Vol. 10.
No. 1.

OCTOBER, 1897.

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That there is but one Life, Mind or Spirit.
To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
To supply to students and practitioners practical lessons in Divine Science and Healing.
To bring about a Unity of Thought, Purpose and Work.
To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and thus fulfil the law in our dealings one with another.
To interpret Scripture from the plane from which it is written.
To notice publications of the day, and supply interesting information of value to students.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 10. OCTOBER, 1897. No. 1.

In Earth as In Heaven.

ALL down through the ages it has been thought that the Kingdom of Heaven was a special place, located somewhere in space, where everything is beautiful, and everybody happy and satisfied. But now that Divine Science has proven the infinity and omnipresence of God, and we are conscious of His presence everywhere, we know that the special place where heaven is to be found is here, and the time for our enjoyment of it, is now. Now, the accepted time for the enjoyment of all that is good and real, can never be realized through postponement, for procrastination is the thief of time.

Jesus Christ—God with us—always has the right idea of heaven, that it is at hand, and that the son of man is in heaven; hence the instruction to all the disciples to pray, "Thy will be (is) done in earth as it is in heaven." "And when ye pray, believe that ye receive and ye shall have," means believe that what you have prayed for is just as you have stated; that is, have the faith that what you have asked for is, and is included in the gift of God, Eternal Life.

The general idea of the conditions to be enjoyed in heaven, held by the christian world, is not to be discouraged, but should be understood, and if so, then understood because heaven is at hand and is with us here and now —wherever we are.

Jesus sent his disciples forth and instructed them to preach the gospel and heal the sick, saying the Kingdom of Heaven is at hand; so it is self-evident that the Truth of Heaven at hand is within us here and now, to be preached and applied through instruction that makes whole. A heaven that we may possibly enter in some far-off to-morrow has in Divine Science given place to one in which we now experience within our being a state of supreme happiness, in which we daily and hourly commune with God, the everywhere present good; a state of at-one-ment so complete that self-communion is divine communion.

The nature of the general idea of heaven is that it is a place where it is perfect happiness to be; where all are free from every condition that tends to

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unhappiness. Free from death, sorrow, pain, disease, labor and want, this is all good, but is not all this the true state of our being? Reflect for a moment upon the depths of meaning hidden in the following statements, and our true nature will be revealed. "Without the word (that is with God, and is God), is not anything made that is made." "It made the world and all things therein." "It is the true Light that lighteth every man that cometh into the world." "God has nothing but his own perfect substance to make worlds (and all that they contain) out of." There is nothing for us to be but the Life-substance of the one living and true God. We are holy because He is Holy, we are spirit because He is Spirit, we are life because He is Life. We are heirs of God, and joint heirs with Christ. We inherit His Being and eternity. There is no other reality, identity or consciousness of Being, hence nothing else to be. In this the "hidden mystery is revealed." So the true state of our being is that of a little child.

Jesus said: "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven. To suffer children to come unto me, is to allow, and accept them to be just what Christ is—"the word made flesh," and educate them in the Truth of Being, so that they will know what they are, and just what their relation to their Father is, and that the God and Father of one is the God and Father of all. To forbid them not, is to draw no lines between them and Christ, and make no separation between Spirit and body. To come unto, is to be the same as. So we are not to prevent ourselves from claiming the Christ of God for all, and teach people that from Being they can truthfully make claims of equality with Jesus Christ.

The little child is a perfect example of the inhabitants of Heaven. It represents true meekness and lowliness of heart in being natural—just what God made it,—and not trying to become something different. It is trustful and happy now, and believes that what it wants it can have; that it has a right to have its natural wants supplied.

The child represents original purity and innocence. It is without human beliefs, opinions and claims about itself, and is in the same state that all things are that God creates or makes. So were we educated from childhood in the Truth of our Being, we would never make false statements, or say I, to anything but God; we would claim and realize that which rightfully belongs to the child of God or Son of the most high. "For of such is the Kingdom of Heaven," means that little children are the Kingdom of Heaven. Within God, by the nature of law, power, are we begotten in His image and likeness, and little children stand for the whole of creation, and right here we are able to see and enjoy the divine love and protecting care of the "Holy One" in whom we live, whose will is done in earth as it is in heaven.

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Let us accept little children in the name of Jesus Christ as Christ children, the only name for them, and suffer them to come unto *me* by so doing, knowing that anything that we ask for them in their true name *I* will give it, that God be glorified in them.

Thy will is done in earth as it is in heaven. Thanks be to God who has given us the victory in Jesus Christ our Lord, we are not twain, neither do we believe in duality, or any theory built upon a false claim of duality. Two are as one. That begotten of Spirit is spirit. Heaven has come.

M. E. CRAMER.

Questions and Answers.

Q. WHAT is meant by going into the silence?

A. It means to enter into a state of mental abstraction in which thought and attention is withdrawn from all external things, conditions, surroundings, time and place; but there are two ways of entering into this state, the one is positive and the other negative. When it is entered in the positive way the attention is withdrawn from the external and centered upon Being or God, the principle and substance, and reality of self, and all visible things, the purpose being to realize at-one-ment with God, and thereby commune with Him and self, and from this plane of consciousness express or demonstrate our inherent power and possibility, or in other words, express what we are.

When the silence is entered into in a negative way, the attention is withdrawn from the external the same as in the positive, but it is not fixed upon Being nor upon any definite purpose to be accomplished, hence it is an attitude of waiting for something to come, not knowing from whence it comes, but the conclusion is that the impressions received must come from God, because received in the silence, when the truth is that most, if not all, received in this negative state are simply impressions, and are just as liable to be received from one source as another, and as liable to be false as true. Going into the silence in this way is to become a medium for impressions, and is more apt to injure than benefit those who practice it. God expresses Himself, and is never impressed, and if we follow His method we shall express ourselves, and not place ourselves in an attitude to receive impressions.

The common practice with some, of holding in thought a word or words for the purpose of bringing about certain results, and not realizing that they are the reality of the word, can bring nothing but a sensuous response. To go into the silence understandingly, is to go into it for the purpose of speak-

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ing the positive words of the truth of what God is, which words testify of our at-one-ment with Him. These words do not result in a sensuous response, but make visible the truth of what God is.

Q. I have studied under a number of teachers of the "new thought," and have always been led to think that these higher truths should not be used on so low a plane as material prosperity, or business success. It was taught that we have a right to expect health and spiritual prosperity, but that it is wrong to use the Truth to further our financial interests.

I have gathered from the teaching that you not only approve of using Truth for prosperity, but teach that we may use science to promote material prosperity. Is this right? Is it according to the Bible?

A. If Truth is not to be used and made the basis for prosperity on this plane of existence, then there is nothing that can be used and made the basis of our dealings with each other but error. As long as we hold that there is both material and spiritual prosperity, we will hold one in Truth and the other in error, which is a dual theory not found in Truth. The moment we hold Truth for both they are seen to be one even as Truth is one—unit.

If it is wrong to use the Truth to further our financial interests, it is certainly right to set Truth aside and use error. They who have been thus instructed in the "higher thought," have not been taught unity of action and result, hence it is possible for them to suppose that Truth could be used for the well being of some, and to the detriment of others, but this is not possible.

One who reads the Bible and does not see that prosperity is God's law, does not read attentively, and all he needs to do to realize that God is His own success, is simply to behold the Truth of the visible universe spread abroad before us. Since God is successful, and is infinite, man's success is to be found within him, hence it is written, "No good thing will be withheld from them that walk uprightly." The righteous shall flourish like the palm tree, he shall grow like a cedar in Lebanon.

"Turn not to the right hand nor to the left, that thou mayest prosper whithersoever thou goest." And Jesus said: "It is the Father's good pleasure to give you the kingdom." Surely success must be a good thing, rightly understood, and being a *good* thing it is Godly; so I would say: "First seek the Kingdom of God and His righteousness and all these things shall be added." In the Kingdom of God and His rightness there is food, raiment and shelter for all.

The belief of inequality and want has come about through misunderstanding of God's law, and through the belief that we are not to use the Truth in

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our business relations. To actualize the divine graces in the business world in our daily dealings one with another is the only practical thing to do.

Yes, it is right to use Truth to succeed in everything that we do; it is right to make it the basis of all our undertakings.

There is a difference between making it a basis for success and using it with view of acquiring whatever may be desired without regard to the law—Love and the Spirit of Justice. When Truth is made the basis the law is fulfilled, and Truth is demonstrated. When the intention is to acquire without regard to law, there is no realization of demonstrated Truth or law.

Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it is measured to you again. Can the blind lead the blind? Can anything but charity beget charity or call it forth in others, and relate one to all that charity implies? No, with what measure we mete withal it is measured to us, for the same is our act, our estimate of the Law of Being.

God uses the Truth in manifesting the so-called material universe, and if it is right for Him to use it in all that He does, it is certainly right for us to follow His example. The only wrong is in not using it.

Love's Holy Land.

My heart hath longed with love's devoted pain—
  To walk the ways of light the Christ has trod,
  To see that vale where lilies decked the sod,
And know the hills that had nor shade nor stain;
Ah! could we now that blessed vision gain—
  How sweet would flow our psalms of praise to God,
  And flowers would grace the desert's barren clod,
And men below might Eden hope retain!
Well, was it not by lake of Galilee,
  And by Judea's plains and hills of light,
That Christ the Father's grace did ever see,
  And know that love alone has ruling might?
So in the common round where I may move—
The world o'erflows with God's eternal love!

WILLIAM BRUNTON.

"Religion is the best armor a man can have, but it is the worst cloak."—*Bunyan.*

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INTERNATIONAL BIBLE LESSONS.

October 3, 1897.

PAUL'S LAST JOURNEY TO JERUSALEM. Acts xxi: 1–15.

GOLDEN TEXT: "*Then Paul answered, What mean ye to weep and break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus Christ.—Acts xxi: 13.*

WE must all make our last journey to Jerusalem—city of Peace. We must all come at last into a complete recognition of our oneness with God, and having done that we will have made our last journey to Jerusalem, for then we shall abide there; there will be no more journeyings to make. "Abide in Me:" Glorious thought, that we do now, always have, and always must abide in the Presence. "Lo, I am with you always—all ways—even to the end of the world." When the I Am is recognized as eternally present, we are eternally cognizant of abiding in me.

"So shall the Jews bind." The Jews are lovers of God in externalities—rights and ceremonies, and they would always bind and cast out those who declare that God is no respecter of persons, and that he "delightest not in burnt offerings."

There is no will but the will of the Lord, so it must at all times be done. If we think any will is manifesting except that of the Lord, we may confidently relegate it to the realm of the seeming and false. God's will is what really is: the seemings are no will at all.

October 10.

PAUL A PRISONER AT JERUSALEM. Acts xx: 17-30.

GOLDEN TEXT: "*Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.—I Peter iv: 16.*

"This man is a Roman." This man is a citizen of the kingdom, and as such, take heed what ye do when ye scourge him. So is every man who is a citizen of the kingdom of heaven—whose allegiance is unto God. When the world's concept of things is rejected by him as false, and the truth of Being is set forth, the multitude always clamors: "Away with such a fellow from the earth—from the realm of externalities which they occupy. They cast off their clothes in signification of their recognitions of separation, and they throw dust in the air, representing the befogged condition of their own recognitions, and the attitude they hold toward all others.

"Paul said: but I was free born." Born, is brought forth. So of all men who have come into a full recognition of their oneness with God, they are brought forth unto freedom. "Thy word is truth," and "the truth shall make you free." It always does. In truth there can be no bondage, no limitations, for truth is Being and Being is infinite—it is God.

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October 17.

PAUL BEFORE THE ROMAN GOVERNOR.—Acts xxiv: 10-25.

GOLDEN TEXT: *"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isa. xii: 10.*

What wonderful promises are those made in the Golden Text! How our souls should hang upon those precious words till we realize them in and for our very selves. They were spoken for us and for us now, so let us take them and make them ours.

How fully it is demonstrated from the records that Paul's experiences are those of every other man. As the truth of one man is the truth of all men, so the experiences of the one man must of necessity be those of all men. It is because of this that we are able to read ourselves into any and all portions of the Scriptures.

"But this I confess unto thee, that after the way they call heresy, so worship the God of my fathers." How many a man and a woman since that day have been called upon to make that very same statement. We who are in Science are all worshipping the God of our fathers after the way the organized church of the world calls heresy. But if we "believe all things which are written in the law and the prophets and have hope toward God," then indeed will "none of these things move us."

"There shall be a resurrection of the dead." All things that shall come to pass are eternally present, so there is an eternal resurrection of the dead—a coming up out of the bondage of sin and the thought of separation into the full recognition of oneness with God—that which was before the world was. "Before Abraham was, I Am."

October 24.

PAUL BEFORE AGRIPPA. Acts xxvi: 19-32.

GOLDEN TEXT: *"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—Matt. x: 32.*

Paul assures the king that he was not disobedient to the heavenly vision. So man must ever stand ready to obey the voice from heaven—from within, which always instructs in truth.

To do "works meet for repentance," is to work as we see the Father working. When we do that there is no more work, for Christ has already declared, "It is finished."

"That Christ should suffer," is that Christ should let be that which was and ever is the truth of Being. Christ could do nothing less than show light unto the gentiles, for he is the "light which lighteth every man that cometh into the world."

Well may Paul desire to see all men as he was, for his recognitions were those of oneness with God. "This man doeth nothing worthy of death." No man can do that which is worthy of death, for death is not. "As God hath life in himself, so hath he given the Son to have life in himself."

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"This man might have been set at liberty, if he had not appealed unto Cæsar." O, how many, many there are who might step forth into the perfect liberty of Christ if they had not appealed to something! "Go thy way, I will hear thee another day," is the most common appeal. How few, alas, who are willing to name and make to-day the day of salvation.

October 21.

PAUL'S VOYAGE AND SHIPWRECK.—Acts xxvii: 15–26.

GOLDEN TEXT: "*Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.*"—*Acts xxvi: 24.*

"There shall be no loss of any man's life." That is the eternal Truth of God. No matter what the seemings of existence here or there may be, no matter how the waves may surge and the winds blow, yet no man's life shall be lost, for it is based in God, and one with Him.

The "angel of God" is that same Man of God that made the annunciation to Mary, and who spake to the shepherds on the hills of Bethlehem. When he speaks to man there is nothing to do but to believe—to let be—his words, for they are always truth.

"I believe God." That is the only confession of truth that any man can make. To do less than this is to fall short of the mark of wholeness—it is to be lost in the way.

"Wherefore, sirs, be of good cheer." So must we be, even in the midst of seeming destruction from waves and winds. LYMAN L. PALMER.

Truth in Business Life.

Read at the Fourth I. D. S. A. Congress, St. Louis, by CHARLES ELLEY HALL.

The need of truth and truthful men and women is being felt more and more as we approach an era that demands absolute truthfulness and fair dealing in business affairs.

Heretofore business has been considered one thing, religion another, philosophy still another. From the Soul standpoint we learn that business, religion and philosphy are inevitably connected.

The Theosophist has for his motto: "There is no Religion Higher than Truth." This statement is a safe one for every man and woman to adopt—particularly those of the younger generation engaged in purely business pursuits. The sentence may be changed to read: "There is no Business Higher than Truth." This will be a constant reminder to those engaged in the active affairs of life to keep in mind the grand and ennobling principle of right and justice that should prevail in all transactions. Business duties are moral responsibilities. While it is practically easy to write or speak of these duties and to indicate how they should be carried out, yet it is a far greater

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task—often the problem of our lives—to know just how to conquer under the great difficulties that beset us in our attempts to instil into modern business life a perfected business standard.

Absolute truth is a principle of ethics frequently referred to, but one that is not always used in business transactions.

The fight is a long one and a hard one, and many an honest man has failed in business simply because his dealings were strictly honorable. Dependence upon his higher or inner feelings convinces such a man that he has gained much that the mere acquisition of wealth unaccompanied by these finer qualities of mind could not bring him. Good judgment guides him, and even under adverse circumstances his confidence in himself and the wisdom of his course remains unshaken.

It takes grit and pluck to engage in the useful occupation of telling the truth. It requires a high degree of concentration to constantly tell the truth. "All men are liars," said David—in his haste. Notice that David says this in his haste. He doubtless noticed, as do we, the fact that deceit comes so readily and soft words roll off the tongue so easily, words that really seem to fill every want and answer every purpose, that we must use the greatest caution, even in ordinary conversation, not to convey wrong ideas, ideas which while they are not actually falsehoods, are practically misrepresentations.

A young man resolved not many years ago upon relinquishing his business career, even though he was upon the eve of success greater than any he had ever known. Prosperity and well-earned plaudits had more than once flushed his cheek with success. He desired to give up all business in order to enter the field now so successfully occupied by many noble workers along metaphysical lines. The more he planned to accomplish this end the deeper did he seem to be drawn into the intricate affairs of business. He had been nourishing this plan some five years, and as he sat, musing, he suddenly became conscious of the fact that it was not necessary to give up his business connections for the purpose of engaging in a "higher work."

The opportunities presented in the business world are numerous, and ever will be, for those prepared to spread truth in any form, and this young man had been unconsciously spreading his conception of truth among the prominent men and women he was daily brought into contact with.

In no field to-day is truth more needed or more eagerly accepted when properly presented than among business people. A right word spoken at the right time often produces a lifetime impression, especially if it is the sole desire of the speaker to give the best for the sake of helping and uplifting a brother. This is true religion, true philosphy, the kind that appeals to busy people.

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The very presence of a truthful man or woman in the business world leaves its impress. The practice of truth as a principle—the practice of Truth for Truth's sake—in our home and social life, creates about us an atmosphere of confidence when we enter the business realm. Business men are quick, sharp, decisive and watchful, and often their impressions are formed by the individuality represented.

It is not what we do, nor what we say, but what we think, that makes us what we are. Listen to the beautiful quotation from the Philadelphia *Methodist:* "Truth in sweet simplicity expresses the thoughts that bind and the words that burn conviction in human understanding, and steadily, with unfailing eye, detects and discloses to the brave spirit that stands by what it believes. One has said that 'Truth, like light, travels in straight lines,' that it is a divine essence."

The power of the unspoken word is mighty. The vibrative force of silent truth emanates from us, penetrating corresponding minds and purifying less truthful atmospheres wherever met. Each soul contains all the possibilities of truth, even though the individual does at present but partially perceive this to be true.

We are only what we prove ourselves to be, and we should constantly aim to rise higher and higher in the scale of truth, reflecting our purest and highest thoughts, aspirations within that generate and are diffused without as a result of the dominant Soul force expressed.

We should concentrate our whole mental and moral effort upon a great principle—call it Truth—realizing that all things God-like are contained in this principle, and we will then find success coming to us from many outside points.

The Knowledge of Truth is Power. Power is Life. Life is God. Thus is Truth born to the individual mind. Then let us learn the truth that will set us free, the truth that will assist us in every walk of life, the truth that will consciously help our friends and business associates. "Ye shall know the truth and the truth shall make you free."

Nothing succeeds like success. Succeed and you command respect and confidence. Many stand ready to help you onward. Fail, and let it be known, and you will find these outside sustaining thoughts and suggestions failing you also. If we would refuse to recognize defeat or failure, we should constantly and at all times hold ourselves in a prosperous frame of mind, and in this way "overcome" defeat, and triumph by making the result spell the word SUCCESS! In other words, our failures will constitute our successes as a result of experiences met and mastered.

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Numerous opportunities are presented for high-minded people to enter the business world where good acts can be performed daily, words of cheer and comfort, good thoughts and spiritual deeds can be disseminated. If one's treasure-house is kept well filled from day to day the distributing process is easy, for the territory is limitless. More men and women with high ideals are needed in trade.

Do not imagine that you will be required to belong to any particular church or creed, or that you must advocate some particular doctrine to achieve success. Earnest, honest, pure-minded individuals are needed, good men and women who are themselves in search of the greatest truth, the highest truth. Seek the truth, insist upon having the whole truth and nothing but the truth, and allow nothing to thwart you in your chosen work.

Acquire some new thought each day. Let it be good, then live it until it is reflected, until it becomes a part of your being.

Do not let it be said that we are operating under Divine laws ignorantly, but let the wisdom of our course justify our actions.

Goethe says: "A noble man attracts noble men and knows how to hold them fast." Imbue business with this nobleness by first becoming noble. We cannot give until we first acquire, whether the object be nobleness or the acquisition of wealth.

While success in financial affairs is highly commendable, we must not yield to the universal temptation of a desire for money to the exclusion of the higher and more lasting qualities. Individuals who accumulate wealth legitimately and who distribute it wisely, are a benefit to any community.

Dr. George H. Hepworth, whose religious and philosophic editorials in the columns of the New York *Sunday Herald* command wide-spread attention, says: "Let us make no mistakes. Wealth may be desirable, but one can get on without it. Fame is desirable, but one can get on without it and still be comfortable and happy. Character—that is, integrity—spiritual cleanliness, poise of soul, uprightness and downrightness are, on the other hand, prime necessaries of life, and there are no conceivable circumstances under which you can manage to dispense with them. I say, therefore, get wealth if you can and become famous if you may, but if neither fame nor wealth is within reach there is no reason to be down-hearted, for you have at hand ninety-eight hundredths of all that Omnipotence has made possible, and this large proportion of all there is you can have. Learn but one secret, and learn that secret by heart, then you will become transformed and transfigured. Put envy and covetousness under your feet and tread them into the sod. Take your life as you find it and make out of it the best the materials allow."

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Encourage, never condemn, one who has made legitimate success in any domain of business, social or home life. Success is the result of concentration upon a given point or principle. We all possess this talent. Develop it if it is still hidden, and let us exchange our talents one with another.

Love begets love. We must first learn to love before we can expect to meet and associate with men and women who reflect great love.

Our inward thought controls us. Outward forces only influence us, because less powerful. They cannot even influence us if we constantly develop and employ our talent. A positive atmosphere cannot be penetrated by negative conditions.

"Having freely received, freely give." Every good gift is a gain. We cannot lose by this process. George Macdonald says: "Better than gem or flower is the gift of a thought to the heart of one's friend." Every good thought, word, act or deed has its value. These are the foundation stones of individual character. From Emerson we learn that "Character is centrality, or the impossibility of being misplaced or upset." Character produces charity and toleration, and enables us to help people to help themselves in social, moral and business life. We admire men and women who accomplish practical results. What they do is well done. Concentration and perseverance have produced the world's best results in science, art, music, literature, and in finance.

By the practice of these Soul qualities do we attain pronounced attitude of mind which, coupled with a very high sense of duty, enables us to quickly discern and adopt ways, means and methods practiced by successful business people.

Words are understood only through deeds. The grandest, truest, and at the same time the shortest sentence ever constructed is: "Know thyself." This brings us to the vital point in our life history. We should each strive to gain a knowledge of self in order to answer the questions: "Who Are We?" "What Are We?" and "What is Our Relation to God, Man and the Universe?"

In the pursuit of this beautiful truth we shall bring to the surface greater love and compassion for our fellow man. We shall be so imbued with the great underlying principle of Truth that we shall love, admire and esteem our brother man. We shall in this manner establish the most substantial business enterprise ever known to this or any other condition or phase of life—*the brotherhood of man*. Help to form this gigantic business concern—a most sacred trust—by owning one or more shares of its capital stock. Hoard, if necessary, the principal and constantly increase it, but distribute the interest with a liberal hand.

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Let us ascend mentally, morally, physically, spiritually. We must not become a giant in one department, remaining a pigmy in the others. Distribute the force of the soul and mind, and the energy of the physical body equally. Equality of individual talent is required. Do not promote one of the three states at the expense of the other two. Well balanced men and women are wanted to adorn every walk of life, but particularly in the realms of commercial activity. Independent qualities are demanded.

Independence is a virtue. Depend upon yourself! To depend upon another is weakness. Fear not criticism, but court it if you would know your weak points for the purpose of strengthening them. Our critics are our friends. Live to learn, and profit by every experience.

The actual practice of Truth, not the projection of fine spun theories, must be furnished the inquiring mind to-day. Thought-force is productive of all business as well as all religion, and all philosophy.

Improve existing and actual conditions. Furnish proof as a producer of sound reasoning, of good results, whether in the home, the church, the bank, on the stage, upon either side of the bargain counter.

Seek opportunities for the production of practical results. Reduce mental and metaphysical theories to a Science by the daily practice of Truth.

Can these ideas be practiced? Are they feasible! Is it possible for a young man, a man or woman of any age, to succeed in business by adopting the same or similar ideas? are questions you ask. I answer unhesitatingly and most emphatically: YES! What others have done you can do. Try it!

Further Announcement of Home College Work.

The interest for the coming Theological Course has been greatly augmented by the success of the last Primary Class, which was a class of deep realization. The Theological Course mentioned will commence Thursday, October 7th, at 10 a. m. As previously advertised, many are expected to attend this course from afar, and it will be well for those wishing accommodations in the College, or in the adjacent neighborhood, to write at once.

College Course of Instruction.

The Primary. Teaches Fundamental Principles.

The Training. Disciplines in the Christ Method of Healing.

The Theological. Is for the Scientific Study of the Bible, and the Spiritual Ministry of the Word.

The Normal. Is for the Special Training of Teachers.

The terms for these classes are within the reach of all.

Courses.

Primary Course, ten lessons; Training, eight lessons; Theological, twelve lessons.

For regular price see advertisement of Home College of Divine Science. Let all come whowish to learn what true freedom is, and what it is to be whole.

Harmony is now in its tenth year, and is growing in strength and beauty. May it continue to bring loving peace and permanent satisfaction to the heart of each one whose guest it is during the coming year.

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Universal and Individual Treatment.

1. D. S. A. Health Thought, to be held from October 1st to November 1st: I am well, and provided for, thank God, and nothing can make me think otherwise.

Health Statements.

First Day:—I am consciousness.

Second Day:—I know wholeness.

Third Day:—I am the wholeness that I know.

Fourth Day:—My consciousness of God's bounty is my supply.

Fifth Day:—I express daily and hourly the Truth that I am.

Sixth Day:—I exist as the image and likeness of God. I cannot be afflicted.

Seventh Day:—I rest in God, I rest knowing I am whole, I rest because I know I am whole.

Both present and absent healing done jointly by C. L. and M. E. Cramer. Hours at the College, from 10 a. m. to 2 p. m., daily. Appointments made to suit the convenience of those who cannot come during these hours.

There is no law to God save his own nature. Healing is the application of Divine Science. No dis-ease incurable.

He who is the Truth, knows that his expressions are perfect.

LECTURES FOR SMALL CLASSES.

There are many Divine Science Classes and Centers that are not able, nancially, to secure the services of a regular speaker. I am prepared to supply all such with a manuscript address each week, type-written, which can be read by one of the members, and thus maintain and create renewed interest in the meetings and the cause. Each address will include a Consecration, Realization, and a Healing Service. Terms very reasonable, and made known on application. Correspondence salicited.

LYMAN L. PALMER,
752 Courtland Street, Chicago, Ill.

P. S. Readers of *Harmony* are familiar with Mr. Palmer's work, as shown forth in the Sunday School Lessons for the past two years, nearly.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

Shall Students Advanced in Divine Science Do Healing?

Some contend that each individual must do his or her own healing; others that there is no way to do healing but through teaching or the oral word; and others that they have advanced to a state too high in their unfoldment to speak the word that heals. Those holding these theories continue giving instruction and bible interpretations. Now, what is the real difference between teaching, and speaking the word silently, and healing either present or absent cases?

"I will restore health unto thee and will heal thee of thy wounds, saith the Lord."

"Know the truth, and the truth shall make you free."

AS long as there is an individual seeking light—a family, community, or humanity, desiring to know the truth of Being—or an inquiry as to what is truth, healing should be done.

While humanity is seeking for the Way, the Truth, and the Life, it is overlooking that which is, and is already demonstrated within itself; and it needs to be taught the truth, which to know makes free; and, while time lasts, if teaching is needed, healing is needed.

While there is one who is seeking for mental peace, satisfaction and the way of prosperity, shall we say there is no balm of Gilead for him? And if we know the Truth that is free, shall we not impart it in oral instruction and call it forth by silent benediction?

After being in the doctors' hands for over twenty-three years, and trying every human means of getting well, I suddenly realized the truth of the Omnipresence of God—spirit—and commenced living in the understanding and consciousness of His Being. From that time I based every conclusion in my highest conception of God, refusing to entertain any beliefs lower for myself or for any one else, or any living thing, which gave me a new line of reasoning; a life-giving, self-revealing method.

The result was, I was healed of all mental and bodily diseases that had been so long entertained and struggled with; but, while this is true, were I

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to say that each one must of necessity heal or free himself, that we cannot successfully help each other except in the class-room, I would virtually declare against the truth of at-one-ment, which I have already demonstrated, and that all my works are from the universal, within and from the true light that lighteth or liveth every man, male and female, that cometh into the world.

The word of God that I speak, applies the same to my neighbors—other persons—and is just as helpful to them personally as to me ; the truth of these statements are known to every one who works from the plane of the Omnipresent Spirit. He who lives the life knows this doctrine. It can therefore be truthfully said that we can speak living words of truth, either silently or orally, and the result will be the fruit of the spirit in either case—the revealment of the same will take place in the one for whom it is spoken, because the source from which the word is spoken is present with and is therein embodied.

To say that each one must do his or her own healing, is the same as saying that each one must do his or her own teaching, and in either case the statement would imply separation. For this reason it could not be entertained in Divine Science, for there is but one Mind that heals, makes whole, and it is the same mind that teaches the truth. Scientific work is done by and is the production of the limitless one. When *I* is spoken, with limitless meaning, it stands for Father, the source and cause, everywhere present, of all living. To claim that there is no healing done, except through teaching (the oral word)—would be a denial of the presence of the Spirit and of the silent working of its power, bringing things into existence at this time, for it would mean that unless those asking for help could get into the class-room, there could be no help extended to them.

Were the oral word the only method by which God's truth could give freedom, then he has certainly made a mistake by creating—revealing self—silently. When we speak from the plane of God, not from separation, it is clearly seen that there is just as much evidence of the expression of truth and of its freedom and power resulting from the silent word, as from the oral. In the Home College work it has ever been the same. Its teachers have always held that God's method is not limited to the oral word. His word is the life of men. So the teaching and application of Divine Science are both the result of interior knowledge, or self-evident truth.

Divine-Science treatment, so called, is in no way different from its teaching, and when the two are held to be as one, they bring one result.

Those who teach evolution, or any other theory of rising from a lower to

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a higher plane, find it necessary to lay their theory aside, in order to heal, and to use the affirmation that is born direct of God. In Divine Science we recognize no thought but that which is born within and of Divine Mind or consciousness, and to which Divine Mind gives voice; so healing is done hrough application of the teaching—they are inseparable—for the silent benediction, called treatment, is the silent utterance of life; God communing with Himself.

Were we to believe that teaching was the only method by which truth could be demonstrated, and by which man could be made whole, then Deity would be powerless to make man whole, except through teaching, and man would have to become whole after he was made; the same would be true were we to claim healing to be the only method.

Divine Scientists understand the perfection of Being, its creative action and creation. By being this perfection, and acting perfectly in all our ways, we prove ourselves to be absolutely free from disease.

Consciousness does not set at naught the silent creative work that is going on at this time, but enables us to do what we see the Father doing.

There are two methods of reasoning still prevalent among those who are interested in Science. One is wholly the deductive system, that of beginning in God and reasoning from the law of expression to visibility, and the other method is the inductive, which is a theory that would have us progress from a lower to a higher plane of consciousness. The first method contains realization, within itself, of the freedom of Being and existence. Consciousness of Being makes action and result harmonious and at-one with itself. It is working the law by which living things are brought into existence. It reveals the true freedom of all that is, and proves that what is in reality and in truth, needs no change from what it is, and that healing changes it not. What is called healing, therefore, is a realization of the truth of Being, that I am pure Being; by abiding in me and letting my words abide in you, wholeness is enjoyed. Thinking, speaking, and doing the things that are in harmony with what we are as Spirit, Soul and Body, is that which keeps us mentally free from opinions and false claims, and wholly centers the attention in Truth.

The second method, that of rising from a lower to a higher plane of being, has many opinions about things which can be presented in many ways. The following are some of the statements made, and will serve to illustrate:

"We once believed that a poultice or bandage would heal a sore throat, and there is no doubt it did. Eventually we became dissatisfied with these things, *i. e.*, outgrew them; then we wanted pills and lotions. When these

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were outgrown, the call was for manipulations, electricity, etc.; after that, the holding of thoughts. All this is casting out devils by Beelzebub, and merely cures, but does not heal. If disease is cured by any of these methods, or by any other mental method, a worse thing will come upon you, and the last state will be worse than the first."

It is to be seen that this and similar lines of reasoning are all according to the theories of rising and becoming, and not according to the truth of Being, and then doing.

The theory of becoming is further presented in statements like these: "That healing is done only by those who need discipline, and when sufficiently disciplined they advance from healing to teaching, and when they are true teachers they know there is nothing to heal."

Because one is a thorough mathematician and knows that there is no error in the science of numbers, that does not prevent him in his dealings with others from correcting the mistakes they have made in calculation, even before he teaches them to correct their own mistakes.

The above theories, and many others, may be presented for our consideration, but we find it necessary to reason entirely free from prejudice or from personal likes or dislikes in order to hold steadfastly to the truth. If the above claims were true, then all the theories claiming that we can raise from a lower to a higher plane in our Being, would be true. But it is self evident that they are not based in Truth, for after progressing through all these experiences, the realization or state *attained* to, is one too high to be of any practical use, except in the class-room. All such presentation as the above, therefore, belong wholly to the theory of becoming, and not to the truth of Being. When we have arrived at a conclusion according to this method, there is still a question as to whether it will stand. No position attained through becoming can be maintained very long at a time. For the theory has no basis in Being and it never reaches anywhere, where it can touch even the hem of its garment. It does not contain any real knowledge of the truth that Jesus said to know makes free.

The claim is made that we can never *become* perfect unless we *attain* to a higher consciousness than any of these methods, shows that the whole line of reasoning concerning healing and the present state of consciousness is that of *becoming*, which is just the reverse of the truth of Being and its expression set forth in Divine Science.

That some of these teachers claim that teaching is the only method by which people can be brought to a knowledge of the truth of their Being and be made free, shows that there is a process recognized by them, and this pro-

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cess is teaching instead of silent application; so if they are too high in knowledge to do healing, they are too high to apply the truth of their own teaching, and if their own teaching be not applied, the question arises, what is it that is applied? If it is wrong to feed a hungry man with the food we have at hand, is it not wrong to tell him how to earn his own food? If it is right to instruct him in a way to earn his own bread, is it not right to fulfil the law and love him as you love yourself, and give him of that food which is in hand?

During our recent trip across the continent, we had the pleasure of meeting and conversing with many Scientists and a goodly number who were just becoming interested, and they all were either working according to the principle of the statement of Being, expressing the truth of the most high, or they were trying to rise toward and attain unto it. They who work from the plane of pure Being know that their action and result is at one with God's creative action; and those who are trying to attain to it, hold that there are planes of development and planes of consciousness innumerable that they have outgrown, and while they feel firmly fixed for the moment, they are liable to be switched off by some wind of doctrine, seeking to rise higher thereby, for according to the theory of Becoming—a never ending rising—there are planes innumerable to be outgrown.

If the theory of becoming were true, it would be an eternal process, and ultimate truth could never be arrived at. Anything taught from that plane can lay no claim to truth. If ultimate truth can never be reached, it can never be taught.

To Be now is to Be Eternal. Being is absolute Truth. Everything taught of Being is eternal truth. There is never a time when it cannot be taught.

Faith is absolute substance, and the Father is the one who makes the perfect use of faith. A poultice bound around the throat never healed it. No pills, lotions, manipulations or thoughts ever made whole. It is not by power nor by might, but by my spirit, saith the Lord. It is the faith people have that does the work, and it "being substance and not faculty," it does the work and relieves them of sickness, regardless of what they think they have faith in. It is because they exercise faith, not what they claim to have faith in, that they are benefited. I tell you of a truth, every bit of freedom that was ever realized or enjoyed, mentally or bodily, was a direct manifestation of pure Being, of what I am, and I was never and am not now too high to demonstrate in this quiet, unobserved way, Being's own method of self-revelation. This position is not attained to by becoming. It is not arrived at by personal works that any man should boast. It is the free gift of God, and as the Father hath life in himself, just so is it mine to have life in myself. When healing is done by a Divine Scientist, it is done because he knows that he can speak the Father's word only by being what the Father is, and from that attitude of Eternal Being the healing is self revelation or demonstration. It is being the Truth, and letting it be what it is.

But some who talk against the healing say: Shall I, who have arrived at this glorious truth of freedom, listen to the stories of error and conform to their wishes? If a person comes to me and wishes to have what they call a mortal, material, diseased body, patched up, or healed, shall I do it? Let me

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say, judge righteous judgment, for we are not to act from the standpoint of any of their claims, conceptions or feelings, but are to give forth everywhere of the truth that we are. Apply the truth of Being always and for every one who asks; and thus prove ourselves to be free from the habit of choosing and making a difference in our method of working where there is none, and our very presence will feed and heal the multitude. In that day, light, we know the truth that is now, and is everywhere manifest, that we are all one in spirit and in body. "As thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

We demonstrate the truth in Divine Science, that if we cast out false beliefs and opinions by the power of God, then the Kingdom (wholeness) of God is come unto you. Truth is seen to be our freedom, and the health fo which we have sought is come. The success for which we have labored is already ours. The wealth that we have hoped to earn is our inheritance, and the satisfaction earnestly prayed for is enjoyed, and we know that there are no parts or portions to the truth of Being.

Children's Page.

DEAR LITTLE FRIENDS :

It is some time since I last wrote to *Harmony*, and so I thought it would be best to write a letter to you all, so that we should feel better acquainted with each other before we have any stories. Of course there are a great many little readers of *Harmony* whom I have not met, but that does not make any difference. I know you all just the same.

Of course we are all Scientists, and we are all proud and glad of it, too; and of course we all do everything we can to make other people know how lovely the Truth is. Now, you know it does not matter how young we are, nor how old we are, we can all do just as much good in the world as our mammas or papas. We do not have to wait until we grow up, to understand about God. We all know that God is Love and so we can all love; we know that God is Health, and so we are all well and strong; we know that God is Life, and so we live, and let everything else live. We Scientists never would think of being unkind to animals, of catching birds, or hurting even the tiniest little bug or worm, or even destroying a plant or a flower. We know that God's life lives in them all, and they have just as much to do in the world as we do, because God made them, and there is a good reason for everything that God does.

Why just think what splendid chances we all have to do good things. We are always meeting little boys and girls, in school and at play, who have not yet discovered how much they know about the Good, and as sometimes they do things which we know are not the best, now just a little word of Truth to them, from one who knows the right way, will make them understand and see the right way for themselves.

All we have to do is to love. Love makes us kind to everybody and every thing, makes everyone love us, makes us know just what is right to do at all times, and makes us always comfortable and happy.

Now we have had our little talk, and next month we shall have a story which I hope you will all enjoy as much as I shall enjoy writing it for the dear little children whom everybody loves so much.

Your loving friend, ALICE D. ECKMAN.

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Fruits of Association.

We have received an invitation from the pastor, Rev. Dr. John F. Van Vlasselaer, D. T., to attend the dedication of the "First Divine Science Church of Sheboygan," Wisconsin, which took place September 19–20.

This new church has a membership of over 500, and as far as we are informed this is the largest membership of any Divine Science church in the Northwest, if not in the Union.

Rev. H. H. Schroeder and wife, of St. Louis, S. W. Pratt of Chicago, and others are expected to be present.

The many engagements and other duties that were ours to meet and fulfil, upon arriving home from our recent journey, make it impracticable for us to be present on this, to us, interesting and important occasion, for it is the demonstration of successful organized effort. We see in this a true spiritual response to the persistent call made by the I. D. S A. for associated effort throughout the land for local organizations. We expect to see similar churches formed, wherever there are Divine Scientists.

Organized Work in St. Louis.

For the last five years and a half the German-American Divine Science Society of St. Louis has conducted Sunday services in Ehrhardt's Hall, Rev. H. H. Schroeder being pastor for that time. Under his guidance the society has made a call for funds, with which they propose to build a temple or church.

The necessity of having their own building, where the Society and lovers of the Truth may enlighten one another in the Truth of their Being, has been felt more and more as the general interest increased. The temple is planned to have free reading rooms, lecture rooms, etc., where the lover of the Truth of Divine Science may listen to lectures and services delivered in English and German; indeed in any language the occasion may demand and require.

The method for procedure for obtaining funds is very simple and beautiful, and is best told by the Society's circular, which is quoted, as follows:

"We herewith appeal to all friends and lovers of the Truth in Divine Science to aid us in this undertaking to raise the necessary money. We purpose to issue shares of ONE ($1) Dollar each. Such shares are issued as a memento of the organization, and as a necessary business way of starting the "Building Fund," and not issued for purposes of gain.

The building shall be the property of the people who contribute to the "Building Fund," and take an interest in the work of Divine Science, and all of God's children shall be free to go in and out.

We have a beautiful site in view, and as soon as we have the necessary money we will begin to build."

Concerted, harmonious organization will succeed in every effort made, and there is nothing else to predict but success for this, the German-American Divine Science Society of St. Louis.

Those desiring information, or purpose purchasing shares, will oblige the Society by writing to Rev. Schroeder, 2405 N. Twelfth street, who has been elected treasurer and chairman of the committee.

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Science and Healing.

I want to tell you something that pleased me very much, and I am sure it will you as well. When I was a boy, I went to school to a very learned gentleman who read and knew about all there was to know in the world, and who remembered all he ever read. He has gone through several transitionary stages religiously, and was for years a "Soul Sleeper."

When I was on my way to the I. D. S. A. Congress, I saw him for the first time in 25 years, and he asked me all about my "new religion." I explained Science to him for an hour, and he became deeply interested, and asked me to let him have some literature. When I came back up country on a visit, I took him over your book, SCIENCE AND HEALING, and he began reading it. At the end of two days he said: "Look here, I can't read that book like all others I have read. Why, I have not got out of the first chapter yet. That woman is just like they said of Jesus Christ: she speeks as one having authority." Well, the matter went on for some time, and every time I saw him he would give me a synopsis and analysis of what he had been reading. I saw that he was coming right into the understanding beautifully, and being naturally a spiritually minded man, it reached down into the depths of his nature.

One night as I was passing the church on my way to my cousin's, where I was stopping, I heard some one talking good and loud inside, and as I stopped to listen I recognized the voice of my old friend, and then I went over by an open window to listen. Say, if you could have heard that old man bombard that hard-shell citadel of orthodoxy with the truths of Divine Science, as set forth in SCIENCE AND HEALING, it would have done your soul good. I tell you right now, it did me a lot of good.

A few days after this I called on him, and there had been a fearful thunder storm that morning. His house is in a grove of tall trees. He told me that hitherto he had always been in mortal dread every time there was any lightning for fear that the house would be struck because of the big trees, "but this morning," said he, "I never had a qualm of fear. For the first time in all my life I realized that God really did have protecting care for those who trust him." Yours truly, LYMAN L. PALMER.

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That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
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To supply to students and practitioners practical lessons in Divine Science and Healing.
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IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 10. NOVEMBER, 1897. NO. 2.

Truth in Business.

CONSCIOUSNESS of Truth is the consciousness of what we are—of our possibility and dominion—and that we are manifesting the same in what we say and do.

The dual doctrine in which it is held that life is twain, and this life and that life is talked of, and that which is permanent, real and true is held for the future—for "that life"—business is considered one thing and religion another. In Divine Science business is the demonstration of truth, and there is no religion higher than truth. When we do the works of God, his will is done in all of our transactions and dealings with each other, and we have a well established business based in justice—a good paying business, one in which every undertaking is successful.

Religion, bound back—or oneness with God the Father and business, are both scientific and equally good.

"If I regard iniquity (inequality) in my heart, the Lord will not hear me." —Ps. lxvi: 18.

If I believe that I am not in partnership with the Lord in all that I do, I cannot believe that I am at-one with him in all that I am. Successful effort is based in Being, and there is certainly nothing we can do that is higher than doing business thus based. There is certainly no business higher than truth, and no truth higher than religion or at-one-ment with God, and to be co-workers together with him.

Absolute truth is often referred to, and it is just as practicable in the business world as it is perceptible to true consciousness. It is not necessary for one to withdraw from business to live the life of Christ. The opportunities presented in the business world are numerous; in no field is truth more eagerly sought and appreciatively accepted when rightfully presented than among business men and women.

The practice of truth in business means to love your neighbor as self, and to deal justly with him is to begin the practice at home of giving a just return for what we receive. Then it is that we have done unto others as we would have them do unto us, and we are ready to receive full measure in return

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according to the law of the Lord, which is equality. "The law of the Lord is equal." "Give and it shall be given unto you."

Truth in business is the Life of it. We cannot afford to practice truth as a religion and falsehood in business. The practice of truth must be applied unto everything in which we are engaged. Divine Scientists therefore need not withdraw from business to avoid the practice of falsehood, for their consciousness of truth is not limited by locality or changed by what is done. Knowing that what is done results from Being, is dominion and freedom.

Children's Page.

A Grain of Wheat.

IT was only a little grain of wheat, and yet it did so much. It did not look as if it could ever amount to much, being such a little, yellow, dried-up looking seed, but most wonderful things happened to it. This is how it all happened.

One day it was taken up and put into what is called a "seeder:" that is, a machine which farmers have for planting wheat, and different kinds of grain. Of course there were a great many other little grains of wheat in there, too, but we will only talk about one, because they all did just the same thing. The machine which they were put in had been drawn along quite a distance, when all of a sudden this little seed of which we are talking was dropped out on to the ground, and the machine went on, dropping out the others as it went along.

For quite a long time it lay there. It was perfectly happy to be left out there in the warm earth where it had embedded itself when it dropped, because that was just where it was meant to be. The sun shone down and warmed its bed, and the rain and dew kept the ground damp. Pretty soon it began to feel as if it was too big for its skin. There was something inside which wanted to get out. One day it got so big inside that the outside popped right open, and it was free to grow as it wished.

Now a little white shoot commenced to grow down into the earth. It seemed as if it might be that the seed was reaching out a little hand to hold tight to the earth it loved so much. The little hand kept growing larger and stronger. Then the seed began to throw out another little shoot, up this time, and one morning when the farmer came out to look at his field, he saw a great

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many tiny little shoots coming up through the ground. All the little seeds had been growing the same as this one.

Now they all grew quickly, and soon they were quite tall and strong, and on the end of each one came something that looked almost as if it was going to be a flower. But it wasn't, because pretty soon you could see little pods on it, and in every little pod was a grain of wheat, just like those which had been planted.

And so they grew for a long time, and one sunny day they were cut down by another kind of machine, and sent to a flour mill, a great building in which there were many kinds of machinery to make the wheat into flour. And so the wheat became flour, and the flour was sold and made into pies, and cakes, and bread, and I shouldn't wonder if the flour your mamma has was made out of this very wheat we are talking about.

Now we all know that it was God's life in the seed which made it grow, and send out shoots, and it was God who made the sun to warm it, and the rain to give it a drink; just so is God in us, making us grow into big men and women, and giving us food, and drink, and clothes, and pleasant places to live in. God knows that in the seed He has put a big plant, and in the little baby boys and girls He sees the men and women that they will be.

ALICE D. ECKMAN.

Like Summer Rain.

"As falls the rain," O blessed word of cheer,
So sweet the comfort grief and sorrow gain;
As rain descends to swift revive the grain,
And make the faded flowers all bright appear,
So falls the word that conquers foolish fear,
That takes away our tears and thoughts of pain,
Till we in holy strength of joy remain,
And know the world is truly sweet and dear!
Ah! when we trust, as doth the earth around,
The infinite perfecting love of life,
Then paradise of bliss in souls is found;
Then like a dream departs the sense of strife;
For as the rain restores the fields so fair,
The thought of God brings beauty everywhere!

WILLIAM BRUNTON.

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INTERNATIONAL BIBLE LESSONS.

November 7, 1897.

PAUL IN MELITA AND ROME.—Acts xxviii: 1-16.

GOLDEN TEXT:—"*And we know that to them that love God all things work together for good, even to them that are called according to His purpose.*" *Rom. viii: 28.*

"THE barbarians showed us no common kindness." So it is very often that from those we least expect kindness it comes the most freely. We should never think of any of God's children as "barbarians," for God "hath made of one blood all nations of men." When we come into a full realization of our oneness with God, we will see all others as one with us in God.

"No doubt this man is a murderer." How prone we are to judge from appearances, instead of "judging righteous judgment," and how often have we seen the viper, which is our false judgment, with poisoned fangs, strike those about us, and then drop harmlessly back into the fire whence it came. Let us learn again the great lesson, "With what judgment ye judge, ye shall be judged."

"Paul * * * prayed, and laying his hands on him, healed him." So we find that the early disciples of Jesus lost no opportunity to heal, as well as preach the word of God. The Master never so far "advanced" that he did not heed the call of the needy and distressed, and it is very evident that no one in this day will find it necessary to exceed Jesus and his immediate disciples in this matter. The world would be better off if there were more real disciples of the Master who follow explicitly the terms of his commission, "preach and heal."

"He thanked God and took courage." Here is a great lesson for us. First of all we should thank God for all things, knowing that He "doeth all things well." God is our loving Father, and to us He sends never a thing but blessings. "Behind a frowning providence He hides a smiling face," says the old hymn. But, dear heart, there is no "frowning providence," for God is Love. Knowing this, we should be filled with courage, for all fear is swept out of existence when we know there is nothing to fear.

November 14.

PAUL'S MINISTRY AT ROME.—Acts xxviii: 17-31.

GOLDEN TEXT:—"*For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth.*" *Rom. i: 16.*

"The hope of Israel." Who is the hope of the Israel of God—God's own children. It is the "Christ in you, the hope of glory." This Christ is the "I Am" of us all.

"We desire to hear." To-day, as then, the world is full of hungry souls who desire to hear the truth of the Christ. Men are running hither and yon, seeking for that which they are not able to define, and which is called the "wonderful unrest of the age." But what is the basis of this "unrest?" It

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is simply seeking the Christ—the Truth of Being. Just as soon as men come to know who and what they are, all that unrest leaves them. Then is verified the statement: "Peace, my peace, give I unto you, not as the world giveth." The world—externalities—can give nothing that will satisfy the eternal longings of the soul. Things spiritual can only be discerned by the spirit.

"Lest they should perceive with their eyes, hear with their ears, understand with their heart, and I should heal them." Oh how many people of to-day are there who are just that way. When they see the glory of the Lord manifested right in their own families, they shut themselves up as tight as a box, and refuse to accept the Truth, lest God should heal them. One man remarked: "I would lose my right arm, rather than have my wife healed by Science." Another said: "My wife would rather die in the faith of her fathers, than be healed by any new fangled religion." "Therefore this salvation of God is sent to the Gentiles."

November 21.

THE CHRISTIAN ARMOR.—Eph. vi: 10–20.

GOLDEN TEXT:—"*Finally, my brethren, be strong in the Lord, and in the power of His might.*" *Eph. vi: 10.*

What a glorious injunction is that in the golden text: "Be strong in the Lord, and in the strength of his might." Just think of the infinite power and strength that is thus relegated to us. God's power and strength is boundless, infinite, and that is the way we are to be if we will but come into oneness with Him, and thus be able to be strong in the strength of His might.

"Put on the whole armor of God." Nothing short of the whole armor will avail. The whole armor is the armor of wholeness—oneness with God.

"Not against flesh and blood." The without is as is within—spirit, hence there is nothing to contest. The spirit has "groaned for the redemption of the body," and it is come.

"Having done all, to stand." We shall not stand if we have not done all. To do all, is to do as we see the Father doing, and that is, letting be the Truth of Being. If we recognize our being as one with God, we have nothing more to do; all is done, it is finished.

"Stand, therefore, having girded your loins with TRUTH, and having put on the breast-plate of RIGHTEOUSNESS, and having shod your feet with the preparation of the gospel of PEACE; withal taking the shield of FAITH; take the helmet of SALVATION, and the sword of the Spirit.

"Praying at all seasons in the Spirit." The wholly consecrated life, such as all lives should be, is one continuous prayer. That is what St. Paul means, when he says: "Continue instant in prayer—pray without ceasing." Jesus said: "Men ought always to pray." That is, they should always live a consecrated life of prayer. Thus we become "living epistles, known and read of all men."

November 28.

SALUTARY WARNINGS.—I Peter iv: 1–8.

GOLDEN TEXT:—"*But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer.*" *I Peter iv: 7.*

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"Christ suffered in the flesh." This has a far higher significance than any statement that Jesus felt bodily or mental pain while in the bodily form. It means that the Christ came into visibility in the flesh, and thus glorified it. "That the bread that I will give is my flesh." "My flesh is meat indeed, and my blood is drink indeed."

"He that hath suffered in the flesh hath ceased from sin." This does not refer to Jesus as being the only one who is free from sin, but it signifies that all who can come into that attitude of recognition which declares for the body oneness with the Spirit, ceases to fall short of the mark of wholeness. Having come into this recognition, one no longer lives in the concepts of the "lusts of men, but to the will of God."

"The gospel was preached even to the dead." There are no dead, only in the lack of recognition of life. "He that believeth in me, though he were dead, yet shall he live." The gospel of Jesus Christ is life, and it shall be preached unto all men, and all men shall hear that voice and come forth into "newness of life,"—the perfect recognition of oneness with all life, and that is the resurrection.

"The end of all *things* is at hand." That is a glorious promise. We are about done with *things*, and about to enter upon an era of complete recognition of Being. "Heaven and earth—externalities, things—shall pass away, but my word—the being that I am, and which you are—shall not pass away." "Yea, I come quickly. Amen. Come, Lord Jesus."

LYMAN L. PALMER.

Progress of Work.

From the time of the mental awakening of M. E. Cramer to the consciousness of Truth, and from the beginning of her demonstrations of the same, she has been one who believed that all home comforts should be looked after and provided for; also that the individual Science work should receive strict attention, and that everything possible should be done to increase the local interest. But with all this, she has had a general oversight of, and interest in the work at large. Her interest for the good of the movement at large, grew out of the consciousness of the universality of Truth, and love for it, hence the work accomplished through her instrumentality has scattered the good seed far and near—by the oral word and through the pen, and in it all, the ongoing of the work for the good of the whole has been apparent. Mrs. Cramer entered this work simply because she knew the Truth, and loved it, without a single desire or want, unless it was that of the privilege of working, but she was confident that there was work to be done, and that with the consciousness of Truth she could do it; therefore, she is sure that her work has been based in love for Truth—not in desire,—with a willingness to do what her hands found to do from day to day.

Every place Mrs. Cramer visited, in which she taught during her last journey east, there was a call for a Divine Science church or center;

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she was glad to find so great a response to the call for association and co-operation of work, which had been so earnestly and unselfishly made by the I. D. S. A.

Many inquiries were made concerning the best method of conducting meetings to hold people together in unity of purpose. The thought was with her throughout the entire trip, that it was necessary to complete and enlarge the local work in San Francisco before she could do much as general organizer for the I. D. S. A. without going out in person, for this she saw could not be continued and justice be done to the local work.

These views are in part what she presented to the Advisory Council of the I. D. S. A. soon after her arrival home.

After consultation the Council decided that the best means by which to enlarge the local work, would be to organize a church. It met September 27th, and issued a call inviting all who were interested to meet at HOME COLLEGE, October 4th. At this meeting a goodly number were present who were all of one mind, and the church was organized, and named THE FIRST DIVINE SCIENCE CHURCH OF SAN FRANCISCO.

M. E. Cramer was then called as Pastor, to which she responded, with appreciation, saying: "I am thankful for the privilege of continuing my work in this broader way. I have felt willing to give up the Sunday work in HOME COLLEGE, that we have all enjoyed so much, and that has been so pleasant to me, only for a larger one, by which a greater good will be accomplished."

ELLIOTT C.

I am now ready to advise and to assist any who may wish to organize a branch center or church, and who want a plan by which to conduct DIVINE SCIENCE services or week-day meetings.

M. E. CRAMER,
General Organizer of the I. D. S. A.

Home College Work.

Theological and Normal Classes are now in session at HOME COLLEGE. In these classes are students from the state of Kansas, New South Wales, Australia, Berkeley, Alameda, Campbell's, and San Francisco, California. So Truth will be scattered far and near by those now in attendance.

The next primary class will commence at HOME COLLEGE the first Tuesday in December, to be followed by a Training Class. A few can be accommodated at HOME COLLEGE, and all who may wish to come, can be accomdated near by.

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Vistas of Truth.

Read at the Fourth I. D. S. A. Congress, St. Louis, by E. A. SHELDON.

IT is in the nature of a vista that the opening in one's surroundings discloses a marked contrast to the nearer environment. The contrast may consist of different natural objects. It may consist of the more elusive element of distance, appealing to imagination and reason, while the more remote objects seen in the opening may be the same as in the near foreground. The vista may be made up of houses or other structures built by man, giving rise to a different class of thoughts in the beholder's mind. Lastly, it may consist of a combination of all three. While enjoying a vista, it is tacitly conceded that all the near environment is a part of it, even though we do not seem to notice or speak of it. Indeed, we might be surprised on a closer examination, to find that each object in itself is the center of a vista.

Truth in itself is the center of all vistas; its expression is its environment. In our mental infancy we perceive it at a distance as akin to objects of sense-perception, as intangible, and yet not quite void. We try to define it, and find it as elusive as any of the other abstract principles, yet with it all the word is continually on our lips, and its demonstration is one of the practical affairs of life. Finally, we perceive all things in life as manifestations of Truth.

For the sake of pointing out our uncritical thinking, and to call attention to the illusions we create thereby and worship as Truth, also to show that there must be a power of intelligence back of all these erroneous thinkings, I wish to introduce right here a sketch from child-life, common as it is found in all babyhood when it begins to take notice of all things and connect them. I do this because I find the child-life in contact with objects is so directly analogous with our mental childhood in its contact with ideals.

Every object noticed by our little one in daily life has a few central living objects to revolve about. For instance, her kitty forms one of those centers. Now kitty's fur is very soft to her touch, and early in baby's experience with objects Grandma's cloak received the name of "kitty." Mother's boa fell in line, and a neighbor's tippet, decorated with a head, received the name of "kitty bow-wow." Her own glove with soft edge became "kitty." All things, from fleece lined goods to feather trimming, are now "kitty." A lead pencil sketch caused her bright eyes to seek mine as she said, with much elation, "kitty!" So that now lead pencils, slate and slate pencils, have joined the ranks.

One evening while musing over the law of association that made these

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different objects one with her central idea, my imagination readily pictured the room full of infant philosophers, each carrying in its hand some one of these different "kitties." I watched the endeavor of these dear little ones to persuade each the other, that its kitty was the true one. While their striving might seem somewhat amusing to me, yet to them it was a very serious matter. But the matter will become serious enough to us simply through adding years to these children, through seeing these philosophers as people of our own growth, every day folks like ourselves, provided, of course, we are unable to solve our own problem with the accuracy that we can solve the child's.

Every man striving to know Truth, finds himself faced on all sides by creeds of religion, science, medicine, metaphysics. As each is eager and insistent that itself is the whole, the only life giving principle, the true way, the Truth, he finds it is indeed a serious matter.

It is the position of Pilate. Is it any wonder that he, a man of affairs, practical in the application of law, thought it a serious matter? Faced as he was by these contradictory creeds and interests, was it any wonder that he asked "What is Truth?" The indistinct outline or vista of Truth that we gain here is through the possession of a power to perceive the conflicting statements and formulate the question: "What is Truth?" It is the arrival to the consciousness through Pilate's wife that there is Truth, and it is not to be found in its wholeness in these creeds. It gives us a glimpse of another vista, that there is a power in man struggling to formulate and express Truth. This brings the question home to the individual to be answered by himself for himself. He has found the formative point of light by which all vistas will become illumined.

The avenues of approach to Truth, through association, in one form or another, are many. History and mythology play their part. Can we not induce time to draw her veil, and give us a view of Truth? While we have the world's history as a common reading book from which to draw comparisons through the light of our own experiences, the truths there recorded are of no value as personal possessions or realities until a like dawn in us reveals the world incident to make it intelligible. Truth, as recorded in history, that stands in vital relation to our experience, is our measure of its importance. If our breadth of ideas be limited, our perspective will be limited. We forget the greatness of the individual soul as the measure of all things, and attribute as authority for Truth that which we read about, rather than that which we think or know about. We never give as authority the words of a man whose ideas are antagonistic to our own. Hero worship has no deeper foundation than this.

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History in its two-fold nature of recording aspiration and realization of races, gives us the thought and results of its application as a working basis on which we may build for a more extended research. We may profit by the experiences of other men if we go into humanity's world, nature's world, and test them for ourselves. So far as we are concerned, the formula only is given, the measure of gain depends upon us. What work we make in trying to be practical. Theology to-day, in being practical, is dyspeptic in trying to digest Jonah and his whale.

