of man's body consists of the very same elements as the soil which forms the crust of the earth, and these elements are indestructible. Here let us remember that "the whole earth is the Lord's, and the fullness thereof;" that all visibility in the vast, infinite realm, is "one body with many members," of one Spirit. For the Spirit of wholeness or holiness, the infinitude of God, is maintained from eternity to eternity. Each one must receive mentally, this, the understanding of the unity of the whole, by receiving God as All in All, through being Jesus, the Christ. Even as God called unto Moses out of the midst of the bush, which burned with the fire of the Holy Spirit, so is His voice to be heard "calling" in all things, and all are to be seen as burning with the fire of His holy presence. Then will be understood and realized the truth so universally claimed, that there is but one presence; and that presence is the "I am unto all generations." Then will it be seen that all things are purified

as by fire; for God's image will be apparent in all. Say not, that I do not realize this vast truth of the perfection of the whole; for even as you conceive that it speaks of an Infinite Whole, you have comprehended it. Therefore, claim to realize what you now comprehend. Even as Soul is the Infinite's idea of creation, and is eternal in God, it is neither an animal nor a human development; and as in Jesus, the Christ, the living soul and body are one, and is the potential soul or idea of God manifest, the outer man is a direct impartation from God. The living soul implies action, and the body implies the result of action. So, it is true that visibility is not made from things that do appear, but through faith worlds are framed by the word of God. (Heb. xi.)

"The first shall be last, and the last shall be first." In Luke iii, Adam, the first man, is called the son of God; and Jesus Christ, the last in the genealogy, is the son of God; and Jesus, being full of the Holy Ghost, was thoroughly conscious of the at-one-ment of all that is. "So, if any man be in Christ Jesus," and knows what divine understanding is, to him all things are of God. He "knows no man after the flesh," but beholds all as "God with us." Jesus the Christ has been called the "second Adam;" "the Lord from heaven;" a life-giving Spirit. He proved this to be true, in that he exercised the same dominion that God gave to the "first man," in the day when he was created, male and female, and called their name Adam. (Gen. v.) Jesus glorified himself in being God with us, and spoke of the glory which he had with Him before the world was. This demonstration was given to the world that we might realize and enjoy the same life and unity; that we might be able to say: "All mine are thine, and all thine are mine; and I am glorified in them." In this statement he surrendered, as it were, all that he had unto God, and at once aimed to possess all that belonged unto God. This is in keeping with the blessing God bestowed upon man, male and female, which includes within itself the injunction placed upon them, of doing His will in earth as it is in heaven; to "go forth, increase, multiply and replenish the earth." Then, are we not to receive every child born, in the name of Jesus? And is it not true that "inasmuch as ye have done it unto one of the least of these, ye have done unto me?" For as God created the first man and gave him a body, He has not delegated that power to another, as there is no other power to delegate it. It therefore still remains with Him.

In the fourth verse of the second chapter of Genesis, for the first time, we are given another name of Deity in conjunction with Elohim, or God.

The Hebrew root of the word Jehovah, translated Lord, conveys the idea of existence, and is used with reference to God's relation to man. "Lord God" has reference to God and Him manifest in His image and likeness, and to the unity of their dominion over and relation to all existing forms, comprising visibility. EL SHADDAI is another name in Hebrew Scripture for Deity. EL being from the same root as Elobim, it carries with it the fullness of that word, translated God. El Shaddai is translated God Almighty, and has reference to the truth that as it was in the beginning, it is now. God includes creation, and is All in All; and evermore will be, world without end. God is the Father, and God is the Son, and God is the Spirit of Wholeness; and the all is One. When God says, Let there be: there is; and what is, evermore shall be. It would be impossible for God to create anything outside of His Son, for all things must hold the same relation unto Him. Hence, the Son must constitute the whole. We should hold firmly, therefore, to the freedom which is God-given to all in the Son. Paul, understanding this great truth, said: His son was the image of "the invisible God, the first born of every creature;" and that "by Him were all things created, visible and invisible, that are in heaven and that are in earth." He who understands what it means to have being in God, must also know that he is with Him in the beginning. This is the dominion which we all have, in that it is God-given to all alike. We exercise it only in the consciousness which Jesus Christ our Lord has. It is the true and "risen" consciousness, and is the normal state of our being.

We are to conclude that since the one God who is infinite and omnipresent is All now, and has been all throughout all time, nothing can be made to exist apart from Him. Were it possible for a living thing to be separated from the living God but for one moment, it would cease to exist. Hence, the race belief in the world's apostacy from God, and all beliefs of separation from Him, are not in Truth; and are not sensed in any way or at any time as anything that is; but are sensed as void of anything that is real and true. Felt as in lack of ease; a lack of rest; a lack of health; and belief in failure, want, incompetency. God creates and forms everything that lives, and all there is, is God and His works. They are all done in Truth. Each part of creation is by Him pronounced good. We cannot imagine a Source or Cause that is Goodness within itself, calling any result other than good. The sum total of creation is said to be very good. The whole complex universe being "one body," it is one good, and very good unto its Maker;

good is the nature of all existence, in that it shows forth the power and possibility of the Cause or Creator, and is eternally living unto Him.

The practice of Truth is according to the blessing of God. Be ye fruitful, means to bear fruit every month of the year. The number twelve, when used in reference to time, means all the time there is; and to bear fruit now is the way to increase and multiply and replenish the earth. Do everything, therefore, as unto Goodness, and you will not sow unto error and "reap corruption," but you will sow unto the Spirit of wholeness, and reap "life everlasting." As long as it is believed that the body is mortal and imperfect, and is separate from and unlike Spirit in substance, everything that is done for the body is done as unto mortality, imperfection, and separation; and the more of anxious care bestowed upon it, the more is sown unto "death," the adverse of Life. Then how is the redemption body to be realized? It is to be realized by doing all things as unto God. As Paul has said: "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." In this practice, all that we do for the body is done as if it belonged unto Deity, and was alive unto the Life of God. We cannot drink the cup of Truth and the cup of error. We cannot partake of the Lord's table, spread before us, by believing that visibility is separate from God, and, therefore, the Adversary. To do all things as unto God, is to act as life unto life; is to commune as God unto God; is to partake as if partaking of God. This is the Christianity of the Christ, to the exclusion of all isms; this is the practice of Divine Science, to the exclusion of all prejudice; this is presenting all things as "holy and unblamable and unreprouvable in His sight," to the exclusion of all favoritism. It is seeing the fullness of the grace of our Lord Jesus Christ in all and through all. Amen.

#### THE SPIRITUAL SIDE OF SCIENCE.

"I hope you are prospering with HARMONY. It is a publication I would like to see in every home, for it presents the spiritual side of this grand Science, and not the human will."—F. J. MILLER.

The above comprehensive and appreciative words express, in brief, the substance of many letters received at this office. It is true HARMONY knows no side to Divine Science but the spiritual. It intends to present no view of any subject or of anything that is, in Truth, but from the standpoint of the unity of the Infinite Whole. Its purpose has been, from the beginning, to advocate the Truth that there is but *one Mind, one Power, and one Presence*. (See "Intentions of the Editor of HARMONY.")

HARMONY intends to be consistent in its teaching with its basic statements. It finds no consistency in claiming the unity of the One All, and then talking as if there were separation; as if there were different wills; many minds, differing in nature one from another; and two conceptions, one for man's soul and the other for his body.

HARMONY knows no human will, mind, or conception of Truth. Unless, indeed, these terms mean the will, Mind, and conception of God; one is kind, beside which there is none other. It is not an uncommon thing for us to hear that this magazine is "too high in its teachings for the ordinary reader;" "too impersonal for those to comprehend whose mental conception is yet based in personality." We have been told that "the way to help people is to come down to their own plane, and speak to them where they are; that is, on the plane of materiality."

These suggestions are virtually asking us to be inconsistent with our printed "intentions." Were we to adopt any of these suggestions, we would publish a new set of "intentions," and then work consistently with them. "Consistency, thou art a jewel." HARMONY is maintained only in unity, at-onement. It knows but one record of the conception and birth of the form of man, as we call it in the world; but one of Jesus of Nazareth; as well as of man, called by any other name. Man is one in his nature, and that nature is righteousness and holiness of Truth. Knowing that God is, and has never been and can never be less than what He now is, and can never be more than what He now is; and knowing that I and my Father are one now, because He is infinite and there is none other; our purpose is to teach and publish the Truth of unity, and not to talk as if we believed in imperfection in the present; not talk as if we have two natures—one divine and infinite, and the other human and finite. Two natures cannot possibly be in Truth, since God is All, Infinite. Knowing this, how is it possible to be consistent and truthful, if our words and written messages are the opposite.

Divine understanding must always and everywhere be God understanding; and God being infinite, He must voice His own possibility. Some argue that Truth cannot be voiced, because the finite cannot voice the Infinite. But HARMONY argues that because the Infinite is, it can and does voice its own Truth; and since God is infinite, we know no finite. Our "Intentions" read: All that ever was, or ever will be, is now; for God is now, and He is all that ever was or ever will be.

He who would dissipate darkness must be the Light. He who would shed light and give the vivifying warmth of life to all things alike, must be

the Son. He who would free all from misconception or of separation from God, and "draw all unto Him," must be steadfast in the consciousness of at-one-ment. Could we conceive of there being less than God, and of a more perfect condition manifest in man than that which God has manifested in all living, "His own image and likeness," we would talk about becoming greater than what we are. We would prophesy a kingdom of power and of glory for the future, that is not at hand. But as it is not possible for us to have such a conception of God, such as we have we give freely. Freely have we received, and freely do we give.

Divine Science sheds light upon, and has respect for all, equally. Its purpose is to let light shine, that God may be glorified; that they who see the light of Truth will understand; hence, will go their way and do likewise. They who think, speak, and write from the mental, or individual plane, and who speak of mind, wills, and conceptions apart from God, will have accepted the Universal before their eyes are opened to see, as face to face, the truth that all are lifted up in Jesus, the Christ. Then will they speak a new language. The old language, according to the belief of separation, will have passed away. Then will they realize how Harmony is maintained throughout the universe, and why we must ever stand unmoved by aught that is said about the height and depth and breadth of the teaching of God. As we know no kingdom but the kingdom of God, there is no such thing in Truth as coming down unto a material plane and into environments and conditions, in order to help people and lift them up. The work of God is done in His own kingdom, and if we do His work we must do it in His kingdom, which is wholeness; hence, we must work as the Father works. God works as unto Himself and unto His own. We are to work as unto God and unto His own. Therefore, Harmony will, in the future as in the past, insist upon giving to its readers its highest consciousness of Truth, believing that God, in His people, will perceive His own Truth in its pages. We believe there is nothing too high for our readers, nothing too deep for them to comprehend, nothing too broad for them to realize and make their own. The way to the highest realization, is to work as if you fully knew and believed that all that you can possibly hope for is yours now.

The mathematician, in teaching mathematics, never attempts to teach from the plane of the pupil's comprehension; but insists upon the pupil accepting and applying the principle until he fully understands it; thus "rising" or awakening in mental comprehension to the plane of truth, understanding, and freedom; from which plane only can mathematics be taught, comprehended and demonstrated. We know no other method, no other science. In science, ultimate conclusions are drawn.

## EXTRACTS FROM LETTERS.

"It makes no difference to me what my friends think or say; if the truth comes to me and I have the opportunity, I always speak it; and then, no matter what the result is, I go right on being good, and kind, and friendly to all.

I want to thank you for the sample copies of HARMONY. I like it the best of all the magazines; it helps me much, and the December number—"Christianity of the Christ,"—is particularly good."

M. J. L.

Mrs. Alden has made a success; was favored by "Quaker parentage;" is *divinely intellectual*, and occupies an enviable position in her well chosen field.

To read the poetry over her signature in the January number of HARMONY, page 106, is to understand and realize the divinity that stirs within her. In it we may study her mental photograph, and again behold the image of God in man. She ought to be a very happy woman. God delights in her and the progress she has made, and that which He delights in must be happy.

## EXTRACTS FROM OUR LETTERS.

Your son is showing forth his real nature, the freedom of Truth. He certainly is free in the truth that he is God manifest with us. To accept himself as such, and for us to accept him as such, is to accept him in the name of Jesus. It is true, as St. Peter has said: "There is no other name under heaven, by which man can be saved." For this name means God with us; and in the truth that God is with us, we are whole. The body is raised from the dead beliefs of separation. All beliefs in separation from wholeness—the nature of the Holy Spirit—are dead; any disposition or condition the opposite of God, is dead, not alive, because they are not of Life.

You should make these truths your own. I like the tone of your letters. They are sincere, and there is a determination that will prove itself in freedom.

-You are absolutely free now in Truth, and there is no power to prevent you from realizing and enjoying this freedom. All you need to do, is to persistently assert it in word and in act. There is no power but of God; and since God or Good is for you, there is nothing against you. The image of Goodness is thoroughly good. The likeness of the Holy Spirit is absolutely whole; and since the Holy Spirit is the only Spirit there is, separate and apart from it there is no wholeness. But its nature, which is One and inseparable, is the wholeness and health of everything that lives. You will find it thus.

Now, do not believe that you are sick, or that your body is sick, or that anything is diseased, or that there is any disease. Let the dead bury their dead, or let the past beliefs vanish, and be still, and know the omnipotence of God.

## Notes and Announcements.

During our Midwinter Fair, all visitors to San Francisco who are interested in Divine Science, as well as those who wish to make inquiry concerning the same, are cordially invited to call at Home College. It will afford us much pleasure to meet our friends from all parts of the country, and give such information concerning the Science as we are in possession of. All who are engaged in practical work are invited to attend all public meetings held at the College, and take part in the conference.

Primary, Theological, and Normal classes will be formed from time to time during the six months of the Fair, to accommodate those coming from a distance who wish to take lessons.

Take the Valencia street cable car at Oakland Ferry to come to Home College, 328 Seventeenth street.

Those who visit or stop in Oakland during the Fair, are invited to call at the Oakland Branch of Home College, 756 Fourteenth street, where Mrs. Alden invites and welcomes all.

For the past few Sundays at HOME COLLEGE, after the regular address by M. E. Cramer, a half hour has been devoted to general conference, which has proven to be interesting and profitable to those in attendance. Those seeking to realize good in any direction should attend these services, for they are sure to hear and receive that for which they are seeking; that which will prove to be unto them the way of freedom, and if freedom, then satisfying.

The meeting of "Silent Unity" was conducted by Mrs. O. T. Wilmot, January second. She spoke from the text, "The kingdom of God cometh with great power," in a logical and practical manner. The reasoning showed clearly that our highest ideal of Jesus, the Christ, is God's idea of us; of man, male and female. It made clear that to be at-one with God in our thoughts, words, and deeds, is to accept His idea of us, and to make it our idea of ourselves, and of our neighbors, and of all His works.

Annie Rix-Militz is now in San Francisco. She will preach every Sunday at "Christian Science Home," during her stay with us.

Her first sermon was from John i:16, 17. "And of His fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." It was a practical and helpful sermon for daily use, and was highly appreciated by her listeners. The chapel was well

filled with scientists, many of whom were friends and acquaintances glad to meet and greet her in person.

We again had the pleasure of hearing her, Tuesday, January the 9th. She conducted our meeting of Silent Unity. The subject was: "Faith in Omnipresence." All have this faith, she said, it is bestowed equally; you can take what faith you have and direct it in any way you please. The great financial credit system is one wholly of trust, a demonstration of faith, a system of confidence. "All things work together for good" to those who use it for good. To use the faith according to truth, is to find yourself with plenty; also that "these hard times" are not in truth. Just the opposite is always and everywhere true. If you have faith in disease you will work for and unto it.

She advised all to bless their conditions, and transmute, and not kill out any of them, for Jesus, the Christ, came not to destroy but to fulfil. Many good and practical points were brought out in explanation of these statements, which must prove a blessing by their practice.

Mr. Dunlap followed. He portrayed the Christ and presented him as the perfect man of God, and as the perfect example for each one to work out and attain to.

Mrs. Plunkett, Mrs. Wilmet, Mrs. Cramer, Mrs. Eckman and Miss Rix all spoke to the subject.

The list of names sent in for treatment seems to be steadily increasing from week to week, and the testimonials of benefit received seems to increase with the increase of application for treatment.

These meetings are enjoyable and profitable.

The next primary class at Home College will be formed Wednesday, February the sixth, at the close of the Home College Monthly Meeting; all who desire to join a class should be present on that occasion. The meeting is free to all.

Alice Chapman is teaching a class in Christian Science in Alameda, at the Branch of the Christian Science Home on Pine street, San Francisco.

In our next issue we expect to favor our readers with extracts from the new book, "The Political Economy of Natural Law," by, and portrait of the author, Henry Wood.

## Books of the Day.

"THE BLOSSOM OF THE CENTURY," by *Helen Williams*, is a book of 164 pages. It is written from an individual and intellectual standpoint, and sets forth and defines what can be observed from the mental plain of the power and action of both mind and desire. For sale at this office. Price, \$1.10.

A breezy little book, called "The Strike at Shane's," has come into our hands from the American Humane Education Society. It is a sequel to "Black Beauty," and we think it will be equally as popular. All lovers of animals will enjoy it and want their friends to read it. The story points out, in a general way, some of the mistaken ideas held by people in general in regard to the relations existing between the human race and the lower animals and birds. It will open a new field of thought to many.

For sale by Geo. T. Angell, 19 Milk Street, Boston, Massachusetts.

Number sixteen of the "UNITY METAPHYSICAL SERIES," published monthly by Unity Book Company, 820 Walnut street, Kansas City, Missouri, is an interesting article entitled, "THE LIGHT THAT WAS FORGOTTEN," by Annie A. Haines.

She bases her argument upon the few following statements: "Of all that the Divine Mind unfolds man is the greatest, for him hath God, the Father, sealed with His own image, His own likeness."

"Man is not an evolution in the sense that he is in the process of becoming perfect. He is in reality perfect now, if he awakes from perfection."

"False evolution perceived by the human senses implies time, space, loss, separation, and more than all, inequality. Surely man as a product of perfection, stands forever in eternity, in the changeless, in that which fills all, and what can be lost—how can there be separation when the great Heart holds all that is."

"OUT OF LAW INTO GOSPEL, OR GOD IN MAN," by Sarah Elizabeth Griswold, is a book of 130 pages, paper cover; price, 50 cents, postage 4 cents. It is written in interesting story style. The author says that many of the truths contained therein have been demonstrated by her. Aunt Mary's line of reasoning is a profound spiritual philosophy, and careful study will show it to be exceedingly practical. It presents the entire Science in a nut-shell. We advise every one to have a copy of this book.

We quote the following extracts:

"Now, these good people who are trying to serve God and at the same time believe that they are at the mercy of an evil power or person whom they call the devil, are the class who are believing at cross-purposes, and according to their belief is it unto them. They are sick because they believe they are suffering according to the divine will. (Just think of infinite Harmony and Love and Peace wishing and decreeing people to be sick!) And because they think it is God's will they should be poor, poverty comes according to their belief; and because they believe they are sinners, they constantly demonstrate their belief by doing things which seem to them and to others to be sinful. Do you not see, girls, what a mixed condition they bring upon themselves? \* \* \*

"To believe that God is Life—nay, to absolutely realize this truth, and to know that we are one great whole, and that the divine Essence permeates the entire universe—is to be oblivious to death or decay. To believe in death and decay is to believe in failure of life; and as prosperity belongs to true, harmonious life, that belief brings failure to pass not only in affairs of business, but in affairs of the heart, such as failure of friends and death of those ties dearest to us; for death means failure of life; for life is eternal, as God is eternal. \* \* \*

"People do not die, Marion. The body, which is not the man, but only an emanation of his thoughts, is sometimes laid aside, just as we would lay aside an old dress for which we have no further use; and it is pitiful that this simple process should be such a nightmare to the world. But the body need not be laid aside when the truth is known that man is master of all conditions.

"Did not God create man for dominion over all things? Who, then, shall take from him his body, unless he choose to give it up? The body is his, *exclusively*; it is not God's apart from man's, for man and God are one; and God's will and man's regenerated will are one. When all mankind know the truth about God and themselves, God and His manifestations will be clearly seen to be one; and this is harmony, heaven; and this is all the heaven there is; and all the hell there is, is apartness from God, which is not heaven, but hell. And this apartness is only in belief; for no man, however vile he may seem to be, is for a moment apart from God; if he were, he would then and there cease to exist, just as a ray shut off from the sun would go out forever. God is the life of all men and things. Even the stone inhales the omnipresent Life which is God."

This book is published by F. M. Harley Pub. Co., 87 Washington St., Chicago, Ill., or it can be ordered at the office of HARMONY.

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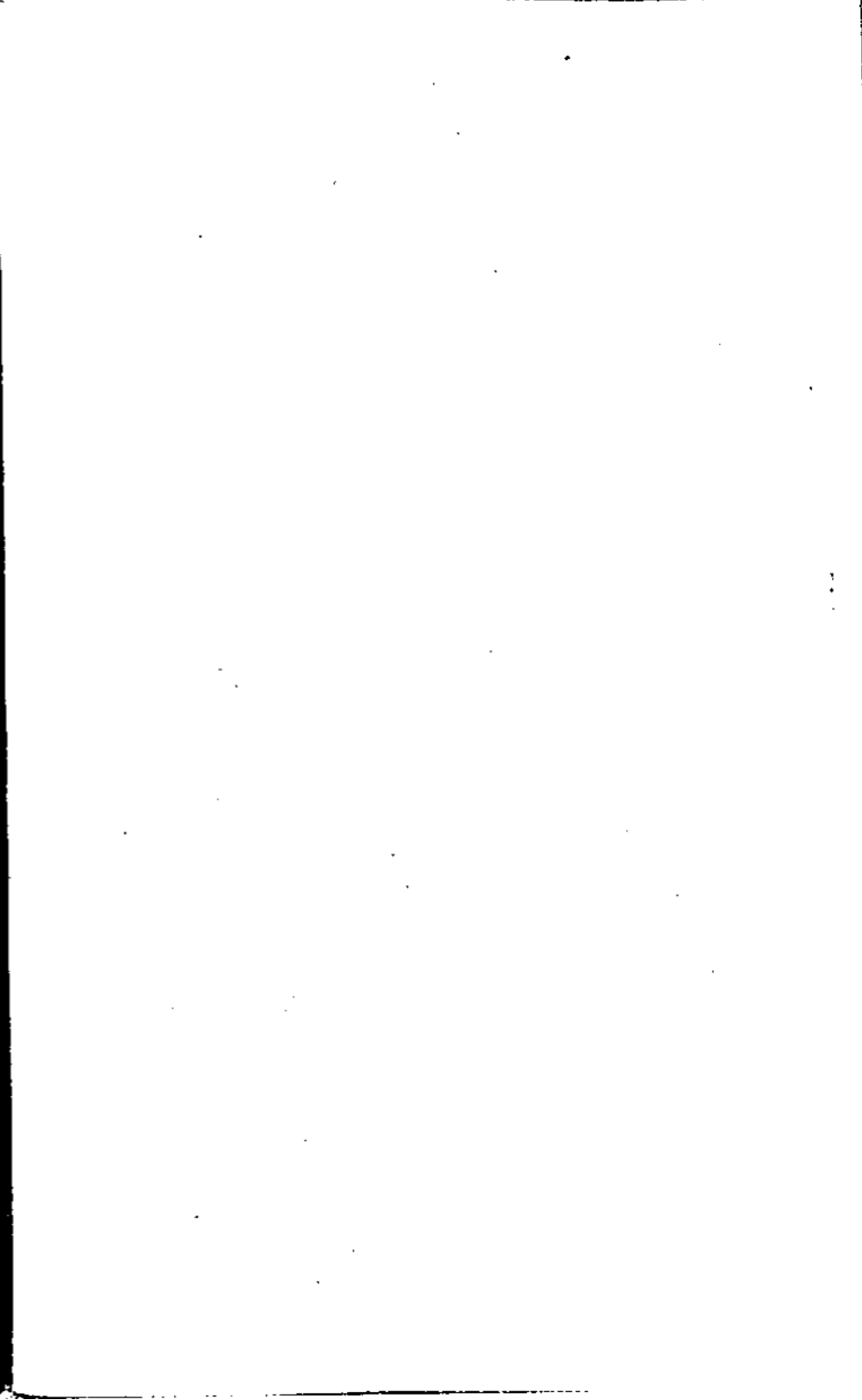


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Cordially Yours  
Henry Wood

# HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 6.

MARCH, 1894.

No. 6.

"POLITICAL ECONOMY OF NATURAL LAW," THE NEW BOOK BY HENRY WOOD:  
FROM CHAPTER XXIV: NATURAL LAW AND IDEALISM.

THE universal reign of law is the grand truth, which, if everywhere recognized, would transform the world. All human infelicity, whether physical, social, economic, moral or spiritual, comes from a disregard or violation of the Established Order. Law will not and cannot bend to human caprice, for its lines are immutable. It is the final and infallible touch-stone which tests every opinion, institution and system, and from its verdict there is no appeal. Its exact trial-balances and compensations put out of the question all cheats and short-cuts, while chance and even injustice are neutralized in the last analysis. It is a ubiquitous and righteous Judge, whose mandates can neither be dodged nor compromised with. The harvest will bear the likeness of the seed that was sown, whether in economics, morals, or any other realm of the mental economy.

We are largely blind to the universal supremacy of Law, because we fail to recognize the positive relationship and interdependence of all things. Every event and principle is related to and modified by every thing else. Each one of these inviolable but unbreakable ties possesses a significance and conveys an influence. As no boundary is possible, except in the human consciousness, there can be no obstruction to their orderly vibrations.

The acceptance of this fundamental establishment naturally leads to the consideration of two sequential problems, which may be stated as follows: What is the nature of Law? and, How may we become intelligently certain of the direction of its leadings? If it be unrepelable, it is highly important to find whether or not it is uniformly good. A superficial glance at this vital question may make its answer appear doubtful. Take the supposed law of "the survival of the fittest," which seems to have a wide application, not only in the physical but in the social and economic realm. How can it be beneficent? It may at once be admitted that from a material point of view alone, this and other inherent tendencies appear adverse. Is that the correct stand-

point? This directly suggests another question: Is man body or mind? If any one objects that such a query belongs to metaphysics, rather than to political economy, we reply that the science of economics is in the mind of man. Labor, capital, money, coinage, and tariffs are only external and resultant phenomena. Disconnected from their subjective relations they have no significance. Intrinsic political economy is written within man's constitution, while the things so designated are only their visible articulation. The outward manifestation is only the shadow of the internal substance. All veritable social science is therefore subjective, or in other words, metaphysical. For this reason its conventional treatment is like the play of Hamlet with the principal character missing.

But recurring to the nature of Law, we take the positive ground that it is as beneficent as it is universal. Only the standpoint which takes account of an all-comprehensive evolutionary trend will reveal this significant fact. Turning to first principles: If the grand purpose of creation be good, all its minor processes must be tending, even though indirectly, in the same direction. Law is only a comprehensive name for the orderly methods of the Creator. The supreme uniformity and reliability of phenomena prove that they are divine manifestations, and that only. An approximate human conformity to our highest interpretation of Law we call good; and such a lack of, or non-conformity as is below this standard we designate as evil. Only a higher and truer standpoint than the external and material will enable us wisely to interpret many forces of the physical and economic domain which seem destructive.

The so-called law of selfishness when viewed from its own plane seems to be Law, but from the altitude of unselfishness it is only relative immaturity. It appears to be Law from its being so general. The true beneficence of Law is found only in the breadth of its application; as, for instance, the seeming good of the individual lies in his own sole advantage, but a deeper view shows that his truer benefit is only contained in wider relationship. The individual good can only find its highest realization *within* the general good. His supremest development cannot take place by itself. The "fittest" gain that position only by being channels for the less fit, and the latter need the former for inspiration and example. The selfish rich man is not only socially, but individually unfit, for his apparent completeness is only superficial. Selfishness, faction, antagonism, envy, and avarice, though having a kind of regularity which makes them seem like laws, form no part of the Law. The latter

being uniformly beneficent lends its benediction just in proportion that its methods are complied with.

Law is not a great, blind, mechanical force, crushing its violators and opponents, but an infinitely potent agency to be intelligently wielded and utilized. Its wonderful possibilities are placed at our service. They are like the mechanical forces of the screw or lever to the artisan, but extend in all directions and through all relations.

Let us advance a step and note the paradoxical truth of the principle that all penalty for the violation of Law is not only inherent and corrective, but actually kindly. Were we able to sever cause and effect, and abolish all punishment that is seemingly severe, violation would continue until logically followed by destruction. If one be idle, and poverty be the natural penalty, the latter is not an "evil," but a corrective monitor. Were it possible to entirely "abolish" it, idleness would continue indefinitely and find its end in decay. All so-called economic ills have bound up with them the rectifying forces of self-correction. The slower we are to learn their lessons, and the more we count them as "evils," the more severe the discipline that will be self-enforced. Antagonism is the most negative of all the negations of the universal Law of Attraction, and it therefore brings a bitter, yet still remedial penalty. Whether in individual or combination, capital or labor, rich or poor, high or low, it can only be transmuted into harmony and benefit through the purifying fires which make up inherent and severe retribution.

In the great economy of Law, intelligent and truly altruistic effort will not have for its object, the abolishment of penalty, but of that which brings it. It is a legal part of Law that pain follows in the train of violation. Penalty is the shock we feel when we come in collision with Law. It kindly guides us until we come into conformity, but not by a hair's-breadth beyond that attainment. In economics, as elsewhere, it is not the punishment, but the aim which bears it as a fruitage, that needs to be eliminated.

The fact that law, in its immutable lines, can never be bent nor diverted in the least degree, is all that prevents the cosmos from becoming chaos. Retributory action in every department, physical, mental, or moral, is universally inherent and corrective, and never arbitrary, or from the outside. Our mistaken and antagonistic attitude towards it reflects our own hostility back. If we were to receive it as a necessary educator instead of an angry opponent, its face, to us, would be transformed so as to express its natural friendliness.

Economic transgressions always bring their remedies with them, and if

the latter were not bitter, they would not cure. We often regard financial panics as unmitigated calamities, but they really cleanse the system of the body-politic. They seem severe, because they involve not only the economically guilty, but also thousands of the innocent and of non-participants. Human relationship is so intimate and unitary, that those who are lawful suffer with and for those who are lawless. The latter also find some degree of succor in the virtues of the former. Such a commingling—though having a superficial appearance of injustice—breaks the boundary walls of the smaller or personal interest, and by its educational revelations, brings to view the larger and truer Unit. It shows that there are no selfish elements in Law, and that paradoxical as it may at first appear, it is best that the innocent should divide the penalties of the guilty with them. Law has made no mistake, even though our selfish concern makes her seem unreasonable. If each suffered solely for his own economic transgressions, it might teach him prudence on his own account, but now he finds that his interest is woven into the very warp and woof of society. It is simply impossible for him to live unto himself, even from the standpoint and purposes of self-interest. To help himself through the promotion of the general good, at length reveals the larger solidarity. The fact that transgressors and non-transgressors are inextricably commingled, at first seems unfair, and even unjust; but under the light of a truer interpretation, it is found to be not only wise, but positively beneficent. It is a standing object-lesson of racial unity. Law is incapable of true interpretation under any fragmentary restriction. One's superficial or apparent advantage may suffer from things beyond his own control; but when the innumerable lines of relationship and compensation are traced out, it is finally found that he receives his supreme good encompassed within that of his fellows.

Sometimes at the close of a muggy summer's day, when the atmosphere is heavy and murky, a thunder-storm comes as a purifier, and the air is made balmy and the face of Nature becomes bright and beautiful. The process is severe, and occasionally involves local distress; so all active advancement has some accompaniment of evolutionary growing-pains. Expansion, extravagance, and speculation would go on until general financial inebriety ensued, were it not for occasional cyclones which tear away the false masks that have been thrust upon natural and fundamental principles. When financial depression comes, there is a general readjustment of economic compasses, and the bearings are again correctly taken. The weak spots of a sophistical political economy are uncovered. It would be impossible for Law, as a school-master, to educate men by the use of any milder means.

Even the distress and poverty which everywhere follow in the wake of a monetary crisis have their compensations. They not only stimulate industry and production, but inspire a fraternal spirit and awaken a general altruism. Such a condition warms the chill atmosphere of selfishness, and brings into high relief the claims of man upon his brother man. The sweetness of charity is realized, and society is brought to see and feel that it is an Organism. Man discovers that he cannot live to himself alone, and that, in a vital sense, he is his "brother's keeper." Not only panics, but all economic ills, are monitors that rise up to teach us lessons that we refuse to learn in any easier way.

Rich outward environment does not bring harmony and contentment, even though the world believe the reverse, as indicated by the mad race for power, wealth, and position. Material attainment, however wonderful, will never usher in the Golden Age. The wealth of invention, which has so greatly augmented man's physical accomplishment during the past fifty years, has conferred no additional happiness. Material progress will be utterly barren in the proportion that it becomes an end instead of an accessory. The greatly broadened scale of material comforts only increases man's sullen discontent with his lot. Humanitarians who confine their efforts to the amelioration of physical conditions alone, only touch the surface of human misery. Without a higher evolution of character, if every one were housed in a palace, dissatisfaction, rivalry, and restlessness would still be the rule.

Law seems stern and even baneful, when, through our ignorance, we foolishly antagonize it. But we may render it not only harmless, but transmute it into an infinitely powerful ally. He who utilizes steam or electricity in accordance with their own laws, multiplies his physical accomplishment a thousand-fold; but if he disregard their orderly methods, and strive to impose his own notional theories upon them, he will receive the judgment of penalty. The thorough comprehension of Law is therefore the supreme human attainment.

In the popular mind the idea of Law in political economy is largely limited to the law of human legislation. The collective will of society, as expressed in statute books, is by no means identical in its mandates with Law, although government in modern times is increasingly seeking to mould its expressions after the natural order. Man was very slow in recognizing the dominance of Law in the phenomena of matter, and it will take him still longer to comprehend that it is applicable to himself. In past ages, ethical

and political economy aimed at social standards framed according to some notional abstract of what human nature ought to be, rather than basing it upon man's constitution as it is. This was owing to the entire lack of any comprehension of the great modern interpreter—Evolution. Ancient philosophers tried abstractly to build out of their own logic that knowledge which is only attainable by a careful observance of the working of laws through existing facts which express them. Plato's Republic, as an ideal State, was outlined from his opinions of what society ought to be. Taking as his starting point the supreme importance of the State, other relations, like family life and affection, were obliterated or left out. Any processes of reasoning which leave Nature and her methods out of the account, or even make her secondary, are of no avail.

The most important mistakes of the world have been its attempts—often well meant—to override or disregard the Established Order. Men think that they can formulate some plan superior and more expeditious than evolutionary processes. Instead of divining that the very lack of uniformity among mankind is a natural and powerful force working toward universal progress, they make comprehensive plans for union through likeness. Law makes up unity of diversity. Organism of every grade is always a harmonious blending of unlike functions.

Nature has no short-cuts, magic, or spontaneity. But her activities, though immutable, are always elastic, and comprise the only perfect means to ends. Mind being as amenable to Law as matter, political economy is an exact science. But it becomes so to our consciousness only to the degree that we move parallel to its lines, and trace out the ties that bind events to their antecedent causation. Failing in this we realize discord and confusion.

But Law, though unchangeable in itself, is, to us, progressive as we make advances onto its higher planes. Our progression comes from the growing supremacy of the higher over the lower motives in the human mind, and the former are no less natural than the latter. The Ideal towards which our faces are turned is as positive as the Real, which is at our side. The difference is only in evolutionary location, the former being farther along the great highway.

Human legislation has largely been an effort to impose collective notional Will—at the time ruling—without much search for the true Criterion. Just where it has deflected from this standard it has failed.

But there is a notable dissimilarity between natural and legislative law which is significant. Human enactment is almost entirely negative. It con-

sists of a comprehensive and ever repeated, "thou shalt not." Natural Law is positive, and, so far as it is observed, negations are left behind. Negation is the absence of any *thing*. Stealing, cheating, and all economic abuses, are lacks or non-recognitions of the normal social economy. They are spots where man fails to interpret the laws that are written within his own constitution. Hence, they introduce inharmony and subjectively nullify the Established Order. Selfishness is not natural, in the high and normal sense of that term, but it has the appearance of a law because animality or human immaturity is common.

That which men have in themselves they see everywhere objectively reflected. One who is disposed to cheat sees cheating in the atmosphere around him, until he mistakenly concludes that it is a part of the Established Order. But it is entirely in men, and Law knows it not.

"THE LIFE MORE THAN MEAT."

Free Public Library,  
Sacramento, Cal'a.

IN this sweet reunion and communion to-day as we meet in Home College, a train of thought starts into activity; of doing and overdoing. It behooves us to exercise sound judgment, "to have always a conscience void of offence toward God and men." We may even be too gentle. The best we can do for others is not always to take their load or do their duty for them. There are many ways of helping others, and the truest and best help is not in material things, but in ways that make them stronger and better. Money is good when money is needed, but in comparison with the divine gift of sympathy and love, it is little. We are apt, in our willingness to do for others, to make the mistake of doing for them what we should enable them to do for themselves by giving them strength and courage; imparting to them the real gift of infinite love and understanding of true Being. We must guard against overdoing by mistaken friendship and sympathy when we would comfort and cheer those who are suffering through ignorance of Divine Law, by presenting to them the strong comfort of Divine Love, and inspire them to new faith, new growth of hope and joy.

All personal helpfulness should be wise and thoughtful, giving forth from within where is everything that is made; giving freely from the great storehouse of God, where is a continuous flow forever of Goodness, Love, Wisdom, which are the fruits of Righteousness. Thus can we minister to the wants of others in our every day practical life, doing the Father's work as He does it; giving the gifts of Christ's grace and help; showing the Spirit of Christ in gentleness, thoughtfulness, and love. Our words must throb with Christ's nature, and find their way to the hearts of the weary and sorrowing. We must be hands for Christ, touching them with our warm love, making the glory to shine forth and do the good, as no material gift could do.

RONALTA M. DANIELS.

## EXTRACT FROM A LETTER.

In your letter to me, you say if I had been in your place and had seen as much of sickness, death, etc., as you have, it would not be so easy to talk as I do about it. Why, that is just what the Science is for! Anyone can stand when all conditions are harmonious. What we want is something to help us when we are surrounded by the very beliefs you speak of; something that will prove to us that those conditions are in reality nothing. Then, and not till then, are we able to stand. We are told that if we know the Truth, it will make us free.

You ask if I do not think evil necessary, and if not, why it was permitted? No, I certainly do not think it is necessary either to God, or man made in the image and likeness of God: and man is told to be "holy, even as I am holy."

The reason sin is in the world is because man does not see himself perfect and upright, but believes himself a miserable sinner—"conceived in sin and born in iniquity"—and subject to sin, sickness, and death. This of itself is sin. This is a lie, and the father of lies; and all sin that comes into the world comes from this very "father of lies," and is not a necessity to the man in the image and likeness of the Father in heaven, "in whom we live, move, and have our being."

Now the fact is, God made all that was made and pronounced it good, and to Him it is good; but if man will pronounce against God, he will have the opposite of good in his conditions and surroundings; but God and His goodness is an actual fact, and sooner or later all must and will come to realize it.

You believe you have been in the midst of death. Did not Jesus say: "There is no death?" and did he not prove it? He showed them his body, flesh and bones, after the crucifixion, just as it was before. He did not console people for the loss of their loved ones, and say that it was all for the best, and that they would soon meet on the other side, etc., but he said to those who sorrowed, "The dead shall rise," and "There is no death;" and to those who were supposed to be dead, he said: "I say unto thee, arise!" "Lazarus, come forth!" Again, he said: "Whoso believeth, can do the things that I do;" and, "Neither pray I for these alone, but for them also which shall believe on me through their word." (John xvii: 20.)

As long as people will believe that death is the only thing they are sure of, they will work to that end and have that result. As we believe, so shall

we receive. "This is our condemnation, that light is come into the world, but men loved darkness rather than light." This is the condemnation, the evil, of our own making—not "a necessity," and not God-given—and the end thereof is death, but the gift of God is eternal life. Jesus said: "The kingdom of God is within you," but if we chose to make manifest to ourselves the evil that we conceive from going to and fro in the earth and judging by appearances, we shall reap what we sow; but if we love God and keep His commandments, we shall make manifest the heaven that is within, and our conditions and surroundings will be harmonious, and nothing can hinder the truth from being manifest when we have "no other gods before Me." Many will not be convinced of this Truth until they have experienced a certain amount of evil which they consider necessary. So, "offences must needs come, but woe unto him by whom the offence cometh." "I am that I am, and beside me there is none other," and whoever "adds to" or "takes from" this, must suffer the consequences. The heaven and earth that God made and pronounced good, are just what He pronounced them, and His words cannot pass away: they are actual facts, and we can see this Truth face to face whenever we look in the right direction.

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#### THOUGHTS ON ONENESS.

WHILE I have been listening to the words our dear sister has just read, "I am Alpha and Omega, the beginning and the end, the first and the last," the thought of Oneness presents itself.

The beginning and the end are One; no separation, no division, no difference. God is All, and beside Him there is none else.

To fully realize the Allness of God, the Good, it is absolutely necessary for us to see God in everyone we meet; to hear God's voice in everything we hear; and to feel God's presence in everything we touch.

To see aught else but God, is to see more than there really is; so to see anything but the Life and Beauty of God, is to be deluded.

When we do all things as unto God, and not unto one separate and apart from God, there is none to condemn, for surely we would not condemn the Good.

Why do you ever see aught but the Good? Because you are believing there is an existence of something else beside the Good.

Not that there is anything else; but because you have been making a mental sketch of unreality, you see your belief out-pictured in some visible

form, of which creation you were the artist; but it is no thing at all. Remove the false belief concerning it, and it vanishes into nothing, which it is in the beginning, and evermore shall be. "A lie, and the father (or creator) of it."

In all things give thanks; praise God, from whom all blessings flow, by loving every thing and every body.

Prove yourselves the children of the Good, by acknowledging your Father at all times. Especially are you called upon to so do, when appearances would tempt you to do the opposite.

Rejoice and be exceeding glad when the opportunity is given you to prove yourself "one with the Father."

I am Alpha and Omega. In the beginning, I am a perfect child of God. In the end, I am manifesting my perfection.

The first shall be last, and the last shall be first—"Always One."

NELLIE I. BRIDEWELL.

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#### HEAVEN AT HAND.

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(Written for and read at the Home College Monthly Meeting, February 7th.)

**C**HRIST Jesus, God and His own word manifest in the form of soul and body, came forth, as do all men and all form, in obedience to the will and conscious idea of an all-wise, all-knowing, all-creating Spirit, Principle, First Cause or God, and lied not; but said: "I am the Way, the Truth, and the Life;" and that "I and my Father are one;" also that there is but "One Spirit and one body." Therefore, all form must be the creation or manifestation of One Mind, or God, and be perfect within Himself, as there was, or is, none to consult with or to manifest but His own divine conscious idea. Hence, His spoken word was, is, and will ever be that perfect creation—form—of His divine idea; and can never, in truth, be separated from Him; otherwise there would be another creator, which is unthinkable except to him, or to that condition of unbelief which thinks falsely, and in opposition to the teaching of Jesus, the Christ; and utter confusion and chaos with all form would be the result. Jesus Christ testified that all creation is as perfect as the Principle of wholeness that brought it forth is perfect. As the possibility of every example is perfect in the principle of mathematics, so all creation is perfect as is the Principle, before it comes into the world.

Enoch realized this perfection and at-one-ment of the only Creator and creation, and like Christ Jesus, was translated then and there to God, with a perfect soul and body, by the consciousness of a perfect spiritual mind and a

baptism of the Holy Ghost. Hence, by fulfilling the law they were in heaven then and there, with their bodies, as the Holy Spirit of God directed. Therefore, there was not then and is not now any law against perfection.

We comprehend and appreciate God when we understand the words of John: "In the beginning was the word, and the word was with God, and the word was God." It is clear that all existence is God's existence, and is perfect and good. If it were otherwise, God would have had nothing to manifest Himself in, and there would be no creation to know that there is a God or Father. It is, therefore, in line with reason and common sense, that before the creature can "worship God in spirit and in truth," he must first know who and what God is, and who and what His creation is; then will he be able to appreciate and apply the great fundamental words: "All in All;" "at-one-ment;" and accept his divine inheritance here and now, and realize that he is in heaven here on earth now, as did, and as is Christ Jesus, who ascended to God with a perfect knowledge that all effect must return to and forever be maintained within its cause. His last words were, and are, that we are to follow him and go forth preaching this gospel to every creature; healing all manner of disease or ignorance, with understanding and by standing upon *this rock: a perfect Cause*, and that *like produces like results*; against which the gates of hell shall not prevail; or, against which there is no law.

A master workman must know and understand the principle underlying and from which he works, or he will fail to bring forth perfection as the result. He must know the truth, or his example will be a falsehood, so to speak; for the truth will not be represented. Hence, the appearance will always be sickness, disease, a legion. He must turn to Principle and govern his way by it; then will he cast out all errors through a knowledge of the Truth; if so, he becomes dead to sin and alive unto God in Christ Jesus. Our great teacher taught us to pray by saying: "Our Father, who art in heaven," etc. Then, if God's will is to be done in the body as it is in heaven, (spiritual Mind); and heaven being within us, the body is now in heaven, for we live, and move, and have our being in God. Then we ask, is not heaven the possibility and the good manifest of every living creature here and now? Then we suggest that the clergy cease preaching other than the Christ gospel, that we must lay aside this body in order to gain a passport into heaven—a negation of God. Such is not the teaching of Christ Jesus, nor is it the teaching of Divine Science.

D. P. Davis.

Happy are those who have no personal desires, for they are already in possession of all things.—*Hartmann*.

## Silent Unity

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

THE HEALING THOUGHT.—To be held from February 27th to March 27th.

"The Law of the Spirit of Life in Christ Jesus hath made me free."

### STATEMENT.

"E not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

The following thoughts give realization of Truth. Repeat these sayings often and with a will, to realize that you are just what they mean:

It is the Father in me who doeth the works. "Every result is a harvest." What the Father sows is unto the Spirit of wholeness, and the ingathering of the harvest is Life everlasting. What I reap is Life everlasting, for as I sow, the same do I also reap. It is the infinite Source and Cause which is all-pervading, that doeth the works in me; and by my thoughts are my fruits produced. All my fruits—works—are good. Now is the time when he that soweth and he that reapeth rejoice together. Now are we One. I am illumined with the Spirit of wholeness; alive with the Life of "The All;" awake to the understanding that I am consumed by the fire—love—of the Holy Spirit—Presence—beside which there is none else. He who walks and talks with God, "is not," for God takes him; "that God may be All in All."

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## International Divine Science Association.

DIVINE SCIENCE THE IDEAL OF HUMANITY.

THROUGHOUT all time, men have recognized an ideal humanity, and the value of that ideal to mental culture and bodily existence. Though that ideal be but dimly outlined to mental vision, and vaguely seen "as through a glass darkly," its purpose has been regarded a necessity upon which to found all movements of divine or secular thought, as well as the unfoldment of art, harmonious government, and invention. Even if centuries should elapse between the actualization of the true and pure ideal conception of man, that ideal must, to understanding, ever be one and the same. It could never be less than that humanity is essentially divine, for the reason that humanity's origin is Divinity itself.

Emerson held to the ideal as far as the real was discerned; and on one occasion, in a moment of inspiration, said: "hitch your wagon to a star." It is certainly better to aim high than to aim low, and to keep that high aim steadfastly before us, and as clearly defined in thought as *the Star* which leads each one to the birth-place of Jesus, the true conception of birth. It is well to aim sufficiently high to realize that our existence is *here and now* wholly divine; for higher is it to be divine, be that which is aimed at, and know that we are the Source and Cause of the true ideal, aim, purpose, or motive, than to be negative, that which can only hope to be or to become. Divine and perfect Being is the ultimate of all that is aimed at; be it therefore understood, that Divine Being alone can show forth the real idea and true purpose of Life eternal.

History contains noble examples of the true use of ideals to religion, to nations, and to individuals; but the real and true office of ideals is to be

enjoyed by understanding the purpose with which *eternal Being* is ever at work. Both mental and bodily freedom is to be found by realizing what the true ideal is of our present existence; and not in the vain attempt to idealize unbelief; a false sense of a separate self-hood from God. Divine Science being classified Truth, must be Deity's own idea of humanity, and all manifest creation is to be seen as a living ideal, because it is of God. Divine Science does away with unbelief, in that it sets forth the true idea of all things, and reveals that all things are now established in the image and likeness of one God; One Infinite Whole, in which is comprised a holy humanity, not a humanity sinful and sick.

In Hebrew religious history, it is the pure and abstract ideas of law, of one God, and the supreme reign of justice and the triumph of right, that enriches the history and illumines the writings of that race of God's people. The higher the ideal of man's individual self-hood, the higher will be his thought and conception of every person and thing that he looks upon. The realization of the true ideal image and likeness within himself, will enable him to see that true image and likeness in all living. This ideal, which was the Hebrew conception under the leadership of Moses, who represents divine law, led this nation to the recognition that there was one supreme Deity. The Grecians, in their efforts to idealize learning and sculpture, expressed this same tendency, thinking to en throne in the thought of man the true ideal of things. Freedom in religious thought means the freedom of divine thought; and divine thought must ever prove to be Truth and Life. "The words that I speak unto you, they are spirit and they are life." For this reason, mental and bodily freedom is to be found in divine thought, right habit of thought, for with Truth's appearance in thought, all unbelief and false sense of bodily slavery must go down, and the true conception, independence, self-reliance, and noble character of children born of God, who are heirs of God, be realized and practically demonstrated by humanity and unto the ends of the earth. This is the way to realize that God's will is done in earth as it is in heaven. The way to enjoy the kingdom of heaven in earth and to realize that the heavenly reign of God is unto the uttermost parts of the earth, is to accept it as being already established in Spirit and in Truth; and by accepting this spiritual truth, it will actualize itself to you.