For the sake of illustrating the misconceptions that we fall into through not perceiving the symbology of mythology, I wish to introduce the little philosopher, with her problems, once again. She is very fond of her picture book. "Read, read," is her demand, and, mind you, the story must be illustrated, or over goes the leaf. The melody that has the greatest attraction for her is illustrated by the very energetic cow in mid-heaven accomplishing the wonderful feat of jumping over the moon. We feel assured that she accepts the picture as a true representation of facts, for upon showing her the big round moon on the western horizon early one morning, and explaining that it was the moon, she instantly inquired for the cow.

From a more critical self-examination, we as older philosophers find a like belief woven into our fibre. Mythology is the background of the religions of all nations, and when viewed from a standpoint less than that of symbolism, an absolute law in the universe governing all becomes impossible. Viewing these wonders of the past from a rational point, or what is possible in nature to-day, leads us to conclude that the age of miracle is past. Also, it gives rise in some minds to belief in the supernatural, the miraculous. Mysticism prevails, heresy trials become common. But when mythology is viewed from the standpoint of symbology, it becomes beautiful as illustrative of soul unfoldment of the race.

A great Hebrew doctor gives a fixed rule for the interpretation of the sacred books, which should never be forgotten. He says: "Every time you find in our books a tale, the reality of which seems impossible, a story which is repugnant both to reason and common sense, then be sure that the tale contains a profound allegory veiling a deeply mysterious truth, and the greater the absurdity of the letter the deeper the wisdom of the spirit."

While this illustration is fresh in our minds, let us see if we can make any use of it in accounting for some of our errors in applying laws governing Truth. We cannot measure the Truth of all things written in the Bible from a standpoint of one phase of development, more than we can understand the problem of $x+y=z$, from the standpoint of $2+3=5$. Though they are the

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same equation and mean the same, and each belongs to mathematics, the algebraic equation demands a broader knowledge of mathematics than that of the arithmetic problem.

The illustration also points out one way of accounting for the birth of illusions of a certain class. In striving to demonstrate a problem stated on the higher grade of spirituality by a law on another plane of life, we find that there are missing links, discrepancies. We think that they are illusions, or appear to be what they are not, as my little one will learn that the real every day cow does not jump over the moon. The real every-day whale does not swallow men. This witnesses the birth of miracles, or that which transcended law in the past for some, while with others doubt and skepticism will predominate. But when viewed from the standpoint of an allegory of Soul's unfoldment, using natural objects for symbols, do we not find that when we do not live up to the light of Truth as revealed to us, that we are cast into a sea of turmoil and unrest, and are completely swallowed up in the whale of materialism ?

I think you will all agree that the things we find written in books are not true because we find them there, but they are true for us in what ever way we take them, because we think along certain lines and observe, or think we do, in humanity and nature, laws in operation in accordance with our thought; and when we cannot account for them by any natural law we have observed, we create an illusion of a supernatural law, which will disappear when we change our relative position: then will cease the other illusions of birth and death.

Our vista of Truth so far gives us the eternal now of consciousness as the central point. While history brings all its precious gems of art, literature, painting, sculpture, and mithology adds allegory and symbolism. The resplendance of the avenue of approach depends upon the degree of consciousness that flashes forth intelligence.

Philosophy now steps into the foreground. Philosophy literally interpreted means, " to love wisdom." It is through the windows of philosophy in some one or more of its phases that we give character to life. Let us illustrate.

In photography it has been made possible through taking negatives of the same place through different colored glasses, with right chemicals, to throw on a screen an exact representation of nature in colors by combining the pictures in the lantern.

Under the inspiration of philosophy, when we can combine perfected plates of science, religion and ethics, we shall find that they do not disagree,

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but are harmonious to the bringing out the image and likeness of the Supreme, Nature being the screen.

As consciousness is mind made tangible, we find that truth in itself is far different from the process of attaining it, and right away we walk into another vista. Philosophy becomes the avenue of approach, for a soul's consciousness or thought made tangible to the degree of its attainment does not love wisdom or philosophy, but is wisdom. It is this calm picture of truth or wisdom acquired, shining in our conciousness, that creates the feeling of unrest at our ineffectual daily works, as we think. We are always building better than we know; we are adding another step of consciousness to that picture of calm. When this is revealed through the contrast of the avenue of approach, chaos disappears and in the vista we see that,

"All truth is calm,
Refuge and rock and tower.
The more of truth, the more of calm;
Its calmness is its power.
Truth is not strife,
Nor is to strife allied;
It is the error that is bred
Of storm by rage and pride.
Calmness is truth,
And truth is calmness still."

Overcome.

"Be not overcome of evil, but overcome evil with good."

In this lesson, which runs from the 9th to the 21st verse of Romans, we are told to show forth in our dealings one with another, that kindness, charity and affection which can be expressed only because God is the Father of all, and that "we being many, are one body in Christ, and every one members one of another."

When we realize that God is within each one, although that brother does not seem to show forth perfection, we will not judge by appearances, but judge righteous judgment by claiming for him the truth he does not realize, and thus bring him into a knowledge of the truth of true being.

"Be not overcome with evil." Do not let false opinions darken your vision, that when what is called evil conditions arise you forget the truth of your Being and let them be a burden to you. Instead, overcome evil with good. By claiming I and my Father are one, there is no reality in any of these false conditions; nothing but the truth can prevail, and thus you overcome evil (or a falling short of truth) with good.

MARGUERITE HERING.

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Sow in Righteousness.

Sow to yourselves in righteousness, reap in mercy: break up your fallow ground, for it is time to seek the Lord till he come and rain Righteousness upon you.—Hosea x: 12.

TO seek is to find, and to find is to be where the treasure is for which we have sought. Divine Science, reveals that now all the wealth of God's Kingdom is contained in Being; all the spiritual gifts that are sought for are stored up in what "I Am." This is being where they are, and is seeking and finding. To break up the fallow ground is to sow unto self in righteousness and wholeness of Truth as does the Infinite Creator.

To sow unto ourselves in righteousness is to cultivate the ground of Being, and do the will of Him that sent us. This is working the Lord's method of raining rignteousness.

During our recent work throughout the east, we met with not a few people becoming interested in Science who were claiming mental and bodily conditions over which they seemingly had no control, but it was found that in every case they had not been trained to demonstrate the law of expression from and by Being. They had no idea of what their own position should be to be a demonstrator of Truth. Some were feeling that true freedom was not for them to demonstrate or realize, for they had tried in every way they could, and were earnest and sincere.

No one can sow unto himself in righteousness without knowing who he is and what he is, and knowing the Law of Expression. To know this Truth is to know how to break up the fallow ground and sow righteousness unto ourselves.

When we know for ourselves what it means to be able to decree a thing, and see it established unto (within) us, then it is that such words as the following come home to us with depth of meaning: "I will be thy king; where is any other that may save thee in all thy cities?"

To break up fallow ground is to utterly destroy the non-productive habits and conditions that bear not fruit of righteousness or wholeness.

Lyman L. Palmer, of Chicago, writes of a recent class that he has taught. "I have had a wonderfully instructive session with my class. There is no comparative degree in Truth. It is all good."

Henry Wood is now engaged upon a new book which will shortly be published, and duly advertised and reviewed in HARMONY.

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Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from November 1st to December 1st: I am thankful every hour for the good in hand.

Health Statements of Truth.

First Day:—I am.
Second Day:—I am whole.
Third Day:—I know that I am whole.
Fourth Day:—My consciousness of God is what I am.
Fifth Day:—I express daily and hourly the Truth that I am.
Sixth Day:—I exist as the image and likeness of the I Am. I cannot be afflicted.
Seventh Day:—I rest in what I am, I rest knowing my wholeness. Peace, I am both full and free.

Both present and absent healing done jointly by C. L. and M. E. Cramer. Hours at the College, from 10 a. m. to 2 p. m., daily. Appointments made to suit the convenience of those who cannot come during these hours.

There is no law to God save his own nature. Healing is the application of Divine Science. No dis-ease incurable.

BOOKS OF THE DAY.

SHALL STUDENTS ADVANCED IN DIVINE SCIENCE DO HEALING? HARMONY Publishing Co. 11 pages; 5 cents.

Owing to the demand made for the October HARMONY containing the above article, it was decided to print same in a convenient and cheap form, for distribution by those who wish a conclusive reason why the silent word should be used as well as the oral. Those who are prejudiced against healing through treatment, evidently do not realize the omnipotence of God, and that an absolute Truth expressed either silently or orally produces the same positive result. It is a grievous fact that advocates of this so-called "higher way" have failed as healers, principally because of a subtle strain of the "going to be" which is foreign, indeed, to Christ's Truth, that "I and my Father are one."

F. E. CRAMER.

COLLEGE COURSE OF INSTRUCTION.

THE PRIMARY. Teaches Fundamental Principles.
THE TRAINING. Disciplines in the Christ Method of Healing.
THE THEOLOGICAL. Is for the Scientific Study of the Bible, and the Spiritual Ministry of the Word.
THE NORMAL. Is for the Special Training of Teachers.
The terms for these classes are within the reach of all.

COURSES.

PRIMARY COURSE, ten lessons; TRAINING, eight lessons; THEOLOGICAL, twelve lessons.

For regular price see advertisement of HOME COLLEGE OF DIVINE SCIENCE. Let all come whowish to learn what true freedom is, and what it is to be whole.

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Man in God.

THE Source and Cause of a thing must of necessity—always and everywhere—contain within itself the thing it produces or gives expression to. The thing produced or expressed must, therefore, be the embodiment of its Source, and in substance and nature be the same.

"Ye shall know them by their fruits." The only true estimate that can be placed upon the thing produced, is placed there by its source, for the value embodied therein is the nature of that producing it.

To be able to speak with knowledge, and to act in wisdom's way in all that we say and do, it is essential that we not only know what is, but that we know the nature, law, power, and possibility of that which is.

Holy Spirit or Divine Mind must be Infinite and everywhere present; hence, it would not be according to Truth or justice to suppose that it was more in one place than in another, or that to it the existence of one thing was more perfect than another. If God's infinitude was not everywhere present, it would be possible for us to be where the fullness of knowledge and power was not, and we would have foundation for beseeching Him to come more fully into our lives. "Be still, and know that I am God."

A very interesting and suggestive conclusion is now emerging from the work of natural Scientists. "It is practically established that the difference between the consciousness of man and that of the lowest forms of life, the single or unit cell form, is one of degree, and not of kind. That the lines of continuity run back from self-consciousness in man to the psychic life of micro-organisms, and if Haeckel, and Cope, and others of the world's great naturalists are right, the line cannot be drawn even at the beginning of organic life; we must go even back of the atoms and find consciousness in the ether. It is here that Cope finds the scientific warrant for the idea of God, and the hope of human immortality. He further

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suggests that mind is a mode of motion, or mode of wave force of the same substance as that which underlies visible phenomena."

The Genesis of Creation, and all the true statements of unity contained in the New Testament, and claims made by Jesus the Christ of us of at-one-ment with God are based in scientific Truth. For the Truth of unity and at-one-ment is the only Science of Being or Life. It must at once be seen that if there is but one Spirit or substance, the unity of this substance is maintained in all of its expressions. So, in the language of Calthrop, we say: "God has nothing but Himself to make His children out of. They are Spirit because He is Spirit. They live, because He lives." And here we understand the words of Jesus: "Because I live, ye shall live also." "As the Father hath life in Himself, just so is it given to the Son to have life in himself."

All scriptural statements of unity are found to be based upon the present scientific view of the unity of substance—one Omnipresent and Omnipotent reality, in which and of which all phenomena spring.

What a wonderful flood of light is here given by which to view the deep meaning of the sacramental occasion instituted by the man of Galilee: "This is my body which is given for you," with the injunction that we should partake of it until I come. But what is the self-revealed Truth when "I come?" It is simply this, that *I am* it. Then it is that our life has appeared, and we appear with Him in glory, and with the brilliancy of pure intelligence we perceive the Truth of the words of Paul: "There is one Spirit and one body." "We are heirs of God and joint heirs with Christ." "To-day is the day of salvation." There is only one Mind and we are it, one Substance and we are it. Verily then in Him we have our being.

A God whom we may possibly approach in the future, and after death, or that we may progress toward throughout eternity but never attain, is in Divine Science among the things that have passed. "Old things have passed away, and all things have become new." And we know God as the one in whose bosom we rest, and whose life we live, and whose love we express, and daily and hourly reveal. "He who loveth knoweth God, for God is Love." "Behold, what manner of love the Father hath bestowed upon us," that we should be called the sons of God. God the absolute Truth, His at-one-ment the Omnipotent Power, Love the only law, makes the sure foundation on which all living rest. The general realization of the twentieth century will be what many Divine Scientists are enjoying at the present time, the Truth in simple language. God the ultimate Truth, or spirit, the absolute principle. That the God-head does not mean three originant principles, nor three transient phases, but three eternal inherencies of one Divine Mind. It will then

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be understood that what truly is, is God. The all in all will be known as SPIRIT, SOUL, INTELLIGENCE—as one Spirit; or MIND, IDEA, CONSCIOUSNESS, as one Mind.

The ultimate of freedom, power and happiness, is to be found in adjusting all our ways to the truth that God and his expression is all there is. So it will be generally understood that when Spirit or Mind expresses itself, it expresses its idea and consciousness; then no living form will be pronounced against, but all will be raised, a glorified, sanctified body. For that which is begotten of Spirit is spirit, and the body of spirit must be the expression of what spirit is. In other words, that which is begotten of Mind is mind, and the body of mind must be the expression of what it is.

A full consciousness of the oneness of substance must enable us to see that all conclusions arrived at from that basis must be the conclusions of God, and we can clearly see in it the light of the world, the true light that lighteth all, in which is no darkness. Great are the changes that are to take place in dissipating the world's way of thinking, and establishing a true conception of unity and at-one-ment.

So far my aim has been to prove the oneness of God and man, or in broader terms, the oneness of God the creator, with God his creation. Man, as the image and likeness of God, is perfect conception; "Jesus, the image of the Invisible God, the first-born of every creature," is perfect conception. There is one universal, holy, immaculate conception for all time, in which man ever exists as God with us. God's idea of man must be his idea of self, for the Infinite One being all, it could have no idea of another being; therefore, to make God-idea our idea of self, is the same as making our idea of God that of self; this finds us in the God-head and a unit throughout.

Would we do unto our source and cause as we would have it do unto us, it is essential for us to do just what we would have it do; so if we want God to include us within his being, will and law, we must include Him in our being, will and law.

That which fills all space being Spirit and one in nature, all things are found to be in a state of at-one-ment with and to exist within it, and to be itself made manifest. So Spirit carries within its infinitude of love all the worlds invisible and visible, and all things therein and thereon contained. Divine Science therefore, includes the ultimate spiritual principle, and teaches the unity of the whole, and blends all phenomena into pure being. So it must come to be seen by all, that to have a true conception of anything, we must start with God and reason from being; begin our reasoning at the top, as it were, or in the plane of source and cause, for it is self evident that the

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action and result of a source and cause cannot be understood except by its own knowledge, and this we can do, for I, intelligence or consciousness, am spirit. If man and God are one in spirit they are one in body, for what is potentially one is identically one when expressed.

Were we to reason from the standpoint of duality, or of separation from God, we could in no wise arrive at an understanding of the teachings of Jesus as applying to ourselves.

The estimate placed upon selfhood when reasoning from the supposition of innate sin, that there is a conception that falls short of Truth, and birth that misses the mark of equality with God, we would not be able to realize that we were created in righteousness and holiness of Truth.

In the new and living way of thinking, true theology and Science are brought into solidarity, for space is no longer thought of as vacant, but is really the divine presence of Supreme Being. This conception once grasped, we no longer wait, weary with hope deferred, for the good, the true, the real, for we find ourselves in a new world of power and beauty. It does away with the former conception of cause and effect, and establishes the true idea of it, which is that the effect is forever within the cause. God is seen to be the Truth, substance, intelligence and reality of all. So God comes to mean unto us all that is good, real, and eternal.

This view leaves no room whatever for death or dead matter, and no conception or claim of such a thing. The All in All is absolute Life. Let us decide scientifically upon the form of it, and determine correctly what it shall be to us. For the form is the word of Life that shall not pass away.

Let us, therefore, hold living forms in God consciousness and intelligence; that is, know that they are there, and are divine substance, and act as if Truth was Truth. This will do away with the unsatisfactory practice of holding thoughts or words to bring things to pass. For it is not true motive to expect to change the substance, or to perfect it by such method, for it ignores the nature of the whole, and sets at naught the true conception of the body.

If the word is love or life that you have taken up, hold the body to be that word of life and love, and you will prove that my words are Truth, and they are life, for they are life to those who find them.

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A Divine Science Sunday School has been started at Gier's Hall, 511 Fourteenth Street, Oakland, and meets every Sunday at 3 P. M. Classes have been formed for children, young people, and adults.

To thoroughly establish this school, M. E. Cramer and Josephine R. Wilson have kindly offered their services for an indefinite period.

The Oakland Scientists are requested to invite their friends to unite with us in building up and sustaining a large, progressive Sunday School.

Every Sunday evening at 7.45 o'clock Divine Science services are conducted in Gier's Hall by M E. Cramer and Josephine R. Wilson.

EXTRACTS FROM LETTERS.

Late Demonstrations of the Students of Home College.

SALT LAKE CITY, UTAH.

My dear Mrs. Cramer:

I am anxious to tell you about my first demonstration of the Truth since hearing your lessons. I found a woman very sick, and suffering intensely. I treated her five minutes, when she sprang up and declared something had gone out of her, and that she was perfectly well. Immediately upon arising she went about getting dinner for her family. It was a clear case of instantaneous healing, and greatly surprised me, as well as her.

MARIE LOUISE PECK.

ST. LOUIS, ILL.

Dear Sister Cramer:

When I learned that you passed through the city the other day, it was with a sense of regret, for I should have been so glad to have met you; and then I thought of the host of friends you have here, and, if we had all known, the waiting-room might have been thronged, and, at most, we could only have obtained a passing glimpse, a word or two, and so then I thought I will write.

I taught my first class with Mr. Scholl, he leading one evening and I the next, and it was certainly one of the most interesting classes I ever saw. There were twenty-one members, and the Tuesday following its closing every member was present at the lecture and several joined our Society. Our Sunday-school, notwithstanding the warm weather, is increasing in numbers.

I am very anxious to own the M. S. lessons on Genesis—your Theological course;—the primary course is a grand text book. I would not be without it.

I have had a few cases of beautiful healing. One, a man who had been entertaining the belief of blindness for seven years, now praises God that he can hold his head erect like other men. When he first came to me he walked with head down, groping his way with a cane. He was rejoicing the last

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time he came because he had been able to read to his wife from the newspaper. She had noticed that his deafness had entirely disappeared and had acknowledged his wonderful improvement, and instead of trying to discourage his coming, as had been her habit, was anxious for him to continue. He will be able to go to work soon, I am sure. MRS. T. B. H. B.

EAST ST. LOUIS, ILL.

My Dear Mrs. Cramer:

"I have received the two copies of HARMONY you so kindly sent us. Please accept thanks for same. I have read them with a great deal of interest, especially the ordination address.

I have been doing some healing within the past two weeks, and I am surprised to find how easily it is done. I do not use any formulated statements, as I have seen recommended by some. I simply work from and through the "law of expression." As a consequence, except in a few cases, the effect is instantaneous, headache and neuralgic pains ceasing as soon as I begin treatment.

Thursday morning of this week I commenced treating a lady who was suffering intensely from hay fever. Friday night, in about thirty-six hours, she was well. Last year she was sick three months with it, and probably the same length of time the year previous. This patient was relieved at the very instant I commenced treatment. The last thing to go was the stifled breathing.

Wednesday morning of this week I cured the lady stenographer (who sits next to me in the office where I work) of rheumatism which she had been complaining of for about a week.

Thursday evening of this week one of our bookkeepers told me, as he was going home, that he had a peculiar weakness in his legs below the knees. He said he was afraid he would get locomotor ataxia. I told him he would be all right by morning, and gave him a treatment. The next morning he said it was much better, but not quite gone. I told him what I had done, and he was well pleased with it, and then knew why he felt so much better. The weakness is all gone, as also his fear of contracting that disease.

Last Sunday night I treated a lady for facial neuralgia, from which she had been suffering for twenty-four hours, so bad that she could not open her mouth. She was relieved in thirty seconds.

In many cases of my treating I find that I know the exact moment that the patient is being helped: that is, when the headache is stopping, when the

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neuralgic pains commence to abate, when the patient is beginning to feel strong, and so on.

The above are but a few of the cases that I have treated, and treated successfully, too, but will serve to show that I do understand something about Divine Science, especially the Law of Expression. I find that the speaking of the healing word is about as easy as to speak in conversation. What I am surprised at is that the healing is done almost instantaneously. As soon as I begin to speak from the Law of Expression results follow, except in one or two cases. I first found this instantaneous healing by curing a case of sneezing, of four or five days, the patient sneezing a great many times during an hour, for in three minutes' time her eyes began to feel better, and she sneezed only four times within the next twenty-four hours, the last two having been caused by dust in the street.

C. T. KENNEY.

APPRECIATION OF TRUTH.

Since my return home, I have carefully examined some half dozen Science publications, and in none did I find the Truth in its purity and clearness as I did in HARMONY; and I feel sure that Mrs. Cramer's book, like her lectures, must be helpful and uplifting. I anxiously await its arrival and also look forward with great pleasure to my further acquaintance with HARMONY.

Very truly yours,

St. Louis, Mo.

MRS. W. M. M.

My dear Brother:

I was reading this morning your article in May *Harmony*, "The Way of Understanding." I have read it before, but I did not get so much out of it as I did in the second reading. It seemed to be just what I wanted, and it did me much good. You made the matter very plain. You show that the foundation of Divine Science is *unity* with our Source. That we *must* see and understand that *we*, individually, are the son in the bosom of the Father, and that our nature *is* Divine. And as Mrs. James has said: "We cannot *make* perfect lives, but we can *be* the perfect life in God, and *let* show forth perfect peace, love, and harmony in soul and body." This thing of making ourselves good by works is like lifting oneself over the fence by his boot straps. I've tried to do that myself. Now I am satisfied that Divine Science is the true way. First seeing *what* we are, then *being* it, and the doing will necessarilly be all right.

Lovingly yours,

W. M. BROWN.

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Dear Sister Cramer:

I think it very essential for the eastern people to see and hear you for themselves. I do hope that you will come east again before many months pass, and that in New York they will take lessons of you. I think Mrs. was converted within and without, from what she said to a friend of mine three weeks ago. She said she was healed in the class. I have wondered how she would be convinced of the Truth of Healing, for she did not believe in it before entering the class. I see the Lord knew when and where it would be done. She said that Mrs. Cramer did not stay half long enough in New Bedford, and that we ought to confine ourselves to her literature. All the members of the class are happy. MRS. E. L. P.

NOTES.

Those wishing the following books of Geo. E. Burnell: "Twenty-one Advanced Lessons," 50 cents; "How to Heal," in cloth, 50 cents; "A Look at God," $1.00, will send to Mrs. Laura Randall, 324 Dearborn Street, Chicago, Ill., who also has "Our Songs" (in Truth), by R. H. Randall, third edition, at reduced prices, *i. e.*, paper, 25 cents, cloth, 50 cents.

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Vol. 10. No. 3.

DECEMBER, 1897.

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To teach that God is infinite and ever present, and that there is no other Power or presence.
That there is but one Life, Mind or Spirit.
To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
To supply to students and practitioners practical lessons in Divine Science and Healing.
To bring about a Unity of Thought, Purpose and Work.
To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and thus fulfil the law in our dealings one with another.
To interpret Scripture from the plane from which it is written.
To notice publications of the day, and supply interesting information of value to students.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 10. DECEMBER, 1897. No. 3.

Christ.

CHRIST is the title of Saviour. It is originally Greek, signifies *anointed*, and corresponds exactly in meaning and use with the Hebrew word, Messiah. So that this title given to Jesus of Nazareth is an acknowledgement of him as being the Saviour long promised to the house of Jacob, and to the human race.

As prophets, priests, and kings were anointed when being called to their several offices, so Jesus of Nazareth, the Messiah, who was by example to teach all people the Truth of their being, and of their doctrines, and the meaning of their service, was anointed with the spirit of Truth, and his baptism was his at-one-ment with all that is. So he was at once the fulfilling of law and prophecy, priest and king, after the order of an endless life.

The Holy Spirit descending upon him like a dove came to stay, and to show to the world that Jesus was included in the allness of God, and to present the great Truth, that God, including Fatherhood, also includes sonship.

In the revelation of the Truth of who, what, and where the Savior of the world is, it is proven that there is no father, no mother, no son but what is God with us, and christians are those who know this Truth, and who represent in their deeds the one and only law of Being, the high and holy nature of God.

The name christian, was given to the disciples of Jesus at Antioch by the Greeks in derision, in the reign of Claudius. They were before that called Nazarenes and Galileeans.

"Unto us a child is born, unto us a son is given." Many people think that were literal death to cease, birth would cease; that one follows the other, and as long as we have birth we must have death. To fully understand the words, "Unto us a child is born," and "Unto you is born *this day* in the city of David a Saviour, which is Christ the Lord," it is necessary for us to die, or be dead, to the false view of birth. Birth will never cease, but with the death, so to speak, of the false view of it, will the last enemy be destroyed. Birth is not, as many have supposed, the act of something coming into life that was not before, but is the expression of something that is, was, and evermore shall be. Beget means to cause, and to cause is to bring forth, and as nothing can be expressed that is not, birth is God's act of expressing

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himself. The bringing forth of that which is potential within the Creator is the begotten of God. With this new and true conception of the child that is born to us this day, or of the son who is given or sent of God, there is no death for us to recognize, except it be that we, as Christ, are dead indeed unto sin, and alive unto God forevermore.

To know that the child born unto us this day is the Saviour, is to know that the first and natural birth brings forth the first born and only begotten. In this Holy Immaculate conception, retrospection and procrastination are not indulged in. For that which is begotten within and of eternal life is life, and within it is no death.

"And this is the record, that God hath given to us eternal life, and this life is in his son." I John v: 11. "He that believeth on the son hath everlasting life, and he that believeth not the son shall not see life." John iii: 36.

The analysis of the name Immanuel gives a true view of the universality of the one it stands for. Heb. Imma, *with;* nu *us;* el, *God.* So we have with us God, here and now. Not shall have, not that he has been, but now God is with us in the universal sense spoken of in the first chapter of St. John. With us as the light that lighteth every man that comes into the world. There is no overcoming of death, so called, but by being the true consciousness which knows the truth of all birth.

All down through the ages it has been prophesied that the time would come when God would be with us in the form of man. The mystery that has been hid from ages and from generations, but now is made manifest to his saints, is Christ in us.

So to meet the present need, and to abide consciously in Truth, we must know that "God, who at sundry times, and in divers manners spake in time past unto the Fathers by the prophets, has in these last days spoken unto us by His son;" that there is no other Truth that can be glad tidings of great joy unto us, but that our being is God—eternal life, and that we are born right, and exist in sonship; none that can erase the false conclusions about conception and birth.

The literal lineage was given to show us that we are born or begotten in and of God as was Jesus; that the birth of Jesus is the Truth of all birth; that the literal descent is only a seeming, and is not to be made a basis for anything, for the direct manifestation of God in the child is the only true conception, hence the only true birth is God with us. So each one can say, I exist as the son of God, and the son of God exists as I do, without sin, and alive unto the Most High.

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If Jesus, the Christ, spiritually speaking, had been brought into the world in a different manner from what we all are, and on account of the divinity of his conception and birth, he held a different relationship to God the Father from what we do, our following him in precept and example would avail nothing, for we could never be the same spirit and the same body ; but "He was made like unto his brethren (without sin), that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people," and "deliver them who through fear of death were all their lifetime subject to bondage."

Jesus did not become different from what he was born, he became no more than he was at birth. Before he was born of woman his name was Emanuel, and when a babe, born of woman and wrapped in swaddling clothes, he was God with us. He was no more than this in manhood. His ability was God-power. How much easier it is to live in life than to labor to become it. How much greater is the satisfaction when "ye abide in me" than to ignore the Truth of Being, and strive to become. Consciousness of Being simply does what it is its nature to do ; within it self is revealed. "For this cause came I into the world." It was not for the purpose of becoming that I came, but to bear witness of what I am, came I unto this hour. I bear fruit of the Spirit every moment, so let it be.

The Blessed Christmas Bells.

Ring, gladsome bells, love's message clear and true,
That God in man eternal friendship finds ;
That to himself he every creature binds ;
And is in us as light in gems of dew :
He is for all and not a favored few,
The inspiration of aspiring minds,
That blows delight as soft as summer winds ;
In him we live as stars in yonder blue !
O, tell the world in your vibrations sweet,
It need not weary, toil, and mourn and fret ;
It need not suffer from sharp cold and heat,
But may in God a pure protection get ;
Christ is our truth, hope's child in every soul,
Now born in us creation to control !

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How poor if time decreased the gift of God,
If man no nearer came while ages fled ;
If he those pleasant paths should cease to tread ;
If sweeter flowers bloomed not in summer sod ;
But, no, he walks where all true saints have trod,
Where harmony its golden sunshine shed ;
To land of promise he is surely led,
His feet with peace and perfect guidance shod !
Now is the hour revealment new is made,
Arousing men the Kingdom blest to win,
The fulness of its wonder is displayed,
And we as sons and heirs invited in :
O, glorious bells, repeat it far and near,
God's Christmas keeps throughout life's endless year !

REV. WILLIAM BRUNTON.

INTERNATIONAL BIBLE LESSONS.

December 5th, 1897.

CHRIST'S HUMILITY AND EXALTATION.—Phil. ii : 1–11.

GOLDEN TEXT :—"*Let this mind be in you, which was also in Christ Jesus.*"—*Phil. ii : 5.*

I WOULD that every reader of these lines would turn to the scripture of this lesson and read it, and study it, and meditate upon it till it has become part of his very life. O what wonderful words these are ; listen : "If there be any consolation in Christ, if any comfort of love, any fellowship of the spirit." Dear hearts, do we say "if?" Can we hesitate one moment to question the consolation that there is in oneness with Christ—in the recognition of the Christ in us that worketh for us the hope, yea, the knowledge, of glory? Is there any doubting in your minds about the "comfort of love?" O, no, there cannot be. Love is life, and life is God—the eternal, omnipresent Good. Have we had the fellowship of the Spirit all these blessed years, and now shall we go back to the beggarly elements of the world? O, no, no! We have truly found that pearl of great price, and we have sold all our worldly possessions—all recognitions that the things of this world have any value—and have purchased it.

Are we "like-minded, having the same love, being of one accord, of one mind?" If not, we are falling far short of our blessed privilege. "Behold how good and how pleasant it is for brethren to dwell together in unity," "in honor preferring one another." Do we always think of our friends as brethren in the Lord? Do we see in every soul we meet the absolute child of the one Father of love? If not, let us come up to our "high calling in Christ Jesus."

Are we looking out all the time for "number one?" Do we see self first in everything that we do, or do we "look on the things of others?" Do we, by actual experience, know how much better it is to give than it is to receive? If not, let us learn that glorious lesson of true charity before another day's sun has set.

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Is "this mind in us that was in Christ Jesus," which makes the supreme claim for ourselves that "being in the form of God," it is not robbery to also declare that we are "equal with God." Is this too high a statement? No, for whatever Jesus could claim for himself we must claim for ourselves if we have that "same mind" in us which the apostle here urges us to have. The truth of one Son of God is the truth of all sons of God. "Beloved, now are we the Sons of God."

Would we have "a name that is above every name?" Would we have "a white stone with a new name written, which no man knoweth save him to whom it is given?" Then we must overcome—come over to the full recognition of our oneness with him who giveth the new name, even God.

December 12th.

PAUL'S LAST WORDS.—II Tim. iv: 1–8, 16–18.

GOLDEN TEXT:—"*I have fought a good fight, I have finished my course, I have kept the faith.*"—*II Tim. iv: 7.*

What a wonderful shout of exultation and victory are those last words of the apostle to the Gentiles. During these lessons we have seen him persecuting the Christians, "consenting to the death of Stephen," the first Christian martyr; we have seen him on the way to Damascus; we have seen the light of heaven pierce his soul and shut out forever all former recognitions, and we have heard the voice of the Lord—his own true self—speaking to him. We have followed him in all his travels; we have shared his perils both by land and by sea; we have stood with him before Festus and Agrippa; with him we have faced the angry Jewish mobs; we have made the perilous journey with him as a prisoner to Rome; in the quiet of his prison we have seen him write those glorious epistles which have truly lighted every man that reads them with the light of God. And now it is all overpast, and his last hours are here. Does he quail before the presence of the angel of death?

Not he; hear his shout of triumph: "I am now ready to be offered, and the time of my departure is at hand." And how was he to go? Well he knew that the oil vat was already heated seven times hot waiting for him as its victim, and in the face of this the staunch soul that he was, filled with the faith which he had spent a whole lifetime in preaching, proclaims: "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdon: to whom be glory forever and ever. Amen."

But in the midst of his own parting words he still has the burden of the church upon his mind, and to his well-beloved in the Lord he gives also a parting exhortation, which has for us a doubly tender significance at this closing scene of the apostle's life and labor. He says to us: "Preach the word." Are we doing it? Are we instant in season and out of season with the message of love which it is ours to deliver to the world? How many of us not only stand ready but are doing "the work of an evangelist?" Do we hope to be able to say with Paul, when "the time of our departure is at hand:" "I have fought a good fight?" Then let us begin to-day. We do not need to fight with lions at Ephesus any more, but there is an "Apollyon" for us each to meet and to down. Let us not be looking either for any man to stand with us, or to do our work for us, for be it known, O beloved, that the Lord always "stands with us, and strengthens us," if we will but come into oneness with Him. Hear the promise to the faithful: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Dear hearts, are we faithful?

December 19th.

JOHN'S MESSAGE ABOUT SIN AND SALVATION.—I John i : 5–10; ii : 1–6.

GOLDEN TEXT :—"*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I John i : 9.*

My well-beloved, we have journeyed together through another year in this great Sunday lesson field, and the end has been reached, and "this then is the message which we have heard of him, and declare unto you, that God is light, and in Him is no darkness at all." Truly with John I can say : "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son, Jesus Christ." If there is any one thing above another that I would say to my readers in this last lesson of the year, it is to declare and proclaim to the world that above all things else, my "fellowship is with the Father, and with His Son, Jesus Christ." If any word that has been said in these lessons has helped in any way to bring any soul to feel and know his fellowship with the Father and the Son, then indeed has the time and study given to them been repaid a thousand times. Truly, have I been richly blessed in the giving. I have faithfully and in faith planted, and God will give the increase to every soul as it will receive: to some sixty, and to some an hundred fold.

Here is a wonderful lesson, and let us all learn it in these closing days of the year, that next year, and during all the years that are to come, we may walk in the light, and be filled with light even as He is light. Let us learn that we cannot make the claim of fellowship with Christ and still walk in the dark. The very claim of itself brings us into the light. If we walk in the light we cannot see the darkness. If we recognize only good, evil cannot be present with us. Do you see that?

In verses eight and ten we find the stumbling block over which many fall who are just entering Divine Science. "If we say that we have no sin, we deceive ourselves, and the Truth is not in us." "If we say that we have not sinned, we make him a liar, and his word is not in us."

At once they ask, "How can anyone declare that there is no evil in the face of these statements made in the Bible?" I will tell you. The answer is found in verses six and seven. "If we say that we have fellowship with Him, and walk in darkness—if we proclaim that there is no evil, and still persist in doing those things that fall far short of the mark of wholeness—truly we lie, and do not the Truth." If we proclaim wholeness we must be holy. "But if we walk in the light as He is in the light, we have fellowship one with another, and the blood—life—of Jesus Christ cleanseth us from *all sin*." Now, if we are cleansed from all sin, truly we sin if we do not claim it and proclaim it. Of a Truth, and in Truth there is no evil. Beloved, in Infinite Light there can be no shadow. Let us walk in the infinite light of God's love.

LYMAN L. PALMER.

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The First Divine Science Church of San Francisco.

M. E. CRAMER, Pastor.

The following is a partial presentation of the basic truths upon which the church is founded:

WE BELIEVE, that the one All in All is God and God manifest. That one is the number of unity, and God being Infinite, there is no finite. He is the Creator, Creative Action, and Creation, hence "I and my Father are One."

WE BELIEVE, God is Spirit—all of Life, Love, Truth, Substance and Intelligence; all of Knowledge, all of Power, all of Presence, hence man in his Being is spirit, life, love and truth;—substance, intelligence, knowledge, power and presence—His exact image and likeness.

WE BELIEVE, God is the Father, God is the Son, and God is the whole Spirit.

This Church being based in the broad basic principle of Being, which proves the oneness of life, its members believe in life's divinity, and are steadfast and unwavering with certainty of knowledge. The whole idea of the working plan of Divine Science has power from on high. Its idea is not to build up an exclusive sect, but to teach the *divinity* and *unity* of the whole, of the one infinite cause and effect, that there is but one substance of which all are composed. In other words, that there is but one Spirit, the unlimited nature and power of which includes us all, and which has no respect to person.

We recognize that we are associated in oneness of purpose in that close relationship in which God holds us in unity of Spirit. This unity is what people need to understand, and to feel in their hearts in order to actualize the truth of the statement, "How good and pleasant it is for brethren to dwell together in unity."

The members of the International Divine Science Association, and the students of HOME COLLEGE of San Francisco are alive to the importance and opportuity of having a church at the home center of Divine Science, near the "Golden Gate."

Our united experience in the International Association work has proven that no limitation, no binding creed, no sect or sectarianism can possibly grow out of the true teaching of Divine Science or the unity of association, purpose and works advocated by it.

WE BELIEVE it advisable to have a place devoted to service and work of the church, and from which to spread the glad tidings of Truth. We need the close relationship of and a membership whose purpose it is to be loyal to Truth for Truth's sake, and whose service will be that of joy and blessing.

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The Church desires to enlarge the scope of its work, rent a centrally located hall, etc., in order to reach the people more generally. To do this, it is essential to have financial aid, so we ask those interested to help in this cause, by donation or subscription. We believe the Scientists throughout the State of California will consider the great benefit that is to accrue to the work at-large, by having a church founded in the principles of Divine Science, and at the center where Divine Science was originally formulated, and to render such assistance as their true consciousness may deem advisable.

Those perceiving the Truth of Divine Science, and wishing to assist in its spread, and who want to become members, can do so. Send for membership lists. Address all communications to Prof. W. A. C. Smith, 3360 Seventeenth Street, San Francisco.

Married.

ON November 18th, Home College, 17th Street, was the scene of one of the prettiest and most interesting ceremonies it has been my privilege to witness, the occasion being the marriage of Mr. Frank Cramer, only son of Mr. and Mrs. C. L. Cramer, principals of the College, and Miss Alice Eckman, only daughter of Prof. and Mrs. Eckman, of this city. The parlors of the College were very tastefully decorated for the occasion. About thirty guests (relatives) witnessed the ceremony, which was conducted by Rev. N. E. Boyd, and served a double purpose, being the twenty-third anniversary of the bridgegroom's birth. I am quite sure I voice the wish of all present in saying, may they spend many happy, useful years together. After partaking of lunch the happy pair left (amid showers of rice) for San Jose, where the honeymoon will be spent. Upon their return the young couple will reside at Home College, it being their intention to enter wholly into the work of Divine Science, for which they are eminently fitted.

The following extracts are from the address of Rev. N. E. Boyd:

The friends being assembled to witness and solemnize the union of Frank E. Cramer and Alice D. Eckman in holy wedlock, and Prof. Eckman softly improvising on the piano, the bride and groom entered and took their stand in front of the minister, who announced the purpose of the gathering, and then said:

"Inasmuch as these, our brother and our sister, are now uniting in one hope, one freedom, and one joy, let us all unite for a moment in silent prayer, that we all may be duly sensible together of the solemnity, the sanctity, and the loveliness of this hour."

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The stillness, brief, yet impressive, was followed by an address embodying thoughts that sprang from many different sources, but flowed harmoniously into one stream with the sentiment of the occasion.

First, from the venerable Hebrew poem was cited the story of Man's creation after the Divine likeness, of God's blessing them and bidding them be fruitful, and multiply, and replenish the earth, and subdue it. Attention was next called to a pair of ethical truths which are joined together in marriage, namely: 1st, "the sacredness of marriage *subjectively*, as an act of individual choice and a free moral union of two persons in one life;" and 2d, the worth of marriage "as an *objective* institution in the sanctity and perpetuity whereof is bound up the welfare of society."

The nature of true love was then considered. "Pure love is pure beneficence. It is unselfish, and seeks only the good of the beloved. It is by loving, and not by being loved, that one can come nearest the soul of another; yea, and when two love, it is the loving of each other, and not the being beloved by each other, that originates and perfects, and assures their blessedness. * * * On this higher plane the soul realizes not only that God is Love, but also that Love is God. True lover's love is the most real of all things human, simply by virtue of being wholly and purely ideal," for the Ideal is the Real, and is fated to become actual sometime, somehow—triumphantly the Actual.

"Love in its purity is union of soul, and marriage is the consummation of the unity of two souls in the sight of The Father, brought forth and sealed in the sight of His children."

"When man and woman are thus joined together in true conjugal love, she typifies to him, and he to her, the Divine Humanity which they would see unfolded and immortalized. And so it comes to pass that marriage is complete only in welcome offspring. Father, mother, child—the three in one, the holy family—make up the basal molecule of the Collective Man. "A little child shall lead them." And helpless infancy is the ever-new awakener of the love that merges self in the joy of serving the beloved."

The young couple then formally plighted their troth—he to her, and she to him,—and were solemnly pronounced husband and wife. "And what God joins together Man cannot put asunder."

A few words of kindly admonition to the newly wedded, as to the abiding call for a transparent and loving mutual truthfulness, trusting the best of each other utterly, for perseverance in idealizing each other and the marriage relation, and patiently, hopefully biding their time while the growth into perfect oneness is accomplished;" these and a prayer of thanksgiving and benediction closed the service.

Sydney, Australia. MARY E. PRESCOTT.

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Questions and Answers.

Q. I have thought of writing you more than once since I received the Manuscript Lessons from you, to let you know how I was progressing in them, and to ask a word of explanation on one or two points. I desire to hold the same view as yourselves, if possible, on the point about which I shall ask you.

According to the teaching of Manuscript Lessons, man is God in self-expression. I can see God manifested in the impulses and tendencies of the mind of man (so-called), and it is evident to me that man's intelligence is of the same substance or article as Divine Intelligence. But if a loving thought in man, such as the impulse and tendency to alleviate human suffering, is God, I do not see that a so-called evil impulse and tendency, such as to destroy human life, is not also God. It takes force and power to strike a murderous blow. Then if God is omnipotent, I do not see but that he takes part in the so-called evil action.

Will you be kind enough to explain to me why, if the loving action is God, the hateful action is not also God?

A. The law of God is, that like produces like, that an Infinite Source and Cause can neither produce anything unlike itself in nature, nor produce results that are the opposite of each other. It does not produce the opposite of itself, for it being infinite, there is no nature but its own for it to represent. It being one in nature, and everywhere present, it cannot show forth results that contradict each other. So all seeming conditions that conflict with the well-being and comfort of each other cannot be of God. Out of the mouth of the Most High cometh not good and evil.

To understand the Truth of Being—the nature of eternal life, it is necessary that we mistake not the nature of power. Power reveals its nature by creating, hence we must conclude that its nature is to construct, build up, form and formulate, live and sustain. Who ever knew a so-called evil impulse or tendency, or the murderous act, to do any of these things? Who can say that the fruit of power is apparent in any deed the opposite of love—love to neighbor as to self?

To say that "If God is omnipotent, I do not see but that He takes part in the so-called evil action," may be likened unto the statement, that if the principle of mathematics is omnipotent in the science of numbers, it must take part or be in the mistakes made in calculation. But because it is omnipotent, that is, all the principle there is, no result can be obtained without its application, and no miscalculation can apply, use, or in any way touch it. It would not be principle if it could bring forth opposing results. God would

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not be God, and would not sustain the universe in order and according to fixed laws if it were the nature of power to kill as well as to create.

Man of God—the potentiality of Himself, and the only begotten, is what Divine Science proves him to be here and now; but the old dual doctrine has built up a claim—a figment of belief of a man,—and unless we are thoroughly analytical and trained to reason divinely, it would seem that God's infinitude ought to include the dual doctrine and its figment man of belief. There is no rational definition for the word evil but the Hebrew root meaning "a missing of the mark," and the underlying mis-take or missing is a departure in calculation from the infinitude of Being for the conclusion that we are to become, wise it may be, or something else.

The loving act is God, and the proof we have that it is, is that it works no ill to our neighbor. It bears fruit of that fixed principle that has no respect of person. Hate is not of God, therefore is not anything in and of itself, for love cannot be hate, and God is love. The law of expression, if studied from the plane from which it is written, will prove to be all that is necessary to settle all questions of the above nature.

When man is spoken of in Divine Science, more is meant than impulses and tendencies, feelings and emotions. He is spirit, mind, life, intelligence—all that he can possibly show forth, and the reason why he does not show forth his true nature, and feel comfortable when he does not think divinely, is because the qualities of his being are not embodied therein, and a misrepresentation of self is not a representation at all. He does not think divinely because of false education.

Similar questions to these arise frequently, and it is deemed advisable by the editors of HARMONY to answer them for the general good of all, knowing that by so doing they will be able to help more than one.

The Best Way.

The surest way in which you can extend the blessings and influence of the glorious Truth you know, is by persuading your nearest friends to subscribe for HARMONY, that its monthly message of Truth, Love and Unity may be delivered to themselves, families and friends. HARMONY illumines, fills full, and satisfies.

Twelve months of the best scientific instruction in at-one-ment with all that is good and real in demonstrable Truth, for a $1.00 subscription.

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Christmas Day.

WE all know that on the 25th of December of every year we have what is called Christmas Day; a time when everyone takes a holiday, and when we give presents to all our dear friends, and they give nice things to us, and when everybody is full of love and kindness towards everybody else. But it may be that some little boy or girl does not know why we have Christmas Day, so we will tell how it came about.

Many years ago, in a city called Bethlehem, there lived a man who was a carpenter, whose name was Joseph, and his wife Mary. They were poor people—that is, they did not have very much money, but I think they were rich in love, because Mary was a sweet, lovely woman, and Joseph was a good and tender man.

One day a tiny little baby was born to them, came to their home to be their own little baby, just as some of you have in your homes little brothers. As this little baby grew up to be a boy, he never forgot that he was God's own Son, and so all that he did was good and helpful to those around him, and when he was a man he went about teaching people the Truth of God, and making them well when they thought they were sick, and making them see if they thought they were blind, and always making them know that they were God's children, and that God meant that they should have only good come to them.

He was such a good man that everybody loved him, and now it is his birthday that we call Christmas, and the reason the people show love on that day is because Jesus Christ, for that is his name, was loving and kind always, and the thought of him is always a loving one.

Now you know every little baby that comes into the world is just as Jesus was, because they all come from God, are God's own children, and when they always remember that, they can do what Jesus did. We who understand Divine Science, know that Christmas is more than the holiday of one man's birthday, and that it is the joy and love and peace of knowing that we are all Jesus the Christ, and that God knows us and loves us just as He did Jesus who was born in Bethlehem.

So when Christmas Day comes, we are all going to know that it is the birthday of everything good in us, and on that day and every other day we will know that Jesus Christ, the Good, is right in us, making us loving, kind and helpful to everyone we meet.

ALICE D. ECKMAN.

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Thanksgiving Day.

"O give thanks unto the Lord, for He is Good, and His mercy endureth forever."

To give thanks is more than an acknowledgement that we have received, it is recognition of the source of our blessing. Giving thanks unto the Lord is acknowledging the Lord as the giver, the maker, the source of our goodness. The Lord God is eternal. He gives of Himself, of His own substance, therefore the good which is mine now is eternally mine, and the most simple blessing for which I render thanks, is an eternal blessing.

If our Heavenly Father has blessed us, and He has, there is no law which can take that blessing from us. God is Love, and it is the nature of Love to give. All good in Heaven and in earth is given unto me, I have received it. I acknowledge it as God with us, and offer unto Thee, Giver of All, Source of all Good, eternal thanks, eternal acknowledgement. "Thine is the Kingdom, and the Power, and the Glory, forever and ever, Amen."

ALICE D. ECKMAN.

A Witness.

I had the great pleasure of being in the Theological Class and listening to that course of instruction in Divine Science given in New Bedford by Mrs. M. E. Cramer, President of HOME COLLEGE. I was helped and blessed by my attendance thereon, as were all the other members of the class. It was a feeding of the mind, an opening of the eyes so as to see farther and more truly the wonders of creation; it was an uplift and inspiration to the soul; it was a baptising of the heart with all-holy influence; it was good to be there.

I have just received and read some of the revised Manuscript Lessons, by C. L. and M. E. Cramer, and the same delight and glory are in the written word. One has time to mark and inwardly digest what is said. You can pause at each eminence in the journey and overlook the landscape and take in the beauty and the peace ever before you.

I am struck with the Basic Statements, the axioms and postulates of the Science. They are at once accredited by the soul, as they needs must be to bear further examination and unfolding. Then I am struck with the calm, yet sweet logic, the reasoning that proceeds in power and grace all along. There is something true and strong to think of, and there is something noble and spiritual to live; I gladly bear witness to the good that students will derive from this course.

REV. WILLIAM BRUNTON.

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Universal and Individual Treatment.

1. D. S. A. Health Thought, to be held from December 1st to January 1st: We are one with God. We are enfolded in His righteousness.

Statements of Truth for Health and General Freedom.

First Day:—I am Alpha, the first, the word that is with God.

Second Day:—I am the firmament—the firm, unwavering act of God, that never ceases.

Third Day:—I am life, health and strength, perfect form.

Fourth Day:—I am two great lights, self-knowledge and its expression.

Fifth Day:—I am that life that brings forth abundantly.

Sixth Day:—All things are forever united in God.

Seventh Day:—I am greater than anything I have to contend with. I am Omega, the last, the end. I rest in God.

I do not labor with any false belief or opinion.

I am not heavy laden with conditions of belief, circumstances, or deeds done in the body. No statement, condition, belief, circumstance, or event of the past not true of eternal life, love and Truth, can have any showing in me at the present time. The eternal one or self, who is now, can and does have a showing in my body at this time.

There are no false beliefs within me, nothing to burden, limit, or environ me.

I am eternal life, therefore I cannot be afflicted. I am now demonstrating the law of my being unto perfection. I am free with the freedom of Truth. The Holy Spirit which is eternal life, is manifest in me.

College Course of Instruction.

The Primary. Teaches Fundamental Principles.

The Training. Disciplines in the Christ Method of Healing.

The Theological. Is for the Scientific Study of the Bible, and the Spiritual Ministry of the Word.

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The terms for these classes are within the reach of all.

Courses.

Primary Course, ten lessons; Training, eight lessons; Theological, twelve lessons.

For regular price see advertisement of Home College of Divine Science. Let all come who wish to learn what true freedom is, and what it is to be whole.

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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.*

Papers by Students of the Late Normal Class.

Preach the Word.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. xxviii: 19.

WE are told to go and preach to all nations. Our action in Divine Science the past few weeks has brought us to a realization of what this means and what we are to do. Our conception from the beginning was for that purpose. We were spoken into form, which was the first birth, and this, our second birth, only relates us to the first.

This truth, or our preaching does not add anything to us, neither is it all in speaking; nor is it necessary to take a course at some university to prepare to bring out what is in us and to relate us to God. We are to go out, and every move, every word, should show forth the fullness of *Him* that sent us, and the work we are to do is to rest in and represent the understanding of what we are.

We are not crying in the wilderness, nor seeing the promised land afar off, but we are in the land where darkness is not, and where the spirit of love is continually walking and abiding with, and in us throughout. So we meet and communicate with nature, and we see the nature likeness of Him that sent us in nature, and rejoice together as we meet the different manifestations of spirit; thus we together receive the baptism of the Holy Ghost. We are to show wholeness in our bodies in every move, in the beginning of our going forth to the ending, in our being.

We are to tread on holy ground and our thoughts are to be angels of light sending out glad tidings of our coming, and our message will be one of "peace on earth and good will to all men."

MR. F. V. BAER.

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Practice of Truth.

TRUTH is God and God manifest; and comprehends all that was, is, and ever will be. At first, it might seem almost impossible to realize the grandeur of this statement—the *all* of our heavenly Father; all that was; the whole universe resting in God before creation; an inherent possibility not yet made visible—"The glory that I had with the Father before the world was."

Then, "In the beginning" the Father speaks, and lo! the whole visible universe is brought forth. "And God saw everything that he had made and behold it was very good." "The heavens declare the glory of God, and the firmament showeth his handiwork." And thus will it ever be, a never ending creation, a never ending declaration of praise and love to the bountiful Father who is all love.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

Now what shall man render unto the Lord for all his benefits? How shall we put into *practice* this knowledge, that we are the Christ of God, the "beloved in whom He is well pleased?"

First enter in, take full, complete possession of the temple, and *abide*. "He that abideth in me, and I in him, the same bringeth forth much fruit." So, simply knowing the truth, is not all; we *must* abide and bring forth. "Herein is my Father glorified that ye bear *much* fruit." We glorify the Father and bear fruit when we make the without as the within, or bear record in word and deed of our heavenly birth. "Go ye into all the world and preach the gospel to every creature."

"Then he called his twelve disciples together and gave them power and authority over all devils, and to cure diseases." "And he sent them to preach the kingdom of God and to heal the sick."

Surely this is the call of the Master—the God in us, and we cannot fail to obey, knowing that power in full measure is given us, is ours now, and will only fail if we fail to use it.

"Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

So, without fear, but with the faith that is "strong in the Lord and in the power of His might" shall we go forth rejoicing, and "putting on the whole armor of God" bring to all hearts "glad tidings of great joy."

Home College, Nov. 6. MRS. E. D. ZEARING.

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FAITH.

"FAITH is the substance of things hoped for, the evidence of things not seen."—Heb. xi: 1. With the recognition of the Truth, that *Spirit* is true Substance, the one Life, Mind, and Being of man, we must then stand, *firm and steadfast*, to this Truth, so we can prove it. Truth *always* proves itself, and to hold fast to that which we believe is true, is to have that faith which results in demonstration.

Faith is firm, steady reliance on the Truth of God. Since we know God is the one substance of the universe, then man's being is spirit, and having started on the royal road to righteousness, it is *faith* that keeps us in the straight and narrow path until we realize ourselves in the promised land.

There must be a reason for the Faith within us. Faith must stand upon conviction of what is true. When we know that God is Good, and that Good is All—that Spirit or Faith is true substance of all that is,—we take our stand, and we like Daniel purpose in our hearts to hold fast to this Truth of God; and because we love the Truth, and care to serve it—to prove to all that God is the Omnipotent One, then we have a foundation or reason for our Faith that will uphold us, and deliver us from *all* seeming opposition.

Words that are spoken with the warmth of Faith concerning the one true life shall *never* fail, but mighty words shall follow this reliance on the Allness of God. Since you believe God *is* Good, stand firmly rooted upon this Truth, and *refuse* to be moved by appearances.

You must not be disturbed or annoyed by words, actions or deeds of others. All that is not God-like, is nothing.

Having perceived that Spirit is your true Being, then must you rest securely, and rely upon the power and presence of Spirit for *your all*, for faithful service is in relying wholly on the harmony, strength and joy of Omnipresent Spirit.

Faith reveals the Truth of God—it reveals the thoughts of Divine Mind, so that man *awakens* to know himself and all others in their divinity as the perfect idea of God dwelling in the Father, and one with Him in life, love and intelligence.

Jesus declared: "Blessed are they that have not seen, and yet have believed." *Blessed*, because it is Faith that gives substance to the things hoped for, and is the proving of things not seen.

So we must walk by Faith, and not by sight, for the unseen are the things of God, and are revealed to the faithful ones.

To have Faith in God the one Spirit, Life, Love and Truth, is to be faithful to God, the one Spirit, one Life, one Love, and one and only Truth, and

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to be faithful to God is to love Him with all our heart, soul, mind and strength, and our neighbor as ourself. There is no separation between God, neighbor and self, for all selfhood is in God. God is All, and beside Him there is none other. So have Faith *in* God. Have the Faith of God. Have the Faith which is God.

MRS. NELLIE B. KEMP.

Alameda, Cal.

Affirmation and Denial.

SOME time ago I, in company with some friends, paid a visit to Mount Tamalpais. As soon as the train in which we were seated began to ascend the mountain, a strange feeling of awe came over me; my attention was transfixed, and I saw in the scenery around me what I had never seen before.

Divine Love and Wisdom radiated from each tree and rock. When we reached the top of the mountain, we saw that the hills opposite to where we sat were covered with beautiful green grass, and between them and us there was a beautiful lake. I stood looking at the picture for a moment, and then asked the friend who was with me to sing, softly—

"The Lord's My Shepherd, I'll not want;
He makes me down to lie in pastures green,
He leadeth me the quiet waters by."

We sat and held the thought: "Be still, and know that I am God." I was then led to make the following affirmations: I am a living spiritual being; I have the attributes and powers of Spirit; God created all I see around me; He made me, and gave me all power over all things in Heaven and in earth; I have life, health, and strength in Him; Good only rules my life; I have love, wisdom and power—love vanquishes all hatred; to love is to prove we are Christ's; we must claim we are living souls, and are greater than anything we have to contend with; God is Spirit, and I am Spirit, and Spirit is the one and only power. "There is no power but of God" (Romans xiii: 4); I am free with the knowledge that all is good; I am at peace with all mankind, for I know that God is no respecter of persons, and that every man and woman is my equal in the sight of God; I know that I am pure intelligence, and I hereby claim my divine right to Light, Life, Wisdom, Love and Liberty; the peace which passeth all understanding is mine, such peace as the world can neither give nor take away. I thank Thee O God that I am one with Thee. Denials: I deny that I am a child of the flesh, and born in sin. One is my Father, even God, and I am His exact image and likeness, and as His child I claim the promised peace, joy and freedom from sorrow, sickness and death. I deny the belief in evil, for God created all and pronounced it good, therefore no belief

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in evil can darken my understanding of Truth. I am free with the knowledge that all is good; I deny that I have any fear, or that the fears of those around me of sickness, sin or want can affect me; my own understanding is *now perfectly free* from this illusion; I deny that I am foolish or ignorant, or that I am in any way limited, as all knowledge, power and wisdom is mine. I am now free from every belief that might in any way interfere with my perfect manifestation. My word is my power. I have spoken, and it shall be so. "The words which I speak, I speak not of myself, but the Spirit of my Father speaketh in me;" therefore I say I am life eternal, and changeless; I am Spirit and power, I am light and truth, I am fullness and freedom, I am health, goodness, and all love. In thus thinking, we are willing to "Let the word of Christ dwell in us richly, in all wisdom"—whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father, by Him.—Collossians iii : 17. MRS. MARY E. PRESCOTT.

Sydney, Australia.

From Sydney, Australia.

Miss Fanny Overman, Metaphysical Teacher and Healer, writes: "We have a society here, formed two years ago, and of which I am President. We have four meetings in the week, and last night we had a large assembly of the public, as well as the members, to hear a lecture given by one of us on "The Power of Thought." People seem to be interested, and we purpose giving lectures at least once a month.

"Our meetings are increasing as regards attendance, and soon we expect to require a large room. We have a small library for the use of the members."

The editors of HARMONY and teachers of HOME COLLEGE are always pleased to hear of the progress of the work, and are always glad to make mention of the fruits of organized effort, for we love to extend a helping hand to every one who is working in the cause of Truth.

"The account of your having organized a church in your city is something encouraging to our followers in this part of the world. We may get there some time."

Denver. F. A. M.

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BOOKS OF THE DAY.

THROUGH THE INVISIBLE, an interesting love story by Paul Tyner, introducing reincarnation and "the new thought," with a fineness that does not detract from the well-written tale. 196 pp., 15 full-page illustrations, bound in cloth; 75 cents. Published by the Continental Publishing Company. For sale at this office.

KEY NOTES FOR DAILY HARMONIES, by Susie C. Clark, is a work of 365 pages; each page contains a special thought for the day.

Its claim is, that "To make connection daily with higher stratas of thought than those of mundane interests, lifts the life leagues above doubt and depression, or possibility of failure."

Mental fibre needs the stimulus and tonic of strong, fresh thought, as do the lungs the influx of air. It is psychical in its nature, is well written, and thoughtfully expressed.

THE FALL OF LUCIFER, AND OTHER ESSAYS AND POEMS, by William Sharp, M. D. The poems, principally, are of nature and her beauties, while the essays are religious for the most, a few touching upon the social problems of England. Published by Copley, London; price, $1.00.

PRISONERS OF THE SEA, by Florence Morse Kingsley. 480 pages; $1.25. David McKay, Publisher, Philadelphia. For sale at this office.

Florence Morse Kingsley will be remembered by the readers of HARMONY, as the author of "*Titus*," "*Stephen*," and "*Paul*," historical stories of biblical times, while the story in question is one of romance and adventure; it is certain to entertain, as it is written in the author's usual lucid style.

NOTES AND ANNOUNCEMENTS.