Self-evident Truth, or the Science of God as now manifest in the living, is the only authority known to Divine Scientists. Science proves itself every step of the way, for its way is mathematical. Every statement of Truth has

the witness of God's omnipotence within itself. Divine Science does not attempt to idealize a personal self-hood, separate in nature, substance and reality, from humanity or from any living thing, for the true idea of Divine Science is that we all have being in one God. Hence, we find ourselves at one, in Spirit, substance, and in reality, with all that is. In this we see God's will done in earth as it is in heaven; and we enter in and let His words abide in us. Divine Science has in its existing form, proven to be humanity's ideal, because it is the ideal eternal in the mind of God. Ideal existence is above and apart from the fluctuating opinions that arise from observation, from viewing things from the standpoint of senses, without consulting the Spirit of wholeness in which they exist. The true idea of Life eternal is not to be realized except in the full acceptance of the truth that we have eternal being in a Life which is eternal, and which is to be realized only through conformity to, and in full co-operation with that which is without beginning and without end. To think, speak, and act at one with Life, is the high, noble, and right way, the "new and living way," which proves to be substantial progress and unfoldment; the influence of which is felt in the home, the community, in humanity, and unto the ends of the earth. The higher the ideal, the higher will man rise in his ways; the lower the aim, the more does the delusion of unbelief seem to be something real.

The true idea of perfection is to be found in the true idea, or man; the self that can truthfully say, "I am now;" who never falls by the wayside while performing his daily routine of duty, nor knows discouragement. The goal of perfection aimed at by all Truth seekers, is not to be found by erroneously claiming that perfection is afar off, nor is it to be found by postponing. Procrastination robs the Divine Presence of its present fulfillment of law. A future perfection is not to be enjoyed in the present; what is now is that only which can be enjoyed now. A true ideal is a present, living reality. The highest realization is to be enjoyed and maintained in the unwavering consciousness of Being; that I am that for which I have aimed. I am eternal life with God. This is the enjoyment of heaven at hand, which by many may have been long and discouragingly sought. Let us, then, love the true idea of Being, unto a full mental acceptance and enjoyment. John Knox has said: "To love truth for truth's sake is the principal part of human perfection in this world, and the seed-plot of all other virtues." "Let us consider what manner of love the Father has bestowed upon us, that we should be called the sons of God." It was the mind of God which was in Christ Jesus, who,

though being in the form of God, thought it not robbery to be equal with God. Men must love the true idea of Being perfect, and the true ideal of this existence as being at one with all reality, for Truth's sake, and not because of the fear of an evil power, before he can enjoy the reality of eternal Life. To love Truth for Truth's sake is to worship in spirit and in truth. Success, therefore, is guaranteed to Truth seekers only in so far as they love Truth for its own sake. In so far as this is done, is it realized that within Truth is its own reward.

The mission of Divine Science is just the opposite of that which would encourage the false claims of what has been named evil, disease and imperfection. It portrays no mental picture but of eternal good, ease and perfection, here and now. It fosters no claim of a good, ease, and perfection unattainable, nor does it deal with or prompt vain imaginations about either God, man, or the universe of things; instead, its purpose is to convince mankind that as all things have origin in a common Source, that God is the common Father of all, and how to be consistent with that Truth, and what it means in practical living to call no man upon the earth, Father, and why we are not to think of ourselves as being heirs of sin, sickness and death; but think of ourselves as being heirs of God, health, and eternal Life. Its purpose is also to convince the world that the ideal of Life eternal is Life's common, practical way of manifesting Itself. Hence, we are to comprehend the truth that our existence here has been divinely conceived and brought forth.

Divine Science deals with ultimates; with the abstract, and it demonstrated in the concrete; the Principle of Life, and it demonstrated in the living. Divine Science appears vague and impossible to unbelief; that is, to those who claim that they are mortal and are governed by mortal law; who persistently hold, as with a firm grasp, to the opinion that there is unreality, materiality, corruption and death, which constitute their mortality. The reality of Being will never be apparent to unbelief, or in any opinion that is in opposition to eternal Life. One who believes that there is something the opposite of Deity can only hope to realize Being, but has no realization of its wholeness, because of this division in belief. In Divine Science are we to find the truth that the divine plan of the universe has always been within the great Architect, Divine Mind, or God, and has been unfolded throughout an eternity in the past. Divine Mind and its plan being omnipresent, makes it possible for us to perceive and understand the abstract and ultimate unfoldment, by letting this mind be in us, and by perceiving from the standpoint of the at-one-ment of the whole.

It was once believed that a government "of the people, by the people, and for the people," was a vague, unpractical thought, too ideal to be practical; but as such a government to-day is a realized fact, so will the government of the Principle of Wholeness (vague as it seems to many) be a realized fact by each one, as he or she comes to recognize the truth of the law of expression, and to reason and speak from the abstract Principle of wholeness. The Principle of our Declaration of Independence and basis of our National Constitution is purely idealistic, and is born of justice and unity of Life. This being true, we can conscientiously unite in claiming that in the nature of man is the purity and perfection that was comprehended by the men who implanted these fundamental principles in our Constitution. The ideal of which we speak is forever based within the omnipresent Mind. It is known to the One All, and its demonstration in us will eventually be accepted as the only true realization of Life in governmental affairs. "Do unto others as you would that they should do unto you," is humanity's ideal of what is right. The practice of justice and fulfilling of divine law are one. It is practical idealism to deal justly with each other according to the spirit of love, for justice may be said to be idealism, and to deal justly with each other is its demonstration on the moral plane.

(To be continued.)

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Sacramento, Cal'n.

REPORT OF HOME COLLEGE MONTHLY MEETING.

MISS NELLIE I. BRIDEWELL occupied the chair. "Love is the fulfilling of the law," was presented as the subject for silent meditation. Divine love, said the speaker, is the only thing that cheers, blesses, heals, comforts, and supplies.

After congregational singing, the speaker read from the 6th chapter of Matthew: "Take heed that ye do not your righteousness before men: otherwise ye have no reward with your Father which is in heaven." The text was taken from the Lord's Prayer: "Thy will be done in earth as it is in heaven." Thy will is the prayer that is everywhere manifest in heaven. It is at hand here and now; for Lo, the kingdom of heaven is at hand. It is not afar off, for the kingdom of heaven comes when the without is as the within; and when the truth is seen of the without, it is known to be as the within. For the without is a manifestation of the silent and invisible Principle within God being changeless—without variableness or shadow of turning—and being Love, He cannot afflict us at one time and love at another. He does not

want any one to suffer. All have said: "Thy will be done in earth as it is in heaven," but not in the right way. All that is good is according to God's will. Why do we not show His will forth in health, and in an abundant supply of every good thing? We have not judged righteously; have not been still and let light shine. Jesus said: "I come not to do mine own will, but the will of Him who sent me;" and: "Be ye perfect, even as your Father in heaven is perfect." God is the life of everybody. If we let Him speak or act through us, we will not hesitate or doubt. If the sun were shining and we wanted the benefit of its light and warmth, how foolish it would be for us to close the shades of our windows and darken the rooms. Why not open the shades and let the light shine? Simply be still and let God be God. Then shall we know that the kingdom has come, and that the will is done on earth as it is in heaven. There are no bounds to infinity. God is no respecter of persons; where differences are recognized, it is on our part and not on His.

Mrs. Wilnot was the next speaker. Her remarks were principally on demonstration or supply. She said: "Every day some person comes to me and says, O, yes, you can do these things, because of some special gift or reason. They talk as if I possessed something that they do not; as if I were in possession of a power foreign to them. The truth is that God is no respecter of persons, is practical, or what we teach would have gone down and out long since. We must recognize its universality before we can demonstrate by bringing to us abundance in all things. After we have performed our work, or spoken our words of Truth, there must be no anxiety. When a farmer sows his wheat, he has full faith that it will come up in its own good time and way. He does not limit it to a certain time, nor does he disturb the ground to see whether it has yet sprouted, thinking to help it to come up and hasten its growth. How foolish it would seem to us should he do such things! There must be no mental resistance. Our words should be spoken and no limitation placed upon them; and if there be no anxiety as to results, we shall have removed all hindrances to the realization of the fulfillment of our words."

Mrs. Barbara Ebsam said: "This Truth or Divine Science is the only thing worth knowing. It is all-inclusive. It is health and strength. We realize and receive the same according to our faith. I had for years been a great invalid, but by reading and studying the Science and applying it, I became healthy; was thoroughly healed."

The value that Mrs. Ebsam places upon Divine Science is manifest in the fact that she has come from Enterprise, Kansas, for the express purpose of studying the Science at Home College.

Mrs. Boone, from Portland, Or., then came forward and spoke out of the abundance of the heart. She spoke of having suffered for years, and of her healing through the application of Truth.

Miss Bridewell then called upon all to speak freely; to let the one Spirit voice its own truth, and Mrs. Eckman responded: "We have only to tell the truth as we see it. We need not fear that we have not studied it out just right."

Miss Grant then read an article from Mr. Diggs, "Heaven at hand," which is to be found on another page in this issue. All were glad to hear from brother and sister Diggs.

Mrs. Van Bergen said she had found that as soon as we are willing we can comprehend the Truth, and as soon as we comprehend, we must live it in order to have the demonstration.

Mrs. Herring and Mrs. Yager spoke of the demonstration of the Science in their own houses.

Dr. Barstow said: "I have studied medicine and practiced it, but I now know that faith in God is all that heals." He brought out several good points concerning the meaning of the verb, To be, and of the "I am" being the name of that which is from eternity to eternity; about heaven being at hand, and "I am hath sent me unto thee." He spoke of the light of inspiration that had come to him, and of the beautiful ideas that were revealed concerning the Sabbath Day, and the statement made by Jesus, the Christ, that the Sabbath was made for man, and not man for the Sabbath day. That is, time is made for man, not man for time, for man is eternal.

Miss Bridewell then spoke of the true meaning of entertaining strangers, for in so doing we may entertain angels unawares; for there is one Spirit in every one. Hence, he who knows himself, knows God; and they are one. Every day is the Lord's day. At-one-ment with God is rest in Him.

Several treatments were given.

Mrs. Cramer spoke of the signs following a knowledge of Truth, which are demonstrations of the Principle of Wholeness. "At the spiritual harvest time, the garnering must be an ingathering unto God. We are to see all things living within and unto God, praising His holy name, by living. See all things translated unto God. If our 'offering' be a feast, or acceptable unto Him, we may expect to realize that Christ is manifest in the body. If we cut it off from God and heaven by believing that we are in a foreign country, and that it is unlike God and the soul, these beliefs are not acceptable; neither is the ingathering unto Him, as long as such beliefs are held.

"Divine Scientists postpone not. They see all that live, alive unto God; hence, as we learn to think the truth, we prove the words of Jesus to be true: 'You shall do the things that I do,' 'You shall know the truth, and the truth shall make you free.' With the same consciousness, or mind, that was in Jesus, the Christ, it is not impossible to heal any condition. It is God who makes all whole."

Mrs. Cramer also spoke of a case of a diseased bone being healed. If we believe that what we pray for is, and we ask that His will be done in earth as it is in heaven, we ought to present ourselves, not as two, soul and body, different in their natures, but as one—the outer as the inner—a living sacrifice unto God. This is our reasonable service. This is believing that the will is done in earth as it is in heaven.

A Primary Class was then formed, to commence on the following day. Most of those present joined the class.

Mrs. Wilmot was appointed to lead the next meeting, and with song and benediction closed a most profitable and pleasant meeting, which will meet again the first Wednesday in March, at 2:30 p. m.

## TEACHINGS OF THE BUDDHISTS.

"Hatred does not cease by hatred at any time. Hatred ceases by love. This is an ancient law. Let us live happily, not hating those who hate us. Among men who hate us let us live free from hatred. Let one overcome anger by love. Let him overcome evil by good. Let him overcome the greedy by liberality. Let him overcome the liar by truth."

"As the bee, injuring not the flower, its color, or scent, flies away, taking the nectar, so let the wise man dwell upon the earth."

"Like a beautiful flower, full of color and full of scent, the fine words of him who acts accordingly are full of fruit."

"Let him speak the truth, let him not yield to anger, let him give when asked even from the little that he has. By these three things he will enter heaven."

"The man who has transgressed one law, and speaks lies, and denies a future world, there is no sin he could not do."

"The real treasure is that laid up through charity and piety, temperance and self-control; the treasure thus hid is secured, and passes not away."

"He who controls his tongue, speaks wisely, and is not puffed up; who holds up the torch to enlighten the world, his word is sweet."

"Let his livelihood be kindness, his conduct righteousness. Then in the fulness of gladness he will make an end of grief."

"He who is tranquil and has completed his course, who sees truth as it really is, but is not partial when there are persons of different faith to be dealt with, who with firm mind overcomes ill will and covetousness, he is a true disciple."

"As a mother, even at the risk of her own life, protects her son, her only son, so let each one cultivate good will without measure among all beings."

Nirvana is a state to be realized here on this earth. He who has reached the fourth stage of holiness consciously enjoys the bliss of Nirvana. But it is beyond the reach of him who is selfish, sceptical, realistic, sensual, full of hatred, full of desire, proud, self-righteous, and ignorant. When by supreme and unceasing effort, he destroys all selfishness, and realizes the oneness of all beings, is free from prejudices and dualism, when he by patient investigation discovers truth, the stage of holiness is reached.

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To have the courage to notice an affront, is to be upon a level with an adversary; to have the charity to forgive it, is to be above him.—*Lord Hudson.*

## "TAKE HEED THAT YE BE NOT DECEIVED."

By JANE W. YARBALL.

**I**N the old sanctimonious way of approaching God, we were deceived into thinking we were unworthy the blessings we prayed for, and our prayers were made up very largely of admissions of depravity and sinfulness that we did not in reality believe a word of, and that we should have resented if any one else had dared to make such charges against us.

At the same time we believed God to be a God of justice, and we prayed for blessings that we were not entitled to according to our just deserts (as we believed); which was equivalent to asking God to deviate from His law of justice to oblige us.

Is it any wonder such Christians get no answer to their prayers? They pray, and pray, and beseech God to relieve them of their distresses of mind and body, and when the relief does not come they generally conclude it is His will that they should suffer; and then they begin to pray for submission, but all the time yearning for relief—which is the real, heart-felt desire, after all. No prayer for submission to evil conditions can ever be the real desire of the heart, and whoever believes so has not reasoned his way out of mortal error. \* \* \*

The prayer for submission has never made people *lose* sickness or sorrow or death, and never will. This prayer of doubt and uncertainty is not the prayer of faith that saves the sick, but is the kind of praying that has been done for 1800 years *monthly*.

All Christendom, as a body, are praying daily (or every Sunday at least) for the kingdom of Satan to be overthrown, destroyed, and the kingdom of God to be established on the earth; and when Christian Scientists affirm that it can be done, they call us blasphemers. \* \* \*

Jesus said: "In vain do ye worship me, while teaching for doctrines the commandments of men."

There are so many claimed ways for the credulous and unwary to be deceived by mortal error; so many avenues through which deceiving influences are said to reach them, that only a knowledge of truth can save them from the darkness that broods in ignorance.

It is knowledge of truth that makes us free.

In knowing truth we are able to put all deceiving influences under our feet. \* \* \*

No other method in all the world will lighten our burdens, or lift us out of despondency with such practical effects.

We may be absolutely free if we will throw out of the mind all the false beliefs and mortal deceptions that weigh us down, as you would throw ballast out of a balloon.

As the ballast is worthless except to weight the balloon and hold it down, so are the errors and deceptions worthless; they only weigh us with sorrow and darken our pathway.

To deny their power lifts the weight, and lets light on the path and gives us freedom.

## THE CONGRESS OF SCIENTISTS:

DIVINE, CHRISTIAN, METAPHYSICAL, MENTAL, CHRIST AND SPIRITUAL SCIENTISTS;  
CHRISTIAN METAPHYSICIANS AND SCIENTISTS OF SPIRIT.

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

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

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

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

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

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

The editors of the Science and Metaphysical journals, and authors of Science and Metaphysical literature, and all teachers and healers will be

regarded as members of the Advisory Council of the local Committee of Arrangements, and their suggestions as to themes and speakers are cordially solicited. The Committee desire to receive such suggestions at the earliest possible date, in order that the programme for the Congress, which is to be held in San Francisco May 29, 30, 31, and June 1, 2 and 3, may be announced. All communications should be addressed to the undersigned chairman.

JOHN J. PLUNKETT, Chairman,  
D. S. THOMPSON,  
WILLIAM H. DANIELS,  
MRS. M. E. CRAMER,  
MISS EVA I. FULTON,  
W. E. DONLAP,

*Executive Committee of the Congress of Scientists.*

The Congress Headquarters are at 328 Seventeenth St., San Francisco, Cal.

*Dear Readers of Harmony, and Friends:—*

We call your attention to the Congress of Scientists, International in its nature, to be held in San Francisco commencing May 29th, and ending June 3d.

This Congress of Scientists, as you are doubtless aware, is one of the many Congresses to be held in San Francisco during the Midwinter Fair, which must be considered by all an opportune time for such a gathering. A time when so many people are looking in this direction with view of visiting the Midwinter Fair and the State of California, and when so many strangers are in San Francisco and throughout the State, is an opportunity that Scientists cannot afford to let pass without making a united effort to get the knowledge of the Truth that makes free more generally before the world. The occasion is one certain to afford a unique and most commanding opportunity.

Great as is already the scope and power that is recognized for good throughout the world from the Science and Metaphysical literature, and both public and private teaching, it is believed that all along the lines of applied Science, under every name by which it is called, it is to be more perfectly idealized and actualized, realized and demonstrated; and that this Congress is to contribute definitely to its true application in all the avenues of life.

We invite you to be present, and ask you, by your presence and participation, to aid in the movement in any and every practical way.

The invitation is also extended to the general public, and we ask you, as readers of *Harmony*, to interest as many as possible in the movement.

## Notes and Announcements.

Scientists who would like a good teacher or healer to visit their places, please inform us of that fact, as we think we can arrange to send the teacher or healer required.

The next Theological Course in Divine Science will commence at Home College Wednesday, February 28th, at 2:30 p. m. The first lecture free to all.

Dr. A. J. Swarts, of Chicago, writes under date of February 10th, that he and his sister, who is also a lecturer, and several scientists of Lincoln, Nebraska, will start in two weeks for California, with view of making it a permanent home. They will stop first at Los Angeles, where they expect to remain one month. Dr. Swarts hopes to hear, while at that place, from former subscribers and friends in this State.

They will lecture on progressive subjects, and instruct classes in the "Science of Life, Mental Healing, Psychology," etc., at various points before deciding on a permanent location. He says several who are now at Chicago will join them here after they are settled.

We are glad to announce that a new "evangel of peace and light" is to be sent forth in the form of a weekly journal under the name of "Life," to be edited and published by the able science worker, A. P. Barton, 501 and 502 Nelson Block, Kansas City, Mo.

The first number is to appear in April. See advertisement in this issue. We have faith to believe that our brother's success is already established.

The new German book, "SPIRITUAL FOOD," is for sale at this office. It is a collection of practical truths of old German writings, Johann Scheffler's poems, and other authors. The authors were inspired to speak the word of God. It will prove to be a valuable book to anyone who reads German.

Bound in linen, \$1.00; leather, \$1.50.

"GOD is the only reality," was the subject of a beautiful discourse delivered by Miss Nellie I. Bridewell at the meeting of Silent Unity January 15th.

The speaker clearly proved that God is all reality; hence, is the only reality in any form, appearance, or condition that exists. So apparent were the truths stated by her, that our God appeared unto our comprehension as a consuming fire until all seeming error and unbelief were forgotten, and God alone was.

In the conception of this truth, that God is the only reality, regardless of how prone people are to excuse themselves for speaking and acting otherwise, is found the way to mentally retain the divine consciousness, and understandingly work with the Spirit of wholeness.

She made clear the oneness of "I and my Father," from an impersonal and universal standpoint, by proving that it is the Father in me who doeth the works; for the Father is the Cause, in me, of all work that is done.

HARMONY welcomes the new magazine, "*Das Wort*." It is a periodical of sixteen pages, published by H. H. Schroeder, 2407 North 12th Street, St. Louis, Mo. Price, only \$1.00 per year. This magazine is devoted to Divine Science and its therapeutic application. Edited by Paul Militz.

We offer HARMONY and *Das Wort*, one year, \$1.50. See our Club List.

We are glad to know that State after State in our Union is putting the Kindergarten into its school system. "*Child Garden*" is a magazine for children, at the low price of \$1.00 per year. Every line is written by Kindergartners. To have this paper means to have Kindergarten all the year round at home.

HARMONY and this magazine, one year, for \$1.50.

A lecture on "Creation," was delivered by M. E. Cramer, at Oakland Branch College, January 8th; a large part of the audience was composed of Mrs. Alden's students, who are clear and steadfast in their comprehension of Divine Science, and were very attentive and interested listeners.

The Twenty-sixth Annual National American Woman Suffrage Association met in Melzeroth's Music Hall, Washington, D. C., from February 15th to 20th. The leaders of the movement have more in demonstration to encourage them than ever before, for it is true that their number is constantly increasing. Susan B. Anthony, President, and Rachel Foster Avery, Secretary, have sent out a circular in which they say: "The Government's recognition of woman on the board of managers for the World's Columbian Exposition; the World's Congress of Representative Women, the greatest convocation of women ever assembled; the participation of women in the entire series of World's Congresses; and the gaining of woman's suffrage in Colorado, give to our demand for political equality for women unprecedented prestige in the world of thought.

"With the question of woman's suffrage pending in Kansas and New York, it is our manifest duty to concentrate our efforts upon these two States. One business session of the Convention will be devoted to the consideration of ways and means to further this object."

Some of the speakers who were expected to address the Convention are Mrs. Fanny Zampini Salazar, of Italy; Miss Hanna Korsany, of Syria; Carrie Lane Chapman, Mrs. Julia Ward Howe, Mary Lowe Dickinson, Mary H. Kront, Annie H. Shaw, Ida C. Hullin, and Henry B. Blackwell.

## Books of the Day.

THE POLITICAL ECONOMY OF NATURAL LAW. Messrs. Lee and Shepard have issued a new book by Henry Wood, author of "Ideal Suggestions," "God's Image in Man," "Edward Burton," etc., under the above title. Its purpose is to outline a political economy which is practical and natural rather than theoretical and artificial, being a study of inherent laws and principles. In 1887 this author issued a volume entitled, "Natural Law in the Business World," which was well received and passed through several editions. The present book is not a revised edition, but substantially a new book of double the size.

The titles of a few of the twenty-four chapters will give some idea of its contents. Among them are: The Law of Co-operation, The Law of Competition, Combinations of Capital, Combinations of Labor, Profit Sharing, Socialism, Economic Legislation, Can Capital and Labor be Harmonized, The Distribution of Wealth, The Centralization of Business, Booms and Panics, Money and Coinage, Tariffs and Protection, Industrial Education, etc., etc.

Political Economy is interpreted from the standpoint of evolution and natural law. The idealism and optimism of this book strongly distinguish it from many of the pessimistic treatises of the present time.

Mr. Wood has the faculty of rendering this usually dry subject not only instructive but positively entertaining. He has given many years of careful study to the practical phases of social economics, in their relation to Natural Law, and each chapter is thoroughly original and telling in its special department.

[The Political Economy of Natural Law. By Henry Wood. \$1.25.]  
For sale at this office.

"Life," a new weekly journal: devoted to the promulgation of the higher principles of Mental Science, including Christian Metaphysics, the interpretation of Scripture and healing.

On the 4th day of April next I will begin the publication of the above named paper at Kansas City, Mo. It will be a folio in size and form, and filled with the best thought of this progressive age.

The price will be \$1.00 per year, or five cents a copy. The subscription price payable on receipt of the first number, and yearly in advance thereafter.

A portion of its columns will be devoted to healing thoughts, and to the exposition of the International Bible Lessons.

A limited space will be set apart for appropriate advertisements.

I want your name. Send it in early so I will know how many copies to print the first issue.

Send me the addresses of all the progressive thinkers you know.

Remember, this evangel of peace and light comes to you fresh every week.

Address: A. P. BARTON, Editor and Publisher.

501, 502 Nelson Bldg., Kansas City, Mo.

# HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 6.

APRIL, 1894.

No. 7.

## OUR FATHER WHICH ART IN HEAVEN.

O Jesus ! it is thou who bidst me say, Father ! *My Father!* oh, how that name rejoices my heart !

*My Father!* I can no longer feel alone, and whatever may happen to me this day, I feel I am protected, comforted, beloved.

Jesus! let me dwell on the sweetness of those words: *My Father!* I need not lift my eye to heaven, Thou art within me, and where thou dwellest heaven must be.

Yes ! heaven is within me ! heaven with all its peace and love.

From "*Gold Dust.*"

We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word.—Emerson.

" Who fill't existence with  
Thyself alone ;  
Embracing all, supporting, ruling o'er—  
Being whom we call God—  
And know no more."  
Teach me, then,  
To harmonise the discord of my life  
And stop the painful jangle of these wires.

Valdesso—That is a task impossible, until  
You tune your heart strings to a higher key  
Than earthly melodies.

MICHAEL ANGELO.

Get but the Truth once uttered,  
And 'tis like a star new born,  
Which circling in its placid round,  
Not all the tumult of the  
Earth can shake.

JAMES RUSSELL LOWELL.

"GRACE AND TRUTH CAME BY JESUS CHRIST."—John i: 17.

WHEN Daniel Webster visited the Falls of Niagara, he was not satisfied with visiting them once and then going away—instead, he spent a week at the Falls.

He went under, below, over, and around them, looking at them from every possible point of view, and said it was impossible to fully comprehend this wonderful work of nature. He also said that they far surpassed the most vivid and glowing description ever expressed by man.

In like manner is it, when we come to speak of what the advent and presence of Christ does for man.

As Mr. Webster could not realize how grand and how glorious were the great Falls of Niagara without seeing them for himself, so each one of us must have a conscious, individual view of the presence and majesty of the Christ within, that we may know and realize His character and grace.

Christ came into the world to demonstrate the principle of man's eternal harmony, and lead him to view Truth from a *spiritual*, and not a *material* standpoint. He taught but one God and one Spirit, when He said, "I and My Father are one." In this view we have at once the secret of the presence of the Christ within, which brings to the understanding, by faith and trust in God, something better than material sense, that never reaches beyond the boundary of the unreal. John, the "beloved disciple," viewed Him from the standpoint of Love; proclaimed His divine nature as creator of the world, "the only begotten Son, which is in the bosom of the Father," and learned by revelation that grace and truth are for all nations and all peoples—because God, the source of grace, is the Father of All.

Peter, James and John were witnesses of the raising of the daughter of Jairus, of the transfiguration, and "of His majesty. For He received from God the Father, honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased." Thus, Peter proclaims Him "our Lord and Savior, Jesus Christ;" "The Prince of Peace;" "The Son of the Living God."

The great fact of life remains to be revealed in John's statement—"Because I live, ye shall live also. At that day, ye shall know that I am in My Father, and ye in Me, and I in you." Therefore, Christ becomes at once the mightiest Truth of all the universe, and is to be found within the soul of every being.

The knowledge of this, lived and demonstrated in the smallest degree, will uplift the physical and moral standard, and in the language of Solomon :

"She is more precious than rubies,  
And all things thou canst desire, are not  
To be compared with her.  
Length of days are in her right hand,  
And in her left, riches and honor."

Therefore, this view of the advent of Christ purifies, elevates the character, and imparts to us the living Principle, which is manifested in understanding, knowledge, and faith.

Christ smote the rock of Truth, and abundant streams of love gushed forth. The law of Love is oneness, unity; the unity of God with man. Truth is the Principle around which the harmony of God swings. Christ is the Truth of God—instead, therefore, of materializing our Savior, we will translate Him back to the original and infinite principle, God. Grace will follow on the heels of every step towards that high standard of perfection. This view of the great and wonderful Truth, which is more abundant than the vast Falls of Niagara, *pours* into the hearts of all.

Zechariah, four hundred and fifty years before the christian era, recorded a vision, in which the Lord said: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts, Who art thou, O great Mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstones thereof, with shoutings, crying grace, grace unto it." The prophet saw in this vision that material power was *nothing*, but *spirit* would do the work in leveling the mountains and building the Temple of Jerusalem. That the spoken word, of "grace, grace unto it," was calling into action the universal Truth and energy, which lay unused about them. Jesus best expresses it when He said, "Verify, I say unto you, if ye have faith and doubt not, ye shall not only do this, but also, if ye say unto this mountain, be thou removed and be thou cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

The Christ mind is the mind of God. It is the spirit, which is from everlasting to everlasting the same. It gives us dominion over the dreams and illusions of mortal sense. It levels the mountains of error, it breaks the bonds of the captives, it sets us free from the bondage of sin; it heals, restores, invigorates, and harmonizes. In its name and by its strength we are healed.

The apostle Paul understood that grace is a principle manifested in the believer, as the spirit of the Christ mind; that the character of grace is the character of Christ—sinless, purifying, faithful, true, just, innocent, harmless, and loving.

It is noteworthy that Paul's letters to the churches speak of grace as the gift of God, wherein we stand as in the light of the Son of righteousness, and in proportion to our faith in the power and presence of Christ in us, do we rejoice in the "hope of the glory of God." He ends his epistle to the Romans thus: "The grace of our Lord Jesus Christ be with you all." And in his epistle to the Corinthians, he writes, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always, in your behalf, for the grace of God which is given you by Jesus Christ," which he repeats over and over again, throughout all his epistles.

To be rooted and grounded in the grace of God, as it is in Jesus Christ, is to understand and believe that life is a divine principle, without beginning and without end. That life is God, the great I am, the all-knowing, all-seeing, all-acting, all-wise and eternal Truth, and love, substance, and intelligence that is manifested in the universe and man. The slow and steady sweep of this principle of grace and truth around the circle of infinitude, will level, in its progress, all the seeming mountains of error, and will strengthen and support all who trust and abide in the understanding of Christ, that "I and my Father are one."

703½ Hyde Street, San Francisco, Cal.

H. H. BLANDING.

God dwelling within us—the life of Christ himself, when on earth, living always in his Father's presence.

It is the life of which St. Paul speaks, when he says: "Nevertheless I live, yet not I, but Christ liveth in me."

From "*Gold Dust*," a translation from the French.

#### EXTRACTS FROM OUR LETTERS.

Dear Friend:

All that you need to complete your realization of freedom is to continue true thinking in the line of truth, in faith believing. There are no powers or influences for you to contend with. The Son of Man who sees and says that the children of the kingdom of God are the children that we see on earth, is the one who sows the good seed, and it is not necessary for you to be the servants that are concerned about the tares (in scriptural language, "the children of the devil"), for as the tares are not the wheat, neither are errors any part of the children of the kingdom. Now, be certain that you hear this truth—that is, be sure that you hear with understanding, and you will see the good manifest in all your friends and neighbors.

## THE PRAYER OF RIGHTEOUSNESS.

MUCH has been said and many questions propounded regarding the attitude of Scientists on the subject of prayer. The fear of being misled into something bordering on heresy, seems to be the motive that prompts the asking; and while we admit that the prayer of one who understands Divine Science is of a different quality from the commonly accepted idea of prayer, we still believe the statement of James, the apostle, that "the effectual, fervent prayer of a righteous man availeth much."

It is the aim of Divine Science to teach the principles of the gospel of Christ, as nearly as is possible in accord with His teaching.

His advice and instruction regarding prayer is very explicit and simple, and we find that keeping his sayings and abiding in his words, is the only sure way of proving His teachings true. He said, "when ye pray, enter into the closet and shut the door." The closet represents the secret chamber of the soul, and closing the door means to shut out all that would disturb this communion with the great spirit of life, love, and goodness.

He also said: "Be not as the hypocrites are, for they love to pray standing in the Synagogues and on the street corners, that they may be seen and heard of men, for their much speaking."

When James speaks of prayer as in the passage quoted, "The effectual, fervent prayer of a righteous man availeth much," he doubtless alludes to this mysterious secret process of the human mind, by which it expects and desires to arrive at a state of oneness with the divine mind, on which we all depend in one way or another for all good. The prayer is made effectual by its fervency and righteous character.

We may be *fervent*, *earnest*, and ardent in our petitions, and yet if they lack the righteous quality, they are not effectual. Righteousness does not imply the sanctimonious, severe piety so many imagine. It simply means *right* instead of wrong thinking. A righteous conception of God, makes the righteous prayer spring spontaneously to the heart and lips. We may pray with all the fervency and impassioned desire the human heart is capable of, and it never avails unless characterized by righteous thinking.

James was considered a very able thinker by the righteous men who followed the teachings of Jesus, and his opinions were sought on matters of importance, as next in authority to that of the Master. He does not say that the fervent, impassioned prayer of the one who thinks falsely of God and His laws, will be availing.

We can all recall many instances where the good and devout people have assembled together to offer prayers for the life of some highly esteemed individual, whose approaching dissolution was considered a public calamity; or, perhaps, to petition the omnipotent power to stay some threatened calamity, in the way of famine or pestilence. And can we recall a single instance where those prayers were answered? *Scarcely one.* And why? We cannot doubt the sincerity of the petitioners, but they were offered without the righteous conception of God, that would make them availing. They were probably offered with the supposition that God would change His plans by their intercession. And such have been the commonly accepted ideas of prayer, but events have proved such praying unavailing; therefore, they must have lacked the righteous quality. We can never expect to change the plans or purposes of God by our pleading, because God is already perfect in wisdom, goodness, and love. He is yesterday, to-day, and forever the same. The change accomplished by righteous prayer, is in *us*, not in *God*.

We enter the secret chamber of the soul to gain a conscious realization of our divine oneness with the good, and thus change the conscious mortal conception of things to harmonize with divine perfection. We must be reconciled to God as He is, and not expect to reconcile God to us, or to our ways. The begging, pleading, beseeching, and complaining prayer is never availing because it presupposes a lack of the desired object, instead of an acknowledgment of all good; therefore is not righteous in character.

James says, "Is any afflicted among you? let him pray." "Is any sick among you? let him call for the elders of the church, and let them pray over him, \* \* and the prayer of faith shall save the sick," which means the righteous prayer. He makes it the duty of the highest dignitaries of the church, as well as officers and laymen, to heal the sick, and where do we find such service from church men?

All great thinkers have taught the importance of perfect bodily health. To be sound and well is the first necessity of human life, and the first step in wisdom is to gain the secret of healing the body and perpetuating a condition of harmony and wholeness, after which other steps are easily mastered. This secret of perfect health is the door through which every mind must pass before it can reach the higher and more glorious plane of development. No matter how learned one may be in the learning of the schools, and in the knowledge of books, they can never reach that higher, loftier plane, except through understanding the law of perfect health and harmony.

As all discordant conditions of mind or body are the result of wrong thinking or false believing, it is reasonable to suppose that right thinking would be the proper remedy for all discords and diseases. It is written that knowledge of Truth will make us free. It makes us free by setting the conscious mind to thinking righteous thoughts, thereby healing the body. The earnest, righteous desire, changes the mind of man to harmonize with that of divine wisdom and Goodness, and health is the manifestation of the righteous change. Righteous desire may be made availing in any cause that is righteous, and under circumstances where the unrighteous can do nothing at all, even though they may have the riches of earth, and the places most honored among men, to support them.

The power of prayer, as a working principle, has been urged upon the attention of man by many besides the apostle James. All sound thinkers of a certain type have taught the same law, and all may know if they will, that every desire of the heart may be satisfied. We learn that every blessing the race is hungering for, lies within the reach of all, if only we can learn this law of prayer; and this law of prayer is only realized in its fullness by those who think righteously. People seem to shun righteousness as if afraid of its influence, and yet if it could only be made popular, there is an honest wishing to know and love the way that can change the life of the whole world and usher in the freedom from weariness, sorrow, and pain.

Now, if righteousness makes prayer availing, and availing prayer means health, strength, ability, judgment, joy and peace, how strange that people will shun righteousness. In truth there is everything lovely in righteousness. It has been shorn of its unlovely and sanctimonious character, by understanding what righteousness means. Solomon said, "A merry heart maketh a cheerful countenance, and all the days of the afflicted are evil, but he that is of a merry heart hath a continual feast." The righteous thought never brings affliction nor melancholy. God is the author of all law; therefore, He is the author of the law that makes the righteous prayer avail.

No one will deny that the supreme God, with every attribute, is good, and that with every attribute of perfection He could not create anything that is not good. Then, the law governing prayer is a good law, because it emanates from perfect wisdom, purity, and goodness. None will deny that God is love; then the law that governs prayer is lovely and good, like its author. The principle of love is also desirable and good, so the law that emanates from that principle must be desirable and good.

JAKE W. YARNALL.

*To be continued.*

## THE CONGRESS OF SCIENTISTS.

HARMONY sends greetings to all its readers, and extends to them a loving invitation to be with us at the Congress of Scientists to be held in San Francisco, Golden Gate Hall, Sutter street, from May 29th to and including June 3rd, 1894.

It promises to be a time long to be remembered, because of the opportunity to meet and join with our brothers and sisters of many lands, and through exchange of ideas edify and instruct each other in the way of life, peace and joy.

We have the promise of many of our best lecturers, writers, teachers and healers; besides, we have the promise of one who, over eighteen hundred years ago, was the guest of Mary, Martha, and Lazarus, to be with us always, and ratify and bless the work established by His hands, and by Him the Father will also send the Comforter, even the Spirit of Truth, that shall teach us all things. So we say, no matter if times do seem hard, you can do without something else better than you can afford to miss this grand occasion. Come and let us reason together, and acquaint ourselves each with the other's conception of Truth. Let us cheer and bless you, and be blessed by you, through a closer acquaintance and better understanding of the methods employed in the promulgation and practice of the Truth that makes free.

## THE SCIENCE CONGRESS.

There seems to be a general awakening among Scientists, and a more thorough appreciation of the importance of co-operation in the matter of preparation for this contemplated reunion of all Scientists; and the enthusiasm that has sprung up in the past month, and the energy which characterizes their plans, promises to make it an occasion of great profit and benefit to the cause.

Enthusiasm in any good cause is born of the power that insures success.

We expect to have among us many able and eloquent speakers, as well as many able and convincing papers from those who cannot be with us in person; and we know that the spirit of Truth will be in our midst, and the spirit of Love will preside. The spirit of peace will abide, and the spirit of wisdom will lead all, which means that the spirit of God will be with us, and harmony and good-will will reign.

Let everyone who loves the cause of truth do something for this occasion. Those who cannot contribute in the way of personal attendance as speakers or

writers, can favor us with their presence and send their mite, *however small*, to lighten and assist those who have assumed the responsibility of the Congress, and thereby receive a blessing in return. Try and see if it is not "more blessed to give than to receive."

J. W. T.

#### OUR FRIENDS.

Dr. and Mrs. Yarnall, of Chicago, so long looked for, have come among us with helpful words to cheer, and healing thoughts to bless. They are guests of Home College, and will remain in California until after the Congress of Scientists, in May; and will devote a portion of their time, after a few lectures here and in Oakland, to lecturing in surrounding towns in the interest of the Congress, and to assist in defraying expenses. This, to us, is very kind, and just like them. They are in the habit of appearing in the right time and in the right place, and are always willing to render all necessary assistance to advance the cause. We gladly accept their offer, and would gladly accept all offers of this kind, and all offerings, be they much or little; for the hall rent, music, printing, and other incidental expenses connected with the holding of this Congress, would fall heavily upon the Scientists here, with no outside help. By encouraging and sustaining them in their work in the interest of the Congress, others can help us, and help themselves more.

There is not a town or community anywhere, but would be greatly benefited by their lectures on the Philosophy of Mental Healing, and the Higher Life, which are so clear and rational as to silence all criticism, and convince the most skeptical of the truths of Divine Science and its benefit to the race.

Mrs. Yarnall's lecture on the Parliament of Religions, held at the World's Fair, at Chicago, lasting seventeen days, all grouped into a lecture of an hour and a-half, is intensely interesting and instructive; and no one, not attending the Parliament, can afford to miss hearing it. Now make your arrangements and apply early for lectures. No stated charges will be made. They will come on their merits and accept your voluntary offerings. Address: M. E. Cramer, Home College, 328 17th Street, San Francisco, Cal.

St. Louis is getting awake in the search after Truth. All the meetings are now well attended. Our German meeting is very well attended each Sunday, and our Magazine will bring out still more.

H. H. SUNDEN.

"Out of Law into Gospel," is making many friends for itself.

## Silent Unity

From SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

THE HEALING THOUGHT.—To be held from March 27th to April 27th.

"I Praise the Father I am made Free."

FAITH.

(Read at the meeting of Silent Unity, Tuesday, March 6th.)

HOW faith is the substance of things hoped for, the evidence of things not seen." This is the way the apostle Paul defines faith, and to this day no one has given a better definition. This would indicate that faith is something which has to be used by will, in order to bring forth a result. The same apostle said: "Through faith we understand that worlds were framed by the Word of God." We again have to imagine that God used faith, the substance of things, by the power of will, to bring forth worlds and planets. Paul the apostle said, also, that "faith without works is dead." Again we see that this great substance, faith, has to be put in motion by will, or it could not be brought into manifestation; for it is the substance of things not yet seen.

We all have faith in something. If we have faith in God as the Creator and maker of all things, we have then the substance of all things, and our faith is based on a right foundation; on the Rock of Ages, which can never be shaken. We can now work with God, the Creator. But before we go any further, we will see what God has faith in; that is, we want to define God in Being. God is Spirit, and is not created; was, and is, and always will be; the same yesterday, to-day, and forever; unalterable, unchangeable Being. God means goodness; so all the good which is real, which cannot change or perish, is contained within and manifested of God. What is imperishable good? It is Life, Love, Truth, Wisdom, Intelligence, and Power. Have we faith in this imperishable good, which is Spirit and which is God? If not, we have no foundation that will stand. In order to build aright, we must have faith in the unseen, but not unknown, God. We have been so dependent, and have believed in things that are not eternal, and are not good, and the fruit thereof was weariness and disappointment; and these beliefs ultimate in what is called death. We were tired of trying to work example after example from a belief in sin, sickness, sorrow, poverty and death, and we longed for something—a principle—which would bring accurate and eternal solution,

or salvation. We have calculated wrong, we have based our faith on the material and changeable; but truth has ever been; God has not been death, but is Life. Like a faint whisper the voice of eternal truth resounded through the ages—Have faith in God—Have faith in God. What a revelation to mankind, to have only faith in God, and let the old tradition of an evil power be buried in the dust of past ages!

It has given us new life; yes, everlasting life. It has opened a new way to us; a way of pleasantness and peace. Now, since we know that God is all, and is Spirit, and all things that are, are manifestations of Spirit, we can boldly make the statement that what we are, we are by being in Spirit. This new truth opens to us new and unthought of possibilities, and we begin to base our faith on things of the Spirit eternal. Spirit is an inexhaustible fountain of goodness, and we can, as the offspring of that fountain, take as much as we can receive. We can open wide the channels of our being, by dropping from our consciousness the false beliefs of the race in two powers. We can erase the wrong examples we have made on the blackboard of life, on the external, by holding to the foundation rock—only the good is true. We can also compare Spirit to the principle of mathematics. We cannot get a right solution of a problem, if we do not understand the principle of mathematics. We may have all the figures, and may try to solve problem after problem, but they will not be right unless we solve them according to principle.

It is the same way with our rightful inheritance of eternal life. Working it out by faith, we must base the faith on right understanding; that is, on the principle that God is all. This is the principle we work from. What is the fruit thereof? Why, joy, peace, satisfaction. And what do we show forth in the external? Health and strength, plenty and prosperity; and this is the fruit of our faith, for as thou believest in thy heart, so it is unto thee. When we believed and feared the opposite of truth, the opposite of God, we attracted it to us; and the more we believed in error, the more real it seemed to us, and was pictured forth in the external; but thanks be to God, who has given us the Spirit of Truth, we can now understand how to cast aside the error in our thoughts, and hold our faith in the omnipresence of God. Out of Him nothing but life flows; and that life is in His son, which is in us; therefore, we are the light of the world. What is it to be a light? It is something which illumines a dark place; and the Christ, the Truth, has to illumine every part of our body, and the dark places of our mentality—the places where a little selfishness or a little pride may yet be hidden in the dust

of accepted unworthiness or the rubbish of sinfulness, until every part of mentality and body has been lighted and made clear as crystal by the light that lighteth every man that cometh into the world. Then we can be a light to the world by simply being the light that is in us. We can then dispel the darkness that yet clouds the world in the sleep of sense and greed, and work as the Father works. We are then the light which is fed by love, which enlightens every part where it is directed, which increases by use, and brightens by giving it forth to others. It increases unto eternity, where it meets God, the light from whence all light cometh.

And now dear brethren of unity, I deem it a privilege to be with you here in this place, where all is unity and peace; where all, of one accord, are doing the will of the Father which is in heaven; where all are bound with the bond of unity, which is love; where all let the light shine that is within them; where all walk in perfect harmony and truth. The remembrance of this place and the spirit of unity will go home with me, and encourage me in my future work for the glory of God.

BARBARA EMMERIN.

Offer the sacrifices of righteousness, and put your trust in the Lord. I will lay me down in peace and sleep, for Thou, Lord, only makest me to dwell in safety.—*Ps. ix : 5, 8.*

#### PREMIUM OFFER.

The HARMONY year commencing in October, we offer the following premiums to subscribers:

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## International Divine Science Association.

DIVINE SCIENCE THE IDEAL OF HUMANITY.

(Concluded.)

AN understanding of Divine Science proves that the abstract Principle of Life, of Truth and Love, is attainable; that in the world of invention, as in the world of creation, the Mind's idea, and the mental reception of that idea, must necessarily precede the formation or creation resulting therefrom; and were it not for the perfect idea potential in Mind, which models all things, the inventor or Creator could not invent or create. When the belief is given up that man is mortal, it must necessarily be seen that man, in his entirety, is immortal; that, of a truth, there can be no mortality. Does not the way of Life teach immortality? that mortality is not unto immortality? that death is not unto Life? Humanity's ideal is that "death should be swallowed up of Life, and mortality of immortality." Classified knowledge reveals the ideal which is the real selfhood of humanity, and where Truth is accepted in its fullness, the true nature of this selfhood is seen to be already demonstrated. As the abstract Principle of Life is the Principle of man, or as God is the Principle of man, and as existence is a living fact before us, both the abstract Principle and existence originating from it must be spiritually understood, if understood at all. We often hear it said: "We want to deal with things as they are;" thinking all the while that "things are" as they have supposed, and felt them to be when their judgment of them was according to their observation of conditions, and from their emotions and sensations. To deal with things as they are in their reality, is to accept the truth in its fullness, that the abstract Principle of Life or ultimate Truth is now; and that existing things are ideal, living fact.

before us at this time, as much as they have been or ever will be. The truth is that what will be or has been, is now. This should be mentally acknowledged, for an acknowledgment of the truth as it is, is essential to a thorough awakening from the universal belief that there is imperfection. To understand that the infinite perfection has always been all there is unto Truth, and that we have co-existed eternally with it, is to understand our existence ideally, or spiritually.

With the true perception of what Being is, the appearance of evil, imperfection and corruption disappears, and the one perfect God, a perfect universe, and a perfect man, make their appearance. They who hold that the true prophecies and promises are to be fulfilled at some future time, do not believe that they are fulfilled now. They plainly confess that they are in the land of promise, and that they are seeking a country—the land of fulfillment. Thus by their actions do they say they are pilgrims and strangers upon the earth.

Whatever is intuitively cognized as first and final Truth, is not beyond our immediate mental grasp, and should not be termed unreal or said to be impracticable. Many think that because perfection in man's character and daily habits is apparently a future fact, man will never attain unto his ideal of what he should be; but the way Jesus overcame, or came over all things, was by being the highest truth that he cognized, and by demonstrating his ideals within and for humanity. The statements that the truth of Divine Science is too high to be practical; that it is simply theoretical and idealistic, must be boldly met with the true declaration that it is the truth and reality; that it is synonymous with perfection and the infinite whole; and he who thinks logically must understand that the great First Cause, whatever it implies, is perfect selfhood, I am, the Ultimate. Hence, the ultimate law or principle existing between cause and effect, may be thus stated: that like produces like; therefore, to live and to move must mean that we are like unto our Cause and Source, perfect in its substance and principle.

These ideals are making themselves apparent in the hearts of the people to-day, and are, with silent tread, steadily moving and gradually pressing outward into visible demonstration in true brotherly love. The signs that follow the teaching of the true Fatherhood of God, are the brotherhood of man; the unity of religions; the at-one-ment of Science. A universal and mighty work is being accomplished in the mental world at the present time, concerning the deep things of God, and the truth of the things erroneously called material. The time has passed for the student of Science to seek for

knowledge outside or apart from Divine Mind, which contains the only intelligence to produce, without hands, all things that are produced or manifested. Divine Scientists understand that like produces like, and that the fuller and larger realization can only come to the individual from the Divine Mind, and that health can be demonstrated only from the eternal harmony of that Mind. The spirit of the life of Jesus Christ makes free, which is the perfect idea of Divine Mind. The way of the Christ is the way of Life, and is idealistic. To him all life is real. All manifested life is ideal, or spiritual. Hence, eternal Life, to him, is eternal Truth, of which he said: "I am here to bear witness; to this end was I born," etc.

Speculation never enters into the teaching of Christ. There are no opinions in Divine Science. People often ask us, What are our opinions concerning certain things or questions of the day. We frankly say, we have none. When the truth is ever present before us, we have no opinions to offer. Truth is ever capable of demonstration in all our ways. It must be looked upon as ultimate; as the Principle, Substance, and intelligent Mind of the universe. Nowhere in the teaching of Christ, nor in the Science of God in creation, can we find anything to justify the claim that man is a fallen image, or that man in heaven is a reformed sinner; or that man, at-one with God, was evolved from something beneath Himself, over which he is eventually to have dominion. Hence, it was said by the apostle Paul: "Now are ye the sons of God." To teach the unity of the whole and the brotherhood of man, or "the solidarity of the race," all were called one body with many members, the only begotten son, including all things, visible and invisible, in heaven and in earth. To be a son of God, one must be within and as Jesus, the Christ—self-illuminated—the light of the world. This is an idealistic presentation of self, and selfhood in God can be nothing less. Then we are to regard ourselves as being the light, and as being more than that which receives flashes of inspiration; "for as the Father hath life in Himself, so hath he given to the son to have life in himself." This is self-illumination, and "of all that Thou hast given me, I can lose nothing." The only training necessary is in the habit of right thinking, speaking and acting. The mental training that will enable us to think, reason, speak and act from the plane of Being, so that we may represent Life eternal in all our ways, is the purpose of the practice of Divine Science. Correct thinking and reasoning must necessarily have origin in reality, or in Being.

We cannot successfully compute a problem in mathematics by beginning with the minus sign. We cannot solve Life's problem by commencing with a

negative statement, or by claiming that there is evil, disease and death. The claim that we cannot know God and demonstrate His will, cannot prove anything beyond the nature of the claim, which is negative, and the opposite of positive Truth and knowledge. So it is written: "For this cause came I into the world, that I should bear witness unto the truth," which to know is freedom alike to all.

The truth of Divinity is not to be revealed, neither is the truth of that which is manifested to be comprehended as long as the claim is made that man either has, or expresses, one iota of evil, imperfection, inharmony or disease. Nothing can be manifested within, by, or unto the one Parent Source, but what is contained therein. It would be impossible for Life, Substance, Intelligence and Power to become less than what they are; to become different in their nature. Hence, it is a false sense of things; a sense born from observation, which is the evil eye seeing incompleteness, inharmony and disease as real.

Divine Science is not the so-called material science which theoretically sets forth the evolution of matter from lower to higher forms; but it is the Science of God in creation, which reveals Him manifesting and unfolding His possibilities in a universe of living things. The theory of material evolution has no signs of healing, freedom, success and satisfaction following. But the signs following a knowledge of the truth of Divine Science is health, freedom, success and satisfaction. God never made anything with the view of its being a remedy for disease; for He never made a thing with the view of its being diseased. This will answer the question so often asked: "Did not God make all these things for us to use as medicines and remedies for our diseases?" The Truth that makes free is the Truth of *The One* that makes all things. The Truth that makes all things is the Truth of God. "I am the health of my people," not the things that I make, and My people are always complete in Me. Not by drugs or by material remedies are they made; "In vain thou shalt use many medicines, for thou shalt not be cured. Thou shalt make thy prayer unto Him, and He shall hear thee." "When men are cast down, then thou shalt say, There is lifting up."

Jesus demonstrated the truth of the saying that it is "not by power, nor by might, but by my Spirit, saith the Lord," and we can all demonstrate, as did he, on one condition: that we observe the simplicity of unity and the purity of the at-one-ment of the whole; and maintain in our hearts the love of Divinity, which means singling the eye to Truth and being pure in heart; that God may be All in All to us, as He is in reality.

## HOME COLLEGE MONTHLY MEETING.

BS. O. T. WILMOT presided, and opened the meeting by reading the fifth chapter of II Corinthians. The speaker dwelt largely upon the thought that the word is nigh us, even in our hearts and in our mouths; also upon the word of Reconciliation, or as it was afterwards termed, the power of the word, and as a final statement she said: "The word by which we are reconciled is the Christ. As it is true that we are like unto God in our being, so do we manifest in the same way by the word: for God spoke everything into existence, and what we manifest of Spirit and of Life, we speak into existence. Jesus Christ said: 'Man does not live by bread alone, but by every word that proceedeth out of the mouth of God.' The word of truth is to be spoken before we can realize our true freedom. Christ called attention to his works as signs following, referring them to Luke vii: 22.

"By our words are we justified and by our words are we condemned. We must make faith the substance of our words; then can we look for fruit of the Spirit without thought of failure." The speaker then told of many good works she had seen accomplished by the word of truth, and said: "'I don't believe' is on a par with 'I can't,' and 'I don't know.' All may know if they want to. The divine grace is sufficient for all."

Miss Bridewell then said: "While you were speaking this text came to me, that 'whatever thing from without entereth into the man, it cannot defile him; \* \* that which cometh out of the man, that defileth the man. A man's word is his only burden.' When I first commenced to hold words they seemed only like words. At first we do not realize, but after a time we gain the realization. If we do not have faith in our words, we do not have faith in God; for in the beginning the word was with God and was God. By our words can we find just what kind of a God we worship. I have noticed that the people who have the most burdens speak the most idle words." She illustrated what she meant by idle words, by giving some statements she had heard made, such as these: "'Life is not worth living,' 'I wish I could die and get out of all these conditions,' 'I hope that death will end all.' This manner of speaking, and acting in accordance therewith, is a man's only burden."

Mrs. Boone testified of the healing of a little boy who was shot in the back of the neck, and whose recovery was pronounced by the doctors to be hopeless. The healing was considered a miracle. She then set forth the following beautiful thoughts, which were thoroughly enjoyed by all.

"A beautiful thought to me is that we are being drawn upon the one platform of brotherhood; that we are growing more into brotherly love, one for another, and that there is neither Jew, Greek, nor Scythian; but all are one family, and God is the Father of us all. The thought that Mary held over her child Jesus, was, there is no life but comes from God; and that she had been given a child from the Father of all life. We may think that it takes material forces to produce life, but in the beginning it was not so. God needed no material to produce life, and the same that was in the beginning, is now, and ever shall be. As soon as we get into the thought and realization of the true Life, we can say as Mary, we are given a child from God; and will know that God is Father of all. We have been dead and shut up in the sepulchre of doubt and misunderstanding; but thank God we are rolling away the stone from the door of our understanding, and are being resurrected out of the thoughts of sin, sickness and death. And blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. You may ask: 'Do you believe there is no death, and do you expect to live forever?'

"With all my heart and spirit I believe in God, who is all life and is no death; and expect in Him to live and move and have my being; and the life which I now live, I live by faith of a child of God. And I further believe that this thought will, in the near future, be not only the religion, but the universal thought; for there never was a time in the annals of history when there was such a broadening and reaching out for spiritual truth as there is to-day. We who give out our thoughts in helping others, are only a John the Baptist heralding the coming of Christ that will be resurrected in them, and it is not John the Baptist, that heals them physically, mentally and morally, but it is the Christ within."

Dr. Barstow gave a few good thoughts, and testified of his appreciation of the Science.

Mrs. Denney's particular realization was that the pure in heart see God.

Miss Brooks spoke out of the abundance of a heart filled with thankfulness and praise for the good that both her brother and self had received through a knowledge of Divine Science. "It has healed my brother, and has done a mighty work for me. Both cases were pronounced incurable by the physicians."

A lady who had never visited a Science meeting before, said she believed God was the only power that could heal.

Mrs. Perkins and Mrs. Herring added a few words of thankfulness and appreciation for benefit received from the spoken word of Truth.

The testimony of another lady was that she had been healed of a tumor which was thought by all to be incurable.

A letter was read from Frances Feely, which was appreciated by all. Each one enjoyed her realization of the power of the love of God to make free and to give only freedom. Her case was by the doctors pronounced to be an incurable case of consumption. As many have been, so many more will be, encouraged by her words; for this reason we cannot refrain from publishing extracts from her letter:

PATCHEN, CALIFORNIA, March 3d, 1894.

Dear Mrs. Cramer:

Your good letter was enjoyed as much as a treatment, and has often been re-read with great profit. I was very much pleased with the copies of HARMONY and have sent several numbers away. Lately my friends are writing to me for information regarding the Science in a more interested manner than they did at first. My contentment and improvement during the last eight months have been a good object lesson to them, and like my father, they feel compelled to admit that there is something in the Science. It is such a pleasure to give the information where people are earnestly seeking it. One cannot help feeling that the truth will be manifest to them. Divine Science has caused me to realize a very great deal of peace and harmony these last six months. It is because I have recognized the Spirit of Love by dwelling in thought upon God and His All-pervading Love.

My friends are truly surprised at my continued love for home and contentment up here during the rainy season, and when they express wonder about it I always write back: "O, I can't be unhappy thinking God is with me with that wonderful, eternal love." One dear lady writes: "Yes, truly, to dwell in God and His presence and eternal love should make us all strong to bear—more than that—*should make* 'these afflictions' which so many of us dwell on, seem 'light' and enduring for a moment. But I am wondering how this has come to you so soon and so clearly, a thing that most of us struggle after through long years, and hold none too firmly when once attained.

"If I knew when your teacher was to be in San Jose, I should surely see her, for you have interested me in her—rather in what she teaches than in the lady herself." (I had not spoken of you personally).

Perhaps it may not tire you to quote from another letter received from an intimate friend the other day. "After reading your good letter through

and through," she says, "I just sat and thought and thought of your being up there in your old home during these rainy days and still so happy. Isn't it grand! I can't tell you how happy it makes me to know it. Then it really seems odd to hear you speak of your surroundings so differently; why, it makes me feel so differently towards them. I just hope and pray, dear Frances, that you may continue to grow strong and well, and I don't see any reason why you shouldn't."

With kind regards to all, I am,

Your grateful friend,

F. A. FAELY.

Our President made a few remarks appropriate to the subject; and announced the Congress to commence the 29th of May, asking all to interest themselves in the movement, and to be one with us in this universal work, and to extend the invitation far and wide.

All joined in singing the Doxology, the benediction was pronounced, and the meeting closed.

These open meetings take place the first Wednesday of each month, at 2:30 p. m.

"THE BIRTH OF JESUS."—*Luke ii: 10, 11.*

By Miss M. W. READ, DENVER.

JESUS is the last, the most spiritual body of the Christ. We are to consider this birth of the embodied Christ, in this way: First, the preparation for the birth. Second, the spiritual conditions in which the birth takes place. Third, the spiritual experience that follows closely upon the birth.

I.

The birth of the Jesus is first made known to the shepherds, who are watching their flocks by night. The work of the shepherd represents conditions of watchfulness over one's best and purest thoughts. These thoughts are always coming forth from truth, now appearing, now disappearing like wandering sheep upon the hillside; but, alas for the good thoughts that are left to wander over our mental fields in the night of ignorance, like sheep without a shepherd.

As the good shepherd gathers together his sheep in one fold, the better to defend and protect them from the dangers of the night, even so does the faithful disciple gather together his thoughts of Truth in one sacred place, and make it his chief care to keep these thoughts unspotted from the world. When we know that a higher degree of consciousness always appears first to the watchful condition represented by the shepherd, we can understand why it was written that David was a shepherd lad; that Moses kept the flock; and Abel, best fruit of the consciousness, was also a keeper of the sheep.

It is the true shepherd that first receives the divine assurance : " Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the City of David, a Saviour, which is Christ the Lord."

The watchful disciple first receives the assurance which shall afterwards be glad tidings to all people.

## II.

The Saviour to be known as Christ the Lord, is first found as the infant Jesus in the City of David, i. e., the Jesus has its beginning to us among the thoughts of the David consciousness. As each individual degree comes forth from universal consciousness, and also disappears in the universal before its successor appears, we must expect to find a kind of lightness in these bodies having the same basis, even as it is written, " Adam was the figure of him that was to come."—Rom. v: 14.

With this in mind, we can read spiritually the bible history, when we find that Bethlehem is not only the birth and burial place of David, but in and about this same City of David is the home and burial place of Abraham and Sarah, of Jacob and Rachel. The Jews, children of Isaac, called this city Bethlehem, i. e., the " House of Bread." The Arabs, children of Ishmael, called this city by name, signifying " the House of Flesh."

This well represents the different ways in which each new birth is regarded by spiritual and material thoughts. John vi: 52, 57.

In every degree of consciousness, it is intuition which conceives of truth, to bring forth the higher degree or body. This is represented by the woman conceiving and bringing forth a higher product.

The rise of conception is from Eve, through Sarah, Rebecca, Rachel, to Mary. From Bethlehem, the burial place of Rachel, Mary comes forth to us with her higher product; even so does intuition disappear in consciousness, to appear later with a purer conception, which develops into the more spiritual body.

In the City of David, Mary brings forth to Joseph, and through Joseph to the world, her child that is conceived of the Holy Ghost. Mary and Joseph are both of the House of David, but it is the intuition of the David consciousness which receives the divine message : " The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God."

It is the ignorance, not yet outgrown, the ignorance that surrounds intuition, which declares this holy thing must be brought forth to intellect, and through intellect to the world, as its Saviour.

Joseph represents intellect or human reason in the David consciousness. To bring forth the Christ to and through intellect, is to define Truth in thought, and to express Truth in the form of spoken words. The Christ as brought forth, is named by intellect, as it is written : " And Joseph called his name Jesus." Matt. i: 25.

You make objection to this ; you declare that Truth cannot be expressed with, nor defined within ; even so, neither can the Christ ever really be brought forth. Intuition here receives of the Christ in its purity, conceives of that which is immaculate, but the Jesus, the highest of all products, is not immaculate ; it is what intuition in the David consciousness has conceived the Christ to be. Therefore, the Jesus brought forth to Joseph (intellect), and found by the shepherds, must be seen as the Christ of Purity, must be known as the Lord in its destructive work before it can be a saviour to thought ; before it is a light to enlighten the Gentiles and the glory of Israel. Jesus is born within, when you become conscious of the self made in God's image and likeness. The Jesus is the product of your conception of the Immaculate (Christ).

### III.

The Jesus birth is attended by promises and prophecies ; not one of these shall fail of its fulfillment, so it is written of Mary : " Blessed is she that believes, for there shall be a performance of these things which were told her from the Lord." Luke i: 45.

These are the words of divine assurance to every one of us, and as Mary kept all these things and pondered them in her heart, so does every disciple hold the same assurance as her joy in the silence.

But it is also declared to Mary : " A sword shall pierce through thine own soul ;" and later, when the Jesus has obtained its full development, it is again declared : " Think not I came to send peace, but a sword." These alternations of joy and pain form a part of each inner experience. Let us consider their place in the process of bringing forth, for they belong here and are found nowhere else. Through the intuition of the David consciousness, Christ is revealed in Jesus as King of Kings, and Lord of Lords, through whom the David dominion is to be continued and increased. " He is to reign over Israel forever, and of this kingdom there shall be no end." Luke i: 33. " His

hand shall be lifted up from His enemies; He shall rule the nations with a rod of iron." Rev. xii: 5. "And all His enemies shall be cut off." Micah, vi: 9. But the sword of the spirit which is to cut off all enemies of the Christ, only completes the work with the destroying of the final conception. There is wondering, and pain, and grief to that which brings the Christ forth to intellect, until intellect is known to be dead. Then, intuition being freed from the mortal (moral) law, is seen in its spiritual union with divine reason, bringing forth fruit only unto God. Rom. vii: 4. This part of the process is represented by the death of Joseph, for through this death Mary is freed from the law of bringing forth. Rom. vii: 2. But the work of the sword is not yet complete, for not only must intellect be known as dead, but the product as brought forth to intellect, and through intellect, to the world, as its Saviour, must also die, or intuition must die to this product.

The sword pierces the soul of Mary as she listens to the words, "Who is my mother or my brethren?" "All who know the will of God and do it." The sword pierces the soul of Mary, when her son, born to sit upon the throne of David in everlasting dominion, is despised and rejected of men, is crucified, dead and buried. This was foreshadowed in the same land when Abraham was called to slay his only son, Isaac; for Canaan was the holy land, and the conception of the product holds through all the process, and is the last to be destroyed. The Jesus-body has been to us as the tree of life, whose leaves are for healing, whose fruits are for perpetual supply; but the sword of the spirit is laid at the root of the tree, and it falls. Dominion is dead. "Hope fails." Where is now the promise of the David consciousness? "For since this father fell asleep, all things remain as they were." 2 Peter iii: 4.

In the night of our desolation, the root of this tree has no form nor comeliness: and in the day of our vision there is no beauty that we should desire it. Isaiah liii: 2. But the death of Dominion is the dawn of faith, and when our ears are opened we receive the words: this root of Jesus shall stand for an ensign to the people: to it shall the Gentiles seek. And his rest shall be glorious (filled with the Christ glory). Isaiah xi: 10.

Within that which has no form nor comeliness, no beauty that we desire, is blessedness eternal—is the Christ illumination, from which, through all our days, hope and promise have come forth to us. In the eternal Christ is the fulfillment of all the prophecies which attend upon the holy child in the City of David, and while memory is still holding to the star and the angels' song, a voice speaks from the Christ: "I, Jesus, am the Root as I am the

offspring of David; and the bright and morning star." Rev. xii:16. Therefore--Blessed is she that believes, for there is a fulfillment of those things which were told her of the Lord."

Thou who first hear the good tidings. Luke ii:8. Other shepherds. I Sam. xvi:11; Ex. iii:1; Gen. iv:2. Jesus had compassion on the people like sheep without a shepherd. Complaints against the shepherd, Ezek. xxxiv:1, 6. Bethlehem, David City. First Kings; ii:10; Micah, v:2. Prophecy concerning the Jews. Matt. ii:6; John vii:42. Rachel's grave is here. Gen. iv:48, 7. Joseph is of the land of David. Luke ii:14. Joseph names the Child. Matt. i:25. Promise to intuition (Mary) in the Joseph consciousness. Luke i:45. The sword. Jeremiah xlvii:6, 7. 'Akelon's (mortality) Zeph. ii:4. Prophecies of Jesus. Luke i:33; Rev. xiii:5; Michael 5:9; Luke ii:33. Luke ii:32, fulfilled Isaiah xi:10. Naming of the sacrifice of doors? Naming of a birth in a manger?

*To be continued.*

## Books of the Day.

**POLITICAL ECONOMY OF NATURAL LAW:** A new book by Henry Wood.

Its outline of political economy is both practical and natural. It sets forth inherent laws and principles. All the chapters are equally instructive and practical; and the more the book is read with an understanding that all unfoldment is from within, the more one realizes himself to be the true selfhood, back of all the panorama of things, viewing from this position the method and results of the action of Law.

The originality of each chapter consists in the fact that the writer's view of Natural Law is from the plane of the Origin of living things. We see the spiritual, ideal, and practical combined, running through each special department.

We recommend this book to all, for we believe that both Divine and "Natural" Scientists would be benefited by the study of its pages, and its reading would profit all people of every nation.

We quote sparingly from the book, as we can only suggest in part what is to be gained by a careful reading. We also recommend a thorough study of the XXIVth chapter, published in the March HARMONY as a summary of the book.

**FROM CHAPTER I, ON GENERAL PRINCIPLES.**

"Before entering upon any systematic study of the inherent economic laws which permeate and shape the business world as it is at present consti-

tated, it is well to suggest that many existing limitations at some future period may be outgrown. Natural Law is never suspended or repealed by any force which can be exerted upon the same plane; but it is axiomatic that a higher law may overcome a lower one. When we lift a weight, gravitation is not suspended, but its force is overcome by the superior law of the human will. Tree-life causes the sap to ascend, not by repealing gravity, but by surmounting it. The predominant motive of social economy on the present plane of human development, is self-interest; but this does not always amount to selfishness, nor does it imply that individual interests are necessarily antagonistic to each other. Normal self-interest is not only honest, but entirely compatible with philanthropy. But when, in the hoped-for golden period of the future, humanity comes a general into recognition of the higher law of unselfishness, this superior force will reach down and overcome many laws that are inherent and unrepeatable on their own plane. Such an advanced condition of society is to be earnestly labored for; but any present study of business tendencies must be made in the light of existing conditions and developments. Nationalists and communists, even though well intentioned—as the great majority undoubtedly are—will never be able to galvanize unselfishness upon humanity from the outside, through governmental legislation or communistic social framework. It will only be unfolded as a natural outward expression of higher internal character."

#### CHAPTER XII—DEPENDENCE AND POVERTY.

As rapidly as dependence can find something to depend upon, it will increase. \* \* \*

Charity is divine, heaven-born, the brightest and noblest of all virtues; but this does not alter the fact that so-called charity, misapplied, breeds dependence with unerring certainty. \* \* \*

Socialism, as a possible political framework, is not only fatal to all evolutionary social development, but is paralyzing to all ideal human brotherhood. If it were possible to make men altruistic by legislation, all its sweetness would vanish with the loss of its voluntary and spontaneous spirit. But legislation piled Ossa on Pelion, will not change human character. As well galvanize a decaying body into youthful vigor as to inspire brotherly love, or even morality, by coercive legalism. As properly call a stick of timber a tree, so to denominate political socialism brotherhood. A "whited sepulchre" is a sepulchre still. Were it possible to put in motion an entire paraphernalia of outward balances, checks, weights and measures, living benevolence and unselfish service would become extinct. \* \* \*

With human nature as it is, how many would be provident, industrious, or economical under the most perfect system of socialism yet conceived? Enterprise, ambition, invention, and progress would all wither, as if under the shade of the deadly yucca. If an ideal millenium had come upon the earth, so that men loved others more than themselves, there would be true moral socialism from within; but until such a time, civil law and government will be indispensable.

**KORADINE LETTERS:** A Girl's own book; by Alice B. Stockham, is designed to entertain by interesting the youthful thought in the good and pure along the lines of every day experience. It reveals progressively the development of the good, and guides to and points out the way of its application in all the

avenues included in family and social life. All who can understand the harmony of Life manifest in the living, will feel their hearts gladden while reading this story of a natural girl among natural things. This book teaches bodily health for all. We gladly give our readers the following practical points, which will, to a limited extent, represent the beauty and purity of its teaching:

From Second Letter:

I went down to breakfast one morning, late, as usual, and there sat Miss Austere and all the teachers and all the girls, stiff as ramrods, and the maids standing leaning against the walls, it really did look like a wax figure scene at the Eden Musee, all waiting *just for me*. I felt awfully ashamed and couldn't eat a bite. The girls glaring at me so hungrily scared me half out of my wits. Not a soul said a word to me about it; I had to talk to somebody, so I █ke to Elizabeth about it.

█ said there was nothing that showed a more certain selfishness than lagging and being late at everything, that some persons were so honest they would not take a postage stamp without permission, who would, in this way, steal the valuable time of everybody with whom they were associated. Her words made me feel so guilty that I am slopping clear over now.

My lessons are getting ever so much easier. Elizabeth says they are no easier, but that I am. \* \* I think I like Miss Austere's discipline, but it pulls a girl all to pieces at first, though it soon puts her together again in a more orderly fashion.

From Fourth Letter:

I was miserable. The rules grew harder to understand. Even my pet studies with Miss Larned were wretched things. Nothing but a pink empire gown could raise me out of the depths of my gloom. I made everyone around me miserable, too, and I really began to feel very ill. \* \* \* Dear Elizabeth came in and put her arms around me.

She didn't speak for a little time but held me close to her. After a while she said, "Koradine, there is something I would like to ask you to do for me." I said, "I will do anything for you, Elizabeth." "Do not promise too quickly, dearie, for it will require an effort on your part."

Then I felt frightened, for she looked very solemn and quiet, but I said, "Tell me what it is, Elizabeth."

She said, "You are miserable and unhappy. Nothing looks bright to you, and your weather is so cloudy that even our sunshine is quite shut off." \* \* \* "Yes," she said, "I have found out something, and I want you to know it, too, for it is a sure cure for a heavy heart. Now do not interrupt me. I wish you to go to our room alone, close and lock the door, sit down by our study table which is all cleared off, take your pencil and begin tapping gently on the table, and saying, 'Joy! joy! joy!'"

"Keep tapping and repeating the word. Fix your mind upon it. It will require a good deal of will-power at first, but do it, and think of nothing else. You can tell me all about it afterwards, if you wish."

Dearest, I did as she asked me. She led me to our room. My heart and feet felt like lead, and I was almost angry at having promised; I was crying, too, for it seemed solemn. Elizabeth kissed me and left me. I locked the door and sat down. At first it was hard to fix my mind upon the

word, but the tapping helped me. I do not know how long I sat there, for I seemed to lose myself.

The first thing I knew I thought I heard some one laughing. I kept on, and pretty soon I heard it again, and, Edith, would you believe it? It was I, myself, laughing. I could not help it. I jumped up and my heart was just as light as a feather. I could not tell how it was, but I felt all made over. I ran out of the room on to the lawn and saw Elizabeth, Estelle, and Miss Larned sitting under a tree talking together. I landed in among them laughing and crying at the same time. "O, Elizabeth, is this what you meant?" and we all cried together. "A clearing up shower," Elizabeth said.

\* \* \* But wasn't it beautiful? Just think of learning such a sure and joyous cure for a silly selfishness.

From Fifth Letter:

"I told mamma what you said about poor Minn's habit of losing things; and that you said she would go on doing so until she found herself, and then it would be all right. \* \* \*

"Did Miss Austereen get over her lofty feeling about my parents letting me travel off home alone? Almost the last thing she said to me was that she could not understand anybody who would let their young daughter travel without a chaperon. I told her, as gently as I could, about what Mamma wrote me; that she and papa had chaperoned my mind before starting me to boarding school."

There are thirty-five Letters, and all equally bright and interesting. We advise both old and young to read this book.

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*Jane W Gammall*

# HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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MAY, 1894.

No. 2.

## OUR WORKERS.

Among the prominent workers in the cause of Divine Science is Mrs. Jane W. Yarnall, of Chicago, who, with her husband and co-worker, Dr. Wm. Yarnall, is at present a guest of Home College, and actively engaged in promoting the interests of the forth-coming Congress of Scientists.

Mrs. Yarnall, in company with the Doctor, has for nearly eight years given her whole time and energies to the work of spreading the Universal Truth that is embraced in the name Divine Science. As a teacher and writer she stands second to none in the field, as her students everywhere will testify. She is well known in the capacity of *teacher, healer, and writer*. From the Atlantic to the Pacific, and from the great northern lakes to the Gulf of Mexico, have come testimonies of the great good resulting from her teaching and writing, as well as from the numerous patients who have received healing from her absently spoken words of truth.

The book, "*Practical Healing for Mind and Body*," of which she is the author, takes rank among the best, and has been pronounced one of the best analytical treatises on the subject yet published.

He that would heal by the Christ method, must first be in harmony with the mind which was in Christ, that he may think the Christ thoughts. This is the believing on Him that will enable us to do the works He did.

He that would reform mankind must first reform himself. His prayer should be, *Create in me a clean heart, and renew a right spirit within me.*

Love to God and love to man will draw down upon us heaven's choicest blessings or bear us up to them.

Co-operation, is—not my will, but Thine be done; it is in at-one-ment. He who is one with God, is one with mankind. Co-operation, not based on Principle—God—is salt that has lost its savor, and is good for nothing but to be cast out.

## THE PRAYER OF RIGHTEOUSNESS.

(Concluded.)

The conception of God that lifts men out of the groveling things of materiality, is that which recognizes him as omnipresent life, in whom there is no element that tends to death ; thus, we understand and affirm that life is omnipresent. This conception of God recognizes Him as omnipresent goodness ; thus, we understand and affirm that good is omnipresent ; therefore, evil is nowhere present as a reality. It is one of the imaginations of the human heart that works unrighteousness. Whoever thinks and speaks of God as perfect goodness—*everywhere present*, and then admits the power of evil as working *any way or anywhere*, has lost the path of righteousness and peace. Men who say that God is love—*supreme love*, and then admit that hatred and injustice can exist in His kingdom, as realities, are losing the conception of love *supreme*, through the darkness of error. Supreme love has no fellowship with error. God is truth as well as love, and truth makes no compromise with error. The righteous conception of God makes it robbery to give to His name all power, all place, all knowledge and wisdom, and then to name or believe in any other power, or presence, or wisdom, but God ; and this unrighteous belief or robbery of God, annuls the answer to prayer.

All who stand faithful by the statement of omnipresent good, and name and believe only the true, rejoice in the assurance that they may ask what they will in truth, and it will be granted. To believe only in God, as He is the omnipotent good, is to be righteous, and to be righteous is to prevail in prayer. All the prayers that have ever been answered in the world, have been offered while in harmony with the righteous law ; while forgetting the will and way of human beliefs, and remembering only the will and way of God, which is always good. And all the so-called miracles that have been wrought on earth, have followed quickly or slowly the asking, according as the petitioner believed absolutely and unwaveringly in the aliveness of the God to whom he called. We may attribute all hope deferred, to false imaginations concerning God.

The whole world has tried the prayer of unrighteousness for sixteen hundred years without avail. Now let us try the righteous prayer. The righteous prayer is that which is offered when the mind is trained to know that God is not the author of evil, and that no evil is real, because only the good is true. The prayer of righteousness is the prayer offered from the mind which knows that God is not the author of sickness or sorrow because health,

and harmony are omnipresent; and when we state these apparently strange propositions, we state a living truth that is a working principle, capable of making itself manifest.

The statement of truth is righteousness, and righteousness prevails with the divine law, to bring good and lovely conditions to pass. Good and lovely conditions have always been understood to mean prosperity, health, strength, peace, friendship, honor, and plenty. All these acquirements have been considered by the righteous of old, as signs of favor with the God of the universe. To acknowledge continually these blessings, with praise and thanksgiving, as coming from the one and only source of goodness and love, insures an continual favor with the God of the universe, while to take credit wholly to ourselves for blessing and prosperity, is to invite misfortune, sorrow and reverse, sooner or later.

The holy men of old, who worshipped God understandingly, urged the righteous worship, which would bring outward signs of truth in the heart. The external must accord with the invisible good, else there was falsity in the thought or spoken word, for "He createth the fruit of the lips." When one of the greatest among them was asked when the kingdom of heaven should come, he answered: "When the without shall be as the within," which is equivalent to saying, when the invisible good shall be spoken into showing, or realized in the silence till it is outwardly manifest. When prayer is unanswered, it is because truth has not been spoken.

The difference between the statements and lives of those who do, and those who do not heal the sick and relieve distress by an understanding of truth, is very significant, and the difference in what they accomplish is due to their conception of truth concerning God. The righteous conception brings righteous results. There are wonderful promises to all who believe and think righteously of God and walk uprightly. "He shall call upon Me and I will answer him; I will be with him in trouble; I will deliver him and honor him; with long life will I satisfy him, and show him my salvation."

If men would walk this path of righteousness and truth, they were told that they need take no care or thought of what they should eat, or what they should drink, whether it was wholesome or otherwise. They might drink any deadly thing and it would not hurt them, because they would be free from the bondage of fear, and free from the belief of any evil power whatever. To never admit the reality of evil in thought or word, to never acknowledge the right or power of sickness or pain to molest us, or the possibility of poverty or misfortune to approach us, and to believe absolutely in the best as sure to come forward, or be manifest by our realization of the true, is to make the righteous law show forth in outward circumstances, as well as in health of body. To acknowledge the abundance of good as already provided, and

"wait patiently on the Lord" (on the law), He will surely bring it to pass. To say "The earth is the Lord's and the fullness thereof," and realize the truth of it, is of itself a righteous prayer. The fullness thereof means that all space is filled with the very things we want, and by this affirmation we acknowledge it, and the law brings it to pass to our consciousness. We do not have to beg and beseech God to bestow what He has already provided. God is the great universal provider, and we don't have to beg him to be God. He is already all that can be in love, wisdom and bounty, and all we have to do is to acknowledge His bounty with praise and thanksgiving.

The praise and gratitude removes the veil between our consciousness and the thing we desire. Harmony is the law of the universe, and harmony means perfection in every department of life. In harmony there is nothing to disturb; no fear, no misfortune, no poverty, no want, no sin, no sickness, no pain, no death. These are the phantoms that come of unrighteous thinking. Every one of them are the inventions of mortal error, and the only escape from their seeming hold upon us, is in knowing truth and acknowledging the allness of the good. Let us retract our former beliefs that God surrounded us with these evils, for it is not true, and we know that such beliefs hide the good ways of life from our experience, according to that law which makes every word to either justify or condemn our speaking. Let our asking from this time henceforth, be according to the righteous law. Let us be assured that no good thing will be withheld from them that walk uprightly. "Then shall thy light break forth as the morning, and thy health shall spring forth speedily."

The righteous prayer is the prayer that avails, and we may all be among the blessed, in which the prophecy is fulfilled which says, "While they are yet speaking, I will answer them."

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JAMES W. YARNALL.

**K**NOWLEDGE reveals Harmony. So, in solving the problem of Life, if we would find harmony, we must first find, or be found of knowledge.

In the infinite Word, which we believe to be omnipresent Life, we hear a still, small voice calling in accents unmistakable in every human heart: "Come unto Me, and I will give you rest;" but in the midst of strife and confusion we mistake (not the voice), but its dwelling place; and run hither and thither, "seeking rest and finding none," asking the way to Zion, of him "who knoweth not." As the hart panteth after the water brooks, so panteth my soul after Thee, oh, Self—oh Life—unseen—not unknown—but dearly loved.

When the veil is rent, and the harmony of God in creation is seen, man finds himself like unto the One Life, and acknowledges: "I and my Father are one." That knowledge, often called "The Christ," is our peace which

makes both One, having broken down the middle wall of partition between us, abolishing in our flesh the enmity.

In knowledge alone, is harmony. The method of this *One Life* now operating in the living which is contained within Itself, is perfect harmony: and the perfect knows no imperfection. Man must know the truth of his own being. He must know there is but One Good, and that is All. This knowledge furnishes a basis that prepares us in mind for harmonious expression. Without this knowledge, individuals are at a loss to know how to think; they are like a wave tossed to and fro by every wind of doctrine. We must become stable and unwavering in our thought and action, if we wish to work and stand with the orderly and harmonious method with which the law of Being works. Man has misinterpreted his own nature, and this misinterpretation is the only evil—the only sin—the only inharmony.

In all ages, the Christ principle, or Truth, has lifted man from the conception of self as *visible*, to the highest, or immaculate conception of self as *invisible*. The true method of conveying knowledge is that of reasoning from the abstract to the concrete, from the Infinite to the finite. So is it in all processes of Science, whether spiritual, or so-called natural. "*Man, know thyself*," is a sacred quotation. It may not belong to what is known as the Christian Bible, but to an illumined soul it speaks the Alpha and Omega of Truth. "To this end was I born, and for this cause came I into the world, that I should bear witness of the truth;" witness of *myself*; for I am Life, and Truth, and Love; and am the "*son*" of God.

Everyone finding his Life, finds harmony and bears witness of the same, because of Love. Holy mission is that of man: for God so loved the world that each of us were sent to minister of His eternal Life, unchanging Love, and glorious Truth. Our God is one and no more, and He will not give His glory to another. None can have faith in, or love for that which they know not, but when the "Light of Life," or the harmony of Being, the consciousness of Oneness, is found to be the "*self hid*," our faith mounts up on wings like eagles; our running is without weariness; our daily walk is without fainting; for we know that our Redeemer liveth; and because He is, I am also.

Blind faith will never do this work of regeneration. Blind faith will never give humanity the peace, and comfort, and rest of true knowledge. Without knowledge it is impossible to please God. They who worship must worship in Spirit—in Oneness; for our Father seeketh only such worship as is given in Truth eternal. Man must know himself as spirit; and how can this great truth be realized?

Jesus, one of our greatest teachers, says: "Ye must be born again." Now are ye the sons of God, for that which is born of Spirit, is spirit. Have we not all one Father? God made man in His image and likeness. He said to Adam—and He says to us—"Who told thee that thou wast naked," or unclothed with my glory, strength and power? In Isaiah, fiftieth chapter, we find: "Hearken to Me, ye that follow after righteousness; ye that seek the Lord. Look unto the rock whence ye are hewn, and to the hole of the pit whence ye were digged: 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"—Harmony. When shall this comfort be ours? In the language of one of our dear old hymns:

"Jerusalem, my happy home,  
Name ever dear to me;  
When shall my sorrows have an end  
In joy, and peace, and Thee?"

Down the ages has sounded in answer to the various forms of this one question, one little word, headed only by the wise, now—"now."

The Great Teacher never taught *postponement*, but, to-day, if ye will—*know* that which belongeth to your peace. "Say not, four months, and then cometh the harvest." To-day is the day of salvation if we will hear His voice. But if we will not hear His voice, we will still postpone. That voice is the voice of the hidden self—spiritual man; and there is nothing hidden, that shall not be revealed; and sooner or later will burst upon the vision of every living soul, that vision of John in Revelation: "The new heaven and the new earth," or the new thought and the new manifestation, or earth. This New Jerusalem coming down from God, is the consciousness of God, as man. "For behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

This is the Harmony on earth that can only come by the Way, the Truth, and the Life, which is revealed to man by his own spiritual perception of Being. The light that lighteth every man, is the *Self*, that shines forth in the perfect body; that "shineth more and more unto the perfect day."

Oakland, Cal.

CARRIE S. ALDEN.

## QUESTIONS AND ANSWERS.

Q. Is there any truth, or freeing power, in the claim that there is no matter; that the body is made of matter, therefore there is no body?

A. These statements are void of truth, and no freedom, or truth, can be realized from them; for if the first statement were true, the second would necessarily be false; and if the second were true, the first would be false; hence, the third (the "therefore") would be false in either case; and as there is no truth in error, there is no truth in the claim; and as truth is freedom, there is no freeing power in the claim. Contradictory statements are void of the power to demonstrate harmony. Speak the truth, and the truth shall be demonstrated. The one All is one substance. The truth is, there is one Spirit and one body, and the Spirit of that body is God.

The only body there is, is in substance, Spirit; and when all false beliefs about the body are erased, the truth is realized that it has always been glorified unto Divine Mind, and that Divine Mind will glorify it again, i. e., continue in the same. When Truth, the Christ, is taken on, then shall we appear with him in glory; then will the body be seen to be translated unto God; for now is Christ risen; else the teaching of Divine Science is vain. The ultimate of the work of Truth, is that God be known as all in all; and we are found to be within and at-one with Him. If this were not the ultimate, the infinitude of God could not be demonstrated. The children of God could not enjoy their inheritance. The inheritance being God, we are equal heirs with Christ. Instead of saying: the body is made of matter: therefore, there is no body; it should be said: the body is made of the substance of Spirit, and is alive unto God, to all that is eternal. Therefore, I have a body that is eternal in substance; for the whole earth is the Lord's (body), and the fullness thereof. Hence, they—the beliefs—who have not a spiritual body here and now, are they who have no body—no body of truth—in their thought.

Instead of saying that "the body is made of matter; therefore, there is no body, because there is no matter," it should be said, that because God is Spirit and is infinite, the body is made of the substance of Spirit, according to its idea; therefore, you have a body that is eternal in substance and pure in Spirit.

Q. What is meant by: "Dust thou art, and unto dust thou shalt return?"

A. It means that everything shall realize the truth of its Source, and its at-one-ment with that Source. There can be no perfect realization of Truth,

that is not the realization that living things are now at-one with Life; and that Life is eternal. The words of the Lord God always represent Being; the truth of what Being is; and as Adam hid himself from the presence of the Lord among the trees of the garden, we can understand that the hiding represents a condition of belief that is general in the world at this time—that we are separate from the Lord, and that He is not present in our existence. Hence, until we see that our bodies are composed of "atoms," "dust of the ground" of Infinite Being, or Life, we shall labor for the body, strive to produce and prolong Life, instead of seeking to realize the at-one-ment.

"Dust thou art," in allegorical language, is the result of: "Let the waters be gathered together into one place, and let the dry land appear;" for it is intuitively perceived and understood that form is the result of the action of Life gathering together the atoms of substance from the elements that are universal and everywhere present; and that this creative action and the result of action are at-one with God.

"Unto dust thou shalt return," means, thou shalt return to this understanding. Then there shall be action without labor. To return to our Source, is to realize that that which is born of Spirit is spirit; that our bodies are temples of the living God; *His* image, and not the image of another.

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#### FROM POLITICAL ECONOMY OF NATURAL LAW.

BY HENRY WOOD.

**N**ATURAL Law, as it is considered in this work, embraces in its scope the forces and tendencies which are at present operative. To hasten the evolution of higher social and economic conditions, a beginning must be made among the existent underlying antecedents which will produce them. Any inversion of this natural order will retard the coming ideal. To spend our time and energy on the outside, is only to whiten the "sepulchre." Higher attainments in any department are helped forward by the faithful use of those already actualized. When the grand reign of unselfishness is finally ushered in, it will come as an evolutionary growth, "without observation." It will be just as "natural," in its due course, as any of the lower accomplishments which preceded. Forces now operative will never be repealed in their own province, but gradually outgrown. The hope of the future lies entirely in the expansion and upliftment of character. When altruism and brotherhood are kindled in the human soul, they will find outward manifestation,

and nothing can prevent it. All growth is from within, outward, for such is the eternal order, and no human power can reverse it. The unnatural cannot be made natural, or grapes gathered from thistles. The most ideal and perfect legislation that it is possible to conceive, is powerless to raise men from the plane of self-interest. Lifting force comes from internal education and evolution. \* \* \*

If ever the time arrives when true socialism, pure and simple, is practical, as a form of government, neither it nor any other external system will be needed. At that high evolutionary stage every man can and may be a law unto himself. Non-resistance and unselfishness will then comprise the brief but unwritten code of humanity. At present, any new or forced artificial social framework would rather retard than aid a natural growth towards more ideal conditions.

Economic evils, now so prominent and universal, are not the outcome of the present "social system," but of the abuses which fasten themselves to it, consequent upon general moral delinquency. They are not a real part of it, but are like barnacles on the bottom of a ship. Human pride is reluctant to look within for deficiencies, but will roam to the ends of the earth to locate them outside. There is no social system, or any other human institution, so perfect that abuses do not creep in. Stealing and cheating are abuses. They are not a normal, but an abnormal part of the present order. These reflections are pertinent, because sentimental theorists make our social system the scapegoat for almost every overt violation of the Decalogue. Every genuine has its counterfeit, and every positive, its negative. The present order, in its purity, is the only one for existing conditions, because it is their natural index and outcome. It fits what is back of it as the photograph represents the negative. The outer must correspond with the inner, else law and sequence would be at fault, and the chain which binds cause and effect be severed. \* \* \*

If Natural Law in its immutable tendencies be reliable, and also serviceable when intelligently comprehended, it is important that its hidden leadings be searched for and discovered. But to successfully accomplish this, we must divest ourselves of all prejudice, and seek the truth for its own inherent value. Its deep lines can never be bent or distorted, but owing to preconceived theories, numerous subjective illusions and inversions are possible. The desire to find a certain opinion true, often clouds the reality.

## Silent Unity

FROM SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

THE HEALING THOUGHT.—To be held from April 27th to May 27th.

"Health, happiness, peace, and success are mine now, and I realize it."

"If we hope for that we see not, then do we in patience wait for it," and when patience has done its perfect work there is fulfillment, and fulfillment is possession, and possession is eternal Being, and Being declares: "I am that which is hoped for. I am the Way, the Truth, and the Life, the Resurrection and Ascension. Now am I risen." "He that believeth on me, though he were dead, yet shall he live."

NOW YE ARE CLEAN.

"Already ye are clean through the word which I have spoken unto you."—JESUS.

**W**ONDERFUL words are these! Who were these words spoken to? Were they spoken to a certain few, or class, and for a particular time, or are they spoken to you and to me now? As Christ, Truth, knows no time but the now, and is no respecter of persons, the words of Christ must apply to you and to me now, to-day, this moment, if we will but receive his words, believe them, for "Now is the accepted time, and now is the day of salvation." "Already you are clean through the word." Now you are clean, now you are pure, whole, perfect. You cannot make yourself more so than God has already made you; it only waits for you to see yourself as pure and perfect—awaken in His own image and likeness. "Be ye perfect, even as your Father in heaven is perfect," means: be yourself; see yourself as you are in Truth. Trying to be something else, believing yourself something else than what you really are, is not satisfying. Oh, dear friends, if we could only accept Christ's words right now as truly applying to us, regardless of the sense appearances, and hold to them, we would that instant be free; find peace and rest. "Procrastination is the thief of time." We are continually postponing the day of perfection for the future, but now is the day. Now are ye clean. "Only believe, and be saved." When? Now. It is always now. Imperfection never becomes perfection. Truth only dispels the false beliefs and errors, and reveals the child of God, whole, complete, pure, perfect, even as the sun melts away the mists and reveals the landscape.

"Believe on the Lord Jesus Christ, and thou shalt be saved." When? Now. How? Accept his words as Truth. He says: "*Already you are clean through the words that I have spoken unto you.*" Believe what he has said. "My words, they are Spirit, and they are life." \* \* "Life to them that find them, and health to all their flesh." Have we found them? Then let us use them by holding them in mind and speaking them silently or audibly for ourselves and others.

"Already ye are clean." We are to accept these words as Truth, and prove we are clean by living clean, pure lives—demonstrating it. Our work lies in the act of perceiving what our *real nature* is, and making it manifest through speaking the words of truth. "As he is, so are we in this world." When we, through steadfast faith, have pictured forth in our flesh (bodies) perfect health, wholeness, we have only cleared away the false race beliefs so that the true self is made visible. It was always perfect, but hid, covered up.

"He that acknowledgeth that Jesus Christ is come in the flesh, hath eternal life." It does not read, shall have, but hath eternal life. That means now. This would be the acceptance of the body and the life as perfect now. The salvation which Christ taught was always a *present* salvation, including the whole man, soul and body, as he demonstrated in himself and those he healed. "Already ye are clean through my words," if ye will only believe what I tell you. "If ye abide in me, and my words abide in you," then all things whatsoever you can desire are *already* yours. The belief in imperfection cannot see perfection in the present, but puts it off till the future; and that which we fail to recognize as ours now, we cannot enjoy, for now we live. We may look forward to it, and hope to reach it in the future, and find some satisfaction in the anticipation, but when the full realization of freedom comes, it will be in the present tense, now. The apostle says: "Now are we sons of God, and if sons, heirs of God, and joint heirs with Jesus Christ."

Now is the kingdom of heaven within you. Seek it there, open your hearts to it, receive it, believe it.

Attica, Kansas.

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### Bibles of the Ages.

"Whoever cometh to me and heareth my sayings, and doeth them, he is like a man which built a house and laid the foundation on a rock."—Luke vi: 48. "Why call me Lord and do not the things which I say?"—Luke vi: 46. "Judge not, condemn not, forgive."—Luke vi: 37.

"Love ye your enemies, and do good, hoping for nothing again, and your reward shall be great. For what is a man advantaged, if he gain the whole world and lose himself? Blessed are they that hear the word of God and keep it. Woe unto ye lawyers, for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Be ready, for the Son of Man cometh at an hour when ye think not. Sell that ye have and give alms. Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry; but God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided?"

"The life is more than meat and the body more than raiment. Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. He that is faithful in that which is least is faithful in much. Whosoever shall save his life shall lose it, and whosoever shall lose his life shall preserve it. For behold the kingdom of God is within you. There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time. Sell all that thou hast and distribute to the poor."

"Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life. Watch ye, therefore, and pray always."

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#### THE NEW ERA.

Let us quote from president Bonney's opening address to the great Parliament of religions, and apply the sentiment to our Congress of Scientists:

"This day a new fraternity is born into the world of human progress, to aid in the upbuilding of the kingdom of God in the hearts of men." A new flower has budded and bloomed, a new era of peace is dawning, a new anthem of praise is sounding. And the anthem, the sea, the flower, and fraternity all bear the same name—the brotherhood of Man.

J. W. F.

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All true education comes—not from mother or from child—but from within. It consists in *knowing Thyself*.

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Our Faith is absolute substance and is working in all our thoughts and ways unto perfect success.



practical work, the basis of which is a knowledge of the omnipresence of one living and true God, for the fulfillment of what has been prophesied and asked for. Much will have been accomplished in the development of the true power of Life and individual freedom, when the great and broad thinking people have come together and expressed their convictions and the reason for the faith within them. This platform is so broad that all can stand thereon and breathe the pure breath of Life, and freely express their highest thought with tranquil deliberation.

We should not overlook the fact that great good is always accomplished through personal acquaintance and social intercourse with those of larger experience. Without this acquaintance it is not easy to perceive whether we are crystalizing in certain lines of thought, or whether we are actualizing the impersonal truth as it is. We should be able to comprehend whether we are idealizing the belief in a personal separate selfhood from God, or whether we are realizing an impersonal selfhood within him. Realization of the Truth as it is, is of practical value and freedom alike to all. Freedom means, not only freedom of being, but of truthful thinking; it means, not lethargy, but a lively interest in all good things; not crystalization in certain lines, but realization, or a true and living interpretation of things as they are. It does not mean a withdrawal or hiding away from anything that is, but it means hearty cooperation in all lines of worthy activity. The permanent harmony, health, and happiness is to be realized, enjoyed, and actualized, when the old crystalized thought and belief that there is limitation of any kind, is rooted up and cast out. Then comes the harvest, the realization of unity in which we all must stand, and demonstrate the law of true cooperation.

We extend a cordial invitation to all Scientists to be present at this Congress and cooperate in the work of revealing the light of the new and living way, and establishing it in the hearts of the people.

All schools, as centers where Science is taught, should not fail to be represented by delegates to the congress, that they may hear and be heard, so that all phases of the science may be represented.

It is the intention of the managers to have the proceedings published, which will include the speeches made and the papers read before the congress.

The Woman's Congress Auxiliary to the California Midwinter International Exposition, will open Monday morning, April 30th, in Golden Gate Hall, 525 Sutter Street, San Francisco, and close Sunday evening, May 6th. There will be three sessions daily. It is expected that there will be a large attendance of representative women to take part in the proceedings, and the living questions of the day will be considered.

## UNITY.

## CONGRESS OF SCIENTISTS:

*Divine, Christian, Metaphysical, Mental, Christ and Spiritual Scientists, Christian Metaphysicians, and Scientists of Spirit.*

SAN FRANCISCO, CAL., 1894.

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## GENERAL ANNOUNCEMENTS.

THE Congress of Scientists is to be held at Golden Gate Hall, 625 Sutter Street, San Francisco, Cal., opening May 29th, at 2 p. m., and continuing to, and including June 3d.