With the October number of *Universal Truth*, the editor commences a course of instruction called simplified lessons in the Science of Being, in which it is the author's intention to answer the questions: "What am I, from whence did I come, and whither am I going?" Also to give an explanation of what matter and evil are.

Special oriental holiday number of "*Intelligence*." The December issue of "*Intelligence*" will be an illustrated number in new dress, with a striking oriental picture title page, and a valuable article on Ancient Symbology, embellished with beautiful drawings. It will be entirely unique in occult literature. The usual fund of interesting and valuable reading matter will be found, besides this extra feature. Price, 25 cents; in European countries, 1s.3d. Mailed by The Metaphysical Publishing Company, 503 Fifth Avenue, New York.

Books received, the reviews of which will appear in the next number of HARMONY, to permit of a fuller notice than there is space for in this issue:

"The Living Christ," Paul Tyner; "In Search of a Soul," Horatio W. Dresser; "The Breath of Life," Ursula W. Gestefeld; "The New Philosophy of Health," H. B. Bradbury.

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Appreciation of Truth.

I cannot tell you how much good your manuscript lessons have done me. I have no idea how many times I have read them over. I want to consciously *be the Truth.* L. O. Case, Topeka.

"Your article in the October issue of Harmony, 'Shall advanced Students in Science do Healing,' has been and is more help to me than I can tell."

I have been reading "A Grain of Wheat" to little Grace, and she sat quietly on my lap and thought awhile, and talked about the love that made it grow. And then she jumped down, saying she wanted some of Aunt Lulu's bread made from the little grains of wheat. She said the love was in it.

Nati Comstock.

According to my highest understanding Divine Science is the truth, and the I. D. S. A. a means of making that truth known, so I desire to see it successful. H. M. Morris.

Dear Harmony:

Your monthly visits are meat and drink—your prosperity is assured by your faith in the All Good, and I can only say amen—as the beautiful love you are disseminating is rippling the waters of the world—consciousness—and coming back to you in scriptural measure—to bless and make your heaven. You will find one dollar bill for current year.

Yours in Christ,

Mrs. K. A. Garvin.

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IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 10. JANUARY, 1898. No. 4.

All who have read the masterly address by Henry Drummond, "The Greatest Thing in the World," have loved it, and have re-read it because they were thankful in their hearts for the good felt from its first reading.

The following is what the first part of the address suggested to me to say, from the principle of Being, upon its second reading:

It was delivered at the First Divine Science Church of San Francisco, Sunday, December 5th, 1897.

The Greatest Good in the World.

"Behold what Manner of Love the Father hath bestowed upon us."

ALL is good; is a statement Scientists love to make, and when made with understanding, the speaker knows that the statement embodies Supreme Being, all creative action and creation—the whole; the "I am, beside whom there is none other"—the Good One.

In a knowledge of the truth of this all inclusive statement, the eternal good is manifest before us, and its acknowledgment is once only, for it is of the eternal and for all time. To shape our lives—guide ourselves mentally in word and way—by the meaning of this comprehensive statement, is the noblest object, the divinest motive, the purest purpose.

We have been accustomed to be told of various things that constitute the good of the world; some would have us think that money has the greatest practical power for good, and is the main thing to be obtained to give prestige and influence, and to be looked to as a source for the good things hoped for in "this life." But money being an effect, something produced by a cause, made by a maker, and used by a user, it is only a medium of exchange in the hands of its source; hence to claim it to be the inclusive power for good is, in belief, to invert its use. The attempt to place the value of a cause upon it, is virtually an attempt to surrender the power of self-dominion; to subject the user to its use.

Others have said education is the greatest power for good in the world. "Get an education and you will have power," is the claim generally made. But appearances are so frequently in opposition to this statement that it causes one to pause and question. There are just as many among the highly

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educated people of the world who are hungering and thirsting after righteousness, and who are seeking, hoping and praying for an unrealized good—for some blessing to fall upon them—as there are among those not so highly educated; just as many among the first mentioned who need to know the Truth and its blessed freedom, as there are among the second. Since education means to draw forth and bring out what is potential within, that which is called out in judgment from observation can never be the ultimate and unfailing good of the world. While it is true that true education is the bringing forth of innate possibility, a knowledge that we are Divine possibility, all that eternal good implies, and that our only nature is love, is the ultimate good of knowledge, the absolute good that to know makes free.

What is the Supreme Good manifest in the world? Is it not Being, the nature of which is Love? Is it not Being, the thinking and mental action of which is Love, and whose words and deeds are those of Love? Is it not what we are and what we think and do in Spirit and in Truth?

Christianity at its source is found based in Supreme Being, and there we find that *thinking*, to be of value, must commence where all things commence; that statements that have meaning represent the true nature of Being, and through the practice of the Truth of what we are, ever acting from Divine Cause, we find the way by which all things are brought into existence, and by which to actualize the greatest good of our eternal self-hood, even Love. And with Paul we can say, "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not *Love*, I am nothing."

This broad declaration was made from deep realization of Life and Law, and not from mere sense judgment. Paul contrasts all these statements with Love—not that he would do away with them, but that he might exalt Love as the all-inclusive, that which is faithful and true in all the walks of life—as the law which may be fulfilled in one word, as the commandment of Jesus to his disciples, "That ye love one another as I have loved you;" and "These things I command you, that ye love one another."

Supreme Being can have no law save that of its own nature—infinite Spirit can have no law save its inherent possibility. So far from Paul making a claim too high for practical use, he deliberately contrasts the gift of prophecy, understanding of all mystery, all knowledge and all faith, with Love. This evidently was done that he might show *Love* to be the law of God, the only one there is to make practical. "Now abideth Faith, Hope, Love, and the decision is, the greatest of these is Love." "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have

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not Love, it profiteth me nothing." The reason why it profiteth "me" nothing is, because the nature of all these qualities of Being are fully demonstrated only in Love. All who are awake with consciousness of Divine Being know and declare that the law of the universe—which is its unfailing and unchanging principle of good—is Love.

So, Paul, in speaking to the Corinthians, was not alone in the declaration of the greatest of these being Love. We are told in Proverbs that "Hatred stirreth up strifes, and Love covereth all sins." And it is recorded that the Lord appeared of old unto Jeremiah and gave this message: "Yea, I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee." And in the Gospel according to St. John, Jesus said: "By this shall all men know that ye are my disciples, if ye love one another;" and again, "If ye love me keep my commandments."

Divine Science proves to each and all that justice is the outworking of the law; that what is due to each one is rendered to every effort according to what the effort is in its nature to the Spirit of Truth. So, we are told, "God is Love, and he who loveth knoweth God." It is Science that declares that, would we do unto our God and Father—source and Cause—as we would have Him demonstrate His law in us, it is essential that we do just what we would have Him do, and if we want to realize that the law of God includes our existence in its demonstrations, we must include His law in the demonstrations of our existence. Thus do we find the way of life. That the advice given to the Romans by Paul was according to Divine Science; that the law of Being renders to all their just dues: "Owe no man anything but to love one another, for he that loveth another hath fulfilled the law." "For this thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet;" and if there be any other commandment it is briefly comprehended in this saying, namely: "Thou shalt love thy neighbor as thyself."

"Love worketh no ill to his neighbor; therefore Love is the fulfilling of the Law."

Knowing as we do, that *now* is the accepted time, that the Eternal Now is the only time of realization, we know as it was declared by Paul, "It is high time to awake out of sleep, for *now* is our salvation nearer than when we believed."

So, friends, since Love is One and is God, it is the love of Christ that constraineth us. For the judgment of Truth is, that they who live, live not unto themselves, but are alive with Christ in God. For they who live, live unto God. "Wherefore henceforth know we no man after the flesh; yea,

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though we have known Christ after the flesh, yet now, henceforth know we him no more." "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new—and all things are of God."

Again, in singling out *Love* as the greatest good in the world, Paul spoke from the very depths of Being. The one which demonstrates the reality of itself in us all. Peter admonishes all lovers of Truth, "Above all things have fervent love among yourselves;" and out of John's full consciousness of Being he declares, "God is Love." In the light of Truth you see how useless it is to attempt to work our way into heaven and unto God; they are not to be attained through much laborious effort, for it is not by works that any man should boast; it is not by the ten commandments, and what has grown out of them, for no man cometh unto the Father but by me. One must be able to say, "I am the way," for this is the more simple way which Christ said, "I will show you." And as God is Love, his image and likeness is Love; hence, if you do just one simple thing, that of loving, you will fulfill the whole law, which will include all the ten commandments and all that has been manufactured from them. If you love, you will knowingly, consciously and faithfully fulfill the law with power and satisfaction, and you will know, "God has not given you a spirit of fear, but of love," and will readily see why this is true.

Take any of the commandments, "If we love, knowing that our nature is the nature of God, we have the Infinite as a reserve fund, as it were, of love from which to demonstrate, and we have simply to let it be what it is and not try to be what it is not, and it will express itself."

If the whole of humanity had been taught the Truth of Being, and that Divine Love was the only Law—the only nature that it could ever have to demonstrate, it would never have thought or have done anything that would have so far missed the mark of Truth, as to take the name of God in vain; for it would have loved to fulfill the Law, and Peace and Harmony would have been expressed in all the walks of life.

"Remember the Sabbath day to keep it holy." With the Love of God ruling in the heart, and with the knowledge of what the Sabbath day means, every one would be glad to keep it holy, and to let themselves realize that it is God in them who does the work; they would be glad to make no effort from the standpoint of the creature, but do as they see the Father doing, all things from the standpoint of the Creator. They would let this mind be in them that was also in Christ Jesus. They would also be glad, literally speaking, to dedicate one day in seven more exclusively to rest, the rest of Divine Being.

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Love being the eternal law and nature of Being, it must be the greatest good in the world—it regulates all action according to the Spirit of Truth. In it all things are adjusted unto God, and all transactions are just and honorable among men. There is nothing in Love that would think of commanding you to honor your father and mother; the honor for fatherhood and motherhood would be expressed in the act of loving. "He who doeth the will of my Father, the same is my mother, my sister and my brother."

The Gospel of Love includes every creature under heaven: it can be practiced toward all and by all, and when it is as universally taught and practiced as is duality, it will be useless to say to anyone, "Thou shalt not kill." The demonstration of Love would do away with all seeming enmity, jealousy and temper that arises in the feelings of those who believe in duality; it would, therefore, prevent killing through any of these feelings, and would do away with capital punishment and all slaughter.

No one could think to steal from those he loved, for with his heart filled with love he could not literally or spiritually take to himself what did not belong to him. How could any one filled with the Divinity of Love bear false witness against his neighbors, for he would know them to be creatures of the same love that ruled in his heart—"He who loveth knoweth God," and if he knows and loves the invisible God whom he hath not seen, he would also love man whom he hath seen. "No man entereth in but by me." I am the door. In perfect love one rejoices in everybody else's success, enjoys what everyone else possesses. It is not found in his heart to covet, for his life and love is manifest within, and for his fellow creatures. This is the fulfilling of law and prophecy, the rule of all rules, the method of self-revealment. Love is the secret of self revealment, the power of Christ dominion, the law by which the injunction is fulfilled: "Increase, multiply and replenish the earth."

In handling this great, yet simple truth, "Love, the greatest good in the world," let me say, there are no commandments or ordinances resting upon those who love to love for its own sake; who keep the commandment, "Love them that hate you," for the sake of their true nature and the one who has brought them into existence, and who lives and breathes the breath of life.

A lady once said to me, "That many good things had come to her during her life, but that no ultimate or absolute good had been hers." They who reason from any foundation other than the Spirit of Truth have a shifting, sandy foundation, one that changes, one to be outgrown, and less than what is built upon it. But the foundation of the ultimate good, the absolute and never failing good, is love in the heart, which stands for Love, the Supreme nature

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of Being. And it is love in our dealing with each other which stands for supremacy of action; and is love within and for the object which stands for the greatest good in the world.

"Therefore, behold what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God."

To love one another is for God to dwell in us—a greater good cannot be in the world than Divine Love, manifest in men and women.

This Life is in His Son.

"WE believe and are sure that thou art the Christ, the son of the living God."

To believe in the truth is to know what truth is, and let it be as it is, then we are sure concerning every subject under consideration; thus in Divine Science, are we sure of our Being, that it is the Son of the living God.

As long as the Christ is denied a place in our temple—in the construction of our building—we mentally act the part of ignorant builders, and reject the one who is the head of the corner, and the chief stone in its structure.

Christ, the way, the truth and the life, is the unwavering principle, and the eternity of the life-substance of every living form. Until it be freely acknowledged that the way, the truth and the life is manifest in our temples, we feel that we are under the Law, as the heir is under a guardian, and that it works as a schoolmaster; but according to the truth of our being in God, we are free with Christ freedom, alive with the same life, heir to the same salvation; even joint heir with him. This is being of age, spiritually, and knowing that the record of Christ is the record of self; that Christ frees everyone from the law, "Thou shalt not," and establishes each and all in the fulfillment of Divine Law.

Scientists know that they can truthfully say, we are not servants of the Law, but are Being and fulfillment; that the natural birth is the first, and that the first born of every creature (which means before and above any other) refers to their natural birth just as it is unto God; hence re-birth is a knowledge of the truth of the first.

Upon hearing the great yet simple truth of Being, many feel very enthusiastic and emotional; such feeling is frequently of short duration, and unless the students love the truth for truth's sake, and not merely for the emotional sense of it, for the time being, its words have fallen on stony ground; this is proof that the students need to go deeper into the study of Being, and to continue their study until they find the good ground of pure

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substance, and are willing to let all statements of truth fall into that ground, the one that brings forth an hundred fold. All need to know what Jesus meant when he said, "Now is the time for the son of man to be glorified," etc.

A short time since a lady told me, when in conversation upon the subject of science, that she knew perfectly well that there was no life, substance, intelligence or power in matter, and that her body could not feel anything, but she had found it very difficult to live above the body. I immediately thought if the Christian Science statement is true, that the body is nothing, how can it seem a difficult task to live above nothing, that which has no qualities of being.

If the statement were true, it would be a hard task to make the body seem to be anything. If I truly believed that my body had not the elements of Being, I would be unable to give it any place whatever. Such statements as these stand for the condition of the ignorant builders, so-called, who find no place for Christ, the Son of the Living God, in their temples.

Another very earnest scientist said to me recently, that she had been born from darkness unto light two years ago. Scientifically speaking, there is a great difference between the statement, I was born out of darkness into light two, five or ten years ago, and the declarations that, "I am the Light of the world." "I am the Way, the Truth and the Life." I am Spirit with innate possibility of demonstration. So it is true that, "In Christ neither circumcision availeth anything, nor uncircumcision, but a new creature."

It is essential that we be and know that we are the light of the world to realize what this new creature means, and "For God to keep the covenant for perpetual generation," and for him to bear all manner of fruit. "Twelve manner of fruit every month in the year."

In this is the eternal and universal Christ revealed and immortality and eternal life brought to light. "Offer your bodies holy and acceptable in his sight."

"I am very fond of Basic Statements, it is such a splendid book. I know of none that can take its place." MISS NONA BROOKS.

The several Divine Science Societies of St. Louis united in giving a "MUSICAL AND LITERARY ENTERTAINMENT" Christmas night, Dec. 25th. 1897, at Jefferson Club Hall, 3022 Olive St; J. H. McCracken, Chairman. The speakers were Rev. H. H. Schroeder, Rev. D. L. Sullivan, Mr. Scholl, R. S. Hill. We know that when several societies join together in unity of spirit for any purpose, the love uniting them all is indeed "Glory to God in the Highest, and on earth Peace, Good-will toward men."

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Papers by Students of the Late Normal Class.

Faith.

Faith is exercised by God alone, because there is only God. We cannot conceive of God relying on some unknown power, of which He has but a dim conception, in the hope that that power will work for His good, and yet this is the average idea of what our faith is, and how we exercise it.

We have talked of "blind faith," a reliance on a power which we could not see, of which we had no evidence, and which we did not know was principle constantly demonstrated before us. There is no such thing as "blind faith." Faith is perception, knowledge, certainty.

The Almighty speaks worlds into visibility by faith. He does not speak the word and then wait to see whether it manifests or not, but He *knows* that He is Source, an unfailing source, and capable of manifesting Himself according to His own will.

This is Faith: I must put myself in the attitude of God, the principle, demonstrate the infallibility of myself by unfailing action, and know that the result is according to its source, Principle, Truth, God, in whom failure is impossible. Then I am exercising Faith through the only possible method, by being the creator, creative action and result. ALICE BOKMAN CRAMER.

Truth's Practice.

TRUTH'S practice certainly brings to us a realizing sense that we are in the Kingdom of Heaven.

When we recognize that there is no gain in holding, or trying to hold to that which is false, for Truth is the only reality, we find that the only thing for us to do is to seek for the Truth, and until we recognize that we have a Principle to reason from, we have rather doubtful opinions about what is true. But when we understand the Science of Being, or Divine Science, all doubt clears away, for we find we are in Being, in the Eternal, and since God is all of Truth, we find ourselves in Truth; therefore, there is nothing for us to do if we act at all but to practice Truth.

But before we demonstrate this Truth as being practical, we may have much affirming to do. Affirming the Truth of ourselves, what we truly are, yes, and we may have to use some denials.

We may have been believing that we could judge of what our true state or condition is by what appears to our senses to be true; if so, we will need to deny that appearances are real, and know that we can only judge righteously of all things when we are reasoning from God or Principle.

Truth's practice enables us to do away with all fear and anxiety, for we find no place in God for such conditions. In fact, we can find no place for anything that is not in God. Truly, there is not anything to find a place for that is not in God. ELEANOR GREEN.

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CHILDREN'S PAGE.

Marjorie's Complaint.

"OH, dear, I don't see why we can't have Christmas every day," she said, as she sat in the great, big arm chair in front of the fire, in just as comfortable a place as any little girl could find.

It was only a week after Christmas, and yet there lay the new dolly on the floor, her trunk, with the little clothes all topsy turvy in the middle of the room, and this foolish little mother neglecting her new baby and the old ones, and sitting there by the fire trying to be unhappy because every day was not a holiday. And there she sat for a long time, thinking about it, when all of a sudden she heard some one say: "What's the matter, little girl? You look unhappy, and you know that nobody must be sad in Christmas Land."

"Christmas Land," said Marjorie, "Why, what does that mean?"

"Why, don't you know that you are in a land where every day is Christmas, said the little girl whose voice it was she had heard, and looking around, Marjorie saw that she was in a large room where there were many other children, all with dolls and toys in their arms, and on the floor, and tables, and chairs, "We are the children who wished that every day would be Christmas, and we have come here because they do have it that way here, and we don't have anything to eat but pies, and cakes, and candy. This is our first day here." Marjorie wondered how they got there, and how she got there, but she said nothing, and pretty soon she saw that there were little beds in the room, and that the rest of the children were getting ready for bed, as it was about dark. She got into a little bed that seemed as if it was meant for her, hung up her stocking by the bed-post, and was soon fast asleep.

In the morning she woke up, and there in her stocking was another doll just like the one which she had got on Christmas Day, the same little trunk, the same clothes, the same kind of candy, everything just the same. There was nothing new to her, and so it was not very interesting, and she wanted her breakfast very much. When breakfast time came, the lady who was taking care of the little girls gave them each some candy, some mince pie, and chocolate cake. They all ate and thought it very nice to have such good things for breakfast. But when lunch time came, and they had the same kind of food, and for supper nothing different, they didn't care for much to eat, and Marjorie felt *so* hungry for a piece of bread and butter.

And so it went on, and the next morning there was another doll, and all the things just the same as on Christmas day, and pies and cakes for all the meals. When Marjorie woke up on the third morning and found everything just the same as Christmas day, she couldn't stand it any longer, and she cried and cried, and wanted to go home. And then she woke up, for she had only been dreaming all this, and found herself in the big chair by the fire, and her mamma's arms around her, and mamma asking her what the matter was. Marjorie told her dream, and mamma said, "Well, little girl, every day can be as happy as Christmas without giving or receiving presents. Just be loving and kind to everyone, and you will find that the love and tenderness that will be given to you brings sweeter joys than even those of Santa Claus."

ALICE ECKMAN CRAMER.

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Times and Seasons.

It was morning to a soul as it awoke out of a deep sleep and came from the shadow of night; it was morning with its refreshment and cheer; there was sunlight gleaming all over the landscape; there were happy voices in conversation and song, and there were birds with their harmonious music, and it was summer to the soul because truth of the eternal love had visited it; there was reality appealing to the reality of the spirit life; the soul knew its at-one-ment with the graciousness of the good everywhere visible and everywhere felt. That was the true life and the true Christ way, and it was beautiful in all its manifestations. How else could it be? And the soul rejoiced exceedingly in the morning of that truth; it had passed the shadow, it knew no fear—it was a soul walking in the eternal light!

* * * * *

It was the hour of Christmas, she knew it by the sound of the bells ringing in silver clearness over the snow: it was musical with the memories of childhood, with the hopes of the race, with the promise of rest in service and love in all our lowly ways. She listened to it and received it as an inspiration to be realized and lived in the moment that was.

Not for its history merely did she love it, not for the past alone, not for all the churches made glad by its whisper; she loved it because it spoke cheerfully and grandly to her of the divineness of man, of the God with us, of the powers to be manifested in heart-life surpassing the attainment of invention and mechanical skill, creating anew the daily life, and opening out vistas that know no division between the now and the ever. She arose in the strength of this, and peace was her companion and hope her friend, and the day of gladness was as long as life!

* * * * *

The New Year came as a little child for love; it came through the gates of time with a smile upon its face, and it had in its hands gifts, and the old man met it as if it were of his own household, and they each smiled at the other. He had seen so many of the darlings come; he could go back and remember when he himself was their type: he had thus walked upon a new path, and he had consorted with the seasons, and it was all beautiful to recall; now, here was another of the wee ones—and they two were friends, and he took the child, for he was wise, and he kissed it and said:

"You are welcome to my hearth and my heart, you shall live with me, and be mine, and I will serve you; I will make each day beautiful to you, and you shall grow strong and lovely, and your gifts shall melt the snow and scatter the clouds, and heal the sicknesses of men, and summer shall come and it shall be as the kingdom of God in its brightness and beauty."

And lo! it was so, for the soul of man is wise, and its duty is delight, and a little child shall lead it and heaven be about it that nevermore shall fade!

WILLIAM BRUNTON.

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INTERNATIONAL BIBLE LESSONS.

January 2nd, 1898.

JESUS AND JOHN.—Matt. iii: 7–17.

GOLDEN TEXT.—"*And lo, a voice from heaven saying, 'this is my beloved Son, in whom I am well pleased.'*" *Matt. 3–17.*

The year opens with the ministry of the Christ in the world, and nothing could be more appropriate. May every soul who reads these lessons hear, long before the year is ended, the words of the golden text: "This is my beloved Son." May each one come into the full and perfect recognition of his oneness with the Father, and realize thoroughly that he is the Son of the ever-living God.

"Bring fruits meet for repentance." A tree is judged by the fruit it bears, and so a man is measured by the works he has wrought. "Be not deceived. God is not mocked." We may make a good showing to the world, but under it all God sees and knows, and it is with him—with ourselves—that at last we must settle all accounts.

"Is mightier than I." So long as we are on the John the Baptist plane, recognizing that someone is coming after us that is able to do what we cannot, and attain ends that we are not able to attain, we are simply helpless, and at last off comes our head at the behest of some dancing girl. Dear hearts, there is none "mightier than I." I Am from everlasting unto everlasting, alpha and omega.

"Will burn the chaff with unquenchable fire." The love of God is all the fire there is, and it will burn all false concepts—all notions that are not right and true—leaving only the pure gold. It will be noticed that it is not the wheat that is burned, but only the chaff—that which is of itself worthless.

"He saw the Spirit of God descending." It is not stated that others saw the Spirit—others could not see it. So it is with each soul; we must alone enter the holy of holies, and we alone can see and know the presence of the Spirit.

January 9th, 1898.

JESUS TEMPTED.—Matt. iv: 1–11.

GOLDEN TEXT.—"*For in that he himself hath suffered being tempted, he is able to succor them that are tempted.*" *Heb. ii: 18.*

This portion of the Word of God has often proved a stumbling block to those who are seeking to literalize the Bible. Why Jesus should have been led of the Spirit into temptation, and then should teach us to pray: "Lead us not into temptation," is more than the ordinary commentator can solve. There was no royal road for Jesus to travel unto the perfect consciousness of at-one-ment with the Father, any more than there is for any other Son of God. A study of his life will reveal that all things that come into our lives came as well into his. Truly he was the Way, and there is no other Way but that which he is, for any soul to come into the full recognition of oneness with the Father.

Jesus had life's problem set before him for solution just as we have and he set himself about it at once. To his mother, at the age of 12, he said, "Wist ye not that I must be about my father's business?" The Father's

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business is the solving of the problem of life, and that solution is found in the grand statement of Jesus: "I and my Father are one," and "All thine are mine and mine are thine."

We will leave the consideration of the specific form of the temptation for each soul to interpret. If we but remember that every statement made in the Bible is but a phase of consciousness—an experience which we must have—we shall be able to determine what the temptation has been to us. To one soul it is this and to another that thing, but in the end it is all things to all men.

After the battle has been fought and the victory won, angels—good thoughts—always come to minister to us. We always hear the voice declaring, "Well done."

January 16th, 1898.

BEGINNING OF THE MINISTRY OF JESUS.—Matt. iv: 17–25.

GOLDEN TEXT.—"*The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up.*" *Matt. iv: 16.*

"Repent for the kingdom of heaven is at hand." The kingdom of heaven is within us, and to repent is to face about. We have been looking for the kingdom upon the external all the time. We have thought that it was something that could be seen and handled, and so we have been looking for it where it was not. Jesus says repent—turn about—and look now for it where it may be found, in fact in the only place that it can ever be found.

The time had now come for the fulfilling of the prophecy of Isaiah, that they which sat in darkness should see a great light, even that light which lighteth every man that cometh into the world—the Christ within—and the call goes out to all who hear his voice—come into an understanding—"come, and I will make you fishers of men."

"Healing all manner of sickness." They who have seen this great light always have this power of healing. To see this light is to become one with it, and being one with it, all power which it hath is given unto us. "All power in heaven and in earth is given unto me," and "In my name shall they cast out devils, and shall lay hands on the sick and they shall recover."

Who are they who are "sitting in the region of the shadow of death?" They are those who are blinded by worldly concepts—they who are bad now but will be good by and by. They have mortal bodies and immortal souls; they are sick to-day, but expect to be whole to-morrow. And what is this light? that all God's possibilities are ours this very moment. Heaven lies not about us, nor is it yet to come. Heaven—the light of God's love—is within us, and it is there now. Do we see and know it? If not we have not yet seen that great light; we are still in "the region of the shadow of death." Henceforth let us walk in the light. In the infinite light of God there can be no shadows.

January 23d, 1898.

THE BEATITUDES.—Matt. v: 1–12.

GOLDEN TEXT.—"*Ye are the light of the world. A city that is set upon a hill cannot be hid.*" *Matt. v: 14.*

We now come to the Sermon on the Mount, which is probably the most

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wonderful composition in the language. It is said that if no other record of the life and teaching of Jesus had been left to the world than this the world would have been saved—brought into a perfect knowledge of the truth of Being, as realized and made known by Jesus to the world.

"Seeing the multitude." A multitude is always a mass of varying beliefs and opinions, and seeing that about him he went up into a mountain—passed into the high and perfect consciousness of oneness with God, and there he was set—fixed, placed his feet eternally upon the rock of Truth.

"Blessed." There is no higher word in the language. When a man is blessed he has all that can be given him. So, as we read the beatitudes, and make each one of them our very own, we have all that can be given of the Father in each individual concept.

"Blessed are the poor—pure—in spirit, for theirs is the kingdom of heaven" They that mourn shall be comforted; the meek shall inherit the earth; they that hunger and thirst after righteousness shall be filled; the merciful shall obtain mercy; the pure in heart shall see God; the peacemakers shall be called the children of God; they that are persecuted for righteousness' sake shall inherit the kingdom of heaven.

And lastly, "Rejoice and be exceeding glad; for great is your reward in heaven." What greater reward can any man have than a consciousness of having done his whole duty to God and to man, and if he has merited all the blessings that are enumerated in the beatitudes, he has done all that is required of him by any law of heaven or earth.

January 30th, 1898.

HOW TO PRAY.—Matt. vi: 5–15.

GOLDEN TEXT.—"*But when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.*" *Matt. vi: 6.*

First of all, what is prayer? The poet has said it is "The soul's sincere desire, unuttered or expressed." Is that all? No. Prayer is the complete at-one-ment of the pray-er and the Father. Many sincere desires are unworthy, and should not, and cannot be answered. But when we come into oneness with the Father, we then ask for only those things which are his to give, and if we ask believing that we already have—declaring that the thing desired is ours now and through the very act of desiring—then are our prayers answered. The prayer of faith is always heard. It is heard within ourselves, and through that very fact the answer comes. We are always the answer to our own prayers. There can come no answer to prayer except through the individual, and nothing higher or better than he is can come to him in answer to his prayer.

"Your Father knoweth what things ye have need of before ye ask him." Then why ask? Because all that the Father hath has he given to his Son, but the Son must make them his by claiming them. What good is an unclaimed legacy to an heir?

Prayer is not words—it is being. Words nor deeds can open the gates of heaven and gain a blessing, but by working as we see the Father work all God's possibilities are ours. How does God work? From Being only. "I Am," is the name through which worlds were created and through which we may command whatsoever things we desire, and he that heareth in secret—in at-one-ment—rewards us openly.

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Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from January 1st to February 1st: We are one with God. We are enfolded in His love.

Statements of Truth for Health and General Freedom.

First Day:—I am every whit whole.
Second Day:—I am bodily free in every part.
Third Day:—I am in a state of absolute health.
Fourth Day:—I enjoy the knowledge of being whole.
Fifth Day:—I am thankful every moment of the day.
Sixth Day:—I rejoice in the oneness of all things.
Seventh Day:—I am thankful that I realize that there is nothing to contend with.

Dear friend, we are one in Spirit and Truth—our communion is divine, There is one spirit and one body. There is but one Source and one Cause acting in me, which is the one ever-present Creator, and it is working all things together for good *now*. I am not subject to or dependent on the past. To-day is the day of salvation. I have and am exercising absolute dominion over all conditions.

You will understand my words and know that I am whole. I cannot postpone, for there is no postponement with God. I cannot be weary with hoping for results. I am able to accomplish every undertaking without labor, even to doing the Father's work. My existence bears witness of Truth.

Both present and absent healing done jointly by C. L. and M. E. Cramer. Hours at the College, from 10 a. m. to 2 p. m., daily. Appointments made to suit the convenience of those who cannot come during these hours.

There is no law to God save His own nature. Healing is the application of Divine Science. No dis-ease is incurable.

The Best Way.

The surest way in which you can extend the blessings and influence of the glorious Truth you know, is by inviting your nearest friends to subscribe for HARMONY, that its monthly message of Truth, Love and Unity may be delivered to themselves, families and friends. HARMONY illumines, fills full, and satisfies.

Twelve months of the best scientific innstructiou in at-one-ment with all that is good and real in demonstrable Truth, for a $1.00 subscription.

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Ordination Services.

ON the evening of December 2d, HOME COLLEGE was filled with a large and appreciative audience to witness the solemn and impressive ceremony of ordination. The services took place in the audience-room of the College, which was tastefully decorated with vines and flowers.

At eight o'clock Mrs. Cramer, followed by the students (seven in number), entered the room. The services opened with Scripture reading from Matthew, fifth chapter, first to seventeenth verse, by F. E. Cramer.

After the scripture reading, the audience united in singing the beauiful and appropriate hymn, "I fold myself safely round with Infinite Love and Wisdom."

Mr. C. L. Cramer then arose, and in the following brief but fitting address, presented the graduating class to the President for ordination:

"DEAR STUDENTS AND FRIENDS:

Each and all, we welcome your advent into the ranks of Divine Scientists, whose chief purpose is to know and understand the Truth and follow it whithersoever it may lead, and be directed by it in all their relations with their fellow men.

By diligent study, close attention, and strict adherence to the one principle taught in the classes through which you have just passed, you have proven by your written lessons and extemporaneous addresses that you have a clear consciousness of Being. You have proven that you understand that this consciousness includes not only the knowledge of what Being or Principle is, but also the knowledge of who and what you are, and your relation to Being.

You understand that there is one supreme, all-pervading cause or Being, from which all things proceed, and in which all are included. You perceive the Truth that the visible universe exists as the expression of this cause, or God, and that it is therefore at-one with Him; knowing this, you also know

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that this oneness extends to and includes every individual thing in the universe; you therefore understand that you are Being, and are at-one with all, and can say with St. Paul, "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."

This is the consciousness of the omnipresence of God, and of Life's living testament of itself. Having partaken of the blood of this new testament, the middle wall of partition is taken down, the inner veil of the tabernacle is rent, which is called the holiest of all, into which the High Priest, the impersonal Son of God may enter, sacrificing for all people.

Inasmuch as you have accepted the Life that has brought forth and animates the world, as yourself, you have given your body for the life of the world, thereby sacrificing all personality or sense of separateness, thus making the reconciliation of Life and its expression in one body to God.

Through your death to separateness and by living in the consciousness of oneness with every living creature, it is given unto you to break the seal of the Book of Life and read from its pages the testimony that is to remove the veil of separateness from the heart of humanity, and which shall prove to be the Gospel of Glad Tidings to all people. You are now members of the school of Divine Knowledge and are united in one body, in which there can be no separation. Therefore obey the command of Truth and Knowledge, preach the Gospel, heal the sick, cast out falsehood; freely ye have received, freely give.

It gives me pleasure to now present you to the President of Home College, that you may listen to her portrayal of your true ordination, her counsel and final charge, and receive the diploma which is a written recognition of your Divine ordination."

At the close of this address Mrs. Cramer called upon the students to rise and remain standing until the following questions were given to and answered by the class:

"Do you know and believe that you are now one with Christ in God?" "I Do."

"Are you ordained of God unto good works from the beginning?" "I am."

"Are you created in Christ Jesus unto good works which God has before prepared that you should walk in them?" "We are."

"Are you convinced that the Gospel of Christ is the Truth of God manifest in the living?" "I am."

"Are you determined to instruct those who are seeking in the way of life the Living Scripture?" "I am."

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"Can you say, 'our sufficiency is of God, who has made us able ministers of the Truth of Being, not of the letter but of the Spirit?'" "I can."

"Are you willing to disown worldly opinion and proclaim in word and way that the kingdom is at hand?" "I am."

"Do you intend to teach the Truth that to know makes free, to preach the Gospel of an endless life?" "We are here to bear witness unto the Truth."

"Do you purpose making the Truth that I and my Father are One the basis of your work?" "I do; for that which is begotten of Spirit is Spirit, and the Lord God Omnipotent reigneth now and forever."

The ordination address by the President was then given undivided attention by both friends and students, and by their earnest request is published in full.

The closing of the address was followed by presentation of diplomas, in connection with which each student was given a new name, expressive of their consciousness of the Christ in them, and the illumination which is theirs as they proceed forth *in* His name.

Mrs. S. A. Eckman extended the right hand of fellowship in a few well chosen words, and as she took each student by the hand, gave them a passage from Paul's epistle to the Corinthians on Love, which was singularly touching and appropriate.

At the close of the services Mrs. Mary E. Prescott stepped forward and in behalf of the class gave earnest and heartfelt thanks to the President for her uniform kindness, thoroughness, and loving patience, which never falters or is turned aside from her purpose in training students for their high calling.

Mrs. Cramer's is indeed the "Love that never faileth," and the class, one and all, followed Mrs. Prescott in brief but loving speech, voicing with one accord their determination to show forth the Truth as taught at HOME COLLEGE, "That I and my Father are One." "Freely ye have received, freely give."

The following are the names of the students ordained:

Mr. F. V. Baer, Berkeley, Cal.; Mrs. Frank E. Cramer, Miss Ella Green, Mrs. Eva A. Humphreys, San Francisco, Cal.; Mrs. Nellie B. Kemp, Alameda, Cal.; Mrs. Mary E. Prescott, Sidney, New South Wales; Mrs. Elizabeth D. Zearing, Dayton, Ohio.

Any one wishing to communicate with any of the above students can readily find them by addressing—HOME COLLEGE, 3360 17th St., San Francisco, California.

HOME COLLEGE, Dec. 10. E. D. ZEARING.

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Ordination Address.

HOME COLLEGE, DECEMBER 12TH, 1897.

"Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world that comes to naught.

But we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world unto our glory." I Cor. ii: 6, 7.

ORDINATION is spoken of in the Scriptures in various ways, and in each and every place the meaning is far more than can be gathered from a mere surface view of the text. It either means that the ordained are as is God in their true nature, or it is the revelation of God's blessing upon them.

The ordained are established. Ordain means set and fixed, to invest with ministerial rights. Those who are established, know themselves to be the real, the true, and the permanent—life eternal, the son over his own house.

We first read of this subject as a promise, that God said: "I will ordain a place for my people." And then we read of it as a declaration of peace: "Lord Thou wilt ordain peace for us, for Thou also hast wrought all our work in us." We also read of Jesus ordaining twelve, "*That they might be with him*, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils." And that he said: "I have chosen you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, He will give it you." And when Paul and Barnabas were teaching the Gentiles, and they were pleased with the word of Truth, "As many as were ordained unto Eternal Life believed."

Again we are told: "The powers that be are ordained of God," but to our individuality the crowning statement is: "We are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Also, "Hath the Lord ordained that they which preached the gospel should live by the gospel." And "Every high priest taken from among men is ordained for men in things pertaining to God, that He may offer both gifts and sacrifices for sins." Who can have compassion on the ignorant, and on them that are out of the way?

These students know that the Church of Truth is God's living creation, and with Paul they can say to the people they instruct: "Ye are our living epistles," and declare with authority the Truth so apparent before them. Knowing the Truth of Being, the power of an endless life, and the reality of Self, they will each order their lives in word and way in unity with the whole.

"*Thou shalt decree a thing, and it shall be established.*"

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Were these students not too deeply grounded in the principles of Divine Science to talk postponement, and prophecy for the future, they might portray beautiful pictures of a place God has ordained for His people, and speak the wisdom of this world to those, some suppose to be imperfect, and teach peace to come through personal effort, which would enable men to boast, "I have accomplished this or that." But their consciousness is too deep, and their conviction too actual. They are beyond and separate from all theory—now they are what they shall ever be.

To be able to say with understanding and power: "Be ye perfect, even as your Father in Heaven is perfect," is to be able to speak the hidden wisdom of God among them that are perfect. It is to know that God *has* ordained a place for us, for He has wrought all our work in us. These are the good works ordained in the beginning unto our glory.

Dear class, the twelve that Jesus ordained that they might be with Him, stand for the ministering power of the Spirit for all time in every individual. Knowing that your life is the Christ, you know that you are where he is, joint heirs and one with him in God; this enables you to see that being Christ the Life, it is Christ that sends forth to preach; that reveals Himself in the words that are Truth, and are life, and who is the power to heal sickness, and cast out devils—erroneous opinions about Being.

As each one can say, when voicing the words of Spirit, "Ye have not chosen me, but *I* have chosen you, that you should go and bring forth fruit." So you are to go forth, knowing that every act accomplished, or deed done, or truth voiced that is in unison with God, is asking in His name, and the same is given unto you. Hence the promise, "Whatever ye shall ask of the Father in my name, He will give it you."

"Howbeit that you are to speak wisdom among them that are perfect, yet not the wisdom of this world."

You are to remember always and everywhere that the law is fulfilled in one word, even love, and that the law of God manifest in creation is voiced in the following statements, that Like produces like; a good, harmonious source and cause, the nature of which is love, cannot produce evil, inharmony and hate, or any seeming discord." "A good tree cannot bring forth evil fruit." Man, male or female, divided against himself in the belief of being mortal or immortal, of having a higher and lower self that are good and evil, cannot stand in the consciousness of the kingdom of unity.

Dear class, you are to go forth knowing that you are living in the kingdom, in wholeness, in at-one-ment, in the power and strength of unity, in faith believing, letting all things be as they are in Truth.

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Let *love* be your watchword. "These things I command you, that ye love one another." Love the Truth for Truth's sake; love all things because in Being they are what they are, and in idea and substance they are eternal, remembering that to be with Him is to be what He is, and this enables you to realize that you are where He is, that "I and my Father are one."

"As many as were ordained unto Eternal Life, believed." Believing, as spoken of here, is knowing things as they are.

Dear students, you have obtained a more excellent ministry than that which belongs to the first covenant, which has naught but ordinances of divine services, and a worldly sanctuary, for you glorify not yourselves, personally, separate from Divine Being, in your ministrations, but you glorify the Spirit as all in all, for this is the message that you have heard, that the gift of God is eternal life, and this life is in His son. This life is not given you as the world gives, but in sonship, in dominion, in power, and in glory equal with the father. You stand on holy ground, in the secret place of the most high, where begins creative action and revelation—the unfoldment of form, and where oneness shows itself in variety.

God's ordination is found in the truth that by Him all things are ordered according to the nature they have in Him before they are expressed—before the world was, according to fixed principle or law unvarying. For this reason we are told: "The powers that be are ordained of God." Even power in its manifestation is ordered according to Principle. It is Being, and not becoming, it is doing, and not postponing. It is producing results and not hoping for them, that you are to represent and prove, remembering that we all exist as the workmanship of One Life, whose will is done only by being it.

You are to go forth with unwavering certainty, with divine steadfastness, knowing that the power to heal sicknesses, and to cast out devils (such claims as: we are made up of evil deeds), is at-one-ment with God.

"These things have I spoken unto you that my joy might remain in you, and that your joy might be full." It is because you have always been and are now living, moving, and having your being in God that you are ordained unto good works from the beginning, and for this reason can you say we are His workmanship created in Christ Jesus.

The whole of creation, which groaneth and travaileth in pain together until now, "waiting to wit the redemption of our body," will eagerly listen to your voices as you speak the hidden wisdom which God ordained before the world unto our glory, and as ye speak wisdom to them as being perfect now, you speak to God's creatures in that state in which He holds them in at-one-ment with Himself. This is the good work that our lives are to bear witness of, the Truth of which we are born to bear witness.

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I send you out to do Divine Science work, fully equipped with all that the kingdom affords. "Freely ye have received, freely give."—Matt. x: 8. "All thine are mine, and all mine are thine;" "and of all that thou hast given me I can lose nothing." I can neither lose eternal life nor any of its possibilities, therefore I can freely give, for I have received Christ unto myself even as myself.

"For your journey provide neither gold nor silver, nor brass in your purses, nor script, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat." For it is written: "Even so hath the Lord ofdained that they which preach the gospel should live by the gospel," and as the sons and daughters of God you are ordained to good works, the same power that prepares you for the work of teaching and practicing this glorious gospel of the Truth declares that the workman is worthy of his meat, and as the law is, "Give, and ye shall receive," they who ask for the freedom of Truth, are to give themselves wholly to it, make it fully their own, believe in their hearts that they have received, and they shall have. Thus seeking the Kingdom of God and His righteousness, we find.

We have sought and found, asked and received, and we know that all necessary means, even money as it is required, is included in the necessity of the work to be done, and is ours to use in the work of the ministry of the word.

You are sent out knowing that the word, which is God in the beginning, remains the word when it becomes flesh; knowing that it is the Word you have heard from the beginning, which you have looked upon with your eyes, and your hands have handled. Hence, you are the witnesses of the true record of life manifest in all people of every nation of the earth, and of God's "LET THERE BE," and of which it is said, "IT IS SO."

The gospel that God has ordained you to preach declares that all things are reconciled unto Him. Conception, birth, childhood, manhood, womanhood, resurrection, ascension, and all they imply, is seen to be of God, and in a state of agreement with Him. So, even as God was in Christ reconciling the world unto Himself, not imputing their transgressions unto them, even so are you (as ministers of the Word,) not to impute trespasses unto any person, knowing as you do that the truth of a living form is to be found only in the nature of its source and cause, and you will attribute nothing to it but that which its source and cause has imparted thereunto.

Dear friends, these students have searched in God to find the Truth of their Being, and in finding it they have found Jesus Christ manifest in their existence, and as St. Paul has said: "He is the image of the invisible God,

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the first-born of every creature." So they know that every High Priest taken from among men is ordained for men in things pertaining to God.

Divine Science proves to you that we are not called according to our works, but according to His own power and grace which was given us in Christ Jesus before the world was, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. Whereunto you are appointed preachers and apostles, and teachers, to speak the word according to the power of an endless life.

It is understood by you that the law, "Thou shalt not," was added because of transgression, hence the service that was instituted by this law imposed commandments and ordinances. It is clear to you why the law of expression, when understood, does away with the law of commandments contained in ordinances, for Jesus demonstrated the truth of this one and only law by which God brings His idea into visibility, by making of himself twain one new man, that he might reconcile both unto God in one body. This was his means of slaying the seeming enmity that is believed to exist between Spirit and body.

You will, therefore, instruct those who are seeking satisfaction, to find their peace in the Truth that makes of themselves twain one. You will prove through the law of expression that there is but one selfhood, and this will abolish the supposition that there is enmity between God and man.

You will speak wisdom to them that are perfect, knowing that there is no communion between opposites. You will speak the wisdom of Being the I Am, of what is now, which God ordains you to do, which is ordered according to the law of His infinitude, which is expressed by His holy one which sees no corruption. "That which is born of Spirit is spirit."

There is a sense divine; a conscious peace eternal; a Truth infallible; a never failing voice; a law that cannot be broken; and I Am, is the name of the whole. "I and my Father are one," affirms the whole. M. E. CRAMER.

Having completed a full College Course of instruction, * * and having taught successfully in the Normal Class, you are entitled to receive these diplomas. They are spoken words of our appreciation and recommendation of the understanding which you have demonstrated, and the ability to truthfully teach Divine Science, and to demonstrate the same as being the Father's works, and to do what you see the Father doing. They are not recommendations given from any personal motive, recommending personal merit, but they do speak appreciation of the true merit of the impersonal Spirit of Truth which you are, and which you have so clearly demonstrated.

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"Like the lambs of God standing on Mount Zion, having their Father's name written in their foreheads," so you standing before me to-night in the consciousness of Infinite Being are in the same sunny mount, and by the same light can His name be seen within your foreheads.

Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his, and let everyone that nameth the name of Christ depart from iniquity—inequality."

Now that ye have put on Christ, a new name is given unto you, "which no man knoweth saving he that receiveth it." M. E. CRAMER.

To All Lovers of Truth.

I am so glad you do not know half the good that is awaiting you, already prepared—bountiful supply—success in every way you turn. Peace and joy that no man can take from you *abides* with you; you go forth from victory to victory, in the consciousness of being sent of God; no good thing is withheld; all power is given unto you; your words accomplish that whereunto they are sent; "you are the light of the world;" "you are the salt of the earth;" you are the Son of God, heir to all things; health signs follow your word; you are now filled with the Holy Ghost, and your every word bears witness of the truth; a heart of understanding is given you, it is the gift of God; every word you speak has power to dissolve false opinions and beliefs; your consciousness of being the child of God shall be made visible; you are all living witnesses of having been born of God; through your recognition of omnipresence all shall be destroyed but one, who is *even now* the only living essence of all; for you the door is open, and there is but the voice of but one leader; peace and good will is your inheritance; your words flow out of a pure, inexhaustable fountain; you know you are master through Jesus Christ, and through the kingdom you cannot pass by any other name; you accept that name and abide in your Father's house in harmony, expressing peace and good will forever. Now, my dear reader, if there is aught in the fullness of my benediction on you and your good work, that strengthens your hands, the floodgates are open, for the great Father Mother speaks through the smallest of the children.

We are glad to know and declare unto you that the year of our Lord is *now;* that we have come to know our life in union with God's life, and that God created the elements from which the forms of truth are fashioned. Yea, to us is given power and dominion over every living thing. For this end was I born, to express myself as spirit substance, now and forever, amen.

MRS. JOSEPHINE B. WILSON.

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Books of the Day.

BROKEN DOSES OF MENTAL MEDICINE, by Allen W. Connett; a pamphlet of 15 pages, price unknown.

This book is one of many, giving terse statements of truth for treatment, though the teaching is intermingled with the belief of there being many minds and states of consciousness.

THE NEW PHILOSOPHY OF HEALTH, by Harriet B. Bradbury; published by the Philosophical Pub. Co., Boston; 103 printed pages; price, 75 cents. On sale at this office.

A new book on Mental Science, intended, the author says, not "as an exhaustive, scientific analysis of the principles of Mental Healing," but "simply to lead up to the more profound and extensive works on the same subject." The book endorses the theory of evolution, holding forth the possibility of great good to be attained in the future through various changes of consciousness.

WHAT ALL THE WORLD'S A-SEEKING, by Ralph Waldo Trine; published by T. Y. Crowell & Co., Boston; 192 pp., price $1.25. On sale at this office.

A book, written in the spirit of love, advocating broad principles of love and humanity, based in the Fatherhood of God and Brotherhood of Man. It is written in an easy, conversational style, and in a manner which indicates that the author has given the problems with which he deals a great deal of thought. His idea of co-operation instead of competition, is particularly pleasing. "They are recognizing the fact that not competition, but co-operation, reciprocity, is the great, the true power—to climb, not by attempting to drag, to keep down one's fellows, but by aiding them and being in turn aided by them, thus combining, and so multiplying the power of all instead of wasting a large part, one against the other."

The practical spirit of the book is shown in the following: "Do not, then, sit and idly fold the hands, expecting to see all things drop into the lap—God feeds the sparrow, but he does not throw the food into its nest; but take hold of the first thing that offers itself for you to do—work in the fields, at the desk, saw wood, wash dishes, tend behind the counter or whatever it may be—be faithful to the thing in hand, always expecting something better, and know that this in hand is the thing that will open to you the next higher, and this the next, and the next."

The work is full of practical, helpful suggestions, and although the author speaks of a "higher" and "lower" self, which is not in accord with Divine Science teaching, the general atmosphere of the book is so pleasing, cheerful, sweet and wholesome, that we cannot but endorse it as a good book to read.

IN TUNE WITH THE INFINITE, by Ralph Waldo Trine; most beautifully bound in natural gray raised-cloth, lettered in deep old-green, gilt top, hand-cut, rough edges; 222 pp. Price $1.25, postpaid.

This book contains many truths, presented in a pleasing manner. It teaches that there is one God and Father of all, and in proportion to our understanding and acknowledgment of His divine spirit in us, do we demonstrate that peace, power and prosperity that is given to each one, would we but let it be made manifest.

"When we come into the realization of the fact that we are God-men, then again we live accordingly, and have the powers of God-men. In degree that we open ourselves to this divine inflow, are we changed from mere men into God-men."

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All's Right with the World, by Charles B. Newcomb; 45 chapters, cloth, gilt top; $1.50, postpaid; The Philosophical Pub. Co., Boston, Mass. Send for this book to HARMONY office.

A volume of earnest, thoughtful essays, devoted to the interpretation of the inner life of man, the power of thought in the cause and cure of disease, and the inculcation of the optimistic philosophy of daily life known as "The New Thought." Mr. Newcomb, a well known writer and contributor to current publications, has had repeated calls for a volume containing his articles and essays. The chapters of this volume center about the thought that the pessimism of the day is ill-founded, that we have misinterpreted the times when we have called them "out of joint," that we must re-examine life from a broader point of view, that by so doing we shall discover that our sufferings were not so great as we imagined, and that our remedies are fully equal to the ills which once seemed overwhelming.

Restless Aspiration is the title of a chapter in the above book. It was read before the Fourth I. D. S. A. Congress, and highly appreciated. HARMONY would gladly publish every word of the chapter, had it space, for it should be read in full and re-read. It will be seen that a deep insight into Being—the truth of what we are—is the rest, sweet rest, for which all restless students are seeking.

Restless Aspiration.

"There is a curious restlessness frequently to be observed among students in the science of thought. It is displayed in a greed for books and lectures which is never satisfied. This is a consequence of working upon the old lines of action and seeking truth in the externals. It is an expectation of good from others, a looking for something outside of one's self, a demand for a "revelation." These eager ones have developed an abnormal appetite and are suffering from a metaphysical fever. This is a purely intellectual disease. It results from a mixed diet. If the food were analyzed it would include a curious combination of the occult, spiritualistic, theosophical and religious elements indiscriminately combined—a sort of metaphysical hash, which has resulted in a mental dyspepsia. The sufferers have stumbled at the simplicity of truth. They have mistaken theories for principles. The principles of life are few. Though "he who runs may read," they are best learned in quiet meditation.

Most men distress themselves with interminable speculations and complicated mathematics. They have not found the factors for the solution of life's problems. They mistake the problems. We are not yet ready for the higher mathematics; we are still studying the tables. We are too intense and anxious. It is not necessary to weigh and measure spiritual food. It is not desirable to examine our own pulse and temperature, and get upon the scales to ascertain if we are gaining in spiritual condition and avoirdupois. We regulate our watches by a gentle touch of a single lever that governs the vibrations of the hairspring. We do not waste our time by continually pushing about the hands upon the dial. The regulator is concealed within the case. The works that move the hand are seldom seen, but in them is all the power concentrated. It is our thoughts that require our care, rather than our actions. We regulate our thoughts by *forgetting* ourselves and giving no heed to appetite or diet. We breathe truth as we breathe the atmosphere—by simply letting *good* work in and through us without effort. "Kill out the hunger for growth." It is a feverish longing which enervates and hinders.

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It is not a condition of spiritual progress. We must learn to spell "Peace" in capital letters and etch it in every cell of brain and heart, in every corpuscle of blood that flows through them. The "still, small voice" is never heard when our vibrations are disturbed by worriment. We are like captive balloons. It is our nature to rise to higher levels. The ground anchors that hold us are our troubled thoughts.

If we will only let go of ourselves we will easily come into the harmonies of being. It is because of egotism that we are "ever learning and never able to come to a knowledge of the truth." It takes us such a long time to discover that the ocean of truth is buoyant and we cannot sink in it. How we bob around with our old-fashioned life-preservers instead of boldly striking out as swimmers! Our tenacity of fear and our self-consciousness are truly wonderful. Our artificial aids are our worst impediments. The water is one of our *native* elements. We have in ourselves all the buoyancy we need. All we lack is *boldness to move forward*. * * *

When one is conscious of a power he is always confident in its possession. He does not think frequent assertion or special demonstration necessary. He is not troubled at the thought of scepticism in others. His feeling of serenity cannot be disturbed. The highest character yields easily and pleasantly to the preferences of others in non-essential things, for the simple reason that it knows its own resources are inexhaustible. Its pleasure lies in giving satisfaction and conferring benefits. It does not act from a weak motive to please, but as the natural expression of its own rich nature which has outgrown the petty thoughts of self. It yields abundantly because its growth is opulent and its vigor tireless. It has no careful, anxious thought for others any more than for itself. It is utterly indifferent to another's opinion where action involves a principle. It trusts its own motive and acts without question of results. * * * Simple and true Being is a condition of spiritual equipoise which recognizes that there is no "higher" or "lower" in infinite space nor in the kingdom of Good. Nothing to be "lost" or "gained." No "goal" to be attained, no "conflict" to be won, no "hope" nor "fear." Nothing that relates to the emotions. Only a life to be lived. It is one of our pet delusions that we have "much to contend with." There is nothing to "contend" with in a true life. "But I say unto you that ye resist not evil" is more than a moral injunction. It suggests a truth that is both scientific and philosophical. Truth is never embodied in a "cause" demanding our defense. It does not need us as its "champions," either in society or the domestic circle. We are not to consider that we are retained as its especial advocates. All men can see the sun. It is of no consequence to any other than ourselves if we choose to hide in the shadows. Truth needs no torch-bearers. It scorns our puny telescopes, searching for the spots in the sun. Truth is opulent. It has an unlimited wardrobe. We need not insist that it dress always in the colors of our choice. Some would clothe it in black, to accord with their own sombre thoughts; some in gray, and some in all the vivid colors of a joyful mind. But Truth itself, when fully seen, is clad in the white robes of the perfect light, combining all colors in radiant harmony. Truth has many names. It is best known as "Love."

Many of us are troubled by a missionary spirit which keeps us in perpetual anxiety for the "cause" of the new thought, or in an eager desire that it should be recognized by certain individuals who seem to us to greatly need it. We should have no such anxious care. When Truth offers us the privilege of its expression and employs us among its many voices, we can never

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fail to know the hour. We will respond, like Samuel, "Speak, Lord, for thy servant heareth." Meanwhile, let us rid ourselves of "missionary zeal." It is a most pernicious influence. It has no proper place in an enlightened spirit. Let us slow down our vibrations and test our thought cells and secretions under the microscope when we begin to think we "have a mission," or have received the visits of spiritual celebrities. * * * There is much missionary zeal that is only inflamed ambition for notoriety. We are misled by the thought of "fame." We imagine special power and grandeur in the personality, and do abeisance to it in our hero worship, as though it were some great thing in itself. When we look at the glow of the incandescent lamp, we remember the powerful engines and dynamos from which the electric current is produced. We remember that this same current illumines countless other lamps. It flows always in the direction of the least resistance. The lamp is only one small manifestation of an inexhaustible power. Its particular film must be free from obstruction, and a good conductor, else it will not shine at all and illuminate its own radius. If the electric current is too strong, it burns out its wires and does not hold. We must not forget to keep our circuits open. If we suffer, we may be sure something is wrong in our spiritual circulation. We must pass the current on. Yet it is also true in electricity that the most brilliant light is often at the point of obstruction. In our experiences of trouble we manifest the character of the light that is in us

It is not of so much importance as we are apt to think just what we do or fail to do,—whether we eat much or little, dress in gay or sober raiment, read or meditate, are active or inactive. The vital matter is the character of our thought life and the purity of our purpose. If these are true, all circumstances and environments will quickly respond and adjust themselves harmoniously. We need not fear to aim at the highest good for ourselves and others; but we must be confident of its attainment, without reserve or limitation. We are too ardent and intense, and, in consequence, near-sighted. The eagle's eye is telescopic; he sights his food when flying high. * * * We must learn to regard all persons, places, and occupations with the same tranquility. This is more than "patient endurance," more than "toleration;" it is that confident love which brings the *peace that showeth understanding*. Only when we have reached this point are we polarized to truth, and beyond all disturbance from without. We are then for the first time truly alive, in full vigor and with a boundless horizon.

One of our severest lessons is to learn to wait, we have been so hypnotized by the popular thought of doing. And so we fuss and fume, and build card houses that are forever tumbling about our ears, and pride ourselves on our "activities," without knowing that all real activity is in mind. When we remember the tireless energy of the universal life, we know that it can never fail us. We need not carry the world on our shoulders. If we have a true understanding of life we are never wearied. Life and happiness are possible under all conceivable conditions. Good is infinite energy, and in good we live. It is also infinite repose. In good there is no "great" and no "small." No work is "insignificant or "splendid." No day or event is of greater or less "importance" than another. We cease to compare, for all is life, and all is good. * * * We must not be deceived by appearances. Spiritual work requires spiritual tools. When the soil is ready flowers grow. The finest of flowers bloom in the sandiest of deserts, as well as in the hot houses. God is the one gardener. Our responsibility lies chiefly in the cultivation of our own fields and orchards. * * * If "being" in us is symmetrical, we will never be distressed about the lack of opportunities in doing. We will never falter."

CHARLES B. NEWCOMB.

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THE BREATH OF LIFE, by Ursula N. Gestefeld. Published by the Gestefeld Publishing Company, New York. 63 pages; cloth, 50 cents. Order from this office.

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IN SEARCH OF A SOUL, by Horatio W. Dresser. 273 pages; cloth, $1.50. Published by the Philosophical Publishing Company, Boston. Send all orders to HARMONY.

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The Chapters are: 1, "Laws and Problems of the Human Mind;" 2, "Has Man a Soul?" 3, "Absolute Being, and the Higher Self;" 4, "Individuality;" 5, "Reincarnation and Receptivity;" 6, "The Unity of Life;" 7, "The Religious Aspect of the New Thought; 8, "Spiritual Poise;" 9, "Soul Growth."

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How glad we were to welcome you this week; were you not a few days over-due? It seemed a long time to us, but you are here, and as full of meat and drink as ever. There is no paper, no book, no magazine that can take your place, so you must come to our home.

I have long wanted to tell you what a help, a comfort, indeed words do not come to me to express the wonderful good the Manuscript Lessons have done me. I have lived in them, read and re-read them, each time finding new thoughts (new to me); will continue to read them until I can send for the Genesis Lessons. Lovingly yours,

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Another Word on the Manuscript Lessons.

By failure of the mail I received the lessons in inverse order, but now the first four are safely at hand, and I have studied them with delight and profit, for they are strong in truth and rich in its clear utterance; the following of them will lead to the life beautiful—indeed, is the life beautiful.

They set forth the divine law in plain and strong terms, without ambiguity, and with such insistence as truth is in itself; they are based on true being, and, without the mathematical formula, are full of its closeness and clearness of logic, and certainty of conclusion from premises of open truth.

The student faithfully following their guidance will enjoy eternal life, its reality, its peace, its blessedness. What stronger word than this could be said? And what other incentive can the seeker ask to encourage him to obtain these valuable lessons and give them studentship? I feel like speaking of each—they are so rich in suggestion and quickening, but they will draw to themselves as the gold mines of knowledge draw the seekers of God's wealth, and as the clover blossoms draw the bees, who know of nature's sweetness and where it is to be found. O mind students, rise up to call them blessed and realize their good, and spread the happy word. WILLIAM BRUNTON.

An Item.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John i: 9.

The subject for the consideration of those assembled here to-night would upon first glance, and without due analysis, seem contradictory to the basic principles of Divine Science.

The suppositional statement at the beginning of the verse, has that subtlety of meaning so often the style of many of the passages of scripture; and it is very necessary that the closest analysis be given these same verses when it is our privilege to explain them to others.

"If we confess our sins." If we acknowledge our falling short, or our transgression of what we know to be right, we are in a position to receive true forgiveness, and to have the false condition banished from our own minds as it is from the Lord's, for it is he who is ever faithful.

He has no thought about it other than the one true to God, and God's expression, therefore he is faithful unto what he knows to be true. In acknowledging our sins (*i. e.*, confessing them), and dropping them into the bottomless pit, we have forgiven ourselves as the Lord has forgiven us—we are cleansed (apart) from all unrighteousness. We deny sin in the language of Divine Science, for we see nothing unclean, and it is our duty, our life, to sense things unbiased, and in the holy light in which they are created.

In turning your attention to what I have already said, I would further explain that in the whole universe of God there is nothing withheld if we but give up our misconceptions concerning the Creator's intentions and purposes—better still his creation.

His works are simple indeed, for is it not His only begotten son—His type for all men—through whom we are to give up these misconceptions, and by his faithfulness are we to have faith even as God the Source is faithful.

We are in the image and likeness of the Father, and being true to our likeness will we see all things in God's image—Spiritual, Holy and Immaculate. It is but for us to abide in this consciousness to know the full import of the chosen text. Corroborative text: "Be ye therefore perfect even as your Father which is in Heaven is perfect." Matt. v: 48. F. E. CRAMER.

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THE INTENTIONS of the editors of HARMONY are:

To teach that God is infinite and ever present, and that there is no other Power or presence.
That there is but one Life, Mind or Spirit.
To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
To supply to students and practitioners practical lessons in Divine Science and Healing.
To bring about a Unity of Thought, Purpose and Work.
To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and thus fulfil the law in our dealings one with another.
To interpret Scripture from the plane from which it is written.
To notice publications of the day, and supply interesting information of value to students.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 10. FEBRUARY, 1898. No. 5.

OUR FAITH.

Address at the Dedication of "The First Divine Science Church of San Francisco."

"I and my Father are one.—John x: 30.

WHEN I, is spoken with limitless meaning, it stands for the same as does the word Father. There is but one limitless or infinite; one who is omniscient, omnipotent and omnipresent. All are one life.

This text has a wealth of meaning, sufficient for the solution of the problem of life; it is the practical working basis for true thinking and correct dealing with each other—a safe abiding place where all false claims of separation from Life eternal are set at naught, and its reality enjoyed.

It is my privilege this morning, and one that I shall greatly enjoy, to tell you, in part, what Divine Science is; of what its practice consists, and of its actual good to each individual; and, to show its oneness with the teachings of Jesus the Christ, his practice, and the results following.

We believe (and our belief is knowledge): that the existence and permanent good, for which all are seeking, is ever present. That all true analysis is based in Being and commences in Oneness—unity of Spirit. That as in mathematics all figures are derived by the repetition or division of one, so in Life's problem all forms are accounted for when seen to be expressions of One Spirit, or God. This is knowledge, and that which Jesus referred to as day, when he said: "At that day ye shall know that I am in the Father, and ye in me, and I in you."

There is but one all.

We believe: This all in all is God, including His manifestations. This article of faith declares the same consciousness that Jesus expressed when he said: "As the Father hath life in himself, just so is it given to the Son to have life in himself."

One is the number of unity.

We believe: Unity is forever the state or nature of the whole. This testifies of the statement: "That which is born of Spirit is Spirit," and "If you have seen me, you have seen the Father."

We know: That God being Infinite, there is no finite. He is the

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Creator, His creative action, and creation. This is the basis for our realization of the truth, that Jesus declared when he said: "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

We believe: God is Spirit, Life, Love, Truth, Substance, Intelligence, all of knowledge, all of power, all of presence; hence man is spirit, life, love, truth, substance, intelligence, knowledge, power and presence—God's exact image and likeness. This is bodily freedom—the basis for a practical demonstration of the entire record of Christ, and proof of its divinity.

We believe: That nothing can be manifested that is not before it is manifested. As God is Infinite and Omnipresent, it is God who is the Creator and is manifested in an ever-present creation. This is a basis for the prayer: "That they all may be one as thou, Father, art in me and I in thee." * * * "And the glory which thou gavest me I have given them; that they may be one even as we are one."

We believe: That each one can say, I am, before I am manifested as a living, visible creature. That man and all creation is potential in God from eternity. By reason of this truth we each can say: "Father, I have glorified thee on earth." Now, I do the works of my Father.

We believe: That individually, we are inseparable; that Truth is a unit, one undivided whole; that there is no religion higher than the truth of Being. This is building our church upon the rock foundation of the Christ, that the son of man and the son of God are one. That I, the son of man, am Christ, the son of the living God.

This will suffice to show that Divine Science is one with the christianity that Christ taught and demonstrated, and that salvation is a state of Being to be enjoyed by each one in the truth that the Creator and creation are one substance, and equally perfect; that man in his essential being is free from opinions about himself and is God's image and like Him in nature. "Be ye perfect," therefore, even as your Father in heaven is perfect, is an injunction of truth. To us, the brotherhood of man *is* an eternal fact, based in the common Fatherhood of God; hence the common interests of humanity in social and business relations, and its general spiritual good, must forever be one and inseparable.

No limitation, binding creed, sect or sectarianism can ever grow out of the teaching and practice of Divine Science, for it has no elements that limit or bind. So to us, all things are new. "Old things have passed away."

It is to be seen, by reasoning from this true and all inclusive basis, that church association is practical co-operation, and is necessary in the further-

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ance of the cause we love so well. That in Divine Science all association is lifted up into its true place of usefulness, and because used without limitation, to us it has none. We know no human authority in this glorious gospel; all teaching and practice is based in principle. There are no opinions to be taken for granted or as authority; it deals with things as they are found in truth. Health is found to be the normal and natural state of humanity—the true condition of existence and as such is enjoyed.

God being the source and cause of all living, eternal life in Him, is just as certain as is the truth of His Being. It is now clear that death, so called, can have no reality to the One who lives eternally. We know there is but one substance, one spirit, or God and Father; so when Divine Scientists say: "Spirit is all in all," and all is good, it is meant that this solitary substance being Spirit—Substance, it is Spirit; and being one in nature, it is the all-good, whether invisible or visible. So the statement that Spirit is *all in all*, is inclusively true; it includes God's universe of living things, composed of Spirit—Substance. The Divine Scientist who makes this statement does not intend to convey any such meaning as some give to it, that it excludes the universe of living things, and sets it off as separate and apart from God or Spirit, as being matter, mortal mind, or error.

The source and cause of an existing thing must of necessity—always and everywhere—contain within itself the thing it produces or causes to be expressed. The form produced or expressed must of necessity *be* the embodiment of its source, and be in *substance* and *nature* the same. This is the scientific way of reasoning, one by which the true value is arrived at and correct estimate placed upon the living things of God's vast universe, spread abroad before us.

We do not deny the body, or make the statement, "We have no bodies," but instead we teach, preach and practice the truth that "We are the temple of the living God," that the tabernacle of God is with men. That the child born *this* day is the Christ child, the truth and being of which is Saviour.

Divine Science brings "Immortality and eternal life to light." It is the revelation of Christ to each individual. It proves that the truth of the first birth is the only begotten, and the only begotten is the first-born of every creature. That the image of the invisible God, the first-born (the natural born) of every creature is Jesus; and the second coming of Christ is the revelation of this truth; the revelation of it in each individual, so that he knows himself to be the Christ of God. (Re-birth is a repetition of the first.) Then it is that he witnesses within himself all of which the record testifies, and remembers that all these things have been said of him; and he wonders that

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he has stood gazing up into heaven, longing for the return of Jesus, for he knows the meaning of the words. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He went as Christ, the son of the living God, and He comes to each one in the revelation that "I am the Christ, the son of the living God."

The first death spoken of in the Scriptures, it is evident, is a departure in belief from truth, and the second death is death unto all sense of separation from the truth of God manifest in the Son. "In that he died, he died unto sin once; in that he lives, he lives unto God for evermore."

We believe: In at-one-ment, and not in division nor separation. We do not believe that there are two powers, that man and God are opposite natures and are warring with each other.

God and God manifest being the all in all, "To know Thee, the only true God, and Jesus Christ, whom thou hast sent, is eternal life." Hence there can be no more reality to man than to God in what the world calls sin, sickness and sorrow. There can be no place in pure Being for them; they stand, therefore, for nothing more than a falling short of truth. The sense of loss to the senses because of the non-recognition and acknowledgement of the truth of the at-one-ment of God and man.

Practice of Truth.

We believe: That the practice of truth is the remedy for all seeming discord. Ignorance is the only seeming basis of so-called misery, knowledge is its remedy. "Know the truth, and the truth shall make you free."

We believe in healing by teaching, and we believe in teaching by healing. That we can speak the words that are truth and are life to each other, orally and silently, and do what Jesus and the apostles did, and produce the same results. Heal the sick, cleanse the leper, raise the dead, is a *command* to each one, and the command is a guarantee of the power of fulfillment. In Divine Science we do not set aside the truth of our teaching when we do healing, and when we are teaching we are not disowning the truth that heals. We hold that they who realize what Being is, need no healing. "They who are whole, need not a physician." They who understand the truth do not need teaching. All that is required in knowledge is, that we be the truth and live the life, and constantly prove the doctrine that it is of God.

Divine Science proves that Being precedes doing; that we are not the result of our action, but our action is the result of what we are. I am, therefore I think; not I think, therefore I am. The adage is true that a stream cannot rise higher than its source. Our unfoldment can never be superior to our Being. Our experience is not a greater teacher than self-knowledge.

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For this reason, we accept the Christ consciousness of at-one-ment, and endeavor in will and way to prove that "I and my Father are one." It is to be seen that no theory of evolution claiming that "the higher is evolved from the lower," or that we can outpass that from which we are evolved, can be accepted as Divine Science, or taught as the truth of Being.

Divine Science is the truth of God in creation. We believe in God and we believe also in God manifest and dwelling in our midst. Jesus said: "Ye believe in God, believe also in me;" and, "That this is the will of God, that ye believe on Him whom God hath sent."

Since all true analysis is from Principle, and there is no true reasoning that is not based therein, God, who is He? What is He? And where is He? is the first consideration in the solution of the problem of Life and the demonstration of Truth in healing. So it is evident that thinking, to be of value, must commence in Spirit—the highest.

States of Being and planes of consciousness that have been outgrown and that we can progress beyond, is a shifting, sandy foundation, one not safe to build upon. The condition that Jesus likened unto a foolish man who built his house upon the sand, was one who believed he could work in the name of the Lord and build upon a rock foundation without being equal with Him in Spirit; that he could get into heaven by prophecy and casting out false conclusions, without being the Christ-life and at-one with God. Where it is believed that the state of Being and consciousness is constantly changing from a lower to a higher plane, the basis is sandy, and the building, though supposed to be strong, one that will stand in its own strength, is sure to fall by reason of its changeable foundation, of inequality of cause and effect, Creator and creation, and great is the fall of it, for it comes to naught.

A God whom we may possibly approach in the future, and after death, or that we may progress toward throughout eternity, but never attain to, is, in Divine Science, among the things that have passed. Now do we know God as the one in whose bosom we rest, and whose life we live, and whose love we express, and daily and hourly reveal. "He who loveth, knoweth God; for God is love." "Behold what manner of love the Father hath bestowed upon us," that we should be called the sons of God. God the absolute Truth, His at-one-ment the Omninpotent power; Love the only law, makes the sure foundation on which all living rest. The general realization of the twentieth century will be what many Scientists are enjoying at the present time, the truth in simple language. God, the ultimate truth, or spirit, the absolute principle. That the God-head does not mean three originant principles, nor three transient phases, but three eternal inherencies in one Divine Mind.

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It will then be understood that what truly is, is God. Therefore I am.

We know: That heaven is a state of Being—the state of Supreme Being—an unchanging reality—and is equal to all the good that was ever claimed for it. We also know, that we are not to say Lo, here, or Lo, there, for behold the Kingdom of Heaven is within you. Hence the opposite of the one and only true state of Being can be nothing more than falsehood, an erroneous condition of belief as to what man is and what his capabilities are. A condition which is false from the beginning can have no reality or existence in truth.

This Church being based in the broad basic principle of Being, its work will prove the oneness of life and unity of purpose. The whole idea of the working plan of Divine Science has power from on high. Its idea is not to build up an exclusive sect, but to teach the *divinity* and *unity* of the whole, of the one infinite cause and effect; that there is but one substance of which all consist.

We recognize that we have come together in unity of spirit in a cause that is of equal interest to every individual. This unity is what people need to understand, and to feel in their hearts, in order to actualize the truth of their affirmations and good resolutions.

The true purpose of this Church is to teach man who he is in his relation to God; to teach the Science of God in creation; the Truth that I and my Father are one (and not two) in the manifestation of childhood, in youth, and in manhood and womanhood. Both in birth and in the ascension.

When man knows the truth of at-one-ment, he knows the law of health, of harmony, peace and prosperity. Unity is creative, and we can no more create anew and advance the cause of Truth without co-operative effort than can the branch bear fruit severed from the vine.

As the INTERNATIONAL DIVINE SCIENCE ASSOCIATION was the outgrowth of HOME COLLEGE work and teaching, and this Church is the outgrowth of both Home College and the I. D. S. A., it is most appropriate that this beautiful room, YOSEMITE HALL, be dedicated in the same language as is Home College.

To the service of Truth and to the All Good, do we dedicate this Hall.

To Supreme Being—in whom we live, move and have our being—we dedicate our services held in this room.

To the source of all truth, the bestower of all blessings, the life of all things, is our Cause dedicated and consecrated.

Then it is the truth of Being that I am ready to teach; it is the gospel of an endless life that I am here to preach.

To truth omnipresent, everywhere manifest in the living works of God, there comes in silent words from the depths of Spirit—MY HEART IS NOW dedicated to thy service.

M. E. CRAMER.

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INTERNATIONAL BIBLE LESSONS.

February 6th, 1898.

Our Father's Care.—Matt. vi: 24–54.

Golden Text.—*"Casting all your care upon Him; for He careth for you."—I Peter v: 7.*

"NO man can serve two masters." Suppose it be stated thus: Go–D–evil. You are that letter D in the middle; if you join yourself to the letters "Go," you are one with God, and then Jesus says of you: "He will hate the one—the evil, and love the other—God," unto whom you have joined yourself. On the other hand, suppose you join yourself to the latter, and become devil, then of you Jesus says: "He will hold to the one—the devil, to whom you have joined yourself,—and despise the other," the God.

We cannot serve two masters in any sense of the word. Just as soon as we give recognition to being good and evil, mortal and immortal, body and soul, we come upon rocks which very soon wreck us. "The Lord our God is one God," and nothing short of the recognition of unity will place us in at-one-ment with Him, and lack of oneness with Him is death.

"Take no thought for your life what ye shall eat." How many fall short of the mark of wholeness in this very matter of taking thought what they shall eat; in giving all their thought to externals. They expect to be healed of all the seeming ills of flesh through what they eat and drink, not knowing that all these things are effects, and that effects can never become causes. All things are effects, and so are deeds; even thoughts themselves are effects, hence have no power of causation.

"Your Heavenly Father feedeth them." Not on the external only, but "according to His divine power hath He given us all things that pertain unto life and godliness." This is that greatest gift of all from the Father that we should know Him, and all things that pertain unto life and Godliness. When we have come into this full knowledge of all that pertains unto life, there will be nothing more for us to know. Life is all that is, and to know it is to know all. I am life.

"They toil not, neither do they spin." They are satisfied to be, and do no worrying about doing. It is this striving to do, do, do all the time that proves the stumbling block to many of us. If we could only sit still and just be the Truth of what we are, we would soon know true salvation.

"After all these things do the Gentiles seek." The Gentiles are "the children of this world," those who accept the statements of man concerning himself as the truth of his being. So it is that they are always seeking the things of externality, hoping to get health and happiness out of the things of earth instead of the things that pertain to life and godliness—the within.

"Seek ye first the Kingdom of God, and all these things shall be added." Surely, for all that is comes to us out of that kingdom, and when we have come into oneness with God we have all that the Father hath in His kingdom. That kingdom is within us, and if we would have all that the Father hath, all we have to do is to open the treasure house of our souls and help ourselves. "God helps those who help themselves," comes now to have a far fuller significance.

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February 13th, 1898.

THE CALL OF MATTHEW.—Matt. ix: 9–17.

GOLDEN TEXT.—"*And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom, and saith unto him: Follow me. And he arose and followed him.*"—*Matt. ix: 9.*

As long as the claim is made by us that we are publicans and sinners—those who gather from externalities, from things—and so miss the mark of wholeness, we are always sitting at the receipt of custom, doing what is customary for the world to do, thinking what it is customary to think. So it is that we are in this frame of mind when Jesus of Nazareth passeth by, and when we hear his voice calling us, then, and only then do we arise and follow. We cannot follow till we do arise, for the Christ consciousness is above that which sits at the receipt of custom.

February 20th, 1898.

THE TWELVE SENT FORTH.—Matt. x: 2–15.

GOLDEN TEXT.—"*Heal the sick, cleanse the lepers, raise the dead, cast out devils freely ye have received, freely give.*"—*Matt. x: 8.*

"The names of the twelve." There is only one name: all other names are merged and lost in this one name—I Am. So it is that Paul spake truly when he said: "Paul may plant, and Apollos water, but it is God who giveth the increase"

"Go not into the way of the Gentiles." Go not into the concepts and recognitions of those who know not God, for in them cannot be found the Truth. There is only one way. Jesus said: "I am the way." "He that climbeth up some other way is a thief and a robber."

"The Kingdom of Heaven is at hand." O that all the men of earth might come to know that it is at hand and now, and not go on another day in their misconception that it is something that is to come "some sweet day, by and by."

"Heal the sick, etc." The sick and all seemingly afflicted are those who have not come into the Christ consciousness—who do not know that they and the Father are one. They are still looking for him to come who shall unfold to them the secrets of eternal life, not receiving the cup of life that stands just at hand this very moment. "We trusted that it had been he who should have redeemed Israel," is what the world is always saying. We must say: "I know that my Redeemer liveth, and because he lives I live."

"Provide neither gold nor silver." Do not place any dependence whatever in the things of this world. Men believe in the power of these things, but in them is no power at all.

"The workman is worthy of his meat." Jesus said: "My meat is to do the will of my Father." That is the only meat that we should desire for our work, and then shall we always be filled.

"Let your peace come upon it." Unto all who receive the Truth as it is in Christ Jesus, he has left this promise: "Peace, my peace, give I unto you, not as the world giveth, give I unto you."

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February 27th, 1898.

WARNING AND INVITATION.—Matt. xi: 20–30.

GOLDEN TEXT.—"*Come unto me all ye that labor and are heavy laden, and I will give you rest.*"—*Matt. xi: 28.*

"Because they repented not." There is no lack of love manifested in the statements made here. No one can condemn us but ourselves, and no one can redeem us but ourselves. We may be wept over as was Jerusalem, and upbraided as were the cities here mentioned, but nothing but our own will and purpose can ever stand up in judgment against us, or lead us into the way of Truth.

"Thou hast hid these things from the wise and prudent," as measured from the world's standpoint. A Spencer or a Huxley may search through all the ages in the cells of animals and plants, and yet the secret of life shall not be revealed to them. "Canst thou by searching find out God," exclaims Job. So long as we search for God outside of ourselves, He will ever remain "the unknowable," as so-called Scientists often love to call Him.

Just the very moment we come into oneness with, and recognition of the I Am, we come into the blessed realization that "My yoke is easy, and my burden is light." May all who read these lines come into this wonderful realization of oneness with the Father this very moment. May this scripture be fulfilled in you this very hour. LYMAN L PALMER.

Questions and Answers.

Q. Divine Science teaches us to look on everybody as being good. What shall we do when we know they are acting to the contrary, and detrimental to our interest, speaking from a business point of view?

A. Speaking from a business point of view, when we know that some one is acting in a way that is detrimental to our interests, we should act toward him in accordance with our knowledge of Truth.

There is but one Substance, that person is it. Life is one, he is that life. Truth is a unit, it includes him. Love is one, and worketh no ill to neighbor, hence love is the fulfilling of the law. We should continue to hold him as being good in reality and in Truth, so the only question that can possibly arise is: "What shall we do with his false intention? False, because it does not represent the Truth of His Being. We certainly can not allow it to become a basis for our treatment of him, for to do so would be to act in unison with it.

If you have ever been able to separate man from false belief, never identify him with it again. Treat him as if he was thoroughly good, and he will act in unison with you. Do not give that false condition any place, and he will find no place for its actualization against your interest. Treat him as you would treat yourself. If you had such an intention against another, you would gladly drop it for the right.

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Q. If thought is author of sensation, how do we account for a sudden pain, while the mind has been on other matters entirely foreign to the sensation?

A. Feeling takes form in sensation in perfect accord with our conclusions or beliefs and opinions, and these sensations, or forms of feeling, are satisfactory and peaceful, or unsatisfactory and painful, according to their relationship to eternal Life, and the Spirit of wholeness. So while thought is engaged in other matters entirely different from pain, you are, perchance, holding opinions and beliefs that contradict the truth of what wholeness is, and the nature of eternal Life; hence it is possible to sense pain while you are not thinking about it.

One may desire to have his book-keeping correct, but if he misplaces just one little figure it will not be so until he has corrected that mistake. No matter how hard one may try to feel well, not until he has solved life's problem in unison with God does he know the freedom of Truth, and escape the sensation of false conclusions. Each one should study the Truth, and apply it for Truth's sake. Freedom is the divine inheritance.

CHILDREN'S PAGE.

Mrs. Kitty's Kindness.

MRS. KITTY and her family of little kitties kept house in the basement of Tommy's home. She had kept house there ever since Tommy could remember, and he was six years old. Mrs. Kitty had one corner of the basement, and the floor of her house was carpeted with rags and papers and sacks which had been given to her to use as she thought best, and so she scattered them around to make the floor comfortable for her family to lie on when they felt like it.

Tommy always took Mrs. Kitty's meals down to her, and when her family had eaten she always washed and wiped the dishes very clean with her little tongue, as that was the only way she had of washing dishes. Tommy always petted Mrs. Kitty, and encouraged her in her house-keeping all he could, but in the other corner of the basement, somebody whom Tommy thought had no right there, was keeping house, too.

Mrs. Mousie Gray, with her family of little mousies, lived in the other corner, but inside of the wall where Tommy couldn't get at them. He knew that they were there, because he had seen Mrs. Mousie come out of the hole, and go to Mrs. Kitty's plate when the owner was away, and take food back into the hole to *her* babies.

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Now Tommy made up his mind that when he got a chance he was going to let Towzer, his little dog, get in there and catch those mice. Mrs. Kitty never had caught any of them, and Tommy didn't understand why, so he thought he had better watch his chance to let Towzer in. So one day he got up early and took Mrs. Kitty's breakfast down to her, and then went outside and sat down to look through the little window. Mrs. Kitty and her babies were around the plate, eating their breakfast, and that was all Tommy could see. The Kitty family finished breakfast, that is, they ate all they could, but still there was some left. Tommy was just beginning to think that the Mousie Gray family were not going to get up to breakfast that morning, when he saw a little gray head pop out of the hole, and two bright little eyes peeking around to see if the coast was clear. It was Mrs. Mousie. She looked at Mrs. Kitty, but didn't seem to mind her being there, for pretty soon her body came out too, and after her the three little mousies, not a bit afraid of going where their mother went.

Tommy was so interested in knowing what they were going to do that he forgot all about letting Towzer in, who sat beside him, not knowing anything about what was going on inside. Mrs. Mousie and the little mousies walked right up to the remainder of breakfast, and started to eat as comfortably as though Mrs. Kittie wasn't there at all, and she never moved, but looked at Mrs. Mousie's small family as if she wondered about them, and couldn't quite understand how such a little thing as Mrs. Mousie could be a mother, and able to take care of a family of three, when *she* found it hard to manage her two babies, and make them behave.

Finally the Mousie family finished their breakfast, and went home to their little hole, and Tommy said to Towzer: "Well, little old doggie, if Mrs. Kitty is willing to give her breakfast to them, and treats them like good friends, you and I won't be mean to them, will we?"

ALICE ECKMAN CRAMER.

Home College Monthly Meeting.

Held Wednesday, January 5th, 1898. Mrs. Alice E. Cramer, presided.

The meeting was opened by singing "Everlasting Love."

The I. D. S. A. Health Thought: "We are one with God. We are enfolded in His love," from the January HARMONY, was then repeated by the congregation.

Mrs. A. E. Cramer then read a portion of the fifth chapter of Matthew. In part, she said: "Blessed are the poor in Spirit." "We are poor in spirit when we have but One Spirit. That is the least we can have, and is also all we can have."

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"Blessed are the meek." "We are meek when we have no high or low but claim equality with all things."

"Blessed are the pure in heart." "We are pure in heart when we see purity in all things, when we know all things to be pure."

"Blessed are the peace-makers." "The peace-makers are those who manifest harmony and unity. Unity is one, therefore the peace-maker is he who knows the one-ness of God and His works."

"We are the city set on the hill," when we always work from Principle, stand steadfast in Being, and judge all things from that basis. Our first duty must be to love our brother as ourself; love all humanity as well as ourselves, for "How can we love God whom we have not seen, when we love not our brother whom we have seen?"

Mrs. Casey then said: "Love the good in everyone."

Following these remarks Mrs. Zearing, of Dayton, Ohio, read a short paper on Divine Thought, which was very much appreciated, and which we trust the readers of HARMONY will have the pleasure of seeing in its pages.

Mrs. Prescott, of Sydney, Australia, read a very instructive paper based on the text, "Come unto me all ye that labor and are heavy laden, and I will give you rest." She then related an experience, testifying of the power of Truth to heal. She said: "I had been a great sufferer for many years with throat trouble, and before studying this Truth, never went to bed without some remedy at my bedside in case one of these attacks should come upon me. After studying this Truth I was never troubled with my throat until a few weeks ago. I did not say anything, making up my mind to conquer this false appearance. Mrs. Cramer, seeing the effort it cost me to swallow my food, gave me a treatment, and I went to bed greatly relieved. In the middle of the night I awoke, and felt as though I should stifle, my throat being very much swollen. I sat up inbed, and said: "Nothing can prevent the full passage of the breath of life and its perfect action in my body." In an instant the pain left me, the swelling disappeared, and I realized my wholeness, and since then I have not had a return of the old attacks."

Mr. Harrington then expressed, in the following language, the peace and rest a knowledge of his oneness with God brought him: "I walk with God, and I know Jesus is always my guest; and what feasts we have had together. I always knew God was with me, but never understood how to make that Truth practical until I read the little book "Basic Statements, and Health Treatments." I cannot express the good I received through its perusal. I have had a belief in rheumatism for years, but I feel the old belief giving away, and know we must claim the good for ourselves always, here and now. Not until

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I came to this college did I know that I could claim salvation for my body as I had done of my soul for forty years."

Mrs. S. Eckman said: "The trouble is, christians claim this world to be a vale of tears; they put off for another world the good they want to realize. As long as we put anything off to be realized at a future time, we never receive the good we want. Jesus came to give us eternal life, and we have but to accept it here and now." All then united in singing "Indwelling."

Mrs. M. E. Cramer then made a few remarks. In part they were: "I am so glad *our* Lord heals the sick. I am glad that *our* Lord is our life, and that life is hid with Christ in God. It is worth everything to know how to set all seeming difficulties aside, for through this knowledge we never become frightened by any seeming difficulty. When we live in the Christ consciousness of God, we have no fear. In the old way of duality we laid aside all the promises for a future time, but with a knowledge of Truth we lay hold of them here and now, and make them our own. We do not identify man with evil, so we never call any one bad; we speak of every one as being in the holiness of Truth. We believe in unity.

Was I healed by claiming inequality with God? Has anyone ever been healed by claiming inequality? Every one who heals must necessarily come to the view where they will let God speak His Truth through them. Let us all voice this Truth—claim nothing short of what Jesus the Christ claims. We no longer think along the line of a dual doctrine. Thanks be to God who has given us the victory, that it is our Lord and our life that heals to-day."

Mrs. Brower then gave testimony of her healing. She had been suffering from neuralgia all day, and attended a class at HOME COLLEGE in the evening. She requested the class to treat her, which they did. During the treatment she felt the pain giving way, and since then she has had no return of the old condition.

Mrs. Wilmot then told of the impression the peace, love and harmony Scientists expressed among themselves, made on others. Many whom she had brought to Science meetings expressed themselves so pleased to see the love expressed in the faces of all. The love that is manifest is in itself a healing power.

Mrs. O. Eckman then testified to the power of Truth, and how she was improving through its healing influence.

Miss M. Hering read a short paper. Treatments were then given, followed by the song, "Infinite Love and Wisdom."

The meeting closed with a benediction, and all went home greatly benefitted by the words of Truth and love expressed. MARGUERITE HERING.

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Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from February 1st to March 1st: The Lord is my life, and I am supplied—all things needful are mine.

Statements of Truth for Health and General Freedom.

First Day:—I Dwell in the secret place of the most high.
Second Day:—I abide in the life of the Almighty.
Third Day:—The Lord is my refuge and my fortress.
Fourth Day:—Truth is my shield and my buckler.
Fifth Day:—I am not afraid by day or by night.
Sixth Day:—I rejoice in the oneness of all things.
Seventh Day:—God will not allow his holy one to see corruption.

Treat With Thankfulness.

Behold, I was not shapen in iniquity, I was not conceived in sin. There is no mortal inheritance.

I serve the law of Being with gladness. I demonstrate it in rythmical harmony.

I know that the law is Love, and that Love is God.

It is God who has made me, and I am His.

"I enter His gates with thanksgiving, and into His courts with praise."

My thankfulness of heart is blessed with the Holy Being. I speak and I act with a constant spirit.

All that truly is, is good. The love and mercy of the good one is everlasting. It includes us all from generations unto generations.

Another Good Way.

Last month we told you of the best way "to extend the blessings of Truth," which was by requesting your nearest friends to subscribe for HARMONY. This you have done, and we thank you for all effort in this direction. Another good way is for those who are in doubt as to the time of expiration, to look for the blue mark, and promptly renew, thereby saving us the additional expense of sending bills, and letters of solicitation.

While the expense of mailing is very little for each individual, it rapidly counts up when the number is considered. Therefore we ask our subscribers to kindly notice the time of expiration of their subscriptions and renew as soon as convenient.

Class Notes.

On Tuesday, January 25th, 1898, a Primary Class will be commenced at HOME COLLEGE. All who take this course will be welcome to take it over again if they desire, whenever a Primary Class is formed.

On March 1st the full College Course will commence. The purpose of this course, in every lesson, will be to train students in practical teaching and healing, and for the ministry.

The class for teaching Fundamental Principles, will commence March 1st, and close March 14th.

The Training Class will open March 15th, and close March 28th.

The Theological Class will commence April 7th, and close April 29th.

On May 3d the Normal Class will commence. Those wishing to take any part, or all of the course, should apply at an early date. A limited number can be accommodated in the College.

Address all communications regarding terms, etc., to

M. E. CRAMER.

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Dedication Services.

The First Divine Science Church of San Francisco, which was organized October 4th, 1897, with M. E. Cramer as Pastor, held its first meeting in Yosemite Hall, Native Sons Building, January 2d, 1898, at 11 a. m. It being the occasion of the dedication of the Hall to the services of the Divine Science Church, an interesting program was arranged, and carried out with great success. The hall is centrally located, accessible by car lines from all parts of the city, tastily furnished with bright, cheery carpets, and comfortable chairs, in short, is just as comfortable and homelike as a hall could be.

The services commenced promptly, and the program was carried out without a break. The music was good, the remarks appropriate and to the point, and the Pastor's address, which is published in this number, speaks for itself. At the close of the services those present expressed their enjoyment of the program, and their confidence in the complete success of The First Divine Science Church of San Francisco. That which is based in the All-ness of God is always a success. The following is the program:

Anthem, "Hear My Prayer;" Congregational Singing, "Doxology;" Silence; Congregational Singing, Hymn 23 (Truth in Song); Responsive Service; Duet, "I Would Sing of Jesus" (*Gounod*), Mr. and Mrs. Day; Remarks, Mrs. S. A. Eckman; Congregational Singing, Hymn 46 (Truth in Song); Remarks, Rev. N. E. Boyd; Vocal Solo, "The Lord is My Shepherd, Mrs. Alice Cramer; Remarks, Mrs. Mary E. Prescott; Bible Reading; Address, Rev. M. E. Cramer; Congregational Singing, Hymn 77 (Truth in Song); Benediction.

The following are extracts from the remarks of Mrs. Eckman and Mrs. Prescott:

ORGANIZATION.

We have met to-day to dedicate this hall to *Truth* as broad as the universe;

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to *Love* so universal that it includes the whole of creation, and to an organized effort to bring forth into outward manifestation the unity and harmony of the Omnipresent Good, within which is the true brotherhood of man.

Many persons having withdrawn from churches, fraternal orders, etc., because they have found the creeds or regulations of those organizations a bondage, have come to believe that the lack of freedom is in organization itself, and therefore keep aloof from anything of the kind. No great work is ever accomplished without combined effort. It is said a continual dropping of water upon a stone will finally wear it away, but remember that it is not one drop that does the work, but drop after drop falling upon the same spot. The ant is a very tiny insect, but H. Clark, the great naturalist, describes in his writings an immense tunnel, as broad as the Thames at London bridge, built under a South American river by that insect. Now one ant never did that great work, but ants are very systematic, and work together under a leader's direction in a way that makes their combined strength show forth in large results.

So this FirstDivine Science Church, begun by the union of a few harmonious souls who desire the world to know the Truth and Love that has been so helpful to themselves, expects to grow in numbers until their combined love thought shall remove the mountains of error the world's people have been building up about themselves.

Divine Scientists believe in the absolute freedom of the individual, and that all are God's children, and that the Lord is their only judge; therefore no one joining this Church will be brought before us to be tried as to whether he is good enough to be associated with us or not. So let every one who wishes to know the Truth of his own Being, and to see the "Peace on earth, and good will to men" that Christ taught, come forth in the earth, join with us.

SARAH A. ECKMAN.

There is no religion or science in anything but in Spirit, and in Being taught by it and coming under its leading. Before we can reach any degree of power, we must know the Truth and exalt Spirit in thought as it is in reality, by claiming it in thought, word and deed.

Now, to-day we are here, each and all of us, to assist in the dedication of "The First Divine Science Church of San Francisco." Divine Science means to me Universal Truth, and the spirit of truth of all ages and all nations belongs to it. It teaches self respect and self direction to great and divine ideas.

Many inquiries are made concerning the best methods of holding church members together in unity of purpose. One of the best methods I know of is to let each member have some work to do; do not leave all the work for your pastor. Let each one find something to do, and do it with your might. Some may not be able to work, but they can give, and this I think a very important

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part. as money will be needed if the work is to go on. Remember, "The Lord loves a cheerful giver"; "According to your sowing, so shall your reaping be"; "Give and ye shall receive" By working in this way, we will find the way to blend our thoughts and desires and will act in conscious harmony.

We are promised to be made workers together with Him, for he said: "I have heard thee in a time accepted and in the day of salvation have I succored thee. Behold now is the accepted time, behold now is the day of salvation, giving no offense in anything, that the ministry be not blamed, but in all things approving ourselves as the ministers of God."

MARY E. PRESCOTT.

The New Commandment.

"A new commandment I give unto you: That ye love one another; as I have loved you, that ye also love one another."

"By this, shall all men know that ye are my disciples, if ye have love one to another." St. John xiii: 34, 35.

God is love, and love is the law; immutable, indestructible, unchangeable, unalterable, the never failing will of the Most High God.

Working from Divine Principle, all true love is perfect, lacking nothing It is all of life, all of truth, all of wisdom.

God is light. Now, we all love light and sunshine, but it is when we feel the sunshine of love within our own soul that we are able to let pure love flow out to our fellow man, which is pure joy and eternal happiness.

We know that we live, and move, and have our being in God, or Love. Now, there can only be pure being in God; then what are we going to do with what the world calls sin, sickness, sorrow, poverty and death? Since there is only God and His manifestation, and there is no place where God is not, then we can find no place for them, so we will cast them out into outer darkness.

This does not mean that there is some place outside of God, like a large closet, or some such place, where we can keep them in the back-ground, and bring them forth at some future time. No, it means that there is *absolutely* no place for them, therefore they are not.

God is life, then there can be no death, for life never changes; it is not subject to anything, for God cannot be subject unto Himself.

Within life or Divine Principle, which is God, rests all of knowledge, all of power, all of wisdom, all of love. Love is the healing power, it is the essence of life flowing in and through everything.

Again, Love thinketh no evil. How can love think evil, when it knows there is no evil to think about.

No one really loves until he has lost sight of the belief that there is evil,

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for the bitterness of that empty thought, called evil, for the time seemingly drives love out of sight, but love remains just the same, and is ready to be brought forth again.

Perfect love casteth out fear. Love is not afraid of anything, it is all courage. Yet we hear people who are claiming to be the chosen of God, and filled with the fullness of His love, say: "I am afraid of every wind that blows," and they are startled at a thunder storm, scared at sickness, and afraid of what they call death. In theory they will tell you that death is the door into the paradise of God for all who are like unto themselves.

Now, Divine Science does not deal with theory, but with demonstrable Truth, and will tell you that there is no love in that kind of theory.

God is love, and is our principle, exhaustless and infinite. Love may express itself in infinite ways, and yet remain unchanged. When God expresses Himself in the new born babe, He expresses all of Himself, all of life, all of love, all of truth, wisdom and knowledge, yet that has not taken from anyone else one iota that belonged to them. The principle has remained unchanged and infinite. We can neither take from nor add to, but we can be all that God manifest is.

Neither can we take from our neighbors or fellow men aught that belongs to them. My having all love does not hinder them from having the same. My having all of knowledge takes nothing from their intelligence.

What is more grand to know than this, that of all that God has given us we can lose nothing. Be assured that your own will never be taken from you, but your own will come to you.

By the knowledge of Truth you may know that you are all there is to be. You may enjoy all there is to enjoy, you may overcome every limitation, by being at-one with Truth, for God is Truth.

You must know yourself to be Truth, the I Am, the light of life. You cannot become consciousness. You must know that I am consciousness, the eternal, immortal, unchangeable, the all in all.

Man, know thyself, and thou wilt know that thou art God manifest, the glorified Christ, the Son of the Most High.

This is the new heaven and the new earth, man knowing himself. We praise God because we love Him, and to love God, is to love all humanity as the manifested of God. There must be perfect love between man and man. There can be no other kingdom of heaven. We must be perfect love, not mere sentiment, but pure, unselfish, divine love.

To know God is to know self, for then we see Him working in and through all form, and whatever we know, we are.

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Thus, you see, everything resolves itself into the great circle of love. To put on perfection, is to be perfect. We can say: I am perfect faith, perfect trust. Perfect love is God, the preserver, the protector, in whom no element of destruction exists. Love is not blind instinct, as I once read it was. No, it is the intelligent "I," the all knowing Christ-man.

MRS. E. A. HUMPHREYS.

His Disciples Came Unto Him.

IT would seem to a thoughtful observer that every student who enters fully into the study of Divine Science is impelled by some motive beyond the desire to benefit themselves, or be convinced of its Truth.

We may not be conscious of this when we are seeking the light, but when we have "entered in," and know the wondrous power and significance of Truth, we also know that with our freedom comes the love that reaches out the helping hand to other dear children of God who, no longer satisfied with a portion, are eagerly turning their faces toward the "Father's" house. So I have chosen the opening words of Christ's Sermon on the Mount, hoping to comfort some dear one who may be seeking the "Kingdom of Heaven."

"And seeing the multitudes He went up into a mountain, and when He was set His disciples came unto Him." When we think of the yearning love that cried out: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not." We can realize in a measure how our Lord viewed the multitudes, and how their need brought forth that matchless sermon so filled with Divine power and wisdom, that we draw unceasingly from its depths to enrich and satisfy not only our own lives, but also give freely, without stint, to all who shall ask of us.

"He gave to the famishing multitudes from the abundance of His Father's house." So must we, his brethren, give from the inexhaustible supply ever ready, never ceasing, more abundant as the demand increases.

"Before ye call I will answer." We need have no fear, no care, for "Your Heavenly Father careth for you," and His care is so broad, and full, and free.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." And again and again are we told in the Scriptures of the loving care in which God holds His children, nothing *good* will He with-

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hold from them. We have full evidence of this Truth everywhere in nature, the abundant and varied supply of *all* things to nourish man.

"O that men would *praise* the Lord for His goodness, and for His wonderful works to the children of men." Another thought contained in the text is, that we must center ourselves in Truth, be firmly fixed in the consciousness of what God is to us, and we to Him, and to each other.

"This then, is the message which we have heard of Him, and declare unto you that God is Light, and in Him is no darkness at all, and he that loveth his brother abideth in the Light, and there is no occasion of stumbling in Him." Then, having *full abiding* consciousness of God as all Light, Love, Wisdom and Power, we as sons having full heirship, *must* manifest as He does, or we are not abiding in Him, and loving our brother. If we *do* so abide, we will have no difficulty in doing as Christ did, and as "He opened his mouth and taught," even so will we. Love has a wonderful constraining power. No child "born of God" (as we all are), can withhold any good gift from his brother.

"For whatsoever is born of God, overcometh the world." And when we have through faith gained the victory over the world, we have entered into "the rest that belongeth to the people of God," and desire the same for all. We love our neighbor as ourself, and do all in our power to give them the "Peace which passeth all understanding."

In conclusion, I would say, let us all be as the wise man "which built his house upon a rock." Not only *hear*, but *do*, then indeed shall we hear the voice from heaven, saying, "This is my beloved son, in whom I am well pleased." In other words, our work will be acknowledged of the Father, and He who "seeth in secret, will reward openly." "But ye are a chosen generation, a loyal priesthood, an holy nation, a peculiar people, that ye should show forth the praise of Him who hath called you out of darkness into His marvelous light." E. D. ZEARING.

CORRESPONDENCE.

Dear Harmony:

Having been brought once more face to face with the phenomena called death, let us for a better understanding for humanity's sake, try and analyize what it is. We find a form, or a human, living being, so-called, which has developed out of invisibility into visibility. By reasoning, we find that the living form has no knowledge of his or her origin, neither have the so-called parents any knowledge of how the form and its life-giving qualities are supplied, so both parents and child are governed only by what their senses im-

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press them with. The living being soon finds he can not depend upon his senses as being able to express the freedom of Truth for him, as he senses discord where he expected harmony. So he begins to look for a truer guide. He soon finds that what he has believed to be true is not the Truth of Being, and he realizes that instead of being a something that is governed by its senses, the human being is created and governed by the power which creates and governs everything visible and invisible, that it is not separate and apart from, but is a part of and in the Omnipotent, Omnipresent and All Governing One. Seeing this, his conception of God, world, himself, so-called sin, sorrow, sickness and death, changes, and he begins to see the Wisdom, Justice and Love of this All-Governing One in everything; he drops his human judgment of good and bad, and substitutes in its place the faith which grows into consciousness, that all that truly is, is right, always has been, and always will be right for every person.

This is not to be understood that humanity can not have more harmony in life; it simply means that we must take humanity as it is, without condemnation, and lift it up into a better understanding of Life and seeming death, in order to manifest God, Good, and experience more harmony in existence. All people can learn that they are not subject to a human conception of things, that they are above all seeming discords when they have the right conception of everything; that in proportion as this is understood, the false sense of self is overcome, and in that degree do we lose all conception of evil, see the unreality of all so-called evil, and know that it exists only as long as the human conception of things exists, for with a true view of the whole it vanishes into nothingness, from whence it came.

Therefore, whatever we make real will be real to us, and until we raise ourselves above the human sense or conception of things, will every condition seem to us real, as it appears to the senses. The question then arises, how can we best promote progress in our change of consciousness, or our new consciousness.

Taking the stand that everything is good in reality, we must stop acting alone on our sense judgment, and feelings. Each one must always act according to his or her highest understanding of Truth from the new standpoint or conception of everything. Our highest aim should be to show humanity what the result of action is before knowing the Truth of birth, thus preventing bodily discord; also, that the most important action to be understood by any living being is that which fulfills the commandment in marriage, "Be fruitful, and multiply," or, "Let us make man."

This does not mean that we should be indifferent to the present needs of humanity. No; a better understanding makes us more kindly, more God-like to our present surroundings.

When the individual learns that he has only a limited understanding of what he is, he will want more, and in proportion as he understands himself will discord disappear, everything will live and move in harmony, all seeming imperfections will vanish, and the so-called evils, of which death is the last, will be overcome. We shall all praise God.

Universal Love is the only power that will do away with the seeming discord, and bring forth the real harmonious Being. It will stop all tears, prevent all sickness, annihilate death, and bring Eternal Life and Immortality to light. G. M.

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THE FIRST DIVINE SCIENCE CHURCH OF SAN FRANCISCO has decided to grant ministerial certificates to graduates of HOME COLLEGE prepared to enter the ministry of Divine Science.

The Certifiates are engraved on parchment, and bear the seal of the Church. Price decided upon by committee, $5.00.

A New Science Center.

George E. Maule, of Ogden, Utah, has opened reading rooms and School of Mental Therapeutics in Rooms 20 and 21, Stayner Block.

Special attention will be given to that department of Metaphysics which is termed Mental Therapeutics. A course of class instruction will commence January 17th.

All wishing the benefits of a free reading-room, or who desire healing, or who may want to study the Truth that makes free, should call at this new home center. Consultation free.

Books of the Day.

HOW WE MASTER OUR FATE, is a book by Ursula N. Gestefeld. This book is neatly bound in cloth, 109 pages; price, 75 cents. For sale at this office.

The purpose of this book is to show us how to master our fate. The following extract taken from it will serve to show its teaching: "According to our idea of what we are is our mental action, and our feeling. According to these is our life. According to our present life is our future life. The law of cause and effect obtains throughout. Change at any point comes from change in the primary idea. For that change which brings dominion in the place of the old subjection, man's man must give way to God's man."

THE LAW OF VIBRATION, by T. J. Shelton, editor *Christian*, Little Rock, Arkansas. 104 pages; 25 cents, postpaid.

THE NEW DISPENSATION, AND MISSING LINK BETWEEN JEW AND GENTILE, Florence Cecil Gilbert, authoress and publisher. 229 pages; price, $2.00. On sale at this office.

In this book the author brings out the idea that the "missing link" between Jew and Gentile, is found in the proper meaning of Christ, which she considers is "Infinite Understanding." The book shows that the subject has been given much time and consideration, but it deals greatly with "degrees" of consciousness, which is a shifting foundation to work from, and one from which absolute Truth cannot be demonstrated. She sees visibility as the manifestation of Spirit, but has not yet learned that the unity between the two is in the spirituality of the whole. Seeing the visible as the manifestation of God, and knowing the unity of all, is the only way of demonstrating Truth according to unfailing principle.

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San Francisco, Cal. 3360 Seventeenth Street.

This College was incorporated under the laws of the State of California, May 4th, 1888, for Educational, Ethical and Religious purposes.

The HOME COLLEGE course of instruction consists of four departments: PRIMARY, TRAINING, THEOLOGICAL, and NORMAL.

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The THEOLOGICAL is for spiritual interpretation of the Scriptures.

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To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
To supply to students and practitioners practical lessons in Divine Science and Healing.
To bring about a Unity of Thought, Purpose and Work.
To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and thus fulfil the law in our dealings one with another.
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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 10. MARCH, 1898. No. 6.

GOLDEN TREASURES.

Sermon delivered Sunday, January 30th, 1898, in honor of California's Golden Jubilee.

"The Kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matthew xiii: 44.

ALL people of every nation who are seeking anything at all, are seeking for what they believe will give them satisfaction. It matters not whether it satisfies or not after it is obtained; the belief that it will is their incentive for the seeking.

It is almost universally believed that gold is the one thing needful to obtain everything that satisfies. It is supposed that its possessor can purchase that which will gratify every wish and desire. Hence gold is the treasure for which the majority of people are seeking.

From the earliest ages of the world it has been universally employed as a medium of exchange—an intervening substance through which our own should come to us. A thing that we *must have*, and also *part with*, that we may receive the things necessary to our happiness and well-being.

The rapid increase of population on the Pacific Coast was due more to the discovery of gold than to any other one thing. When Mr. Marshall discovered gold in this State, in the mill-race he was digging for Captain Sutter, and when it was made known it appeared like a great light, as it were, and electrified the people. In a short time there were gold seekers from all parts of the world on their way to California by every available means. They came across the plains with ox and mule teams, some even with wheelbarrows, and across the Isthmus; around Cape Horn, and across the Pacific. San Francisco, from a village of two or three hundred inhabitants, soon became a city of thirty or forty thousand, and three or four years after the discovery of gold there were cities and towns scattered throughout the entire State.

These people all came expecting to find the treasure for which they were seeking, and which they believed would satisfy, and make them happy. Some have not realized their expectations, while others have realized their highest

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hopes of literal wealth. But has it brought them satisfaction and happiness; or will it purchase a realization of that Truth that to know makes free, which is eternal joy, peace and satisfaction? As evidence that it has not, we find that they are still laboring to obtain happiness, and seeking for that which satisfies as much as are those who have not succeeded in laying up gold.

It is not the purpose of Divine Science to ignore anything that is, nor the true use of it. Nothing can in Truth be said against the true use of gold or silver as a medium of exchange, which is a symbol of the mental act of giving and receiving.

The mere possession and use of a thing cannot give satisfaction. The user must find satisfaction within himself, and manifest the same in the use he makes of his possessions. He must be the one to determine whether he is possessed by the use of gold, or whether its use is under his dominion as possessor of it.

The treasure of gold that so many have acquired in this, our Golden State, is not the treasure that Jesus likened unto Heaven; it is the acquired treasure that should be sold, or parted with, that the field be purchased which contains the hidden treasure of life, and reality of being.

Divine Science is the field, and the treasure hid therein is the Truth of pure Being, the divinity of our true nature, which, when a man has found, he buys the field by selling all that he has attained in separation, and by accepting the truth of what he is; or by giving up all belief that he is a dependent creature, supported and enabled to do all things by acquired possessions, for the knowledge that all possibility of all things are contained in Being, and that all that the Father has, is His.

In the light of Truth it is clearly seen that we inherit the earth, and that all things are ours. This is so because God is no respecter of persons; all things are made for each one to enjoy equally; this is the intention of the Omnipresent One. Things are not ours simply because we have acquired them, but are ours by the Law of Being, by which they are made. This is Divine Inheritance. Things are ours just as they are the Father's, hence, all things to us are golden treasures of reality—they are the real and the true made manifest.

Things thought to be acquired, and counted as gain, are lost in that sense when we come to know the Truth of Divine Science, and to learn that Heaven with all its treasures, is within. We do not see anything that is not ours when viewed from our at-one-ment with God. "All things are made by Him, and for Him, and through Him," and "Christ is the true light that lighteth every man that cometh into the world." He is the true being and real self of every one.

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The real golden treasures of life are to be bought without money and without price. They are for everyone who will come unto "Me"—the Truth of self, and who partakes freely. Be, and then do; be, then enjoy; be, then know satisfaction. Be first, and then make the true use of gold, silver, and all things. This glorious law must be worked from within, and the reward will be an open one, apparent and tangible. To illustrate: Yesterday a gentleman came to me who said he was suffering greatly with soreness of the chest, and tightness across the lungs. In a few moments he was perfectly relieved. I realized for him that he was all for which he had sought; that he contained every blessing within himself that he could possibly ask to have bestowed upon him; in short, that he was whole even as God is whole, that his state of being was indeed a "golden state."

Just as soon as the real golden treasures of life were made known in the true teachings of Divine Science, and the Truth of Being was revealed, it came to the people as a "*great light*," which illumined and electrified them from within, and people in all parts of the world began to seek, by reading and studying everything under the name of Science, until it is estimated that there are now three million liberal Scientists.

Many have found that satisfaction which the seekers of gold fail to find. They are enjoying a peace and rest such as wealth of gold cannot give. They can say, and do demonstrate in every case they heal, the meaning of the words of Jesus: "My peace I give unto you, not as the world giveth, give I unto you." I demonstrate the Truth of what I am. Divine Science proves the unity of Being as one Life, Love and Truth, and as it is seen there is no separation from God, and from each other, we do not lay up for ourselves treasures upon earth, where moth and rust doth corrupt. To do so, would be to hold our treasures in the belief of separation.

Divine Science enables us to treasure the possibilities of Being; another cannot do it for us for the simple reason, beside "Me," the one true life, there is none other. Unity is law. The treasures stored up in Divine Science are in Heaven. I would not have you think, friends, that this Heaven is a place that we must go to, a place to enter bye and bye, after so-called death. It is a golden state; the reality and Truth of Being, and oneness with God and humanity; oneness with God the Creator, Creative Action, and Creation.

The golden treasure hid in the field, is to be found in pure Being, in Life Eternal, and is ours to enjoy for the simple reason that God is what He is, Infinite and Omnipresent. It is for everyone of us to treasure up the golden state of pure Being, the certainty and faith of Life Eternal; the rest of limitless power; the will and nature of love; the perfect freedom of Truth, the

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Spirit of Wholeness, and having done this, to stand immovable in unwavering consciousness of what it means to *be;* of what it means to say, "I and my Father are one." "For where the treasure is, there will the heart be also."

The divine protecting care that is manifest everywhere in father, mother, sister, brother, husband and wife, friends and neighbors, and throughout the animal kingdom for their kind, is an overshadowing of a love that never fails. It is with us in all the walks of life. It is the guiding star of righteousness (rightness).

Divine Science proves the teachings of Jesus thoroughly practical; that all can safely walk in their light. It proves that God is all-knowing, that all knowledge is always with us, so we always know just what is right to say and do. We are never at a loss to know what are our God-given rights, privileges and freedom. The true light is in all, and through all, and in it all things are known—are seen "face to face." Have we not all one Father? Has not one God created us all? Then why spend any time bemoaning fate? Why claim to be fatalists and not scientists? It is not possible to be both.

To live the life, and know positively that our golden treasures are permanent, and are laid up in Heaven, within us, is to have no anxious thought about the morrow, no anxiety about a future. To live the life of affirmation that never denies itself, is to know that "I am not a servant, but a son radiating the light and glorifying the life of the Infinite One."

Let us accept the kingdom of wholeness in which every want is supplied, as the state in which we live, which contains the golden treasures that do not pass away. Let us each say that the one God has but one son, and we are all that one. Let each one affirm, there is but one Heaven, and that all the treasures of Heaven are bestowed upon me. I have Being, action and result in at-one-ment with God. We accept the Truth, and the whole Truth, by first parting with so-called acquired possessions, and by accepting instead the treasures of Being.

"Blessed are the meek (they who believe in the equality of God and man), for they shall inherit the earth." Spiritual things are spiritually understood. To know the Truth is to believe in our own hearts that we have received, that we cannot "by taking anxious thought, add one cubit unto our stature." God's protecting care needs no anxious thought to assist its outworking.

Being is Principle. It is the one that contains all numbers in itself, capable of an infinite variety of manifestations. Being has but one time, and that is the eternal now. Truth is always understood. There is no distance of either time or space to knowledge.

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Now have we brought all the tithes of reality into the storehouse of our Father that there may be meat in that house for all. The Lord, our true Being in action, has poured out blessings that there is not room enough upon the earth to receive them. So we hold them closely to our hearts, and acknowledge that they are safely contained within our Being.

The golden treasure is that the outer is as the inner, that man and God are one. This is the golden state of unity, where all the golden treasures of Eternal Life are found. The field which contains Heaven with all its wealth of reality *I Am*.

M. E. CRAMER.

Questions and Answers.

Q. Is man Spirit? If so is he not God? If not God, what spirit is he? I mean the *one man*.

A. God and Himself manifest is all there is. God is Eternal Spirit, and His manifestations are of Himself, hence Spirit. This includes all things.

Q. Why are good, religious, praying people sick? Why do we find chronic invalidism among Christians?

A. It is because they hold their good—which is the only living and true God—afar off, to be enjoyed at some future time in some far away place. They are taught that it is a sin to claim that they are good, or that they are anything that is like unto God, which, if they did claim, would give them a realizing sense of at-one-ment. Furthermore, they are taught to believe that all their seeming troubles are good for them, hence their time is spent with trying to be submissive, that they may see what good is intended for them as the outcome of their disagreeable discipline.

It is the will of God that none should suffer. He is in you all, and through you all, and is the health of his people. If the Truth of christianity was universally taught there would be no sickness or apparent sickness among Christians.

Q. If only good pervades all, and no evil spirits exist, why should we be careful concerning our actions and thoughts?

A. Because the only spirit there is, is Good, and that Spirit pervades all; we should be careful concerning our actions, that we make them represent the nature of what Spirit is, for to misrepresent the truth of what is, or to miscalculate according to its nature, is the only missing of the mark, called sin. Then to be a thinker, and to truly think, is to represent the Spirit of Truth in our conclusions. We should be careful, therefore, to represent the truth of what we are. To do so, proves satisfactory alike to ourselves and to those with whom we have dealings.

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Q. If Truth is all-pervading, where is there room for error?

A. There is no room for error, it does not occupy any space whatever, therefore it is nothing. On a bright, sunny day, to say that the sun does not shine, does not prove that it does not, nor are its rays darkened by the statement. To say that God does not occupy all space, by claiming that ignorance is, and occupies a certain place, does not change the truth of God being everywhere present at the same time. That statement does not cause Him to depart from a certain place to make room for itself. It occupies no place whatever, and its falsity is the claim that it is something the opposite of the true presence, and that it can be located.

Q. If all that *is*, is good, why call the so-called false beliefs an evil, to be removed. Why are they not good, also?

A. They are not good because they are not anything. They are not things to be removed, or to be moved from one place to another, and shifted about at will. A false conclusion must necessarily be false of the thing spoken of, hence it falls short of Truth, and cannot be recognized as any thing.

The things that are, are Truth and Life. The words of Knowledge are life to those who find them, and health to all their flesh. So every one should study Science, and know Truth and enjoy its freedom.

The Joy of Truth.

O, beauty of the unseen good—
  Reflected in the sunrise glow,
Heard whispered in the summer wood,
But by the Spirit understood—
  When we the Truth of Being know!

Ah! Then the winter turns to spring,
  The spring to summer moves sedate,
The harmonies of heaven sing;
God doth all good in beauty bring,
  And we have found Angelic state! W. B.

Healing meetings are held at Home College every Wednesday at 2:30 p. m. All who desire to learn of the principles, and receive the training necessary to healing, or experience healing, should attend.

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INTERNATIONAL BIBLE LESSONS.

March 6th, 1898.

JESUS AND THE SABBATH.—Matt. xii: 1-13.

GOLDEN TEXT:—"*For the Son of Man is Lord even of the Sabbath day.*" *Matt. xii: 8.*

"ON the Sabbath day." God's works are all done in eternity and not in time, so the Sabbath day is the eternal now. To those in the Christ consciousness every day is the Sabbath, and all things are done by them in holiness—wholeness.

"Through the corn." Through our possibilities and opportunities. So many people are out with a telescope, looking for their opportunities away off yonder in the "sweet by and by," when in fact they are passing eternally right through the field. Opportunity stands eternally just at our hand, and it is for us to embrace it or let it slip through our hands unimproved.

"His disciples began to pluck the ears of corn and to eat." His disciples are always those that are at-one with him, and being at-one with the "I am Life," they can do nothing else than pluck and eat. To eat is to make it your own self through assimilation—to come into oneness with. Those who are one with God always pluck and eat—improve all their opportunities for doing the Father's work and in his name.

"The Pharisees" are those who in their self-conceit are always a law unto themselves, and not only that, but they would force all others into the observation of that law. In the purview of their law it was sinful to embrace one's opportunities except he remained chained to their own forms and ceremonies. To them the *law* of bondage was far more desirable than was the *Gospel* of freedom.

One of the most efficient weapons which Jesus wielded in his contests with men, was their own words returned to them. "Thou hast said" was his answer to Judas and Pilate. So he takes up this matter with these "sticklers" for the law, and out of that very law he shows them the utter fallacy of their claim. "Have ye not read what David did?" If David and those with him could make so great a breach in the law, then of itself it had no power to bind anyone, for the truth of one man is eternally the truth of all men.