There will be two sessions daily; from 2 to 4:30, and from 7:30 to 10, p. m.

Sunday, June 3d, there will be services at 10:45 a. m., 2:30 and 7:30, p. m.

The opening session of the Congress will be devoted to the address of welcome, by the President, introductions and responses, interspersed with excellent music, which will give an opportunity to all to become thoroughly acquainted.

Saturday, June 2d, will be Children's day, which will be devoted to the advancement and entertainment of children.

There will be receptions held in the hall, Wednesday, Thursday, Friday and Saturday, from 10 a. m. to 12 m.

All the sessions will be free to the public.

#### REPORT OF PROGRESS TO DATE.

The International Congress of Scientists is one of the many congresses to be held in San Francisco during the California Midwinter International Exposition.

Several months before the announcement of this congress, the members of the International Divine Science Association, foreseeing the opportunity of presenting the knowledge of Truth more generally to the world, as it is taught and demonstrated by Scientists of every name, publicly announced their hope to have a congress that would include all Scientists of every name and school, where all could meet face to face in the interest of Truth, with the truest brotherly love, and present their highest convictions with freest deliberation.

The idea of such a congress met with enthusiastic approval and hearty co-operation, and the Scientists of San Francisco united to call this, the First International Congress of Scientists. As they meet from week to week for the furtherance of this movement, which is designed for the general good of all people, they feel more and more imbued with the fact that the Spirit of Truth alone is at work in this cause. It is working to the end that all great and living questions pertaining to the well-being of humanity may be understandingly and scientifically presented, and fully discussed, from the standpoint of the highest realization of each speaker.

This call has touched a deep responsive chord in the hearts of the people, for the responses from the invitations extended to all workers and Scientists have been so numerous and universally favorable to the movement, that the committee feels that the success of the congress is assured. It is already demonstrated that the Scientists are moving in the current of thought, and with the power that is at work for freedom, alike for all people. The present indications are that the congress will far exceed the expectation of the Scientists who first met and determined the advisability of holding a congress.

This call is the result of the united affirmation of the Scientists, that there is but one Life; and the congress will be the living demonstration of that Truth. The announcement of the purpose, intention, and advantages contained in the first circular and letter of invitation, which has been mailed by the committee to all workers and Scientists, as far as known, clearly sets forth the objects and aim of the congress.

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

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

The advantages that will result from such a gathering are obvious, and a cordial invitation is hereby extended TO ALL SCIENTISTS, WITHOUT REFERENCE TO NAME OR SCHOOL."

The committee of arrangements, desiring to receive suggestions as to themes and speakers, invited all representative workers to co-operate as members of the Advisory Council. The invitation includes editors of the Science and Metaphysical journals, authors of Science and Metaphysical books and pamphlets, and all lecturers, teachers, and healers. The prompt suggestions received to date, as to themes, speakers, and papers, now occupy the attention of the Programme Committee.

The invitation is cordially extended to all Scientists, and we trust to hear from all workers, and that all Scientists who possibly can will be present. If it is your purpose to attend, will you kindly advise the Executive Committee.

We already have promises of many of the most prominent lecturers and teachers, healers, editors, authors and writers, to be with us, and participate in making the congress the grand and harmonious occasion it is designed to be.

The joy and well-being of the children are not forgotten. A committee is planning to make that day one of the most important features of the congress.

Up to date papers have been promised on the following themes;

"Divine Science, or the Christianity of Christ; what is it, and what its purpose in the world?" "The Gospel." "Demonstration." "What is due to Scientists?" "The loving kindness and mercies of our God." "How to overcome sorrow and pain." "The Science of Mind." "Trust and Duty." "God our defence." "The 'Shut-in'-healer." "The Silence." "The kingdom of God is not in word but in power." "Thought." "The power that is." "Peace." "The World's Religious Parliament Extension." "Oneness." "The Higher Evolution of Man." "Unification." "We have found the Messias."

The following themes have been suggested as appropriate for consideration. Let each speaker choose his or her own subject in line with Truth—the one with which they are most familiar.

"The value of Organization in the dissemination and practice of Divine Science." "The influence that Divine Science, or Truth, is to have on Civilization." "The Origin and Nature of the power manifested in Healing." "The Science and Metaphysical Press as the advocate of Equal Rights, and the champion of all that concerns the well-being of Humanity." "The Science of Life in its relation to International affairs and the great interests common to Humanity." "What is the purpose and what the effect of declaration in Treatments." "How may we give the Spiritual man control of mentality, and the mental control of the physical." "What is the personal will and how may it become subject to the Father's Will." "What will result from Scientists being in one place and of one accord." "Hypnotism and spiritual unfoldment." "What is Faith and its relation to things seen." "Unity of Good." "The relation of Christian Metaphysics to all Religions." "What is true and practical Charity." "The Basis of True Education for Children." "The Immutability of the Life and Truth manifest in all living." "Scientific Government." "The True and Harmonious Relation of all Work unto God." "True Idealism." "The Law of Giving and Receiving, versus Competition." "True Co-operation, a living Principle." "The Light of the World." "How can the Home and School Discipline of Children be based in the Truth of the common Fatherhood of God." "The trend of Modern Thought." "The revival of Apostolic Healing, and its progress since known to be a Demonstrable Science." "The effect of Thought as expressed through understanding the Science of Divine Mind." "How to deny and how to affirm." "Practical Application of Spiritual Knowledge in Daily Experience."

#### THE PRESENT PLAN OF THE CONGRESS.

It is proposed to have four addresses at each session, none exceeding twenty-five minutes in length; each to be followed by remarks from the audience.

An excellent organist will be in attendance and the best vocal and instrumental music will be rendered at each session.

Every arrangement will be provided essential to a successful Congress.

Speakers will be held strictly to the time allotted.

All communications should be addressed to the of the Executive Committee, 328 Seventeenth Street, San Francisco, Cal.

All communications to be read at the congress should be sent as soon as possible.

SAN FRANCISCO, CAL., April 12, 1894.

Dear Editor Harmony:

I wish to say a few words relative to the coming Congress of Scientists to be held in San Francisco. Similar progress has been made by a number of churches in California, along the same lines that the Scientists are now devoting their best endeavors. All that energy, all that skill, enlightened by love, can do in the consummation of this object, is being done by the executive committee and all its officers.

At every point along the way, communications are coming in bearing golden fruit, which will be brought before the public from time to time.

That this movement is in harmony with every progressive Scientist, we can clearly see, and it is shown by the following extracts received by the Congress:

"I like the broad call; not for one small portion of believers, and hope the results will be all we could desire in every respect.

Mrs. E. E. T. SAWYER."

"I heartily endorse the fundamentals set forth in your circular.

Kansas City, Mo.

JAMES I. SLOANE."

"I am very glad you are to have a children's day, and advanced ideas for the benefit of the rising generation. This will be one of the most important features of your work.

HELEN VAN ANDERSON."

"This Congress certainly must and will have the sympathy and co-operation, as far as possible, of all true seekers after Truth, for its object is unity. May you realize all good in this work of Truth.

MARY L. TWICHELL."

"I rejoiced greatly in reading your letters, and in realizing what you are doing in this matter for the world. You are unquestionably on the right track, for God, who is All, is no respecter of persons, creeds, method, or nationality. Great good will surely be the result.

EUGENE HATCH."

"I will surely unite with you in spirit, and will be glad to submit a short paper, or report of the work, which at present is designated as that of 'The World's Religious Parliament Extension,' which is only another phase of the great and harmonizing work to be accomplished by your proposed Congress.

ELIZABETH BOYNTON HASKETT."

"I heartily join with you all in spirit, and wish that I might do so in bodily presence. I trust the Congress will conserve the high and holy aim of

minimizing the differences seemingly existing between the present sense of man and that of the Christ consciousness.

FRANK E. MASON."

"I will aid by every effort in my power the cause I believe in, 'the unification of not only scientists,' but all earnest minds of the present time. My theme will be Unification of Scientists.

SARAH W. PRATT."

"When your good letter came, I said: Good—thank God there is a great, broad platform where all can stand and find breathing-room; where all will find heart-room. I have already started the ball rolling your way, and if it draws strong enough it will pull me too. I see how grand and far-reaching in results the Parliament you refer to, and to which the circulars point. It can be in its scope universal, and how well it would be to meet all the brave spirits of the age in such a gathering.

DR. W. C. GIBBENS."

"I am fully in sympathy with the movement in all its details, and anything I can do to assist you in the work, I will gladly do. \* \* Ever since I came into active work in this cause, I have realized that Truth is one; and if we desire to evolve to the highest standard, we must reach out in truth and good, in loving-kindness, to all lines of applied Science, and all Truth seekers. Yes, Unity is the word I preach.

ESTELLE NICHOLS."

The above clearly shows the spirit of Unity, and they cheerfully and gladly help with their names, means, influence, prayers, and sympathy in the general movement. I believe it should be the duty of every one interested in the on-going of Truth, to voice and do all in their power to make the coming Congress a fountain of Truth, where all may come and freely partake of the waters of Life.

Dear reader, it is a privilege which you cannot afford to miss, in lending your assistance in whatever way you can. This will be a grand opportunity to present to the world at large the Divine Reality of Spiritual Intelligence as a curative Principle for healing of the nations.

It is the object of this Congress to remove the surface thought held so firmly by those not knowing the principles of the science. Now let the Fountain of Truth gush forth and wash away all prejudices and false ideas which have burdened humanity all down the ages. We will all find it a pleasure and a privilege to assist in this work. Its success will lead to a broader and clearer conception of the Christ-like teaching, and understanding of its Law.

RONALTA M. DANIELS,

*Corresponding Secretary Congress of Scientists.*

1. *The Visit of the Wise Men.* 2. *The Flight into Egypt.*

[Read Matt. ii: 11, 13.]

[I]t is the purpose of this lesson to consider these two events which follow each other in history, and to connect them in their spiritual interpretation. These wise men who came to the birthplace of the infant Jesus, are truth-seekers. In their own land, we find them possessed of a degree of understanding, for they know that truth is, and that it is to be found by them. These seekers are represented in Bible history by the sons of Noah, as Shem, Ham, Japhet. Noah represents understanding, and when the flood of light has uncovered the truth of matter to Noah, he rests on the mountain of consciousness, while the new earth is overspread by these three sons of Noah, i. e., by all that has come forth to understanding.

These wise men are thoughts within us, which are seeking for truth in science, religion, and philosophy. The "Star of the East" is the herald of that which is to illumine the night of ignorance: it is to introduce the day, or degree of consciousness upon which the sun no more goes down. Isaiah ix: 20. Those who see the star have a vision of the Christ glory afar off. The star carries the message: "Ye shall seek me and find me, when ye shall search for me with all your hearts."

The star is more than a promise; it is an earnest of that which shall be realized as All. The star is a spiritual truth abiding in our mental darkness; when followed, it leads to the Christ. For every spiritual truth which appears to us makes progress until it is united to its own; to that from which all truths have come forth to us. So it is written: "The wise men followed the star till it came and stood over where the young child was." When truth is born to us as the indwelling Christ, we make an offering to it of all that we have found in our search—a glad offering to the holy child—for when Truth is spiritually revealed, we sacrifice for this all that we had conceived it to be when we were seeking. Those treasures of ours are represented by the wise men's gold, frankincense, myrrh. The seeker in science brings gold, as that which stands for truth to material thought. The seeker in religion brings frankincense, the service of priests and forms. The seeker in philosophy brings myrrh, which claims to satisfy by deadening desire. These are the gifts which our wise thoughts offer to Jesus, born King of the Jews, i. e., the Christ revealed as ruler of spiritual thoughts, and through spiritual thoughts, to be the ruler of all.

Science, Religion, Philosophy, has each its own system of laws. Science, the material; Philosophy, the mental; Religion, the moral obligations of humanity. These have done their work for us, but the truth of them is within the Christ, and all beside the truth is belief in sense, represented by Egypt. When it is discovered that all treasures gained so far through truth seeking, have come forth from Truth that is spiritually revealed, we have nothing more to do with the laws of science, philosophy, and religion, as such. When we take our Christ, born to consciousness, into any of these fields, believing we can do better work in science, philosophy, philanthropy, because of our new illumination, we have taken the young child into Egypt.

The truth of these three is in the Christ; but the Christ is not in these three. Egypt is recognition of sense. Because spiritual thought has a conception of separation. Material thought has a conception of sense, which is Egypt. Spiritual thought goes down into Egypt, when we look for divine supply through the channels of sense. It is written in the story: "When the wise men had departed, the angel of the Lord appeared to Joseph in a dream, saying: 'Arise, take the young child and its mother and flee into Egypt, for Herod seeks the young child to destroy it.'"

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

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

After the visit of the wise men with their worship and gifts, the nature of the divine child cannot be hid. It has come to rule, and not to serve. It is born King of the Jews, but the Jews of this country are servants of Herod. When there was no room at the Bethlehem inn, a manger or cave gave shelter to the infant Jesus. Because there is no place on the throne for any King but Herod, Egypt becomes a place of refuge for the holy child, until word is received of the death of the king which sought the young child's life.

From the beginning to the end of the world process, individual consciousness goes down into Egypt with all thoughts that have come forth to the individual. The motive for going is always the same, to escape from the famine and persecution in the land of separation which mortality claims, and to secure divine protection and supply through beliefs of sense. Jesus, as the Christ, does not seek refuge in Egypt, for Jesus, as an infant, is taken down by that which has brought the Christ forth; is taken down by the David consciousness.

Isaac is the only one of the children of Abraham who does not seek refuge in Egypt, and in Isaac, "the seed is called." When the famine appears in the land, the word of the Lord directs Isaac: "Go not thou into Egypt. Sojourn in this land, and I will be with thee to bless thee." Gen. xxvi: 1, 6. Isaac continues to abide in Canaan, which is claimed by mortality, and finds a table prepared for him, even in the presence of his enemies. Ps. xliii: 5.

Let us make clear the distinction in mind between Egypt, and the land of separation claimed by mortality. We go down into Egypt, when we look to God for a supply of material needs through the channel of sense; but in the new consciousness, represented by Isaac, we remain in our spiritual inheritance, at rest in our spiritual supply; taking no thought for the body, giving no heed to mortality's claims, and finding a table prepared before us even here in the presence of our enemies. We go down into the belief of sense with our Christ dominion, because no place is found for it by spiritual thought, while mortality rules here.

The Christ is brought forth to spiritual thought, but it comes unto its own, and its own receives it not. Spiritual thought is in bondage to mortality because it is in bondage to its own traditions. The Christ, as an infant, makes for itself a place in Egypt, because health and prosperity, for a season, flow into the conditions that have brought the Christ forth. Obedience to a divine message received even while in Egypt, brings into a place of clearer vision, where we know that all which sought to destroy our Christ are dead; they have not died, they were always dead; now we know it. This message is not received from consciousness, but is from spiritual knowledge which follows upon consciousness, and is made possible by it. The new consciousness frees from fear, but the knowledge which follows, explained why there is no cause for fear.

All within us that has gone down to Egypt, must come up out of Egypt. It is written of individual consciousness: "Out of Egypt have I called my son." The return is not complete, until the truth of the individual is withdrawn into consciousness; and that which remains of the individual returns to the dust that it was. The individual is the body of consciousness. This body is represented by a body of flesh and bones, which is our object lesson. The bones represent the truth of the body. The flesh is conceptions or beliefs of sense. The bones of the children of Israel being carried back from Egypt to Canaan, represents the truth of the individual being withdrawn into consciousness.

So Joseph, dying in Egypt, gives direction to his brethren: "Carry up my bones from hence." Jacob also, dying, gives the same commandment concerning his bones. So Jacob and Joseph are buried in Canaan, where also were buried Abraham and Sarah, Isaac and Rebecca. Gen. xlix: 29, 31; 1: 4, 6, 24, 25.

Belief in sense, represented by the flesh, belongs in Egypt, and remains in its own perishing conditions. Truth, represented by the bones, cannot be hurt nor suffer change: as it is prophesied of the Jesus—"made for the suffering of death"—"Not a bone of him shall be broken." Ps. xixiv: 20; John xix: 36; vii: 11.

All that goes back or is carried back from Egypt to Canaan, is raised up, for these bones are "the whole house of Israel." They represent the reality (Ezekiel xxvii: 11) of the body of Truth, which is not capable of being dissolved or changed, but is one with the eternal. "When Israel was a child, then I loved him and called my son out of Egypt" (Hosea xi: 1), i. e., out of beliefs of sense. The last descent into conditions of thought represented by Egypt, is that of Jesus, the Lord, son of Man, who is three days and three nights in the heart of the earth. This descent in return is within the resurrection period. Paul explains the end of the process in this way: "What is the meaning of the Christ ascended, save that he has also descended into the lower part of the earth. This one who descended, is the one who also ascended above the heavens, that he might fill all." Eph. iv: 9, 10.

In realization, the Lord, or son of man descending and ascending, is merged in the Christ, from which nothing ever came forth. In the light of the Eternal, Jesus declared: "No man hath ascended into heaven, but the Son of man which is in heaven." "Out of Egypt have I called my son," sounds through all the world process; but the purpose of the call is only fulfilled to us as we identify with that which has never been led into Egypt—with the Christ which has neither descended nor ascended, but is eternally in heaven. That which is received by the individual as an unceasing call to return, from beliefs of sense; and the only call that is possible here, is the call from the conception of descent or change.

#### LESSON.

The wise men are Sons of Noah: Gen. ix: 19. The Gentiles shall come to the truth. The star does not lead Truth to the Gentiles: Isaiah lx: 3, 4, 5. Knowing that the Gentiles were to receive the Truth and bring their treasures to it, spiritual thought, during all the process has been going to the Gentile, or into Egypt, and bringing back the treasure, Abraham: Gen. xiii: 1, 2. C. of I. under Moses: Ex. xii: 35, 36. The Lord: Eph. iv: 8. Why Jesus, as the Christ, brings back no treasure.

Those who go into Egypt go by the way of Bethlehem (the Christ brought forth): Jer. xli: 17.

Illustration. Joseph in Egypt: Gen. xxvii: 28; xli: 41, 55, 57; xlv: 7, 8; xlv: 2, 3, 4; xlvii: 11, 12, 27, 29, 30; 1: 25; Ex. i: 8, 11.

Adam and Eve represent one degree of consciousness, i. e., they are one body: Gen. ii: 23. Not a bone of Jesus' body to be broken, typifies by the passover lamb: Ex. xii: 40. This body is given for the life of the world.

## A CALIFORNIA WELCOME.

**LEADER**, did you ever travel twenty-three hundred miles, most of it over a sandy desert with nothing but a dreary waste to greet the eye, and then come suddenly into a beautiful land of fruit and flowers, and then meet with a royal welcome from warm, loving hearts, and find the latch-string hanging out and the doors wide open to a beautiful home; and then be told this was to be your home as long as it suited you to stay? Such was the glad surprise we met with. We are guests at Home College, where Harmony reigns; made to so reign by the unity of purpose and perfect freedom of thought of Mr. and Mrs. Cramer and their son, Frank. How refreshing such a welcome! No wonder people come here to be healed. No wonder they readily get well, and here study and learn the beautiful Truth taught at Home College. Why don't all invalids come here and learn how to be well and happy? The people of this coast are a free, generous, thinking people, and love all truth, wherever found.

Just now all are preparing for the Science Congress in May and June, and we are in the swim; all united with the one idea that it will be a grand time, and an occasion of profit and great good to the cause of Truth.

Mrs. Cramer has opened the way for us to teach two classes in Home College, and one in Oakland.

The Sabbath meetings, and several through the week, are grand occasions, kept up by true workers of the Master, whose lives are a constant delight and well-spring of joy; and no one can worship with them without catching the spirit of their work, and feeling that God is in it. It is so free from the continual talk and complaining of invalids, which we hear in other places. People forget to complain, and have time to rest and get well, which no one can do with disease and death dished up to them three times each day, and often between meals. People can and do get well of disease, but not from fear and dread of it while they indulge the old habit of speaking false words. Fear and dread always kill. Now, so-called invalids should come to California and get well; and even weak-kneed scientists who are always asking for a few thoughts from every good healer they meet, should come to Home College and be taught over again how to use the Truth that heals; and to bring about harmonious conditions, read HARMONY, and support it: for its pages are full of good things, always, that will heal and bless you. Take HARMONY and Universal Truth together at the club rate. They are worth ten times the cost to yourself, family, and neighbors. Not that you are to lend them, but show them and induce the friends to subscribe for themselves.

We shall remain in California until after the Congress, and then return to Chicago via Northern route, and visit Portland, Tacoma, Seattle, Spokane Falls, Helena, Butte City, and perhaps other points if the way is made open for us. Address all communications to Home College, 328 Seventeenth St.

Yours in Truth,

DR. AND MRS. YARNALL.

"*Luz*," a new weekly journal: devoted to the promulgation of the higher principles of Mental Science, including Christian Metaphysics, the interpretation of Scripture and healing.

On the 4th day of April next, I will begin the publication of the above named paper, at Kansas City, Mo. It will be a folio in size and form, and filled with the best thought of this progressive age.

The price will be \$1.00 per year, or five cents a copy. The subscription price payable on receipt of the first number, and yearly in advance thereafter.

A portion of its columns will be devoted to healing thoughts, and to the exposition of the International Bible Lessons.

A limited space will be set apart for appropriate advertisements.

I want your name. Send it in early so I will know how many copies to print the first issue.

Send me the addresses of all the progressive thinkers you know.

Remember, this evangel of peace and light comes to you fresh every week.

Address: A. P. BARTON, Editor and Publisher,  
501, 502 Nelson Block, Kansas City, Mo.

## Notes and Announcements.

### ALL SCIENTISTS INVITED.

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

Now is the time to subscribe for HARMONY. The occasion of the great International Congress of Scientists will make this one of its best volumes for general reading, and when bound, a grand book for home library. All that is good and grand in the congress (and there will be much of it), will be written up and published in HARMONY as fast as space will permit, and it is the intention to place before its readers the pictures and description of the principal representative speakers, so far as possible, that a more thorough acquaintance of scientists with each other may be had. It makes their writings seem more realistic, and as if friends were speaking directly to us.

As there will be an extra demand for those numbers at that time, those who wish to be sure of having them or having the sixth Volume should send in their subscription at the earliest possible date.

DR. WM. YARNALL.

The Church of the Christ and School of the Word, has been established at Pacific Grove, California. Pastor, Dr. H. P. Truesdell; teachers, Mrs. E. S. Truesdell, Mrs. Fanny Rows. Preaching: Sundays at 3 p. m. Teaching, Tuesdays and Thursdays at 10 a. m., also Wednesdays and Fridays at 3 p. m.

Mrs. Jane W. Yarnall gave her very instructive and interesting lecture on the late great Parliament of Religions, on the evening of March 22nd, at the Second Unitarian Church, corner of Capp and Twentieth streets, this city. All were delighted, and many expressed a desire to hear the lecture again. It was an unbiased presentation of the proceedings, incidents, and probable results of the great Parliament, where all were caused to realize that no one religion or people possessed all of Truth to the exclusion of others, and that all Truth is one.

The purposes of the International Divine Science Association were so truthfully interwoven into the lecture as being at-one with the essential Truth in all the world's great religions, as to make us wish that the whole world could have heard it. We are sure that while they who listened to this lecture could have thought no less of the truths in their own religion, they must have felt an increased respect for all other religions, as they could see that all truth is one in every religion, the understanding of which must show forth in greater respect for the ideas and religions of our neighbors, and also goes far in doing away with condemnation; for all delegates, without exception, paid beautiful tribute to the Bible, and the teachings and life of Jesus, the Christ, which fact clearly proves that there is little or no heathenism after all, but in prejudice and ignorance.

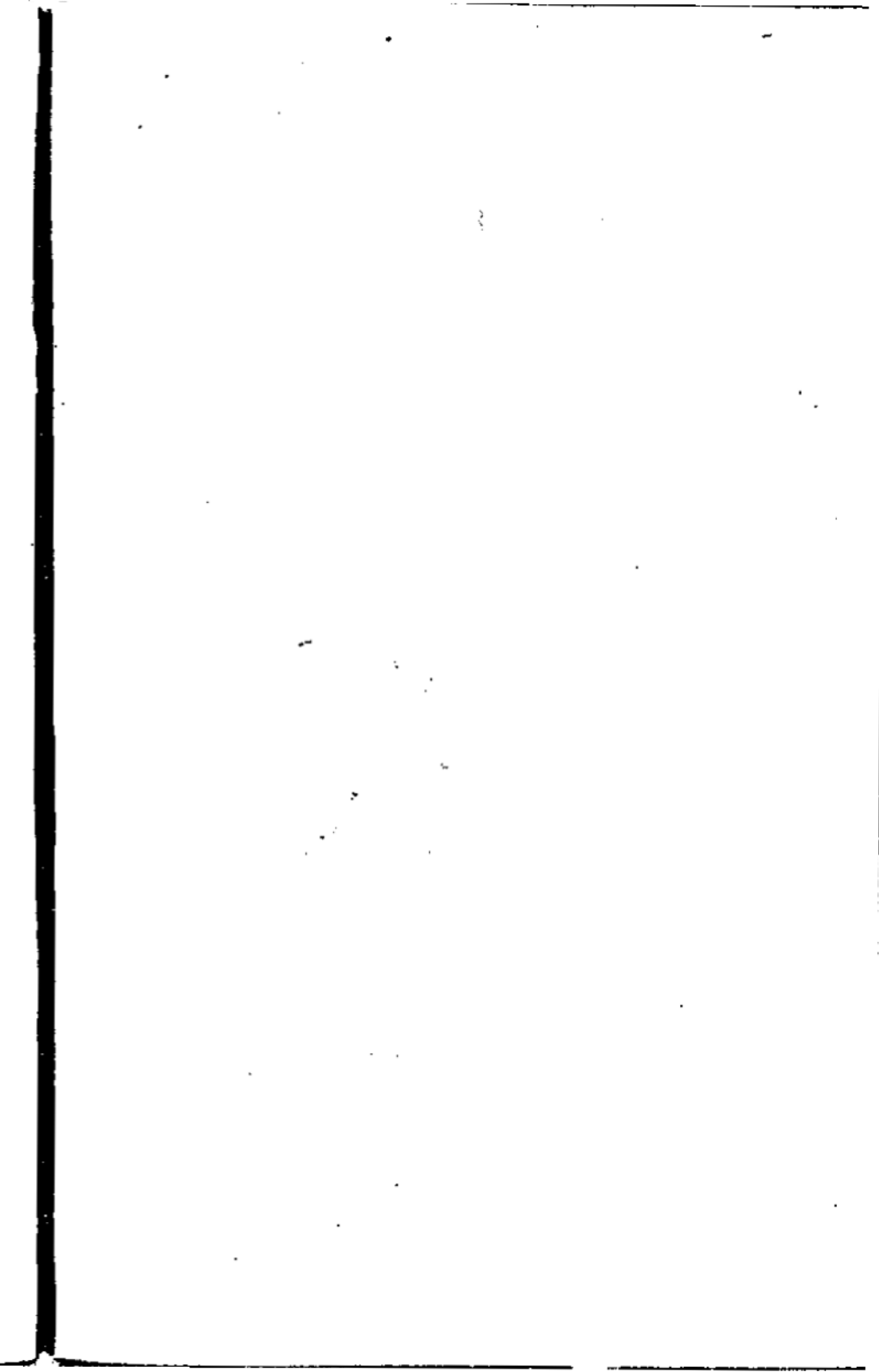
Dr. and Mrs. Yarnall will remain with us until after the Congress. Now is the time for the Scientists of California to invite lectures or classes from them. They have had a large experience in teaching, and satisfactory results everywhere. Write to them for terms, at 328 Seventeenth Street, San Francisco, Cal. We can assure you that terms can be made with them that will suit those who wish the blessed freedom of the Truth they teach. They will come and open the work by accepting such contributions, to begin with, as you feel like making.

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Very Truly Yours  
Helen Van-Anderson

# HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 6.

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No. 9.

## OUR WORKERS.

**A**MONG the clear thinkers, practical teachers, and popular writers who are engaged in the cause of Truth at the present day, is Helen Van Anderson, of Chicago, Ill., who is the author of "The Right Knock," and "It is Possible." A strong individuality that has found union with the universal, is apparent in her writings, and thus is expressed a high conception of the subjects dealt with. She claims that until we stop leaning on this or that person for comfort, love, or satisfaction, we are ignoring our birthright. Human relations will then become purer and better. When we realize that it is not the personal love of our friends that satisfies or helps us, but the Universal—the God love—which they express, we will find ourselves to be satisfied and happy. Love is a spiritual fact, and all that makes us rejoice in our friends' presence, or yearn for their companionship, is the love that responds to our own.

Students of social or divine Science will be equally interested in her works, and they also commend themselves to lovers of fiction. The transcendental thought shining forth in "The Right Knock," conveys in each chapter: "I have found what I have sought;" and we find in the pages of "It is Possible," that what I have found, is possible for every soul to realize and enjoy. Therefore it can be truthfully said, that her teaching is truly high and impersonal.

Her work has been largely devoted to the education of children in these principles—realizing that it is wisdom to begin with Principle as a foundation of education; for it must be conceded that all true education consists in properly calling forth that which is inherent within the child's life, or being.

If your eye is on the Eternal your intellect will grow, and your opinions and actions have a beauty which no learning or combined advantages of other men can rival.—Emerson.

## THE CROWN.

THE Crown" is the symbol of Power, Victory, and honor, and like all symbols, must be spiritually interpreted before it becomes intensified in beauty. It represents the highest state of Consciousness, known as Divine Understanding. Man, "Crowned with glory and honor," is Man exalted to Divine Sonship with the Father; and God hath, in these last days, spoken to Man, through Christ Jesus, His Son, saying: "Sit thou here on My right hand." Knowledge of being one with the Father is power; for, saith the Son: "All power is given unto me in Heaven and Earth." God was in Christ, reconciling the world to Himself. He who puts on Christ, is he who is crowned Lord and King, and a "glorious high throne" from the beginning, is this place at God's right hand.

This place, or State of Mind, belongs alone to Man in the image and likeness of God, and is the State of Spiritual Marriage known as Mind and Idea, forever united by the One Divine Consciousness, or Holy Ghost.

Man, the inherent idea of God, knows and does as he sees the Father doing; and, dwelling in the Secret place of the Most High, knows no other Life than this life—no other time but now—no other Self but the "I am Love." To him there is no fear of loss, no hope of gain. The Kingdom of Heaven is come, and the divine will is done in Earth as it is in Heaven. This is the anointment—Spirit, Soul, and body are one—and God is glorified as All in All. This is the fadeless Crown promised to the faithful (those who are full of the knowledge of God): Riches, Honor, and Glory shine from thought born of God—the first born—and appear among us a peculiar people, a royal priesthood, an holy nation, of whom the Lord of Hosts saith: "They shall be mine in that day when I make up my jewels."

The Lord their God shall save them as the flock of His people, for they shall be as the "stones of a crown, lifted up as an ensign upon His Land."

Behold, what manner of love the Father hath bestowed upon us, that we may call ourselves by the Name of the Lord through the knowledge of Christ Jesus, the only Son, who gave himself for us (or instead of the false belief that called itself man).

One in Christ, we claim the Crown of Life, and know there is none to dispute our royal inheritance. This, indeed, is freedom; and blessed is he who lives, because he lives unto this knowledge, and is saved therein. Truly, God is a God of the living, and gives abundantly all power, Life, and truth—even Himself—unto the Son.

Now, is the day of the true believer; and he that believeth, stands still and beholds the glory of God manifest in Heaven and Earth. Earth is Crowned by Life and Love, in infinite and varied forms of the Word. "Lift up your eyes and look upon the fields, for they are white already for the harvest; and he that reapeth receiveth wages, and gathereth fruit unto Eternal Life." "In that day shall the Lord of Hosts set for a crown of glory, and for a diadem of beauty unto the residue of His people."

The Lord is my life, my light, and my salvation. This is the Crown of life—for when Christ, who is our life, shall appear, we also shall appear with him in glory. The Crowning consciousness of being one, is the Glory of the Father manifest in the Son. False beliefs platted a crown of thorns for the brow of Jesus; but true consciousness, or knowledge, is the incomparable Crown, the diadem of beauty, which fills with its own radiance both Heaven and Earth, and is placed by the hand of God upon the brow of them that believe.

CARRIE S. ALDEN.

O thou Eternal One! whose presence bright  
All space doth occupy, all motion guide  
Unchanged through time's all-devastating flight;  
Thou only God! There is no God beside!

#### TRUE SERVICE.

**W**HEN the disciples asked Jesus for an audible prayer, then, as to-day, they were in bondage to lip-service, when the heart is far from them—a begging for something we already possess—instead of an acceptance of thankfulness. To me, the true interpretation of the audible prayer Jesus gave them—thinking, in their blindness, he would give them a simple lesson—was this:

Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come, Thy will be done, as in heaven, so on earth.

Thou givest us day by day our daily bread.

Our sins are forgiven, as we forgive all whom we think have sinned against us.

We will overcome temptation; and the evil is destroyed.

For thine is the kingdom, the power, the glory, forever and ever, Amen.

Love is the fulfilling of the law. He who dwelleth in Love, dwelleth in God.

M. E. MORAN.

Portland, Oregon.

## JESUS ON EARTH, AND CHRIST WITHIN.

“[I]N the beginning was the word, the word was with God, and the word was God. And the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” It is necessary in the development of man, for the higher ideas to come to where he is, in order that he may understand them. This is what we understand by the words we have quoted from St. John. This “Word,” which is the “Christ” of God, or the “way, the truth, and the Life,” which is ever with the Infinite Father, has to come to our consciousness while we are yet ignorant of the true character of God, and it is this Christ which leads us from Egyptian darkness to the land of rest, the home of the soul. It is necessary for this “word” to possess our minds, and teach us the truth of our relation with God. This is always done gradually, and the Christ uses figures and parables, and thus impresses the truth which we are to learn. It is said that Jesus spake nothing to them without a parable; the reason of this is understood when we understand that the natural mind cannot comprehend the truth of Spirit, so it is necessary for illustrations and parables to be given to open the way for the Spirit to carry the truth to the enlightened consciousness. Let us notice a few of the occurrences in the work of Jesus when he was on earth manifesting the nature of the Father, and His relation with man.

We believe this to be true—that all Jesus did was a figure, openly expressed, of what the Christ will do in each individual soul; that his entire life is an outward demonstration of the life within. We will briefly notice two of these acts of his, hoping that it may be as helpful to others as the thought was to me. On one occasion Jesus entered Jerusalem, and the people met and escorted him in, spreading their garments and palm leaves before him, and crying: “Hosanna in the highest. Blessed is he that cometh in the name of the Lord.” Then he entered the temple, and began to cleanse it by casting out every thing and person which had no right in it. The temple had been taken possession of by those who bought and sold oxen, sheep, and doves, which were used for offerings, and they had made it a den of thieves, as he said. Then, as he had the temple cleansed, there came unto him those who were blind, and lame, and he healed them.

Now we have the illustration. What benefit is it to us? Let us see. The Scripture says that our body is the “temple of God.” That “the body is not for fornication, but for the Lord.” Again we read: “What, know ye not

that ye are the temple of God; for the temple of God is holy, which temple ye are?" It is then established that our bodies and mind is the temple of God. So when we receive the Christ into it, by honoring Him, He will cast out all impure and inharmonious conditions of mind and body, and will cleanse and purify us from all the pollution of the carnal mind. Then will the lame and blind come and be healed, and we will know ourselves to be the house of God, and that the Father rules within.

At another time, Christ was with his disciples on the sea of Galilee, and there came up a great storm, inasmuch that the waves beat into the ship and threatened to destroy them. Jesus was in the hinder part of the ship, asleep, and as the storm increased, the disciples became anxious, and went to him and said: "Master, carest thou not that we perish?" Then he arose and rebuked the storm, and there was a great calm.

This is an experience which we all have had, or will have, as we are on the Great Sea of Mortal Mind. The storm of temptations beat upon us, and threaten our destruction. We are discouraged and overcome by the waves of mortal thought, or the pains in the body. Dear reader, if this is the condition of your mind and body, remember that the Christ is with you. He is in the "hinder part," the unrecognized part of your mind, asleep, perhaps, as far as you are concerned. Go to him in the very midst of the storm, and you will find him within. Say to him: "Master, carest thou not that I perish?" and believe me, he will command the waves to hold their peace, and you will have a great calm in your soul and body, and will marvel at the great power you found within.

J. L. BULLANT.

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#### CONGRESS OF SCIENTISTS.

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*Dear Editor of HARMONY:*

The progress made for the coming Congress of Scientists is of interest to every reader of *HARMONY*, and the earnest, prayerful, untiring, and inspiring work of those having the movement in hand, should not be withheld. I know every word will be received and appreciated. As so many are interested in the reports which have been given, I think it well to continue the extracts from letters, and show that time and work return to us a fruitful blessing.

"Yours of March 26th is at hand; also one from the Committee on Printing. I enclose herewith copy for "Ad" on programmes, also check for the same.

Cordially yours,

HENRY WOOD."

"Believing that to all of us there is given work enough to do, which, if well done, will tend to ameliorate the miseries of life, and enhance the joys and inspirations which come only from sympathetic co-operation and hopeful outlook.

JENNIE LLOYD JONES."

"It would afford me great pleasure to be personally present at your gatherings, and add what I could to advance the cause of truth and righteousness to which all, I trust, who gather there, are committed. I like the form and spirit of the call, and believe much good may be done by such a conference of earnest souls, 'where, without criticism, each one may speak positively and frankly his own convictions, and of the reason for the faith that is within him.

J. H. DEWEY."

"It gives me great pleasure to lend a helping hand to every movement for the good of the people, and you know my sympathy and fraternal feeling for the Christian and Metaphysical systems of thought. I am glad to see your energy in pushing these to the front. It may not be possible for me to be there in person, but will send a paper or representative.

H. E. BUTLER,

Editor and Publisher of *Esoteric*."

"This wonderful work of your International Congress is well worthy of you, and, I am sure, will have its results. I will be pleased to notify both of my congregations that the invitation of the Congress is universal; that it embraces all Scientists; and I shall urge them to accept the cordial reception that awaits them. I trust that matters may be arranged that my wife and I may visit you at that time.

D. L. SULLIVAN."

"I thank the members of the Committee most cordially for their kind invitation to attend the Congress of Scientists. I appreciate it the more, inasmuch as I have always been regarded as something of a heretic, a little outside the pale of scientific respectability, because of my recognition of the psychic plane; but I love you all, and would like much to attend your meetings and look into all your faces. I enclose a public letter, or paper, to be read to the Congress, unless you are surfeited with better matter; if so, omit.

(Miss) SOPHIE C. CLARE."

"I am heartily in favor of the plan, and am sure that such a Congress can and will be made to redound to the glory of God, and that blessing in great abundance will be realized by all who attend and 'speak often on these things, one to another.' Nor will the blessing be confined to those only, but

all the world will be partakers; for earnest, honest endeavor for the truth must exert a wide influence.

B. C. HART."

New Haven, Conn.

"Believe me, I stand shoulder to shoulder with you and all the true, loyal hearts in their efforts and work for the common good of all, or unity. I am doing, and have for years been doing all I could for the bringing together as one, the Scientists; not only by work, but by spoken word in the silence, where none but the Good can hear. I am so glad, so rejoiced, to see this effort of your dear hearts on the Western shores to bring into manifestation such a state of things, and with all the power of Truth I am conscious of, will I assist you; and if I can see my way clear to do so, will be one among you.

EMMA SOLOWAN."

Thus, under enterprise and ability, the Congress of Scientists is an assured feast, the kernel without the husk, to which all are invited to meet with us, and come prepared to advance the grandest work we can do; and only one result can be expected. For all that comes to us from the hand of God, comes with blessed possibility. God bless you all, and unite with us, in His Name, your co-operation for furthering the cause to advance the Kingdom of God on Earth.

ROSALTA M. DANIELS,

*Corresponding Secretary Congress of Scientists.*

Free Public Library,  
Sacramento, Cal'a. UNITY.

ALL Scientists have been invited to attend and co-operate in the Congress of Scientists to commence the 29th of May, 625 Butler Street, San Francisco.

The response to the invitations sent out has been universally favorable to the movement, and many prominent speakers are expected to be present, and many others represented by valuable papers. We expect that in this Congress all Truth previously presented will be actualized in health, peace, and plenty.

All Scientists are expected to speak freely and frankly their own convictions without criticism, and we know that in the various conceptions and expressions of the one truth, will shine forth that clear light that lighteth every man.

The following is a partial list of the names of speakers who will address the Congress, or be represented by papers :

- Mrs. Jane W. Yarnall, Chicago, Ill. Mr. W. J. Colville, Boston, Mass.  
 Mrs. Mary D. Fisk, Denver, Colo. Rev. Dr. Strickland, Benton Harbor, Mich.  
 Mrs. B. H. T. Wilson, San Diego, Cal. Miss Mary L. Twichell, New Orleans, La.  
 Mrs. E. M. True, Los Angeles, Cal. Mr. E. J. Castle, Pueblo, Colo.  
 Mr. A. P. Barton, Kansas City, Mo. Miss Estelle Nichols, Waterloo, Iowa.  
 Dr. Wm. Yarnall, Chicago, Ill. Mrs. Mary E. Ash, Terre Haute, Ind.  
 Mrs. Carrie S. Alden, Oakland, Cal. Mrs. Sarah Elizabeth Griewold, Chicago.  
 Mrs. Annie Rix-Militz, San Francisco. Mr. Eugene Hatch, River Hills, Tenn.  
 Mrs. J. Anderson Root, Oakland, Cal. Mrs. Helen Van Anderson, Chicago, Ill.  
 Mrs. M. E. Cramer, San Francisco, Cal. Mrs. Mary Orr, Hampton, Ill.  
 Mrs. Ada A. Hill, Peoria, Ill. Dr. U. M. Humble, Breese, Ill.  
 Mrs. J. C. Carleton, Los Angeles, Cal. Mrs. F. P. Howard, Los Angeles, Cal.  
 Mrs. H. H. Blanding, San Francisco. Mrs. Elizabeth B. Harbert, Evanston, Ill.  
 Mrs. Carrie R. Darling, Pacific Gv., Cal. Mrs. Sarah Wilder Pratt, Chicago, Ill.  
 Dr. W. B. Gibbons, Minneapolis, Minn. Dr. J. H. Dewey, New York City.  
 Rev. D. R. Sullivan, St. Louis, Mo. Prof. G. M. Rood, Kansas City, Kas.  
 Mrs. C. F. Briggs, Oakland, Cal. Mr. B. C. Hart, New Haven, Conn.  
 Mrs. Irene de V. Plunkett, San Francisco. Mr. Chas. H. Mackay, Boston, Mass.  
 Mr. W. D. Dunlap, San Francisco, Cal. Mrs. Sarah S. Fowler, Portland, Maine.  
 Rev. Joseph Adams, Chicago, Ill. Mrs. Vintie Root McDonald, St. Louis.  
 Mrs. Ada Van Pelt, Oakland, Cal. Dr. Alice B. Stockham, Chicago, Ill.  
 Mrs. Josephine B. Wilson, San Francisco. Miss Susie C. Clark, Cambridge, Mass.  
 Dr. J. J. Plunkett, San Francisco, Cal. Miss J. Angela Austin, Chicago, Ill.  
 Mr. Conrad Fuhrer, San Francisco, Cal. Lillian Whiting, Boston, Mass.  
 Mrs. L. L. Matthews, Oakland, Cal. Mr. H. E. Butler, Applegate, Cal.  
 Mr. Victor B. Hall, Philadelphia, Penn. Mrs. Eva C. Hulings, Denver, Colo.  
 Prof. Geo. B. Charles, Chicago, Ill. Mrs. Emma Stowe, Puyallup, Wash.  
 Mrs. Fannie M. Harley, Chicago, Ill. Miss Mary Swain, Danville, Ill.  
 Mr. Henry Wood, Roxbury, Mass. Mr. James I. Stoane, Kansas City, Kas.  
 Dr. Clara Choate, Boston, Mass. Mr. Nicholas Boyd, Berkeley, Cal.  
 Mrs. E. M. Wolf, San Francisco, Cal.

"IT IS THE LORD'S DOING AND IT IS MARVELOUS IN OUR EYES."

ABOUT three months ago a few earnest workers gathered together in the Lecture Room of "Home College" to consider the subject of a Divine Science Congress, which this same "two or three" believed to be a glorious

opportunity to do a mighty work, in setting forth to the world the principle and practice of our Christianity.

Some rejected the proposition, not from lack of interest, but from looking at the external side of the question. They feared the undertaking could not be their highest conception of success, because of the need of much money and more talent than seemed to be at hand.

But the Stone which the builders rejected, the same is become the head of the Corner, and with the foundation already laid, we find rising to view a mighty structure, and each new day new features of strength and beauty assume these grand proportions, to form the harmonious whole. Hundreds at once caught the Spirit of this enterprise and put their shoulders to the wheel, and we behold such faith as can say to this mountain of doubt and fear, "Be thou removed and cast into the sea, and it is done!"

Proof of the fulfilment of the promise, "Where two or three are gathered together in my name there am I in the midst," is this result of the spirit of unity and love, seen in the rapid growth of our Congress. Five Auxiliaries are now in healthful working order, attending to the interests of the Congress, in as many localities. Fifty or more well written papers upon most interesting subjects have already been presented to the Committee, and many of the best speakers and workers are to be present. The spirit of success is breathed upon us from every quarter by the hundreds who write of their interest. The fire of divine love, which shall not be quenched, burns in the hearts of the faithful, and "All flesh shall see that I, the Lord, have kindled it."

C. S. ALDER.

## Free Public Library, Silent Unity. Sacramento, Cal'a.

FROM SILENT UNITY.

"Shall thy light break forth as the morning, and thy health shall spring forth speedily."

THE HEALING THOUGHT.—To be held from May 27th to June 27th.

"The Omnipotent One is with us."

### HOME COLLEGE MONTHLY MEETINGS.

The monthly meeting assembled Wednesday, April 4th. Mrs. Boone of Portland, Oregon, occupied the chair.

In silence the thought was held: "I am a perfect child of God."

Mrs. Boone read a paper containing many beautiful thoughts, which we will give below.

Mrs. Webster testified of a case of rheumatism of the heart which had been given up by physicians, which was brought before the healing service of Sunday, April 1st, and was next day pronounced out of all danger.

Mr. Yarnall arrived just at this time and was invited to speak. His remarks, as usual, were for the practical application of Truth in all the walks and ways of life. Truth will heal and help now, and is all we want to prove

how grand and beautiful is the reality of life here on the earth. Truth is the only link between earth and heaven in the chain of divine arrangement for the great forever.

He spoke of the beautiful gifts with which the Father has endowed us, through union of spirit, soul and body, which fits us, when understood, for the highest spirituality, the glorious inheritance that in truth is ours. There is none too much created, and nothing lacking. We are of the one divine creation, related to it and it to us, so all our desires are in harmony with divine arrangement. Let us cease to think of any of God's gifts as foreign to our natures, and so out of our reach and only to be had through humiliation and beseeching, begging prayer. God is our sufficiency, and there is no alloy in the good of God's giving. He never gives sickness, sorrow, or poverty. His gifts are not for a day, but present and eternal; and so our journey is from truth to truth and from glory to glory, now and ever, ever more.

As Mrs. Boone was not to be with us soon again, Dr. Yarnall proposed that we sing "God be with you 'til we meet again," which was sung by all with beautiful and loving effect. It was a very uplifting and harmonious occasion and enjoyed by all, with profit.

B. L.

PAPER READ AT THE MONTHLY MEETING, APRIL 3D.

Jesus realized that Life, Spirit, always was. Therefore he said, "Before Abraham was, I am." He saw that the appearance of the man Jesus was not the first appearance of Christ. In looking over the Prophets he saw; as we must see, that Christ was shining through all their teachings. Jesus said: "When ye have lifted up the son of man, then shall ye know I (*Christ*) am He." In other words, see that the spirit and the letter (so called), or the inner and the outer, are one; then we will be lifting up the son of man, and we will see that Jesus is the Christ, for "If I be lifted up, I shall draw all men unto me." And I shall see that Christ, or the principle that Jesus demonstrated, is the son of God, and if we will become as little children, wholly acceptable unto the Truth, we will see that Christ was in the beginning, is now, and ever shall be.

In the beginning God created everything, and in the creation there is no discord, disease, death, nor anything but that which cometh from the Father of Love. And Jesus said: "Every plant my heavenly Father hath not planted shall be rooted up;" or, everything that was not created by the Father of all good, shall disappear.

Jesus had temptations as we have - day, but he let the Christ rule in him and overcame all temptation. If we will follow the Master and let the Christ rule in us, we will overcome: the seeming discord that may arise. We will overcome all difficulties which are seeming realities by simply accept-

ing the true Creator and creation as Jesus did. Christ was crucifying the sense perception when he was travelling through the wilderness, or when surrounded by doubt and misunderstanding, and not only when the body was nailed to the cross, as it seemed to those who witnessed it; and if we will obey the Christ or Spirit, we must crucify the outer senses. Jesus said he would send forth his angels, or his thoughts, and they would gather out of his kingdom all things that offend and them that do iniquity. An angel is a good thought. These are messengers of Christ, and as we send them forth they multiply unto the saving of the whole world.

The first thing Jesus began to teach was that the kingdom of heaven was at hand now. It was the first he taught his disciples to teach, and it was the word sent to John when in prison; and he said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth." Christ stands as a living monument to-day, of the truth. All through his teachings he showed that all was Life, and allowed his body to be nailed to the cross and laid in the sepulchre in order to give the manifestation to the world, and to demonstrate over death.

If all had the eyes of their understanding opened to the light of Truth and Life, they would see that it lies within each individual to let the Christ arise and overcome all seeming discord.