"In this place is one greater than the temple." Yea, in this place is He that built the temple—the I Am of God. In this place is He that made all the law that is based in truth, hence it is He who shall say what is lawful and what is not. So it is with man: when he comes to view all things from the standpoint of Being, then he knows what is lawful—what is based in the law of truth.

"The Son of Man is Lord of the Sabbath." The Son of Man—the Christ—is one with the Father, and "all that the Father hath he giveth to the Son," so he is truly Lord—the law unto—the Sabbath, and also all things that ever can be.

"Wherefore it is lawful to do well on the Sabbath day." It cannot be otherwise, for to do well is the truth of God, and the Sabbath is the eternal now, so it is lawful to do well at all times. It is never lawful to do otherwise. It is never lawful to do that which is less than the perfect work which we see the Father doing.

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March 13th, 1898.

THE WHEAT AND THE TARES.—Matt. xiii : 24–30 and 36–43.

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

"WENT into the house." When we enter into the Christ consciousness, then are all parables of Jesus declared unto our understanding, and all the scriptures are made plain—so plain that he that runneth may read. To the illuminated souls who have come into this glorious realization the Bible is altogether another book.

"He that soweth the good seed is the Son of Man." There can be but one sower of good seed, and that is myself and yourself. And when we come into the full understanding that we are the Son of Man, which is the Christ, the Son of the Living God, we will know what good seed is, and will not at any time sow that which is not just as perfect as ourselves. That mind is in us then which is in Christ Jesus.

"The field is the world."

"The good seed is the children of the kingdom." The children of the kingdom are statements and beliefs based in the truth of that kingdom—the "kingdom of his dear Son." They are : "I am life, I am love, I am truth, etc., all of them as perfect as is your Father in heaven; all based and in harmony with God."

"The tares are the children of the wicked one." These children are not persons—children of God—as the dear churchmen would have us believe, but they are all manner of false opinions, conclusions and statements that are less than wholeness. Here are some of them : I am sick; I am a sinner; I am *not* this and I am *not* that—anything and everything that is less than wholeness is of this seed.

"The enemy that sowed them is the devil." And who is the devil? It is that old serpent that was a liar from the beginning—the concept of separation from God. He it was who told Adam that he could hide from God—could go to some place where God was not. Just so long as man conceives that it is possible for him to be and exist apart from his source—God, just that long will he find tares in his field at the harvest time.

"The end of the world." As God's works are all one in eternity, the end of all things is exactly where the beginning is—in God, and hence is eternal. So the harvest is always present.

"The reapers are angels." Their names are—Love, Mercy, Truth, Justice, etc., and it is they who harvest in the growth of the field, who gather out of man "everything that maketh a lie"—the lie of separation.

And these angels shall gather all THINGS (not persons) which offend, and "them which do iniquity"—which declare the inequality of God and man—which declare that the Son of Man is not the Son of God, and cast them—concepts, etc., into a furnace of fire—into nothingness.

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March 20th, 1898.

JOHN THE BAPTIST BEHEADED.—Matt. xiv: 1-12.

GOLDEN TEXT.—"*Keep thy heart with all diligence; for out of it are the issues of life. Prov. iv: 23.*

THE name Herod means "heroic," but there is not a single word left in history that would indicate that any one bearing the name was really heroic, be it man or woman—Herod or Herodias. Herod, therefore, stands for that which would proclaim itself to the world as one thing, yea, as the very truth of God, but which is really another thing, and is always false.

"He heard of Jesus." The false is always hearing of the fame of the true, but just as soon as it does it begins to tremble, for it knows that its reign is at an end just as soon as the truth is revealed.

"John the Baptist is risen from the dead." John the Baptist is he who claims that he knows Jesus; he even bears witness of him; but he claims also that he is not Jesus. So the Herod concept is always at war with the John the Baptist concept, and will in the end behead him But he is never sure that he has him entirely dead, and ever and anon he expects to see his old enemy rise from the dead and begin to work miracles right before his face.

John the Baptist—he who claims that "He that cometh after me is greater than I"—that I am going to be something to-morrow that I am not to-day—is always beheaded. It cannot be otherwise, for he is not based in truth, hence must perish with all things that are not true.

"They counted him a prophet." The world is full of just such concepts at this time. There are those statements concerning truth and being, and all the teachings of truth that are so insidious in their subtlety, that if it were possible they would deceive the very elect. The disciples of John are eternally sending to Jesus to know if thou art the Christ or look we for another? The followers of these teachings are sure that they have not found Jesus the Messiah, but they are not able to determine within themselves from the light they have received from John the Baptist whether or not Jesus is the looked for Messiah.

It will be observed that John's head was cut off at the instigation of Herodias—of a woman. That is just as it should be. Woman—intuition—is that which talks with God, and so discerns truth because it is received from its fountain source—and so, woman, knowing the error of the claim of being less than wholeness—less than he that cometh after me—calls out eternally that this statement shall be cut off.

The head—all the truth that might possibly be in this concept and statement—was brought to the woman. So it is that intuition always gets all the truth there is in any statement or claim, but the body, that out of which the life has passed, is left for the followers of the false claim. And to them it at last fails to afford any satisfaction, and it is buried—lost where all error is. And then they always come and tell Jesus—come to the full understanding of truth.

LYMAN L. PALMER.

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Resting in Truth.

WHEN we come to the Truth of Being, we come to a place of absolute rest. When we come into a knowledge of absolute Truth, we see that there is nothing for us to do but accept our Divine birthright of Being. That there is no more struggle, nothing to overcome, nothing to labor for. That our inheritance is a *free* gift, and not the reward of labor, or suffering. Yet even in this new thought, which first comes as joy and freedom to those in bondage, many are taking up the old idea of *becoming*, instead of remaining at rest in the at-one-ment of ever-present Being.

The first thing that many do after hearing of Divine Science, is to start out to overcome the world, to fight those errors which Science has already reduced to a minimum, and declared are nothing. By this very attitude of warfare they are admitting their presence.

We need to learn the law of "non-resistance." "I say unto you, resist not evil." We need to give up the strain, the struggle, the effort to hold ourselves and our affairs up in their proper position, to let go, to fall—fall where? Underneath are the everlasting arms. As one has said: there is nowhere to fall but into God—Good. "Let come what will, for only God—Good—can come." We cannot get out of our Good.

The failure that inevitably follows us when we start out to fight and struggle to become something which we think we are not, has a deep meaning. We fail to become, because we never can become that which we are not. There is nothing to change, nothing to overcome, nothing to alter in ourselves, no battle to fight, nothing to endure. We cannot make the Truth of Being. We let be what is, and only see creation in the right light. We do not create or make Truth. Creation is ever an accomplished fact. We simply see it as it is, and accept Divine Being.

Health is the fact of Being, therefore, I am health. We do not fight or overcome anything to gain health. We simply have to *be* health. Purity is the fact of Being, therefore I do not have to become pure. I acknowledge that I am pure, that I have always been pure, that I will always be pure.

Perfect supply to sustain body, soul and spirit, is the law of Being, therefore my supply is not dependent upon the amount of labor or work accomplished. Therefore, Infinite Mind, which cannot be inactive, works all the more swiftly, surely, steadily, when the false idea of the source of supply is given up.

In the I Am is found all fullness, all abundance for every longing of body or soul. When we realize the Truth of Being, desire leaves us, for we know

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that *I Am* now all that I need or desire (*now*, spelt backward is *won*). This is the absolute Truth. It is when we come to this absolute Truth that we have ascended the mount of divine consciousness, and when we are "set" in this Truth we can look down on the multitude of opinions and beliefs, and see that every condition is blessed. "Blessed," said Jesus, when on the mount of Divine consciousness. Blessed are all people, all conditions. "Blessed are they who do hunger and thirst after righteousness," who desire much, for they shall come to a realization of the Truth of their Being, they shall be filled. The mourning shall be comforted, for all shall awake to the Truth of Being. Every condition is blessed. God's universe is already perfect, it is only *our* eyes which are opened to *see* its perfection.

As Charles Newcomb says, "Simple and true being is a condition of spiritual equipoise which recognizes that there is no 'higher' or 'lower' in infinite space, nor in the kingdom of good. Nothing to be 'lost or gained.' No 'goal' to be attained, no conflict to be won, no hope, no fear. Nothing that relates to the emotions. Only a life to be lived. It is one of our pet delusions that we have 'much to contend with.' There is nothing to contend with in a true life. 'But I say unto you that ye resist not evil,' is more than a moral injunction, it suggests a Truth that is both scientific and philosophical." There is no need of restless striving and struggling even to become a better and more perfect creature, for there lies the secret—we cannot become, we are. We only accept all—accept our perfect being, and perfect conditions follow. Heaven alone is given away.

To those who are laboring to enter into rest, we would say: "Dear souls you are laboring to *cease* laboring; stand ye still, *set* yourselves in the unchangeable Truth of the I Am, and see the salvation of the Lord which he will shew unto you." See the salvation in Being.

Make the at-one-ment of yourself with Being once for all, and that at-one-ment once made, all suffering, struggle, *growth* and resistance will flee away, and you will realize that you are what you have always been—perfect, pure, and incorruptible, abiding forever in the God-head, and that your work is the work of God.

HENRIETTA MCVEY.

Rest.

"Come unto me all ye that labour and are heavy laden, and I will give you rest."—Matt. xi: 28.

I HAVE chosen this text because of its three-fold nature. First, there is an *invitation*, and when we remember who has issued the invitation, the man Christ Jesus, the Son of God, our elder brother, he who told us that the works

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that he did should we do, and greater, also, if we believed on him; *what an encouragement* this is to us to *go in His name* and heal the sick, cast out devils (the habit of identifying one's self with evil), raise the dead, and all that we are to do, in order to use this power, is to acknowledge our oneness with God, to believe that I and my Father are one, and to love our neighbors as ourselves.

Who are to come to Jesus? All who labour and are heavy laden. In Isaiah iv: 55, we find the following: "Everyone who thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price." We will understand this text if we turn to John vi: 35, and there find: Jesus called *the bread of life*, and in John xv: 5, *the vine*. In Isaiah, he is called the rivers of water in a dry place; therefore, as new-born babes desire the sincere milk of the word, that ye may grow thereby, if so be that ye have tasted that the Lord is gracious. I Peter ii: 2: "It shall come to pass in that day that the mountains shall drop down new wine (joy and judgment), and the hills shall flow with milk (spiritual instruction), and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim, Joel iii: 18 (shittim wood was used in building the tabernacle). And in Psalm xv: 4, we are told who shall abide in the Tabernacle of the Lord: "He that walketh uprightly, and worketh righteousness, and speaketh the Truth in his heart," to such is the promise given. He that doeth these things shall never be moved.

I will give you rest. In Jeremiah vi: 16, the Lord says "Stand ye in the way, and see, ask for the old paths where is the good, and walk therein, and ye shall find rest for your souls." In Isaiah xiv: 3, we have a glorious promise, 'tis this: "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrows, and from thy fear, and from the hard bondage wherein thou wast made to serve,"—even so, Father: for so it seemed good in Thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him. Matt. xi. 26, 27: "Let us therefore fear (fear in this case is reverence, and a desire to do right), lest a promise being left us of entering into His rest, any of you should seem to come short of it, for unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it, for we which have believed do enter into rest, for he that is entered into his rest, he also hath ceased from his own works as God did from His. Heb. iv: 1: "Let us therefore come boldly unto the throne of grace—claim our inheritance, for we are all sons of God." All power is given unto me, I can do all through the Christ that dwelleth in me. "This is my rest forever, here will I dwell, for I have desired it." Psalm cxxxii: 14.

MARY E. PRESCOTT.

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CHILDREN'S PAGE.

Dear Little Friends:

Ever since the Children's Page was started in HARMONY, we have had a story each month, and although the stories have always been about the different ways in which good is shown forth, I think it is time that we had a little lesson in Divine Science.

First, we must know who God is, and where He is. There are some people who believe that God is a great big man who lives away off from here and whom they can never see. But we know that God is everywhere, and so He must be something that can be everywhere at the same time. Now, we know that a man like your papa cannot be everywhere at once; that is, his body can't; so we see that God is not a big man, with a body like ours—then we must find what He is. Well, I'll tell you.

God is Life. Is Life everywhere? Look around you and see. Out in the garden the plants are growing, taller and stronger each day, and putting out sweet, smiling blossoms. And over there in one corner is the mother hen and her little chickens. And there is the big dog, Rover, lying down in the sun, lazily watching little Kitty Gray, so busily cleaning her little white paws; and there you are in the house with mamma and papa and brothers and sisters, maybe. Is it not all life? And just so all over the world you will find God's life in everything. You know that you live and breathe, and eat and play and study, and you do all because God's life is in you. There is no place where life is not, so you know God is everywhere.

Since God is in every little corner of the world, and it is all filled with Him, there isn't room for anything else; so when we see something that is not loving and kind and good, as God is, are we going to think that there is something else besides God? No! We are going to say: (perhaps silently—we don't have to say it out loud)—"God is all there is. God is Love, so everyone is loving; God is Health, so everyone is well; God is Happiness, so everyone is happy;" and by speaking always in this *true* way, we will not see anything disagreeable and will not find anyone who is unkind or unpleasant to us.

I want all little HARMONY readers to say, when they get up in the morning: "God, Love, is all there is, and I am only going to see God in everyone I meet to-day." And at night, when they go to bed: "I thank thee, my dear, good, loving Father, for being always with me and showing me how to act as I should, knowing that my Life is Thy Life."

Yours, lovingly,

ALICE ECKMAN CRAMER.

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Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from March 1st to April 1st:

I am not a creature of circumstances that I should serve them. I am Life; it is therefore mine to live.

Statements of Truth for Health and General Freedom.

First Day:—I love people for their own sake.
Second Day:—I love people for what they are in Truth.
Third Day:—I love people because I am one with them in Being.
Fourth Day:—I love people regardless of what they do.
Fifth Day:—I love people separate from opinions held by them.
Sixth Day:—I love people irrespective of thought, word and deed.
Seventh Day:—I love people not in a worldly way, but as God, who is love, loves them.

Treat With Thankfulness.

The responsibility as to the result of treatment does not rest exclusively with the person employed in giving the treatment. Christ, in the patient, who is "the Way, the Truth, and the Life," compels no one to accept him, and be whole in his thought and belief; for God creates all things, but does not create our beliefs concerning them. It is a matter of free will whether we pronounce with him, or otherwise. "Choose ye this day whom ye will serve," whether it be the Truth that the infinite whole is God, and is perfect, or whether it be the false supposition that there is something else that is imperfect, which is not in Truth. Those wanting to be healed must do their part, and be willing to recognize and receive unto themselves, and be that which is whole. The record of Life says that we have eternal life with God. This being true, we must necessarily have eternal health, and be satisfied and happy. —M. E. Cramer in *Basic Statements*.

Practical Suggestion.

The surest way in which you can extend the blessings and influence of the glorious Truth you know, is by inviting your nearest friends to subscribe for HARMONY, that its monthly message of Truth, Love and Unity may be delivered to themselves, families and friends. HARMONY harmonizes and satisfies.

Twelve months of the best scientific instruction in at-one-ment with all that is good and real in demonstrable Truth, for a $1.00 subscription.

Another good way is for those who are in doubt as to the time of expiration, to look for the blue mark, and promptly renew, thereby saving us the additional expense of sending bills, and letters of solicitation.

Class Notes.

On March 1st the full College Course will commence. The purpose of this course, in every lesson, will be to train students in practical teaching and healing, and for the ministry.

The class for teaching Fundamental Principles, will commence March 1st, and close March 14th.

The Training Class will open March 15th, and close March 28th.

The Theological Class will commence April 7th, and close April 29th.

On May 3d the Normal Class will commence. Those wishing to take any part, or all of the course, should apply at an early date. A limited number can be accommodated in the College.

Address all communications regarding terms, etc., to M. E. CRAMER.

HARMONY:

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That Which is Born of Spirit is Spirit.

IN moving around among Scientists we frequently hear such a statement as this: "One must deny this visible, fleshly man, in order to know the Spiritual man."

As it stands, this is a very elastic statement, covering all shades of belief, from the Christian to the Divine Scientist. It much more definitely expresses the belief of the former, however, than the latter, and it is this fact that prompts the plea for clearer thinking and more concise expression on the part of those who would bear our message to the world.

The message of Divine Science is the at-one-ment of God and creation. We feel that the Truth Jesus emphasized and demonstrated above every other, was that creation is the word made flesh—is the truth and possibility of God's own Being made manifest in form. In lifting up this wish of the at-one-ment of the whole, all are drawn into it, and are seen to be embraced within it. He came to show us the Father, and in so doing He of necessity showed us at the same time creation, for he made of the two, one. *His* Father was Lord of Heaven and earth, an eternal and infinite unity, not divided against itself, but maintained in every form and phase of Being—the All of All.

But the statement above quoted has not this unmistakable, true ring, and since it can be understood in either of two widely differing ways, it is not a good statement for us to use.

To look first at the meaning which it most naturally conveys, we see that it wipes out the body, and hence all bodies—the universe. It says that the fleshly man—visibibity—is something which is nothing; that we must not only ignore, but deny it in order to see the true self—the real man.

This means that creation is separated from God, of some foreign substance held together by unknown forces, and destined to return unto the literal dust from whence it is supposed to have come. It makes effect the source and

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cause, and virtually says: God created Heaven, but not earth. It declares there is no earth in reality, and that this wonderful universe hangs in the air, "of such stuff as dreams are made of," and ready to vanish into nothingness the moment we so decree. It says there is one Source for Spirit, and another source for body. It teaches that man is the product of these two sources, one self Spiritual, another self of the earth, earthy. It declares that the bad man, or, as he is more tenderly described, the fleshly man, must be obliterated, hence the war continues between good and evil without abatement. By analyzing the statement a little more closely, however, we are able to discover a truer meaning than the words at once present; but this thought should be made so plain that "he who runs may read."

Flesh has always stood for the opposite of Spirit, and represents in a broad way the finite—the separate from God. Our first questions must be, is this true of flesh? Where does it come from, and what is it?

In the beginning God *is*, and is all there is. He acts, and in so doing shows forth in definite form what His allness embraces. In other words, out of that which He *is* He brings forth an expression, so that the thing expressed is God Himself pressed out. This is God's own creation of earth, made by Him of the same substance, and ever at-one with Him, for since He is all, the created is as truly embraced within that allness as the uncreate.

We see then visibility is not here on its own account, and that it cannot exist independent of the All Being. What wonderful light Jesus threw on this Truth when he said: "That which is born of Spirit is Spirit." Immediately we know what to do with the fleshly man. He is born of God—Spirit—and is Spirit; his very flesh is Spirit, for it has no other source. There is but this one substance for all things: hence the idea that there is a man of clay, separated from God, with evil passions and under condemnation of any sort, is an idea for which no basis can be found in the Truth of Being.

The only flesh (thing separated from God) in all the universe is this supposition of separateness. All conclusions born of this claim are like unto itself, flesh—or separate from Truth. We see then, that instead of wiping visible man out of existence, we must glorify that existence by lifting it up into His Kingdom. "Glorify it with the same glory of at-one-ment which it had with God before it was manifested." John xvii: 5.

Instead of challenging evil passions to a tragic warfare, and threatening them with a literal grave, let us examine this visible man of God and we shall find no evil passions there, no condemned flesh, for God declares His work to be very good even to the outermost.

We learn that the evil nature is a suppositional arrangement bequeathed to us by the claim of separation, hence we do not need to deny the *man* of

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flesh, only the false idea of separation which has attached itself to him.

Let this be our message, definite and uncompromising: that the only thing we ever have to deny is the claim of separation. There is no man to be annihilated, for we are spirit, whole and at-one in every atom and possibility. There is no base nature to overcome, only the belief of a dual nature to be dropped. There is no sick body to be cured, only the idea of one substance to be accepted. We no longer quarrel with matter, but rest in the knowledge that it is the manifestation of Spirit in form.

Until this Truth of Being is thoroughly understood and everywhere applied, warfare and bondage will continue, for nothing short of absolute, infinite wholeness embraces all of Truth, and nothing short of Truth gives freedom.

MARY C. ALLEN.

Thought.

HOW many are there in the vast universe who know and comprehend what real thought means, and the worth of true and right thinking?

In speaking from a Divine Science standpoint, we must begin where all things begin, in God. As God is Mind, or Spirit, then thought is the product of Mind, or Spirit, or Being, a conception born of idea—idea imaged. Real thought, we may say, is the first-born of Being, or the first expression of God. Thought says the Cabala is the source of all that is visible.

We may understand thought as not the creator, but as the creative action which precedes the creature, or as that which is brought forth in the spoken word or form from Divine Mind. In other words, doing does not make me, but is the result of Being.

Being gives the power to think, but thought, occupying the medium ground between Being and the spoken word, or between Spirit and nature, it can image either cause or effect in consciousness. The last three links show what man is doing to-day, and helps all to see just where they stand. If we take our stand on the medium ground, between Being and the spoken word, or Spirit and nature, and proceed forth in thought, the result will be from effect, and not Cause, and man will find himself thinking thoughts of good and evil, life and death, sickness and health. A conflict will continually be going on which will produce unrest, dissatisfaction, for he has not learned the highest, that above and beyond thought is Being, which contains the whole.

When man learns to rest in Being—God—he will not be disturbed by the thoughts which go flitting by from time to time; he will learn to say: none of these things move me. We must learn to analyze our thoughts if they are of God, the All Good, then we will cherish and receive them as messages of God.

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If they are not of His nature, but born of beliefs and opinions, we must say: "Away, depart from me ye that work iniquity," I never knew you, for now is Christ risen from the dead, and become the first fruits of them that slept. The Christ within is risen, and is now dead to all beliefs and opinions.

In Genesis vi: 5, we read: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Listen: "every imagination of the thoughts of his heart was only evil continually." This we see as the effect of belief in a dual doctrine, good and evil, and that man has chosen the evil rather than the Good to occupy his thoughts. Now we know dominion has been given man, and he is told to forsake his evil ways (or thinking.) Now is the time for him to assert his mastery over all things. If thoughts are things, then it rests with man what thoughts he shall allow himself to think, whether he shall be led by imaginations of evil, and reap the fruits thereof, or whether he will think the good and see nothing but Good, and live in Heaven, here and now.

The first step for all to take, is to accept the statement of Being, believing that God or Good is all in all. Taking our stand on this platform, willing to give up all belief of anything the opposite, we, like the little child, begin to trust the good to lead us at all times. We soon learn to correct our thinking, and think right thoughts, and all else melts into its native nothingness.

In Divine Science this is our work: in so doing we prove to ourselves and others the right living. Why will man cling so tenaciously to the false education, and seem so unwilling to accept the new, or rather that which seems new to him, now that he knows the Truth? It is because the things of sense are so real to him—he is thinking that what he sees with these eyes, and hears with these ears, is the truth of things.

When he comes to understand God, and his relation to Him, he will learn that the things of sense are the expression and not the expressor, and find he has been looking at the example instead of Principle all this time, hoping to gain life and satisfaction thereby.

How thankful we ought to be that we have the privilege of hearing and knowing the Truth, and how willing we ought to be to apply it in every hour, that we may improve every moment in setting our house in order, or rather seeing it is kept in order, for it always was in order, but we were ignorant of it. "Let this mind by in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God." Phil. ii: 5, 6.

New Bedford, Mass. E. L. PARKER.

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Affirmations and Denials.

GOD is all. This statement is the Truth of Being. We, therefore, deny all belief of separateness—a belief which embodies *all* error-thought. By denial of the unreal, we emphasize the Truth of the real, or, in other words, because we recognize the Truth, we are able to deny all false claims.

By denying the reality of disease and decay, we get a glimpse of "the power of an endless life."

In denying a belief of hatred, we recognize the "love that is kind," "that thinketh no evil," and "worketh no ill to his neighbor."

In declaring "there is no evil," we state an absolute Truth, for evil thought can have neither source nor place in Omnipresence.

In the beginning, God pronounced the expression of creative action *good*, and He is the same yesterday, to-day, and forever.

We affirm, therefore, that man is perfect, because he is in at-one-ment with the Father—who is Perfection, and like Him knows neither beginning nor end. We affirm that he manifests Love, Wisdom, Purity and Truth, because he is the image and likeness of the Manifestor.

Again, we affirm the good because it is prayer, and we are commanded to pray without ceasing.

The affirmation of good is but another form of the words given us: "Hallowed be Thy name."

We are also told to "acknowledge Him in all our ways," and so we can acknowledge nothing but good, for nothing else exists. Our acknowledgements therefore are simple affirmations of the Truth of Being.

Detroit. SUSAN B. TRAVER.

Divine Thought.

ALL possibility is inherent in Divine Mind, hence thought is inherent. To think, denotes action. We think before we bring forth into visibility. An artist or architect *thinks* his picture or structure before he uses brush or tool. God thought before He created, hence Divine thinking denotes Divine Mind. To think or to act denotes life. I must *be* before I *can* think or act, hence thought or action proves that I am life.

I am, denotes Being, which contains all possibility, and Being creates or thinks—it is the one universal *All*. Thought is contained within it, and signifies God acting or creating, or God's inherent possibility before it is brought forth into visibility. "I am, before I am manifest." That which is brought forth must be in the Mind before it is made visible. God saw His creation

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before He manifested it in form. So God sees or contains in Himself His whole creation before it is made visible.

Word signifies that which is contained in thought, or is the result of the action of Divine Mind, that which *is* brought forth—the visible universe, creation, all that exists, that which we give form to, or rather it is form itself.

Being is Divine Mind, or God, the I Am with all His inherent possibility, and these signify or mean all knowledge, all power, all presence; the knowing all there is to know or ever was known. The power to do and continue to do all that ever was or is done, the presence that is *everywhere*, that surrounds and pervades everything that is.

True thought is Being or Divine Mind manifesting itself, creating, bringing forth into visibility that which is contained within itself. Word is the result, the creation, that which is brought forth and takes form, or is so formed. So as there is one All in All, or Divine Mind which contains all possibility, and *everything* we see made manifest is the result of the action of that Mind. We see that Being, thought and word signify one God manifesting Himself.

Truth manifest through the law of expression is free because it *is* the Truth, and *the* command is: "*Know* the Truth and the Truth shall *make* you *free*." We know that God is, also that He is all in all—that by His spoken word we are in existence as infinite children of an Infinite Being. As the Infinite One is limitless in possibility, and cannot be bound in any way, is *absolutely free*, so we His children when we understand or *know* the Truth, *realize* that "we are the fulfilling of the law." Unto us there is no law, no condemnation, for who is to be condemned or brought under the law, or bound in any way, or what is to be bound? God will not, or does not condemn His own creation, and as we *are* His own, "Bone of His bone, and flesh of His flesh," perfect, pure and holy in Him, we cannot be otherwise than free as He is free.

Truth is at-one-ment, wholeness, unity with God. We shall enjoy this at-one-ment, by "letting be what *is*." In other words, we must realize our Divine birth, claim our existence in God alone, who is all of life, love, truth, substance, intelligence and power, and who created man in His own image and likeness; hence we must be as God is, contain all of His attributes, and be capable of doing His will in earth as in heaven.

We judge our thoughts, words and deeds by the statement of Being when we bring forth fruit or show by our lives that we live, move, and have our Being in God, believing that He is all in all, and we as His creatures cannot fail or come short in any way. They are of principle, because One is the number of unity, and if we are in harmony with Him there can be no separation, but we must remain forever united with Him, the one All in All.

MRS. E. D. ZEARING.

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A PRACTICAL TALK.

Or a Realization of what We may Do from what We Are.

The few lessons that we have had, is to us an evidence of what we are, and by that evidence we are to bring in a verdict according to the law of our being. "The judgment is at hand, let all the hosts stand forth in my name. The Law saith thou art whole, thou art to see through my eyes, and not through glasses, and as Kings and Queens thy vestments are to be spotless. Thou art to throw off the shroud of darkness and the grave, rend the veil of tears and know the freedom of Life. Thou art to stay thy hand from slaughtering the innocent, thy brother creatures, for they are with me in life, and my judgment is: "Thou shall not kill." Wilt thou in thy heart find blood? Wilt thou seek a sacrifice of blood upon the altar of *God?* Then do as I bid my son Abraham; take thy son unto judgment; go forth with thy knife, build an altar, prepare the coming of the Judge, and as thy hand is lifted on high, hear a voice from the Judgment seat: "Abraham, my son, stay thy hand. If thou must see me in that light, in yon *thicket* (thy blindness), thou wilt find a ram (*thy desire*), take that for a sacrifice and slay it upon the altar, and thus fulfill the Law." So friends, my appeal comes from that *Law* which we hold is Judgment, and as we mete out, so will it return unto us, and against this Law there is no appeal.

The eating of meat is not a sin, but our true natures hold us in the light of "Thou shalt not kill," "my fullness is sufficient unto you;" and the time will come, yea, the time is now, when that will be sufficient for us. He who has ears, let him hear what the Spirit says unto him; so friends, we are Kings, and as such everything is possible, and as such let us abide in the Law and live upon the fruit of the *Law*, which is *Love*. There is no reason why we should eat meat, but many reasons why we should not.

To me, Being, pure love and perfect understanding are manifested, independent of animal food, and are free from the slaughter of our fellow creatures. To me, "Thou shalt not kill" takes in all blood-life—and my reasons for not eating my fellow creatures are based in and consistent with what I am; that is, from the standpoint of mercy, not only to my little self, but to my whole self or Being.

I do not wish to join a Humane society and show my lamb nature to the world as a protector of my fellow creatures, and then partake of their bodies for the sustenance of my own. I say again, with all the force of my Being, which is unlimited, that that method is not consistent and will not stand.

We are to show forth our God-nature, not as the gladiator, with exhibitions of so-called brute force, but with our whole God-loving, ever-present meek and lowly natures. Let us abide in that love that sends us out, and let "my *love* be sufficient unto you." Let us feed upon that love wholly, and let that not only be our meat, but meat unto all living, the meat of Eternal Life.

Berkeley, Cal., 1897. F. V. Baer.

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Principle or Opinion, Which?

ONE of the subtlest temptations is that of basing our dealings with each other not on our highest conviction of what should be done, but upon what people think about us, and the work in which we are engaged. It is essential that we keep vigilant watch of our mental conduct, would we break the habit of acting upon the erroneous statements made as to what our motives are.

The feeling prevails among many, that if we are falsely accused as to the motives we have in our work, that we should so conduct our work as to make it impossible for them to so judge. To decide that we will pursue a certain course, or that we will discontinue certain methods because we have been wrongly accused of having motives that we have not had, is to act from the standpoint of these accusations; they have been accepted as a premise for action.

A thoroughly original man or woman is one who acts from principle, from the real goodness of his true nature. Such an one is illumined with that light in which there is nothing but what is revealed, and he deals frankly with all with whom he has transactions. This is the light of pure knowledge and consciousness, in it all things are wisely done and divinely ordered.

There is in seeming a kind of so-called wisdom, the promptings of which would have us transfer our working basis from knowledge of Being, to what people say of our work; this would be, as it were, dropping from knowledge to ignorance. It is in the same line with the habit of accepting pain or a sense of inharmony as a condition from which to draw conclusions, and make statements of ourselves. We all know that freedom of Truth can never be sensed by working from any premise or any point of view but Truth absolute.

Do not allow youself to cease working from principle for any one's opinion concerning you. God is Principle, and is your Life, and the same is Divine Judgment; hold to it, therefore, with a divine steadfastness in unbroken faith of *being* it. There is no more subtle error, and no more disastrous blunder of ignorance, than to conclude "I will not do this or that because my motives (though theyare absolutely good and unselfish) are not understood."

To refuse to accept peoples' judgments of you, is to refuse to change your plans because of them. To deal with a man from principle, is to invite him to stand on that plane with you. "And I, if I be lifted up, will draw all unto Me." This has been proven many, many times in Divine Science; through trusting people, and believing in them, they have developed beautiful characters, and loving dispositions. This was most strikingly demonstrated by Seth Henshaw, a good Quaker and anti-slavery worker, who, when boys entered his yard or orchard to pluck ripe fruit, would place ladders against the trees, and invite them to help themselves. They soon felt that it was a shame to deal underhandedly in taking fruit from his orchard, and also felt a strong desire to deal frankly and justly with all. They would say, "I would not steal from Uncle Seth, no matter what my conditions were." It is true that like begets like, and like calls forth like, also like blends and communes with like. He was a man whom everybody felt it would be wrong to deceive or to take advantage of. There are men and women in every business community whom everybody feels it would be impossible to deceive or wrong in any way because they are so habitually loving, and just, and trusting. To go up into the high mountain of supreme consciousness of Being, is to know what is right. To be thus set, is to draw others unto us to the same elevation of knowledge and power.

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NOTES AND ANNOUNCEMENTS.

We have just received notice that the German Divine Scientists of St. Louis, under the leadership of the Rev. H. H. Schrœder, have purchased the Westminister Presbyterian Church, S. E. cor. of 18th and Pestalozzi Streets, South St. Louis, for the use of their Society. It will be necessary to make alterations in the building, and the Society has sent out a call for assistance from any who are interested in the work. All donations will be received at the office of the Society of Practical Christianity, 2405 North 12th Street, St. Louis, Mo.

We are pleased to learn of good work being done in Waterloo, Iowa, by our friend Lyman L. Palmer, with whom HARMONY readers have become acquainted through the Bible Lessons. Mr. Palmer is teaching a large and enthusiastic class in Waterloo, speaking on Sundays, both morning and evening, and also conducting "healing meetings" on Wednesdays, in which good results are manifested.

And so the good work goes on, until in every city and town they will know the "Way, the Truth, and the Life," and manifest harmony in all their ways.

The following is an extract from a most interesting letter from Mr. Palmer:

"O, Mrs. Cramer, you do not know how I have been blessed within myself in teaching these classes. Your manuscript lessons have opened out to me as the perfect message of the risen Lord. Truly in them is found no sin —no falling short of the mark of perfect wholeness. They answer every objection, they meet the enemy right on his own ground and simply annihilate him. In teaching from them, one can speak as one having authority. It is 'Thus saith the Lord' from first to last."

This experience of a thorough study and strict adherence to Divine Science, principles set forth in the manuscript lessons by C. L. and M. E. Cramer, is just what every one has realized who has studied them sufficiently to make them their own. Every teacher will succeed who adheres strictly to them, for they are the expressed truth of Being, and are clearly stated.

If any are desirous of having Divine Science teachers or healers come and locate in their midst, they should write to Home College. All inquiries will be promptly answered for the Home College normal students, and their addresses forwarded to those who wish to correspond with them.

Since the late normal class, Mrs. E. D. Zearing has, with kindly assistance from Mr. and Mrs. Morris of San Bernardino, opened the work in that city and surrounding towns, and we know that the work will spread throughout that great county through their combined effort. We bespeak for them a growing work. Mrs. Zearing and Mr. and Mrs. Morris are strong in faith and clear in knowledge, and the signs following their efforts will be peace, health, satisfaction.

Mary E. Prescott, of the late normal class, is now visiting in Denver. From there she expects to visit the scientists in Kansas City, Chicago, and other cities further east.

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Extracts from Letters.

From the time I was healed by Divine Science, three years ago, until now, I have seen that this wonderful Truth is a glorious thing. I have your book, "Science and Healing," also the "Basic Statements," and prize them above all other reading.

Science has made remarkable strides even in this conservative southern town since my healing. H. M.

Raleigh, N. C.

Dear Brother and Sister Cramer:

I write to say that I am not yet prepared to remit for HARMONY, which I have been receiving and enjoying so much. I have ceased to use the words "can't" or "fail." HARMONY has been a wonderful help to me in the study of Divine Seience, and in bringing me out of the darkness and ignorance of race belief.

I am working, and holding, and affirming for success, and fully believe that I shall finally succeed. I must tell you that appearances now seem to say that I have spoiled all in throwing off old orthodox and race hamperings, by accepting Divine Science or Mental Science; but I know it is only appearance, and will finally give way before the light of Truth. Because I have learned that sickness, disease, old age and death can be eliminated by the light of Truth, and all is good, and also because I have learned to my own satisfaction and absolute certainty, that the old orthodox dogma of endless torture in the future for any of God's children is absolutely false—I mean any one created in God's image and likeness,—I say on account of these things, and because I have dared assert my convictions, many whom I thought warm friends are now holding me off at arm's length. But I receive it all with love, knowing that Truth must and will prevail. And now come the preachers and tell me I must either surrender my belief or my ministerial credentials, and have accordingly appointed a committee of investigation of the matter. They can have my credentials, but never my faith in Divine Science.

I have been a minister in the Methodist Church for forty years, and all my life sought and studied hard for Truth, never feeling reconciled to old dogmas, and now believe that in Divine Science I am on the road to ultimate Truth, the conquest of disease, old age and death. D. C. NEEL.

I want to express my great appreciation of the good I derive from HARMONY; each one seems the best. The last seems to me the best of all, as the last one has so much of truth expressed in it.

BASIC STATEMENTS is in reality Divine Science in a nutshell. I thought so much of mine I gave it away, so I want two more. L. and I both want one to use on retiring. MRS. M. E. W.

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CORRESPONDENCE.

Dear Madam:

I have studied your book on Science and Healing, also the Manuscript Lessons, and have gained much. I have learned what permanent health and peace of mind is, and I now manifest both. I like HARMONY very much, and look forward to its arrival every month.

Enclosed please find money order, for which please send me Genesis Manuscript Lessons. F. P.

Kensington, London W., England.

My Dear Mr. Cramer: Thank you again and again for the back numbers of HARMONY, which have arrived safely. I missed them very much while anticipating their coming. The trouble was in change of my address. I cannot tell you how much I enjoy the magazine, and what it is to me already! Harmony seems written on everything belonging to me, and the way grows brighter and brighter. J. A. B.

Boston, Mass.

Books of the Day.

NEW LIGHT, is a monthly magazine published by The New Light Publishing Company, Northport, Long Island, New York. Price, 50 cents per year; 5 cents per copy.

THE COMING LIGHT, a new form of the *Ray of Truth*, published by R. L. Bernier, and edited by Drs. Cora A. Morse, and M. A. Janney, of San Francisco. It is $1.00 per year. Send to 621 O'Farrell Street, San Francisco.

HEALING THOUGHTS, by C. Josephine Barton. Price, 25 cents. The matter has already been published under the same head in *The Life*, and due to the popular demand they have been published in convenient book form. Send to *Life*, 2623 Holmes Street, Kansas City, Mo.

THE MOTHER OF THE LIVING, by C. Josephine Barton. A treatise upon motherhood. Very practical, and full of splendid suggestions. 50 pages, with portrait of author. Send to *Life*, 2623 Holmes Street, Kansas City, Mo.

HEILBROUN, OR DROPS FROM THE FOUNTAIN OF HEALTH, by Fannie M. Harley; 133 pages. Published by F. M. Harley Publishing Company, Chicago. Price, 50 cents, on sale at this office.

This book is a collection of articles on Mental Science which appeared in *Universal Truth* during the first years of its publication, under the heading "Healing Paragraphs." In the treatments which the book contains, the author drops the philosophy of the power of evil thoughts to bring forth results as well as good thoughts, and holds to the good alone. The treatments are very good and helpful.

We have received advance sheets of *Even as You and I*, by Bolton Hall. The advance sheets prove that the book will be one of intense interest to all who read it. It is made up of short sketches, chiefly allegorical, which deal in an almost startlingly plain way with social questions of the day which are perplexing the minds of many good citizens who have the nation's welfare at heart, and who realize that national good cannot be accomplished except through raising the standard of labor, and improving the social conditions of man. Mr. Hall is almost satirical at times, but this is due to his earnestness on the subject, an earnestness which imparts itself to the reader, and inspires in him great enthusiasm concerning the betterment of existing conditions.

Dear Friends: SAN BERNARDINO, CAL., Feb. 7th, 1898.

Our MRS. E. D. ZEARING, recently from HOME COLLEGE, is meeting with success and favor in her new field at San Bernardino, in Southern California.

The friends of Truth have provided her with rooms at the Southern Hotel, where she meets all those wishing treatment and teaching. Divine Science meetings are now held every Sunday morning in the parlors of the Southern Hotel. Interest has been growing from the first meeting, and everything looks to a strong center of Divine Science at San Bernardino.

All friends and students of Divine Science in the vicinity of San Bernardino are requested to send their names and addresses to Mrs. Zearing, and are also requested to make themselves known early.

Church Items.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A. M., in Yosemite Hall, N. S. G. W. Building, Mason Street, between Geary and Post. The subjects of sermons for the month of March are the following: March 6th, "Divine Science Healing Scientifically Considered;" text, Matt. vii: 18. March 13th, "The Flesh Profiteth Nothing;" text, John iii: 6. March 20th, "I Am;" text, John viii: 5–8. March 27th, "The Loaves and Fishes;" text, Mark vi: 38; Luke ix: 13.

Divine Scientists believe in perfect freedom of the individual, by reason of the direct expression of the Creative Life within each one, and that Truth is the only judge; hence, no questions are asked those wishing to join the First Divine Science Church of San Francisco. So let all who desire to know the Truth of their own Being enjoy freedom, and to see universal peace on earth and good will among men prevail, join with us. Let all interested send in their names and do what they feel they can to assist in this work.

THE FIRST DIVINE SCIENCE CHURCH OF SAN FRANCISCO gives ministerial certificates to graduates of HOME COLLEGE who are prepared to enter the ministry of Divine Science.

The Certificates are lithographed on parchment, and bear the seal of the Church. Price decided upon by committee, $5.00.

Both present and absent healing done jointly by C. L. and M. E. Cramer. Hours at the College, from 10 a. m. to 2 p. m., daily. Appointments made to suit the convenience of those who cannot come during office hours.

There is no law to God save His own nature. The demonstration of health is the application of Divine Science. No dis-ease is incurable.

A NEW BOOK.

"All's Right with the World"

—BY—

CHARLES B. NEWCOMB.

"It is difficult to say all we would like of this book, which is so valuable and potent a witness of the truth that makes us free. Its words penetrate all the recesses wherein lurk the seeds as well as the fruit of mistaken thought; and ringing through it all is the grand song that life is all good * * and that the remedy for ill is in our own heads."

—*From Boston Ideas.*

"One might go through the 250 pages of this book and find on every one of them something to remember and profit by. It deserves a wide audience, and if thoughtfully read and digested is capable of achieving a vast amount of good."—*Boston Transcript.*

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"LIGHT OF THE WORLD."

An eight page monthly, devoted to the interest of Divine Science. Published by Levi P. Bunce, M. D., C. S., 608 Nicollet Avenue, Minneapolis, Minn. 50 cents a year in the U. S. and Canada; in Europe, 75 cents a year.

Dr. Bunce is a good healer. He has been a most successful demonstrator of truth in freeing patients from all manner of diseases. Dr. Bunce has many testimonials that will interest you; write him, and enclose self-addressed stamped envelope for speedy reply

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Shows some of the points of difference between Divine Science and Christian Science, and between the Christianity of Christ and Gnosticism.

Manuscript Lessons in Divine Science.

BY C. L. AND M. E. CRAMER.

This is the HOME COLLEGE Primary Course, and is comprised in eight lessons. It teaches fundamental principles. See outside of last page of cover. They sell for the low price of five dollars.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 10. APRIL, 1898. No. 7.

Easter Morn.

"I am the resurrection and the life." John xi: 25.

NOW is Christ risen from the dead. Now are we risen from the dead; we are life, and are hid with Christ in God—this each one can say. "In him was life; and the life was the light of men." The life that was in Jesus the Christ, is the same life that is in every man that comes into the world; thus it is seen that the resurrection morn interests each one equally, for it is a state of being eternal in divine consciousness. God's works are done in eternity, and not in time.

The Lord's day is eternal light. To-day is the day of salvation of body. Easter morn is the dawn of eternal freedom—the revelation and demonstration of the truth that I, spirit, soul, and body, am life eternal, in which is no death. With the Easter morn comes the day of Knowledge, and enjoyment of bodily resurrection, and it comes with the realization of the truth of the words: "He that believeth on the Son of God, hath the witness in himself." This witness ever declares the truth of our being in words of living light, that "I am the resurrection and the life."

The glad anthems and loud hosannas sung this morning in commemoration of the risen Christ, symbolizes the triumphant harmony to be enjoyed here and now in the at-one-ment of body and spirit. The true idea of the resurrection of the body is a matter of knowing it to be indestructible substance, the "free gift" of life, that I am the bread of life: "He that cometh to me shall never hunger; and he that liveth and believeth on me shall never thirst." I am the resurrection, means that I can rise bodily here and now, into spirit, and know it is good, the one all in all; and can drop the supposition of separation with all condemnatory accusations made against the body. This is overcoming—coming over—and being separate from death and the grave. This is casting death and hell into the lake of fire, and is the second death. The fulfilling of the prophecy made by Isaiah: "Your covenant with death shall be disannulled—and your agreement with hell shall not stand."

The resurrection of the body is demonstrated in two ways: first, as it was with Lazarus, the widow's son of Nain; and of all those who are raised

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and who know they are divine consciousness, for this is the state in which the glorified body is perceived and enjoyed. How glad we are this morning to say, that I am the resurrection and the life. I come unto the Father by Me. "No man cometh unto the Father but my Me."

This Easter festival is one of joy and gladness to those who conceive and accept themselves to be the risen Christ, who put no differences between themselves and their ideal Christ. "No man can come unto me, except the Father which hath sent me draw him; and I will raise him up at the last day."—John vi: 44.

Inasmuch as we understand the truth of Christ's teaching, that God is spirit, and that Spirit, including its manifestations, is the all in all of reality, we know that our redemption or salvation is not to be found or enjoyed in any condition of belief that conforms to the supposition of mortality or corruption. Wholeness is not to be enjoyed through idle words, or illusive conversation, based on tradition. Wholeness is demonstrated according to the truth of Being, that we are just what the Son of God is—children without blemish and without spot.

As the nature of God's creation must ever be one, and be the same as is his own, we can say: he "who was foreordained before the foundation of the world, was manifest in these last times for you," revealed the truth of you by proving his own divinity. This is the law of our Source and Cause, that everyone who sees the Son, and believes himself to be the Son—is everlasting life—is risen from the dead. "This is the will of Him who sent me, that everyone who sees the Son, and believes on Him, has everlasting life, and I will raise Him up in the last day." Atonement is the truth that there is but One Light, which lighteth every man that cometh into the world, and this light is life—hence every man is the same life.

It is thought by many that the translations of Enoch and Elijah do not argue resurrection, because death did not take place, "that they are simply evidences of a continued existence after this life." But since resurrection means to rise again, the coming forth anew, it is a repetition of what has been, —the revealment of eternal Truth. It is from the Latin *resurgere*, to rise again; *re*, again, and *surgere*, to rise. *Re*, again, stands for the revelation of the state of Being that has always been; it shows that re-creation is a continuation or a repetition of creation; hence, the translations of Enoch and Elijah argue for the consciousness of Eternal Life. That there is no cessation to consciousness with Being. That there is no consumption of substance, and no end to life, proves that I have always been, am now, and evermore shall be indestructible substance.

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No man, save the Spirit of Truth, knows the Truth of Being, and when man, as the Spirit of Truth, walks with God, he is not separate and apart from God, for God has taken him, so to speak. Even as like produces like, so does Divine Communion take place, not between opposites, but by means of at-one-ment.

The resurrection morn is the dawn of endless day, the light in which man exists as a perfect whole. In the Genesis of creation the seventh day is the Sabbath, and in the Sabbath day God ended all His work which He had made. According to our counting of time, the seventh day ends with the dawn of the first, and as all of God's works are ended in the seventh, they ever come forth anew in the first. "The last shall be first and the first shall be last." The first day of the week stands for eternal day—that light in which is no darkness at all—that conscious being of which it is said, there is "no need of sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the lamb is the light thereof." So the resurrection is eternal, and is the consciousness in which is seen the Truth and reality of our existence; this dawns upon us with the first and only true state of being in which it can be said—that "I am the beginning and the end."

It was in the end of the Sabbath, as it began to dawn toward the first day of the week, that Mary Magdalene and the other Mary came to the sepulchre. Mary Magdalene, raised from her conditions of belief and the habits following, by Jesus the Christ, was the last to leave the cross, the first at the tomb, after the appearance of the angel of the Lord, and the first to whom the Saviour appeared after his resurrection.

The angel of the Lord is the true God-nature of man, the Jesus of the New Testament, who St. Paul said—"is the image of the invisible God, the first born of every creature." With the appearance, the true knowledge of the nature of visible man, who dwells in our midst to-day, it is seen that the stone of the sepulchre is rolled away, and the whole is exposed to view, and behold the Saviour is not to be found therein, He is not dead, but risen. "Ye seek Jesus of Nazareth which was crucified; He is risen; He is not here: behold the place where they laid Him." They who believe in death crucify and lay man in the sepulchre, but he is not here, for we can say with Paul, that "when Christ, who is our life, shall appear, then shall we appear with him in glory." With the appearance of our divine nature it can be figuratively said, that our countenance is like lightning, and the raiment—the body—white as snow, and the keepers of sepulchres, and those who suppose men to be dead, fear and shake and become as dead.

The divine nature of Being rolls away the stone, says unto women

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"fear not ye; for I know that ye seek Jesus which was crucified." "Go and tell his disciples and Peter that he is risen as he said." This message is unto all the world. Once we have found the risen self, we love to make an open confession of it. Divine Science brings eternal life and immortality to light, and the idea of it is that the resurrection is universal and may be perceived and enjoyed by all who will let it be so; wherefore it is written, "Whosoever liveth and believeth in me shall never die."

From the first to the last Jesus taught his disciples that they were what he was, and could do what he did. The only requirement being that they believe. True belief is letting Truth be Truth, and God be God, and selfhood be just what it is. So it is clear that all the affirmations made by Jesus should be made by each one of us for ourselves.

Jesus, in his first sermon "in the Mount," taught his disciples that they were the light of the world, and as perfect in being as their Father in Heaven was perfect. His teaching also included the reality and living Truth of every symbol held to in religious worship.

Daniel gives exactly the Christian idea of the final resurrection: Chapter xii: 1-3: "And at that time thy people shall be delivered, everyone who shall be found written in the book. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever."

The voice that each one of us must hear with understanding, and hear as our own voice, declares that as my source and cause is life itself, just so am I life, and I have authority or ability to execute judgment according to Truth, even though I exist to the world as the son of man born of woman. "And this is the Father's will which sent me, that of all which He hath given me, I can lose nothing." John vi: 39.

Truth is so all inclusive, it affords resurrection—absolute demonstration of the oneness of body and spirit—to all who believe, to every one who believes that I am the resurrection and the life, the Son of the Most High, though he has failed hitherto to conceive his immaculate conception and holy birth. "He who believeth on the Son hath everlasting life." John iii: 36.

Paul said to the Corinthians: "We must all appear before the judgment seat of Christ; that everyone may receive the things done in body, according that he hath done, whether good or bad." This means in Science that we are to see the Truth, and judge what has been done or what we are doing by the nature of Truth, that we may cease doing things that do not stand for it. You will wish to know whether our appearing before the judgement seat of Christ takes place here and now, or after death. It is held by those who believe in

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separation of soul and body, that the resurrection is for the future, for a state into which we enter after death, and the questions arise with those holding such views, "will we recognize each other there? will the identity arise from spiritual or physical sources?" In order to understand the Truth, and to answer such questions, it should be understood that there is but one source, and that our identity and selfhood is forever in God; wherefore those whom the world calls dead, Jesus declared eternal life for, and said they only slept. When Jesus affirmed with Moses that God is the God of Abraham, Isaac and Jacob, that He is the God of the living, and not the God of the dead, he virtually said there is no death but unto error. In that he died, he died unto sin once, in that he lives, he lives unto God. There is no demonstration of eternal life but the proof that I am it, free from the claim of death, which is the claim of separation.

Seeing that in belief we have been dead unto the unity of the whole—the at-one-ment of spirit and body,—there is no death that we can die but unto error of belief. Therefore we reason according to Paul's advice to the Romans, that "We are dead unto sin, and alive unto God."

To believe that Christ is absent bodily, is to believe that Jesus Christ is not come in the flesh. This necessitates the acceptance of the Truth, that he is come in the flesh, and the belief that he is come is of God. Our so-called spirit friends have no being but in God, just where we have being, and there is no place nor time to them but here and now. They must know the Truth of what their bodies are to realize, that the time and place determined for the resurrection is here and now. It is to be understood, also, that the judgment spoken of in holy writ comes after death, but the death referred to is unto sin—a falling short of the Truth—which is the end of all claim of separation from God, hence it means being alive as is life eternal.

Jesus, "the author or finisher of our faith," was "the first fruits of them that slept," and his conscious realization of being God with us was with the same body, made of the same substance, and was the one with which he was born. "Spirit hath not flesh and blood as ye see me have, but my body is spirit—substance—all life. I am one throughout."

The same body that the world crucifies, condemns to death, and lays in the grave, God raises from the dead in Jesus Christ our Lord. In the consciousness of Truth, I am the resurrection and the life, and the natural body is arised a spiritual body. Though in former beliefs and opinions it was sown in corruption, it is raised in incorruption. Divine Science enables us to say that what seemed corruptible has put on incorruption, and death is swallowed up of life. Life is all in all. Science is, therefore, the victory. God, and God manifest, is the all in all. For this reason each one can say: "all power is given unto me in heaven and in earth." God will not allow His holy one to see corruption.

M. E. CRAMER.

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INTERNATIONAL BIBLE LESSONS.

April 3d, 1898.

The Woman of Canaan.—Matt. xv: 21–31.

Golden Text:—"*Then she came and worshipped Him, saying: Lord, help me.*"—*Matt. xv: 25.*

IT is a very noticeable fact, that Jesus came into contact with women very frequently, and that many of the best lessons he taught during his journeyings up and down through the land were given to women. And this is but natural. Woman—intuition—is the Truth.

"A woman of Canaan." Canaan, means lowlands: that is to say, this was a woman whose recognitions of Truth were not at all full or complete. So then, it is but the thing to be expected that she should come to the Christ and worship. Just as soon as we recognize that we are women of Canaan, we turn instinctively unto the Christ, and ask for help. The very fact that we have come to know "our lost condition," is harbinger that we shall seek our true self—the Christ.

"My daughter is grieviously vexed." My daughter is always that to which I have given birth—that which I have manifested, and so long as I do not recognize my own true source, I cannot know the true source of my manifestation, hence I am always proclaiming that my daughter is grievously vexed. My daughter is my own body, for that is what is born of me, and just so long as I think it is sourced in something outside of myself, it is seemingly vexed with disease and inharmony. When I come to the Christ, then I know the Truth, and it sets me free.

"Lost sheep of Israel." All those who have not come into the recognition of true selfhood, are the lost sheep of Israel. So I am sent unto such eternally: it is only thus that I am the Way. Those who are not lost, need no one to show them the way, but those who are out in the wilderness of false conclusions and men's beliefs and opinions, need one to lead them home.

"Be it unto thee as thou wilt." When we have come into the full recognition of the Christ within—have come into complete oneness with the Father—then "all mine are thine, and thine are mine." It is then that all things are unto us "as thou wilt," and forthwith is our daughter "made whole"—come into acknowledgement of wholeness.

April 10th, 1898.

The Resurrection of Jesus.—Mark xvi: 1–8.

Golden Text:—"*But now is Christ risen from the dead, and become the first fruits of them that slept.*"—*I Cor. xv: 20.*

All God's works are done in eternity, and not in time, so this resurrection of the Christ is an eternal event in the consciousness of each one. Paul says: "I die daily," and if he die daily, then must he rise daily unto newness of life. The resurrection of Jesus was the coming into that perfect unterstand-

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ing of himself as the Christ, and that is what it is for us to-day. We do not have to wait till physical dissolution comes upon us to be resurrected: we may be resurrected at any time.

"When the Sabbath was past." Sabbath is an external observation, and being on the external, means here the state of non-acknowledgement of self. Now, when this condition is passed, the Christ always steps forth into perfect manifestation unto us—"He is risen."

"First day of the week." There is but one day—the eternal now; so it is that the resurrection is always present. When the women—our intuitions—come to us, it is always at the rising of the sun—the dawning of the true and perfect light within our souls.

"Who will roll away the stone?" O how we are troubled all through life just at that point? Forever we are asking as we approach things upon the external: "Who will roll away the stone?" But we always find it already rolled away for us when we come to it. If we could only learn this lesson upon the external, and always put it into practice, we would save ourselves many an hour of worry and disquiet. Know this, dear hearts, that always and always, angels—our angelic natures—roll away the stone for you if you will but recognize it as so.

"Saw a young man." Intuition always discerns intellect, for they are wedded, and the fruit of the union is always knowledge. And so forthwith is the announcement made, "He is risen."

"Go and tell his disciples." That is the external message of Truth to the world. Having found the risen Lord within ourselves, then we must declare him to others. This is that eternal command: "Go ye into all the world and preach the gospel unto every creature."

April 17th, 1898.

THE TRANSFIGURATION.—Matt. xvii: 1–9.

GOLDEN TEXT.—"*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.*" —*John i: 14.*

This is one of the strongest and most beautiful lessons in the whole Bible when rightly and fully interpreted. We should know what this transfiguration is, and know that it is an eternal experience for us personally if we but so receive it.

"After six days." At the fulfillment of all things. The number six completes the round of time, and the cycle of infinity.

"Taketh Peter, James and John, and bringeth them up into a high mountain." The three disciples make a trinity, and represent the perfect selfhood. Just as soon as we recognize the trinity within us—spirit, soul and body, as one spirit, then at once do we ascend unto a height which we have hitherto unknown. To our recognitions of self we are truly upon a high mountain set apart from all our former concepts of self, and above all men's statements concerning us.

"And was transfigured before them." When we come fully to recognize the body as one with Spirit, it is then glorified—transfigured. It is then that the face shines as the sun, and our raiment—the outer covering, the body—becomes as white as the light. We then recognize our body as being absolutely

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free from disease. We behold our body perfect in unity and wholeness. And this is our glorious privilege at all times, and all the time. Like all things this transfiguration may be eternal for us.

"Moses, and Elias talking with him." Moses and Elias is the law and the prophets, and these have always declared this very event if so be men had read them aright. It is the one and only law—that of wholeness: less than this is no law at all. And so it is of the prophets: they have always declared that when man knew his true self he would find the Christ—the perfect, immaculate One.

"It is good for us to be here." It is always good for us to be upon the mount of transfiguration. So long as we are there we see no man but Jesus, the perfect man, and we always hear the voice from Heaven proclaiming: "This is my beloved Son." How shall we continue to remain in this attitude? Simply by declaring our oneness with God. Jesus would never have been upon that mount had he not made the declaration for himself: "I and my Father are one."

"Arise, and be not afraid." O how many people there are who need to have that spoken unto them in words that reach the very soul. They are those who are afraid to say their soul is their own. They dare not say they are one with the Father. To them the statement: "I am life, love, truth and goodness," is sacrilege. They are afraid to arise into higher claims for themselves than those their poor, deluded fathers made for themselves. The Jews were angry at Jesus because he made those statements for himself, and so these people are always offended when they hear a Son of God proclaim his sonship. So long as they are in that attitude they will never know the glories of the mount of transfiguration.

April 24th, 1898.

A Lesson in Forgiveness.—Matt. xviii: 21–35.

Golden Text:—"*Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.*"—*Luke vi: 37.*

The lesson of forgiveness seems to be one of the most difficult we have to learn. This seeming difficulty has come from a lack of understanding of what forgiveness is. Forgiveness is not simply the blotting out of remembrance of the deed: it is to give just recompense for the deed. This law is not understood. Men do not know what Jesus meant to teach when he said: "Whosoever shall smite thee on thy right cheek, turn to him the the other also, and whosoever shall compel thee to go a mile, go with him twain." So it is very hard for them to comprehend that forgiveness is giving for.

"Until seventy times seven." That is to say, eternally. Paul's statement is that "There is now no condemnation in them that be in Christ Jesus." To be in Christ Jesus—to be at-one with him,—is to be where we can see nothing to condemn in any man. Then we have given for all that can ever come up that would seem to offend, and we are never offended. "None of these things move me."

"Delivered him to the tormentors." This false concept, that we can secure from one and not requite another in the same amount, always leads us to the tormentors, and it should, for there is no element of true forgiveness in such an attitude.

LYMAN L. PALMER.

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Questions and Answers.

Q. Was man created perfect at the hands of God? If so, where did he get his imperfections?

A. Man was, and is always created perfect at the hands of God. The beginning of seeming imperfection is the assumption that he is not perfect now, but must become so through effort and experience. When we see that the tree of knowledge is good to make wise, we partake of the forbidden fruit, in that we depart from the Truth that this tree is knowledge, and its fruit is wise discrimination, which never fails in its judgment of what is right or wrong according to the Truth of what God is. There is but one God, or Spirit, or Substance, hence no imperfect spirit or substance to make anything out of; hence, in Spirit and in Truth, in the real nature of the true substance of man's being he is ever perfect. There is, therefore, no imperfection save the false belief that there is, and it being false, it cannot stand for anything that is real or true. The claims of imperfection do not have origin in God, as does man, hence they can never be any part of his being, for when he drops them he loses nothing, but prepares the way for the revelation of the Truth of his Being. Where did he get his imperfection? He has none in Truth, what seems so are the claims of non-being, which are opposed to the Truth of Being.

Q. Are not beliefs in sickness and hunger identical? If not, what is the difference?

A. The supposition that sickness and hunger are identical, suggests that we can dispose of hunger as we do of sickness—that they can both be denied and erased. I would say they are widely different. Sickness does not harmonize with anything that is; digestion harmonizes with everything that is. Digestion is among the things that are, it is unity of action and result. It is constantly demonstrating the unity of substance.

We may partake of different articles of food at the same meal, namely: bread, milk, meat, fruit and vegetables, but before the system appropriates any of the food partaken of, it is converted into protoplasm—one substance. Regardless of the names we have given to the different articles, and the different values we have placed upon them, they all yield to the law of unity expressed in digestion; they are all harmonized into one by its action.

Sickness, so-called, cannot be harmonized nor adjusted to Being. There is no action in the body that can appropriate it, or by its means prove harmony and health. Then it cannot be compared to anything that is real.

Q. Have we faculty independent of mind, that thinks? If not, what is it that believes in evil?

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A. There is but One Mind, and One Thinker, who is the Source and Cause of all things—God. Since He is Source and Cause, He knows the Truth of His creation, and knows that it is made "in His image and likeness," and is "very good." God does not see evil. Then, you conclude, there is someone beside God who does see evil. In Truth there is no evil to see, and no one who does see any. In working out the simplest problem in mathematics, if you fail to apply the principle correctly, do you believe in the mistake? If you say 2x2=5, do you believe in it as a reality? No, you simply erase it, and put in its place the Truth which you *know*, and then you believe in it.

God is Omnipresent, and since He is everywhere present, there is no room for any other being. Error is simply a "missing of the mark," and is nothing. It does not belong to Truth, and since God, who is the only Being, does not believe in it, there is no other being who does. A knowledge of Truth proves this to be absolute.

The True God and Eternal Life.

WHEN John made the declaration, "This is the true God and Eternal Life," he was assured who and what God is through the understanding which Jesus Christ had given him, that we may know him that is true.

Men's conception of God in past ages was vague and uncertain. Within all men was the innate desire to find and worship a being, they knew not who or what. The spirit of God within each individual calls for recognition of itself, and waits patiently for such recognition.

When St. Paul came to the city of Athens, his spirit was stirred in him when he saw the city wholly given to idolatry. The philosophers took him to Mars hill, and asked him what this "new doctrine was he was preaching." He said: "Ye men of Athens, I perceive that in all things ye are too superstitious. As I passed by and beheld your devotions, I found an altar with this inscription: 'To the unknown God.' Whom therefore ye ignorantly worship, him declare I unto you." Then he expounded to them the "new doctrine of God, who made the world and all things in heaven and earth, and dwelleth not in temples made with hands, and needeth not anything, as he giveth to all life and breath, and all things." He enjoined upon them "the seeking the Lord, lest haply they might find him, though he be not far from every one of us. For in him we live, and move, and have our being."

To the idolatrous belief of to-day, which would worship other gods, and does not believe in God as the active principle in our lives, and has not sought for the Lord to find him, even to the christians of these latter days, who hold in their opinion that God does not interpose to do works of healing, the new

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doctrine of Christ healing is as new to them as to the idolaters of Paul's time.

The new doctrine is the knowledge of the true God and Jesus Christ, his Son. It is Divine Science, and teaches man's oneness with the infinite God; that man is endowed with the same attributes as his Creator. God, the source and cause of man, is—Mind Spirit—life unchangeable, substance, intelligence and power. He is and always will be the same Being from everlasting to everlasting; he changeth not. He is eternal Being and is Life, so men having Being in him, have Life also.

Life in man is not limited to time, for as God is Eternal Life, man has eternal life in himself. What is the meaning of Life? It is the "all in all; Eternal Being; the one infinite, which manifests and lives in all things; that in which is no death." Who can see Life? Is it visible as Life? No! We can see Life only in its manifestation. It is the hidden force unseen that operates, as mind or God operates, to bring forth in its active consciousness the idea of itself—the one Infinite. It is the operation of the invisible substance that worketh in every atom that composes the universe and brings forth from the invisible things that do appear. Life is real; we may know the life force in our own organization, filling and thrilling every crevice with activity and health. Life is wholesome and perfection, "and is manifested in an ever-present creation."

Life is spiritual in its manifestation because of the spirit which is life itself. It is activity, and as we are spirit or life, must be active as is the creator. What a grand incentive to live the life! What infinite possibilities, what opportunities of usefulness unfold before us, as we become conscious of the never ending life! the eternal life.

Life is activity, and as the talents we possess are put into action they increase. The talent "hid in the napkin" is of no account, but the talent put into use, like the money at usury, will gain more by the using. It must be so in every department of life—the more we use the God-given abilities the more we receive, and it is so with all the gifts of God—use increases or manifests even to the hundred-fold.

To what better use can we put our talents than in using them to spread the glorious principles of Divine Science; that is, knowledge of God and eternal life. To proclaim the new doctrine that Christ taught of the at-one-ment with the Father. This is true, that the begotton Son rests in the bosom of the Father. All are the begotten of God, and thus rest in him. When this truth is realized in consciousness, we can speak from the plane of absolute knowledge, that "I and my Father are one," and this is the true God and eternal life.

SARAH E. HUNT.

Fairhaven, Mass.

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Helps to Right Living.

By Catherine H. Newcomb.
[Wednesday Class.]

"My yoke is easy, and my burden is light."—Bible.

THE one thing that impresses one the most in the study of metaphysics, is the great effort that people make in applying the principle to daily living.

Great effort in action, denotes a fear in regard to strength in carrying out our desire. If we are confident, knowing that we are equal to the occasion, we make no effort. All comes easily and naturally. It is always when we feel ourselves *unequal* to the task that we make things hard for ourselves.

The first thing to be settled, is to make up our minds before beginning anything whether we have ability or not for the work, or whether we have *ability*, we might also say, to meet undesired lessons—trials of every-day living, etc. We often say, impulsively, "Oh, *I* could never do that," or "*I* could never bear such a trial." Is it in accord with our sense of justice to feel that some are better equipped than ourselves? Let us make a covenant of confidence with ourselves to-day, that will last for all coming years: That *we* have the very same possibilities that all mankind possess. There are no *gifts*. What we see in another that we do not yet externalize, is still within ourselves to *realize* or unfold.

"Know you that this universe is for nothing else than to succeed in."—George E. Burnell.

We should never forget this. When we get discouraged with repeated trying, we should affirm this over and over again. *Never* talk of failure in anything. Failure is *unthinkable*. God knows no failure—then we as souls cannot know any.

I always notice that people say: "I will try," but in such a way that you are made to feel as if success was rather doubtful. They seem to think it is modest, and not so egotistical as to say: "I can, and I will" do my very best. As we take *this* attitude of mind, we find ourselves unfolding spiritually far more rapidly than when we take the half-hearted position of "I'll try," and really that position is the egotistical one, for we are thinking of the personal self, whereas, if we turn all thought to the real—a soul part—we can affirm truly that "all things are possible" to us. Then is the "yoke easy," and the "burden light." Then do we realize that this "universe is for nothing else than to succeed in." Put the word "failure" out of your vocabulary. Put in the word "success," in large letters. Say it over and over again. It has a good vibration. You will never succeed to the vibration of the word "failure." "Be ye transformed by the *renewing* of your mind."

This is the Truth that metaphysics teaches: "By renewing our minds do we grow, or unfold spiritually. I am success, for I am one with God, and God knows no failure."

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CHILDREN'S PAGE.

Easter Sunday.

I SUPPOSE a great many little children are already looking forward to Easter day, and planning about the Easter eggs they are going to have; but I wonder if they all know what Easter means, and why it is made so much of. Perhaps we had better have a little talk about it.

We all know about Jesus Christ, the Son of God, the dear son who never forgot that his father was God, that he was one with the Father, and knew that He would do all things that are good; and who went about teaching the people, and healing them and making them happy. Well, there were some people who lived in the country where Jesus was, who did not believe that he was the Son of God, and they tried in a great many ways to harm him, and keep him from doing good; but of course they could not hinder God's work from being done. Finally they decided to put Him to death, thinking, "Now, if He is the Son of God, He will not let us do this to him, but if He dies we will know that He is not God's Son." So, Jesus let them do with him as they wished, in order that He could prove to them that death was nothing. Of course, knowing that He was Life, He knew that He could not die. When He had been dead, as they supposed, three days, he arose from the grave and lived, and then people knew that because He was the Son of God, death had no power over him.

It is in memory of the day when Christ arose, that Easter Sunday is celebrated. The people in the churches are glad and happy to think that one man proved that death was nothing, but Divine Scientists are glad because they know that life is all there is, not only for one man, but for every one; and not only years ago, but now Christ lives in us, and we are all the children of God.

Easter always comes in April, when everything that has seemed to die springs up in life again. The trees, in the places where snow has been, begin to put new leaves on the branches that have been bare; the plants begin to turn green, and the buds to peep out here and there; little birds begin to build their nests, and soon families of baby birds are given to the little mammas and papas; the fruit trees are covered with blossoms, and everything shows life, and we just bubble over with gladness, because we know that all Life is the same, and means joy, and peace, and happiness for all.

ALICE ECKMAN CRAMER.

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Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from April 1st to May 1st:

I am not a creature of circumstances that I should serve them. I am Life; it is therefore mine to live.

Statements of Truth and Freedom.

First Day:—I love people for their own sake.
Second Day:—I love people for what they are in Truth.
Third Day:—I love people because I am one with them in Being.
Fourth Day:—I love people regardless of what they do.
Fifth Day:—I love people separate from opinions held by them.
Sixth Day:—I love people irrespective of thought, word and deed.
Seventh Day:—I love people not in a worldly way, but as God, who is love, loves them.

Treatment Against the Belief in Indigestion and Dyspepsia.

"My life is the life of God. *God* is my life. I have no other life but the life of God. The life that is God *cannot* be sick, *cannot* know inharmony. God is the life of the food that I eat; it has no other life. God never created it to disagree with Himself. It is one with my life, in perfect unity and harmony.

I am not subject to that of which I partake, any more than God is subject to His creation. My body cannot be distressed by the food which God has manifested. God is the only power, Omnipotent. I am one with God in life and in power; there is no power greater than I am. Nothing has power over me to produce inharmony. There is no inharmony within me. When I partake of my food, I am taking my own unto me in perfect unity. I am, therefore, not afraid to eat of any food that is placed before me. I am absolute health, *now* and *forever*."

If it were true that there is harm in the things we eat, they would affect all people alike, because all bodies are the same substance. But we know that what one may claim to be harmful, and hard to digest, another may eat with impunity. It is only the false claim *about* the food that seems to produce inharmony, *not the food*. So change your minds about it, and know that God is the harmony of all things, and you will not sense any disturbance.

Class Notes.

On March 1st the full College Course commenced. The purpose of this course, in every lesson, is to train students in practical teaching and healing, and for the ministry.

The Theological Class will commence April 7th, and close April 29th.

On May 3d the Normal Class will commence. Those wishing to take any part, or all of the course, should apply at an early date. A limited number can be accommodated in the College.

Address all communications regarding terms, etc., to M. E. CRAMER.

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The Son is Life Unto Himself.

"He that hath the Son hath life, and he that hath not the Son of God hath not life."

THE Son of God is His idea, and His idea contains the life and possibilities of Himself, and is co-eternal with the Infinite Father.

He who has a perception and understanding of God's idea, has found his life, and recognizes himself in each and all. Such have obtained a knowledge of the record of God, and know that He has given us eternal life, and that the following words of Krishna are forever true: "I am alike for all! I know not hate, I know not favor! What is made is mine." And the evidence of faith we have in God is, that we know that if we ask according to His will, He hears, and His hearing is made manifest in open reward. In other words, if that which we allow to be recognized in thought be Truth and Love, we are openly rewarded with the evidence of Truth and Love, and have the realized presence of God, for God is Truth and Love. Whatever is done should, therefore, be done for the glory of the Spirit, that it may be made manifest in our works, as well as in ourselves. Let all be done for me as mine, is the demand of Spirit, and it is not possible to obey this command and do the work of Spirit, or work as it works, without being Spirit; hence, be the worker, then do the work of the Spirit.

Jesus said: "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation; because they said: he hath an unclean spirit." Thus showing that they failed to recognize the one Omnipresent Spirit of Goodness as being all in all, and acknowledged another the adverse of Him. To blaspheme, is to attribute to God that which is contrary to His nature, that which does not belong to Him; it is to deny that all good that is manifest belongs to Him, and is His manifestation.

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The present is eternity, and all that is eternal is now, and to realize what there is now, is to realize eternity. Knowing that God is all goodness, and that He is eternally the same, the claims that are made that God in His all-wise providence has seen fit to visit affliction on humanity, or on any member of the human family, is blasphemous, inasmuch as that which is attributed to God is contrary to His nature, and that which is contrary to Him or His nature can in no wise be truthfully attributed to Him. In making these erroneous claims, if they be made because of ignorance—which is unsuspectingly taking things for what they are not,—it is not a sin unto death. This is true, for the reason that a sin, or separation from God, cannot be a sin unto death unless there be a consciousness or knowledge of what life is, to sin against and die to. When knowledge is gained, the sin of ignorance ceases; but when a knowledge of Truth and Life is gained, then, if there be sin, knowledge ceases in thought, since we only remember that which we think about. This is the sin unto death, for it is refusing to give up error for Truth.

So, it is written that if we blaspheme against the Holy Ghost, it shall not be forgiven in this world or the next, and that we are in danger of age-lasting condemnation; but if we give up error for Truth, we are forgiven in the giving up. We are forgiven all when all error is given up; then all condemnation of the works of the Holy Spirit, either in ourselves or others, ceases. But to whom little is forgiven, the same loveth little. When we sin against the Holy Ghost, we let go of Truth for error. Forgiveness of sin does not consist in turning from Truth to error, or in forgetting Truth to remember error, but it does consist in turning from error to Truth, and in remembering Truth; hence, to knowingly sin against Truth is the sin unto death, because the thought turns from Truth, which is Life, to error, which is death. It is, therefore, impossible for a person to sin against the Holy Ghost, or Truth, and not turn against himself, for he in thought turns against his Being, and this is turning unto death, because the belief in death is the opposite of the knowledge of life.

This is true of all experience, and in every degree of understanding; for to hold to our old beliefs of ignorance and darkness, after having knowledge of Truth, is to blaspheme against our present state of understanding and consciousness, and accept a false appearance or supposition as a basis from which to reason, a basis which is not true of Being, or of what we are.

Ignorance is not an attribute of Being, and we should not endeavor to appropriate that which does not belong to us if we would not become beggars in the Kingdom of God. But if we claim that which belongs to us, we shall adjust all to Spirit, and appropriate that which belongs to us and is already

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in store for us, and enjoy the wealth of the kingdom in which we realize that we live. To blaspheme, is to speak unjust words, words not born of Truth, and which must tend to the apparent destruction of the forms which are born of Truth and Life. But there are no destructive words but those which are untruthful, and no untruthful ones but those which are not born of God or Goodness.

So it is written: all unrighteousness is sin, for the reason that unrighteousness is injustice to Spirit, and to ourselves, because it is a violation of Truth. Therefore, the thought and conclusion that is born of the Spirit of Truth sinneth not, and is never changed by error, and they who know and live in the Truth are free from error, and the false race beliefs of the whole world do not disturb their peace, for they have entered into the rest of the Sabbath day, and keep it holy.

The Scribes and Pharisees represent the intellectual cultivation of the senses relative to effects, and are the worldly-wise, but are unillumined because of not having recognized divine Truth. So when the Scribes which came down from Jerusalem said: "Jesus hath Beelzebub, and by the prince of devils casteth he out devils," they blasphemed against the Truth manifested in their presence, and against the power of God to give freedom from the bondage of sense. Thus do they in the present day refuse to concede to God that power which alone belongs to Him, and attribute it to some false belief, which is the idol men worhip as the devil, or an evil power.

And he called them unto him and said, in parables: "How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end." The lesson is here plainly taught, that that which opposes or wars against itself comes to an end. As Truth is eternal, there is nothing but error that can oppose itself, or that can come to an end, for since there is but one kind of Truth, it is self-evident that Truth never differs from itself, and can, therefore, never cease to be what it is. When the Scribes attributed the healing power to the prince of devils, and denied that it was the power of God, they committed the injustice of blasphemy against the consciousness and understanding of the Spirit, or Holy Ghost within. This error cannot be atoned for or erased by observing the letter of the law. We do not profit by the outward observance of forms and ceremonies alone, but atonement is made only through realizing and truthfully attributing all power manifest or unmanifest to God. In no way can this error be corrected but by ceasing to attribute power to false belief, negation, or a supposed evil, and attribute all manifest power and good to God. The sin, therefore, that shall not be for-

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given, is refusing to accept the Truth when manifest and made apparent to us, which is turning from it. As long as the thought refuses to recognize Truth, it is not apparent to consciousness, but truthful thinking makes it so, and as soon as thought makes Truth its own there is no sin to be forgiven. Where there is no error there is no appearance of sin, and where Truth is manifest there is no appearance of error.

Paul says: "If we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins." If we love the Truth, and are thankful for it, we cannot turn wilfully from it. To sacrifice for sin is to offer prayer of thanksgiving for that which we already possess. We know that God cannot accept as His own any but truthful statements—those of purity and goodness, such as are born of Himself. He accepts His own, and all that is His own, hence Jesus, having attained the Christ consciousness, offered himself without spot or blemish to God. Why offer himself perfect and not imperfect? He knew that to surrender all that is made to the maker and father of it, is to mentally rise into the heaven from whence it came, and in which it is organized and given birth; no thought of error or imperfection can enter this kingdom.

"Therefore, if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two to be cast into hell fire." The eye of understanding, which is the light of the soul or divine idea, is one, so if the eye of sense offends the understanding, or if it leads the thought from Truth, pluck out that belief and cast it from thee. It is better to see with the one eye of understanding, rather than having two to be divided and be cast into hell thereby. Hell means a place of torment, and the only place of that kind there is, is in sensuous thoughts of division; divine understanding is unity. The eye of understanding is one, and not two, and is the eye that offends not; it is, therefore, single to Truth, and fills the whole body with light. This eye beholds no enmity, for it sees God manifest in the flesh. For this reason, if we believe in both good and evil, health and disease, God and a devil, it is better to pluck out this belief that causes us to offend, and cast it from us, that we may enter into the kingdom of righteousness, and understand the fullness of the power, will and goodness of God.

This is the way to witness Truth, and be delivered from mental bondage, and be bound anew in realization, to Infinite Mind or Spirit. This method can be clearly understood by every individual who fully realizes the meaning of the words infinite and eternal. All are agreed in the one truth, that the Spirit of God, or Goodness, or that mind which pervades all space, is infinite. Then as there can be no possibilities that it does not contain, it follows that

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all that is, is eternal. The word eternal represents that which is without beginning or end, without end of being or duration; the state of being the same at all times.

Forms are the proof of Being, the evidence of the possibility and power of the Truth and Life that brings them forth; so like examples, which are demonstrations of principle, they are subject to change, and appear in accord with the mental solution of the problem, according to the Truth comprehended. No existing thing or form is free from change; change is the quality of thought and form. All forms or things are changeable and changing, for change is the action of power, and is the evidence of its presence, both in the action which changes, and in the form that is changed. It is also the evidence that the power or principle extends throughout the whole of its manifestation, for wherever action is, it is the action of power, and must, therefore, be a possibility inherent in power, principle, or life; for without that inherency it could do nothing, nor could it express itself or its possibilities. All forms are the expression of perfect mind or life, and that which is perfect cannot think or cause to appear that which is not an image of itself; hence infinite love has no respect to person, and cannot inflict eternal punishment on anything that it makes, because all that it makes is like unto itself, and is good. Punishment is supposed to be inflicted upon immortal souls because of the violation of divine law; but as God's law is infinite love, were He to inflict eternal punishment upon any of His creatures for not fulfilling the law of love, He would thereby violate His own law. It would be like the blind leading the blind, both would fall into the pit. If a kingdom be divided, or wars against itself, it cannot stand, but hath an end.

All reality is eternal: then consider the meaning of the word eternal and you will clearly perceive and know that that which is real cannot punish or be punished, cannot afflict or be afflicted; for that which is in the image and likeness of Spirit is in perfect unity with Truth, and can never be divided, or be at war with itself, for if it were possible for it to be divided, it would no longer be Truth. Therefore, the diseases that are cured, and the devils that are cast out, are the false beliefs which are dislodged by the power of Truth; they are the things which are pronounced to be wrong, and are condemned to everlasting punishment by the presence of Truth. Truth, which is omnipresent perfection, cannot cast out Truth, or condemn itself to punishment. Neither can error cast out error. Now Truth being perfection, error, its opposite, is only seeming imperfection; and to remove or cast out the belief in imperfection, perfection must be accepted and made to take its place in the mental realm. In giving treatment, if Truth and error are equally apparent,

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they are equally believed in, and there is doubt as to Truth having the power to erase the belief in error, and this division in thought prevents the perfect expression of faith, which is the essential healing power. The truly awakened in understanding know that faith is power, and that error has no power over Truth, and that Truth is eternal substance, and that erroneous belief is not even a shadow of this substance.

Doubt is the turning aside of thought, and diverting the attention from the purpose to which it is directed; it is, in other words, unbelief, for where there is perfect confidence and trust in the efficacy of thought that has been sent forth in form or spoken word, there is no possibility of doubt as to the power to accomplish the purpose for which it was sent forth. Therefore, in faith there is no obstructing or turning aside of thought, the instrument of power, but it is centered directly on the purpose to which it is sent, and all the power and faith with which it is sent forth is made manifest in external appearance.

Of what use is it then to know what God is, and to know that He is everywhere present, and is all power; to know how to seek, and where to find him, and to know that when accepted, and his presence realized, that we have dominion over all things, if we have not faith as the grain of mustard to grow the tree of life that shall bear fruit abundantly, for that which is eternal, and never denies itself, knows that its seed is contained within itself. Therefore, we ought to realize that we have the faith of God, and perfect confidence and trust should be the evidence of the faith we have in our ability to use and demonstrate the knowledge and power which we possess.

When we, as Jesus, blast the fig tree within our mental garden that bears no fruit, and as we come to see that the tree dries up from the roots because of our refusal to nourish it, and we speak unto the Spirit, our eternal master, concerning it, the Spirit responds as did Jesus to the disciples, when he said unto them: "Have the faith of God. For verily I say unto you, that whosoever shall say unto this mountain: be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Then the object and work of faith is to demonstrate the faith and power of God as He demonstrates it. Whatever is done or has been accomplished, is the result of faith, and is the spoken word of God. So that things which are seen, or that which has been accomplished, are not made or accomplished by that which does appear. Faith is always the substance of things hoped for, and is that power that enables us to successfully accomplish every purpose of life. Then to have the faith of God, is to have this faith, because we are eternal life with Him, and because we are doing the works of life. Therefore, let this faith be shown forth in trust and confidence, that we can succeed in all righteous understanding, and realize that "My word shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

C. L. CRAMER.

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Power or Weakness, Which?

DIVINE Science students should bear in mind that as Science is Truth, absolute, it is the ultimate goal for which they have sought. It is the never-ending reality, the Spirit consciousness, so vividly clear and so far-reaching in its scope of action as to enable them to understand and demonstrate the law of life, the creative law of expression which produces visibility.

Divine Science is the sense of realization which knows "I and my Father are One," not two; the atma consciousness of Divine Illumination; the at-one-ment of Spirit. It is the overshadowing and overshadowed state, the omnipresent Good and It manifested. This is the true, the ever new and holy conception of individuality in the bosom of the Father, or the indivisibility of Spirit and Spirit manifest. Thus it is realized that individuality cannot err in judgment, is never in a quandary, doubts not, fears not. The individual knows at all times what is Truth, which is the only unfailing guide and instructor.

One understanding Divine Science, the Truth of Being lives continually in the light of divine consciousness; there is no presence to him anywhere but the Good One. The question: "What is Truth?" is never asked, but instead, the question may arise, "What relationship does this statement, or that claim, or this theory, or a certain condition bear to Truth?" The conscious realiza- of what Truth is, is that I am it. This is the white throne upon which one sits in absolute Being and pure intelligence, the All Truth. Not only does at-one-ment of Spirit enable man to know self, but enables him to know and do what the Father knows and does; to create and to reveal innate power and possibility.

It is claimed by those who hold their good as something to be attained in the future, that if the absolute should be attained we would become stagnant. This is virtually saying that God the Creator being absolute, is in a stagnant condition. They fail to comprehend what is Truth, and the reality of Being. Whenever and wherever Truth is understood, it is realized that its consciousness and knowledge embraces the one who understands, and instead of being in a stagnant condition, that state of realization is one infinite and eternal possibility of self expression.

It is God's presence in man, and man's being in God, here and now, that is his dominion. This dominion is over all the earth, for it is the exercise of the principle of generation—creation—the principle of increase multiplying and replenishing the earth by doing just as the Father does. The absolute is all that can at any time be demonstrated, all that can be revealed, hence, is the only state that is not stagnant, the only true working basis, the one that

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all must accept as the state of their Being, before power is truly known. There is one living and true Good, which is all-embracing in its nature, and it is ever acting in self revelation; it is not in a state of becoming, nor is it striving to attain, which means non-Being. It is the eternal I Am, ever revealing its limitless possibility. "Never a time I was not, I can therefore never cease to be," is a true statement of self. "To be or not to be." Being or non-being, which? is the first thing to be settled, in order to work understandingly, and with power.

The Temple of God.

TEXT: "*For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

"*For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven.*

"*If so be that being clothed we shall not be found naked.*

"*For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*"—*II Cor. v: 1–5.*

MAN'S greatest trouble has always been with his body. He has tried to believe it separate from God, and again has tried to believe in its unity with the Creator, and at the same time to include all manner of errors (supposed to be necessary attributes of bodily existence) in this at-one-ment, and has failed in both. He has tried to have a body, made imperfect in the beginning, which he was to work up to perfection by his own experiences, and again has tried to have a body, imperfect always, but serving as a means to bring about a mental and spiritual perfection eventually; in short, every sort of a theory has been brought forward about the body, in a vain effort to find its proper place by judging from appearances. And yet, should you ask any average church member what his greatest anxiety is about, he will answer: "The welfare of my soul," and then he will spend six days of the week making a living for his body, and part of one day thinking about his soul.

The dear, good people try to hide this interest in the body, trying to convince themselves that they are so spiritual in their desires that the body is of little importance to them, but in their hearts the "worm of the dust" is a very interesting one. Man's interest in his body is due to the fact that the body is *proof*, the only proof of the soul. Spirit, through soul, the action, brings forth the body in its own image and likeness. This does not mean

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that we are to judge Spirit by what we observe on the visible plane, but we are to see the body as Spirit sees it, from the plane of Spirit, and know that it is Spirit in its substance—Spirit-substance. Doing this, we make no mistakes.

Then "Our earthly house is dissolved, and we have a building of God, an house not made with hands, eternal in the heavens." We "groan no more," being burdened no more; a spiritual body is not a burden. We find that we do not have to be "unclothed" of a body in order to find harmony, but the body has been "clothed upon" with Spirit, and "mortality is swallowed up of Life."

ALICE ECKMAN CRAMER.

Son of Man, Lord.

"For the son of man is Lord even unto the Sabbath Day."

Time is the constant unfolding of the eternal now, and each day comes to us freighted with its full complement of blessings if we but open our souls to receive them. No day as a division of time, differs from another, and the choosing of a special day for rest and religious worship, makes it no more holy than the other days. Its wholeness consists in being one with the rest, and all given wholly to the service of Truth. When we first begin earnestly to seek the Truth, not knowing that it is always our teacher and guide, we perceive only the morning twilight that precedes the dawn of pure consciousness, undimmed by the clouds of misguided thought. We soon learn that it rests entirely with ourselves whether the dawn that ushers in eternal day be soon or late. To many faithful souls who can say: "I am comprehending its full meaning," has come the glorious day-break of the eternal Sabbath with its everlasting peace and rest, and they can truly say: "I am Lord even of the Sabbath day."

MRS. BIDWELL.

NOTES AND ANNOUNCEMENTS.

We have received notice from Mr. W. T. Craft, the new manager and publisher of *The Perfect Faith*, Denver, that it had changed from the control of Mr. George, and is now edited by Mrs. Mary C. C. Bradford and Mrs. Scott Saxton. These ladies are now carrying on the work of Mrs. Eva Hulings, who established *The Perfect Faith*, and founded the "Center," now named "The Hulings Temple of Truth." The new management have the faith that the subscription list will be enlarged many times over, and by so doing, the work for humanity that Eva Hulings commenced will be spread beyond the present confines. It will be well to state that the subscription price will remain $1.00 per year, and that the manager hopes to enlarge the magazine from time to time, both in size and scope. Address W. T. Craft, Box 908, Denver, Colo.

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HARMONY readers in England will please note that Mr. George Osbond, Scientor House, Norman Avenue, Stoke, Devonport, England, has a full line of our books on sale. He also receives subscriptions for HARMONY, and at the same time solicits correspondence with those who wish to know something of Divine Science.

Books of the Day.

THE VOICE OF THE SILENCE, by Sarah Wilder Pratt. Published by F. M. Harley Publishing Company. 92 pages; price, $1.00.

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Appreciation of Truth.

Dear Friend:

Your HARMONY is a gem indeed, and I intend to do my part towards having its teachings scattered about throughout the land. MRS. C. O'H.

Your sermon "Our Faith," does and ever will claim my most devoted faith and appreciation. I have done little else but read, and meditate upon it, for I see it as the words of God. D. P. DIGGS.

Dear Mrs. Cramer:

Your postal received this eve. We knew that you had commenced treatment, for at 9 P. M. the pain and swelling both decreased, so much so that our friends thought it very strange, as they were going to have him in great pain.

Oh! dear Mrs. Cramer, how I appreciate your grand and beautiful teachings to-night, more than ever. An Adventist called to show the beauties of his belief, and had it not been for the knowledge of Truth, I should have gone to bed sick, and had to have taken a nervine. But instead, I felt happy, and free from such bondage with every word he spoke. One of the children remarked after he was gone, that it was dreadful to think of such things; it was not like Divine Science. F. C. DURIVAGE.

PERTH AMBOY, NEW JERSEY.

Dear Editors:

I find my February number of HARMONY marked with a blue pencil, so I hasten a renewal. Enclosed you will please find one dollar to pay my subscription for another year. I love the little magazine, and cannot miss it out of our home.

I was told that I was reading too much from other minds, so I stopped some of my papers; but harmony in myself and surroundings is one thing I am striving for, so I shall not give up my HARMONY magazine.

Yours, with best wishes for your noble work, L. S. K.

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Church Items.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A. M., in Yosemite Hall, N. S. G. W. Building, Mason Street, between Geary and Post. The subjects of sermons for the month of March are the following: March 6th, "Divine Science Healing Scientifically Considered;" text, Matt. vii: 18. March 13th, "The Flesh Profiteth Nothing;" text, John iii: 6 March 20th, "I Am;" text, John viii: 5–8. March 27th, "The Loaves and Fishes;" text, Mark vi: 38; Luke ix: 13.

Divine Scientists believe in perfect freedom of the individual by reason of the direct expression of the Creative Life within each one, and that Truth is the only judge; hence, no questions are asked those wishing to join the First Divine Science Church of San Francisco. So let all who desire to know the Truth of their own Being enjoy freedom, and to see universal peace on earth and good will among men prevail, join with us. Let all interested send in their names and do what they feel they can to assist in this work.

THE FIRST DIVINE SCIENCE CHURCH OF SAN FRANCISCO gives ministerial certificates to graduates of HOME COLLEGE who are prepared to enter the ministry of Divine Science.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 10. MAY, 1898. No. 8.

The Loaves and the Fishes.

Jesus answered them, and said: "Verily, verily, I say unto you: ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

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Andrew said: "There is a lad here which hath five barley loaves, but what are they among so many?" Jesus did everything as did Creative Spirit, for he was and is the first-born of an entire creation. He is the image of the invisible God, the first-born of every creature. So this day the light of the glorious gospel of Christ shines to us in all living.

Christ feeding five thousand men with five loaves and two fishes has a spiritual meaning, and spiritual things are spiritually understood. The lad with five barley loaves stands for the child of God who can say: "The bread of God *is he* which cometh down from Heaven, and giveth life unto the world;" while they who are seeking this bread, and do not know that they are it, are saying unto the Lord: "Evermore give us this bread." But the answer is, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." This means that they who understand

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the Truth, and practice it, are always fed—self-sustained,—and are never in want.

There are many who have seen me, and yet they have not believed. It is just as essential that we believe in the manifestation of God, as it is that we believe in God the manifestor. The food with which Jesus fed the multitude was found in Infinite Mind, in the infinitude of Mind. It is referred to in II Kings, where a man brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husks thereof. And his servitor said: "What, should I set this before an hundred men?" He said again: "Give the people, that they may eat: for thus saith the Lord, they shall eat, and shall leave thereof." And according to the record they did eat, and there was plenty left, and all the multitude that Jesus commanded to sit down on the grass did eat and were filled, and being filled with the embodiment of the Truth that "I am the bread which cometh down from Heaven," they were perfectly harmonious in feeling or touch, perfect in understanding and perception, or seeing, perfect in their tastes or love, and accurate in their hearing. The five loaves stand for the five senses as they are to God, in their first or spiritual state—the first fruits of the Spirit. We can say that this great Truth is manifest to us, for we have seen that what is with the Father is manifested in living things. Nothing can possibly be manifested that is not in the beginning. So we can say with St. John, that we have heard and seen, and looked upon, and handled the word of life in this, the glorious at-one-ment of Creator and creation.

"Jesus, taking the loaves and giving thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would."

"And when they were filled, he said unto his disciples: 'Gather up the fragments that remain, that nothing be lost.'"

The men sitting on the grass, stands for obedience and expectancy; Jesus taking the loaves and giving thanks, represents the Truth that all there is that can be expressed, or is expressed, is in Infinite Mind—the Holy One—and that it can be, and is brought forth at will. Thus was he able to distribute spiritually to his disciples. The disciples are those who do as he does, and know what he knows, and are what he is; therefore they distributed to the five thousand (all who are obedient to law), as Jesus had done unto them.

It is a special experience with all who are filled with the Spirit, and no longer hunger and thirst after righteousness, that they are able to impart to the hungry multitude that which gives satisfaction, and when their longings are satisfied, what remains is more than what they have partaken of. "The

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fragments of the five barley loaves were twelve baskets full unto them that had eaten." The scriptural meaning of twelve, is completeness: it stands for all of everything to which it refers; twelve baskets full of provisions stands for all supply. To those who are always expecting to be supplied and provided for by some power, source, and cause separate and apart from self, or by some other person, there is always more that they do not partake of than there is that they do partake of, but that which is over and above cannot be lost, it is gathered up by the disciples, and no one partakes of it save he who says: "I am the Bread of Life, the living bread, and of all that I am, nothing can be lost."

I do not see that Jesus rebuked those who sought him, as some think, because he said: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." Jesus then continued his instruction by advising them to seek the meat that perishes not. The idea was, that eternal selfhood was to be realized here and now. The meat that perishes, is false belief and opinion; the meat that endureth unto everlasting life, which the Son of Man shall give unto you, is the Truth of what you are. Meat is that which we assimilate and are one with. Understanding that we are that which perishes not, we can as the Son of Man, say as did Jesus: "For him God the Father hath sealed," and that each one of you are now approved as His own. With the statement of this Truth we are ready to ask: "What shall we do that we might work the works of God?" and the same answer comes welling up from within us that Jesus gave, "That ye believe on him whom God hath sent," that is, believe in yourselves. There is no reason why we should not believe in ourselves, because we believe in God. "Ye believe in God, believe also in me."

When the disciples saw Jesus walking on the sea, and drawing nigh unto them, they were afraid. But he said unto them: "It is I, be not afraid." Then they willingly received him into the ship, and immediately the ship was at the land whither they went." When we willingly receive Jesus—God with us—into the ship, we receive or know ourselves to be the same *I;* then it is that we have the same purpose, intent, and result. "Immediately the ship was at land." We are always at the view-point for which we have sought when we have received self as the Jesus, and know that we are the "Way, the Truth, and the Life." With the acceptance of the Truth that we are the Son of the Most High, the nature of the Most High is made apparent in all our ways: we are then and there at the shore and on the holy ground for which we have sought. This is not a land of promise, but of fulfillment.

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By what precedes and follows what Jesus said to those seeking him, it is evident that he understood their real motives in seeking him better than they did themselves. The purpose in what he said was to show them that they should seek the One who exercised the power necessary to perform the miracle of feeding them. They were to be the bread imparted—the power that produces food—instead of seeking for the result, or to have it come to them through the instrumentality of others. To seek to know that I am the living bread, is to know that I am the power that does the work, and performs the so-called miracles. Hence those who seek in this way, find that I am he for whom they seek, and can exercise the law that sustains bodily existence, and feed the hungry multitude. The meat that perishes not is the Life and Power that produces the loaves and fishes upon which we feed.

From the time Jesus began to preach, he taught repentance, the giving up of all belief in separation, on the ground that the Kingdom of Heaven is at hand. And as he walked by the Sea of Galilee, which is walking by the Infinite Sea of creative activity, he saw Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And he said unto them: "Follow me, and I will make you fishers of men." To be fishers of men, is to gather all into one Infinite Source and Cause. It is to have the true conception that all have Being in God.

It is a little remarkable that the disciples, who were professed fishermen, did not designate by name any kinds of fish, saleable or unsaleable, and especially the one bearing the tribute money. It would have been interesting, in a worldly way, to have known the name of the fish as well as the coin. It stands for the Truth that we bring forth from the fish just what is needed for the time being. The fish of the sea represents the idea of and within Infinite Mind. Mind brings forth its possibility in an infinite variety of ways. Even the law of Moses does not mention names (as among animals), but character only, as fins and scales, as pure or clean, that might be eaten. This shows that in the numerous places where fish is mentioned in the Scriptures, a spiritual meaning is intended. As Source and Cause, the two fishes stand for Infinite Mind and its idea, or Spirit and its potentiality—Soul, that which brings forth abundantly, and expresses Man unto man, and blesses man, male and female, and commands them to increase, multiply, and replenish the earth. God and His idea is the method by which the supply is brought forth to meet the daily demand. No matter how much food is consumed this day, and how much material used for raiment, the increase or expression of all that is needed, and all that we can possibly appropriate, is equal to the demand. Jesus used the same method in feeding the multitude that God does in revealing innate

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possibility in living things. God blessed man, male and female, and commanded them to increase and multiply. Jesus blessed the bread and broke it, and it increased.

"And as they were eating, Jesus took bread and blessed and brake it; and he gave it to the disciples, and said: 'Take, eat; this is my body.'" Matt. xxvi: 26.

To break bread is to distribute, as it were, the Truth of our Being to the disciples, and then to the multitude, until we fully realize that all are made of One Life, that there is but One Life, and thus preach the true gospel unto every creature. That Christ is the first and only born of an entire creation, the only begotten of God; therefore we must partake of the Christ body, and of his blood—his being and existence, in order to be at all.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom." Matt. xxvi: 29.

When Jesus said: "This is the work of God, that ye believe on him whom God hath sent," he must have meant that we exist as the work of God, and are perfect; that instead of condemning, and believing that there is imperfection, and that we must necessarily make ourselves over, we should bless our existence, here and now, and bring forth innate possibilities according to the infinitude of our Being; we should proceed forth from limitless mind, and thus increase the expressions of self. We should cease striving to become, and lay hold of the idea that I am, and of what I am; for what I am is the power to act, and to bring forth fruit. When they asked Jesus for a sign, that they might see and believe, suggesting that Moses gave them bread from Heaven to eat, Jesus said: "Moses gave you not that bread from Heaven, but my Father giveth you the true bread from Heaven." He did not say: "My Father made me alone to be the true bread," but "My Father gave you the same true bread." "For the bread of God is he who cometh down from Heaven and giveth life unto the world." Then they asked for that bread, giving no acknowledgment to the Truth that they were it, and that they lived and moved, and had Being in God. Jesus said, once and for all: "I am the Bread of Life," and the Father, who is Supreme Love, has given us the same Life and Being within Himself."

We each can say: "Of all that the Father has given me, I can lose nothing. All that the Father giveth me shall come to me. All Thine are mine, and of all which is Thine, which Thou hast given me, I can lose nothing. I am that of which we may each mentally eat or partake, and be filled with the fullness of Life Eternal, and never die. If any man partake of this bread, he

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comes unto "Me," and coming unto "Me," is knowing that he is, or that I am Eternal Life.

Just as sure as God is the Eternal Good, so is conscious self-hood eternal and immortal now. The bread that I break, and that I will give, is my flesh, and I will give it for the life of the world; for the life of the world is that which is expressed, and which now exists as living form in consciousness. Unless we partake of the true body of the Son of Man, visible man, we do not see or know the life that is in him; in belief we have no life in him.

Now is God and God manifest—the all in all; to increase and to multiply is self-expression. Now, there are loaves and fishes in abundance for the hungry multitude. I, the Infinite and Supreme Being, am feeding the five thousand with the Truth of what I am, with my power of self expression. In Christ Jesus they seek Me for the Truth of what I am, and they find that I am their Life, Substance, Intelligence and Power; that there is no mortal self, no mortal mind, no mortality, no corruptible self, no corruptible mind, no corruption whatever in Truth. They find that God's Holy One sees no corruption. Their statement is one of Eternal Health, Peace and Satisfaction. Amen. M. E. Cramer.

Good Friday.

THE stillness that prevails throughout Christendom on Good Friday, tells a wondrous story: That the metal tongues in steeples tall cease to communicate words of welcome and admonition, and the silent devotion which marks the day shows it to be considered the greatest, yet the most solemn event in the Christian church.

There is a spiritual record of the Crucifixion of Christ, that can be read by all who obey the injunction unto realization. "Be still, and know that I am God." To the Pharisaic belief of separation from God, and of a Saviour crucified, and laid in the sepulchre, the so-called death of Christ has a very different meaning from what it has to those who believe in the unity of God, and in a Saviour of indestructible life.

The general claim is, that Good Friday is the commemoration of the day "Christ gave up his life in human sacrifice for those of the world whom he called children." Those knowing their at-one-ment with God, understand that they who reject the Son of God in their bodily existence, are the ones who crucify and "kill the Prince of Life." Hence Christ, knowing the indestructible nature of the one and only substance, held to the imperishable state of Being, and proved the incorruptibility of body, regardless of the beliefs held about it. To Christ, nothing was crucified but the dual doctrine and the

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world's misconception of man. He was dead only unto sin, and was alive unto God. His sacrifice was his offering and eternal at-one-ment with God, revealed once and for all the world. "For God so loved the world that He gave His only begotten Son, that the world through Him might be saved"—that the world through him be known to be the begotten of God; saved in righteousness and holiness of Truth. The sacrifice was one of gain. It was a revelation of eternal selfhood in God, hence, at-one-ment with all of God's works. Therefore, the sacrifice is for every man that cometh into the world. "In that he died, he died unto sin once, in that he lives, he lives unto God forevermore." We, therefore, are dead with him, that is, we do not fall short of Truth, and are this day risen with him and alive in the All Good.

Why should the event of the crucifixion be viewed from a worldly standpoint? Why not commemorate this day in consciousness of the Truth that now Christ the Lord is our life—is risen, and is God with us. Good Friday was one of the two Pasch days celebrated by the Christian Church, and in memory of the Crucifixion was called by the Greeks *Pascha Staurosimon*, or the Pasch of the Cross. "The Passover" of the Cross, is the complete annihilation of all belief of a separate individuality from the one Supreme Source and Cause, and of any possibility or power different from what God has manifested in the rest of creation.

When Christianity was established in the Empire, Constantine forbade the holding of law courts, markets, and other public proceedings on this day. In the Roman Catholic Church the services of this day are very peculiar. Instead of the ordinary Mass, it consists of what is called the Mass of the Pre-sanctified, the sacred host not being consecrated on Good Friday, but reserved from the preceding day. The Priests are robed in black, and the altar is stripped of its ornaments. In the English Church, Good Friday is also celebrated with special solemnity. The practice of eating upon this day "hot cross buns," is a relic of Roman Catholic times. Throughout England and Ireland the day is *dies non*, all business being suspended.

While the Christians throughout the world who think according to the dual doctrine are mourning the death of the Saviour, Scientists are rejoicing in the life of the Saviour. They are singing a new song unto the Lord, which may be expressed in the following:

Oh joy! I know my Saviour lives;
That he can never die;
He is the Way, the Truth, the Life,
The one Eternal I.

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On this day the Jews throughout the world are also fasting and praying, and for a purpose not very different in its nature when both are spiritually understood. Theirs is for the sacred feast of the Passover, which is symbolical of the deliverance of the Israelites from Egyptian bondage. During the Passover no bread but the unleavened "matzo" is eaten, and on Holy Thursday the first male child of every family fasts to commemorate the delivery and security of the first male—the begotten of God—when the Egyptian first-born were slain—when the conditions of darkness were destroyed, as it were.

The unleavened bread symbolizes knowledge, in which all things are seen and enjoyed, and partaken of in their true and divine state, just as they truly are in Being. This is deliverance from Egyptian, or darkened conditions. So Jewish Passover prefigures in part, and in a general way, the crucifixion and the resurrection. Jesus, the Christ, is resurrected unto God bodily, which all may be here and now, and thus demonstrate the Truth that there is no temporal or transitory life, none that is corruptible or mortal; none that is finite or limited.

M. E. CRAMER.

It is Good.

THE influence of Divine Science is first sensed in mental freedom—that freedom and peace which Truth alone can give. The natural result of mental freedom and realized peace is bodily harmony and strength; this mental harmony is next manifest in the home, and from the home it is extended to all of our social and business relations, and thus the influence of Truth prevails.

Divine Science frees from all erroneous beliefs and opinions of sin, sickness or trouble, in either domestic, financial or social relations. In knowledge of our divine possibility we are relieved of personal responsibility. Truth frees from anxious care in regard to successful effort, true effort is success, and is never otherwise.

Divine Science frees from fear of sickness, of bad influences, and of the leading of a supposed evil power. It frees from anxiety about daily provision. It brings out faith in men and women to act the Truth in all the walks of life. It is the light that shineth unto perfect day. It adjusts religion to God, and squares social, political and financial laws by the Golden Rule, that rule by which the Creator does all that is done. Truth of Being illumines everything we read and all work engaged in; never was this fact more apparent in the reading of any book than it was when I read "In the Sanctuary." Science places character and all acquired attainments just where they belong; gives true and just value alike to all real things. The influence of Divine Science is world-wide, just as broad as is its basis—Omnipresence.

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INTERNATIONAL BIBLE LESSONS.

May 1, 1898.

THE TRIUMPHAL ENTRY—Matt xxi: 6–16.

GOLDEN TEXT—"*And the multitudes that went before, and that followed, cried saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord: Hosanna in the highest.*" *Matt. xxi: 9.*

Whenever I come into the full recognition of my true self-hood I enter Jerusalem—city of peace—and my entry is always one of triumph, for in this finding of self I have become master in my own house. I am then truly Lord of all I survey. I have a perfect right then, and I always exercise that right, to cast out of the temple—out of my body— all those which trade and traffic in things.

"Did as Jesus commanded." Jesus said: "I am the Way," and being the Way he has a right to command. And when I have come into the Christ consciousness I can command. "Thou shalt decree and it shall be established," is the statement concerning Me.

"Spread their garments in the way." Garments represent external things, and when we come to the point where we can see the Christ we always cast off all externalities and go our way rejoicing, robed only in our inner or true recognitions of self. We always cast all things upon the external out of our recognitions when we see the Christ self within, and we cast them "in the Way." We truly cast our burdens on the Lord.

"The multitudes that went before, and that followed," which means all there are, "cried, Hosanna." Just as soon as we find the Christ self we shout Hosanna, for we are so rejoiced. Long have we wandered in the dark, and suddenly a great light breaks upon our pathway, and we are so rejoiced that we cannot refrain from shouting.

"Blessed is he that cometh in the name of the Lord." We are always coming and going in some name or other. Sometimes it is the name of less than wholeness, and then we find the way dark and filled with obstructions. But when we come in the true name—I Am—"the name of the Lord,"—the Truth of Being, then we are blessed indeed, far beyond the power of tongue to express.

When I come in that name the "blind and the lame," those having eyes that see not, and those whose understanding is less than perfect—they all come to Me and are healed. I can always heal when I am in conscious oneness with that Name of the Lord, which I am.

May 8, 1898.

THE MARRIAGE FEAST.—Matt. xxii: 1–14.

GOLDEN TEXT.—"*And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.*" *Luke xiv: 17.*

"The kingdom of heaven is like unto." As the kingdom of heaven is within each and every one of us, it is very interesting to study the parables of Jesus concerning it. The kingdom of heaven is the reign of harmony, peace,

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Joy, and satisfaction within our own hearts. So it is in this light that we are to seek for the interpretation of this and all other parables.

"Sent forth his servants to call them that were bidden to the wedding." All men are bidden to the "marriage of the Lamb," and the servants of God are eternally bidding them come, but men make light of it and go their ways. There was probably never a time in the history of the Christian religion when this is so true as at the present time. The Methodist church last year, in the whole of the United States, had less than four additions per church. In the great city of Chicago it was less than two per church. At the weekly meeting of the ministers of that denomination recently, this subject was taken up for grave discussion. Truly this is a time when many are called and but few are chosen.

"A man which had not on a wedding garment." The wedding garment is the robe of righteousness, and there are always those who believe they can get into heaven some other way than through "The Door of the Sheepfold." O, how many there are who are willing to take all there is in Science so long as there is no price of love and consecration to pay. They are willing to be healed, but they do not want to clothe themselves in the wedding garment—the robe of righteousness.

May 15, 1898.

WATCHFULNESS.—Matt. xxiv: 43-51.

GOLDEN TEXT:—"*Watch therefore; for ye know not what hour your Lord doth come.*" *Matt. 24-42.*

"Watch." "Eternal vigilance is the price of liberty," and so it is that we must eternally watch that we may be able to say: "The prince of this world cometh and findeth nothing in me." If the prince of this world findeth nothing in me, then "the Prince of life" will find all things in me.

"Be ye also ready." If I know myself as in perfect oneness with God I am ready, for what He is I know I am. I am then that servant who is blessed when his master cometh, for I "am giving meat in due season." The meat which I give is the meat of which Jesus told his disciples—"my meat is to do the will of my Father in heaven." This is the meat which the world knows not of because it will have none of it.

"My Lord delayeth his coming." O, how many of us are saying that. There are those who are saying that they cannot demonstrate for themselves and for others, and they are those who are declaring that their Lord delayeth his coming. No, dear hearts, it is not the Lord that delayeth his coming, but it is you that are delaying your recognition of him.

"Shall cut him asunder, (margin, off)." How glad we are to know that at the last all the elements of the faithless servant shall be cut off from us and cast into the bottomless pit—into utter nothingness whence they came. This is that son of perdition which was lost, and we are so glad that he is lost for us. Hear what the Psalmist says: "So foolish was I, and ignorant; I was as a beast before thee, nevertheless I am continually with thee; Thou hast holden me by my right hand. Thou shalt guide with thy counsel, and afterward receive me to glory." This is the second death.

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May 22, 1898.

THE DAY OF JUDGMENT.—Matt. XXV: 31-46.

GOLDEN TEXT:—*"For the Son of Man shall come in the glory of His Father, with His angels, and then he shall reward every man according to his works." Matt. xvi: 27.*

All of God's works are done in eternity and not in time, therefore the day of judgment is an eternal day—it is the eternal now. And who is the Judge? I am the judge. Eternally I sit upon the judgment seat and judge all things which present themselves to me, and if I am at-one with God—if I am the "Son of Man come in the Glory of his Father," then am I able to judge righteous judgment. If I am not, then I judge from appearances, and that judgment is always false and unjust.

"When the Son of Man comes in his glory," to me is when I recognize myself, the Son of Man, the "Christ, the Son of the Living God." Just as soon as I recognize my true self—the Son of Man—then I see all his holy angels—good thoughts—with him.

"He shall set the sheep on his right hand, but the goats on the left." The sheep are all statements of truth and wholeness, and those I sit on my right hand—the emblem of power. To them I give to rule with me, and to rule in my kingdom. The goats are all claims made from the standpoint of being less than whole, and to them one and all I say: "Depart from me."

"These shall go away into everlasting punishment: but the righteous into life eternal." These that do wickedly—fall short of perfect wholeness in their claims—must go away into everlasting destruction, for they are nothing. But the righteous—all that do righteously and all things that are true unto Truth—they are now life eternal, for they are based in God himself who is eternal.

May 29, 1898.

THE LORD'S SUPPER.—Matt. xxvi: 17-30.

GOLDEN TEXT:—*"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11: 26.*

To break bread with one and to eat with him, is to come into oneness with him. It is the emblem of perfect friendship and love and oneness. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." I stand eternally at the door and knock, and when complete recognition of Me is given I come in and sup—I institute the Lord's Supper.

"One of you shall betray me." The son of perdition, till he is lost to me, would continually betray me, even with the kiss of simulated love. It is any claim which presents itself as true—a disciple—but which is less than wholeness. It is a liar from the beginning, for there can never be a time when that which is less than perfect can be true.

"Drink ye all of it." O, what a wonderful lesson there is here. We must know there are no portions in God: it is all or none. So with the cup of blessing: we must drink and pass it on continually. "Drink ye all of it," is God's eternal command.

L. L. PALMER.

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Success.

Success is eternal. This is so because it is of God, for He, in all His ways, manifests success. For this reason we have the visible universe, it is His success. We have only to recognize this to be fully aware of our own natural success, for such it is, natural. Cognizant of this, we now proceed to act according to that which we know. We no longer commence our work, of whatever nature, in uncertainty, but after due knowledge of the Divine Science Law of Expression, which leads to the ultimate that God is success, we start with the knowledge that we are assured a successful termination of principled action. The full conscionsness of this will relieve us of many an anxious thought.

F. B. CRAMER.

Being Applied.

A KNOWLEDGE of our relation to, and position in the world, is of grandeur and beauty to all. To know that which is the cause of all, as well as the effect, and our individual relation to this cause and effect, is desirable from all points of view.

When clearly comprehending our relation to this grand architecture everywhere visible, it has a marked tendency to eradicate doubt. We become at once steadfast "in the faith," and at all times maintain our position. The attributes of doubt are dissolved as darkness is in sunlight. We have confidence in all mankind as we know our oneness with all life. Suspicion, doubt of the intentions of others, and hatred of our fellow man, are no more. They are forgotten, we see in all only good—God.

In the knowledge of Being—Oneness—we are at once elevated to our plane of usefulness. We drift without effort or plan into our allotted sphere. The thoughts now uppermost in many minds whose honesty no one can question, would be solved, in that laborers of all classes would be in full possession of their own. That we do not manifest absolute freedom, is due often times to the too close adjustment of our lives to others, rather than being ourselves. In following our own light we become as that light is. We can prove our station in Being by testing the rule.

In Being, all is one. Now in showing forth our oneness we have no place for asking, for all is ours. All things are ours before the asking. In the attitude of wanting, we impliedly assume that there is something which we should have which we have not. The true attitude may not be easy for all, but it is Truth, and sooner or later it will be known to be such if affirmed resolutely. The mental attitude which we as individuals bear to God, measures our power and competence. Why stand off and say we are not in God?

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If I create or manifest separate and distinct from God, there is more than one Creator, which we know cannot be, else there would be no harmony, no continuity of life-action, which is evident to everyone.

Being in God is being God. Oh, for the fullest acceptance—realization. We, then, rise above wanting, asking, denying or affirming. We, then, are Love, are Cause, are One. Life, then, is not a struggle, not a fight. All a realized consummation. God in All—All in God.

How to this fullest realization? God for centuries has been surrounded with mysticism. "God works in a mysterious way His wonders to perform." The student of Truth early becomes aware that such an idea is a phantom, which a spark of Truth dissolves. So, too, does the notion that we are creatures of circumstance, born of struggle. "Thou shalt eat by the sweat of thy brow," has been taught from the time whereof the memory of man runneth not to the contrary, and therefore seems to be an accepted Truth But a single ray of light from the plain of Being has caused this barren tree to wither and dissolve. God comes forth in all His pristine beauty when we are being Good—God,—not in the seeking Good.

Teacher, healer, patient, student, you are now all things. You are Life, Love, Health, Power and Wisdom. Cease to seek for that which you are. Being Life, Health and Love, why seek ye? Healer, never consider that a change must be wrought in your patient. He *is* whole and perfect, and nothing can or could make him otherwise. See him only as he is—well, robust, buoyant with life, love giving.

It is from the "Kingdom of God and His righteousness," that we send forth the mighty words that raise the dead, and restore the blind to sight. When in the fullest presence and knowledge of "I and my Father are one," not two, we speak the word, and the command is obeyed ere the word is uttered.

Sight is a slave to mentality. Not long ago the mind said this earth upon which we live was flat, and the eye saw a vast space, flat and broad. When in after years the mentality had changed, the eye was forced to alter its view, and now sees a round, rolling sphere. We looked a few years ago and saw nothing but barrenness on yonder plain, but mind said there are riches there, and to-day the eyes behold a vast populated district. Our eyes heretofore have seen man a subject to all things "flesh is heir to," but to-day those eyes view the absolute Fatherhood of God and Brotherhood of Man. Man as the master and ruler, free from every stain. Robust and dignified, in the newness of life he walks forth, Conqueror and King. CRAMER MORRIS.

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Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from May 1st to June 1st:
Nothing stands against you in the great book of Life.
Let all the readers of HARMONY use the above statement as a benediction for peace throughout the world.

Statements of Truth and Freedom.

First Day :—I love the All Good.
Second Day :—I love God with all my heart.
Third Day :—I love neighbor as myself.
Fourth Day :—I love to act lovingly toward all.
Fifth Day :—I love to be unselfish in all my ways.
Sixth Day :—I love people regardless of what they think of me.
Seventh Day :—I love people not in a worldly way, but as God, who is love, loves them.

The Message for Perfect Sight.

I regard the holy presence of God within me sufficient for all demonstration of sight, health and prosperity. His presence within me is Omniscience, the All-seeing One. I cannot see apart from Him, for I am not separated from my Source, and in It my sight has never failed; it is not dimmed at this time; sight cannot fail; my eyes are the eyes of the all-seeing One; therefore I see perfectly at this time. I have sought and found, I have asked and received. No conditions of the past or of the present have any power to limit me or darken my vision, no seeming condition can possibly reach or mar the Life that I am; I am now proceeding forth from within; I am that power, that mind eternal which flame burns not, and waters cannot o'erwhelm, nor dry winds wither; I am that mind which is impenetrable, that sight which is unassailed, unharmed, untouched, immortal, invisible, and by thought and word uncompassed, ever and ever all-sufficient in God; thus am I now, thus shall I be, thus have I been.

Goodness.

A good tree bringeth forth good fruit—
In every garden in the land;
So good hearts also everywhere—
With boughs of ripening richness stand!

WILLIAM BRUNTON.

A Trio of Wise Councils.

Intelligent watchfulness. Reliance on the word of Truth. Self-expressed generosity.

He who watches wins. He who relies on truth realizes an inheritance among them that are sanctified. He whose generosity is an expression of self, sees himself in others; that what he is, others are.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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

Born from Above.

"Except a man be born again, he cannot see the Kingdom of God."—John iii: 3.

THIS matter of birth is the foundation principle of all of the further teaching of the Christ. With it he begins where all things begin—their bringing forth. It is at this very point, the starting point, that the world has parted company with him. This which was his chief corner-stone other builders have rejected.

Moved by his Truth teaching, and won by his glorious life, men have, nevertheless, tried to follow him, yet they have said, "We cannot *be* what he was, for we are born differently, our birth is responsible." They have come to him year after year through the centuries repeating Nicodemus' question, "How can a man be born when he is old?"

Condemning as they do the body and its natural birth, they have sought to locate and define a new birth equally positive and apparent, but wholly without the realm of the physical and its human understanding.

It is of the utmost importance that we arrive at Jesus' meaning in his teaching on this subject of birth. It is sometimes urged that spiritual truths are the ones sought for, and that this discussion of the body, and of the universe, is not only irrelevant, but unworthy the thought of the spiritually hungry. However, we as urgently insist that this teaching is highly spiritual, and is the basis of further spiritual understanding and unfoldment, and must be our starting point. Upon our attitude toward this subject depends our conscious relation to God, to man, to life in its various manifestations, and to that inner self men have called "soul." Our belief concerning birth touches us on every side, colors every opinion, regulates every effort, and determines our philosophy of life; and this is true because the truth of birth involves the Truth of Being. Only that which *is* can be brought forth, so that birth must always reveal in *existence* that which *is* in Being.

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The text quoted above is translated in the margin: "Except a man be born from above he cannot see the Kingdom of God." This renders the thought much more clearly. It is not so suggestive of two distinct and opposite experiences as Nicodemus' question has attached to the other translation.