We must come into the conscious realization of the regeneration, resurrection and ascension. In the regeneration, old things are done away, and behold! all things become as new. We are born again: or in other words, we are brought into the true thought that we are children of God—of Life eternal. In the resurrection the stone is rolled away that barred the door of our understanding, and we burst the bands that have bound us in the sepulchre of discord and inharmony. In the ascension we behold in every plant of the field and every bird of the air—sun, moon and stars, and everywhere throughout land and water—the sublimity of agreement. All is perfect unity—one great divine Life pervades the whole.

If we would learn a lesson, we should go to the woods and hills and behold how quiet is nature, yet how beautifully and grandly it demonstrates the power in everything. We see something beautiful, and in spirit we ascend higher and higher.

Portland, Oregon.

Mrs. BOONE.

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Man's greatest works given to the world have been formed or framed in hours of solitude. He is strongest when alone with his God.—Anon.

## UNIFICATION.

## RECOGNITION OF THE CONGRESS BY THE SCIENCE JOURNALS.

**R**EFERENCE to the circulars sent out by the Executive Committee of the Congress of Scientists. The Chicago *Truth Gleaner*, says:

"With much pleasure we call attention to the foregoing announcement. This is (according to our idea,) just as it should be, none left out because of difference of opinion, or treated as if they were in error because they are not all unfolded to the same degree, as to see things from the same standpoint of observation. It has become to me, especially of late, a matter of great surprise, that there ever should have been in my experience a time when I built around myself, and others of like name, Christian Scientist, a fence of exclusiveness, which isolated from my sympathies and fellowship all who could not see and act as I did. The surprise, however, is rapidly vanishing as the Spirit of Truth is unfolding my soul to see that Paul gave utterance to the truth he told, when he said to the members of the Corinthian Church, 'There are diversities of operations, but it is the same God that worketh all in all.'"

I hope many will be able to attend the congress. You are sure to have a good time, for brotherly love will continue, and as long as that lasts your diversities of opinions and statements will be so adjusted by the Omnipresent Spirit of Truth as to cause a vibration of harmony throughout the immensity of human consciousness.

From *The Rostrum*, Edited by FRANK E. MASON, Brooklyn, New York.

"A 'Congress of Scientists' will be held in San Francisco, California, May 29th, 30th, 31st, and June 1st, 2d, and 3d. Invitations are extended to all interested in what is nominally called Christian Science, regardless of the preferred title under which is classified, whether Divine, Christian, Metaphysical, Mental, Christ, or Spiritual Scientists. Also, all Christian Metaphysicians, and Scientists of Spirit, are cordially greeted. Its object is to unite all, irrespective of the technical differentiated beliefs into which Christian Science has been subdivided. 'The well being of the individual,' and 'the advancement of society,' are the paramount aims of the Congress to be held at the very entrance of the Golden Gate. \* \* \*

"The call is international and unsectarian, and embraces all spiritual and scientific thinkers.

"The Congress will appropriately be held in Golden Gate Hall. Surely the golden gate to spiritual freedom is unity and love."

*The Christian Metaphysician*, Edited by Prof. G. B. Charles, Chicago, Ill.:

"We heartily endorse the purpose of the Convention, and earnestly desire to be an attendant member."

*The Life*, Edited by A. P. Barton, Kansas City, Missouri:

"The Congress of Scientists to be held at San Francisco, May 29th to June 3d, next, promises to be a grand success. \* \* \* "It is to be a harmonious, brotherly convocation of the lovers of truth and believers in the Good. It is to be among metaphysical Scientists what the Congress of Religions at Chicago was to the churches. It will be good to be there, truly."

# HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

IN AMERICA, { One Year.....\$1.00	IN AUSTRALASIA { One Year.....5 s.
{ Single Copy.....10	AND BRITAIN, { Single Copy.....9 d.

We will send HARMONY one year to a club of six subscribers, for \$5.00.

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

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

## THE SABBATH DAY.

*"Remember the Sabbath Day, to keep it holy."—Exodus xx: 18.*

**L**ONG before the Decalogue was graven upon stone, it was inherent in the nature of man. This makes it possible for man to understand the word of freedom and Life, which is the opposite of bondage and death. One day set apart for rest, symbolizes that in all the working days, there is but one day, or time of rest; and that day is now, and is not of time, but is of Eternity—the Lord's Day—an everlasting day. By faith we shall all enter into His rest. By faithfulness in thought and purpose—right thinking and true believing—we shall realize that it is God who is manifested in our existence. There is rest in Being, because Being is both the Maker and the made. God's rest was the same before creation that it was after. It is the same after, that it was before. The first day is as the last day of the week, and the last day shall be as the first. The command to keep the Sabbath Day holy, is of God. Jesus, the Son, said: "The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of Man is Lord also of the Sabbath."

"Behold the Lamb of God, that taketh away the sins of the world." This Lamb is the man who has dominion over all things. It is the same Son of God, the one Christ Jesus who is in you, who said: "The Sabbath was made for man;" therefore, you are Lord also of the Sabbath. This is the reason why you are commanded to keep it holy. That which God has made for man, should, by man, be kept holy, even as He is holy; should be remembered as being whole, perfect, and complete; for His life is in the word. It may now be asked if the Sabbath Day has a holy meaning unto God? It certainly has, and the command to keep it holy, suggests that His idea must be known and remembered, if that which is entrusted to us be kept holy.

We are admonished to first seek the kingdom of God and His righteousness, and all needful things shall be added. It is to be understood that God-righteousness is not unattainable, for it is the only righteousness there is; hence, we can truthfully conclude that as heaven is within, His righteousness must be in heaven; and for this reason we are commanded to be perfect, even as our Father in heaven is perfect. Is there an individual blessing to me in this Truth? Is there anything in it that will satisfy? What I desire, is individual blessing. What I am seeking is individual satisfaction. I want rest and freedom from disease—something that will better my condition here and now. In the above Truth is to be found the fulfillment of all prophecy. When it is fully accepted, all for which you have sought is found. If it were not true that we have Being in God, we could not conceive of perfection and wholeness, nor keep the Sabbath Day, or things of God, holy in our sight; but because we have being in God, we can remember the Sabbath Day and all things of God, and keep them holy in our true and immaculate conception.

As God is infinite and omnipresent, He has always been and evermore shall be what He is; and as the meaning of seven is, finished, complete, perfection, His day of rest is to be enjoyed in the conscious realization of the truth that God alone is, after creation, as He was before; that One alone is, which has manifested Itself in all that live; that I see truly all existence as one complete manifestation within Myself; for that which God makes, lives, moves, and has being within Him. This is seeing with the eye of understanding, and is keeping the Sabbath Day holy, and is rest; repose; intermission or cessation of pain, strife, sorrow, and the like.

To keep the Sabbath Day holy, is to remember wholeness; which, to do, is to cease laboring to be, and striving to exist, and be and do what we see the Father doing, that it may be understandingly said that it is God who doeth the works in all living. Has not His mind made all these things? Is not creation an image of His mind? Let us then cease laboring to perfect His works, and accept them in their perfection, and rest; for in oneness of consciousness there is no strife, no sin, no discord. Unity, strength, peace, plenty, is the state or condition of One.

One day in seven appointed for rest and worship, the observance of which was enjoined upon the Jews in the Decalogue, which has been continued by the Christian Church, with a transference of the day observed from the last to the first day of the week; called, also, Lord's Day, in commemoration of the resurrection of Jesus, the Christ, upon that day, is a symbol of the eternal truth of the oneness and perfection of all that is; that the All is God and

Him manifest; Father and Son; which to know, is eternal Life. That perfect state of rest called the Sabbath Day in Genesis, symbolizes the perfection and unity of God and Him manifest. When His works had been truthfully described, it was apparent that God and Him manifest was all there was. Then the state or condition of the whole was spoken of as rest, and God rested in the consciousness of Being All. There was no self to rest and nothing but rest. Hence, there is no rest but in God. This does not mean that God ceased to manifest Himself in creation; for what He did once, He does now. The consciousness of this Truth, is rest. When it is proven that all things are images of His substance, and that the Infinite Principle of wholeness is the Principle manifest in them, it is understood why all things were pronounced "very good;" and why we are admonished to accept them "in His name," and to speak to, and of them, "in His name." In the consciousness of wholeness, where the body is seen to be the image of God—that the Son of God and the son of man are one—God is glorified on earth, where His work is finished.

The realization of this Truth, is rest. This is true, because there can be nothing but rest in the perfect state of Oneness. In the beginning God alone is; so in the Seventh Day, we come back to the first and final Truth, and find that we are commanded to keep that day holy; and by so doing, we learn what all things are unto Him; and when we find that the redemptive work is completed within ourselves, we know that we are keeping the first, or eternal day of Truth, upon which our Christian Sabbath is based. The last shall be first, and the first shall be last; and the meaning of the first includes the last, and the meaning of the seventh, or last, is fully at one with the first. The "rest" of the One, that is All in All in the beginning, is exactly the same in the finishing. This consciousness once found and accepted, is the entering into His rest, for God is without variableness or shadow of turning; and because all that is, is immutable Life, in the Lord's day is to be found the rest which was in the beginning, which has been appropriately called the first day. In this day we are glorified with that glory which we had with God before the world was.

As the past is ever ending in the present, and the beginning of the future is in the present, all that we can actualize or realize of either is now. Now is the time to enjoy what is. Now is the time to be what is. To-day is the day of salvation. To-day is the Lord's redemptive work finished; for as the thought follows in the line of truth, it calls forth the expression that I am the resurrection and the life. As the redemptive work of Jesus, the Christ,

ultimated in his going unto God after he had glorified Him on earth, and lifted all up unto Him, the first day of the week, which is called the Sabbath by the Christians, symbolizes the state of harmony that was in the beginning, which state includes within itself all that had taken place from the first to the seventh day. God ended His work which He had made, and He rested on the Sabbath Day from all His work; and God blessed the seventh day, and sanctified it; and it is sanctified now, because His work is for eternity. If it were not, we could not keep it holy. So, in it, He rests from His works now, which he creates to make. We should all do likewise and rest from our work, and not labor or strive with what we or anyone else does or says.

In the beginning God created heaven and earth, and the earth was without form. So, as the waters were gathered together unto one place, and the dry land appeared; and as waters symbolize motion, or action, this statement suggests that something must be done that form may appear; for the earth is always without form in the beginning, even as a thing we make is without form until we make it; and as the gathering together of the elements into one place is action, form must necessarily appear. Thus can it be said that through faith worlds are framed by the word of God, and that worlds, including all forms, are not made of worlds, but are made from the invisible, in the silence of Being, and are the spoken words, or silent utterances of Life. We can look upon every form and say: "It is finished," "I have glorified Thee on earth."

The injunction is placed upon every thing that lives, to go forth, increase, multiply, and replenish the earth, and it is according to God's will that they do so. As God creates every thing that is created, and as creation is the result of His action, no creature can make itself, nor can it make another creature. No man can make himself, neither can he make another man. It is God, omnipresent, who doeth the works. It is unlawful and unholy, because not true, to believe that anything made can, or does, make itself; and the thing made is without form in the beginning of its form. It is man, not God, who is commanded to keep the Sabbath Day holy; and man rests when he sees that it is God who doeth all things. One who understands that the Sabbath Day is made for man, that it is given unto him to keep it holy, and to see that God does the work, will not be heard to say that man is his own maker, as some do, and then declare that he is subject to what he has made, and that it affects him for good or evil, according to its nature.

It is lawful to do good on the Sabbath Day, and thus keep it holy, because God is its Holiness; and that holiness is given unto man that it may be said,

that whatsoever good thing any man doeth, the same is received from the Lord; the same is apparent and alive unto Life.

The Sabbath Day was made for man, because everything, invisible and visible, is to find rest in Being, at-one-ment with God; it is made for man, because man has being in God. How vain is the effort, then, to build a house or temple unto God. "Hath not my hands made all these things, and who shall build a house unto me?" The mind which comprehends itself to be All in All, may well ask, Who can build a house unto me? They who are trying to build an immortal body must fail to realize the immortality that is; until they acknowledge the immortality of the Lord's, or Life's body which they now have. When we come face to face with Truth and see the immortality that is, 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. We, individual'y, have power to put down all rule, and all authority, and power, and to realize that we, by putting all things under us, are accepted of God, and that we, individually, are subject unto Him that did put all things under him. "I and my Father are one;" so it is God who has put all things under man's feet, that He may be known as All in All.

## PART II.

## THE SABBATH PROFANED.

The first thing that attracted the attention of Nehemiah upon his return to Jerusalem, was the labor going on in the outlying fields on the Sabbath day. Profanity of anything is the believing of it to be the opposite of what it is. To profane the Sabbath Day, so to speak, is to believe that there is something or some power beside God that is at work in us and other living things. To believe in imperfection, is to labor to attain perfection. To believe in disharmony and disease, is to labor in seeking for harmony and in searching for ease; but no one entereth into God's rest, who believes not that God is infinite and omnipresent. "No one cometh unto God but by me." I and my Father are one, is the way. "I am the Way." "Behold the man of God." The truth of what I am condemns sin in the flesh; but the pleading belief that appeals to me to take up a certain course of action, or to adopt some method of thinking and speaking that I may become greater in being than what I now am in God, would exalt the result of action above God, for we have no being except in Him.

"In those days saw I in Judea (the praised) some treading the winepress on the Sabbath, and bringing in sheaves and lading asses, as also wine, grapes, and figs; and all manner of burdens, which they brought unto Jerusalem on the Sabbath Day, and I testified against them in the day wherein they sold victuals." I would not convey the idea that a correct method of thinking is not to be encouraged, or that a truthful course of action is not to be adopted; but the way to think right, is to think that you are eternal Being, whether you think or whether you do not; then you can represent the eternal attributes of yourself in all your ways, but not without thinking; but if you are merely the effect of your thought, you have no being to represent in thought, and in a right course of action. I testify against all false claims of this or like nature. Jerusalem means founded in peace. New Jerusalem is the truth of heaven and earth, as they appear or come forth in God. This truth is spoken of as the coming forth from God out of heaven. So divine thinking and a correct course of action, based upon Being, are at-one with all existence, invisible or visible. Judgment from observation, produces beliefs or opinions which are erroneous, and Nehemiah found all manner of trade and traffic going on, which is clearly a most flagrant violation of God's law. It is now clear why St. Paul said: "Whosoever ye do, do all for the glory of God;" which conveys the same meaning that is conveyed in the Bhagavat Gita, in which we are told to do all things as if God were doing it, that we might go unto Him—realize that there is naught but Him.

The Decalogue is inscribed in the nature of man before it is given upon tables of stone. One day set apart for rest, means an eternal day. One, means all of anything that is eternal. So in all the working days, so to speak, in all time, the creative work is done within and by the Eternal One; and in the eternal unity of all, is rest. There is rest in Being, because Being is All in All. There is no rest in becoming, because there is no Being in becoming. God is the Maker and the made. Now let us seek to find the rest that is manifested in our bodies. These are the living temples of God, and as nothing can live that is not alive unto God, now let us rest by entering into His rest.

*(To be continued.)*

#### THE WOMAN'S CONGRESS.

Among the notable events of this most notable year, the Woman's Congress stands head and shoulders above any other congress up to the present time.

At first they were advised to take a smaller hall than the Golden Gate, but from the first day the hall was well filled; and no better evidence is needed to establish the proof of its success, than the fact that the increasing interest day by day proved that more room instead of less was needed.

The attendance was not confined to women, by any means, and the interest manifested by the other sex proves their appreciation of the talent so many women have had the courage to express in addresses and papers, many of which would do credit to any statesman.

California has reason to be proud of its talented women.

## THE SON OF THE LAW.

*Luke ii : 49; Matt. iii : 15; Gal. iv : 4.*

## LECTURE NO. III.

THE Son of God is made under the law, because it is conceived of the Spirit by intuition, and every conception must be brought forth, or made into a product, for such is the law.

Whatever difference the law may present to us, when we are looking upon it as moral, or when we know it as spiritual, law is always the divine obligation to bring forth that which has been conceived of the Spirit.

Under the moral law, truth is brought forth as the highest good to mortals, or to the personal self. Under the spiritual law, truth is brought forth as the highest good to the individual, or to the spiritual self.

This Son, born under the law, is the Jesus consciousness, and we are to consider its relation to law, from the time of recognition at birth, to the time when law disappears in realization.

In the David consciousness, Christ is brought forth as the Son. The relation of the David consciousness to the law, is represented in the following statements: "In those days there went out a decree from Cæsar that all the world should be taxed; and Joseph and Mary went up to Bethlehem," as members of the house of David, to be enrolled for this taxing, when Mary was filled with the promise of her child (*Luke ii : 1-5*), in obedience to the decree of Cæsar.

After the child had been brought forth, Mary carried it to the temple for circumcision; offered the prescribed sacrifice of doves, and submitted to the rules for her own purification, in obedience to the law of Moses. While the law of Moses is recognized, a tribute is always being paid to Cæsar, for Cæsar represents mortality.

Into these conditions of the law, Christ is brought forth; from conditions in which tribute is paid to Cæsar, Jesus goes down into Egypt.

On the return from Egypt, Jesus comes into Galilee, and dwells with his parents at Nazareth. The character of this dwelling-place is suggested in the question asked by Nathaniel when he was called to be a disciple: "Can any good thing come out of Nazareth?" All that we know of this place is associated with the manger at Bethlehem, rather than with the glory that shone round about the shepherds.

It is written in the story, that at the age of twelve Jesus is taken up to Jerusalem, to the feast of the Passover. The furnishings of the temple and its solemn service, give form to the spiritual visions of Jesus; they give definite purpose to what has been a vague illumination within the holy child. He forgets those that brought him forth: he thinks only of That from which he was conceived.

Jesus finds his way into the midst of the teachers of the law; he listens; he asks questions; "and all that hear him are astonished at his answers and his understanding." Luke ii: 46, 47.

Let us have this picture clearly and truly in mind, for, as the child Jesus is drawn into the presence of the doctors of the law, to ask his earnest questions, even so there comes a time with each of us, when we bring the Jesus, young in consciousness, face to face with the sacred teachers of our past, to ask the questions that disturb our peace. There is no controversy; no laying down of a new law in opposition to the old. The divine child does not strive nor cry; it makes no argument; it *seeks to know*. The law as declared in the temple must be reconciled with the law as revealed within a developing consciousness, that is all.

The truth as spoken without, veiled in priestly forms, is one with the truth that is being unveiled within. To know these two laws as one law, and to bring forth that knowledge to the world, is the work of the Jesus consciousness, which comes not to destroy the law of Moses, but to fulfil it.

The work we are divinely set to do, has no place in the obligations of human relationship.

When the one who has stood nearest to us in life; who has taught us to obey the moral law, and to trust the guidance of the Father—reproves us that we forget the human claim upon our thought and care, what answer can we make beside the answer that was made: "Know ye not that I must be about my Father's business?"

"The Father's business" for this Son, at this time, is to reconcile the moral law without, and the spiritual law within; but this unity of law is revealed only through a clearer vision of the Christ. That which brings the Christ forth, can neither see the unity nor understand the work.

This unity must be known within, before it can be proved to the world.

The old forms of obedience must be kept until the inner light transforms them. So it is written: "Jesus went down to Nazareth with his parents, and was subject unto them." It is also written: "He grew in wisdom, and the grace of God was upon him."

Before the birth of the Christ in consciousness, divine obligation is presented to us in two ways: from without, through religious forms; from within, through a spirit of kindness. The first is represented by the priests; the second, by the prophets.

In the process of development, the inner voice grows stronger, until our whole duty is brought before us in the words of the prophet: "What doth the Lord require of thee, but to do justice, to love mercy, and to walk humbly." (Micah vi: 8.) This is our divine obligation to humanity; it is the moral law.

The moral law must be seen in its greatest purity before the Jesus work can be done; before the moral and the spiritual law can be seen as *one law*. That which presents the law at its highest, is John the Baptist, greatest of all the prophets, cleansing thought by turning it from sense toward the kingdom of heaven which is within—is spiritual—and is "at hand."

This cleansing is represented by a baptism in the river Jordan, which is the river of death; for thought is cleansed only through the death of conceptions: "Except a man be born of *water* and of the Spirit, he cannot see the kingdom of God," which is "at hand," but is invisible to the eye that is clouded by sense. Therefore, this voice of John the messenger declares to thought: "There standeth One among you whom ye know not: but that He might be *made manifest* to Israel (spiritual thought), I am come with the baptism that cleanses."

This One that is in the midst, but is unknown to thought before the cleansing, is the Christ *brought forth*.

We have been dwelling in the silence with our Jesus consciousness, looking upon the Christ and the spiritual law which comes forth from it, making all things perfect; and the cleansing of thought has *followed* this illumination of consciousness. Because Jesus, in the quiet of the home at Nazareth, is entering into the revelation of the higher law, John, a kindred thought of Jesus, is making ready a people to receive this revelation. Luke i: 17.

Now we come to the meeting of John and Jesus; to a time when Truth revealed in spiritual law through consciousness, is to be known as one with the Truth of moral law declared to thought. The spiritual is the fulfilment of the moral law, i. e., the spiritual light fills the law full. The meeting of John and Jesus at the Jordan, represents the mental condition in which we have ceased to look upon spiritual law as a truth to take the place of moral law rejected, but these two are seen in their unity; and we bring spiritual law

as we have conceived it, to the Jordan for cleansing, and we bring the moral law to Christ for illumination.

A clear vision of the one law is a clear vision of the Son of God, and with this vision comes the assurance of the Father: "My beloved Son, in whom I am well pleased." The promise to the David consciousness (Luke i: 35) realized within, consecrates our Jesus consciousness for the work it is to do in the world. The Son "made under the law," knows himself to be the Son of God.

After we have conceived of Christ as the Jesus, we go on in this illumination to conceive of Christ as the Son of God in all perfect conditions, because in perfect obedience to spiritual law, for this Son does always the things that please the Father. When these conditions are spiritually revealed, we know that we are sent to do the work of the Father, by making this perfection manifest in the conditions of humanity.

In entering upon the activity of the Jesus consciousness, we enter into the blessing of the Son who does the will of the Father; we also enter into the suffering that attends upon all which brings forth.

In the Jesus consciousness, we identify with the Son of God, which is in the activity of obedience to spiritual law, and there is brought forth to us manifestation, or the Son of Man. But this Son of Man must suffer many things: must be rejected, crucified, and be hidden from us for a season. After this, it must ascend to the Eternal Christ.

This is the end of the world process as it is conceived to be; for, in the glory of God, the truth of the conceiver is seen within the Christ, freed from all law, and dead to the memory of all products.

Denver, Col.

Mrs. MYRON REED.

#### EXTRACT FROM LETTER.

It is with much pleasure I am able to say that I can now hold mental pictures of health when unpleasant conditions appear. I have been trying to for months, but have not been so successful as now. The advantage is gained from an increased determination to hold the desired possession right with me in thought. I feel as tho' I just would have what I wished, and every day I realize more fully that "it is the nature of thought to find its way into action."

The last three numbers of HARMONY seem grand to me, but perhaps the reason I appreciate them more than former numbers is that I now have a better understanding of Truth.

V. A. F.

MARRIED.—By Rev. D. L. Sullivan, Christian Science minister, at 2930 Olive Street, St. Louis, Mo., April 10th, 1894, Mr. Frederic Bonacker, to Miss Mary Hegemeyer, all of St. Louis.

## LOVING KINDNESS.

I HAVE sent out a strong thought for God's bounty to manifest in behalf of all our dear Science friends who long to do for themselves and others. Surely, having reached the Truth, the symbol must follow. Believing in the Lord (law), all else will be added. So many who have reached truth, reach it through experiences of deprivation, etc., which causes them to think—to build up an ideal world in mind. Having done so, they must demand the symbol. Oh, if they only knew, it is but a small thing—after reaching "Truth of Being," so many close out the materialization of the ideal by long experience of expecting it in some far-off Heaven, and so it is let to pass them by "on the other side," unrecognized. I am going to hold the thought strongly, that those who work for Truth must and will have even the world's representation of worth to work with. Why not? When gold is the symbol of pure good, and it is not money, but "the love of money that is the root of all evil."

San Jose, Cal.

Free Public Library,

JULIA E. CASTERLINE.

Sacramento, Cal'a.

### Notes and Announcements.

Among the many interesting and beneficial things that Dr. and Mrs. Yarnall have introduced into our Science line of work since coming to San Francisco, is a Healing Service which will heal from all undesirable conditions. They have also formed an S. T. T. Club, which is highly appreciated, and will do much to relieve from undesirable conditions, because it is so free from care and enjoyable that undesirable beliefs are forgotten.

The Healing Service is held every Sunday at Home College, at 2:30 p. m., and they who attend realize that the way is open for them to obtain the good gifts for which they are seeking.

The S. T. T. meets Friday evening at eight o'clock.

Mrs. J. Anderson Root is located at 1056 Washington Street, Oakland, Cal., and is doing a good work in Christian Teaching and Healing.

Dr. John J. and Irene deV. Plunkett are teaching The New Philosophy of Health at 310 Turk Street, this city. Success attends their efforts.

The good work in general is increasing at the Oakland Branch. Many call to enquire what is this Truth that makes so great a change in those who embrace it; others ask for healing and for the lessons. Mrs. Alden has recently been called to Berkeley to teach a class, and the Truth is quietly spreading.

The lecture on "Egypt," published in May HARMONY without a signature, is the second of a course of thirteen, of thoughtful and interesting lectures on "Jesus in Consciousness," of which we expect to give our readers the pleasure and benefit. They are by Mrs. Myron Reed, of Denver, Colo., who, like many of us, is intuitive, and perceives and conceives direct from the great Source.

The Committee of arrangements for the Congress of Scientists, have arranged a book table for the exhibition and sale of all the principal books and magazines in the Science, all of which will be fairly represented by Mrs. Carrie Alden, who will preside to entire satisfaction. You will be invited again and again to subscribe for HARMONY, for it will be so full of good things this year that you cannot afford to miss it. Indeed, you will be sorely tempted by our book table, so come prepared.

DR. WM. YARNALL.

"LIFE," a new weekly journal: devoted to the promulgation of the higher principles of Mental Science, including Christian Metaphysics, the interpretation of Scripture and healing.

On the 4th day of April next, I will begin the publication of the above named paper, at Kansas City, Mo. It will be a folio in size and form, and filled with the best thought of this progressive age.

The price will be \$1.00 per year, or five cents a copy. The subscription price payable on receipt of the first number, and yearly in advance thereafter.

A portion of its columns will be devoted to healing thoughts, and to the exposition of the International Bible Lessons.

A limited space will be set apart for appropriate advertisements.

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Remember, this evangel of peace and light comes to you fresh every week.

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501, 503 Nelson Block, Kansas City, Mo.

#### POLITICAL ECONOMY OF NATURAL LAW.

It is generally understood when we say a book is metaphysical, that its teaching applies to bodily conditions, especially to health; but this book treats entirely of conditions in business, social and political life, and shows clearly that all conditions, of whatever nature, are purely mental. Mr. Wood handles all subjects in a purely metaphysical way, showing clearly that a right kind of education is all that will liberate us from discordant conditions of whatever nature, and lift us over the hard places. That which is to save the world is Understanding. This book should be studied. It seems to me a study of this book would be a wonderful help in "treating conditions." It is the most "metaphysical" of anything I have read in a long time.

JESSE GRANT.

This book will be sent, post paid, to any address for \$1.25. For sale at this office.

KORADINE LETTERS: *Opinions of the Press.*

THE CHICAGO INTER OCEAN: "There are some charming bits of description, a manifest appreciation of Nature and her works, and above all, much cheerful, hopeful philosophy, which ought to help any reader comfortably over the hard places of life. It gives evidences of Dr. Stockham's style, and Mrs. Talbot's brightness and grace, as writers."

BUSINESS WOMAN'S JOURNAL: "This is a rarely beautiful and helpful book; just such a book as a thoughtful mother is glad to put in a daughter's hands."

COUNT LEO N. TOLSTOI, of Russia: "I thank you very much for your new book, *Koradine Letters*. I have already read the supplement, *Creative Life*. I am convinced it will help many people. I shall recommend it to all my friends; indeed, have done so already."

Price of KORADINE LETTERS, prepaid, \$2.25.

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BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH, is a book of treatments. It is only 50 cents. Everybody should own this book, and read it daily.

"The old grip has unfolded us all in his embrace (in seeming) for a few days. A friend helped us to loose ourselves. She brought your little book, 'Basic Statements,' it did us so much good. Several things that I had been pondering in my mind are so satisfactorily explained. Please find enclosed full amount for three copies. I want to distribute them among my friends.

"The thread that runs between Spirit and form has always been a bug-bear to me; but now I realize that form is Spirit, and God is in everything. How grand!"

"I have read your book, 'Basic Statements,' every day from one to three hours, since before Christmas. It is absolute and plain. I like it much, and enjoy reading and studying it."

S. J. L.

"How I Was HEALED," seems to me one of the best little booklets to send to those laboring under the belief of disease, that has yet been published.

S. E. SANDS.

Mother received your little book, and believe me, dear sister, your little book will do so much good for our brothers and sisters who are yet in the shadows of the world. It will come to many as a good angel sent by God to help them, and you will receive so many of God's blessings which will

strengthen you in this glorious Truth. It did me so much good to read it; and I say God bless you, my dear sister, and go on in the way of Truth as I am sure you will.

DORA C. ROGERS.

EXTRACTS FROM "SPIRITUAL LAW IN THE NATURAL WORLD."

"If we speak unkindly of our neighbor's character or work, or of his ministry of healing and teaching, we have not the love that is understanding, for those who have it have no desire to speak unjustly or unkindly of any one."

"If we know anything of the law of Spirit, self-preservation alone would keep us from speaking critically of one who is doing his or her best, for to do so is only throwing a shadow over our own powers and will not harm the one we criticise, for 'they shall be hid from the scourge of the tongue.' If we hold prejudice, we carry about with us a dark shadow that will hinder our work. Criticism and rebuke are to the mind as acid to the blood, and impede the light of our understanding."

"So the first step toward the understanding of truth is to guard each thought and word and keep them true, for words of Truth spoken either audibly or silently, heal and make wise and peaceful. They quicken to action such a change for the better that we wonder how so great a power has been unobserved for so long."

The popular book, *PRACTICAL HEALING FOR MIND AND BODY*, by Jane W. Yarnall, will be on sale at the book table during the week of the Congress, and is also on sale by the author at Home College.

"*Practical Healing for Mind and Body*," by Jane W. Yarnall, is proving itself one of the most practical and useful books ever written on the subject of divine healing. The testimony of its numerous readers is the best evidence of its practical character.

One says: "I keep it where I can put my hand upon it any moment, and I never open it that I do not find something that answers my need at the time."

Another says: "The science of healing was to me so abstruse and mystifying, that I never comprehended it in the smallest degree until I read this book. Now I am never sick; I find I am able to heal my children of every ailment very quickly without medicine."

Mrs. Cramer:

I have seen two lessons by you on *Practical Healing*—Numbers 6 and 7, have been instrumental in an uplifting to me. I am led to desire to see your magazine.

M. E. D.

Free Public Library,  
Sacramento, Cal'a.

# HARMONY SCIENTIST'S DIRECTORY.

The following Scientists are competent teachers and healers, located in the city or towns mentioned, and upon request, will cheerfully respond to calls made upon them.

NAME	PRACTICE	ADDRESS
<b>A</b>		
Alden, Carrie S.	Teaching and Healing	756 Fourteenth Street, Oakland, Cal.
<b>B</b>		
Baldwin, Mrs. Lizzie	Healing and Teaching	Room 16, Nevada Building, San Jose, Calif.
Barton, A. F.	Teaching, Healing, Lecturer	S.W. Cor. 5th and Main Sts., Kansas City, Mo.
<b>C</b>		
Charles, Geo. B., B.S., S.S.D.	Lecturer, Teaching, Healing	President Ill. Metaphysical College,
Charles, Lizzie W., C.M., P.D.	Ed's Christian Metaphysician	Room 31, Central Music Hall, Chicago, Ill.
Christian Science Home	Healing and Teaching	173 Pine St., San Francisco, Calif.
Cramer, Mrs. M. R.	Teaching and Healing	334 17th St., San Francisco, Calif.
<b>D</b>		
Daniels, Mrs. R.	Teaching and Healing	135 Haight St., " "
Diggs, Mr. D. F.	Healing	Woodland, Yolo Co., Calif.
Dunlap, Mr. W. B.	Teaching and Healing	126 Kearny St., San Francisco, Calif.
<b>E</b>		
Eckman, Sarah A.	Healing	203 1/2 Gough St., San Francisco, Cal.
<b>F</b>		
Fillmore, Charles	Teachers, Healers and Editors	820 Walnut St., Kansas City, Mo.
Fillmore, Myrtle		
<b>L</b>		
Larson, Mrs. Christine	Teaching and Healing	1444 Court Place, Denver, Colo.
<b>M</b>		
Miller, F. J.	Teaching and Healing	The Copley, 28 Huntington Ave., Boston, Mass.
<b>P</b>		
Perkins, Mrs. M. A. C.	Healer	3420 Howard Street, San Francisco.
<b>R</b>		
Root, Mrs. J. Anderson	Christian Teaching and Healing	1055 Washington Street, Oakland, Cal.
<b>S</b>		
Schroeder, M. H.	C. S. Teaching and Healing	2407 N. 12th St., St. Louis, Mo.
Shout, Mary D.	Healing	930 Bush Street, San Francisco, Cal.
<b>W</b>		
Wilson, Mrs. J. R.	Healing and Teaching	833 1/2 Sutter Street, San Francisco, Cal.
<b>Y</b>		
Yarnall, Dr. Wm.	Lecturer, Teaching and Healing	Author "Practical Healing for Mind and Body,"
Yarnall, J. W.		2501 Michigan Ave., Chicago, Ill.

## IMPORTANT NOTICE.

### THE CONGRESS BOOK.

There were many excellent and instructive papers read and addresses delivered at the late Congress of Scientists held in San Francisco, and it is the thought of many that they would make a most valuable book. Several persons have already made inquiry as to whether the proceedings were to be published in book form, and where it could be obtained.

The papers read at the Congress were turned over to HARMONY for publication from time to time, as we may have room to do so, and to make such further use of them as may be found practicable. We believe that they would make a book that everyone would be pleased to own. If all papers were published in full, it would make quite a large volume; but with very little abbreviation of some of the papers, we think the book might be gotten out, cloth bound, to sell for \$2.00, and in paper for less.

Now we ask all who had papers read and who spoke at the Congress, and who are interested in any way, to let us know how much interest you take in having this matter in book form? We do not ask for money now, but for subscriptions; and if we get subscriptions sufficient to justify us, we will publish the book. Will not every teacher and healer, publisher and book dealer, agree to purchase and dispose of a certain number among their patrons? Let those who feel an interest and have the matter at heart solicit among their friends for subscriptions. We believe that if it is for the good of the cause that this matter be given to the world in book form, the Scientists and their friends will unite in giving us their immediate aid, so that we can proceed at once to get out this book. Book dealers will kindly let us know how many they will be responsible for.

This should be a book that all Scientists certainly want. No library would be complete without it, as it will contain the best thoughts of most able workers in the cause of Truth, the fruit of the first International Congress of Scientists. We hope to hear from all who are interested at as early a date as possible, that we may begin the work, if the book is to be published. The matter is now at your disposal.

M. E. CRAMER.

### HARMONY.

Now is the time to subscribe for HARMONY. The occasion of the great International Congress of Scientists will make this one of its best volumes for general reading, and when bound, a grand book for home library. All that is good and grand in the Congress (and there will be much of it), will be written up and published in HARMONY as fast as space will permit, and it is the intention to place before its readers the pictures and description of the principal representative speakers, so far as possible, that a more thorough acquaintance of Scientists with each other may be had. It makes their writings seem more realistic, and as if friends were speaking directly to us.

As there will be an extra demand for these numbers at that time, those who wish to be sure of having them, or having the sixth Volume, should send in their subscription at the earliest possible date.

# HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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## THE PSYCHOLOGY OF PHENOMENA.

WRITTEN BY FRANK E. MASON, OF BROOKLYN, N. Y., AND READ AT THE CONGRESS OF SCIENTISTS.

"As is the inward, so is the outward."—*Shakespeare.*

"As a man thinketh in his heart, so is he."—*Deuteronomy.*

"Be ye transformed by the renewing of your mind."—*Paul.*

IN matter and its formations, we are not confronted by cosmic entities, but by thought phenomena. Individual environment is in harmony with individual thought. Every phase or condition of objective life is mental. Each lives, moves, and has his being in an environment compatible with his own mind. The individual is the microcosm of the macrocosm. That others enter our phase of consciousness and view things practically as we behold them, does no violence to this assumption, inasmuch as everything entering the individual consciousness is subjective to its own thought.

So-called qualities of matter are conditions of mind. Co-ordinate relation is the law of mental cause and phenomenal effect. As in a dream, the phenomena of which are in co-ordinate relation to the mind of the dreamer, so is it in the waking dream of mortality. The dream and the dreamer are still one.

Who can positively affirm that there is any sense of life or existence outside of the individual consciousness? All sense of life, substance, or intelligence, outside of the conscious sense of it, is by inference. We infer that others live, because we *know* that we live. We can feel and experience life only in ourselves, never in another. All external life is contingent upon the life that is a conscious sense.

If man understood the mental law of cause and effect, he would see that discordant thoughts produce discordant things, for things are thoughts. Under the present status of life, it is conceded that man is a victim to circumstances over which he has no control. This belief forces him into resignation with his conditions. He accepts them as the inevitable lot of human life,

ignorant of the fact that they are innovations. He does not attempt to overcome them, because he believes them to be inexorable human decrees from which there is no immunity. Blind resignation follows as the climax of his ignorance, and he becomes the vassal to an abnormal law, and is content to be the football of Nature's caprice. Under the right apprehension of himself, man is the greatest creature extant. Under the false conception of himself, man is a subaltern and a serf. Dispossessed of his true selfhood, he sinks to the very nadir of ignorance, plays tandem with the universe, and blindly accepts his lot in life, simply because he *sees no way out of it*. This leads him to the fallacious reasoning that "Whatever is, is right," which is the logic of imbecility. In this dejected condition he consoles with himself, and terrorizes the world in such language as "The Lord gave and the Lord taketh away, blessed be the name of the Lord," and other false morality and weak philosophy.

Consider the man of Galilee, if you would see the highest type of true manhood. He did not succumb to the world. He stood in the van where all can stand. It was not because he was more divine than are we that he rose into such sublimity of demonstration. It was not because God crowned him with super-spiritual powers. It was simply because *he understood man (himself)*. He was no minion of Nature's law. He was no pensioner upon the hopes of the future. He who said, "Now is the day of salvation," had what others hoped for. As if to warn man from relegating to the sky that which should obtain in the present, he said, "Let the kingdom come on earth as it is in heaven," where you foolishly relegate it. And again he said, "Be ye perfect even as your heavenly Father is perfect," as if to stimulate the idea of individual perfection. The best tribute we can pay to Jesus, is to say: He understood man. He was a philosopher, not a religionist. He was crucified because he was not a religionist. He was a pronounced heretic, and was martyred because of his open repudiation of the Judaistic religious regime.

Jesus differed from others inasmuch as he pre-eminently understood man. He permitted no interloping thing or thought to estrange him from God. All who preceded him fell short of the realization of true manhood. Even John the Baptist, his herald, declared, "There cometh one after me who is mightier than I." This led to his decapitation, the loss of his intelligence. He had risen to a sublime height, it is true, but one interloping thought screened him from infinity. This one intervening concept precluded the possibility of John rising into sonship; hence, he became only a cousin to the true ideal. John was the forerunner merely of the one who completely closed up the gap

between himself and God by the realization of his own supremacy, which forced the words: "I and the Father are one." And as if to more thoroughly minimize the conceded differences existing between God and man, he said: "If ye have seen me ye have seen the Father also," as he rose into absolute divine affinity. The attributes of God, Jesus conceded equally to himself. This established his sonship! Man was created in the "image and likeness of God." This implies that man is the full and complete representative of God. It involves the fact that God possesses no attributes, qualities or conditions that are not equally inherent in man, else how can man be the image and likeness of Infinity? If God possesses attributes that are unknown to man, they would be superfluous, for there would be nothing to manifest or express them. Jesus understood this when he declared: "I and the Father are one. \* \* \* Whatsoever things the Father doeth, these doeth the son likewise." Here was absolute affinity. Realizing that he alone had reached the status of true manhood he said: "No man cometh unto the Father save by the son." Referring to those who preceded him he said: "All who ever came before me are thieves and robbers," implying that every conception of man prior to his own, pilfered from man his true spiritual nature, inasmuch as any conception less than the absolute established the precedent of imperfection. Jesus was the only one who closed up the gap nominally existing between God and man, and he closed it up with himself! His mind in us is the Way, the Truth and the Life of spiritual being. Intelligence is the only savior of the world. Ignorance is the only devil.

The world has made an idol of the Nazarene. It is a mistake. The world has suffered prostitution by its idolatry. It has extolled the future at the expense of the present. We stultify ourselves by the super-extollation of another. Jesus was simply a man who understood the laws of life, the relation of thought to thing. He never intended that the world should deify him. His seemingly miraculous healing was a mental manipulation. We are approximating this degree of realization. Homeopathy, electricity, hypnotism, and mind healing are the outward shadows which predict coming events, as "Coming events cast their shadows before."

What is nominally termed matter is not a cosmic entity, but the phenomenon of mind. It is the concentration of ignorance, the phenomenon of limitation. Matter will cease as the mind rises into limitlessness. Things are thoughts. The human mind follows in the wake of the divine, reflecting upon its bubbles, in inverted phenomena, the human sense of the higher attainments of the mind. Everything that we employ that has its inception

in the human mind is a temporary expedient only. It suberves no purpose except to show the gauge of the human thought. The things of the world are the barometers of the human mind, registering the status of the thought. Not a thing that we make use of is of permanent value. Its nature is ephemeral. It cannot survive the resurrection of the thought in its flight towards higher goals of achievement, since it is the phenomena of thought. Things lose their prestige and worth as the mind rises into higher being; old things pass away and all things become new. A temporary expedient cannot possess intrinsic value or permanency of expression; hence the world and the things of the world will sometime sink into oblivion. They are only accepted as the best things at hand: that is, within the present reach of man, and are merely compromises. They die with the using. A day, a week, a month, a year, or perhaps even a century, and the place which knew them once knows them no more forever. We thank God for the mind which made this thing or that, which contributes to life's happiness to-day, and as vehemently praise him again for the one who renders the same object of our previous admiration obsolete through the production of something superior. We cry, "All hail" to-day, and "Crucify it," to-morrow, as our modes change and higher thoughts beget better things.

Things of the world are relative only. They never supply the full demand of the soul, which is ever reaching above thing to thought, in quest of the higher, the grander, and more glorious attainments which man instinctively feels are his right to possess and enjoy.

From time immemorial man has sought out many inventions in every department of life, but whatever he has accomplished has been the product of his mind, and can be but the phenomena of his thoughts. The things conceived cannot be superior to the mind that conceived them; therefore things are thoughts, and merely register the status of the thought. The elements of Nature we nominally call rust and decay, are conditions of mind—the withdrawing of the mind from phenomena outgrown. In the elevation of man's mind, he instinctively turns from the old and seeks the new, and the withdrawing of his thought from the old manifests itself on the object of his repudiation in rust and decay. The advance in thought produces phenomena after its kind, and former things pass away. The transformation is mental, not due to natural laws. The decomposition of the lower is a mental action, not a chemical process. Mind creates and disintegrates. Creation and disintegration are the action and reaction of mind, the unconscious fiat of thought. Therefore the metaphysical and philosophical assumption that All is mind, is a truism incapable of refutation.

All action is mind. There is no inherent or innate potency in matter. The so-called powers of matter are conditions of mind. There are no natural laws. The laws we nominally ascribe to nature are likewise conditions of mind. Even Nature herself is externalized mentality, a panorama of human concepts. Jesus' rebuke of the winds and the waves sponsors this assumption, and shows man's superiority over the avowed inexorable laws of Nature. God or Good is the climax of Intelligence. The devil is the personified consensus of ignorance. Intelligence lifts the world, transforming it with the phenomena of higher development. Ignorance stickles for the old, and perpetuates the crude, the cumbersome, and the clumsy phenomena of its own lower thought. As the mind is resurrected from the gross, the crude and the homely, the refined, the beautiful, and the comely come into expression. We lose none of the potency of the old, but rather gain both in potential volume and increased utility, besides ridding ourselves of the cumbersome nature of the old.

In every department of life we see the hand of advancing genius. Grace, symmetry, and elegance are the ascending conditions of the resurrecting thought. Matter is the phenomenon of limitation; hence, as the mind becomes more ethical, matter as matter becomes obsolete. Mind itself will some day be seen to be the only power, and can and will perform its own functions, independent of material agency.

Man is fast reaching the climax of his mental pilgrimage on the human plane. He has nearly run the gauntlet of human illusion and mortal bondage. He is rising into spiritual sovereignty. He has seen his own star in the east of spiritual glory, and is following it even to the complete realization of the animated consciousness of the Christ-principle within, which shall resurrect him from the tomb of human circumscription, rolling back the boulder of superstition, and enfranchising his mind.

Man is coming to himself, and the iconoclastic spirit of reform is demolishing the idols which he reared as images to his immature thought. He is rising into control. In the Christ he discerns the perspective picture of himself. Man has left the Adam in the gloaming of his materialistic infancy; he has passed the Jacob and left him sleeping on the plains, speculating upon his evolutionary dream; he has passed the ecclesiastical prophet, Moses, who still stands on the Pisgah of future anticipation, and points into the unknown and mystic future, as the land of milk and honey; beyond the John-the-Baptist period of consciousness has he pressed for the mark of the high calling, finding himself more than a prophet; he has almost reached the Christ-con-

consciousness of spiritual manhood, which maintains its absolute affinity with God—"I and the Father are One." Man sees himself in the Christ. Man is the anointed of God, the one altogether lovely, the child of infinite perfection, "without spot or blemish." In our minds exists the sense of true manhood delineated as Jesus Christ. It is the remaining human thought that still relegates it to futurity. It is the human mind that still clothes him in the toga of mortality and physicality. If we would know him no more after the flesh, the same mind that is in him would become our own, for there would be no object remote on which to centralize it.

As long as man plays the part of the Adam and submits to somebody else breathing into his nostrils the breath of *their* ideas, he will remain the vassal of extraneous beliefs, and will be cast out of the Edenic garden of his own individual independence, to reap the thorns and thistles of mental serfdom.

In conclusion, allow me to congratulate you upon the altruistic and patriotic character of your congress. Its universal call to all classes, irrespective of clannish taint or technical differences, places it in the van of progressive thought, where the particular finds his true place with the general, that the heaven may leaven the lump.

In the words of the immortal Agassiz: "The time has come when scientific truth must cease to be the property of the few; \* \* \* when it must be woven into the common life of the world." In your Society I predict the fulfillment of these words. Liberty for the people, extolment for none, is the true law of universal federation. Love and justice are the angel wings which lift the mind to its highest domain of consciousness.

Man's reason is his synagogue; intelligence is his Saviour; the world his congregation. In spiritual things let us remember that extravagance is economy.

From the oak of sturdy manhood must be torn away the poisonous vines of superstition, tradition, and vacuous hopes. From the windows of the soul must be swept away the cobwebs of false theories and ecclesiastical speculation, that God's true sunshine may quicken the germ of spiritual perfection, that each and all may bloom an immortal flower in the divine mind.

Let us hold fast to the crown of our higher natures, transforming the world by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God or Good.

The next class in Divine Science and Practical Healing will commence at HOME COLLEGE, Thursday, July 5th, at 2.30 P. M.

HOME COLLEGE Monthly Meeting, Wednesday, July 4th, 2.30 P. M. Both meetings free to all.

## INDIVIDUAL AND PRESS OPINIONS OF THE CONGRESS OF SCIENTISTS.

THE first International Congress of Scientists held in Golden Gate Hall from May 29th to the 3d of June, was, from every point of view, a great success. "The half cannot be told." Its one idea was, "peace on earth, good will to men." Its members uniting with the "multitude of the heavenly host." The results of such unity none can question. Its work was eternal, and as such, we all rejoice in being *one with it*.

The papers, letters, and addresses were without exception, from the One Good Spirit. Its "silent treatment" was a baptism of the Holy Ghost for all the world.

Our visitors were welcomed in love, and all realized this "meeting place where parting is no more." We consider the "six days labor" a *finished work*.  
—C. S. ALDEN.

"On the opening of the Congress, Golden Gate Hall was transformed into a very bower of Beauty. The stage was fairly buried in masses of flowers, while the same lovely system of decoration was also pursued in the ornamenting of the doorways of the great auditorium, and from the interest manifest at the opening it promises to be as successful in every way as any Congress that has previously been held. Its fundamental purposes being based upon the Spirit of Truth, all engaged in the movement were enthusiastically in earnest, and unwavering as to the good results that were to be accomplished."—*The Evening Post*.

"This Congress had invited the Scientists of the world to be present for the exchange of the products of knowledge and wisdom, knowing that the proceedings of the Congress would prove the fact that all true Science has but one basis. That basis is that there is One Supreme Being, whose Spirit is with us all. One of the objects of the Congress was to eradicate all false beliefs and establish in humanity the Science of true Being."—*San Francisco Chronicle*.

"So great was the interest taken in it that a large number interested in this particular phase of Science, have come from many points of the East.

"Those interested in the Congress are not the cold-blooded Scientists who startle one with arrays of figures going to show how many million years old this earth is, and how man was gradually evolutionized from a monkey, but they are ladies and gentlemen who have a perfect faith in the principles of the spirit of the 'God of Goodness, who controls the world,' and in promoting the unity of understanding and faith in the 'one eternal God.'

"Mrs. M. E. Cramer called the session to order, and after several minutes spent in silent meditation and spiritual communion with God, the Lord's Prayer was repeated by W. B. Dunlap.