This question was so far from the thought Jesus intended to convey, that he did not even answer, but continued to reiterate the Truth concerning all birth, explaining that he did not refer to a change of body, but to a change in consciousness, and that this consciousness was not to affect anything already born, but was to know the Truth about that which is born.

In other words, he meant except man is conscious of the Truth of all-birth—of that which has been called physical and material, as well as that which alone has been called Spiritual—he cannot enter into the realization of the kingdom of unity and atonement. To state it again: Unless we see that God is the Source and Cause of body, as well as of Spirit, we live in a kingdom ruled over by duality, a kingdom divided against itself. Now, the Kingdom of God is the kingdom of unity, in which His allness is maintained from eternity to eternity, and is to be found in the consciousness of this One living Omnipresence.

Hence, to enter this Kingdom, we must accept what it proclaims to be, the Truth of All Being and all birth. No one can ascend up to this consciousness of atonement but he that is the expression (ex pressing) of at-one-ment, and that one is the Son of Man, who is ever in atonement. John iii: 13. I, is this Truth of universal sonship, birth, that must be lifted up. Believing in our true nature, we will see there is nothing to perish, and that we are eternal life. This knowledge finds nothing in the world to condemn, and hence is that which saves to the uttermost. MARY C. ALLEN.

Vivisection the Inquisition.

WE believe that all students of Divine Science will agree that the vivisection of animals cannot be justified on any pretext, for they know that there is but one life manifest in all living things, and those who practice vivisection recognize (perhaps unconsciously) this as true, for they expect to discover by this process the method by which the organs of the human form perform their office, and necessarily if the action of the organs and members are the same, the life that animates them or acts in them, must be the same. Any theory or practice that has for its basis the destruction of one form of life, that knowledge may be gained to save another form of that same life, is false, for its saving power is based in destruction, and not in creating. We believe that every student of Divine Science will agree with the sentiments

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expressed in the following letter written by Robert G. Ingersoll to a friend. This letter was published in *Freedom*, and should be published in every paper in the land.

PHILIP G. PEABODY, Boston, Mass.:

My dear Friend: Vivisection is the inquisition—the hell—of science. All the cruelty which the human—or, rather, the inhuman—heart is capable of inflicting, is in this one word. Below this is no depth. This word lies like a coiled serpent at the bottom of the abyss.

We can excuse, in part, the crimes of passion. We take into consideration the fact that man is liable to be caught by the whirlwind, and that from a brain on fire the soul rushes to a crime. But what excuse can ingenuity form for a man who deliberately—with an unaccelerated pulse—with the coolness of John Calvin at the murder of Servetus—seeks, with curious and cunning knives, in the living, quivering flesh of a dog, for all the throbbing nerves of pain? The wretches who commit these infamous crimes pretend that they are working for the good of man; that they are actuated by philanthropy; and that their pity for the sufferings of the human race drives out all pity for the animals they slowly torture to death. But those who are incapable of pitying animals are, as a matter of fact, incapable of pitying men. A physician who would cut a living rabbit in pieces—laying bare the nerves, denuding them with knives, pulling them out with forceps—would not hesitate to try experiments with men and women for the gratification of his curiosity.

To settle some theory he would trifle with the life of any patient in his power. By the same reasoning he will justify the vivisection of animals and patients. He will say that it is better that a few animals should suffer than that one human being should die; and that it is far better that one patient should die, if, through the sacrifice of that one, several may be saved.

Brain without heart is far more dangerous than heart without brain.

Have these scientific assassins discovered anything of value? They may have settled some disputes as to the action of some organ, but have they added to the useful knowledge of the race?

It is not necessary for a man to become a specialist in order to have and express his opinion as to the right or wrong of vivisection. It is not necessary to be a scientist or a naturalist to detest cruelty and to love mercy. Above all the discoveries of the thinkers, above all the inventions of the ingenious, above all the victories won on fields of intellectual conflict, rise human sympathy and a sense of justice.

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I know that good for the human race can never be accomplished by torture. I also know that all that has been ascertained by vivisection could have been done by the dissection of the dead. I know that all the torture has been useless. All the agony inflicted has simply hardened the hearts of the criminals, without enlightening their minds.

It may be that the human race might be physically improved if all the sickly and deformed babies were killed, and if all the paupers, liars, drunkards, thieves, villains, and vivisectionists were murdered. All this might, in a few ages, result in the production of a generation of physically perfect men and women; but what would such beings be worth—men and women healthy and heartless, muscular and cruel—that is to say, intelligent wild beasts?

Never can I be the friend of one who vivisects his fellow-creatures. I do not wish to touch his hand.

When the angel of pity is driven from the heart; when the fountain of tears is dry, the soul becomes a serpent crawling in the dust of a desert.

Thanking you for the good you are doing, and wishing you the greatest success, I remain, Yours always,

R. G. INGERSOLL.

The International Divine Science Congress.

At the Fourth Congress of the I. D. S. A. held in St. Louis, May, 1897, it was thought best to hold the next one in September or October, 1898. The exact time and place was left to the Advisory Council to determine. The Council at their business meeting decided that it was best to postpone it for this year, as more local work ought to be done first; and none of the members who did the preliminary work of former Congresses, which was greater than most persons understand, are situated so as to be able to attend to it this year, and we know of no others who would be willing. The expenses of the last Congress were greater than the receipts, and had to be made up afterwards by dues that came in to Headquarters. The financial part of these conventions has always entailed considerable labor on some one's part, in interesting others to take hold and help in that matter, so it seemed advisable to wait till local interests had progressed further, and more funds had accumulated in the Treasury, in order that the next one might be arranged for more easily. These Congresses are pleasant and profitable, but they are not the only purpose of the I. D. S. A. We want to build up a strong organized effort for the bringing forth of Truth in even remote places. Each member can help, by striving to interest those in their neighborhood to establish Branches, in which they can meet, and send forth the power of the silent word from their midst.

The dues for this year, of $1.00, are payable on May 1st. Please remit to C. L. Cramer, Treasurer of I. D. S. A., at 3360 Seventeenth Street, San Francisco, Cal.

SARAH A. ECKMAN, Rec. Sec'y.

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CHILDREN'S PAGE.

DEAR LITTLE FRIENDS:

When thinking over the Children's Page, and wondering what you would like to hear about this month, I picked up a little book of mine, called "The Story Hour," which is full of short stories for children. Turning the pages, I came to this beautiful little poem, and thought: "There, that is just what our little folks want, this lovely month of May. It tells in such a sweet and tender way just what we all feel about this great, happy world of ours."

ALICE ECKMAN CRAMER.

The Child and the World.

I see a nest in the green elm-tree
With little brown sparrows, one, two, three!
The elm-tree stretches its branches wide,
And the nest is soft and warm inside.
At morn, the sun, so golden bright,
Climbs up to fill the world with light;
It opens the flowers, it wakens me,
And wakens the birdies,—one, two, three.
And leaning out of my window high,
I look far up at the blue, blue sky,
And then far out at the earth so green,
And think it the loveliest ever seen,—
The loveliest world that ever was seen!

But by and by, when the sun is low,
And birds and babies sleepy grow,
I peep again from my window high,
And look at the earth and clouds and sky.
The night dew falls in silent showers,
To cool the hearts of thirsty flowers;
The moon comes out,—the slender thing,
A crescent yet, but soon a ring,—
And brings with her one yellow star;
How small it looks, away so far!
But soon in the heaven's shining blue,
A thousand twinkle and blink at you,
Like a thousand lamps in the sky so blue.

And hush! a light breeze stirs the tree,
And rocks the birdies,—one, two, three.
What a beautiful cradle, that soft, warm nest!
What a dear little coverlid, mamma-bird's breast!
She's hugging them close to her,—tight, so tight
That each downy head is hid from sight;
But out from under her sheltering wings,
Their bright eyes glisten,—the cunning things!
I lean far out from my window's height
And say, "Dear, lovely world, good-night!

"Good-night, dear, pretty baby moon!
Your cradle you'll outgrow quite soon,
And then perhaps all night you'll shine,
A grown-up lady moon!—so fine
And bright that all the stars
Will want to light their lamp from yours.
Sleep sweetly, birdies, never fear,
For God is always watching near!
And you, dear, friendly world above,
The same One holds us in His love:
Both you so great, and I so small,
Are safe—He sees the sparrow's fall,—
The dear God watcheth over all!"

KATE DOUGLAS WIGGIN,
In *The Story Hour.*

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Questions and Answers.

Q. Do you believe in a future state of existence of the soul: what and where will be its condition?

A. We believe in the eternity of soul; it has always been, is now, and evermore shall be. Its condition will be what it is now: it is eternal in God—His possibility or idea of creation; it is man potential in God, and God being everywhere present, Eternal soul is ever manifest and dwelling in our midst, and what has been, will be—God ever expressed. We do not believe in this life or that life, life in this world and another world, for we know that Life is Eternal, that its condition is Eternal, here and now, wherever the form of it may be.

Q. What is the meaning of eternity, when spoken of with reference to Soul?

A. The meaning of eternity, with reference to soul, is the condition or quality of being eternal; continuance without beginning or end; duration without end.

Q. Does food, and so-called strong drink, occupy the same relation to us?

A. The Infinite Life—the "I"—and reality of us all, has manifested the living things that we use for food, and because we are one in Life and Substance we can partake of and assimilate them. The true idea of our relation to food is expressed in the words of Jesus, "The Life is more than meat. Take no thought of your Life, what ye shall eat;" you cannot perfect, prolong, sustain nor strengthen Life, the Maker of all things, you can appropriate and sustain, from within, the things that are made. The deepest and strongest relation that our food holds to us in real Being, is that of Expressor and expression—Cause and effect. This is the relation that we hold to the things from which strong drink is made, but the claim is one of weakness and supposed necessity that has turned the grape into wine, and grain into whisky, hence it is indulged in because of the false belief in lack of strength which underlies its making. Because the grain and fruit occupy the same relation to us as do other articles of food, they should be partaken of in their natural state, and with the right idea they will prove satisfying and self-sufficient.

The cause of all the conflict between labor and capital is as to which shall make the price; and the fact that capital has always managed to set the price, has caused all the slavery that has ever existed in the world, no matter whether the capital consisted of money or other power to enslave. The price set upon the labor of the slaves of the South was clothing, board and lodging, and absolute obedience to the master's will, for the service rendered by the slaves, and the same principal governs wherever labor is subject to the dictation of capital.

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The Influence of Divine Science.

WHEN we are manifesting Divine Knowledge, or the truth of our Being, our influence cannot be anything but good, as good alone is true. Jesus said: "Let your light so shine before men that they may see your good works and glorify your Father which is heaven." Then we must let the truth of self appear. This is done by separating ourselves from false beliefs and opinions, such as sickness, sin, sorrow, poverty and death.

It is easy to discriminate between truth and falsehood, if at any time we are in doubt, we have only to see, or ask, what is it to God? If we cannot find a place for our doubt in the kingdom of wholeness, then be assured it has no place at all.

Since God alone is filling all space, permeating all things, there is no space or place where God is not. We have the Kingdom of Heaven at hand, for God is never out of His Kingdom, and God's Kingdom includes the manifest universe.

This brings me back again to the headline—the Influence of Divine Science. When we live consciously in the Kingdom of Light—for God is light—we are able to let our light shine in such a way, by words and deeds, that men see and love to walk therein, and come also into the conscious realization that the Kingdom of Heaven is at hand. For like begets like—it is the Christ with them that recognizes the Christ within us, so they come unto their own. In this way the truth is ever manifesting itself. God is no respecter of persons, the gift of eternal life is given alike to all.

MRS. E. A. HUMPHREYS.

Kindly Suggestion.

Everybody is interested in you and your success. No one has any interest in so-called failure. Do not take any person's valuable time by talking failure, for you will ever fail to interest them.

Divine Scientists expect to deal justly with all people with whom their business brings them in contact, and they expect that those with whom they have dealings will do likewise. We all love to be prompt, accurate and just; some cannot understand how they can be, because as they think, "I am limited for want of means." I would suggest that justice can be manifested in more than one way. The following may serve as a suggestion that can be applied in every business.

Those who do not have money in hand to pay for what they want, can make their request known to the one with whom they are dealing: each one can say, I desire what you have to give; I would like to continue my study with you. Will you kindly renew my subscription to your magazine, and I will remit at an early date. This is promptness, and is just, alike to both concerned. If this is done, with the belief in your heart that you can and will do so, you will be willing to do the first work that offers itself to you, and thus will you soon demonstrate that you are able to meet every obligation, and that you are not limited, but can have and enjoy what you desire, and give an equivalent for the same.

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WHITE RIVER, COLO.

MRS. M. E. CRAMER:

Dear Madam: I am a sister of Mrs. W. C. Schue, whom you *cured* of consumption and general debility in Salt Lake last summer. I have been almost an invalid for the past four years, but under Mrs. Schue's instructions I took up Divine Science; have improved so wonderfully—in fact I am in splendid health, with a few exceptions. * * * I know you can cause my cure, so write for treatment. Truly yours, F. GREEN.

WHITE RIVER, COLO., March 10th, 1898.

MRS. M. E. CRAMER:

Dear Friend: I think my two weeks "treatment" is up, so I write you to say I am all right; am entirely cured and healed. F. GREEN.

Easter Morn.

The Easter Services held by The First Divine Science Church were greatly enjoyed. There were a goodly number present, and many new faces, all showing deep interest. The music, conducted by Mrs. Alice Eckman Cramer, was excellent. The Sermon, "Easter Morn," based upon the thirty-ninth and fortieth verses of the sixth chapter of St. John, was proven to be the dawn of Truth, in the light of which all are raised with glorified body. All this, with the decorations of Calla lilies, lilacs, and other beautiful flowers, served to make a fitting celebration of this grand day.

Social Evening with The First Divine Science Church of San Francisco.

On the evening of March 25th, a large audience assembled in Shasta Hall, Native Sons Building, and were highly entertained by the following program, after which they enjoyed themselves socially.

PROGRAM.

PART I.—1. Piano: (*a*) "Song to the Evening Star," *Wagner*, (*b*) "Andante," *Mendelssohn*, Mrs. Alice Eckman Cramer; 2. Vocal, "A Fairy Lullaby," *Bach*, Miss Mindell Dreyfus; 3. Reading (selected), Dr. Thomas Hill; 4. Vocal (selected), Mr. G. Moullin; 5. Remarks, Prof. W. A. C. Smith, Secretary. PART II.—6. Vocal, "Won't You Come to My Tea-Party?" Little Gladys Weller; 7. Reading (selected), Mr. Rea S. Irving; 8. Vocal, "Jamie Dear," Mrs. Will H. Day.

NOTES AND ANNOUNCEMENTS.

Mrs. Levi P. Bunce, wife of the editor of "*The Light of the World*," who was with us at Home College during the last Primary and Training Classes, has returned home to Minneapolis. May their united work prosper in Truth.

We notice a new and artistic heading to the last issue of the "*Light of the World*." Like all nature, it has put on a new dress with the Easter season of awakening.

DIVINE HEALING, OR CHRIST'S WAY. This is a four-page paper, published monthly, and edited by Mrs. Excell Lynn. It is devoted to thoughts of health, happiness, and success. This paper, like many others that are springing up on the "new thought" line, will have its place, and comfort the hearts of many, and enlarge the field of work in healing for its editor.

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We were recently favored with a visit from our friend, Mrs. Josephine Wilson, of Oakland, Cal. It was pleasing, indeed to hear in the loving, enthusiastic way—characteristic of Mrs. Wilson—of the good results following her faithful speaking of "The Word," which never fails to bring forth abundantly the living things after its kind.

C. L. Cramer's California Gallery, 402 Kearny Street, corner Pine, is one of the oldest and most reliable Photograph Galleries in San Francisco. All work done is first-class, and prices are moderate.

Mrs. S. E. Hunt holds Divine Science meetings every Thursday evening at her beautiful home, Fairhaven, Mass. These meetings are open to the public, and all should avail themselves of them who wish to learn what the wonderful law of freedom is, and how to demonstrate it.

Professor LeRoy Moore, who has been our much appreciated leader in music at two of the I. D. S. A. Congresses, is thoroughly prepared to go into the work of Divine Science, and will enter the field wherever there is a call for such a competent teacher and healer. If any wish to correspond with him, either write to Home College, or to him at Blossburgh, Pa.

Divine Science services are held every Sunday evening at 40 Parker Street, New Bedford, Mass. They are well attended, and greatly enjoyed. Mrs. E. L. Parker is a pleasant speaker, and has many warm friends who appreciate her work of love, and clear way of teaching Divine Science.

PERIODICALS.

EXPRESSION, a journal of Mind and Thought, published monthly by W. Isacke, 211 Edgeware Road W., London. The first portion of the magazine is devoted to articles by Alma Gillen, who will be remembered by HARMONY readers.

In many directions Mrs. Gillen shows great breadth in her conception of the monistic doctrine of Divine Science. Her essays on Thought, denote a mental discipline derived only through a knowledge of the Law of Expression, and a close application of it.

The first number of "Young America," a monthly paper for children, has come to hand. It is published at Columbus, Ohio, by Miss Lida May Smith; subscription, 50 cents per year; single copies, 5 cents. Its motto is, "Patriotism, longevity, success;" it contains bright little poems, short stories, and good affirmations of Truth, written in the cheery manner which appeals to children. We wish "Young America" all the success which should be the lot of so worthy an enterprise.

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Books of the Day.

LOVE'S DEPTHS, a book of poems, by Alma Gillen, published by W. Isacke, London; 66 pages. Price $1.00, post-paid. Send to this office.

The attributes of love, poetic in essence, are beautifully portrayed in verse by Mrs. Gillen. This little volume is artistic inside and out, and will appeal to both lovers of Truth and poetry. It will make a choice addition to your library.

VICTOR SERENUS, by Henry Wood, well-known author of "God's Image in Man," "Studies in the Thought World," "Edward Burton," etc. Published by Lee & Shepard, Boston, Mass. 500 pages; $1.50 post-paid. Send to this office.

"Victor Serenus" is a most interesting piece of fiction, by Henry Wood. The scene is located in that very dramatic period of the world's history, the Pauline era, and through graphic character delineation deals with the thought, customs, and religious systems of that time. Its aim is to draw a true and well-proportioned picture of the actual conditions then existing.

With unimportant exceptions, Paul is the only historic character, and those who have been privileged to read the advance sheets are of the opinion that the various dramatic and psychological situations which are depicted during his unique development are remarkable. Victor Serenus, and the other leading personalities that are employed, are representative creations.

While the historic framework is carefully preserved, there is a wide range of the fancy and imagination in the movement, and a wealth of mystical, psychical, and wierd phenomena deftly woven into the fabric of the story. Love, adventure, romance, idealism, and magic are handled in action to combine entertainment, instruction, and profit. Mr. Wood's former books, which have passed through many editions, have been mainly philosophical, ethical, and metaphysical (one of which, "Ideal Suggestion," has been translated into Chinese, and had a wide circulation in that empire), but in the present work the graces of the imagination stand out with great power in plot, action, style, and purpose.

To more fully explain the nature of the work, we will quote the opening paragraph of the preface. Mr. Wood says: "It seems unnecessary to suggest that this book is entirely independent of the conventional lines of the modern realistic novel. To any who hold that idealism in fiction is not artistic, that a didactic element is inadmissible, and that philosophizing has no place, the work will hardly commend itself. To others, who believe that fiction may be a useful vehicle for the conveyance of helpful ideals, and even abstract truth, it is offered with the hope that it may furnish some measure both of entertainment and profit." There certainly will be a great demand for this book by those who have been charmed by Mr. Woods' idealism in "Edward Burton," and have been uplifted by his various ethical and philosophical works.

Send all orders for Mr. Henry Wood's books to this office, 3360 Seventeenth Street, San Francisco, Cal.

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Church Items.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A. M., in Yosemite Hall, N. S. G. W. Building, Mason Street, between Geary and Post. M. E. Cramer, Pastor.

Divine Scientists believe in perfect freedom of the individual by reason of the direct expression of the Creative Life within each one, and that Truth is the only judge; hence, no questions are asked those wishing to join the First Divine Science Church of San Francisco. So let all who desire to know the Truth of their own Being enjoy freedom, and to see universal peace on earth and good will among men prevail, join with us. Let all interested send in their names and do what they feel they can to assist in this work.

THE FIRST DIVINE SCIENCE CHURCH OF SAN FRANCISCO gives ministerial certificates to graduates of HOME COLLEGE who are prepared to enter the ministry of Divine Science.

The Certificates are lithographed on parchment, and bear the seal of the Church. Price decided upon by committee, $5.00.

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BY PAUL TYNER.

THIS WORK is designed to show that the perpetuation of LIFE in ever increasing strength fullness and beauty of manifestation is entirely within the powers of man when awakened to fuller consciousness of his true nature. The argument takes up successively (1) the scriptural evidences going to show that Christ demonstrated the fact of immortality in the flesh; (2) the proofs of man's bodily immortality afforded by the natural sciences; (3) relations between individual and racial thought, showing the divine body to be a necessary externalization of individual and racial consciousness of the divine life. The book has special and vital interest for all religious teachers, physicians and students of sociology. 12mo cloth, gilt top, price $1.00.

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IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 10. JUNE, 1898. No. 9.

Unity of Good.

"Where the Spirit of the Lord is there is Liberty."

THERE is probably no statement that Scientists love to make as well as: "All is Good." This is a good, broad, generous statement—one that will stand the close inspection of Divine reason, the analysis of principle. However, all attempts at analysis of the All Good are not entirely free from contradiction, and not wholly centered in the universal principle of unity.

Some zealous ones, when first they hear that all is good, go forth with joy, eager to portray their thoughts of the adjustment and reconciliation of all things to God, and with pen in hand begin portraying what to them is a new thought, and frequently they undertake to go unto God, as it were, with error of belief, aches and pains, and to source them in Him.

In the momentary joy that springs up with the first dawn of the wonderful Truth that all that truly is, is good, and that good is God, a great energy is apparent, that feels as if it wanted to immediately account for all special appearances of so-called sickness, sin and sorrow. This energy needs to be tempered with a calm, clear analysis of divine judgment and discrimination, otherwise the great lesson of the "parable of the tares" is forgotten in the eagerness to root up and destroy the growing tares; also is it forgotten that the good man—man of God—never sows anything but good seed, and can, therefore, never reap any harvest that is not equally good.

Let us not forget the wonderful law of unity that "like produces like"—that the vine is good and the branch is good. Also remember that it has been said: "If ye offer the blind for sacrifice is it not evil? And if ye offer the lame and sick, is it not evil?"

Not until we have made the great universal principle of our at-one-ment with God our own, should we attempt so great a task as is implied in the analysis of the unity of good; we should not attempt to account for the appearance of sin, sickness and death by finding their Source and Cause in God. Let us not rejoice that we have power over these appearances, but rejoice because our names are written in Heaven. Before we can understand the Truth of the infinity of God, pride of personal attainment must be set

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aside with the suppositional self. That is, the supposition that there is a self other than the Christ of God must be dropped, and we should let no argument spring up between us and those who hold limited views.

"Why callest thou me good? there is none good but One," said Jesus. The reason why there is none good but One, is because that one is Infinite—it is God, and there is but one God.

God has not forbidden man to be like Him; but on the contrary, requires that man know Him, and have the same mind that is in Christ, which is Divine Mind. Because the All is God, and the unity of God and Him manifest is the One good, man is forbidden to partake of duality—good and evil—or to identify himself with two things that are diametrically opposed to each other, even though it be done in that subtle way by claiming to be wise, and yet hoping to be made wise through contrasting and contradictory experiences. We cannot realize our identity in God and at-one-ment with Him at the same time that we claim to be evil, or to fall short of the Truth of God.

Jesus declares: "This is life eternal, to know the only true God, and Jesus Christ whom He hath sent." Then, if this is life eternal, there is no other life, and certainly, with this true knowledge, there is no conception of sin, none that falls short of Truth. It is clear that Divine Science includes Father and Son in the Unity and Being of God. The Father cannot be known without knowing the Son. If one is truly understood in our abiding consciousness, then likewise is the other. If there is none Good but One, this One must include all that is good. All good must of necessity be found united in One; that One cannot contain the adverse of itself; it cannot fall short in its nature, or be evil. Unity is forever the state of being One: so God and His creation *being One*, God saw everything that He had made and pronounced it very good. God being good, and His creation being good, there can be no evil in His creation. Two things the opposite of each other, equally real, could not occupy the same place at the same time.

Now let us consider the unity of the good. Everybody knows that Life, Love, Truth, Substance, Intelligence, Knowledge, Power, Justice, Faith, Charity, Peace, Harmony and Wisdom are good. We all know that health, happiness and prosperity are good. We all know that food, raiment and shelter are good, and we all believe in our hearts that to have all our needs supplied is good. We all ought to be willing to study spiritual Truth, and first seek the kingdom of the wholeness, the allness of good, in which all these things are added. Nothing is gained by postponement. All expect some time to realize all that is good, and to enjoy it eternally, but as long as it is held for the future it will not be enjoyed. It may seem strange to say that

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good can not be realized but in unity. Let us look at this from the basic principle that the All in All is God, and God manifest. Jesus not only said, that the way and the Truth are Being, but also said: "I am the Life;" and since I and Father both mean God, and God is everywhere present, God is All Life everywhere manifesting itself. Hence, as we all believe in God, we ought to believe in me—in our self-hood—and know that we are the image and the likeness of the All Good, and not a mere figment of belief, a suppositional self, a claim that there is something that is not, a self separate and unlike the "All Good"—God.

As there is but one God there is but one Life. We all know that love is good, and is one; it vaunteth not itself, is not puffed up, and never faileth. It is the law of God and its fulfillment. In it is no fear, no anxious care. He who loveth knoweth God, and to know God is to know the Son; thus does he know self, and believe in the "Me." Love treats neighbor as self; does as it wishes to be done by. Love binds together in unity every member of the family by virtue of its oneness. It is perfectly natural for every man, woman and child to love, and the effect is the same, always and everywhere. Truth is a unit, one undivided whole; is alike manifest in all the works of God.

Substance is Spirit—One, incapable of division, and Life is substance; hence the testimony: no high, no low in all God's kingdom. Truth applies alike to each one of us. It is the light of life that lighteth all.

We all know that without God is not anything made that is made; that intelligence, knowledge and power are one. Intelligence is that by which every living thing exists in perfect accord with law. It is knowledge that creates and sustains all in unity. Power is that source and cause which reveals idea in form. Justice, faith, charity, peace, harmony are all exercised with wisdom.

Do we not see that health is one? that happiness is not divided against itself? that success and prosperity are one? If one feels harmonious mentally and bodily, we say he is in a state of health; but true, unchanging health is our oneness with God, for it is the harmonious relation of the whole. Success and prosperity are sourced only in the certainty of divine inheritance, and the equality of law. Success, the act of succeeding, must be the certain result of action based in the principle of unity. Success, the state of having succeeded, is the state that Jesus referred to when he said: "If ye pray, believe that ye receive, and ye shall have;" in other words, believe that you are success in your very nature, and you will succeed. If we work the works of God, we know there is no law to prevent what God has given us from being

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ours to *use* and to *enjoy here* and *now*. Success is God's, hence we must base our success in the high and holy One—the one who is All Good—in whom we exist, then will we know what is right to do, and will manifest the power to do it.

(To be continued.)

Liberty of Truth.

THE object of Divine Science is to teach the Truth, and prove by analysis from principle that Truth is a unit; that what is true of God is true of man; also to prove by self evidence that as there is but one God, man has but one nature; he is not divided within himself by having two natures any more than is God. The belief that he has, being false, is dropped the moment he knows the Truth of self.

The object of Divine Science Churches and Associations is, not to preach salvation for people after death of the body, but to educate them spiritually in the Truth of Being, in the power and possibility of what they are at this time, and to bring immortality and Eternal Life to light, here and now. The centers bearing the name of Divine Science are teaching unity of Truth, unity of Good, unity of Life; One God and Father of All. Where two minds, two powers, two natures, two degrees of Truth, or states of consciousness are taught, Divine Science is not taught. God in creation is not taught in any dual theory. The teachers of Divine Science are presenting a systematized teaching, and are ready to give a reason from principle for every claim made. They have a firm rock foundation for the faith within them, and for the peace, rest, health and happiness they enjoy.

HARMONY is published from month to month for the purpose of spreading Divine Science, not sentiment; for the purpose of teaching unity, not duality. Its intention is to make clear and practical the State nent of Being, and prove that loving brotherhood is based in the divinity of our parenthood. If we part with unity on the all important subject of conception and birth, we part with the Fatherhood of God, hence with the Christ of God, for "the only begotten" is in at-one-ment. God's bringing forth is not in time and place, but is in the eternal now, and within Himself.

The mistake that the so-called Science world is making to-day, is in denying the body instead of denying the false claims about it; hence, it is always face to face with some apparently illusive condition or thing which it claims must be brought up to be denied and put down; and this condition will continue with its advocates until they are freed from the false belief about the

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body, and learn that it is not necessary for them to live separate from visible form to prove that they are eternal, incorruptible, and unchangeable in nature.

There is a great deal preached and published under the name of Science, that is just as unscientific as is the dual doctrine of two powers, "good and evil, ever present and equally real," which, if seekers for Truth and Science students never heard nor read, they would be better off. If much that is published were stripped of its attempt at Scientific interpretation and adjustment, it would stand as evangelistic sentiment and moralizing, but clothed with that attempt, it stands neither for Science nor Theology.

As Horatio Dresser has said: "Clearly, the only call for new books in this line is for works either of strongly scientific or of marked literary value."

In regard to the Science centers whose teaching is based in Truth, the question is often asked, "Are they independent of each other?" In the true sense that each is based in God they are independent, resting in Him, built upon a rock foundation; but this makes them one in purpose, a unit in Truth. This each center intends to convey. Each person is co-worker with God, and knows that the message of Truth he has for the world is the revellation of Being, which he knows is sure help, as all people are partakers of it; that it is simply his privilege to proclaim their Truth to them. The words of the blessed law of our Being are ever with us, saying: "And other sheep I have that are not of this fold—faith,—them also, I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Also, do we bear in our hearts the meaning of the words of the great Apostle, Paul: "I am a debtor, both to the Greeks and to the barbarians; to the wise and to the unwise."

Organized effort is a necessity on account of the unity of God and oneness of purpose. There are apparent divisions, "wars, and rumors of wars," only in the breaking up of old conditions based in duality, but when all are conscious of and thoroughly established in unity, where there is no war, all work is one, and is an organized systematic effort. At-one-ment is power, and the expression of power is organization, so let it be.

M. B. CRAMER.

To believe that a knowledge of good and evil is good to make wise, is to believe that the source of our wisdom is a contradiction within itself. Is it any wonder that contradictory experiences are sensed by those who claim a dual source for their knowledge and wisdom? Since the Infinite Whole is one, since God and His infinite manifestation is the all in all, one partakes of the forbidden fruit as soon as he claims a dual basis for his reasoning and power.

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Dr. Locke on "Don't Worry."

The Central Methodist Church on Mission Street was crowded to the doors with standing room only on the outside at the evening services yesterday. Rev. Dr. Locke lectured on the subject of "Don't Worry," drawing his conclusions from the many sermons of Christ on this subject.

"Sufficient for the day is the evil thereof," was used to prove how disadvantageous it is to worry and fret about things that may never occur.

Depend on Christ, is the very best medicine for those who are all the time fretting and fuming about "what may occur." God, who looks after all things, will look after man if he but rests his trust in Him. Martha and Eliiah were of the worrying kind, and in both of these cases divine words were spoken to them not to worry. Christ had set so many examples to those who worried not to do so, that Christians of to-day should take example.

INTERNATIONAL BIBLE LESSONS.

June 5th, 1898.

Jesus Condemned.—Matt. 27 : 11-26.

Golden Text.—"*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am the chief.*" *1 Tim. 1: 15.*

NO matter how often we read the old, old story of the last days of Jesus, the Christ here on earth, we always find new beauty and new glory in it. It is truly "the old, old story, ever new." In its every verse there is subject matter for a whole book, and still the theme would not be exhausted. These three lessons for June will be found to be the most wonderful lessons of the whole year.

"Jesus said unto him, Thou sayest." O what a lesson is this for us. Do you know, O reader, that what thou sayest is that which is to you the Truth? That which thou sayest is that which is to you. It is written in Job: "Thou shalt decree a thing and it shall be established." And that which thou sayest is that which thou hast decreed, and that which is decreed shall come to pass. So we can see how it is that we shall be judged by every word that is uttered, be it word of wisdom, love, truth, or of folly. "By thy words thou shalt be justified, and by thy words thou shalt be condemned," said Jesus, and his word is always truth.

"When he was accused he answered nothing." Surely not, for there is nothing that can answer a falshood. Truth always dispels error, but it does not answer it. There is no argument in the statement of Truth. It is simply thus saith the Lord—the law of being, and that is all that can be said. To answer error is to give it recognition as an entity, and that Jesus could not do, for he, above all others, knew the nothingness of it.

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"His wife sent unto him, saying, Have thou nothing to do with that just man." Intuition, the wife, always knows right from wrong. It is a safe guide. That man who listens to the voice of intuition and conscience is always on the side of right. He can make no mistakes, for the voice of intuition is always the voice of God, and its behests are sure to be right.

"The chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus." Here is another wonderful lesson for us. The priests and elders are those externalities, represented by former religious training and the traditions of the fathers, which are always crying out for the crucifying of the truth of being within, and for the liberation of the seemings of the external. They always extol the external but decry the Christ within.

"Washed his hands, saying, I am innocent." O how many, many men have done that very thing, right in the face of all manner of things which they might have prevented. Can any man wash his hands of the innocent blood of his brother? Of a truth man is his brother's keeper at all points, and one cannot wash his hands of the responsibility. Some time and somewhere will that deed confront him, and it will have to be expiated for, and by the man himself. And so, often, not knowing what we do, we say, "His blood be upon us, and upon our children."

June 12th 1898.

JESUS CRUCIFIED.—Matt. 27 : 35-50.

GOLDEN TEXT:—"*For I delivered unto you first of all that which I also rereived, how that Christ died for our sins according to the Scriptures.*" *1 Cor. 15 : 3.*

"And they crucified him." Pilate, despite the warning voice of intuition, had delivered Jesus up to his enemies, and they crucified him. If that were all the record we had of that tragic event it would be enough to save the world, not in any vicarious sacrifice sense of the word, but in the glorious victory which Jesus gained by going to the cross for a principle It is that which saves us. It is that wonderful example which nerves us to do and to die for the right. In and of itself, the death of a thousand men upon the cross cannot save one sinner, but through the wonderful lesson taught by the death of one man—that man of all men who knew who and what he was, and who had declared the truth of being—oneness with God—unto all the world for all time—through this all men shall be saved.

"There were two thieves crucified with him." Thieves are those who rob us, and the greatest robbers we have to contend with are procrastination and non-realization. Procrastination is always casting it into our teeth that we have not accomplished that for which we set our stakes, and blind, as we are, we do not see that this very thief is at the bottom of all our failures. Non-realization is another thief who is always proclaiming that we do not, hence we cannot, realize any of the claims we make for ourselves. This thief is within us and without both. How often we meet with those who say: "It is all wrong to make claims of perfection and wholeness, for none of them can be realized."

"They that passed by reviled him." How often we are called upon to pass through that same experience. We proclaim to the world the truth of

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being, and make for ourselves the claim of perfect wholeness, and at the first little seeming which crosses our path, here they come in grand procession, wagging their heads and shouting, "I told you so." We say that this truth makes us free, and lo, we fail to manifest all that we have claimed upon the external, and the crowd begins at once to revile us and say, "If thou be the Son of God, which you have claimed yourself to be, come down from the cross."

"He saved others, himself he cannot save." How often are we brought face to face with that statement made by the world. Those who have had the most marvelous success as healers—who have all but raised the dead from their graves—the very moment that they fall short at any point, seemingly, in self demonstration, are taunted with these very words. And the strange part of it is that there should be joy at the seeming downfall of one who has done so much good for his fellow men.

"My God, why hast Thou forsaken me?" Was this the cry of a soul that realized that all his claims of oneness with the Father had come to naught in the hour of supreme agony? Was it the cry of a soul in mortal terror? No, a thousand times no. It is this very cry which forever links him in indissoluble bonds with all mankind. He who had persistently claimed that he was the Son of God here manifested that he was also the son of man.

June 19th, 1898.

THE RISEN LORD.—Matt. 28: 8-20.

GOLDEN TEXT:—"*I am he that liveth and was dead; and behold, I am alive forevermore, amen; and have the keys of death and of Hades.*" *Rev. 1: 18.*

If the night of gloom was upon the previous lesson, the dawn of glory is upon this. O what a message to the world is this which we have in the golden text: "I am he that liveth." The world had said that he was dead. It had passed by in gybing procession and gravely wagged its head, and said, "If thou be the Son of God come down from the cross." It had heard the last cry of seeming despair and sagely said, "He is calling for Elias." It had pronounced that he had given up the ghost—that he who had declared to the world that he was the Way, the Life and the Resurrection—had suffered an ignominious death upon the tree.

But in less than three days of a truth he had rebuilded that temple which he told them he would rebuild if they should destroy it. The night of gloom is forever overpast for all mankind. The truth of one Son of God is the truth of all Sons of God—is the truth of you and of me, and of all our neighbors and friends throughout all generations. So then, we too can shout, "O death where is thy sting, O grave where is thy victory."

"But some doubted." Poor humanity; so long as it is allowed in the least to assert itself, there will remain a lurking doubt in our souls. There is only one way to believe, and that is to let be the truth. If we know the Truth, it shall make us free, for it makes us to believe—to let be that which is. When we know the truth there is no more doubting, for there is nothing for us to doubt. To doubt is to be lost, for to doubt is to hesitate. The truth is so plain that he who runneth may read if he wills so to do. It is no part of wisdom to be everlastingly doubting; it is the part of wisdom to discover the

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truth and to maintain our hold upon it even to the seeming death, for thereby shall we just as surely gain a blessed reward of resurrection, as did Jesus. There was nothing that he received that we may not have for our own if we are but as faithful as was he. There was nothing that he did that we may not do if we make for ourselves the same claims and in the same manner that he did.

"All power is given me." Yes, all power is given me: is given to every soul who has passed through the grave and is resurrected. I have not all power, not any power from God, so long as I do not claim it. But let me die to the claims and statements of the world, and let me be resurrected into the true Christ consciousness, and then I can say, and say it truly: "All power is given unto me in heaven and in earth."

"Lo, I am with you always even unto the end of the world." What a wonderful promise is this. I am with you, is the same as the declaration that God is with you. I am one with my Father, and being one with my Father, I am with him and he is with me. Between us there is no sense of separation at any point, at any time. And then the glory of it all is that the promise is that he is with us always—in all ways. In all our ways the hand of the loving Father guides us. "What have we to dread, what have we to fear, leaning on the Everlasting Arms." LYMAN L. PALMER.

Practice of Truth.

WE have been accustomed to hear the old adage: "Practice makes perfect, and endorsing it as a self-evident statement. But analyzed from the Statement of Being, what is it? I am Being, perfect now. Practice is to me the manifesting of myself—my bringing forth. I am not made perfect by my action, but my action is perfect because I, perfection, am its source. My action never works back on me, or affects me, for either good or evil. Therefore our practice of Truth is not with the idea of becoming stronger through much practice, but with the definite purpose of speaking forth the strength of our knowledge.

We have heard it said: "Well, *I am* new to the Science, I cannot expect to demonstrate as well as you who have been in it so long." Continuing in such statements as this, brings limitation. As long as we say that some one else can do more than we, we find that which is apparently too much for us to do.

Truth does not depend for power upon the personality of the one who speaks it. No matter how much one may apparently know about Truth, nor how little another, the Truth, pure Truth, when spoken by one, is just as true, just as powerful, as when spoken by the other, for it is always the Truth which voices itself, and no belief in limitation can in any way limit the power of Truth.

So now we may go forth, not as new teachers, not as new healers, but as apostles of the Most High, speaking the Word, the Eternal Truth, which always was, is, and evermore shall be, regardless of personality, regardless of beliefs in separation, regardless of all which is not in harmony with our statement "God, and God manifest is *all* there is." ALICE E. CRAMER.

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CHILDREN'S PAGE.

The Last Days of School.

THE big school-room was full; forty little desks and seats arranged in rows up and down the room, and in every seat a warm, dusty, restless little boy or girl. It was the last month of school before the summer vacation, and already the hot days had come, days when it seemed school was the last place where one wanted to be, and studying for examinations the very thing one didn't want to do.

The last hat was collected and hung on its proper hook, and Miss Littleton tapped the bell, which meant "position, sit back in seats, and fold arms." The buzz of many little voices whispering to each other about what had happened during the noon recess just passed, and what they intended doing when school was dismissed, lapsed into a sudden silence, as all tried to bring their attention away from the joys of play-time and the coming vacation, and think only about the lessons and school duties.

Miss Littleton glanced down the long rows of warm, flushed faces, and putting down the book which she held ready to hear the lesson, said: "I think we are not ready for lessons yet. Suppose we have a little talk first." A murmer of satisfaction met this suggestion, and all the faces brightened up with expectation, for they knew that this dearly loved teacher always had something good and helpful to say.

"You know that from now on we will have examinations for promotion, and I want you all to do your very best, so that none will be left behind." All the faces fell, and one or two big sighs were heard. These examinations were a great trial to most of the children.

"No use trying to get high, anyway," muttered Tommy. "Always get so scared when the time comes that you forget all you ever knew."

"That is just it," said the teacher, who overheard Tommy's remark, "And it is to keep you from getting 'scared,' as Tommy says, that I want to talk to you." She paused a moment and then went on, slowly and emphatically: "You all know that there is something in you that keeps your blood in motion, digests your food after you have swallowed it, keeps your lungs breathing the air in and out without your thinking about it at all, makes your hair and nails grow, makes you grow into big men and women, and really takes care of you altogether. This "something" is Life, and Life is God, who knows all things. Now, when time comes for examination, you need not be afraid that you will forget, but say to yourself: "God is in me, and around me, and he knows all. I am not afraid. I cannot make mistakes because God, who knows all, is my Life." She stopped, and looked around the room once more at the most quiet, peaceful, earnest class that any teacher ever had.

"Now we will hear the lesson for to-day, which you all know, and are not afraid to speak," and she took up the book, and I wish you could have heard what a pleasant lesson it was, and how quickly and brightly all the answers were given.

ALICE ECKMAN CRAMER.

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Peace.

The true state of a Christian nation is Peace. It is so, as prophesied by the wise men of old, and it is so as declared by Christ, the fulfiller of the prophets.

The burning of bows, arrows, spears, etc., as prophesied by Ezekiel, means to me that the energy necessary for the production of destructive implements of war will be applied to the peaceful upbuilding of nations.

We who have recognized the One Principle of creation within, intuitively know unity, and thus demand peace, that individuals as well as nations may manifest the inherent goodness that is theirs. F. E. CRAMER.

St. Patrick, the Devout.

The following stanzas, taken from the hymn-prayer written by St. Patrick as he was about to undertake the work of converting chieftain, Logaire, shows his realization of the unity of God and Him manifest. It is one of the few writings that scholars agree have come to us from his pen. It is regarded in its original form as one of the oldest and best specimens of the ancient Irish Keltic language. It is yet fondly cherished by the peasantry of some parts of Ireland, and is by them most reverently repeated on certain occasions. I quote the fifth and eighth stanzas :

I bind to myself this day
The power of God to guide me,
The might of God to uphold me,
The wisdom of God to teach me,
The eye of God to watch over me,
The ear of God to hear me,
The word of God to give me speech,
The way of God to go before me,
The shield of God to shelter me,
The host of God to defend me.

Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in the home while I tarry therein,
Christ in the chariot seat as I journey,
Christ on the deck as I sail on the sea,
Christ in every heart that thinks of me,
Christ in every mouth that speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me.

With this consciousness of at-one-ment and ardent faith, he went to the task of winning, from what the world calls heathenism to Christ, the wild chieftain of the island Clans. Truth was the basis of his success. With this same spirit was all his work accomplished among the Irish. He so unified them with noble purposes as to develop the true qualities of their Being. We are sure that the whole of humanity would feel grateful to this man of God for the above stanzas if they realized the blessed Truth contained in them.

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Presence Is Power.

THE absence of Christ's bodily presence makes his coming as the Spirit of Truth needful. "When the Spirit of Truth is come, he will guide you into all truth." The whole truth which the spirit guides into, necessarily includes the body, for without Christ, as bodily presence, there is need for his coming, for there is no freedom for body to be experienced through claiming that we are separated from the one only divine presence.

With the appearance of the Truth that our life is Christ, do we appear with him, with a glorified body—our bodies are seen to be full of light—the true light which is the life—the only begotten of the Father, full of Truth.

Thus, Christ comes the second time without sin and unto salvation of all. For it is true that what is born of God, sinneth not. It cannot sin, because it is born of God. This knowledge is the victory. No one can miss of Truth if in his ways he is consciously guided by the spirit of his true nature; this is indeed "The Way" of the "I Am," which directs not only to Truth, but into Truth, even all Truth. Truth is a unit—one undivided whole. So to the belief of the absence of the body of Christ there is necessity for his coming, but to the spirit of Truth, his bodily presence is ever here. He who believes—let's be—that Jesus Christ is come into the flesh, is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. This is the spirit of anti-Christ.

Questions and Answers.

Q. Why do people antagonize Science, or Truth?

A. To let Truth voice itself, it must be said Science is not antagonized. People have no more disposition to antagonize Truth than the lungs have to refuse the air, or than birds have to refuse the use of their wings. Science is the very Truth of Being, the reality and power of the selfhood in God. People love to hear the Truth of their Being spoken of. We meet with most hearty co-operation when we see others as we see ourselves, and all as Truth.

No one enjoys being told that he is a miserable sinner, and no one likes to be treated as if he was in error by those who claim to be in Truth. No member of the family likes to hear: "If you were in the Truth as I am, etc." We each love to be told that we are all right in our Being, and be encouraged in the things we are engaged in. Then it is an easy matter for us to see the more excellent way, if presented, or be led to believe that there is an easier and more direct way to find what we are seeking than the one we have adopted.

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To treat those who have not studied Divine Science just as if they had, or as you would treat Truth itself, will prove that there is no antagonism.

Q. Can you treat without the consent of the patient?

A. In this question no conception is conveyed as to what constitutes a Divine Science treatment. What we are in the habit of calling a treatment, is a statement of Truth. I would answer this question by asking, Can we think or voice the Truth of an individual at-one with God, without the consent of another person? Now the question arises, Is it advisable to do so? It certainly is advisable to do so, and to do nothing else. Truth can be spoken without the patient asking orally, or even knowing anything of it at the time. We can pray for a friend, or for a so-called enemy, without their asking. We have had many cases of instant healing when the parties did not ask orally for help. True teaching heals, for it is the message of Truth, and Divine Science healing enlightens the patient for the same reason.

Q. Does it not interfere with their rights for one mind to enter another, and treat their mentality?

A. Another like unto this question, is, "Will you not interfere with the Karma unless they ask for treatment?"

In making a statement of Truth for healing, or for any purpose, one mind does not enter another mind and treat mentality, for there is but one Mind, and that Mind is Divine and everywhere present. Its Truth is declared within itself, and unto itself, but knowing that all creative action results in form, the statement of Truth will bring forth after its kind. The practice of Divine Science is Karmaless, entirely free from the belief that effects become cause, free from the supposition of duality that there is either mortal mind or a mortal self, or any mortality whatsoever. The work of Divine Science is done in Truth, not in theories or in stored up opinions and conditions.

Q. What would you do to bring out the best in a child?

A. Begin by knowing that the "best" is all there is in any child. There are not two sides to anybody or anything; God, the All Perfection, is the only power. In the consciousness that the child is Divine, we cease looking upon him as a little bit of something without any will of its own, with no sense of right or wrong, no power of discrimination, as a little machine which is to become good or bad, according to the will of the one who runs it, and we know that All Goodness, All Intelligence, All Love, All Power, has expressed itself in the child, and that the All Power does not express anything less perfect than Itself. So we see Perfection in the child, and never expect anything less than perfection to show forth. This is the only method by which to bring forth good.

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Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from June 1st to July 1st:

"The peace of God rules in the hearts of His people."

Let all the readers of HARMONY use the above statement of Truth as a benediction for peace throughout the world.

Statements of Truth and Freedom.

First Day:—Peace be still.
Second Day:—My peace I give unto you.
Third Day:—The end of every man is peace.
Fourth Day:—Now is the time of peace.
Fifth Day:—The Spirit gives peace now.
Sixth Day:—The Spirit works in all for righteousness and peace.
Seventh Day:—The peace of Holy Spirit is unto every nation, and is good will among men.

Truth to be Realized in Perfect Sight.

Your sight is Omniscience, and nothing less. There never was a time when the sight of God was diminished or in any way hindered. Your sight is the sight of God, and since God is *all* power, the *only* Power, there is no power that can work in opposition to Perfect Sight. All sight is the sight with which God beholds His creation, which He pronounces "Good." Your eyes are made perfect by God in the beginning, and the works of God are yesterday, to-day and forever the same.

You will find Freedom in the following Truth.

God is All in All. Beside Him there is none other. God is the only Power. Anything unlike God has no power. God is the only power working in me. I am one with God, who is absolute Health and Harmony. Inharmony *cannot* be where God Is; God is in me and I am in God, *now*, therefore I know no inharmony. God is my Life. I do not doubt the Power and Presence of the Almighty. I am at rest in the consciousness that God, *alone*, is the only Power in me, and God's Power is absolute Health.

Truth's message is a universal one; it is alike for all; it is unto every creature, not merely every "human" creature, but to every animal. Each teacher should know that it is his or her God-given right to be and to claim all that belongs to the Christ of God, that all power is given unto me in heaven and in earth. It is all contained in Being and doing.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

IN AMERICA, { One Year.....$1.00 / Single Copy..... .10 } IN AUSTRALASIA AND BRITAIN, { One Year.....5 s / 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. and C. L. CRAMER.

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

Control of Thought.

ONE of the most difficult problems with which we have to contend, is the control of thought. It is the barometer by which we judge all things. And as we think about visible objects as they appear to be to us, invisible ideas are comprehehded and understood according as we think about them. Thought is the seat of sensation, and according to what we think about visible objects, or the invisible idea or substance of which the object is the appearance, so is our judgment and sensation in relation to them; and whether the thought is agreeable or disagreeable, the sensation is in harmony with it, and appears in word, deed and form. If uncontrolled, it shapes our whole existence, and determines our course in life, whether it shall be that of success or failure; it therefore follows, that to change the external form of any condition or habit, we must first change our thoughts and beliefs relative to ourselves and our conditions. If we would externalize love, our thoughts must be filled with love; if we would externalize health and prosperity, we must perceive and hold them in memory; if we would enjoy harmonious conditions, we must have harmony in our thoughts. Not until our decisions about each other and about ourselves are those of perfection, are we working in concert with, and doing the will of perfection; not until we think the thoughts of the All Good, is there a conscious oneness with Him; not until this state is reached will mental conflict and confusion cease, for to the pure in thought all things are pure, and to goodness all things are good.

Can we so control thought as to bring about any desired condition? People often speak of changing their minds. This only means changing their thoughts, and if they can be changed, they can also be controlled, and made to assume any form by understanding the basis from which this is to be done, and by strict adherence to, and perseverence in that understanding.

It thus becomes the obedient servant of the will; but if left uncontrolled,

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it is like the prodigal son, it wanders into a far country, and in its conclusions feeds on the husks of external appearances. The only reason people are not able to analyze and understand the nature and quality of their own thoughts, and that of others, and where, or to what it will lead, is because they have allowed it to wander away from home and understanding; and as understanding alone can analyze and interpret the true meaning of thought, a true analysis and interpretation is impossible until it arises and goes to the Father, the fountain from which the thoughts of life flow freely. Remember that we are the thinker, and are before thought, and can, therefore, guide and control it. Our expressions do not rise above the level of our thoughts, and our actions are the expression of them. Our actions do not belie our thoughts; correct thinking is, therefore, necessary to good results. A righteous thought precedes a right act; a loving thought precedes an act of love; a good deed follows a good thought.

If you earnestly think that you are perfect in all respects, you will realize that perfection, and it will be manifest in the form, and in your own acts. If you think that you are imperfect or sick, the same will appear to be a reality to you. It matters not what form your thoughts take, if you persistently entertain them you will realize the same in external expression.

One of the common beliefs entertained is, that while we are innocent, God brings affliction upon us; and we frequently hear people say: "I am at a loss to understand why God should have brought this affliction upon me; I do not see what I have done to deserve it (which is virtually saying I am innocent), yet an all-good, wise, and powerful God has brought this upon me, and I must be patient, and endure, and try to believe that He knows what is best for me." Why does intellect thus reason? It does so because through desire it works in unison with opinions about forms and appearances being a source of good or ill, believing that they can be sick or well.

Buddha, said: "A man who cherishes lust and desire, and does not aim after supreme knowledge, is like a vase of dirty water, in which all sorts of beautiful objects are placed; the water being shaken up, men see nothing of the beautiful objects therein placed." So lust and desire, causing confusion and disorder in the heart, are like the mud in the water—they prevent our seeing the beauty of supreme reason (religion). But if a man, by the gradual process of confession and penance, comes near the acquirement of knowledge, then the mud in the water being removed, all is clear and pure; remove the pollution, and immediately comes forth the substantial form. So the three persons (covetousness, anger, and delusion), which rage within the heart, and the five obscurities (envy, passion, sloth, vacillation, unbelief), which

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embrace it, effectually prevent one from attaining supreme reason. But once get rid of the pollution of the heart, and then we perceive the spiritual portion of ourselves, which we have had from the first.

As mind is the only cause in the universe, our sensations and feelings are only an externalization of our inward mental conceptions, and all apparent changes, conditions, and qualities are only modes of thinking and feeling. All the seemingly varying states of health and disease, pleasure and pain, strength and weakness of the body, is only the externalization or projecting outward in appearance to ourselves of our inward mental conceptions. Back of all pain, inharmony, or sickness, there is a fixed or chronic mode of thinking, which underlies and is the source of feeling. To change the habit of thought, no matter by what means, is to strike at the root of these abnormal conditions and sensations. If we properly understand our spiritual power, and direct our thoughts in accord with that understanding, we can do more for the recovery of the sick and unhappy than all the remedies in the Materia Medica, for they express creative power. The universe is the idea of God, and is the result of the image-making faculty of the Divine Mind; so our bodily condition is the result of our way of thinking, and if we wish to change the appearance from weakness to strength, from disease to health, from pain to ease, we must believe that the desired change is taking place, and we shall find relief according to the intensity of our thought and belief. Our inward thoughts give shape to the outward form of our feelings and conditions, so that we really appear to ourselves to be what we think we are.

They who intelligently and impartially analyze their own mental conditions, may remember the arguments that have arisen in favor of desire, sensation, suffering, and inability to endure, overcome or change either their mental or physical conditions. They may also remember the mental debates and arguments used to sustain their beliefs in the realty of such conditions. Close analysis will show that the reasoning which results in such opinions will always be found to be based in the world of visible appearance, and not in God, which is the source of divine reason, and is the voice of knowledge that prepares and makes straight the way for the spoken word of God, which is the strength and perfection of all that live, because it is the word of atonement, or the word of Truth, which is at-one with God, who alone manifests the power of faith, which is the health and strength of all living creatures.

Sickness, sorrow and trouble cannot come near the dwelling of those who in thought make their abiding-place in God, the Most High. Were we to say: We will *make* ourselves an abiding-place, and then attempt to rest therein,

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the purpose would be fruitless, and the effort vain, for rest is not to be found in that which is made, or in the letter. Be not misled by illusion, and accept an abiding place other than the one eternal in the heavens, even the very God of the universe. Dwell in Him, live there continually, if you would know the glories of His kingdom. They who live in this kingdom live in life, and are above, and are kings, and controllers of the mental realm and the world of effects. Those who seek to find themselves elsewhere, seek in vain, but seeking thus, find, and go no more out from the straight and narrow way of peace and satisfaction, and difficulties cease; for as mentality produces abundantly from the seed therein sown, there is an abundant harvest of good things. Be not deceived. "God cannot be mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." We are the sowers and reapers, and what we mentally sow we shall reap in mental and bodily realization.

Thought is the angel of the congregation of the senses, and when it falls a victim to the senses it betrays the congregation, and knows not from whence it has fallen. In the poem by Edwin Arnold, the "Song Celestial," Krishna says: "If one ponders on objects of sense, there springs attraction; from attraction grows desire, desire flames to fierce passion, passion breeds recklessness, then the memory, all betrayed, lets noble purpose go, and saps the mind, till purpose, mind and man are all undone."

When mentally limited by the illusive belief that visible forms are the source of mind or intelligence, and that from them immortal souls are evolved, thus attributing to form what the impersonal and formless alone can be and give, we limit our purpose and conception relative to righteousness. To be mentally free from illusion, is to have no opinion, render no decision, and make no declaration that is not true of Truth and Life. This is perfect motive or purpose relative to righteousness and God. The claim of personal or individual righteousness above that of others, must of necessity be based upon the appearance of separation from others, and belong wholly to the world, or to form, and are false conceptions as to the Truth.

As all that truly is, is the Spirit of Goodness, and as it holds the same relation to each and all, in it there is no distinction, no great or small. Imagination is a mode of thought by which ideas are projected outward into appearance, and are actualized in the body. By it, in connection with faith in God, the ever-present and ever-active creative power, the body is moulded into the external expression of what we conceive and desire as a state of physical health, and when intelligently used according to divine knowledge, will bring

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forth in the image and likeness of God, which is perfect health and wholeness. But if the thoughts are allowed to ponder on things of sense, there springs attraction and desire for them. This desire is the subtle tempter that causes the decision that visible forms are the source of wisdom and knowledge. Thus the imagination, through desire, forms beliefs which accord with temporary appearances, and as they are ever changing, so beliefs based therein are ever coming to desolation; and in feeling, disappointment, dissatisfaction and diseases, are the results imaged forth. A belief in physical causation is the error from which all delusion springs. It shows that through disobedience to the silent voice of the Lord, or divine Truth speaking in the soul, that it becomes possible for one to seek and expect to find the source of wisdom in effects. The Truth is that God, the first cause, alone is wisdom, and the only source from which wisdom can be obtained. To understand the true relation of existence to Being, is to understand the way by which the right or righteous habit of thought and imagination can be maintained, thus keeping in the way of Truth and life, and consciously working with the wisdom of God. God demands that that which is understood be made manifest, by living in unison with that understanding; for the understanding that Truth heals and makes free from all error, is of no avail unless Truth be practiced. To be righteous, is to think, image, and do what is right. In order to do so, we must have some standard of right to guide us, and be governed by it. There is no standard but God, He being infinite, the all in all; hence, whatever He is should be our guide for thought, word and act. We know that He is life, love, power, wisdom, understanding, health, perfection, success, and all that we can conceive to be good. Then if we wish to think right thoughts, and image them forth, they must be according to these attributes of God, and these being right, any thoughts the opposite of these are wrong, because they are a denial of His attributes. If we think that we are weak, sick, imperfect, and a failure, we think that we are something that He is not, and think that we possess something which He does not; and as our thoughts are the basis for our conclusions, and as our conclusions govern our words and acts, we, in thought, word and act, claim to be and to possess something more than God, and that something is the opposite of Him. It is useless to take these claims to God, for He will accept nothing unlike Himself. So our thoughts and affirmations must be at-one with him and His attributes, no matter what appearances may indicate, for an appearance the opposite of perfection is only the appearance of a false conclusion that there is something unlike God; hence, we should absolutely deny that these falsehoods, or false appearances, have any real existence, and never try to account for or find a cause for them. This is the method, and the only method by which to control thought, and visibly express or image our highest conceptions of health and perfection.

C. L. CRAMER.

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Questions by a Correspondent.

I would like to understand clearly the difference between Christian and Divine Science.

The Christian Scientists object to us on the score that we say "I am God;" as I see it there is only One. I am to speak the Infinite Mind, and *we* are in that "I Am."

As I understand Divine Science, it is this, "God is All." There is One Mind, the Infinite Mind. This Mind is the Perfect Mind, and is Life, Love, Substance, Intelligence, Spirit. As there cannot be two substances or minds, man is, therefore, in, and not out of that All. He is, therefore, Substance, Life, Love, Power, etc.

The Christian Scientists say man is not in God, but a *reflection.*

ANSWER.

It is clearly shown in our Manuscript Lessons that creation by reflection is an impossibility; that the beginning of creation is not in time, but in eternity: not in place, but within God, and is God revealed or expressed.

No, Divine Scientists would not say: "I am God," from a personal or limited standpoint. They would mean that God is the infinite I Am, the only Mind or Spirit. This is just what the Eddy students would say, but they would be opposed to speaking as God speaks. They would say: "God is All," but would not say: "I am All," which means that I Am is the All.

There is but One, and we must speak the Truth and represent that One. Since God is everywhere present, there is no place for man to be but in God, and when we say: "Spirit is All in All," we mean "That which is begotten of Spirit is Spirit," that it includes man *bodily.*

We hold that error has no claim upon Spirit, Soul, Body. We keep the three in Unity, and see man as God revealed or expressed. The supposition that there is a self apart from God, and different from Him in nature, is the only illusive self, and since being false, it cannot stand for God or man.