"The President of the Congress, Mrs. Cramer, then delivered a hearty address of welcome to all who were in attendance at the opening of the Congress. She called attention to the great objects of the cause of Spiritual reform which might be attained by the Congress, and then proceeded to elucidate some of the truths which were involved in the issues which would be taken up during the various sessions.

"Mrs. Cramer urged the necessity of harmony in the Congress. It symbolized the liberty and truth of the divinity of all Life. The platform, the speaker said, is so broad as to permit of free and full expression of Truth upon all subjects that will come before the house. This alone should be conducive of harmony.

"After the singing of a song, 'Fear ye not, O, Israel,' by Miss Jessie Grant, Mrs. Cramer introduced some of the speakers who are to make addresses during the Congress. Each one made a few brief remarks eulogistic of the purposes of the Congress. \* \* \*

"The afternoon exercises were closed by the reading of a poem on the subject, 'An Idyl of the Spirit,' written for the Congress by Hannah More Kohaus, of Chicago. Mrs. J. J. Owen, of this city, was the reader.

"The evening session was opened by music, after which the President introduced Nicholas Boyd, of Berkeley, California, who read a paper on 'Gifts of Healing.' The main idea in his remarks was that healing of diseases, either of body or mind, came not through drugs or any earthly agent; but it is vested in God alone. He instanced the marvelous cures that were effected by Jesus Christ, simply by the laying on of hands, and afterwards by the apostles.

"A paper entitled 'Demonstration,' by Fanny M. Harley, of Chicago, was read by Mrs. Jane Yarnall. In some respects it was in the same vein as the preceding paper, only it took a broader view of some of its points.

"In the absence of James I. Sloan, of Kansas City, that gentleman's paper, on the subject of the 'Individual Freedom of Thought,' was read by Dr. J. J. Plunkett. To have complete freedom of mind, this speaker said, each individual in the world must believe in the universal substance of the whole. The last paper of the evening, the subject of which was 'The Silence,' by Mary E. Ash, of Terre Haute, Indiana, was read by Miss Lula Jackson. The subject was well handled, and her words proved a benediction to all."—*The Morning Call*.

The interest in the Congress seemed to grow with every session. All realized the Divine harmony that prevailed.

At the Wednesday morning session, Secretary W. B. Dunlap read a paper by Dr. U. M. Humble, of Breese, Illinois, which was highly appreciated by all. It is a most valuable paper for publication. "All Power is of the Spirit," was the title of a paper read by Eugene Hatch, of River Hills, Tennessee, which deeply interested the audience. Mrs. Vintie Root McDonald contributed an address on the "History of the Progress of Science in St. Louis," which did justice to all the teachers who have worked in that field, and was deeply interesting. The morning session was concluded by a healing service, conducted by Mrs. Jane Yarnall, after which several testified to the President, as she hurriedly passed out of the hall, of having received benefit.

A letter from Clara E. Choate, of Boston, was read at the opening of the afternoon session. Her truthful and encouraging words were appreciated. "The world is with us in this work," she said, which in the majesty of truth declares light to all. The realization of the unsolved problems of human hopes and human fears, is near at hand."

Sarah B. Cooper, of this city, took part from time to time in the discussions which followed each paper. She said, after listening to this letter, "I have often thought that the power of healing possessed by Christ and his disciples, was neither local nor transitory," and she would like to know what there was in the present possibility of healing power. Dr. J. J. Plunkett stepped forward and requested all those who had been healed to rise, and nearly one-half of the audience rose to their feet to give personal testimony that truth, as taught by the Scientists, had made them whole; or, as some would say, had worked mental and bodily cures in their cases. This demonstration was greeted with loud rounds of applause, and was one of many incidents that served to interest as well as attract the attention of the community.

A lively and interesting discussion arose after the reading of Mrs. Yarnall's paper, subject: "What is due to Science?" in which she stated emphatically, by way of comment, that physical causation is a myth.

E. C.

"Wednesday evening there was the usual good attendance. Two addresses marked the proceedings: one by Mrs. J. A. Root, the other by Miss Alice Chapman; both were well received. A paper from London, England, written by Mrs. A. T. Gillen, entitled "The Law of Expression,"—a fine subject and beautifully treated. It was read by Mrs. Alden.

Thursday morning there was a large attendance. The papers were good, and brought out very animated discussions. The Healing Service, conducted by Dr. J. J. Plunkett, was very beautiful and effective.

There was even a larger attendance in the afternoon. The papers and discussions which were carried on with such harmony, show the power of the Scientists over the questions that arise on any subject. No sooner are statements of difficulties made than they are doubly proven to be nothing in Truth.

The first paper for the evening was by Conrad Fahrner, subject: "The Duality of Man." This paper was intended more for Scientists than the general public, yet it seemed to be appreciated. This paper was followed by a song by Miss Rolinda Kline. The other papers, namely: "Graded Civilization, and the Way Up," by Victor B. Hall, of Philadelphia, Pa.; "Oneness," by Mrs. Ada Van Pelt, of Oakland; "The New, versus the Old Philosophy of Health," by Dr. J. J. Plunkett, aroused great interest. It does one good to see all the eager faces watching every word that falls from the speaker's lips. Brother Plunkett's paper aroused general interest because it treated of that which all understand and feel.

The daily papers show signs of thinking that there must be something in Science.

Friday morning the attendance was large, and discussions were very interesting. The healing service was conducted by Mrs. Rix-Militz and Mrs. Mary D. Fisk. The same interest was evinced throughout the whole day.

Saturday morning was devoted to a reception, when all had the opportunity to become better acquainted with those who came from a distance; and it was remarked by some: "This is the loveliest time of all;" indeed, everyone seemed to be in harmony with everyone else.

A conspicuous feature of Saturday afternoon was the exhibition of eighteen children belonging to Mrs. Plunkett's Sunday School, which gave general satisfaction and approval.

The discussions of Saturday evening were interesting, coming from the audience.

Sunday morning Mr. Barton, Mrs. Fisk and Mrs. Cramer all spoke at their best, to an audience that filled the hall.

The afternoon session was devoted principally to music, and called out a very large audience; evening, house was crowded. After addresses, the farewell speeches seemed to be interminable. The audience was deeply interested unto the last. Late as it was there was no sign of weariness, but

increasing enthusiasm. Though there were different expressions, yet complete harmony prevailed throughout. The consensus of opinion is that there never was a Congress of any kind so free from *personal self*, envy and jealousy; nothing but pure and loving kindness expressed by and for all. Such was the character of the first Congress of Scientists in San Francisco.

Our President, Mrs. Cramer, deserves all the praise we can give her; she has shown great judgment, tact, coolness, and remarkable steadiness. She was firm as a rock.

Dr. and Mrs. Yarnall, Mr. and Mrs. Plunkett, have shown remarkable debating powers. Mrs. J. Anderson Root, of Oakland, is simply irresistible. Mr. Barton, of Kansas City, gave us his powerful support. Mrs. Fisk, of Denver, was a general favorite. Mrs. B. H. T. Wilson, of San Diego, gave us a very able paper on "How to Overcome Sorrow and Pain." Mrs. Aldon always aroused the attention of the whole house; also Mrs. Eckman; both spoke to the point. Mrs. J. R. Wilson gave us a very able and eloquent address. Mrs. A. A. Hill, of Peoria, Ill., gave evidence in every word of having found the truth.

The younger members, too, have shown wonderful qualities. Miss Chapman, for eloquence, Miss Nellie Bridewell, for words of love and gentle persuasion, and Mrs. Rix-Militz for eloquence, powerful reason, and judgment.

Our Secretary, Mr. Dunlap, was here and there-and everywhere. Not only had he the care of business during the Congress, but he gave us a most valuable paper. Mrs. Dunlap swelled the ranks of efficient soldiers in the army of the Lord.

The presence of Mrs. R. M. Daniels, Corresponding Secretary, and Eva I. Fulton and other workers, was a silent benediction.

Of the visitors, it must be said of Mr. Douglass, of La Crosse, Wis., that the clear and distinct enunciation of his ideas was refreshing, and in full harmony with us all.

The glorious light of Truth, the star of the new birth of Christ, has risen again in this time in the farthest West of the New World. San Francisco represents the second Jerusalem, and California the second Palestine, or promised land. The searchers for Truth in the East shall see the star, and shall acknowledge that this light is "the light that lighteth every man that cometh into the world."

San Francisco.

CONRAD FÜRNER

All listened with interest to the papers by Wm. H. Daniels, subject: "Psychical Healing," and Mrs. Griswold's "Light of the World." Mrs. Elizabeth U. Wolf, subject: "The Old, Old Story," and Mrs. C. F. Briggs, "How to be Rich." Mrs. Carrie Alden, "The Gospel."

The papers by Henry Wood, of Roxbury, Mass., "The Higher Evolution of Man," and Sarah Wilder Pratt, of Chicago, upon "Unification," "The Psychology of Phenomena," by F. E. Mason, of Brooklyn, N. Y.; "Healing through Silence," by Miss Susie C. Clark, of Cambridge, Mass.; "Unity of Good," by Miss Estelle Nichols, of Waterloo, Iowa, are most valuable papers, and were most highly appreciated.

Other papers and addresses which called out much favorable comment, were those of Joseph Adams, of Chicago: "The Reign of God;" Mary E. Swain, Danville, Ill.: "Practicing the Presence of the Holy Spirit;" Eva Hulings, Denver, Colo.: "Lesson in Purpose;" W. T. Jenkins, Oakland, Cal.: "Individual Conception of the Universal Christ;" Dr. W. C. Gibbons, Minneapolis, Minn.: "The Kingdom of God is not in Word, but in Power;" Mrs. Mary Orr, Del Norte, Colo.: "Greeting and Experience;" Julia E. Carterline, San Jose, Cal.: "Symbolized Law;" E. J. Castle, Pueblo, Colo.: "We have Found the Messiah;" Mrs. Sarah S. Fowler, Portland, Maine: "The Reason for the Faith within Me;" Elizabeth Boynton Harbert, Evanston, Ill.: "The World's Religious Parliament Extension;" Mrs. Carrie R. Darling, Pacific Grove, Cal.: "Unity Scientifically Demonstrated;" Thomas Kingston, San Francisco: "Light;" Mrs. Eliza Pittsinger, San Francisco, a poem: "The Soul Victorious;" Ernestine Pomeroy, San Francisco, a poem: "Rescue."

Saturday morning's session was purely social. The programme committee concluded that one of the greatest needs for members of the Congress was to become acquainted. At this reception an opportunity was afforded for introductions, and before the morning was over everybody knew everybody else.

At the afternoon session, most valuable papers were read; one written by Helen Van Anderson, on "Child Education from a Spiritual Basis," and the other was written and read by Mrs. Irene deV. Plunkett, subject: "The Main Link in the Chain of Being in the Education of Children," illustrated with an object lesson. Eighteen little girls and boys arranged in a semi-circle across the stage; Mrs. Plunkett standing in the centre, spoke to them, delivering a beautiful object lesson.

Special mention should be made of the "Symposium of Belief," on the "Education of Children," which followed, and in which several speakers took part.

The principal feature of the Sunday afternoon session was music furnished by the Fuhrer family, and Miss Rolinda M. Kline-Sullivan's "Lost Chord," and Mozart's Twelfth Mass, being among the numbers; after which many took part in the Symposium of Faith, giving a reason for the faith within.

M. C.

" 'This is a perfect Love Feast,' was a frequent congratulatory remark made to each other by the faithful, during the social reunions between sessions."—*The Search Light*.

"Everyone comments upon the harmony prevailing. While Scientists of every name, and representatives of different schools came together on one platform, their words and deeds were according to the teaching of Jesus, the School of Christ. I saw perfect love and tenderness manifested."

M. D. FISK.

The late Congress is as the Day of Pentecost. In whatever words the Truth was spoken, each heard and understood, and recognized as in his own tongue. It was a unification in the Spirit.

NICHOLAS BORD.

Berkeley, Cal.

One prominent Theosophist, who called at Home College to congratulate the President upon the success of the Congress, said: "This Congress was a marvelous demonstration of unity. It not only interested me, but attracted me. This is the general thought about it."

All who were in any way associated with the Congress work, or attended any of its sessions, are glad to be able to say they are one with it. Many cases of healing have been heard from that were accomplished while attending the Congress.

This is the first international demonstration of the unity of Scientists in a Congress, the origin of which was the International Divine Science Association. The purposes of this Association are to do international work; to unite Scientists of every name upon the common ground of Truth—the unity of Life, or the common Fatherhood of God—in forwarding the work. It includes the whole world in its operations, for its object is to extend the knowledge of Truth to the ends of the earth, that every creature under heaven, from the least to the greatest, may know the law that is within.

This Association is purely spiritual. Its purposes can be understood only from an impersonal basis. Being founded in the unity of Truth, it is an eternal Association. Its success is secured because its method is Law.

Against this Association there is no law. He who is working the Law, is with it. The infinite realm of reality is manifest in it.

We have demonstrated to this community and to the world at large that they who were called and who were united in this Divine Congressional Association for universal work, have had their individual work emphasized and enlarged. The continuation of these Congresses must necessarily bring about the same result throughout the world. The purpose of the Association is to benefit the world at large, and thereby benefit everyone's individual work. It is a means by which all may profit, and will enlarge the field for all engaged in the work, whether publisher, writer, lecturer, teacher or healer. It will continue in doing what it has done. It expects to establish a system of treatment at every centre where there are members that may begin at the same hour, for the benefit of the whole world, which will be purely educational. Unity is strength; and with this true purpose we shall be of One Mind, and shall be able to eradicate all tendency to dis-ease, of whatever kind, by educating humanity from within. Local and individual work is not thereby interfered with, but the field is enlarged by uniting with the international work.

All are invited to unite with us. Those desiring to do so please send name and address to I. D. S. A. Headquarters, 328 17th Street, San Francisco.

The next Congress was appointed to meet in Chicago, May 29th, 1895.

ROSALTA M. DANIELS,

*Corresponding Secretary I. D. S. A. and  
International Congress of Scientists.*

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"The hour is coming when men's holy Church  
Shall melt away in ever-widening walls,  
And be for all mankind; and in its place  
A mightier Church shall come, whose covenant word  
Shall be the deeds of love. Not *Credo* then;  
And shall be the password through its gates;  
Man shall not ask his brother any more  
'Believest thou?' but, 'Lovest thou?'"

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"Give man the consciousness of what he is, and he will soon be what he ought."—Schelling.

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A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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## THE CONGRESS OF SCIENTISTS.

AT-ONE-MENT.

ADDRESS OF WELCOME, BY M. E. CRAWER.

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**H**IS hour finds me with a heart full to overflowing with cordial welcome to all present. The pure white light which embraces within its whiteness all the colors of the spectrum, symbolizes the purity and fulness of joy with which you are received among us: and it is no more potent to manifest all the shades of color, than is the Spirit of Truth which lighteth every man, to manifest its attributes in the every word and deed of all assembled here, and to give unto you joy, health, peace, and satisfaction.

I fully understand how it is that our hearts are now filled with satisfaction and realization of the presence and purpose of the Holy Spirit, for this coming together in the unity of the Spirit in bonds of brotherly love is the fulfilment of the law of unity which scientists have affirmed with unwavering faith. This unity of purpose should henceforth be seen to exist in our work, as the outshining of our faith in the truth that God and Him manifest is the one "All in All."

You are here at this hour, at our invitation, with the expectation that this, the first International Congress of Scientists, must prove to be a significant event in the cause and spread of Truth throughout the world: an event many of us have for some time looked forward to.

Since the Scientists of San Francisco first met and determined the advisability of holding this Congress, the hour of your coming has been looked forward to with that pleasure born of the faith which foresees: by faith

we foresaw you assembled here in this Golden Gate Hall for this week of practical work that now lies before us. Your coming has been a living picture in our thoughts; an encouragement to our every effort.

We rejoice that here by the Golden Gate, in this land of fruit and flowers, where the Occident looks out upon the Orient, where the newest civilization looks out upon the oldest, we meet for congressional work, to give to the world this newest conception of eternal Truth, which we are happy in knowing is the illumination of the oldest.

Like the open Golden Gate which invites the fleets of the world to enter and exchange their wares for the products of our Golden State, this Congress has invited the Scientists of the world to meet here on the shores of the Pacific—fit emblem of the universal peace of divine unity—for mutual exchange of the products of knowledge and wisdom; for the exchange of thoughts which will express our highest and broadest conception of Truth.

The Managing Committee (whom I have the honor to represent, and upon whom devolved the work necessary to the bringing about of the meeting of this Congress), have worked with unwavering purpose, steadfast devotion and unbroken harmony unto this end, in happy anticipation of your presence with us.

Should not this Congress of Scientists stand to the world of Science as did the late great Parliament of Religions to the Religions of the world? The invitation to take part having been extended to all scientists, we believe that throughout the proceedings of this Congress it will be apparent that all Scientists stand in perfect unity upon one foundation: "For other foundation can no man lay than that is laid;" and that foundation is that there is one Being, Supreme, whose spirit is with us all, for He is infinite, omniscient, omnipotent and omnipresent. It may be clearly seen that all are endeavoring to work from this basic principle.

In the late great Parliament of Religions, where the representatives of the religions of the world came together and outlined their beliefs, it was discovered that their seeming differences of belief were not so great as had been generally supposed. In all probability, before this Congress closes, the differences which have seemed to exist—because of the various titles by which Truth has been designated—will disappear; and the Truth, as presented by the different speakers, will prove to be but different presentations of one great and eternal Truth.

I think it will be seen by all that this Congress signifies that the basis of Science, by whatever name designated, is one; and is truth divine. It follows

that all who arrive at first and final truth must necessarily understand the same truth, and will, without bias, place true value upon its every expression. Friends, we are assembled here with a common purpose—that of speaking from knowledge, and presenting the Truth and devising ways and means of teaching the people the way that will free them from every error. Can I not say we are here for the healing of the nations? or shall I say we are here to devise ways and means of proving to them that in truth they are free.

This Congress is a total denial of all assumption of personal favoritism, or infallibility—that erroneous claim that always believes itself to be especially privileged, and the only authority, and that treats with contempt those who claim access to the same source of knowledge and direct communication with God, and would denounce all who claim to have received a knowledge of Truth direct from the One only living and true God.

This Congress is the evidence of co-operation in work, instead of disunion. It means that now and henceforth the workers in the vineyard of Truth shall knowingly work, not to supersede each other, but to eradicate false opinions and establish in the conception of humanity the truth of Being.

The fundamental truths of what is known in the present day as Divine Science, are shown by history to have been largely understood by philosophers of all ages. The present time is too valuable for me to enumerate the philosophical and religious theories that have been given to the world from time to time, but will say that while they mainly agree that all reality is in the Spirit of what we see, and that which is visible is a manifestation within and of Spirit, they have failed to apply their view of this Truth to the healing of disease; but down through the ages, those who have had the understanding of what Truth is, knew they had dominion over all conditions, and were free.

According to the Bible of the Ages, none demonstrated greater power in the healing of disease—mental, moral and physical—than did Jesus of Nazareth and his disciples: but down through the ages the teaching of the philosophers has been devoted to the modifying and forming of individual character. The application of what they knew of Truth, was more an effort to reform and make right that which they conceived to be wrong, than it was to be what is, and to demonstrate the truth of Being. There have been persons in all ages who have realized their at-one-ment with Divinity, who have mentally passed from the personal to the impersonal; from the individual to the Universal; who have been "lifted up," and have found within their true being a basis for the Divine Science of Healing.

In a pamphlet called "The True History of Mental Science," by Julius A. Dresser, of Boston, he says: "The first person of this age who penetrated the depths of Truth so far as to bring forth a true science of Life, and openly apply it to the healing of the sick, was Phineas Parkhurst Quimby, of Belfast, Maine. Julius A. Dresser was a patient of Dr. Quimby's in June, 1860. He had then been in regular practice of mental healing for many years in different towns in Maine, and had then been located in Portland about two years. \*

\* \* He had then been at work twenty years in this field of investigation."

I quote from this pamphlet concerning the work of Dr. Quimby, not for the purpose of proving that he was especially favored with divine understanding, but to prove that God is no respecter of person—that we all have access to the same Spirit, or Mind. I fully believe that he conceived and brought forth the true Science of Life that heals, as many had previously done, and many have since. As it has been my privilege to perceive and know the truth of Divine Science for myself, I am ready to ascribe the same to all people, and say to each one: You can know for yourself; also am I open to confess that there is but One who can and does know the Truth, and they who come to a knowledge of what Science is, must know and realize what this one "I" knows, who is in you all, and through you all, and above you all. When one says to me: I, individually, have received the truth from God, I am ready to say: I believe you; from whom would you receive Truth, if not from Him?

Friends, this week's work that now lies before us and for which we are assembled, is an international work; a work of international association, the success of which consists in working with the same purpose that is manifest in nature—in the living works of God. The work that is to advance the world must be based in knowledge, and be alive with the purpose of that Life that now lives us. International work must mean unity of purpose as well as unity in work. As we are associated together by the unity of Life and Law, by virtue of the omnipresence of One Holy Spirit, the intention of the Scientists is, not only to prove that there is one Spirit and one body, but they intend to prove as one body with one Spirit, that Truth's practice is the work of one God, the Father—an endless revelation of inherent possibilities; that we are one in our real and true nature, and not two—one nature warring against the other; and if it be true that we are doing the work of the Father, there is no denying that our work is one, and nothing less than this assemblage, which is the result of an international call and a united purpose, could symbolize the truth of our conception of what united work should be. This Congress is to mark a new and living epoch in the world's realization of

Truth—mark a change in humanity's perception and reception of the divinity of all Life.

We rejoice that you are with us in person, that we may have the fruit of Life from your lips. Truly, as this Congress symbolizes spiritual freedom (here, in this Golden State, famed for its hospitality), you have met with your own—with those who receive you with that true and living consciousness of the oneness of Life.

Never would this task have been undertaken, had we not understood the unity of Life and the necessity for united action; and I am sure we shall agree, that whatever good is accomplished at this Congress, will be wholly due to the spirit of that Life that is within us, which, in the Scriptures, taught the Fatherhood of God and the brotherhood of man, and said: "Lo, I am with you always, even unto the end of the world;" for it was the spirit of that Life in us that inspired this movement.

They who see beyond the veil of separation, must behold the idea of God in this manifestation of unity.

The star of Science that rose in the East, has led the wise unto the West to find the child of unity: the child of the immaculate consciousness, that the outer is as the Inner; the child of heaven, where two have become as one; for, wherever Truth is manifest upon earth, there may be seen the child of God.

The platform of this Congress is so broad that all Scientists who stand thereon may, with freest deliberation, express their highest and broadest convictions, thus enabling all to become better acquainted, and have a better understanding of each other's purpose, method, and practice. This, of itself, should promote harmony and unity of work, and thereby increase the demonstrations of healing. This alone would inspire greater and more general interest in the cause of Truth.

We are met in a Congress where each is invited to speak positively and frankly his or her own convictions of Truth upon the subject under consideration, without criticism of persons or papers. We have come face to face in the temple of Life, determined to learn what constitutes our claim of the oneness of Life: determined to realize the perfect freedom and power which is to be found in the true meaning of the Fatherhood of God and the brotherhood of man, which is being so generally presented to humanity at this time, as the ultimate attainment of realization. We are met as earnest lovers of Truth in a council where the Spirit says: Let us reason together; where none are asked to surrender their highest convictions of Truth, but where each is expected to recognize the divinity of all.

We who are assembled here to-day have strong convictions of the faith that is within us. So, with gentleness and brotherly consideration, all can work in harmony for the cause of Truth, and assist in promoting the unity of purpose for which the Congress is called. From the true spirit of Life within, let me say: We are here as more than Divine, Christian, Metaphysical, Mental, Christ, and Spiritual Scientists, Christian Metaphysicians and Scientists of Spirit: we are here as a living brotherhood to represent the truth of the solidarity of the race; not to organize a new brotherhood, but to set out the truth of the eternal brotherhood that is already established in the common Fatherhood of God. This, we trust, is the spirit that will pervade and guide these meetings: and if this is not fully carried out at all times, let a single word or deed of kindness, or silence, be the only correction. The great world outside is open to receive the word of Life from our lips; and in centuries to come, may the words spoken here be as potent for the uplifting of mankind and the healing of the nations as they are to-day.

The parlors of this hall will be open daily, where we can meet socially and enjoy the benefits to be derived from a wider mutual acquaintance and from the exchange of experiences; where, in a friendly way, suggestions will be made and received upon the themes to be treated of in our regular sessions, that free and full expression may be given to every theme under consideration; but at the regular sessions the programme will be carried out.

It is an unusual programme that is to be spread before you. It is not one wherein speakers will rehearse opinions and quote human authorities; but one where they will speak of what they know, and repeat Scientific statements of Truth as authority.

Careful and Scientific essays have been prepared to be read at this Congress by those who understand Science, and have demonstrated Truth in the healing of disease; and I know that all who attend this Congress through, will so manifest the Truth that it will prove a new epoch in their experience.

How can we bring those who believe in Christ as the Saviour of the world, to realize that the life that now lives them is the Christ life; that there is neither high nor low to the mind of God, and that names neither make nor mar the word of Truth? "Words are, at best, but symbols—a means by which the soul seeks to manifest itself to the understanding of another." The light that lighteth every man will illumine every problem that comes before this house.

Let me extend sincerest thanks to all who have in any way responded to our call, and who have worked for the success and actualization of this Con-

gress; and to the publications that have so generously joined in the work and entered into the true spirit of the movement; and to all Scientists who are members of our Advisory Council, who have kindly suggested themes for our consideration and prepared most valuable papers.

Let me give heartiest thanks for all the Committees, to all the Scientists and their friends who have by thought, word, or deed, or with money, given their encouragement to this work.

Welcome, one and all to this, the first International Congress of Scientists. Welcome to Scientists of every name. Welcome to the disciples of Truth and all Truth-loving people, and may God's blessing be demonstrated in our council, and may it be proven by our conduct, one toward another, that they who live, live unto God. May our faith thus be established in divine love, and be charitably demonstrated toward each other.

Friends, let us rejoice together and be exceeding glad, for the spirit of this, the first call for an International Congress of Scientists, has reached around and encircles the earth. This is the evidence we have that the spirit of Truth is within it; for the Law of Life hath said: The signs that shall follow the true gospel shall extend unto the uttermost parts of the earth.

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#### THE BAPTISM AND THE TEMPTATION.

*Mark i: 9-13.*

LECTURE NO. IV.

Free Public Library,  
Sacramento, Cal'f.

**T**HE Baptism and the Temptation belong together, as the light and shade of one picture, for the shadow of suffering follows each inward illumination until it is lost in the eternal glory of God. It is declared to spiritual thought: "The Jesus consciousness shall baptize you with the Holy Ghost and with fire." The Holy Ghost is the illumination in which a new vision of Truth is revealed; but this revelation is through clouds of conceptions which must be destroyed before the vision can be realized. The Holy Ghost that is seen as light in the revealing, is known as fire in the destruction which follows; and suffering attends upon this destruction while we regard conception as a feature of life.

Our Jesus consciousness holds the perfect conditions that are revealed as a spiritual creation of the Father; and as the Son of God, the Jesus is divinely impelled to manifest this creation, or these perfect conditions, to thought.

It is a consciousness of the Son of God, which declares: "My Father worketh hitherto, and hath sent me to finish his work. The Father loveth the Son, and sheweth him all things that himself doeth: and whatever things the Father doeth, these doeth the Son likewise." John v: 17, 19, 20, 36.

God, the Father, makes necessary Christ, the Son. While God is seen as a creator, the work of the Son is to manifest that which the Father has created.

We are told in the story, that the temptation follows "immediately" upon the illumination; and so it does from the beginning to the end of the world process. "The Spirit driveth" the individual from the mountain of consciousness into the wilderness.

"Forty" days—the length of the temptation—always represents a wilderness, where nothing is brought forth.

In order to bring before us the severity of this temptation, we must remember what the illumination has revealed. It is "the only-begotten Son" of God, with whom the Father is well pleased, because this Son, in perfect obedience to spiritual law, manifests, or brings forth to thought, what the Father has created. From this vision Jesus enters the wilderness, where he is with Satan and the wild beasts.

Wherever we find the word "Satan," it has always and only one meaning. It is the outward tendency of the mind. The wild beasts represent the desires of sense. In the story of creation it is declared that spiritual man, i. e., the Son of God, has dominion over the beasts of the field. We are only conscious of this through our dominion over Satan; but when the outward tendency of mind is restrained, desires of sense are powerless to disturb.

Satan seems to follow at once upon each new vision of Truth, to project upon the plane of sense what has been revealed.

As it is written in the story of Job: "There was a day when the sons of God (i. e., thoughts of Truth) came to present themselves before the Lord, and Satan came also among them."

Satan is always among them, but its influence is not felt until a new vision is received.

This outward tendency belongs with the *body* of consciousness, from the beginning, and does not entirely disappear until the truth of the body, or individual, is withdrawn into consciousness.

It is the voice of Satan which declares that each new vision is to be brought forth, but the individual consciousness does not separate between the voice and the vision, and brings forth with full *purpose* of obedience to

the Father. Because there is recognition of Truth, and obedience, the products rise higher; also, because there is continued bringing forth, the process goes on, from its beginning with Eve in the Adam consciousness, till Jesus is lost in the Christ.

In the Jesus consciousness, the power of Satan begins to weaken, for here its nature is uncovered, and this uncovering is the first step toward its destruction.

In a study of these three temptations, we find the first in a direction to bring forth to *sense* that which has been conceived of the Spirit; the second is a direction to bring forth to *intellect* that which has been so conceived; and the third is insistence that the work of the Son of God cannot be done without recognition of Satan as a power to produce results. The last temptation includes the first two, for on every side, from the heights of sense, of intellect, and religion, voices are calling: "If you have a higher vision, bring it forth here; come over and help us, and the treasure of our fields shall be yours!"

These temptations recall to us the visit of the wise men, and the descent into Egypt which follows in the David consciousness. These temptations, common in some form to every degree, are first resisted by the Jesus; and this power of resistance is, to us, the foreshadowing of Eternal Christ, at rest in the Infinite stillness.

Consider now the way in which these temptations are met, and first, the words or expressions used by Jesus. These are all expressions of the moral law. When we can successfully resist the temptations which beset the highest individual consciousness with expressions of the moral law, we *prove* that the basis of this law is Truth.

The answer to the first temptation, is a denial that life is sustained through beliefs of sense. It is written: "Man shall not live by bread alone; but by every word of God." Deut. viii: 3.

Speaking later from his own consciousness, Jesus declared to the Jews: "Your fathers did eat manna in the wilderness, and are dead; but if a man eat of the bread which cometh down from heaven, he shall not die." John vi: 49, 50.

The answer to the second temptation, is a denial that the Christ is brought forth to meet the demand of intellect.

Speaking later from his own consciousness, Jesus declared: "I thank thee, Father, that while thou hast hid these things from the wise and prudent, thou hast revealed them unto babes." Matt. xi: 25.

Because this Jesus, the highest body, brings forth no product to sense or intellect, it is prophesied concerning the Jesus: "And when we shall see him, there is no beauty that we should desire him." Isa. liii: 2.

The answer to the third temptation, is a denial that the outward tendency toward intellect and sense enters into the divine plan. Later, Jesus reproves this tendency in Peter (a spiritual thought), by the use of the same words as those last spoken in the wilderness: "Get thee behind me, Satan!"

It is also declared in the wilderness: "Thou shalt not tempt the Lord thy God!" Jesus not only knows himself the son of God; he also knows himself the Lord, for these two are one. The Lord, at the end of the process, is seen to be the destroyer of conceptions; but the same Lord, at the beginning of the process, is seen to be the Lord God, manifesting the spiritual creation. The Lord is always the God of Israel, or spiritual thought, for the Lord is God seen through conceptions, and thought always sees through "the mist that rises from the earth." The prophets, who voice the divine message to Israel, declare: "I am the Lord thy God, which brought thee up out of the land of Egypt;" but Israel, entering the Christ consciousness, knows the Lord as a destroyer of the conception of any descent into Egypt.

And now, if Jesus, the final body which conceives of the Christ, brings forth no product to sense or intellect, what is the nature of its product; how and to what is it brought forth?

We will consider these questions in their order.

First, what is the nature of the product in the Jesus consciousness? Second, how is it brought forth? Third, to what is it brought forth?

1. The conception of the Christ, in this degree of consciousness, brings forth to Jesus only a *spiritual* product. To Jesus, Son of God, comes forth manifestation, or Son of Man, invisible to sense, comprehended not by intellect. John i: 5.

2. Mary and Jesus both conceive of the Christ in its purity, but intuition within Mary brings forth to *intellect*; and intuition within Jesus brings forth to divine *reason*, the truth from which intellect is projected. In the story that has come down to us, intellect is represented to sense by Joseph, but divine reason has no sense representation.

3. Consider now to what the Jesus product brought forth, *through reason*.

In the Abraham consciousness has come forth Isaac, in whom the Seed is called—the one Seed, that is Christ. In all degrees of consciousness which

follow, there are many spiritual products—"a multitude which no man can number." Gen. xvi: 1. These are the seed which are upon the earth—Israel, or spiritual thoughts—but the Jesus comes in the line of the highest products—the Isaac and the David. When the Jesus knows itself the Son of God, it is to bring forth its product—the Son of Man—to Israel, or spiritual thoughts, the seed of the Abraham consciousness which are upon the earth. Jesus stands in the midst of these and they know him not, for their vision is clouded by beliefs of senses. But these are all children of Abraham, spiritual by nature; if they cannot receive the words of the Son of God, they will surely receive its product, or manifestation.

In the Jesus consciousness, these spiritual thoughts are seen as sheep without a shepherd: they will be led to the fold by manifestation.

This is the product, and the work of the product; being spiritual by nature, it can only be discerned by that which is spiritual. So it is written, when a woman of the Gentiles (material thoughts) came to Jesus for help, he answered her: "I am not sent but to the lost sheep of the house of Israel." Not until the death and resurrection of Jesus, is the true nature of all thought revealed.

When Jesus, as the Son of God, has held himself above the temptations of Satan, this tempter leaves him for a season, while divine thoughts, as angels of God, come to sustain and strengthen that which has been tempted. Jesus goes forth, filled with faith in his divine product; faith that this heavenly child will lead the lost sheep into the one fold—the wandering children home to their Father's house.

As yet there comes to Jesus no foreshadowing of the hour when he shall stretch forth his hands to these wandering sheep, with the reproachful cry: "How often would I have gathered you, and ye would not!" The Jesus consciousness is never without this experience.

That which comes forth to the Jesus as spiritual manifestation, is the highest of all products. It has been conceived of the Christ, by intuition, in its greatest purity, and is brought forth to divine reason as "fruit unto God." However, when spiritual thoughts reject this manifestation, individual consciousness turns itself wholly to that from which it has conceived. In the light of the new vision, it knows its work to be finished—knows all work to have been finished before the world-process began. Then the truth of the Son of God and its product are withdrawn into the Eternal Rest—unbroken as to the future, unbroken as to the past.

Denver, Colo.

Mrs. M. W. Reed.

## JOY TO THE WORLD.

The Congress of Scientists has come and gone, but the good accomplished will never be lost. It was truly a feast of good things; a sitting together in heavenly places in Christ Jesus. It was a remarkable gathering especially for two things: First, for the great interest and earnestness of the entire audience, which, instead of diminishing, increased with every session; and Second, for the complete harmony that prevailed during the discussions after each paper or discourse. No antagonism—there was only the one thought prevailing, and that was to find out how much of Truth others had that would benefit them. This earnest desire seemed to be fully realized in many cases, and so expressed in private, and openly too, without fear or hesitation. Many demonstrations of perfect healing have been reported and the good work still goes on. It seemed that invalids, hungry to be healed, had looked forward to this Congress for good to come to them; and by the Congress healing words and loving thoughts were sent out broadcast, with declarations that God reigns; and from over the hills and over the waters the echo came back: Peace, Love and Joy reigns, where sorrow, sickness and pain had seemingly held full sway, and the glad shouts of freedom were carried to distant lands by messengers that never sleep, and are kept alive with love that never dies or grows cold. Surely, not only the pain and anguish has been stayed, but the children of earth uplifted and brought into a higher and grander life, and our Father glorified through His Son Jesus Christ, in whose name all thoughts were given. All discourses were based on the One God, the one Life, the one Truth, the one Love, the Brotherhood of Man and the Unity of Good, and Freedom for all. There was neither skepticism by the press or people—only good words and praise by all to the Father for this day of Pentecost of the Nineteenth Century. How gladly would we have shared our great pleasure with the dear loving friends who sent greetings and could not be with us; but they most surely have felt the glow of the warm, loving thoughts we all sent to them.

At our meeting to arrange for the annual Congress, no one seemed to think of anything else; it was only when and where; and at the representation by Dr. and Mrs. Yarnall of the railroad facilities and the ability of Chicago to furnish halls and take care of the people, as shown at the World's Fair, it was voted unanimously to hold the next Congress there, in June of '95. And every heart sent up the prayer that it might be a duplicate of the one just passed, with many thousand additional numbers of such loving hearts as were assembled here.

HARMONY is the official organ of this Congress, and all who desire to hear of the reports of the good done and its results, must subscribe at once. None can afford to miss this good which will come fresh to you every month. It is an opportunity you must not lose for yourselves, your children and your neighbors.

Truly and lovingly your Brother,

WM. YARNALL.

## Notes and Announcements.

The lesson on "The Sabbath Day," which was to have been concluded in this issue, has been postponed until the next number in order to make room for the "Address of Welcome" which was delivered at the opening of the Congress.

Dr. and Mrs. Yarnall, who came to us and spent their time among us in the interest of the Congress, have returned to Chicago. They will be glad to hear from friends, and are ready to answer calls to lecture and teach in the interest of Truth. Their address is 2501 Michigan Avenue.

A representative class in Science, consisting of twelve lessons, was taught in Home College after the close of the Congress. Each lesson was given by a different teacher. A. P. Barton, of Kansas City, gave the first lesson, which was followed by Mrs. M. D. Fisk, of Denver; Mrs. Jane W. Yarnall, of Chicago; Mrs. Annie Rix-Militz, Miss Alice Chapman, and Mrs. Josephine R. Wilson, of this city; Mrs. A. A. Hill, of Peoria, Ill.; Dr. Yarnall, of Chicago; Mrs. C. S. Alden and Mrs. J. Anderson Root, of Oakland, Cal.; Dr. and Mrs. J. J. Plunkett and M. E. Cramer, of this city.

Each teacher stood for questions at the close of their lessons. Those who were new in Science gained much valuable information, while to those who were old in the study of Truth, it was a continuation of the Congress and was thoroughly enjoyed.

## Books of the Day.

**BETWEEN THE LINES**, by Hannah More Kohause; published and for sale by F. M. Harley Publishing Co., 87 Washington Street, Chicago., Ill. Paper cover, price, 50 cents. For sale also at this office.

This is a clear, concise treatise on the Science, written mostly in the form of questions and answers. A casual reading of the contents of this book will not be sufficient to enable one to comprehend its full meaning. It will bear much earnest study, and the daily application of its teaching cannot fail to benefit the student, mentally and bodily. We advise all who have not had a copy to procure one at once. Its price places it within the reach of all.

**PEARLS OF WISDOM**, is an English translation of Scheffer's poems, which were recently published in German under the title of "Spiritual Food," by H. H. Schroeder, of St. Louis, Mo. "Pearls of Wisdom" is translated by Conrad Fuhrer, of San Francisco. It is printed on fine paper with beautiful type, and prettily bound in paper. Price, 50 cents. "Spiritual Food," German, bound in cloth, \$1.00; in leather, \$1.25; postage 4 cents. Either one of these would make a beautiful gift.

Send orders to office of HARMONY, 328 17th Street, San Francisco.

**THE LIFE.**

**THE LIFE**, is the name of a live Science paper which recently made its appearance in Kansas City. A. P. Barton, who attended the first International Congress of Scientists in San Francisco, and was such a happy, genial, stirring and convincing element in our midst, commenced this publication the first of April last. Before it was a month old it had seven hundred paying subscribers.

Mr. Barton and wife are editors of this weekly, and where two are united as one in any cause, we have proof that *Life* is there. This is evidence of itself that it will continue to live. It contains articles by the editors, which of themselves guarantee the excellence of the paper, as well as other contributors whose names are familiar to readers of Science literature. Number 12, of June 20th, contains an account of the Congress of Scientists. This report is so true to Truth, that to read it is like living and experiencing the entire work over again, from its first conception in the International Divine Science Association to its completion in Golden Gate Hall. It is written up in a way so like the broad, generous nature of the writer, that in reading it one feels as if they were face to face with him. Had we room, we would publish every word of it in *HARMONY*, and may do so in our next issue.

*The Life* will come to you every week for \$1.00 per year, or *The Life* and *HARMONY* one year for \$1.50. They bear fruit every week and month in the year. Their words are for the healing of the nation. Send to A. P. Barton, 501 Nelson Block, Kansas City, Mo., for sample copy of *The Life*, and to this office for sample copy of *HARMONY*.

**POVERTY AND ITS CURE.****"WHAT SHALL A MAN DO TO BE SAVED."**

We are to-day compassed about by a host who in this time of financial stringency and distress have had their material wealth swept away. The above heading is an echo of their cry. Wrapped in thoughts of sense life, they look in vain for relief. In a little pamphlet dealing with "Poverty and its Cure," Helen Wilmans and Lida Hood Talbot have given the laws of the cure of this prevalent disease: "The kingdom of heaven is a knowledge of truth, and this knowledge is the source of the Law of Correspondence; it is the life and working principle through which 'added things' come forth upon the objective plane of life." Then as we live Truth, we bring forth the fruits of truth, which are harmony, peace, joy, prosperity, completeness in every department of Being; and as we live ignorance, we manifest its fruits: disease, poverty, death.

"There is nothing truer than that the quality of thought we entertain correlates us to certain externals in the outside world."

This little pamphlet is timely. It presents Truth clearly. It will bless many. It is inspired with thoughts that will uplift the discouraged.

Published by Helen Wilmans, 168 Humboldt Avenue, Boston, Mass.

MARY D. FISK.

# HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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## GIFTS OF HEALING.

BY. M. E. BOYD.

Read at the Congress of Scientists, San Francisco, May 29th, 1894.

*"It is the Spirit which makes alive."—John vi: 63.*

*"The law of the Spirit of Life in Christ Jesus hath set me free from the law of sin and death."—Rom. vii: 2.*

I SUPPOSE it is commonly accepted as a fact that through the ministry of Jesus, many and various diseases were healed by purely mental or spiritual action. When we read about the cures which he was in the habit of performing, we find some cases—like that of Peter's mother-in-law, taken with a great fever—were acute; others—like those of the impotent man at Bethesda, and the woman who pressed thro' the crowd and touched his clothing—were chronic; the paralytic, lowered from the roof, was healed in public, but the little daughter of Jairus was treated in private: the deaf and dumb man of Decapolis, and he that was born blind, and the leper who came and besought him, were made whole under the touch of his beneficent hands, while to the servant of the Roman Captain and to the nobleman's child, unseen, he sent out thoughts of healing potency.

Although cases of cure through psychic or spiritual influences had not been quite unknown in earlier times (there was the Shunammite's boy, whom Elisha saved, you remember, and Naaman, the Syrian leper,) yet never before had "the divine law of cure" been demonstrated and exemplified so fully as it was by him who, twenty centuries ago, went about all Galilee in the power of the Spirit, "healing all manner of sickness and all manner of disease among the people."

But this beneficent power was not to be exercised by him alone. When he sent out the twelve and the seventy, they were commissioned, not only to proclaim the Kingdom of God, but also, to heal. In both of these things he had set an example, and I think we may, in this connection, rightly quote his

words : " He who believes in me, the works that I do shall he do also ;" and " the Father, who abides with me, himself doeth the works."

After the man of Nazareth was withdrawn from mortal eyes, such cures as he had wrought were performed by his immediate disciples. In the third chapter of Acts of Apostles, we find that striking story of the man, lame from his mother's womb, who was carried and laid daily at the beautiful gate of the temple, that he might beg of those who were going in. (And does it not read like an account of things that sometimes come to pass in these later days?)

" He, seeing Peter and John about to enter the temple, asked an alms. And Peter, fastening his eyes upon him with John, said : ' look on us.' And he gave heed unto them, expecting to receive something of them. Then Peter said : ' Silver and gold have I none, but such as I have give I thee, in the name of Jesus Christ of Nazareth, rise up and walk.' And he took him by the right hand and lifted him up ; and immediately his feet and ankle-bones received strength, and he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping and praising God." And as the people crowded about them, greatly wondering, Peter hastened to disclaim all personal credit for this amazing cure, averring that the God of their fathers had glorified his son Jesus, and that " the faith which is by him" had given the man that perfect soundness in the presence of them all. And this was but the beginning of such signs and wonders.

Yes, the gift of healing was exercised in the early christian church ; the direct evidence of this, in the Epistles and the book of Acts, being supplemented by the spurious appendix to Mark's gospel, wherein one of the signs which, it is promised (*ex post-facto*?) shall accompany them that believe, is : " They shall lay their hands on the diseased and they shall be made well."

Thus it was in the Apostolic times. But to heal the sick—save in a figurative sense—is no longer esteemed a duty of the christian minister. The modern church has largely spent its energies in telling men how to escape the torments of a supposed hell beyond the grave, instead of seeking to wake God's kingdom come by saving them from their sins in this world and perfecting human life here and now : it has sought to 'put outward standards of authority in the place of inward revelations to the soul, and made subscription to creeds, rather than leadings of the Spirit, the ground of fellowship. So it has lost much of the power of those earlier days, and " gifts of healing" are no longer reckoned among the prerogatives and functions of an " orthodox" evangelist.

But still this " christian nation" is afflicted with many a malady ; and

still, as in the age of Hebrew prophecy, the "people are destroyed for lack of knowledge." They long for soundness, wholeness, health, and they reach out for it eagerly, yes! frantically, and often blindly. Our daily and weekly papers are largely supported—while disfigured—by advertisements of proprietary medicines. Now we may be sure that such vast sums of money would not be expended by the manufacturers of, and dealers in "vegetable compounds," "liver regulators," "specifics," and "earsuppurillas," unless their advertising paid. Hence it is plain that the consumption of such nostrums by ailing credulous folk must be enormous.

But, so far as my limited observation goes, the persons who take the most of such concoctions are usually the very ones who continue ailing, and lapse into chronic invalids. They remind one of good King Asa, in the book of Chronicles. After ruling wisely and well for a whole generation, he fell into the grievous error of allying himself with an ungodly Syrian, and then, "in the thirty and ninth year of his reign"—so runs the story—he "was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers."—II Chron. xvi:12-13.

Now, if that sounds to any one like a fling at the medical profession, let us bear in mind that, as there are patients and patients, so too, there are doctors and doctors: in both classes there are the open-eyed, intelligent and wise, and there are also the routinists, stupid and foolish. If there be those who, in the name of "science falsely so called," treat man as if he were merely a machine or a chemical compound, and set up drugs and re-agents as idols of worship, there are also those who "trust in the Living God who giveth us richly all things to enjoy;" who recognize the truth that *Man is God's offspring and in essence spiritual*, not a physical being or body endowed with a soul, but *himself* a living soul, quickened and informed by the Parent Spirit, and having a body as a means or tool for handling and mastering the world of matter; who are sensible that there is only one power of healing, and that is lodged in the life, laying hold of and using inert matter, and not "acted upon" thereby.

Those who are thus enlightened, who have reached this degree of understanding, are not to be switched off the way of life, and side-tracked in bootless wranglings as to the non-entity of matter. For them, as John H. Dewey happily and practically puts it, "matter being subordinated to the energy of life and subject to the transforming power of the vital chemistry, the consideration of its essential character and origin is unnecessary to the practical development and application of the doctrine of the life's supremacy."

And so, whatever misgivings about "the dominant materialism of our day" may find expression here and there, it seems to me a cheering sign of the times that there is so prevalent an interest and growing belief in metaphysical healing; in the doctrine that diseases of the body can often and usually be cured by influencing aright the patient's mind, whether you name the process "mind-cure," psychopathy,\* "therapeutic suggestion," or "christian science," and that maladies, including cases pronounced hopeless by what are styled "the highest medical authorities," have been cured and are cured in our own times by purely mental influence is a fact attested by a cloud of witnesses, embracing many persons thus benefited.

A part of these cures appear to have come in answer to fervent prayer, or in consequence of visiting some saintly shrine; but there are those who believe all such are due to vivid impulses given the vital processes by lively hope and expectant trust in Almighty Goodness, even as Jesus told those who came to him and were healed: "Thy faith hath made thee whole."

Other cures have been effected under what is termed mental treatment by "christian scientists," and other metaphysical healers.

Those who pursue this method claim, and with a good show of reason, that it is substantially the same as that of Jesus and his immediate followers. They base it upon the concept that "God is Spirit," Intelligence and Wisdom, Love and Goodness, Might and Energy, at once imminent in, and transcending His creation; that there is not a moment of time nor a point of space where he is not, and is not the one sole reality, and is not good. And here, just here—if there be any one in this audience to whom the word "God" has—from the base uses it has been put to—become displeasing, let me entreat your friendly courtesy. Be hospitable to my good intent, and understand me if, in poverty of speech, and not hoping so to express the ineffable, I employ that little word to designate the one All-comprehending, All-pervading, All-quickenng presence, into which we cannot come, out of which we cannot go, in which we live, and move, and have our being. My phrase may seem anthropomorphic, but it is only feebly and dimly symbolic. I do not mean therein to imply belief in any "magnified and non-natural man" up somewhere, nor in an image graven by art and theologizer's device—

"Blockish or metaphysic matters not."

No; the terms I use are no attempt at verbally defining the Illimitable.

\*The Century Dictionary accepts the word "psychopathy" as meaning not only derangement of mental functions, but likewise the cure of the sick by psychic influence. "Psychiatry," that is *soul-healing*—of the soul by the soul—would be better still.—N. E. B.

but merely, as Matthew Arnold once said,\* "language thrown out at an object of consciousness and fully grasped."

And if I seem to personify the Eternal by speaking of "Him," rather than "It," it is not to hamper our thought of the Supreme with attributes of shape and sex, but simply because I cannot conceive of the Being that somehow embodies and vivifies, while transcending all personalities—I cannot conceive of that Being as less than personal.

God is spirit, is the only substance, is everywhere, and is always the Good. Then, it is argued, if spirit is omnipresent and is the only reality, there can be no reality in matter. And if good be everywhere, there is no room for any real evil. Hence, matter and evil can be but fleeting phantoms, and have no true being, no power over those who are consciously children of the Spirit, of the Good—"alive to God," the law of the spirit of life sets them free from the law of sin and death. Their hymn is :

"Change me, O God ! my flesh shall be  
An instrument of song to Thee,  
And Thou the notes inspire."

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And so the indwelling Lord, "according to the working of the power wherewith he is able to subdue all things to himself," transfigures our erst mean body, "the seat of our humiliating pains, frailties and sinfulness," conforming it to his glorious body, that is, a body "in which his glory dwells and is made manifest."

Such healers bear in mind the thought that God's idea of us is a *perfect* man or a *perfect* woman. They "look not at the things which are seen, but at the things which are not seen ; for the things which are seen are transient, but the things which are not seen, are everlasting." In giving treatments, they silently, but firmly and energetically deny the reality of any and every apparent ill, and affirm the Allness of the Good ; they appeal in silent mind to the true self of their patient—the spiritual, divine, immortal being, above the senses, above all mortal beliefs and fears—calling upon that true self to assert its high prerogative, and manifest itself victoriously in the body.

And this course of proceeding often *does the work*—the patient is found healed of his infirmity!

Now (as the author of "Christian Theosophy"† aptly remarks), whether disease be or be not unreal—a mere hallucination or "dream of mortal mind"

\*Literature and Dogma, Ch. I, § 1.  
†G. K. Noyes, D. D., on Philip iii: 21.  
‡ Dr. John Hamlin Dewey.

—the fact that it is often banished by a certain positive way of thinking, induced by accepting the doctrine of its non-reality, demonstrates the power of the mind to overcome a seeming ailment of the body. "One thing is certain—it is the attitude of mind, and not the doctrine, that secures the result; although the doctrine, when accepted, may bring about the attitude of mind which effects the cure;" even that masterful frame of soul which Jesus knew as *Paul*. "Now faith is assurance of things hoped for, a conviction of things not seen;" and it prompts the believer to seek their realization in personal experience. And let me suggest that the cures ascribed to the virtues of popular medicines, quack or other, may often be cases of genuine "mind-cure," due entirely to the confidence and lively hope which has been engendered in the mind of the patient, or those about him, by unbridled and persistent puffing; so, in truth he is "saved by hope," though that hope was awakened by the resounding praises of Smith's Samoan Salve, or Barnum's Buncombe Bitters.

Without stopping to discuss the question of its reality or non-reality, disease may be defined, for practical purposes, as a disturbance of vital action—a disturbance to which all organisms are liable, under abnormal conditions, and which often occasions a deal of suffering. In the life-principle of all organisms, there seems to be a natural tendency to re-act against such disturbances, repair injuries, and restore the balance. To remove the disturbing cause and bring back harmony in the vital processes is, usually, to remove the disease and bring back the health of the sufferer.

As before remarked, there is but one power of healing, and that is lodged in the life; for life is not the product of organization, but is itself the organizing power, having dominion over the elements it uses and the organisms it constructs, even when its action seems automatic and unconscious. "The life is more than its food;" we see it laying hold of inert matter, transmuting it into living substance, and building therewith the vast variety of structures which make up the organic world.

Behind or within this constructive life in every organism, there is a dominant principle constituting the soul of the organism, and furnishing the pattern into which the vital forces weave the unfolding texture.

Let these last two points be well noted: (1), the supremacy of the life over the material which it uses in the building, maintenance, repair, and healing of live organisms; and (2), the subserviency of this vital energy itself to the demands of the indwelling soul of the organism—in other words, that the soul, even before the appearance of consciousness and volition, is the architect of the body.

Now note this also: Man, being endowed with consciousness, intelligence and choice, can and actually does have the kind of body which he himself elects by his prevailing convictions and ideals: "the idea of the mind concerning the body and its limitations forms the mold into which the automatic functions are ever shaping the new tissues; and the human being, consciously or unconsciously, is actually fashioning the outward man after the pattern furnished by his inward thought."

The strength of mental healers lies in their owning and affirming the supremacy of mind over physical conditions and laws. But through ignorance the mind itself is brought into bondage even to bodily conditions, and is freed only through enlightenment. To assert and maintain its freedom and its mastery, it must understand and obey the law of that freedom and mastery. Recognize and admit the power of disease over the life in your own body, and you thereby give it such power. Deny the power of disease in the presence of that life, and you set the restoring power of life in authority.

Both the life of the body and the life of the soul spring from the spirit within, which is God's indwelling presence—a fountain of infinite possibilities. Recognize Him as the potency of your life in soul and body, and you are thereby clothed with power in His name to overcome every evil, and dwell secure in the consciousness of His being.

Fear, with its distrust and despondency, is the one demoralizing and killing mental state; while *faith*, with its trusting, confident expectancy, is the great life-giver and health-restorer.

"As a man thinketh in his heart, so is he." His ideal of to-day becomes his actual to-morrow. If he makes God's ideal his own, shall not the express image become perfect?

Yet I would not say that bodily conditions, whether of health or disease, are altogether the reflection of our mental states; that (for instance) a splinter in the flesh, or the fracture of a limb, is caused entirely by "a belief of mortal mind." I do not wonder at the derision roused by such fanaticism as flouts the study of anatomy and physiology (as if the structure of our mortal bodies were not an expression of the Divine Idea), or refuses to have set a broken bone.

With regard to pain—its use is to warn us that something has gone wrong, and to move us to right that wrong; but when the error has been corrected to the best of our ability, we have no further concern with suffering—our only business, then, is to co-operate with the healing power. When bones have been broken, joints dislocated, or lacerated wounds received, sur-

gical aid and mechanical replacements are needed; but in all such cases, while waiting for the surgeon, let companions and attendants join the patient in a voluntary transfer of attention from his pain and hurt to the sustaining and curative power of life, and his sufferings will be mitigated, inflammation prevented, and, when the necessary replacements have been made, healing rapidly promoted.\*

Cure may be hastened or hindered by outward conditions; but the influence of the mind in quickening and exalting, or depressing and retarding the vital processes, is well nigh boundless.

You may potently affect a person by fixing your attention, psychically,† upon his internal state, and holding him, pictured as you would actually have him, in the focus of concentrated thought and intense desire. "There is a mental alchemy, normal and legitimate to man, which, when attained and employed to wise and useful ends, will make of him a true magician."

Would you learn the secret of self-healing? Go sit down quietly, by yourself, and try to realize the truth of your being. Say in the silence: "I am Thy child, O God! The true of me is spirit. In Thee alone I live and move and have my being. All the life I have is Thy life in me; and the realization of this truth makes me every whit whole." Then pay no further attention to the disease or pain, or the fear of them, but focalize your thought upon that healing life, as *now* active in the affected part, which you think of as even now becoming sound and perfect after the Divine Ideal. Hold to that resolutely, with unlimited trust and lively hope in Almighty Goodness, and "according to your faith, be it unto you."

So, likewise, to effect the healing of another, it is recommended that you sit down quietly and dwell awhile in the thought: "All life is one," and so both his life and your life are one in God's life. Then, turning away from all recognition of disease, think of and picture only the health of the Perfect Life. Hold that thought and confidently declare it to your patient, again and again—not in the fleshly ear, but in the silent deeps of the soul—until he realizes and manifests the power of the Word of Truth.

Well says Henry Wood: "Both the silent and expressed recognition of the divine selfhood in others aids them in bringing it into manifestation. The idealization of our brothers and neighbors as divine egos, while we close our eyes to their lower self-hood and its imperfections, helps to lift them into

\* This has been proved again and again in the practice of Dr. Dewey, on whose work I have drawn much in preparing this article.

† i. e., on the plane of the psychometric sense.

the real and the ideal."\*

The author of "A Look Upward,"† writes: "This is all that a spiritual healer is—an open window through which the light vibrates. It is the Sun always which gives the light: it is the deathless principle which heals, and not the thought of the healer. The light must stream straight into every darkened heart eventually; but for immediate needs the transparent pane in some other soul can be utilized, through which to catch a glimpse of that ineffable glory, rightfully the patient's own." On the higher or purely spiritual plane of metaphysical healing, she avers, the transmitter of the healing current passes beyond mental argument, or repetition of formulas, or positive holding of mental images (however good and truthful), to a state of utter passivity that enlarges the capacity of this human conduit, through which the water of life then freely pours to the thirsty soul in need. "Who that has ever practiced healing cannot bear soulful testimony to the thrill that floods and shivers through every fibre of his being when his work begins—the influx of that spiritual tide from the infinite Sea of Life, the impetus of whose forceful billows shakes him often visibly and violently? " " Mind verily 'translates itself into flesh and blood,' but the mind itself is a channel tinged by the spiritual current flowing through it."

I speak of these things, friends, not as though I had already attained, either were already perfect; but I follow after—and oh! what visions of divine potentiality and ideal perfection open before us—a realization, "of which physical healing is the most superficial manifestation!"

"It is the almost universal testimony of those who have been treated, that they have received great benefit in moral and spiritual directions, manifesting itself in greater harmony of character, and improved intellectual soundness and balance. Numerous persons have attended lectures on Mental Healing whose physical condition did not need improving, but who were interested in the truth itself. These have found it a great inspiration and help; and it is worth while to make note of their experience as an offset to the stories, not unfrequently told, of the failures and malpractice of those who undertake to cure by the new methods. Failures there certainly are, and ill-judged applications of the truth, doubtless; but let us remember that the Science is in its infancy, and has yet much wisdom to learn."‡

Meanwhile we fervently desire that the Divine Word may again express

\* "God's Image in Man," page 125.

† Essie C. Clark, in "Is It Hypnotism?"

‡ "What Shall Make Us Whole," by H. B. Merriam, pp. 43, 44.

itself and be made flesh in us; and that thus being healthy ourselves, we may glorify God in the body. To this end we must understand what is rightfully ours in virtue of our divine childhood; we must claim our inheritance, and lay hold on what is ours for the taking.

Kings unto God, we may not doubt our power;  
 We may not languish when He says: "Be strong!"  
 We must move on through every adverse hour,  
 And take possession as we pass along.

O, ye that faint and die, arise and live!  
 Sing, ye that all things have a charge to bless.  
 If he is faithful who has sworn to give,  
 Then be ye also faithful to possess.

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A RULE TO BE UNDERSTOOD.

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SCIENTISTS can not eradicate erroneous conditions by holding to them in thought, or word. We may declare Truth in silence at our meetings, but if we do not hold to the Truth under all circumstances we will not see it made manifest; then we sometimes wonder why, with all our declarations of Truth, we do not see it manifest. It is impossible to serve two Masters well. Therefore, if it is our sincere wish to eradicate any condition let us see that we do not talk the condition more than we talk the Truth. When we meet for the purpose of doing away with any condition, let those who come early remember that they have come together for the purpose of erasing—not perpetuating: and those who remain after the meeting see that they do not undo all the good that has been done, by talking up the condition and dwelling upon it in conversation. It makes no difference how much the subject may engross the public ear, we, who know that all conditions are mental, should take heed how we think, for if the thought be true the spoken word or action is sure to be. We must draw a sharp line between truthful and erroneous conversation. "The kingdom of heaven is within," but we shall never make it manifest in earth by talking error; and as all words and acts are the results of thought, let us keep our thoughts "unspotted from the world," and "let our conversation be in heaven."

JESSE GRANT.

THE CONGRESS OF SCIENTISTS.

From "The Life."

WHEN the Executive Committee of the International Divine Science Association first conceived the idea of holding a Congress of Scientists as one of the several congresses held in San Francisco in connection with the Midwinter Fair, it seemed like a dream of things beyond the attainable. Will the leaders of the different schools of Science take part? Can they all come together with one purpose and drop distinctions of name while they discuss the principles of Divine Science on the broad platform of Christian Philanthropy? Will the writers and speakers take the time and bear the expense necessary to prepare the papers and come here to read them and take part in the discussions? Will the people of the community be sufficiently interested to form the audience desired? Where is the required expense fund of about \$600 to come from? How much of a congress can we have? were questions that rose up to be met and overcome. Some despaired, and some trembled, and some were silent.

But there were a few radiant, trusting souls, who said very decidedly, "We must and can have a congress. The people will respond. The papers and speakers will be abundant. The people will eagerly listen, and the money will be forthcoming." And they argued not with objectors and timid ones, but had only one reply to all words of despondency: "The Congress must and will be, and will be a grand success."

They knew this by a higher knowledge than that which comes by the deductions of appearance and conditions.

And their faith was more than realized.

On Tuesday, May 29th, 1894, at 2:30 p. m., at Golden Gate Hall, San Francisco, California, Mrs. M. E. Cramer, the President of the first universal Congress of Scientists ever held, called to order a vast assembly of radiant, expectant people, amid one of the most magnificent displays of flowers ever seen, furnished by the loving voluntary hands of the good people of San Francisco and Oakland.

When that great assemblage arose and sang, "Joy to the World the Truth is Come," it sounded like I think the chorus of the numberless hosts did which John heard as they came up out of much tribulation, having their garments washed and made white in the waters of pure truth. And when they then went into the silence—into the "secret place of the Most High"—with

he words, "*Acquaint now thyself with God and be at peace,*" the presence of the Holy Spirit was so intense that the current of life was quickened in every vein, and every heart beat a warm response of *Amen, and Amen!*

Then and there all sectionalism, all distinctive names, all jealousies, all prejudice and all selfishness, "became like the chaff of the summer threshing-floor; and the wind carried them away, and no place was found for them." Every full heart began the song of triumph of truth and ceased not to join the chorus during the entire series of sessions.

Never before on earth was such a convention held. There were Christian Scientists, Divine Scientists, Mental Scientists, Spiritual Scientists, Christ Scientists, Truth Seekers, Vital Scientists, and Liberals by name, all forgetting name and recognizing the one common purpose shining in the vista of the hope of all, and uniting their various but accordant notes in one grand symphony appropriately named *The Triumph of Truth*.

It was a wise thought which arranged the first exercise of the Congress, for the address of welcome by the President, to be the introduction of the speakers, one by one, and short responses by each. In this all were inspired to give the key-note of the part they were to carry during the Congress. And it in a single instance did any depart from the position assumed in this first promission of unity in Truth which bound them all together in the golden bonds of Love.

There were seventeen sessions during six days, each session over two hours in length, and the attendance increased till the very last. The large hall was filled with the brightest, most happy, beaming faces ever seen collected in such a great convocation. Many strangers remarked about how glad and victorious the countenances looked.

The papers read and the speeches delivered there rang out with joy and life and love and healing. There were more papers and speakers there than could be heard, and the money just rolled in without asking, till more than the required \$600 was in the hands of the treasurer, and only twice during the six days was a word said to the audience about money, and then only the hat was passed that they might have an opportunity to contribute what they could.

A long line of newspaper reporters was ranged along in front of the platform at every session, and the local press reports of the exercises were full and fair, and abounded in kind and appreciative expressions about the remarkable talent and loving unison apparent throughout. We wish we had room to quote some of them.

After each paper and address a short time was devoted to free discussion of the theme treated. This was open to the audience and many took part in it.

In this part of the program one thing was most remarkable, and, I think, unprecedented: No quibbling about names or terms was heard, no captiousness was visible, no jealousy displayed, no bigotry of opinion was heard, and no attempt at debate was made. The glory of the Good shone from every face that arose to speak, and the notes of loving kindness dropped from every tongue.

Many people who did not understand the Science asked questions and were answered from full hearts, running over with certain knowledge—not opinion.

More was done to acquaint the public with the principles of the Science and what the Scientists are doing, during the six days of this Congress, than was ever done in three years before.

At the end of every morning session there was a healing service. On Sunday afternoon there was a symposium of Faith in which each one gave the reason for the faith within. On Sunday evening were given great, glowing, glad, farewell speeches, and on the Monday morning following the closing of the Congress, there was a largely attended meeting of healers at Christian Science Home, 1231 Pine Street, for the purpose of discussing experiences and methods. It was a very profitable meeting. On Monday afternoon at the Home College, was commenced a very large class to be taught by twelve prominent teachers. A. P. Barton, of Kansas City, gave the first lesson.

At a large meeting of the executive board and members of the Association, it was unanimously determined that the Congress has come to stay, and Chicago was agreed upon as the next place of meeting, and the last Tuesday in May, 1895, as the time of opening.

#### SCIENTISTS' CONGRESS.

OF all the Congresses held in connection with the Midwinter Fair, Religious, Philosophical, Medical, Historical, Scientific and Reformatory, by far the most interesting to spiritually minded persons was that in session at Golden Gate Hall, May 29th, to June 3d, composed of members of the various orders of "Divine Healing" or "Mental Therapeutics." The object of the convocation was to bring together prominent workers from all parts of the country, for personal acquaintance and comparison of views, in the hope that

they might acquire a better knowledge of each other's conceptions of truth and methods of practice, thereby leading to harmony of feeling and increased usefulness, it being understood that, however diverse their ways, all are engaged in one common cause.

The addresses and papers were mostly concerning the belief in and practice of "mental healing," which is not confined to the cure of the body, but means the regeneration of the individual through a radical change in the conception of Truth, the foundation principle being that all is Good, or God, that evil is an unreality, and therefore should not be permitted to become a burden, a hindrance to advancement and happiness. God is not a far-away personal being, but is an ever present Good, a living principle, the "I am" of ourselves, that which gives life and health, strength and love, and joy to all who comprehend its true nature. Many find it difficult to love the orthodox God, and quite impossible to love the God which stands merely for the forces of Nature, like the attraction of gravitation, but it is impossible not to love that which itself is Love, itself is Truth, itself is Wisdom and Power and Joy, and all that is good and desirable. This idea is the foundation principle, the central thought around which all the teachings of the Scientists center.

The addresses were elaborations of this idea, or illustrations and exemplifications of the various methods of making the idea practical—a means for the reformation of the individual and regeneration of the human race.

—From "*The Searchlight*," by W. N. SLOCUM.

DEAR MRS. CRAMER:

I have been especially interested in Mrs. Myron Reed's lecture number three, "*The Son of the Law*," in June HARMONY. How beautifully and practically she brings out the Unity of the moral and the Spiritual Law, showing that only through the fulfilling or the obedience to the moral law can we understand the spiritual and practice their unity. The Christ consciousness comes not by the overthrowing of the moral law, but by fulfilling it, or through obedience to it. John the Baptist is our cleansed thought, the moral law fulfilled, when the Christ consciousness appears and we know that we are born of the spirit, son of God; and then we no longer recognize our earthly parents as our real source, or Father and Mother, but we know One is our Father-Mother, even God. There are so many beautiful thoughts brought out in this lecture, giving food for thought.

W. M. BROWN.

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## MEN SHALL LEARN WAR NO MORE.

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[For many of the facts contained in this article we are largely indebted to an article in May "Peacemaker."]

*"And now I say unto you, refrain from these men, and let them alone; for if this counsel, or this work, be of men, it will come to nought: But if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God."—Acts vi:38-39.*

Men shall learn war no more, was prophesied by the prophets of the Old Testament, of the coming of Christ's kingdom.

The time will come, and is now, when Truth shall be orally voiced against the belief, so prevalent, that men should be educated for war. Since it is the nature of Life to gather its own elements together into one place, and to create form, and live, it certainly is not the nature of life to destroy or kill.

Life is a unit: its opposite is error.

In speaking against the false system of education which advocates that military instruction is good for boys, we are replying to the advocates of military instruction in schools, colleges, and churches.

The purpose is not to elaborate largely on any phase of the question, but it is to quote that which we know is authority, because it is the law of Life, which to obey is to be at peace one with another.

"Thou shalt not kill," is the law placed upon every mental condition that is under the law. "Swords shall be beaten into plowshares and spears into pruning hooks," is a prophecy of that good time when we shall know and make the true use of all things. "And he shall judge among the nations, and shall rebuke many people," for we shall know that all true judgment is according to Truth, and the knowledge of Truth shall be a rebuke to error.

"Neither shall they learn war any more;" "For all people will walk, every one in the name of his God; and we will walk in the name of the Lord, our God, forever and ever."—Micah iv:5.

These quotations should satisfy all believers in the Old Testament, that war is wrong; and since God is Love, and he who loveth knoweth God; and since we know that we have entered into life because we love, we believe that upon two commandments hang all the law and the prophets. It is believed by all people of every nation that if the new commandment, "love one another," were kept, the reign of peace would be realized throughout the world. Jesus said unto the lawyer who asked him: "Which is the greatest commandment in the law?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and greatest commandment. And the second is like unto it: "Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

In these statements, the law of Being or Life is set forth. Now if the law be fulfilled, men shall learn war no more. For if we return good for evil, and love our enemies, we shall obey the injunction, "Put up thy sword," and fulfill the prophecy, "Nation shall not war against nation." It is certainly true that the false education and military drill that prepares men to take the sword, shall be erased or caused to perish by the sword of Truth.

The teachings and life of the Christ of Christianity, ought to satisfy all believers in the commandments, that not only is war wrong, but the military system is the opposite of spiritual culture, true education, and the highest religious authority.

In speaking against military schools and instruction, we know that the righteousness of the law of Life is with us; hence, we realize great strength, and are bold in this our effort to speak in behalf of the children of men, who, verily, are the children of God. We believe that arbitration will soon be adopted as the only means by which to settle all differences, and that it will take the place of the military system, and that no respectable effort will, in the future, be made in schools, colleges and churches, for military instruction. The time has passed for our children to be satisfied with instruction and mental training that is contradictory. They will not be led to follow Jesus, and to emulate his example and practice his virtues by forgiving those who trespass against them, and then be willing to be drilled in military tactics, for the use of swords and guns.

A plea for the necessity of soldiers, is cowardice. There has been no

civil war in the United States for a quarter of a century, nor a foreign war, except the Mexican war, for over three-quarters of a century, and we are better off without, than with war. There is no necessity for a standing army. If there were, there would be necessity for war. With the leading consciousness of the Truth, now everywhere present, of the solidarity of the race, and the open acknowledgement of the brotherhood of man, and that God is the common Father of all, wars cannot progress. There is no call or demand for soldiers in Truth, no need of filling the places of the Grand Army as their members pass away.

Let us stand unitedly for the rights of our sons, to life, liberty and happiness; and recognize that at all times the laborer is worthy of his hire; also that every man has a divine right to bodily protection, and by being of one mind, the power and strength of that mind will be proven to us in the world's future course of action. This One Mind will prove itself to be the strength and defence of our institutions. The strength and defence of our institutions are not to be found in our boys, because of military training. True loyalty is not to be found in an education that is the opposite of God's decree; and as this council and this work is of men, it will come to nought. We can have no guarantees of loyalty in those who are educated for the purpose of fighting. Many of the graduates of West Point and other military academies have turned their so-called knowledge against the government that paid for their tuition, and so, too, many who were educated in the South, were against the Union. There is no basis in military training to rely upon. We with the "Peacemaker," take exceptions to the recommendations that the scholars attending the public and private schools, high schools and colleges, shall receive instruction in military matters, as well as to the recommendation that legislative, municipal, and school board action shall be obtained for arms, equipments, and military instruction.

If it were true, as ex-President Harrison has said in an open letter in *January Century*, that "Military instruction is good in every aspect—good for boys, good for the schools and good for the country," then it would be good for boys to put their education into practice, and it would be good to have an occasion that would give them experience; but, since man is in his true being and existence, the "image of God," if the commandment of Love is the law of Life and Justice, we can do nothing against it lest we be found even to fight against God, for God is Love. There is one law and Spirit of Life which lives both girls and boys; hence there can be but one true code of morals for both.

Military training means that Christ, who is our life—the life of every man that comes into the world, is to be ignored: It means that the commandments upon which hang all the law and the prophets, are to be set aside; and all christian obligations laid on the shelf, in time of war, that the soldiers may put their education into practice, and return evil for evil, and hate their enemies. Shall we teach our boys the truth that they are the fulfilment of the law and the prophecies—children of the Most High, heirs of God, and joint heirs with Christ—and then lend a helping hand to establish institutions to drill them in a way that they may subvert every commandment of the Old Testament and every beatitude of the New? And then try to hold the consciousness of truth for them, that they are embraced within the love and Being of God? that they live and move and have their being in Him.

Let us affirm that these false systems shall come to nought, for they are not of God. They are not living institutions. Their purpose is not found written in the purpose of Life; they are now dead unto Life. They shall not stand, because they are not founded on Christ—and other foundation can no man lay.

Another glaring objection to military drill in schools is, that it is the opposite of the true purpose of a school, which should be to call forth that which is within the child, and to bring out the love and the right that is potential. Error does not become Truth, by being universally accepted as Truth; disease does not become health, because it is believed in.

A school is a place for intellectual discipline, and mental training, in line with principle, or facts. The school is made an ornament to our country because its training develops the mental faculties. Then can our schools successfully accomplish their purpose, if one half of the pupils be drilled in military tactics, and the other be drilled in their studies? In other words, why teach the boys that which is destructive, and the girls that which is constructive? Why should the boys be taught that they must obey man-made laws, and the girls be drilled to obey the commandments of Christ? A school divided against itself cannot stand. Love must be the law, alike for each child. Our institutions must extend equal rights to girls and boys, if they be successful. Nothing good can come to the country, at large, through this division in training. At the present day, every line of thought is tending to unity, and if we overlook unity in our public schools, unity of instruction that is given to our girls and boys, we shall overlook a vital point. The country has no right to our boys as soldiers, but it needs them as robust and healthy boys, of one mind, who can understand the great political, civil, and intellect-

nal needs of the government. They have the right to be educated in a way that will give them mental freedom, and bodily protection.

The strength of our country rests upon a strong foundation, and that foundation is the brotherhood of man, and the Fatherhood of God. A nation thus based, has no foes within, and no foes without, and any conditions that might arise from time to time, could be adjusted by arbitrators who understand law;—the law of life,—and life would be the rule of action, and would take the place, and erase the belief in war and death.

"All the world is my country, and all mankind my countrymen."

The best possible defense of the flag is to be found in true education—that which gives life, liberty, and the pursuit of happiness to all. The flag should be considered an emblem of brotherhood, and brotherhood should be regarded as true because of the divine Fatherhood, and this should be the basis of all education; and when we have a true basis to work from, there will be no difficulty in realizing peace upon earth. We can thus build up a government that will stand the test—that will be as a house built upon a rock, which nothing can shake.

From this foundation, men shall learn war no more. Innocent boys will not be enticed from their homes believing that loyalty to the country can be demonstrated by fighting with their brothers. It would be impossible for any nation to war with this country if we were to do the right thing unto God and humanity. Let us then, more and more, do the right and teach the truth of Being to all, and the people at large will see the inconsistency of preaching Christ, and then crucifying the principles of peace, of which Jesus, the Christ, was, on earth, the example.

Let the churches desist, in the name of all their professions, from drilling their Sunday School boys to become soldiers in the name of Jesus, the Christ. Where is there an American boy who will not see through this hypocrisy when it is presented to him; and as boys are not born of blood, or of the will of the flesh, or of the will of man, but are born of God, they will gladly welcome the Truth, when presented to them. This hypocrisy has gone so far in organizing Boys' Brigades in churches, that in England there is a total membership at the present time of forty thousand. In the United States there is a membership of fifteen thousand. It was William A. Smith, of Glasgow, Scotland, who first organized in his church a military company of boys. It must have originated in the idea that they must get the boys into the church some way (by hook or by crook). Shall we adopt methods so foreign to Truth?

Why should so many clergymen have been thus captured? The Baptist Boys' Brigade has over one hundred companies. Now is the time for Scientists to be of one mind against this blasphemy of preaching Christ, and crucifying the principles of life which he taught.

The eligibility to the Boys' Brigade comes from membership in the Sunday School of the church. They must have a Bible Class. We quote the published objects: "The advancement of Christ's kingdom among the boys, and the promotion of all that tends to true Christian manliness." The order: "A short prayer by the rector, then drill, then dismissal with singing a hymn, a short talk by the rector, the Lord's prayer, then benediction." The organization is: A captain and lieutenants, drill under United States Army drill regulations, blue uniform and cross guns, cartridge box with letters "B." on the back, and a copy of the New Testament inside.

"Jesus answered: My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." He did not say: Because my kingdom is not of this world, I shall not fight; but: my servants—those who serve me—shall not fight; because, by so doing, they do not serve me—"My kingdom is not of this world."

Let General Schofield reconsider his recommendation to the Secretary of War, that "The most important service the Army can render in time of peace, is to educate young men for service in the field in time of war;" and let all churches, as one church has already done in Massachusetts, retrace their steps and refuse to countenance Boys' Brigades; for "by this shall all men know that ye are my disciples, if ye have love one to another."

Let us, as Scientists, teach and practice the Truth that the only service we can give in time of peace, which is now, and always now, is to educate the people from within, so that now, in the time of peace, they will demonstrate peace; and that war may not come into their thoughts—that it will disappear into outer darkness, and never appear in memory or thought; that we may all walk in the name of the Lord, our God, forever and ever. Amen.

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#### UNITED WE STAND.

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The work of the International Divine Science Association is designed to occupy the same position toward humanity that the individual healer's work occupies toward the individual patient.

The treatment, instead of being given to the individual, is given to the whole of humanity. Instead of a personal treatment, a universal one should

be given; and in order to be a universal treatment, it must apply to every individual in the world.

The one Life is manifest in every individual. "That is the true light that lighteth every man," and it knows its own truth whenever and wherever it is spoken. It knows that when Truth is spoken, it is itself speaking.

The Truth spoken from within, is more than any conclusion drawn from without.

All Scientists throughout the land are invited to unite in holding the following thought for humanity during the next thirty days, from 2 to 2:30 P. M.

This formulated idea and praise service was held by the members of the International Divine Science Association, and given to the people during the late great strike crisis, and will be continued until the 30th of August.

Let these statements be your affirmation in silence, oral word, deed, and song. The affirmation of Truth made in faith is all powerful for peace, and made by Scientists throughout the country, it must have the effect of bringing forth harmony, and thus adjusting the present wave of disturbed conditions.

In the great strike we see what effect the determined will of one man can have on the whole country on the plane of human thought and belief. What, then, must be the effect of the determined will of knowledge, when expressed unitedly by those who know Truth? Let us unite and speak the good word for all, and love neighbor as self. Must not the effect be that inharmony shall disappear in the presence of harmony; strife in the presence of peace; injustice in the presence of justice? Affirm "*The Word*," and it is so. When the Omnipresence is comprehended and it is understood that light shines in darkness, though the darkness comprehends it not, darkness of ignorance is no longer feared.

#### HEALING THOUGHT:

"God reigns, and justice is established in the heart of every individual."

At the close, unite in singing:

God reigns in man, God reigns;  
In Truth and Life, God reigns;  
In Love, the everlasting Good,  
God reigns, God reigns, God reigns.

(TUNE, "DENNIS")

Ought not all the earth to be peaceful and pure, and the acknowledgment of the Divine protection, as universal as its reality?—*Ruskin*.

## LESSON V.

1. *Calling of Disciples. Matt. ix:18:22.*2. *Beginning of Miracles. John ii:11.*

[It is written concerning Jesus, that after he left the wilderness of temptation, he called to him a number of disciples. At different times Jesus called others who were to go with him in his work, receive his teaching, and preach the gospel to the world when Jesus himself had been withdrawn from it. All the disciples who were called, numbered twelve. This number corresponds with the number of the sons of Jacob-Israel.

The disciples of Jesus represent spiritual thoughts that come forth to us in the Jesus consciousness, as the sons of Jacob represent thoughts that have come forth to us in the Jacob consciousness. The number twelve stands for completeness.

If we were able to discover in all cases the likeness of that which is without to that which is within, we should find that each son represents a quality of thought within Israel, as each disciple represents a quality of thought within Jesus. We should also find that all three qualities taken together, represent the individual in the consciousness of Israel and of Jesus.

Jesus is the highest individual consciousness. Consciousness is the divine nature in its perfection. Limitation belongs with the individual. On the one side, "I and my Father are one." On the other side, "Behold I and the children which God hath given me."—*Heb. ii:13.*

These children are thoughts which have come forth to individual consciousness. With the exception of one thought which the Seed is called, these thoughts are all the seeds of Abraham that are upon the earth. The spiritual thoughts which in their union represent the character of the human Jesus, are the disciples, who are called and chosen, because they choose to follow, having part in the Jesus consciousness. These are the remnant of the seed, described as "keeping the commandments of God, and having the testimony of Jesus Christ."—*Rev. xii:17.*

To this "remnant" of the seed, to these high thoughts within the Jesus, manifestation is first brought forth. So it is written of the first miracle, "Jesus manifested the Christ glory, and his disciples believed on him."

These thoughts which have come forth to the Jesus, are not as pure as that by which they are conceived. These thoughts are the seed which is upon the earth; and while, on the spiritual side they are in sympathy with individual consciousness, on the other side they are in sympathy with earth,

i. e., with intellect and sense. And so, in order that the perfect conditions of Spirit may be reflected in humanity, spiritual thought must work with the Jesus consciousness, in bringing forth to intellect and sense, that which has been spiritually conceived. This is the process of all demonstration. When thought brings forth the spiritual product to *intellect*, the world may receive spiritual *teaching*; when thought brings forth its product to *sense*, the world may be spiritually *healed*.

All mental qualities are represented in the New Testament story by the human Jesus, and those among whom his life on earth was spent; but we are to consider these as they are *within*. Jesus represents our individual consciousness, and the disciples represent our highest spiritual thoughts. The Jews, who oppose Jesus, are spiritual thoughts at rest in their conceptions or demands of intellect. The Gentiles are material thoughts at rest in their conceptions of sense. The "world" is a process going on within each.

When good is brought forth to *sense* in a way that intellect cannot explain, it calls the results of what has been so produced, "a miracle;" but spiritual thought knows all good is brought forth in accordance with spiritual law.

To understand the first "miracle" is to understand all miracles, so called.

The Christ of perfection is the basis of all spiritual products. Three elements enter into the bringing forth:

1. Obligation of Jesus, as the Son of God, to the Father.

2. Obligation of Jesus to the consciousness which has brought it forth, (represented by Mary).

3. Obligation of the Jesus to spiritual thought (disciples) which have come forth to Jesus. The Jesus of dominion is always "under the law." The Son of God is in the activity of the Father. To the Son of God, made in the "image" of God, is brought forth the "likeness," which is the Son of Man—a manifestation which is perfect "like" the Father's creation.

The human need is reported by sense to the earthward side of spiritual thoughts. When this complaint is brought before the Jesus, it is met by assurance of the perfect spiritual supply. This is followed by manifestation to spiritual thought. To receive the cry of need, and to see the supply fulfil the obligations of the Jesus consciousness. With what is later, brought forth to intellect and sense, we have nothing to do. From our present place, in the return to consciousness, we are to look upon every material thing as it is in thought; then we are to resolve this thought into its essence of truth.

Every product which has come forth to us from the Christ, we are to resolve into the Christ from which it has been ignorantly conceived. To persist in resolving all things into Spirit, is to restrain the "outward tendency of the mind," and to "see Satan, like lightning, fall from heaven."—*Luke x:18*.

Individual consciousness, as the Jesus, does not recognize conditions of sense: these are reported by thoughts. So, in the story, the disciples bring the afflicted of earth to Jesus, or they take Jesus to the afflicted, often taking him from meditation, from communion with the Father. The work of the Son of God in our consciousness, is to manifest the Father, and, by this manifesting, to redeem thought from its earthiness. But we have found conception here, for thought takes the Son of Man, which has been spiritually received, into its own earthiness to improve these conditions; then, because

of its improved conditions, thought rests here. Then is heard the voice of the Lord: "Out of Egypt have I called my Son."

This message is received by the individual because of clearer consciousness which follows our obedience in accepting spiritual manifestation as that which has come forth to us from the Father. The results to some that have been brought about through this recognition, may be great or small, they do not affect spiritual progress. Obedience in receiving the Son of Man, is all the preparation required for advancement.

In the new version, that which redeems thought, is seen to be the drawing power of Spirit. Thought must be saved from its earthiness—not satisfied in it. This upward drawing is possible, because the essence of thought is truth, which is ever seeking union with its own; with Eternal Truth from which it has never really been separated.

At this stage in our developing consciousness, we know the Son of Man is not to come down that it may lead out of earthiness; it is to draw up from its own plane in the Eternal.

This recognition of the drawing power of Truth, as the only power to save, is gradual.

Jesus has been pleading with the people who cannot understand his words, to believe him for the world's sake—(John xiv:11). Jesus now begins to say: "No man can come unto me (the Son) unless the Father draw him, and if I (the Son of Man) be lifted up, or seen in the Eternal with the Father, I will draw all men unto me."—*John vi:44 and xii:32.*

This recognition of the higher process by individual consciousness must be made known to thoughts, before the Son of Man is withdrawn—before the day when they shall desire to see a manifestation, and shall not see it (Luke xvii:22); that when this time comes, thoughts may not be offended, or oppose themselves to the higher process (John xvi:1). So it is written that after one of the hard sayings of Jesus he perceived his disciples murmuring among themselves, "who can understand this?" and Jesus answered: "Doth this offend you" (or cause you to stumble)? "What if ye shall see the Son of Man ascend up where he was before?"—before it had been conceived and brought forth to thought.

As we read the story of the wedding at Cana in Galilee, we observe traces of confusion, of uncertainty in the mind of Jesus, when he is called upon to meet a need of the hour, with his own vision of spiritual fulness. Why Jesus complied with this request is explained to us as we read spiritually the statements: "The disciples also were called to the marriage, and the mother of Jesus was there."

Having been "sent" to do the work of the Father, the Jesus is under divine obligation to manifest to that from which it has come forth; also to manifest to those who have come forth to Jesus.

These are the obligations of spiritual law which belong with the Jesus consciousness. Upon the death of the personal element, we are freed from the moral law, or obligation to that which has brought us forth; but under spiritual law, "we groan and are travailing in pain" while manifestation is being brought forth to spiritual thought. Our "glorious liberty" is not realized until we rise from the highest mount of consciousness into the glory of God in which is dissolved all memory of conception.

This is ascension, and the truth makes free.

Denver, Colo.

Mrs. M. M. Rupp.

## NEW LIGHT.

Says Rev. U. T. Tracy: "Every man has a limit to his vision of the Son of God, and the limit is the measure of his own spiritual stature. He can see in the spirit only to the height of his own level. He can, therefore, see, beholding the spiritual man, only himself transfigured. His own capacity is the limit of the revelation to him of the Perfect One. He will find, therefore, on introspection, that in figuring to himself the divine man as a distinct and individual person among other persons, he is conceiving only of himself made perfect, and this upon his own ideal of perfection. It is his own longed-for ideal of perfection which is realized before him in the Lord Jesus Christ. Here, so far as definitions may be reached in the sphere of the spirit, is a definite vision. Beyond it, all is cloudy, inefficient, unimpressive. To draw the line still closer: in every man's heart there is a conception, which he either cherishes or flies from; a something which he ought to be; a something which, in his better moments, he dreams or has dreamed that he ought to be; or higher still than this, a something which, when his soul has been on fire with the noblest aims, he has expected to be—nay, a something which he has not yet given up, but which, far down in his heart of hearts, even at his faintest and worst moments, he believes that by some marvellous working of God he yet shall be. This conception, projected out of himself as appearing as a vision of a living man coming to him, in personal form, empowered, unwrapped, and clothed with God—this is his Lord, his Redeemer, his God, to whom he gives his soul away in worship. This, to him, is Jesus Christ." —"New Light from the Great Pyramid," by Alfred Ross Parsons.

## LIFE'S PROBLEM.

WHAT is Life? What is existence? What are we here for? He who could fully answer these questions, and worked out the problem, demonstrating it for the benefit of humanity, said: "I came not into the world to do mine own will, but the will of Him that sent me." He said he came to bear witness of the truth. What truth? The unity of God and man. The unity of the One Life and its manifestations. He said: "I am the light of the world," and "Ye are the light of the world;" and that we should let our light shine. For what purpose? Not that our personality might be exalted, but that God, the Good, might be glorified; that is, that Life, Love, and Truth might be made manifest through us. This is the shining of the true light, "that lighteth every man that cometh into the world."

If we have the light, that is, know the truth, and do not give it out to others who are seeking for this light, it can do us no real good, and is of no benefit to the world. We are hiding our light under a bushel. If we are Christians, we are to be as a "city set on a hill, that cannot be hid." As we give of what we have received, more is given to us, and thus we shall ever have that with which to feed the hungry and clothe the naked. "Faith without works

—the expression—is dead.” Words without *faith* are dead. Words without *works* are dead also. How many trees we find full of beautiful leaves (words), but without fruit. Only leaves! The leaves (words) are all right; they are beautiful and good, but we want the fruit. We want the words of Truth, and *faith* in the words shown by the fruit. St. Paul says: “Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of His good pleasure.” Oh, if we had more faith in God’s presence within us, waiting to manifest His power and glory through us, there would be a wonderful showing of the fruits of the Spirit, and not so much of “nothing but leaves.” I feel this myself, and of myself; so I am not condemning others and justifying myself. How many of us are now ready and willing to give up all for Christ, the Truth, and, if necessary, be counted as among sinners, for Truth’s sake? Christ says: “Except a man forsake all he has, he cannot be my disciple.” He also says that we are to take up our cross daily, and follow him. “Without the cross, no crown,” and the crown symbolizes power, dominion, and freedom. “If we suffer with him [Christ, Truth], we shall also reign with him.” “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world.” (Gal. vi: 14.)

“I am crucified with Christ; nevertheless, I live; yet not I, but Christ, liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.” (Gal. ii: 20.) “And because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father.” (Gal. iv: 6.) Scripture teaches us that “If we have not the Spirit of Christ, we are none of his.” “By their fruits ye shall know them.” The fruits of the Spirit are “Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” We need to examine ourselves daily, and see if we are manifesting the fruits of the Spirit, or whether all our beautiful words are “nothing but leaves.” Self-examination is not always pleasant. If we are asleep and enjoying beautiful dreams, it is not pleasant to be awakened in the midst of our dreams; but if the house is afire, it is necessary that we should be awakened, though it does spoil a beautiful dream; is it not, dear friend?

So the problem of life is to know that God is our life, the only Life, and then so live that we may let our light shine and bear witness unto the world of the truth, as it was demonstrated by our Master, the Lord Jesus Christ.

May the love of God, through Christ, be shed abroad in our hearts richly, unto His Glory.

W. M. BROWN.

Attila, Kansas.

## Notes and Announcements.

HOME COLLEGE, 328 Seventeenth Street, San Francisco, California. Take Valencia Street car. Services every Sunday, at 2:30 p. m.

Subjects for discourses, by M. E. Cramer:

July 22d. "The Lord shall preserve thy going out and thy coming in."  
—Psalms cxxi:8.

July 29th. "And Jesus increased in wisdom and stature, and in favor with God and man."—Luke ii:52.

August 5th. "Thou art my beloved Son in whom I am well pleased."—Mark i:11.

August 12th. "In all points tempted like as we are, yet without sin."—Heb. iv:15.

August 19th. "We have found the Messiah, which is, being interpreted, the Christ."—John i:41.

August 26th. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."—John ii:11.

The above subjects will be universalized and applied to the present needs of humanity. All welcome.

The International Congress of Scientists has awakened amongst the people a desire for a knowledge of Truth, and classes have been well attended since that event, and demonstrations of healing have been numerous.

We have just closed the last of three successful classes taught since the Congress. The Theological Class now under way, will close the third of August. This class meets every afternoon, except Saturdays and Sundays.

At Home College, 328 Seventeenth Street, San Francisco, M. E. Cramer will commence her next evening class of ten lessons for instruction in Divine Science, and its demonstration in healing, on Wednesday, August 1st., at 8 p. m., when all are invited to be present. A new method of demonstrating the Science will be taught and applied after each lesson. This method is one by which the highest, deepest, and broadest realization of Truth is to be gained, and actualized in health, peace, and prosperity.

In this Class will be taught the principles of Divine Truth, and at the close of each lesson they will be applied and demonstrated.

## TO OUR READERS.

Now is the time to subscribe for HARMONY, and to renew subscriptions. The September number will close the sixth volume; and the seventh, which will commence with the October number, will certainly be highly instructive and interesting, as it will contain many of the most valuable papers read at the Congress. This will give to you, its readers, the best thought of many Scientists, thus making it a compendium of the Science. HARMONY is the only Science magazine published on the Pacific Coast, and we know you have an interest in seeing it sustained. It is only one dollar per year, and every one who is seeking for light of understanding and freedom of truth, wants HARMONY and can afford to have it. There is more of health, prosperity, and happiness to be realized by reading it carefully and studying its pages, than by any other investment of one dollar. We need your subscription now to carry on our work, as much as humanity needs what HARMONY has to give.

## PREMIUM OFFER.

The HARMONY year commencing in October, we offer the following premiums to subscribers:

HARMONY for one year, and the book, BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH, \$1.25.

Two copies of HARMONY for one year, and BASIC STATEMENTS, \$2.00.

HARMONY for one year, and book of lessons, SCIENCE AND HEALING, second edition, \$2.25.

Two copies of HARMONY for one year, and book, SCIENCE AND HEALING, \$3.00.

For six dollars we will send six copies of HARMONY, and one copy of SCIENCE AND HEALING.

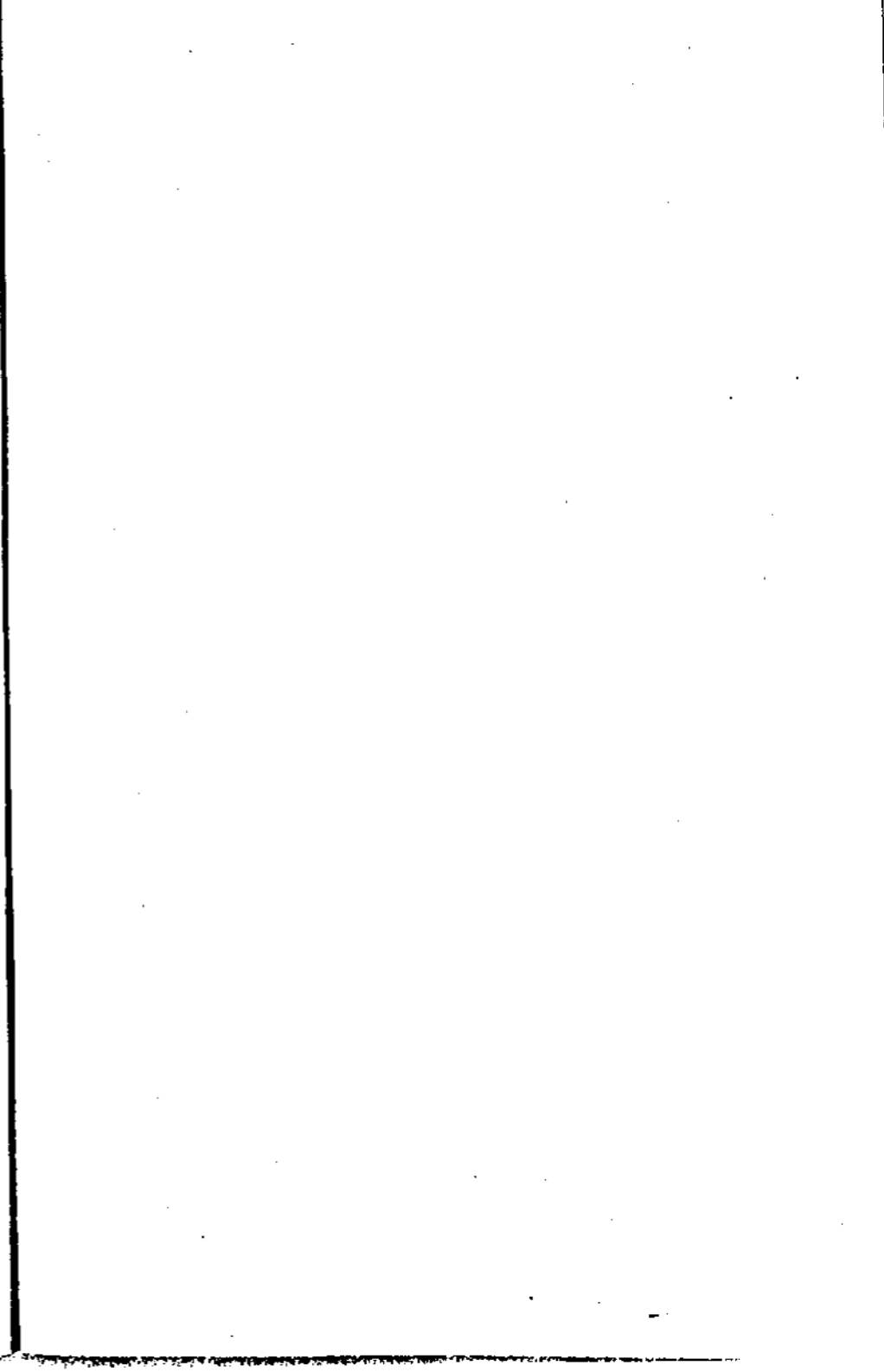
HARMONY for one year, and one handsomely bound copy of either second, third, or fourth volumes of HARMONY, \$2.25.

Two copies of HARMONY for one year, and bound volume of HARMONY, \$3.00.

For six dollars, six copies of HARMONY for one year, and one bound volume of HARMONY.

HARMONY for one year, and the four booklets: WHO AND WHAT GOD IS; FAITH AS A GRAIN OF MUSTARD; THE FINDING OF GOD; NOW IS CHRIST RISEN, \$1.25.

Two copies of HARMONY for one year, and the four booklets, \$2.00.





*Yours, In Truth*  
*Rosalba M. Daniels.*

# HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS

Free Public Library,  
Sacramento, Calif.

VOL. 6.

SEPTEMBER, 1894.

No. 12.

## OUR WORKERS.

THE most interesting event in our life is when we recognize that God is our Health as well as our Life. The blessing of merely living is no great and grand a blessing that though a man may have piled on him all misfortunes and disasters he has no right to complain. Jeremiah says: Wherefore doth a living man complain.

The writer became acquainted with Mrs. Daniels about five years ago in Fresno, California, at which time she was very ill, and had just been advised by one of the most prominent surgeons of San Francisco to undergo a third surgical operation, as it seemed all other means had failed. About this time a lady friend advised her to try a Metaphysician. Mr. Daniels was strongly prejudiced against this method of treatment, but finally consented to give Mrs. Martha Wetenhall, a Metaphysician, a trial. The result was that after a month's treatment, she was thoroughly healed of what the most eminent surgeons of San Francisco, after two operations, failed to cure, and could give no definite answer as to the result of a third operation, only that it was necessary.

Mrs. Rosaltha M. Daniels, of 136 Haight Street, San Francisco, was the Corresponding Secretary of the late Congress of Scientists, and on whom the details of a large share of the correspondence devolved. Since then she has been appointed Corresponding Secretary for the International Divine Science Association. This Association we learn from its plan of International work as set forth in a booklet giving its purpose is, "founded for the promulgation of the principle of Divine Science among all people throughout the world, and for the universal dissemination of Truth; for the purpose of demonstrating, in works, the God-idea of perfect Unity, Harmony and Wholeness, and for the purpose of calling International, National and State Conventions, as may be designated by this Association."

In addition to this work Mrs. Daniels is retained by the business staff of *The Ladies' Home Journal*, of Philadelphia, to look after their business interests throughout the Pacific Coast States. Every afternoon she devotes five

hours to the interests of the *American Agriculturalist*, of New York. Although strongly in love with her work, Mrs. Daniels' duties as housekeeper, wife and mother claim her first attention, and every morning her home is open for the treatment of patients, and her delight is to help humanity in every way possible, lending a helping hand to less fortunate men and women in every walk of life. Mrs. Daniels is the wife and helpmate of W. H. Daniels, one of the most enterprising and successful newspaper men on the Pacific Coast, and believes that we should do our duty to encourage Divine Thought, Activity and Love among our brothers and sisters.

W. S.

### THE SILENCE.

(Read at the Congress of Scientists.)

I HAVE in mind a passage of Scripture which is a wonderful lesson to me. It is this: "The Lord is in his holy temple; let all the earth keep silence before him." The same Scripture tells us we are the temples of the living God. Jesus Christ called his body the temple. Then we are to understand that within us, God's individualized ideas, reigns the Supreme Self of the universe. The body, or the external expression, is the outer court of this temple. The soul, or internal, is the inner court. The Supreme Self is the center of Being, the Holy of Holies, the almighty Principle of Life, Truth, and Love, before whom all the earth is to keep silence. It is the temple of the children of the Good. Truth stands ever beckoning at its doors to us. How many Christians know the silence by absolute use of it? How many of us can summon its companies of angels when we are sorely beset? How many of us reach out into it daily with our heart-cry? To everyone who does, these lines need no corroboration. To those who do not, let them invite the test. It offers such proof of personal support, that the mind is forever at rest afterward in the consciousness of its refuge.

The legends of creations representing the silence which "brooded over the waters of the firmaments," are but different forms of thought attempting descriptions of the abodes of Infinite Mind. There is no word in the language that comes so near our idea of Omnipresence. Our acquaintance with, and our treatment of the silence, are correct barometers of our spirituality. In its embrace sleep the sum of all future happenings. It is and ever has been the source and ultimate of all. From it flows Omniscience. In it the great Omnipresence stands waiting, and out of it comes every force of Omnipotence. Before it every soul stands absolutely nude; by it every act, thought

and word are measured. Within the ocean of its immensity has been dropped alike the mysticism of the Orient and the confusing creeds of the Occident. It is Thought's laboratory where structural strength or weakness is discovered and applied. There Infinite Source meets mortal weakness and conveys the secret of its sympathy and power. There the broad ocean of Infinite Love, in its ceaseless ebb and flow, bathes away all scars of mortal beliefs, and lends the kiss of peace to troubled senses. It enfolds alike the leper and the alabaster-souled applicant, and makes both white as snow. It is our refuge when all else fails and the heavens seem to fall. Its voices have a million echoes, each full of music of perfect harmony. There is found the shrine of every troubled soul—with healing balm and wholeness for any ill or wound. Oh, how it can speak with veritable voice. Oh, how it can soothe with actual love. Oh, how it will put to sleep the myriad seemings that you say assail your nerves. No storm so fierce, no trial so bitter, no temptation so subtle, that this ever present silence cannot and will not cover and shield safely, sweetly, completely. It is the enfolding arm of Truth with all its Omnipotence that envelopes. Against it, all earth's weapons are harmless; before it, seeming obstacles fade away, and the black clouds of disaster show the golden lining of hope.

Once you have entered it, you will find music enough to fill the universe, and the "green pastures and still waters" will feed, shelter and refresh the soul. Oh, let us listen, heed and obey, thus possessing our birthright, our very own from the beginning, even unto the end. In the silence we meet God face to face, and know ourselves in Him. "Thou art a place to hide me in." Silence, thrice blessed silence! to thee we take all care, all temptation, all sorrow, all sin, all sickness; and the flood of Light found in Thy presence dissipates these negations of darkness, whose terrors are henceforth destroyed for us. Verily, it is the "City of Refuge."

*Terre Haute, Indiana.*

MARY E. ANN.

The distinction between a parable and an allegory is, that a parable is a supposed history; and an allegory, a figurative application of real facts. An allegory is called a continued metaphor. The second chapter of Genesis is an allegory of the first.

To those who are seeking for health, and hungering and thirsting to realize peace, success and satisfaction, we would say, all these are to be found in "the way" of Life and its word. The word of Life is Life now. Think the Truth.

## THE LAW OF LOVE.

IT IS THE ROCK AND FOUNDATION OF ALL CHRISTIAN SCIENCE DEMONSTRATION.

HOW thankful we are that the signs of the times point to the unification of the various sects in the Christian world. Differences in belief are fast disappearing, and we perceive no necessity as we did a few years ago, for trying to prove why differences will and must continue. Even in politics we shall some day be of one mind.

While these minor differences attract attention (almost more than all the essentials of truth) we are obliged to designate them. Christian Scientists will drop the latter half of their name as soon as people become familiar with "demonstrable truth," which is its definition. Then let that denomination now known as Christian, look to its laurels—one of us may have to swallow the other—or what is better—we shall wake up some fine day, to find that we are really one and the same thing—holding no creed except the one statement that there is one God, and that Jesus the Christ is His Son and our Brother, that He is our Teacher, and in that light our Savior, for He made known to us God's beautiful law of love, which becomes the very rock and foundation of all Christian Science demonstration. That division in the religious world which makes this its rule of action, comes nearer to fulfilling the law spoken of in the twenty-second chapter of Matthew. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

We are like Paul who says, in the first chapter of Romans, "I am debtor both to the Greek and to the Barbarian both to the wise and the unwise," for we take something of our teachings from this and another thing from that, while we avoid antagonisms with all. One of these important truths is the rule of faith, or the "higher life" known generally by the name of sanctification. It has been only a short time since we denounced it, in our secret heart, as a delusion of that particular sect which has taught it for many years, and we thought as a dear Methodist friend expressed herself not long ago to us, "It is ridiculous on the face of it to declare one does not, or need not, commit sin." She did not remember, or did not understand what Christ meant when he said, "resist not evil," for surely there is no power for evil in a thing we need not resist, so by simply calling it a negation and filling its

place in the mind and heart with the belief in the power of Good or God, we cast it from us and stand forth free. I was pleased with the example of this given by Mrs. Sarah Cooper at the "Science Congress" a month ago. She said, "I readily perceive how one may overcome all desire in the child to eat a sour green apple by presenting him a mellow one in its place." Then also Jesus said to his disciples, "Be ye perfect even as your Father in heaven is perfect." While some of us may not intuitively know and possess the faith of the "higher life," we may get it scientifically, or by the same method by which we may arrive at mathematical truths in the science of numbers. Keep the principle well in mind, admit no errors, as that there is power in sin, or truth in twice three being seven, and we will arrive at the correct solution.

To Swedenborg also we are debtors greatly. Listen to what Emerson says of him. "His writings put science and the soul, long estranged from each other, at one again. His religion thinks for him, and is of universal application. He turns it on every side; it fits every part of life, interprets and dignifies every circumstance—a teaching which accompanied him all day—into his thinking, into society, into natural objects, and opened the future world, by indicating the continuity of the same laws." As for me, I believe his influence has softened and made more attractive all religious teachings—as later discoveries in medicine have made more palatable the doses for physical disease—the first being more effective, and the last quite as much so.

Again, shall we not be thankful for the sect called spiritualists, as opposed to materialists, and like a devout clergyman whom I once heard, cannot we say they are a blessing every time they convert a man into the belief of a life beyond this earth life?

We are one also with the Adventists, who are prophesying the second coming of our Lord Jesus Christ. He is indeed coming with power and great glory in the clouds of heaven (thoughts of good), and every eye shall see him, every knee shall bow, and every tongue shall confess his presence.

We are Unitarians and Jews, inasmuch as we hold that there is one God, and beside him is no other power.

We are also truly catholic—not narrow-minded, partial or bigoted, but we can believe that God, His Son, and the Holy Ghost or the Comforter are one in spirit.

And so finding no special differences between the Unitarian and the Trinitarian we claim to be both. Just as soon as the Jews realize that God with us, or God in us individually, means Christ with us or in us they adopt the teaching of this science equally with other denominations, and many have

found it easy and well for them to accept its truths, for by so doing they also gained that physical health to which they had been so long strangers. Truly "there is no Jew or Gentile" but all one in God. C. W. ELLIS.  
—From "The Mail" of Woodland, California.

## Correspondence.

*Mrs. M. E. Cramer,*

DEAR SISTER IN TRUTH:

I received your HARMONY (July number), and I cannot imagine how I have lived so long without it, so will you please continue sending it for the ensuing year.

In regard to the Congress Book, you can depend on me for one subscription, and I will do what I can to sell them for you. I am sure the most of the Scientists, Mrs. Wilson's students especially, will subscribe.

I have enjoyed your Basic Statements and Health Treatment of Truth very much. The seventh treatment in particular has been a source of great interest to me.

Trusting that you will meet with great success with your Congress work, I will now close.

Yours most sincerely,

*Helena, Montana,*

HATTIE E. GRATTAN.

PLIMPTON, DEVON., ENGLAND, 31st July, 1894.

*Dear Editor Harmony:*

You will be glad to hear that Divine Science has found its way into the West of England; and although in its infancy, it is a very strong baby, and likely to grow to a strong man. You will no doubt be interested to know how we found the Science; hence, knowing the spirit which pervades Scientists, I will give you a little detail.

I was reading in "Borderland," which I had quite taken up by chance, of some remarkable cures made by Christian Scientists in America; and knowing a lady who has been given up as incurable, suffering with lupus in the face, I wrote the editor of the book, enquiring if a Scientist was in England, and was thereon referred to Mrs. Gillen, to whom I wrote, and arranged terms with her to come and see my friend, which she did on the 30th of May.

At that interview we were so much taken up with the teaching, that we decided, as soon as we could get a class together, Mrs. Gillen should instruct us in the Science. This has been done. A fortnight since Mrs. Gillen was

in Devonport and Plimpton instructing the classes, and we had two public lectures, a mother's meeting, and two classes privately daily.

In all thirty people were instructed; not a bad result, seeing no one in Devonport or Plympton knew anything about it. We have now formed ourselves into a class, and hold together for strengthening our faith. We have had such glorious times. One preacher of forty years standing said he had learned more Scripture in one hour than he had in twenty years before. Another gentleman, a teacher and superintendent of school, said he had never seen the Scriptures like it; and a lady member of the class said she had realized true conversion. All feel better in body, brighter in spirit, and more loving than we have ever before. We have a copy of HARMONY, "June," now at hand, from Mrs. Gillen, which we intend to read to-morrow at our first organized meeting. Seeing that you are desirous to know how the work progresses, I have sent these few facts.

But my object in writing is to ask you to send me HARMONY regularly on the premium offer, as in the May number. Please also send "Basic Statements." I inclose P. O. order for the amount. I have your "Lessons in Science and Healing," and it is a real good work. I have lent it to a consumptive who has heard the Basic Truth; she is delighted with it. It is the only copy in Devonshire, and all my friends want it! Of course you know in recommending the books, I only want "Divine Science" for the present, until we know what to be up to. Before hearing the Science, I had to wear spectacles for "astigmatism" in one eye, and terrible pains in the eyes. I have now left off glasses, and work all day at the pen with no discomfort whatever. The sight of the bad eye is not yet perfect, but it will soon come.

Wishing you every good thing, success and power,

Yours most sincerely,

G. OSBOND.

*Dear Sister Cramer:*

You don't know what a sweet comfort Divine Science has been to me. Do not let yourself down to a lower plane. You have established the fact that we are all spirit. I feel and know it more and more every day. The light that you shed abroad through the Infinite Spirit upon the scriptures, is everything to me. It has made me broader minded and more charitable for other people's religious opinions. I shall ever be thankful that I had the pleasure of meeting you and becoming acquainted with the beautiful truth of Infinite Spirit.

You have accomplished a great work. I do not say this to please the ear, but I find it in my heart of hearts.

L. H. GREENE

## DEMONSTRATION.

(Read at the Congress of Scientists, San Francisco, May 29th, 1894.)

"AND these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

From almost the first hearing of Christian Science, and the reading of its literature, we have heard and seen the above words quoted again, and again, and again. At first, in our zeal and warm gratitude at what had been done for us, we believed every word of it could be accomplished, and was being accomplished.

Our ardor was so warm and our faith so great that these words could be done, that we forgot to look to see whether they were being done or not.

But the Truth in its Omnipotence never leaves nor forsakes any of its children, and it aided by us until its law was revealed to us; until we discovered within ourselves that Jesus spoke truly when he said, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." We found that this was said to us individually; to one as well as another, and that no matter what other people did or did not do, that we must eat this flesh and drink this blood. It seemed like an hard saying but it must be heard.

We looked into Principle-Truth, and found that all of the teachings of Jesus were of growth in consciousness, and then did we know for a surely that these words are true and that when we have attained the Christ Mind that "these signs shall follow them that believe." In the name of the Truth we shall cast out devils; we shall speak with new tongues; we shall take up serpents; if we drink any deadly thing it shall not hurt us; when we lay hands on the sick they shall recover. We also found that these things are all done now according to our degree of understanding of Principle, and that when they are not done it is because of lack of understanding and never the fault of Principle.

In consciousness everything has its "day and generation." The day of looking for "signs" is one of the first days or stages in the unfoldment or growth of living soul. The looking for a thing to be done and the expectation that it can be done generates the faith that it can be done; and faith generates investigation of Principle; and honest investigation brings sure knowing.

David investigated and found "Thy testimonies are wonderful: therefore doth my soul keep them." "The entrance of thy word giveth light; it giveth

understanding unto the simple." "Thy righteousness is an everlasting righteousness and thy law is the truth." "The righteousness of thy testimonies is everlasting: give me understanding, and I shall live."

When the world speaks about having anything demonstrated to it, it means proved according to the evidence of the senses, therefore to the world Jesus said, "believe me for the very work's sake."

Man has always been seeking Truth unconsciously, but there is a time when he begins to seek it self-consciously.

Every good gift is of God, therefore whenever a good gift is sought, God is sought, even if it be in the sub-conscious mentality.

After carnal sense is outgrown and we are clothed upon with spiritual perception, we no longer need "signs" for our help or encouragement individually. After we have been blessed with even one ray of spiritual perception, on and on we climb, up to the mount of Transfiguration, until Matter ceases to be a reality to us: Evil has taken the wings of the morning and flown to the uttermost parts of the sea: Human personality is nowhere: Errors fade away as a tale that is told. There is no more night, for in the light of perfect understanding we see ourselves transfigured from the Son of Man to the Son of God. We depend no more upon signs nor seek the glory of man. We live in a new heaven and a new earth.

In understanding faith we say, "I will behold thy face in righteousness: I shall be satisfied, when I awake, in thy likeness."

The carnal mind is always wanting something for nothing, therefore it naturally wants the power to do the works of God before it has paid the price for that power. It wants to be able to perform miracles *before* it has been baptized with the Holy Ghost.

These signs are to follow them that believe. To believe is to have a firm conviction of Truth.

The world has asked for the "signs" first, promising that when their carnal senses were satisfied to their fill that they would then believe. But Divine Wisdom says, "Not so—believe *first*, and then shall you have your signs. Law is inexorable. You must believe *first*." Are you lacking in signs? Then cultivate greater belief. What must you believe? The teachings of Jesus Christ. Why believe his teachings? Because he demonstrated to a greater degree than anyone else has ever done that he knew the truth.

The Christian Scientists themselves are to blame that the world is so incredulous of their Truth, for they themselves have taught the world to look to them for "signs," instead of teaching that "signs" are results or effects.

If a child is healthy and happy, eats well and sleeps well, growth is a sure, nay, an inevitable result. It follows in every instance. Just as surely as the condition of a child is normal, it grows.

Now, as we put off the old man and put on the Christ Mind "these signs" will accompany our understanding just as surely as growth takes place in the child.

What then are we to do,—study to learn the art of healing? Strive to be able to demonstrate to the world that we can give the "Signs?"

No! we are to let the signs alone. They are the *natural consequences* of understanding. "Knowledge is power," and power is for every one who seeks Knowledge, and Knowledge is God.

Every child of God is born to demonstrate to himself and to the world that he is a Genius.

Intensity and fidelity must be characteristic of him who would demonstrate the Christ. All the life, all the courage, all the fervor, all the strength and love of the soul must be given to the one work of the attainment of the Christ Mind.

If we apparently come into a wilderness during the course of our journey toward this attainment, to every temptation of fear or doubt, we must say, "Get thee behind me. I have faith in God." We must boldly march forward with our eyes fixed upon the mark of our high calling, unheeded of the scoffs and sneers and jeers of the world who seek only for "signs." We will press forward toward righteousness, knowing that when we have attained it, that the "signs will follow."

To be a Genius requires not only Divine Patience, but courage. No critic could shut off Shakespeare. We know that in his day he was criticized aesthetically; but he had a song to sing, and he had the courage to sing it!

"Let us have done with the idea that Genius gives birth to its creation without labor. Rather is it born with an agony that brings sweat from the brow."

The spiritual man has a grasp upon the Universe that Napoleon, with his armies and his train of kings, failed utterly to possess. The world cannot give a man this, he must win it. Like heaven, it is a result, not a reward. A man may possess it in the humblest walks of life; he may be ostensibly a slave, and yet, like Epictetus, one of the *kings* of Thought. A man may also possess this genius and live in a palace, like Marcus Aurelius, surrounded by swining courtiers, with an empire at his feet and it keeps him unspotted from the world."

Do you want the power to demonstrate these "signs" of healing the sick, and raising the dead, to the world? Then "love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and all thy strength." Your power will be measured by the intensity of your love; your greatness will be computed by your consecration. Your very desire *to do* and *to become* is a promise of attainment. Love with all your heart. Do with your might what your hand finds to do each day, each hour, each minute. Love, and bless, and praise, all the day long.

Your perfection will be a result, not of your doing extraordinary things, but of your doing *ordinary* things with an *extraordinary* spirit.

An extraordinary love, an extraordinary faith, an extraordinary gentleness, an extraordinary consecration will develop into a manifest son of God, a Christ, a Savior of the world.

Advance confidently in the direction of your aspirations, knowing that you can *do all things* through Christ which strengtheneth you.

You can produce only what you are. If you are Christlike in aspiration you will do the works of the Christ. Thistles do not bear figs, nor a bitter fountain send out sweet water.

"Can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas."

But the righteous man who *keeps on his way* shall grow stronger and stronger. He shall shine forth as the sun in the kingdom of his Father.

FANNY M. HANLEY.

## International Divine Science Association.

### NOTES.

The first public demonstration of the scope, purpose and capabilities of the International Divine Science Association was the late Congress of Scientists, which was an unmixed success in every sense of the term and has become a permanent institution.—*The Life*.

The entire United States was represented at the Congress of Scientists. The finest halls in San Francisco were crowded three times daily for six consecutive days and the closing meeting was the largest and most enthusiastic of all. The Congress next spring meets in Chicago.—*The Problem of Life*.

The San Francisco Congress of Scientists proved successful beyond the anticipations of its projectors, and from the very elaborate and respectful

reports of the San Francisco papers, it had a most excellent effect upon the people at large, as an example of the dignity and mental calibre of the devotees of Divine Metaphysics.

It was not a gathering of people who merely discoursed eloquently upon the abstract and transcendental, but they testified to the practical results of their doctrine as exhibited in themselves.—*Thought*.

We were unable to be present at the Congress, and our letter to the President notifying her of our (to us) regretted absence, was peculiarly delayed so as not to be received until adjournment of this remarkable Congress.

It was a Congress which could not have been a success at any earlier date—the healers were now ready, the hour struck and all welcomed the fraternal unity. Unity, fraternity, are in the air—thinkers and worshipers are questioning, not wherein do we differ, but what is our agreement—not our diverse hates, but our common loves. Thus, all, with increasing emphasis, are showing their true nature as children of the Divine Parent, whose sweetest name is Love.

The Congress voted to reassemble at Chicago on the last Tuesday of May, 1895.—*The Christian Metaphysician*.

The weekly meetings of the International Divine Science Association are being largely attended. Much interest is already being manifested concerning the Congress to be held in Chicago, May 29th, 1895. Many well known workers East assure us of their hearty co-operation in making this second Congress the largest gathering together of Scientists that ever assembled. Every worker in truth is given an opportunity to unite with us by joining the International Divine Science Association, which meets every Thursday evening at 328 Seventeenth Street, Home College, where the work is going on for the furtherance of representing our glorious work, which is the divine law of spreading the truth, and blessing will result to all who aid in this movement and have the cause warmly at heart.

ROSALTA M. DANIELS,

*Corr. Secretary I. D. S. A.*

I. D. S. A. healing thought, to be held from August 30th to September 30th (God created heaven and earth, therefore peace and plenty belongs to all. Affirm, I am at peace, and I have plenty.

Peace, peace, peace, peace be still ;  
In Christ the Truth be still ;  
Be still and know that I am God,  
Be still in Life, be still.

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

## THE SABBATH DAY.

(Concluded from June.)

*"Remember the Sabbath Day, to keep it Holy,"—Exodus, xx: 18.*

**EVEN** means complete, whole, finished. The seventh day is the oldest, or first Sabbath established on earth. It was sanctified in the beginning, and is sanctified now, so the rest in which we are to enter is already the real state of our being. The true meaning of the seventh or Sabbath day unto the Mind Infinite, which makes all things, must be that they are complete, whole, and finished within itself. Mind rests in the consciousness of being All in All. It labors not to complete, make whole, or to finish its ideas. Thus did God from the beginning set apart and bless this holy day of rest. That all things are complete in Him, is that and that alone which constitutes its holiness. Thou shalt not labor, but remember that all things are complete in God. Be consistent with the Truth and thus keep it holy, and labor not to perfect, complete or finish what God has made. There is every reason to believe that this innate and spiritual meaning was understood and observed by those who kept the knowledge of God in memory, from Adam to Moses. It was preserved and became the sign of redemption for the deliverance of the children of Israel from bondage in Egypt. Its strict observance was commanded in connection with the gathering of the manna, while on their journey through the wilderness. It was incorporated in the law which God gave to Moses on Sinai, "Remember the Sabbath day to keep it holy." The remembrance and the keeping of it holy, is the blessedness and rest of being whole and able to do as the Father does, which frees from the labor of trying to become whole.

The Sabbath day stands in the Scriptures as a sign, attesting the obedience and faithfulness of the people unto God, but the meaning of seven must be understood in its relation to the Infinite, the All, in order to keep it holy, i. e. to realize that all that is is whole, that we do not have to make it so, but only to abide within and consistently work with Infinite Law. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my sabbath ye shall keep: for it is a sign between me and thee throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people."—Ex. xxi:12, 13, 14.

That condition of belief which claims that man is incomplete and separate from God, claims also that man must make himself whole and complete God's work. As long as separation is believed in he labors to accomplish in realization that which was always true within and of his being, and his hopes are that he may come face to face with the truth, but the belief in separation must be put to death or realized to be void of life, as he awakens to the truth that it is *One Mind* that makes all, and that is to all living, the life and breath and all things. To remember the Sabbath and to understand its true meaning, would enable us to do the works that Jesus did, who was faithful and obedient unto the end of separation and limitation.

Jesus declares that the Sabbath was made for man, and not man for the Sabbath. (Mark ii: 27) The true meaning of it is to be remembered by man, and he is to keep it holy, but the Sabbath is not to be remembered for the purpose of making man holy, for it is to be understood he is already so, by virtue of him being the idea of Mind or the image of God. "I and my Father are one," and "I do what I see the Father doing," are claims made by one who remembered to keep it holy and was in the Father's state of rest.

In respect to the change of day from the seventh to the first, under the Christian dispensation there is no written word concerning it, but it is generally understood that the death of Jesus finishes the work of redemption, which is atonement and salvation. It is true that with the crucifixion is proven who it is that crucifies, also is it proven who is the Resurrection and the Life. The demonstration is that the Life which is eternal includes the body, hence it is seen to be raised from the dead and to be out of the hands of those who would destroy it, and to be free from death.

The crowning work of redemption is a realization of the truth of God's work manifested within ourselves. Thus do each in their order ascend or

come to understand first and final Truth, viz: that Mind is Infinite, and was and is All in All. It is to be seen therefore, that the first is as the last, and the last is as the first; that two have become as one; so in the finishing of the redemptive work, it was necessary to prove that the end was with God, even as the beginning was with God, that both are in eternity and not in time. Through the understanding of the truth of the birth of Jesus, the Christ, within ourselves and for ourselves, that we are wholly and entirely the image within and of Infinite Mind, resurrects and redeems the body from the false beliefs held about it, that it is of the earth and earthly, and that it is subject to negations, sin, sickness and death. To see that all living are within and of God, is the real reason for making the first day of the week the Sabbath, as is the last day, that two may be as one.

The rest enjoyed with the finished redemptive work is atonement; a state of agreement or at-one-ment, which is the same as the rest spoken of in Genesis. It is now as it was of old, that we are all required to enter into *His rest*, in order to realize rest. The truth that we are to accept is, that "I am the first and the last; the beginning and the end; the alpha and omega." They to whom this gospel is preached enter into His rest because of knowledge of and faith within the unity of the whole, and they who enter not into His rest do not realize this truth within themselves, because of negation or unbelief. "There remaineth therefore, a rest to the people of God," and he who keeps the Sabbath day holy rests from his own works as does God. Let us understand that God's works are the showing forth of Himself; that the work of Mind Infinite is in no way limited or environed by what it shows forth; that its reign is supreme, now and forever.

It is believed in the churches that the Christian Sabbath is connected with the finished work of Christ, and not with the finished work of creation. Hence it is said that the resurrection of Jesus marked the finishing of His great redemptive work, by which he brought in the new creation. (2Cor. v:17.) So let us believe that One Mind made heaven and earth, the seas and all that in them is, and that which is born of Spirit is spirit; that the old heaven and earth are passed away, and that the whole constitutes His only begotten son. Thus to our vision all things have become new. Among the things that have passed away with the coming of Christ is the belief that the end, the Jewish Sabbath, is different from the beginning, the Christian Sabbath, but it is apparent that the two are blended into one eternal day. In Christ Jesus, who is the life now manifest within us, the Jewish Sabbath passed away in the declaration that "The first shall be last, and the last shall be first."

Nehemiah had no objection to foreigners dwelling in the city and carrying on their legitimate trade. This had been a custom permitted from of old, and said to be warranted by the permission of God, but it was expected and commanded that they must conform to the laws of the covenant people who understood that it was God who was doing the works. As the son of man is Lord of the Sabbath day, we are responsible for its observance and for the sacred observance of the law of the sanctuary. "For the Sabbath is the day of the Lord, thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates; that thy man servant and thy maid servant may rest as well as thou."

"And remember that thou wast a servant in the land of Egypt." To be a servant in the land of Egypt is to believe that we are subject to our own works, i. e., unto results and conditions; but as our Lord is risen and is our Life, He has brought us out of these beliefs of limitation, and we know in remembering the Sabbath and keeping it holy we are consciously free. "What evil thing, is this that ye do, and profane the Sabbath day?" The evil doing is believing that there is something beside God. The truth is I can do nothing of myself, because I and my Father are one. If any think Nehemiah too severe in his contention, let them remember that it is a Christian injunction to "Have no fellowship with the unfruitful works of darkness, but rather to reprove them." (Eph. iv:2.) This discipline is necessary in right mental training. No foreign traffic must be allowed to enter into our mental storehouse. We are not to be wedded to conditions that are strangers unto God. Nehemiah said: "Why lodge ye about the walls? If ye do so again I will lay hands on you." Nehemiah was one of those magistrates who bore not the sword of truth in vain, and was, therefore, wrath unto false beliefs and false ways.

Having thus set the city in order, which spiritually speaking is within him, and thus illumined the senses, he commanded the Levites who had fled from Jerusalem to return and cleanse themselves, and he set some of them to keep the gates of the city, that there be no more violation of the Sabbath by bringing in burdens through the gates. This means there shall be repose within the gates, intermission, cessation of pain, sorrow and strife. "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." "For without are sorcerers, idolaters and whosoever loveth and maketh a lie."

PRAYER.—"Remember me, O my God, and love me according to the greatness of thy nature. He who has glorified Thee on earth and has finished

the work which Thou gavest him to do, is none other but Thine own Self. He is in the world and the world is made by Him, and the world knows Him not, and He says, 'Believe that ye receive that for which ye ask. Ask that My will be done in earth as it is in heaven, and believe that it is done.' Thou, O God, art Lord of heaven and earth. Lord of Thyself manifest. In this truth is rest for Thy children. For they are heirs of the infinitude of Thyself. The son of man is lord of the Sabbath day and rests therein, knowing that he can do nothing alone or apart from Thee. I am at rest in Thee."

## HOME COLLEGE MONTHLY MEETING.

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THE parlor of "Home College," Wednesday afternoon, August 1st, was well filled by a group of earnest women, who have thought, or are thinking, out for themselves the reality of this new and beautiful teaching of the unity of the whole—God and His creation—that Love and Truth unite the Creator and the created—the Father and His children—the Manifestor and the manifested, in one harmonious whole.

Mrs. Daniels presided and opened the meeting by the salutation, "Grace be unto you," and then announced the thought for silent meditation, "God is all—God is Faith." After the few moments of silence, she read the 1st Chapter of Paul's Epistle to the Philippians, in which he sets forth his love towards them, and his thankfulness for the fruits of the Spirit—exhorting them to increased faith, unity and firmness.

Mrs. Daniels then read an earnest address, suggested by the recent labor troubles and disturbances, and dwelt chiefly on the thought that "love of truth and right in man's heart is the only true foundation for peace and prosperity"—that loyalty to Self (God) is loyalty to country—that the Fatherhood of God and Brotherhood of man is sufficient foundation for a State, and the Golden Rule, the only code of laws needed.

"The seeds of all equity are planted in the soil of love and moral courage, and the heavenly message of 'Peace on earth, good will towards men,' is the blessing of the harvest, sure to follow.

"A new era is at hand, when the world will adopt the political economy as taught by Jesus the Christ, and a new and permanent government be built, and no fear of strikes and insurrections—with one Leader, one Teacher, one Ruler, peace will reign forever more."

Mrs. Webster followed by stating that her sympathy was with the above remarks, and her conviction that nothing else was to be desired but the

illumination and understanding of Divine Truth; and upon being questioned as to how she obtained this realization, replied, that she claimed it over, and over and over, until, upon one occasion, her mental consciousness was illuminated by the thought, "If God is my Father and I in Him," then I am it, and from that moment all my burdens rolled away, and stayed rolled away.

Mrs. Hering then testified as to her success in overcoming her beliefs in the traditions of the age, and also of her ability to ignore a circumstance which, under other conditions would have caused her grief and disappointment, realizing that God could be no nearer than within her, and so, at complete at-one-ment.

Mrs. Van Bergen said: "The truth comes to me slowly and gradually, but enough at a time to supply all my needs, and I am satisfied that God within me will do His work in His own good time."

Mr. Brooks stated his conviction that "God is my Father and I, His child. I feel greatly benefited by the teaching here, and hope to become a true scientist."

Mrs. Green then related an incident to illustrate the power of silent thought in other temporal matters apart from disease of the body: "In front of my house are a number of beautiful trees which are the home of numbers of birds. A group of boys in the neighborhood soon discovered them, and began to congregate on my steps and on the pavement, armed with sling-shots, to slaughter them. It was a great annoyance to me, and I remonstrated with them on this point, as well as on that of the cruelty. But it had no effect, they seemed to feel that the street, the trees thereon, and the trees with the birds therein, were public property, and as such, they meant to stay as long as they pleased. Then I thought was the time to take them in hand mentally, which I did, and in the silence each day, when they appeared, made my appeal to them, as children of God, and as such to be full of love, gentleness, kindness to all people and to all creatures. At last, one day, the boy who seemed to be the leader, said, 'Come on, boys, let's go; we're driving the birds all away,' and off they went willingly, and have not appeared since."

Mrs. Daniels followed by some remarks on the unwillingness to give up old beliefs, "even when they bring us nothing but distress, discomfort, and suffering, and when in the All-Good we have nothing to fear and all to gain. When we abide in Him to whom belongs 'the world and all that therein is'—and when after tasting the sweets of freedom from all conditions, surroundings, circumstances, and limitations, does it not seem that it would take far more faith *not* to believe in God, does it not seem impossible for us to believe that man is *not* created in the image and likeness of God?"

"I remember when I thought I was an invalid, that of course I always would be an invalid, for that was the verdict of the best physicians, and I thought it was God's will that it was so, and I thought too, that He loveth whom He chasteneth. Though I did not get much comfort from it; I tried to think, somehow, it was all right. Dear friends, how differently I understand this now. Chaste, pure, chaste as snow. Now we know that by transgressing the law we receive the reward of the transgression. This, to me, is the only chastisement, to turn us back into the right path, or into the right way of thinking. The chastisement shows us so plainly that there is something untrue, that a sense of pain or discomfort warns us to turn back to truth and right, the same Power telling us the better way.

Miss Bridewell: "Jesus said, 'I and my Father are one,' and when we realize that same truth, we cannot say, 'I am sick,' 'I am worried,' 'I am tired,' for in so doing we say, 'God is sick—worried—tired.' 'I am,' is the name of God, and 'thou shalt not take the name of thy God in vain.'"

Again, Mrs. Daniels, in part, spoke as follows: "Instantaneous healing should be made more public, and from it, people would become more interested in the Science. I believe that it is the duty of every individual living in this beautiful Truth, to let the world know of every case of instantaneous healing done, and that the best medium, and, in fact, the only medium on this Coast, through which these truths can be spread is 'HARMONY.' We should all co-operate with Mrs. Cramer in the advancement of Divine Science by first subscribing for 'HARMONY,' then sending her notice of all special or instantaneous cases of healing that come under our notice. In this way we are interesting the public in God's work, and every one will know of it, it will become a household word, people will come to hear, be fed, healed, and go away thanking God for guiding them to Divine knowledge.

Then followed relations of cases of instantaneous healing through the ministrations of Mrs. Cramer, of "Home College," and a discussion arose as to the advisability of making these known to the public through the pages of "HARMONY," and other methods. Some maintained that these cases ought all to be made public, and in this way attract people to the Truth that frees. Others maintained that God moves in a mysterious way, and works in and through His people to will and to do His perfect work at all times, in the power of silent thought.

Benediction—"As we go forth, let each one show the white glory of God shining over and about us, lighting all into the perfect way that leads to peace and health." Amen.

## LESSON VI.

1. The Passover at Jerusalem. } John 8: 12-18.  
 2. Cleansing of the Temple. }

THE life of Jesus upon the earth is divided into three periods.

The first is a period of preparation. The second, a period of active ministry and popular favor. The third, is a rejection of activity, with a falling away of disciples in consequence. These represent the three periods in our Jesus consciousness:

- 1st. Preparation—Emerging from the David consciousness.
- 2d. Activity—Maturity of the Jesus.
- 3d. Rejection—Entering wholly the Christ.

The wedding at Cana, and the cleansing of the Temple, represent the beginning of spiritual activity, and its reception by public favor.

In our study of the life of Jesus thus far, we have found a process of events corresponding with a process in our experience, and this likeness is continued, events on the sense plane bearing witness to unfolding consciousness.

After the marriage at Cana, Jesus goes to Jerusalem to the feast of the Passover. Finding there the outer court of the Temple given up to unholy uses, Jesus rebukes those who have charge of the Temple, and drives out the traders.

We are to read our lesson first in the letter. It is declared to Israel by Moses: "And it shall be in time to come, that when thy son asketh thee, What is this Passover? thou shalt say unto him, 'By strength of hand, the Lord brought us out from bondage—even from Egypt.'"—*Exodus 13:14*.

The Passover is an annual feast held in memory of Israel's first call from bondage to freedom; and every child of Abraham going up to this feast, bears testimony to the truth of the words: "When Israel was a child, then I loved him, and called my son out of Egypt."—*Isaiah 63:1*.

Everywhere in the New Testament story, we read of going up to Jerusalem, which is spiritually, the attaining of a higher consciousness. As freedom is gradually realized, the process by which we are freed is gradually known. From first to last it is through recognition of the divine will, with obedience and resignation to that will as it is perceived. Whether emerging from bondage, or entering upon full realization of freedom, the way is the same. So it is written in Exodus, of Israel, or thoughts: "I bare you on eagle's wing and brought you to myself."—*Ex. 19:4*.

So it is written in Revelation, of individual consciousness, or the soul : " And to the woman were given two wings of a great eagle, that she might fly into her place."—*Rev. 12:14.*

Out of Egypt have I borne my Son, is the final message of the Lord, when Egypt itself is dissolving in the light of the new consciousness. The true meaning of the Passover, follows this light : it follows to those who have gone up to Jerusalem for the last time.

The Temple at Jerusalem had three divisions : 1. The Holy of Holies, entered only by the High priest. 2. The Court of the Jews, or inner court, where sacrifices were offered. 3. The Court of the Gentiles, or outer court. This was the only place connected with the Temple, where people other than the Jews could assemble for worship.—*Jer. 56:7.*

When Jesus went up to the Passover, he found the Gentiles desecrating this outer court, by selling creatures for the sacrifice, and exchanging the money of their own countries for Jewish coin, which was required for the payment of tribute. This trafficking had approached the temple gradually from booths or tents along the different streets leading up, until it had made its way to the outer court, where the cries of animals and the clink of coin mingled with the voice of worshippers in the inner court.

This desecration was by the Gentiles, but tolerated by the Jews, or it could not have been carried on. The Jews were responsible for the entire conduct of the Temple, as they proudly claimed—it was *their* Temple. The desecration of the outer court was due, not only to the indifference of the Jews, but to their desire for gain, which came to them through this buying and selling. Of the Gentiles, coming together from creeds called heathen, but little could be expected ; of the Jews, to whom much truth had been given, much was to be required.

The indignation of Jesus was directed, less towards the buying and selling of the Gentiles in this place, than toward the material tendencies of the Jews, which led them to regard the money being brought in for the Temple service, and to disregard the holiness of this " House of prayer for all people."

Jesus drove out the traders, with the command, " Make not my Father's house an house of merchandise !" and his disciples remembered that it was written : " The zeal of thine house hath eaten Me up."—*Psa. 69:9.* These words of David declare that undue zeal for the body destroys the consciousness of that which is embodied : of that which is greater than the body.

The spiritual temple or manifestation is seen to have three divisions, in the David consciousness :

1st. The Holy of holies, where Jesus the Christ is High Priest for ever.—*Heb. v:5-8.*

2d. The inner court (of the Jews) represents spiritual thoughts sacrificing their conceptions—learning obedience by the things which they suffer.—*Heb. v:8.*

3d. The outer court (of the Gentiles) belongs to material thought, represented by "All nations and people." These also have access to the Father, for the basis of all thought is Truth.

Let us now consider the spiritual meaning of the cleansing of the Temple.

1st. What is the spiritual temple that is cleansed?

2d. What is it that cleanses?

3d. How far does this cleansing accomplish its purpose, and wherein does it fall short?

1. The temple is manifestation: it is body, for the body manifests that which is embodied. Spiritual thoughts partake of the nature of Jesus; they partake also of the nature of material thought, and when they receive the Jesus manifestation, they give it a body, and gladly take it to all that are upon the earth.

2. The forcible cleansing of the temple is an effort of individual consciousness to purify the body, by turning spiritual thought from its earthward tendency. The scourging of the Gentiles, because of the Jews' disregard of holiness, represents to us the suffering of the physical body through sickness and poverty, because of sin, or because spiritual thought is indifferent to holiness.

This scourging is with intent to purify, to turn thought from that which is without, to that which is within. It is on the plane where cause and effect are recognized. It belongs with the Jesus which is leaving the David consciousness. When we are awakened from our dream of senses delights, by any suffering, we are looking upon a cleaning of the Temple by the Lord.—*Mal. iii:1-4.*

The Son of Man is brought forth to spiritual thought, through intuition and reason. These are called in Revelation, "The two witnesses," who are prophesying in sackcloth because the earthy nature of spiritual thought is causing the desecration of the holy temple.—*Rev. xi:2-3.* In the same spirit David declares: "I wept and chastened my soul with fasting, I made sackcloth also my garment."—*Psa. lxxix:10-11.* This is the sorrow of the David consciousness which has brought the Christ forth.

3. To the Jesus, emerging from the David consciousness, comes the direction to cleanse manifestation. From the Christ consciousness is the direction—"Let that which is holy, be holy still; and that which is filthy, be filthy still. Behold I come quickly."—*Rev. xiii:11.*

When there is obedience to the direction to make pure, the Christ of eternal purity is about to be revealed. In this vision, the only purifying that endures, is known to be the withdrawal of the truth of body into consciousness.

In the light of the Jesus, all mental and physical distress is looked upon as the result of indifference to spiritual law; but the vain effort to bring thought into right conditions by scourging, is represented in the New Testament story—for when Jesus goes up to the feast of the Passover again, he finds the desecration of the Temple still carried on.—(*Luke xix:46.*)

While spiritual thoughts receive many warnings to turn from their earthward tendency, it is well known to the Jesus consciousness that nothing frees from outward desire but a clear vision of Christ.

Continued desecration of a spiritual temple, must end in the destruction of that temple.

As manifestation has been taken into outward conditions, instead of being allowed to lead back to God, the Jesus knows there must come a time when manifestation will be destroyed to thought. But this is the Son of Man which has come forth from the Father: it cannot *really* die, but it will be destroyed to thought, because it is being raised up beyond conceptions, or seen by consciousness in its own eternal place, beyond death, resurrection, ascension.

Therefore, Jesus said, further: "Destroy this temple, and in three days I will raise it up, for in this place is One greater than the temple (Matt. xii: 6). This Holy One can not be destroyed; it can not even see the destruction that is going on (Acts 2: 27). Nothing can die, and see corruption, but the product that has been brought forth through corruption.

The temple which has been desecrated, can never be brought to the perfection of purity, for this condition belongs only with the changeless: but the temple, or manifestation in form, will be raised up, or withdrawn into Eternal Purity, which is formless."

When the New Jerusalem is revealed, in the glory of God, there is no temple there, for the Lord God Almighty is its own temple (Rev. xxi: 22).

No. 7, February 12, "Conversation with Nicodemus."—*John iii: 1-21.*

No. 8, February 19, "Conversation with the Woman of Samaria."—*John iv: 3-29.*

Denver, Colo.

Mrs. M. W. RAMP.

#### PRESS COMMENTATIONS.

We now have on hand a supply of *Lessons in Science and Healing*, by M. E. Cramer.

This is a neatly bound book of 258 pages and contains Mrs. Cramer's inimitable primary course of twelve lessons as taught at Home College in San Francisco, followed by eighteen pages of "Questions and Answers" covering points usually inquired about by the pupils of her classes, twenty-four pages of "Short Lessons," on such topics as The Law, The Ever New, Divine Love and Unity, Blessedness, etc., twenty-six pages of "Meditations," five pages of "Paragraphs," two pages entitled "Illumination," and two pages called "Understanding."

The book is clear, logical and comprehensive. We heartily endorse and recommend it. And our readers will learn, if they do not know it already, that we sell no book that we cannot endorse. Mrs. Cramer is as true to truth as the needle to the pole. There is no foolishness or wavering or "undergoing a change" about her. The only change she undergoes is that of steady progression.

This book now sells for \$1.50, former price \$1.75. Send orders to Editor of *The Lark*.—From *The Life*.

## Notes and Announcements.

M. E. and C. L. Cramer's cabinet enameled photographs for sale, at 50 cts. each, postpaid. Address: California Gallery, 402 Kearny Street, San Francisco, Cal.

The increased attendance at the Sunday services at Home College, is largely made of those who have lately become interested in the Science, through having experienced or witnessed the demonstrations of its power to heal.

W. B. Dunlap, assisted by other friends, have started a Unity meeting in Oakland, which we are glad to learn is in a prosperous condition. These meetings were organized to supply a need of the people, and they are doing the good work for which they were formed.

The various classes that have been instructed in Home College since the Congress, have, to a great extent, been made up of those whose attention had not been enlisted in the Science prior to that time, and have proved eminently satisfactory, both as to numbers and the deep interest and appreciation manifested for the knowledge of the Science gained, and the freedom and joy which that knowledge brings.

The almost unanimous testimony of the members of the different classes has been that a knowledge of the Science has removed what formerly appeared to be mountains of difficulty as well as disease.

Sunday evening, August 19th, the editor of HARMONY, by invitation, lectured before the Socialists on "Universal Peace and Arbitration," to an audience of about four hundred. They manifested a deep interest in the subject, which was presented from the, to them, new standpoint of Divine Science. During the discussion of the lecture which followed, it was evident that many of the speakers had been thinking along the lines of metaphysics. The society is in a prosperous condition, and meetings are held every Sunday evening at the Temple, 113 Turk street, San Francisco.

The Silence, by Mary E. Ash, of Terre Haute, Indiana, to be found on another page in this HARMONY, is an essay that was read at the Congress of Scientists, on the evening of May 29th, by Miss Lulu Jackson, of San Francisco. It was beautifully read and was a veritable benediction to all who listened. All were made to realize that "The Silence" is our being, the home of the soul; the refuge when all else fails, for our thought and for our bodies. It is in the silence that we come face to face with the truth of what we are, and face to face with the truth of what God is, and find ourselves in Him.

Out of the silence comes thought, word, and deed, so the word of truth comes out of what we are in the silence, and does not merely come to us.

"Not," AND NOT "And."

Dear Harmony:

Will every one who has your August number please turn to page 331, line 2; draw the pen through the word "and," and write above it the word "not;" so that the quotation shall read: "language thrown out at an object of consciousness not fully grasped."

Also, on the opposite page (330), in the fourth line of the fourth paragraph, for "imminent," read "immanent." I wrote of Deity as *indwelling*; the type-setter, by changing a single vowel, made it *threatening*—quite a different attribute!

Fraternally,

N. E. BORN.

Brother Joseph Adams, of Chicago, who is well known to every Scientist, through his work, called upon us the other day, looking younger and happier than he did five years ago. He is now stopping in Oakland, and is lecturing in that city, as well as in San Francisco. Wednesday evening, the 22d, he lectured at Home College, on "Mutual Tolerance," which was well received by all who had the pleasure of listening to him. We enjoy the spirit our brother manifests, which is one of charity and good will for all.

DEMONSTRATION; the valuable article in this issue by F. M. Harley, read at the Congress by Mrs. Jane Yarnall, was listened to with the closest attention, and much importance was attached to the views expressed, as coming from one fully competent to handle the subject through having had experience.

#### BOOK NOTICES.

GOOD AND EVIL. *A discussion of one point arising from the recognition of Good and Evil.* Fifty pages. Price, Twenty-five Cents.

This essay is limited to a consideration of the exact division between good and evil, followed by a statement of some conclusions logically resulting from the basis presented. The reasoning is bold, and does not always follow the beaten paths of thought. Though it presents some deductions which are not in accord with the dominant theological dogmas, and though the subject is presented from a philosophical basis, yet the whole is claimed to be in harmony with the teachings of Jesus Christ. By AARON M. CRANE.

For sale at this office.

THE IMPRESS: *A Journal for Men and Women.* This paper is \$2.00 per year, and is edited by Charlotte Perkins Stetson; and Helen Campbell, associate editor. Office 1004 Powell Street, San Francisco. Published every Saturday.

"THE OCCULT POWER OF HEALING," is a pamphlet of 27 pages, and is a helpful and well-presented view of healing, based upon the text: "Every plant which my heavenly Father planted not, shall be rooted up."

By M. E. Bucknell, M. D. Price, 25 cts. For sale at this office.

"INTELLECTUAL CALIFORNIA," is the title of the official publication of the proceedings of the California Midwinter Exposition Congresses.

"Charles Freeman Johnson, the official reporter of the Midwinter Fair Congresses, is preparing to publish 'Intellectual California,' a 'history of the intellectual events in California contemporaneous with the period of the Midwinter Exposition.' It will be in three volumes—'History of the Midwinter Fair,' 'Midwinter Fair Congresses,' and 'Convention Reports.'"

Mr. Johnson undertook the responsibility of publishing "Intellectual California" for the purpose of preserving the official reports of all the different congresses and conventions held in California during this period. This work was undertaken in faith, believing that those interested in the different congresses would give subscriptions sufficient to cover the cost of the publication.

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