What is true of God is true of man, and this is the reason why there is no evolution. Divine Science is revelation. It is the Truth of God revealing Himself constantly in Heaven and earth—the individual and the visible,—the Lord Jesus.

There is no "Law of Expression" taught in Christian Science by which visibility is accounted for, and none by which the Truth of the New Testament, the Record of God manifest in the Son, can be proven true for each one of us.

If all Divine Scientists would feel as you do, that they want to be founded upon a rock, and associated together not only on that foundation, but in name, they would soon unite in the study of the absolute teaching of Divine Science,

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and this must be done and strictly adhered to, in order to demonstrate and spread the work.

For this reason, all who understand DIVINE SCIENCE, and expect to demonstrate its Truth, will find they cannot do so without accepting the name. Therefore, whatever work its followers establish should be called by the name of DIVINE SCIENCE.

Discernment.

ONE thing that is of lasting credit to Divine Scientists, is that they hold the permanent good, and the reality and possibility of Being before the people continually, and insist that all Truth applies alike to each one; this enables them to treat all with kind consideration, unrecognized by those who believe in duality.

Never was the goodness and universality of Christ's teaching more clearly understood, and more thoroughly enjoyed and applied in all the walks of life, than by the Scientists of the present day; and this is what the Science of God in creation—the Truth of God with us—will prove to be to the whole world, for Scientific Truth embraces the whole.

Since understanding the universality of Truth, and that the All in All—God the Creator and His infinite creations—is a unit, an undivided whole, many times have I marveled at the seeming unbelief and uncertainty of the Truth of spiritual things shown by those who claim to preach the Gospel. Their sermons, instead of being based in knowledge of Truth and Unity of Spirit, are based in hope and duality—in the claim of good and evil, equally real.

It is a common thing for students of Divine Science to say: "It is astonishing that the unity of God, and the Truth of our Being, which are so apparent in the teachings of Christ, have not been taught in the churches." There are exceptions to all human rules, but were we to judge the modern pulpit by some of the sermons we have listened to, it would be right to say that the pulpit is the maker of the infidel of to-day. From their standpoint, it is a wonder that the uncertainty and postponement of the ministers do not make more unbelievers than converts. There are but few, compared to the great number of christian ministers, who preach spiritual sermons, and who do so with the understanding that the Spirit of God is manifest in them, and that they have Being in Him, here and now. In the average sermon the subject is talked about, and at, in so many ways that the truth of it is missed on every side. They do not claim to be anything or anywhere now, hence all effort and instruction is unto the end that they may be something and

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somewhere by and by. Their people are led to nothing higher than procrastination, fear and uncertainty, and with hope for the future. How rapid the spread, and glorified the work, when all these teachers understand the unity of Good, the true Gospel of Christ, which, because of its unity, is glad tidings to all people. If they understood no more than the first and fifteenth chapters of St. John, they would be so conscious of God expressed in creation that they would cease to talk duality, or to postpone; they would carry their people with them into a knowledge and realization that their heaven is at hand.

"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."—*Song Celestial.*

The fulfillment of the law of at-one-ment is to be found in the quotation, "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit." John xv: 7, 8.

Extracts from Letters.

(The following case of beautiful healing took place in Melbourne, Australia, by Miss Fannie Overman. It will interest all our readers, in that it is a sign following the practice of Divine Science.—*Ed.*)

"I have had a splendid case; a child two years old had a fall, meningitis was the consequence. Four doctors gave the child up, said they could do nothing; then an uncle came for me. I must tell you the patient had been unconscious for eight days, and completely paralyzed—could not swallow. Well, in three hours consciousness returned, and every other symptom passed away in due course. The doctors are astonished, say the case upsets all their theories, and when Dr. Kyugdon was told about the metaphysical treatment he said however the result came about it was most marvelous, it being quite unknown for recovery to take place when the base of the skull had been injured (according to his lights, but not ours.)

She was such a dear little child. Was not this a demonstration of the power of the Word? It was quite remarkable how the little thing responded to the treatments. In the child's case look how much adverse thought there was, but the Truth prevailed." FANNY OVERMAN.

A friend writes:

"You must have thought it strange that I never even thanked you for dear little HARMONY, with its strength and cheer. I have sent it far and wide

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to shed its rays of of light. Mrs. C. appreciates the books you sent her so much, and says that "Basic Statements" are a daily strength to her. She instructs her servant girls and all her friends, and this helps her in her studies.

"Your Lessons are grand. There is nothing that I have seen (and I have read them all, or nearly all), that can at all compare with them. The Genesis Lessons are beautiful." L. L. PALMER.

Dear Sister and Co-worker in Christ:

Perhaps you would feel interested to know of the work we are doing here, and that we are endeavoring to establish it on a larger basis, make it more public, and reach more of those who need. Professor LeRoy Moore yesterday closed a three weeks' stay with us, during which time he taught two classes from your primary course in Manuscript. He holds himself in readiness to return to us should the continued interest warrant him in so doing. While we have for some three years past had regular Sunday meetings here, and done both healing and teaching in a quiet way, it is nevertheless true that "a prophet" hath less power in his own city, to say the least, and thus the advent of a stranger, with a clear, positive and forceful manner like Mr. Moore's, has been an inspiration to us. We have, heretofore, held our meetings and done most of our work in the home of Mr. and Mrs. Murray, known as Unity Home, but are now questioning whether the time has not arrived for us to have a more public place, hold daily noon meetings for healing, answering questions, etc.

Mr. Moore also talked among us the question of holding the I. D. S. A. Congress somewhere in the East this summer, perhaps in New York City, and we immediately suggested why not in Rochester? We are "central" to a very large territory, not quite at the extreme eastern border as is New York, and we believe we have all the facilities that any other city can possibly offer for the carrying out of such a project. Should this thought appeal to you and all others who have for some years been familiar with that kind of work, will you "send it abroad," and at the same time advise and suggest to us here what we should do at our end of the line?

Our earnest desire is for the advancement and outspreading of the Truth to which we are devoted. Most sincerely, in the cause of Christ with humanity, we are yours, DR. AND MRS. J. GILBERT MURRAY,

Unity Home, for Divine Science Teaching and Healing,
70 Gibbs Street, Rochester, New York.

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Dear Teacher:

I wrote the enclosed letter a year ago, and I suppose you have often wondered why I had not written about the "Manuscript Lessons." Sending the same now is my apology. I must have forgotten it after writing.

Last HARMONY is delightful. It lifts all to God in meridian light.

D. P. DIGGS.

Dear Mother and Brother:

After reading and re-reading the lovely "Manuscript Lessons," I gladly say that they are the words of Truth manifest through the intuitive thought and words of God's only begotten Son. They are the teachings of the Christ that awaits recognition by all form. Spirit is always the door out of which all form comes.

God is Spirit, and God (Spirit) being my Father, my Spirit is the Spirit of God, and all form is the body or temple of God, for that which is born of Spirit is Spirit, and the word of the Spirit—or God—was and is made flesh, and dwells among men—or Spirit "Man;" hence all Spirit and all forms are God's, and can never become other than perfect in Spirit.

Hence all sin, sickness, and death is the adverse of God—ignoring of Truth, or, to put it in another way, it is the Prodigal Son, son of the "Adam mentality;" hence, all must do as the Prodigal did, return to the Cause or true Spirit, and raise all up to God. He being the Source of all, it is not wrong to be equal with the Spirit, since I and my Father are one. This is to do the will of Him that sent me. Now if He did not send all that is, who did? "Get behind me, Satan." The Congress will succeed.

Love to all, D. P. DIGGS.

NOTES AND ANNOUNCEMENTS.

Mrs. E. L. Saxon has opened the Divine Science work in Birmingham, Ala. She writes, "I am here teaching Divine Science, and will feel lost if I do not have HARMONY."

Our friend, Lyman L. Palmer, has just completed a great, good work in Waterloo, Iowa. His intention was to stay one month, but the field of work was so much greater than anticipated that the time was extended to three months before he could leave.

Many who hitherto have been seeking "here and there, and everywhere" among the confused teachings of so-called Science, for some basis from which to work, are rejoicing in a knowledge of Being, taught in the strong, absolute way of Divine Science.

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Word comes from Kansas City, Kansas, that Divine Science work is going on smoothly there. Divine Science meetings held in Odd Fellows' Hall, 11th and Minnesota Avenue, every Sunday afternoon, conducted by Mrs. M. A. Graham, are increasing in numbers and interest.

Dear Harmony:

A new Divine Science center was on Sunday morning, May 8th, opened at San Bernardino. The meeting was held at the home of Dr. and Mrs. Z. P. Glass where the new center has taken permanent quarters. The opening was in charge of Mrs. E. D. Zearing. After a brief Scripture reading a formal opening was made and the object and aim of the new center was stated. An address was then given by Mrs. Zearing, fully setting forth the object and the purpose of the work, which was greatly enjoyed by all.

The work here opens with more than usual brightness. The rooms were all filled with earnest truth seekers, and all expressed their pleasure in the advance that is being made in this portion of the State. We have established quite a good sized library, and now hold two meetings a week. There appears to be much interest manifest among those who are interested in the new thought.

Readers of Harmony may expect to hear more from the work here.

Cordially. CRAMER B. MORRIS.

Books of the Day.

THE DISABILITY OF SEX, is a pamphlet of sixteen pages, and sells for 2 cents each, 20 cents per dozen, or $1.50 per hundred.

This address, by O'Bryen Hoare, was delivered to the members of Our Father's Church Art Gallery, Christ Church, New Zealand, February 27th, 1898. It is shown that disability does not mean incapacity, but only some hindrances. It is a clear and convincing statement of what the relations of man, male and female, should be and are in unity of Truth, and will help many who are seeking light upon social questions, home life and privileges, based in Truth. The writer believes in the enfranchisement of women in every respect.

IDOLS DETHRONED, by Flora Parris Howard. Published by author, at Los Angeles, Cal. 87 pages; 50 cents, paper cover.

In this book the writer makes thought the source and cause for every condition of so-called sickness, or of health, of riches or poverty, knowledge or ignorance, satisfaction or dissatisfaction. It is claimed that we bring forth good or evil conditions, that either uplift and work for our good and final freedom; or cast down, make evil, enslave and rule over us in our kingdom. Thus it is made apparent that we can be ruled by what we think and do; that the concept of duality underlies the advice given.

The method of practice set forth is that of taking anger, malice, lust, temper, hatred, etc., separately, and telling each one "it is a great power; that it is really good and must come into our kingdom and work for our good, uplifting and progress." Thus are they dethroned.

Health is claimed to be a thought within that must be developed. One

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thing strikingly apparent in this book is, that while we are identified equally with good and evil, health and disease, the way out of every undesirable condition is found by claiming what we desire, and affirming freedom from undesirable conditions. It contains many helpful suggestions.

PEARLS, a new monthly magazine for the home circle, devoted to the New Thought. Edited by Elizabeth Frances Stephenson, and published by the Metaphysical Publishing Company, New York.

The initial number just received, contains well chosen articles and bright serial stories of metaphysical themes. The typographical appearance is fine, and in accord with its editing. Altogether it will fill the high place intended for it in the New Thought realm. See advertisement inside cover.

Church Notice.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A. M., in Yosemite Hall, N. S. G. W. Building, Mason Street, between Geary and Post. M. E. Cramer, Pastor.

THE LIVING CHRIST:

AN EXPOSITION OF THE IMMORTALITY OF MAN IN SOUL AND BODY.

BY PAUL TYNER.

THIS WORK is designed to show that the perpetuation of LIFE in ever increasing strength fullness and beauty of manifestation is entirely within the powers of man when awakened to fuller consciousness of his true nature. The argument takes up successively (1) the scriptural evidences going to show that Christ demonstrated the fact of immortality in the flesh; (2) the proofs of man's bodily immortality afforded by the natural sciences; (3) relations between individual and racial thought, showing the divine body to be a necessary externalization of individual and racial consciousness of the divine life. The book has special and vital interest for all religious teachers, physicians and students of sociology. 12mo. cloth, gilt top, price $1.00.

THE TEMPLE PUBLISHING COMPANY,

34 Masonic Temple, Denver, Col.

A NEW BOOK.

"All's Right with the World"

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 10. JULY, 1898. NO. 10.

Unity of Good.

[CONCLUDED FROM JUNE.]

Divine Science is unity of Being, unity of action and result. It is the great principle of at-one-ment—wholeness, "bearing fruit after its kind"—whose seed is in itself upon the earth. Sooner or later the whole race of men will learn that the spotless selfhood of God includes us all, without spot or blemish; that we are here because of righteousness and holiness of Truth; that our existence is not a missing of the mark or a falling short of the divine purpose.

When they who know the unity of good exercise their knowledge in all their ways, the fruit is in perfect accord with the All Good, hence its universal exercise by mankind would be universal supply, or plenty. In the practice of the unity of good is contained all that good implies. The exercise of any one of the above-mentioned qualities of good must have the same effect as the exercise of any other quality. The practice of Justice has the same good results as the practice of Love, or as does Knowledge and Wisdom, Intelligence, Power, Truth, Peace and Harmony. The All Good is one and inseparable; this shows that the unity and the oneness of the whole is why "a kingdom divided against itself cannot stand." So, if we offend in the least, or in any of these qualities, we offend in the whole. The full practice of the good, results in its full demonstration. As health, happiness, success, prosperity and plenty belong to the good, they must necessarily be the demonstrated result of its practice.

An incontestable point in Divine Science is, that because God is the All, the only Good, beside whom there is none other, I and my Father must be one. A realization of this fact dispels the supposition of a dual self, of a dual power, and of dual actions, and results in our lives. It dispels the supposition of sin, innate or otherwise, and brings out the highest demonstration of health and wholeness. Many seemingly incurable cases have been healed from our consciousness of the unity of God. If we destroy the supposition that there is a self other than the Son of the Most High, the image and likeness of the All Good, we will likewise destroy all sense of disease and sin. If we cease partaking of good and evil, or cease believing that we are dual, mortal and

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immortal, human and divine, temporal and eternal, in short, that we are opposites, we shall surely destroy opposites in feeling, and enjoy unity, harmony and good health. The question may arise with some, "Are we capable of practicing the good here and now, and is it necessary for us to become different from what we are in order to do so?" Let me answer by asking other questions. "If we know what the good is, why are we not capable of putting it into practice?" "Do we not all live and love, and can we not all act and speak the Truth? Can we not all exercise intelligence, knowledge and power? In Truth, is it not an easy matter to be just and charitable, and to have faith, and practice peace and harmony, and is not all this done with the exercise of wisdom?"

If we can and do practice the unity of good, we certainly know God and him whom God hath sent. Verily, we know ourselves. "Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven. But he that doeth the will of my Father which is in heaven." I do not understand, friends, that this practice is a difficult one; its simplicity is expressed in the following words: "He who loveth, knoweth God, for God is love." He who practices any of the qualities herein mentioned, does the will of the Most High, and knows his oneness with All Good.

To the extent that we exercise these qualities do we use our God-given inheritance, and prove our dominion. We know what the good is, and what are its demonstrations; we do not, therefore, have to wait for some future time, and to become different from what we are to practice the good. It is necessary only that we put into practice the Truth that we know. Friends, I am sure we are all doing far better than we credit ourselves with.

I have said there is in seeming a suppositional selfhood, which is apparent only to the false concept of duality. The All Good has been set forth, and each one can say: I am it; this is the ultimate. This does away with all that duality claims to be the opposite of God, but equally real with Him. The following are a few of duality's claims: That there is a mortal self, who is a pilgrim upon the earth, and a stranger to God; that we are without God in the world; that Life can either live or die; that love can be turned to hate; that Truth can be inverted; that substance can be destroyed or consumed; that intelligence can be darkened by ignorance; that knowledge can be veiled with sense illusion; that power can be weakened; that the scales of justice can be swayed; that faith can be prevented from bringing forth; that peace can succumb to war, and harmony to discord; that wisdom is the outcome of many dual experiences. This is taking all power from God, as it were, and placing it in the hands of a supposed evil power, and is subjecting the reign

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of good to it, and is withholding All Good, and the presence of God, and the divinity of self for the future. This brings about confusion on the earth. All this class of teachings are sensed in negative mental and bodily conditions, and in seeming strife and unrest.

If the Truth of the unity of good was thoroughly understood by humanity, war, the adverse of creative activity, could never arise, for all the class of actions and feelings would cease, which tear down and find their place in war. All the things that we know are good tend to build up and sustain the happiness of men, and work all things together for the common good of mankind.

"No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other." So, as "A tree is known by his fruit," we should have a higher conception of God's qualities than to think they can be subjected to a supposed evil power, a figment of belief, suppositional mind, or selfhood. We must come to know that the following words have no meaning in Being: death, hate, error, corruption, ignorance, illusion, weakness, injustice, doubt, war, inharmony, and postponement. For all these are no more than what would be if God were not All in All, if the unity of good was not the infinite whole; therefore, they can never be good, or even seem to be, but to the false supposition of duality. When the at-one-ment of the whole is as thoroughly taught and practiced in the christian world as the dual doctrine is at the present day, there will be no war, nor rumors of war. Did it ever occur to you that it is never the parties who bring about war that are pushed to the front in battle.

Scientists know the principle that will forever settle all difficulties, and when applied will bring harmonious results. We do not believe that the destruction of form will settle any difficulty; we do not believe in slaughter of any kind, in capital punishment, the slaughter of each other in war, or the slaughter of animals; neither do we believe in vivisection nor surgical operations for the removal and cure of disease. But we do believe in the great creative Life, the principle of at-one-ment, the unity of good, the Fatherhood of God, and the Brotherhood of Man. Shall we not teach and practice unity and brotherly love from principle, until all war and rumors of war disappear from the face of the earth, and until all illusive supposition about our selfhood and the world fades away into oblivion?

Let us each one affirm: It is God, the Infinite One, who says that to know self is to know all there is to know; hence, we are not without fruit, neither are we deceived by claiming God-knowledge.

God is Infinite;
Like produces like;
Therefore there is no finite.
There is no production the opposite of God.

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God is Spirit, the only Creator;	There is no physical creator or creation.
That which is begotten of Spirit is Spirit;	No created thing is of the earth and earthly.
Our conception is righteous, and our birth is holy;	We, therefore, cannot conceive sin, nor have iniquitous birth.

Delivered at the First Divine Science Church, by M. E. CRAMER.

Life's Day.

THE secret of a sweet and happy home, or business life, is "Living in the Now." It is the long stretch of time that brings the sense of weariness. It is looking back to a light or a good that has been, or looking forward to a light or good that is to be, that causes people to struggle with present conditions and to feel that life is a burden.

"Come unto me all ye that labor and are heavy laden and I will give you rest." To find rest in doing, satisfaction in working, is to learn to live by the day, for in Truth there are no long stretches of time; eternity is now; all there is of life is now; all there is of love, of work and of rest is now; all results are ours to enjoy today. All there is, is to be realized by us in the Now. Even tomorrow is never ours until it becomes today; then let us so live that we can realize our divine inheritance today, and that our work is well done and our life well lived and thoroughly enjoyed.

It is a blessed privilege, a secret revealed, this living in the Now. No burden will seem heavy, if it is only for the Now; if we do not think it is continuous, the eternity of the Now will dispel it. So if we insist upon being happy now, the seeming burden will cease at once.

Every person can live a sweet, happy life, if he will think *now* is my time to be happy, today is the day of the good, the real and the true.

All that life really means is to be enjoyed when the past and future are no more, and today is the one and only time.

"To-day is the day of salvation." We should do today's work in the fulness of power, and not weaken our purposes by dividing the attention between the present and the future.

The night is the time to take rest in sleep; to withdraw the attention from visibility, and to abide and rest in the arms of the good.

Let us work the works of God while it is day, the night cometh when no man can work.

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Questions and Answers.

Q. Is there any special reason why students of Divine Science should teach under the name of Divine Science?

A. There are many reasons why students of Divine Science should be known as teachers and demonstrators of Divine Science. The first principle of action for any worker to consider in advancing the cause of Truth, is justice. "Do unto others as you would have them do unto you." No one who has ever studied Divine Science, and who understands its thorough system, can possibly feel that if he had given the work and time that it has taken to formulate, systematize and give Divine Science to the world, that he would like to have students study with him and go out as teachers, equipped with all his courses of lessons, teach his system, and do it under different names. Hence, no one doing this is doing as he would wish to be done by.

One of the first things for a Divine Science student to learn, is that the teaching is based in universal principle; that it is absolute and eternal, and that the name Divine Science was chosen for the sole reason that it represents the Science of God in creation. It was not chosen because of any prejudice the people may or may not have. Therefore, all who thoroughly understand Divine Science, know that the name, like the teaching, is limitless. Nothing was consulted in choosing the name but that God and God manifest is the all in all. Hence, we shall hold to the name as unto Truth. The name is among the words to which Jesus referred, when he said: "The words that I speak, they are Spirit and they are Life," and this each student can prove who is faithful in the practice of Divine Science. The name was given birth as is Truth that comes to each one with the revelation of the Son of God.

Choosing a name for the teaching of God because it represents Him, belongs to the Truth that came by Jesus Christ. To take a name because it is thought not to arouse peoples' prejudices, or to drop a name that has been divinely chosen, because it is thought it will arouse their prejudices, is the law that came by Moses, which "was added because of transgression." When names are thus chosen or rejected, it is because of prejudice, and it is only through Divine analysis from principle that the error of judgment and transgression of Truth is discovered.

To understand what true success is, in any cause, it is necessary that its advocates co-operate in every practical way. Every student who does not help the cause of Divine Science by co-operation, works against all effort toward spreading the Truth, rather than for it. If one sees far enough to say there is no limitation in a name, he sees there is none in the name Divine Science,

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and to be true to the teaching, is to be true to the name. If he allows himself to reason that any other name will do just as well for Home College teaching, he will soon think that any other teaching will do just as well.

If the thought is, "Another name is less liable to antagonize the people," as that thought makes inroads mentally, the conclusion will be naturally formed that some part of the teaching is less liable to antagonize than others, and the strong basic principles will be left out, and the teacher will have consulted prejudice, and have acted from a mere suppositional basis, instead of acting from God. Ofttimes a single decision of the above nature, unless denied and erased, will lead the attention astray unconsciously to the one making the decision, and regardless of the nature of the affirmations made, duality springs up and bears fruit in conditions undesirable. Divine Scientists should avoid making worldly decisions, and reasoning therefrom; the fact that they are ignorant that it is unprincipled action or conclusion is no protection whatever.

To intelligently comprehend the teaching of any institution, and to advance its cause, it must be known by some name, and if that teaching is to be given to the world outside of the institution, it can only be given under the same name, and not to do so would be to practice deception. If Catholicism was taught under the name of Methodism, people would at once say the effort to do so was deception.

Therefore, to teach Divine Science, and to represent it to be something else, is to mislead the students. If one comes to me who has made a thorough study of Mental Science, and nothing else, and says: "I know all about Christian Science, and am teaching it," he misrepresents the teaching, and is not dealing with his teacher of Mental Science as he would wish to be dealt with. Again, I would say that justice is the law of principled action. No teacher will succeed to any great extent individually, who does not work with the Spirit of co-operation, and for the universal spread of the cause he advocates.

Come.

Come unto Me—the All Good—ye that labor and are heavy laden (with innumerable race beliefs, all empty of Truth), and I will give you that rest found only in the true understanding of Self. Since the Infinite One is all-inclusive, all His children are Divine, self-individualized, and inseparably bound together with the blessed yoke of Love, in an everlasting brotherhood of peace and good will.

In the endless chain of Eternal Life there are no missing links, and none are imperfect—all are fashioned in perfection out of the one imperishable

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Substance by the hand of Omnipotence. Man's word is his only burden, and when from his heart he speaks only the word of the Truth of Being, he is no longer a burden bearer. MRS. J. P. BIDWELL.

Beloved, now are we Sons of God.

MAN having been taught the doctrine of duality, has believed there was a time when he was not a son of God. Such belief has brought upon him the many burdens which follow that doctrine, and he has been led to cry out, "Lord, have mercy on me."

As one is led to study Divine Science, the first step taken is to come to an understanding and comprehension of the nature of their Being, or, rather, to know who you are, and where you are. This leads one to see and understand clearly the above words, "Beloved, now are we the sons of God." The dual doctrine is laid one side, and man is found resting in peace with the Father. "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

Man in his own consciousness must be willing to recognize himself as the son of God; no one can force him to accept this glorious Truth.

We read in John 1 : 12, "But as many as received Him, to them gave He power (right or privilege) to become the sons of God. When man is willing to accept the unity or at-one-ment of all things, then will he think as the Father thinks, and speak as the Father speaks. This is the work of the Divine Scientist, to realize that now I am all I conceive God to be. I am all that my father is. I am illumined by the white light of Spirit. I now see as the Father sees. Heaven and earth are conjoined, and all things are working in unity and harmony.

Now that we have learned we are the sons of God, may we purify ourselves "even as he is pure," "because as he is, so are we in this world."

In Truth there is no separation. Like produces like—as the within, so the without.

Now are we to walk in the Light, wherein is no occasion for stumbling. Our eye is ever fixed on the Eternal Truth which frees all who accept it as their guide.

The inner voice is ever prompting us to right thinking and right living; may we heed it at all times, and thereby learn the Law of Love, which is God's Law, and governs all things. MRS. L. M. PARKER.

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INTERNATIONAL BIBLE LESSONS.

July 3d, 1898.

THE KINGDOM DIVIDED.—1 Kings 12: 16–25.

GOLDEN TEXT:—"*A soft answer turneth away wrath, but grevious words stir up anger.*"—*Prov. 15: 1.*

"A KINGDOM that is divided against itself must fall," said Jesus, and truly that is the law, and its workings in this case was no exception. David had cemented the kingdom into bonds of union. Solomon had wasted his time with women and his kingdom paid the penalty. "Behold how great a matter a little fire kindleth." Had Solomon remained loyal to God the kingdom would not have suffered disruption; he sinned, and all adown the ages the curse is following, so far as one is able to judge externally.

The spiritual lesson is what we are after, and so much of the external is given only that we may the better learn the inner lesson. A kingdom divided in itself in me is my recognition of two opposing statements: one true to Truth and the other false. If I say that I am both good and evil, mortal and immortal, carnal and spiritual, sick today and well tomorrow—all judgment that is based in externality and appearances—that is a kingdom divided against itself in me.

"This thing is of me." Some might view this from the external and say that God is the author of evil, for here is surely an evil, and he says himself that it is from him. What is it that is from him? The division of the kingdom. And why? Because of that great law which, like all law, was before the kingdom was, that a house divided against itself must fall.

July 10th, 1898.

ELIJAH THE PROPHET.—1 Kings. 17: 1–16.

GOLDEN TEXT:—"*And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elisha.*" *1 Kings 17: 16.*

There are two great things for us to learn in this lesson: First, faith; and secondly, that God is a rewarder of those who are faithful to His word. We do not see Elijah holding back a moment after he gets the message. In either case, to judge from external probabilities, he was very apt to be hungry many days; but he obeyed implicitly, and the record says that he did eat many days. So we must learn to obey the will of God at all times. The will of God is manifest to us in His law and in His divine purposes, and we are able to know what that will is. There is no excuse in saying we do not know the law.

The law of God is perfect one-ness with Him. When we recognize the truth of that statement and act accordingly, we shall do his perfect will, and then we shall not fear to do just as he commands.

Elijah is just you and me, that is all; and if we would get the good out of this lesson or out of any other lesson in the Bible, we must put ourselves exactly in that same place. There is no experience which anyone of the Bible characters had which will not be ours at some point in our existence.

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From this we learn that all things are good in God. This is not saying that "all is good," for indeed all the seemings are not good, for they are not at all. But all that really is is based in God, and so must be good. So we see that Elijah did not refuse to take the good things which came to him through the agency of the "black birds—omens of evil." So we must learn to judge whether the thing is true and good, aside from any appearances at all.

July 17, 1898.

ELIJAH ON CARMEL.—1 Kings 18: 30–39.

GOLDEN TEXT.—"*And when all the people saw it they fell on their faces: and they said, The Lord, he is the God; The Lord, he is the God.*" 1 *Kings* 18: 39.

This incident of the prophet, Elijah, and the prophets of Baal, illustrates Truth and error. Baal's prophets were 450 men, and Elijah was just one, and this serves to show that numbers are as nothing when arrayed on the side of error, and that one is truly totality when it is based in Truth. Truth has all potency, and fire from the law will always consume the sacrifice that is laid upon its altar.

Baal was a sun god, and as the sun is bright and seemingly the source of all light and life, so it is that error often assumes the appearance of being Truth and would, if it were possible, deceive the very elect. Men even to this day claim for the sun that it is the source of light and life. In the "Home Study Circle" of one of the most widely circulated and read daily papers in Chicago, there was published an article on the sun on the first day of this month (June) in which occurs these words: "It (the sun) is the center of life as well as of light and power. Nearly all forms of energy with which we are familiar may be traced to it."

Is it any wonder that the world are Baal worshippers—believers in the potency and truth of error—when its brightest scholars will give utterance to such gross error and its widest read papers seek to disseminate the error?

Let them tell us if they can how and in what way the sun is the source of anything any more than Baal is a true god. There is no truth in either of them. Behind the sun, as behind all physical manifestation, is that which manifests—is God, our Father. And just so soon as we come into the complete recognition of this Truth all error is consumed by the fire of his love.

Let us who have come into the understanding of this glorious Truth be steadfast in it, and not be deceived into a belief in error no matter how bright the appearance of it, and no matter how plausible the statement. Error is always insidious—a serpent.

July 24, 1898.

ELIJAH'S FLIGHT AND ENCOURAGEMENT.—1 Kings 19: 1–16.

GOLDEN TEXT. "*Rest in the Lord and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.*" *Psalm* 37: 7.

There are two points in this lesson for us. One is the seeming fear of Elijah—truth—because of the threatening attitude of error. One would suppose that after witnessing the manifestation of the power of God as recorded in the previous lesson, the prophet would fear nothing, and yet at the threat of Jezebel he flees for his life. Truth cannot flee from error any more than

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light can flee from darkness. Error may seem to overwhelm Truth, but the Lord is always present even in the depths of the wilderness into which Truth seems to be driven. God never leaves his children; always and always, no matter what the seeming, the angel stands ready to say: "Arise and eat."

The second point is the manner in which God always speaks to his children. Things that are false are always blustering around, making a great noise and claiming that it is God's voice to man. But the inner ear that has ever heard the true voice of God cannot be deceived. It is always the still small voice, that which each individual soul alone can hear, and must hear for itself, only that comes from the father.

There is a third lesson for us in this scripture. We see Elijah casting his mantle upon Elisha. From this we know that upon whom the mantle of righteousness falls the same is called to the service of the Lord. But upon whom does it fall? As God is no respecter of persons it must fall upon all alike. But the trouble is that all do not recognize it when it does fall upon them, and so they continue serving error instead of Truth.

July 31st, 1898.

NABOTH'S VINEYARD.—I Kings 21: 4–16.

GOLDEN TEXT.—"*Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.*"—*Ex. 20: 17.*

There are two distinctive points in this lesson: first, that one may suffer for the sins of those with whom he is associated, as in the old story of poor dog Tray; and the second, and most important is, that no matter how grievous the sin, repentance always brings release from the punishment. The law of God is inexorable, but the love of God is above the law, and when we come into the recognition of our oneness with the Father in absolute love and consecration, all law is suspended. We are one with Him who made the law, and His love for us exceeds all demands of Law. Justice and mercy are sisters, but mercy stays the hand of justice, or tempers the judgment of her more austere sister.

Error is always covetous of the good of Truth. It may vaunt and puff itself up, and declare that it is great, and even good, but it of itself is always conscious of the nothingness of the claim, and it is just as cognizant that Truth has that which is abiding and good, and which it does not have and cannot have, and so it sets itself about it to possess itself of the good of Truth. Truth will not sell itself to, nor give itself up, nor can it possibly have any dealings with error, and so error proceeds to secure by foul means what it cannot get by fair, and in the end it always pays the penalty of having its house cut off.

LYMAN L. PALMER.

I feel the Word deepens in my life and has taken root, and I am glad therefor.

HARMONY is good and strong, and a great helping to the higher life.

I am wondering whether you will come to gladden us with your presence before long;—how soon a year passes—but how beautiful are the days with their gifts when we recall them.

W. BRUNTON.

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The Soul.

And all is mine, the spirit saith,
For love divine with wisdom made
My soul to breathe its own pure breath;
Therein my confidence is laid:
Before my eyes I see the form
Of strength and beauty, goodness blest,
It may not suffer from time's storm;
It like a star in heaven doth rest!

Be strong, O soul, assert thy power;
God's rains pour in thy stream of life;
His sunshine gladdens every hour;
His eve and morn give peace to strife:
There is perfection for thy days,
A light of love that ne'er declines;
Strew flowers of faith on all thy ways,
And live where Eden's summer shines!

WILLIAM BRUNTON.

CHILDREN'S PAGE.

In The Mountains.

"No more school for six weeks," shouted Willie, throwing his books on the table with a bang, that sent the buttons flying in all directions out of mama's work-box. "Now, are we going in the country right away?"

"As soon as we can get the tents ready, and the necessary things packed. I think we can start the day after tomorrow."

"Hooray!" And away went Willie out to the little room in the barn, which was his especial property, shouting and making such a noise that the little baby chicks, who had only left their shells the day before, flew helter-skelter around the yard, bumping into each other and getting into all sorts of tight places, and making the old mother hen very much excited in her efforts to get them all together in what she knew was the only safe place for them, under her loving wing.

"I am going away day after tomorrow," shouted Willie, over the fence to them.

"Caw-ca-duk-it, caw-ca-duk-it, (don't make so much noise about it,)" scolded the old hen. "Wouldn't have such scare-crow babies," said Willie, laughing at her excitement, and away he went, with Rover barking like a good fellow at his heels.

All the afternoon he worked in his play-room, getting fishing-lines ready and packing up the things he needed to take with him. Ralph Weston, Willie's chum, went to the country every year, and he had what he called his museum; a room in which he had all sorts of birds' eggs, and butterflies, and bugs, which he had collected during his vacations. They were all arranged very nicely, and sometimes Ralph used to let the boys in (five pins for admission), and he would make speeches about the things and tell how he got them. Willie had always wanted to have a museum of his own, and he made up his mind to keep his eyes open, when he got in the mountains, and catch anything that would help make an interesting collection.

Well, finally the day of departure arrived, and they were off to the mountains. A beautiful spot had been chosen to pitch the tents down in a lovely le

valley, sheltered all around by high mountains, and with great trees that had spread their branches out so far that they interlaced and made a great green roof to the camp, so closely woven that you could only see a little patch of sky here and there. The ground was soft with leaves which had fallen from the trees every year, and had imbedded themselves in the earth, making a thick carpet.

The tent that Willie slept in was near the edge of the bank, and just at the foot is the bank a lovely river of clear, cold water flowed along, now and then making a little fall over some big rocks. Ferns and beautiful plants grew along the edge, and in some places a little sandy beach could be found just big enough to make a good bathing place. Just back of Willie's tent a big hazel-nut tree grew, leaning over the bank. One morning Willie was lying in his tent, listening to the trickling of the water over the rocks, and thinking how nice it was to lie awake there before anyone was up, and hear the stir of the birds talking, and wishing each other "good-morning," when he heard something that roused him up quickly—a little chirp in that hazel-nut tree. Here was his chance. He had tried to start a collection of bird's eggs, but all the nests were in the great, big trees, too high for him to climb. But that hazel-nut tree he had been in many times, and so he hopped out of bed and dressed "in a jiffy," to go and see if there was a nest in it.

He creeped out cautiously, and sure enough there was a bird just flying into the tree; he watched, and saw where it went into a little nest in a corner which he had not noticed before. He made up his mind to have that nest, so up he started. The little bird saw him, and began to twitter and flutter about in great alarm, but still he crawled nearer and nearer. Just one more move and he will have it. He reached over and grasped a limb near the nest, gave a spring—and found himself in the water. The limb had not been so strong as he had expected, and had bent with his weight, landing him in the middle of the stream. He waded out quickly, for it was not deep. But somehow he didn't want mamma to know what had happened, so he walked down to the sandy beach, took off his wet clothes, and spread them out in the sun to dry. Then he sat down to wait, and he thought of a good many things that had not occurred to him before.

"How disturbed that mother bird had been; how she had calmed down when he left" (he had not thought of the mother when he had intended to take the nest); "how beautiful the country was, and it really belonged to the birds and the butterflies, and insects, you might say, because God had put them there, and there had been nothing to disturb them until he came;" and then he began to be sorry, and he made up his mind that it was not right to disturb and sometimes hurt the little animals, just because he wanted a collection, any more than it would be right for some big giant to catch him for a collection. "God put them here to live and be happy, and I will not harm them again. I don't want a little collection just in one room, when I can have all the beautiful world as a collection, and let the animals live in it as God intended." He put on his clothes, which were dry by this time, and got back just in time for breakfast, a hungry and happy boy.

ALICE ECKMAN CRAMER.

Defeat of an Unjust Bill.

The following is an extract from an Eastern paper.

"Last month there was introduced into the Massachusetts legislature a bill which, while purporting to be protective legislation—that is, legislation ostensibly for the people, was in reality designed to protect certain medical

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practitioners. The proposed bill was entitled, 'An Act to Regulate the Registration of Physicians and Surgeons,' but the secretary of the Board of Registration announced through the press that it was especially intended to prevent 'Christian Scientists and other charlatans from practicing.'

"The section which was designed to effect this purpose read as follows:

"'Any person shall be regarded as practicing medicine within the meaning of this Act who shall append to his name M. D., or shall assume or advertise the title of Dr., or physician, or any other title which shall show or tend to show that the person assuming or advertising the same is a practitioner of medicine or of any of the branches of medicine; or who shall investigate or diagnose any physical or mental ailment or defect of any person, with a view of affording relief, as commonly done by physicians or surgeons; or who shall prescribe treatment for a person for the purpose of curing any real or supposed disease, whether by the use of drugs or by the application of any other agency or alleged method of cure; or to operate as a surgeon for the cure or relief of any wound, fracture or bodily injury or deformity, after having received therefor, or with the intent of receiving therefor, either directly or indirectly, any bonus, gift or compensation.'

"During the three sessions which were held for the hearing of the bill, the hall was crowded with interested listeners, for many thoughtful people who had no special interest in Christian Science saw in it an attack upon the personal liberty that is so cherished by a freedom-loving people, and able remonstrances, outside the delegates from the Christian Science Church, were voluntarily made by prominent scholars, and well-known citizens."

From among excellent speeches by Rev. B. Fay Mills, Professor William James, of Harvard University, and others, we quote the following, by William Lloyd Garrison:

"I desire to enter an earnest protest against the bill under discussion. It is a violation of individual rights and in the interest of special privileges. Ostensibly an act to protect the community from malpractice, this is really meant to secure the monopoly of treating disease to those who bear the credentials of a recognized school. It is the indefinite repetition of an attempt to limit admission to the temple of healing since the first organized body of practitioners secured legal possession of it, far back in the dim twilight of civilization. The most cherished and important principles held by the medical faculty today were once maligned, and had to win recognition against the opposition of the established schools. In my own memory the homeopaths were proscribed and denounced as charlatans, just as those who practice mental healing now, but they conquered. To narrow the service which offers itself for the healing of humanity by such devices as the one proposed, is to retard the growth of true science.

"Our protest is not against education or skill, but for the liberty without which both must suffer. One has only to read the candid opinions of eminent physicians to realize how purely experimental is the science of medicine. The death of a patient under irregular treatment, although it may be demonstrated that the greatest intelligence was used, is heralded abroad as something scandalous, but if any regular physician were to make public the deaths coming to his knowledge from misapprehension of the disease or mistaken remedies, the public might well be alarmed."

The bill was defeated, as everything of the kind will be, which attempts to restrict the freedom of Truth's application.

Universal and Individual Treatment.

1. D. S. A. Health Thought, to be held from July 1st to August 1st:

"My Peace is with you always."

"They who seek Me, have My Peace."

Let all the readers of HARMONY use the above statement of Truth as a benediction for peace throughout the world.

Statements of Truth and Freedom.

First Day:—Peace be still.
Second Day:—My peace I give unto you.
Third Day:—The end of every man is peace.
Fourth Day:—Now is the time of peace.
Fifth Day:—The Spirit gives peace now.
Sixth Day:—The Spirit works in all for righteousness and peace.
Seventh Day:—The peace of Holy Spirit is unto every nation, and is good will among men.

Some Principles of Prayer.

"Let prayer be the key of the morning and the bolt of the evening" (Matthew Henry). There are three necessary accompaniments of prayer: Knowledge of Truth, Unity of Purpose, Unwavering Faith.

Pray always.—Eph. 6 : 18.
Pray with the Spirit.—I Cor. 14 : 15.
Pray with the understanding.—I Cor. 14 : 15.
Pray with few words.—Eccles. 5 : 2.
Pray with holy hands.—I Tim. 2 : 8.
Pray with all perseverance.—Eph. 6 : 18.
Pray with thanksgiving.—Phil. 4 : 6; Col. 4 : 2.
Pray without doubting.—I Tim. 2 : 8.
Pray without vain repetitions.—Matt. 5 : 7.
Pray without ceasing.—I Thes. 5 : 17.
Pray in faith.—James 5 : 13.
Pray in faith believing.—Mark 11 : 24.
Pray in truth.—Psalm 145 : 18.
Pray in secret.—Matt. 6 : 6.
Pray in My name.—John 16 : 23.
Keeping His commandments.—I John 3 : 22.
According to His will.—I John 5 : 14.
Doing God's will.—John 9 : 31.
Constantly.—Psalm 55 : 7; Luke 18 : 1.
Abiding in Him.—John 15 : 7.
Nothing wavering.—James 2 : 6.
Everywhere.—I Tim. 2 : 8.
One for another.—Eph. 6 : 18.

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

Is Divine Science Theosophy or Christian Science?

A STUDENT writes: "I would like to state that twice in my experience, I had to fight for the integrity of the book—Lessons in Science and Healing—and of Mrs. Cramer's right to the claim of originality. The point was raised, first, that the book was only a copy of Mrs. Eddy's work, and to prove it, my attention was called to the fact that in the book itself it said, "The names Theosophy and Christian Science, when given their *true* and *universal* interpretation, cover the same ground as does the Science of Infinite Spirit."

Another time, I was asked if I taught Theosophy. I said, "No, my teaching does not touch Theosophy at any point. There is nothing in common with it and the Oriental religion." "Then, said the man, you do not follow in the steps of your leader, Mrs. Cramer, for she distinctly says in her book that Divine Science and Theosophy are one and the same thing."

Of course, it was useless to say anything about "*true* and *universal* interpretation" to either of the parties. * * * There must be some way of getting at this thing so that people will know where Divine Scientists stand. They want the Truth, but they do not want all that has been thrown at them for the last ten years under the guise of Science, which has been any old thing that the teacher himself happened to think of.

I have learned a number of lessons while out teaching, and one was that the old teaching is dead; by that, I mean the heterogeneous mass that has been masquerading as Science. The statements must be clean-cut, and so plain that there can be no mistaking them."

This very suggestive letter affords the opportunity of explaining more explicitly these points than was necessary at the time of writing LESSONS IN SCIENCE AND HEALING, or than has seemed necessary hitherto.

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The intentional interpretation of the names Christian Science and Theosophy was just as I stated, *true and universal.* Christian Science did not mean to me Eddyism, for I was not a student of Mrs. Eddy's, neither had I read a single chapter in her book, "Science and Health," at that time. It had not been my privilege to do so, though I had thought many times I would set aside my work and devote my time to it until I had read every word of the book, but invariably everything would combine to completely occupy my time. And now I can see wisdom in it all, for many times have I met with the same accusation: "It is only a copy of Mrs. Eddy's book," and the very next statement would be, "It is mortal error." They seem to be utterly oblivious of the reflection they cast upon her book by the latter statement. The main points of her teaching first came to me from members of Christian Science classes, but not until my Primary and Normal Lessons were formulated, and I was before the public as a teacher.

In formulating Divine Science I had no books before me, no human authority in mind, but I did have in consciousness, as a basic principle, the infinitude and omnipresence of God as Spirit or Mind, which was all knowledge and all power. The all in all is God, and God manifest, was the only basis from which to think and to write. In this principle of oneness each statement of every lesson was based. This Truth I did not get from any book, but it was spiritually perceived, and intuitively realized, and this before I had read any book upon the Science. My definition of the name Christian Science, instead of meaning Eddyism, meant the universal knowledge of God, and the universality of the living Christ. It was raised in my consciousness to the plane of Divine Science, the Truth which proves that the inner and the outer—the Spirit and the body—are one according to Christ's teaching.

The word Theosophy did not, nor does it mean any of the theories of evolution, or of personal reimbodiment, or of physical causation taught under the name Theosophy. My understanding of the word Theosophy was, and is, Divine Wisdom, or wise in the things of God.

Students who have not been accurately taught, and who have not analyzed from the plane of pure being, do not distinguish the difference between Divine Science, which teaches that there is no physical causation, and that God is the only Source and Cause of all, and the theories based in a supposed physical causation, which claims that effects become causes, and that creatures make creatures. These students are frequently heard saying, when speaking of teachings just the reverse of each other, "They are all one and the same thing." They seem to think that unity—the at-one-ment of the whole—has no deeper meaning than their efforts to practice charity by saying that all

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opposing theories are one with Science. "They are all good; they have their place in the world; they are all stepping stones."

Mental teaching and healing, and evolution from a lower to a higher plane in all its phases; the Theosophists Karma and reimbodiment, based in the supposition that there are physical causes; Christian Science and Divine Science are all classed in the same teaching. This is saying "Peace, where there is no peace." A mathematician might as well attempt to instruct his class by practicing charity with it when laboring with wrong statements and miscalculation. He might as well say: "It is all one, and if you look for the good only, you will find it in every phase of statement; the miscalculation is a step in your progress toward principle," as for a student to undertake to adjust theories based in the claim of physical causation unto God, or unto the Truth of Divine Science.

Divine Science teaches the direct expression in creation of all that God implies. True charity to any person or class, consists in revealing the principle or Truth that each one may demonstrate it for himself. True unity and oneness is found in principle and nowhere else. Life is principle and is God; it is also Supreme Law, which demonstrates itself perfectly, and never imperfectly. In Science we are not working toward principle, but from principle.

One Sunday morning, after church, when I had spoken on the subject, "God Incarnation versus personal Reincarnation and Karma," a lady who had been waiting some time to speak to me, said: "I have been attending lectures on Evolution and Reincarnation, and have thought for several years I would come to your College and take a course of lessons in Divine Science. I think they are all trying to *attain* the same thing, and by looking for the good everywhere, I find it in them all." To this I replied, "There is a great difference between the teaching of those who are trying to attain to Truth, or to evolve from a lower to a higher condition, and the teaching of those who know Truth and are enjoying the reality of Being, and demonstrating the same." My friend then said: "If the evolutionists have not attained to the Truth, they are very near it, and the only difference between you and myself is, that I am more charitable than you are. I believe in saying that all of these theories are good, and I find good in them." My reply was, "The evolutionists who are striving to become or attain are not so near comprehending Being but that they miss the Truth of it altogether. There is no true charity in saying that "it is all the same." The true charity and love to humanity demands that we speak Truth, for there is no other way to solve life's problem, and we cannot instruct others in the solution of their problem by holding that their mistakes—unprincipled statements—are just the same as the true solution based in principle. Therefore, while Divine Scientists have no thought

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of antagonism in showing why theories and beliefs based in effect and supposed physical causation fall short of Truth, we cannot say that they are all one and the same. "For when that which is perfect is come, that which is in part is done away."

Such sentiments as these are so frequently indulged, and called Science, that nothing but a thorough spiritual education, one based in the Truth of God and Him manifest, and God manifesting in creation at this time, will ever make scientists. No one who knows the Truth of Being, the reality of God and man, can fail to see that these theories are not Divine Science, and do not stand for Truth. Divine Scientists hold all people, of every nation, in consciousness of the unity of life, the everywhere present spirit, but do not accept their varied theories wrought for the salvation of man.

It is true, as the writer of the above letter has said: "The old teaching is dead," for people frequently write, and come to us in person, with the same thing. The following conversation with a lady will serve to give the substance of what they all say along this line: "I first studied Christian Science, but I was not satisfied because I could not ascertain who I am, and what I am. I never knew where to place my patients when treating them. The theory of our being a reflection, does not satisfy me; and having to say there is no body, brought no light or power. I thought I would attend meetings elsewhere, thinking I would get more light, so I have been going two years, regularly, to 'the Home.' I got so mixed up that I could neither help myself nor any one else. I found great difficulty in understanding the different teachers who spoke there, because they differed so widely in their teachings, and I found that they taught more from the plane of personal experience than from principle. There is no underlying principle to it. I have listened to you a few times, and am reading your books, and I see that you have a great universal principle underlying every statement, and by which you account for visibility, and prove its spirituality. I can understand myself and my relationship to God through your teaching."

Others express themselves very much as a lady did who called at Home College a few days since from one of our western cities: "There are so many writing and teaching who are merely giving their opinions about Science. They have read promiscuously, are all mixed up, do not know where they stand, and are giving their opinions of what they have read."

There is nothing that will straighten out this mixed up condition of affairs but for them to study Divine Science. When its principles are embraced they will know Science, and have no opinion about it.

Divine Science is not a heterogeneous mass of statements, it is the Truth of God, and God expressing Himself in creation at this time.

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Divine Science is not sentiment or theory; it is not evolution from a lower to a higher plane; it is not any belief based in thought or mentality. Its practice is not from the mental plane, hence the name Mental Science does not represent Divine Science.

The Theosophical teachings, so-called, based in physical causes, do not touch the true definition of Theosophy at any point; therefore, Divine Science does not touch Theosophical teaching at any point. While Divine Science includes Divine Wisdom concerning the things of God, it does not touch any theories based in mental or physical causes in any of their tenets. It has never been claimed that Divine Science is Mrs. Mary B. Eddy's teaching, for Divine Science teaches the Law of Expression, which law I spiritually perceived when writing my first Lessons, before I had read a word in her books.

By this law Divine Science accounts for the body and the visible universe, and proves the at-one-ment of man with God, while in Christian Science no Law of Expression is taught, and visibility is not accounted for, but is claimed to be mortal mind, and is, therefore, denied.

In Divine Science our Lord Jesus Christ is God manifest in form; "the Word, which is God made flesh." Everyone who has experienced the direct manifestation of God within himself or herself, will grant that the same experience and realization is possible to each and all. If one does not see this possible, it proves that he does not realize the true light that lighteth every man, and the one who has the true light will see that his light, which is life, lights or lives every man that comes into the world. So my work has been to teach the Truth or God manifest in creation, and who or what man is in Being. There is no true originality but what is based in the origin all of things; all teaching thus based is original. Those who are seeking it elsewhere will fail to find it.

M. E. CRAMER.

Confession.

"IF we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.

To confess our sins, is not to claim them as a part of ourselves, for as sin means a falling short, it is to acknowledge that we have fallen short in our calculations from principle. When we do this, "He is faithful and just to forgive us our sins." We can only acknowledge our sin, or falling short, when we come into a knowledge of what Principle or Being is, and when we understand this, we realize where we have fallen short.

"God, who is yesterday, today and forever the same," is not changed or moved, no matter how much we fall short in our calculations, and so when-

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ever we acknowledge our oneness with God, our sin is forgiven, and given up, and we have all the good that follows with a knowledge of the Truth.

"And to cleanse us from all unrighteousness."

As soon as we give up unrighteous or wrong thinking we are free from all the seeming conditions that trouble us. Through a knowledge of the Truth, we are made clean indeed.

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

MARGUERITE HERING.

The following from the San Francisco *Call* shows that the doctors are beginning to recognize mental causes as the source of seeming sickness, but are just as much at loss for a remedy as before. Not until they lay hold of the Truth of the eternal being of man in God: that there is but one real cause working in man to create, and that cause God, will they find the remedy:

"EPIDEMIC OF SPINAL MENINGITIS AT TACOMA.

"PHYSICIANS SAY IT IS DUE TO COLDS FOLLOWED BY INTENSE WORRYING.

"Tacoma, March 30.—An epidemic of spinal meningitis is beginning to be feared on Puget Sound. It cannot result from any lack of sanitary precautions, but rather through the worrying of scores of people who have relatives and friends in Alaska. Doctors here say that taking cold, followed by intense worrying, is sufficient to cause inflammation at the base of the brain, producing the dread disease. During March there have been nine deaths from meningitis, most of them occurring within a few days.

"August J. Brummer, ex-Chief of the Tacoma Fire Department and well known to San Francisco insurance men, died of meningitis yesterday, after suffering terrible agony for five days."

Appreciation of Truth.

The article on "Control of Thought," in June HARMONY, is excellent from beginning to end—worthy of being memorized by those who find it difficult to *live* its beautiful, truthful, and exacting commands.

LILLIE ST. J. DORSEY.

I received HARMONY yesterday for June. It is no less a gem of art, and a thing of beauty, than a mine of Truth.

Rochester, N. Y. DR. J. GILBERT MURRAY.

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Have just noticed my number of HARMONY marked with blue pencil, indicating expiration of subscription. Will send subscription price for renewal the first of June. *Never stop* magazine—too precious not to have.

Respectfully, MRS. A. S.

Dear Friend, Mrs. Cramer:

"SCIENCE AND HEALING" has proved so fascinating to me that the temptation is great to neglect other work in order to study and master it more thoroughly. It might with due modesty say of itself: "To this end was I born, and for this cause came I into the world, that I should bear witness of the Truth."

I have been a worker in Divine Science for some time, besides giving a good deal of careful study to Christian Science, but I have found nothing heretofore which combined depth, fulness and clearness in an equal degree with "*Lessons in Science and Healing.*" The thought of "separation," "apartness," of "you and I are altogether different," is so deeply and firmly rooted in the intellectual consciousness of the human family that it is with great difficulty that we fully accept the All-ness of Spirit, and our one-ness with Spirit —which means at-one with all humanity, with all the universe. And even after we have accepted and believe ourselves fully grounded in the Truth to *live* it morning, noon and night, and all hours of every day, to put it into active practice in *all* the minutiæ of life, in our business and social affairs, requires steadfastness, watchfulness, and a constant returning to "first principles"—a frequent re-reading and re-absorbing of fundamental Truths. We need constant cultivation, hoeing, weeding and watering, to keep us growing in the realization of the Unity of Spirit, of our own individual perfection as spiritual beings, and of one-ness with each and every other while differing in manifestation. We may draw an illustration of this truth, of oneness, from mother earth, which brings into visibility right alongside of each other the sturdy oak and the graceful pine, and at the foot of each perhaps we find the violet and the daisy. And we can imagine earth saying to each one, small as well as large: "Thou art my very self manifest. I am thy life, power and substance." Each is whole and complete in itself—as tree or flower—distinct from, yet in unity with each other. The tree is not separate from parent earth, and could have no life apart from her, but is an individualized form pushed out from her; pushed *out* yet not *away* from her.

So man, pushed out into visibility from Infinite Spirit is not *away* from that Spirit which he, and all other integral parts of the universe, is.

There is the most beautiful inspiration in "Preface to Lesson V: Baptism By the Spirit." "*Dear child of My being! speak My word for thyself by*

claiming wholeness for thyself. Awake from thy dream of sense, and know that thou art within My kingdom at this time; and know that thou art radiant within and without with My Being; thou art clothed with the Sun of Truth, now."

The statement, "If we truthfully represent our *Being* in our every thought and deed, we shall truthfully represent Spirit in every thought and deed," seems to remind us that "to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man." The great Truth taught by Divine Science is summed up in this brief statement: "You may demonstrate harmony within yourself by speaking the Word with *perfect faith and passive expectation.*" And we very soon learn that the Word spoken weakly, doubtingly, does not bring health and harmony, "for he that doubteth is like a wave of the sea driven of the winds and tossed; let not that man think that he shall receive anything from the Lord;" for the eternal law of righteousness is absolute—it will recompense to every man according to his faith and his works. The statements, page 99, "Intuition," are a complete sermon in three lines, viz: "To recognize yourself as eternal *Now*, is true adoration. To attempt to realize yourself as one with the Father, is true meditation. To declare this Truth in thought, word and act, is true faith." But in noticing the larger work I do not wish to overlook the smaller jewel, "Basic Statements." Its practical and clean cut lines for every day use are very helpful; as for instance: "Much has been said in the classroom and in writing explanatory of methods by which healing is done, which are considered helpful in their nature; but in the Christ method a knowledge of true Being, and of *being that which is whole*, is the one thing necessary."

And clear as crystal will this thought enter the consciousness of him who is ready to know the Truth and be free, viz.:

"The first requirement in the Christ method of healing is that of giving up the false supposition and selfish belief of a self-hood separate from God. This change of thought is the Spiritual act of baptising unto repentance, which must precede the taking on of at-one-ment, which is baptism of the Holy Spirit. At-one-ment is the yoke that is easy, or it is the bond of union which makes light all burdens."

And instantly to me comes the further thought: In order to be at-one with God and free from the mortal consciousness of separation, or apartness, I must be at-one with every individualized being included in the human family. I cannot exclude the one who has been "so mean" to me personally, or even the one I myself have wronged and thus driven apart from me; for, "when thou prayest, *forgive*, if thou hast aught against any," and forgive yourself if you have wronged any—even by so little as a passing thought—

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forgive yourself by changing that mistaken thought for the thought of oneness, completely, perfectly unifying yourself with that one, and living and Being that unity.

The subject is so inspiring one can hardly stop short of writing a complete sermon; but thinking I have already gone beyond the bounds of brevity, I will close. Most sincerely yours in Truth,

DR. J. G. MURRAY,
Unity Home, 70 Gibbs St., Rochester, N. Y.

Books of the Day.

REMEDIES OF THE GREAT PHYSICIAN (The Word of Truth), by Hannah Moore Kohaus. F. M. Harley & Company, Chicago, publishers. 55 pages, paper bound; price, 40 cents. Send to this office.

A book of treatments, covering pretty thoroughly the list of "popular diseases." For each a positive thought or affirmation for wholeness is given; the denial is framed in the affirmative. A helpful manual for those who have not realized sufficiently to formulate statements of Truth for themselves, and to those who have, it is suggestive.

THE LAW OF CORRESPONDENCES APPLIED TO HEALING, by W. J. Colville. Published by F. M. Harley Publishing Company, Chicago. 121 pages; price, 50 cents.

This booklet is one by that prolific author who pleases his readers with well reasoned generalities of the subject which he takes under consideration. Mr. Colville writes to suit those of various beliefs. In this he is successful, for nearly all classes of advanced thought claim him as one of their own. He writes just as he talks, *i. e.*, to suit the audience. This book is written to suit that class of Scientists who want a place in their Science for Theosophy, Astrology, etc. Thus considered, the book will be a success, and no doubt will have an extended sale.

VIBRATION, THE LAW OF LIFE, by W. H. Williams. Published by The Temple Publishing Company, Denver, Colo. 176 pages, cloth; price, $1.25, postpaid.

In "Vibration, the Law of Life," by W. H. Williams, we have a remarkably distinct and original reminder that all life is motion, and that the experiments and discoveries of Tyndall, Huxley, and others, concerning the relations between form and motion, have a practical bearing of immense importance to human well-being and happiness. The author claims that his book furnishes nothing less than a solution of that enigma of the age, mastery of the motor power by which the human machine may be kept running and in perfect repair as long as we please to use it.

The gymnastic exercises for the development of incomplete physical and mental forces are practical in their line, and the book will prove beneficial to those who carefully adhere to its teachings.

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THE METAPHYSICS OF BALZAC, Ursula N. Gesterfield; 112 pages, cloth, $1.00 post paid. Gestefeld Pub. Co., New York.

The Philosophy of Balzac, the great French novelist, as found in "The Magic Skin," "Louis Lambert," and "Seraphita," is culled and formulated by Mrs. Gestefeld. She very properly remarks that Balzac, taken as a novelist, has not the strength as when taken as a seer, so to speak. This may be true of the majority of renowned novelists, for it is the suggestion of eternal principles written between the lines that keep their books alive; surely it is not the mechanical ability of constructing pretty language, but the authors ability to give expression to glimpses of Being. Though the realization is at times limited, the at-one-ment in the reader gives recognition to it, with lasting results.

I am Saved.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. The I Am, which is God with us, the anointed, good, is the infinite All, and when Jesus was accused he knew the Truth, which is: be still and know. In the divine revelation of spiritual things we know that by our words we are justified; therefore we should be careful to use true words, which are spirit and life. We walk not after the flesh, to be governed by worldly or selfish conditions, we look not on things after the outward appearance, we look on all of God's creation as good. We know that they are pure being, so we should never be ashamed of the Truth. We acknowledge the Christ within, and cast down all things that are not true of God, and bring into captivity every thought to the obedience of Christ. "By the obedience of one shall many be made righteous." Rom. 5th chapter, 17th verse, this lesson. Jesus has shown his Divine nature with clear understanding. He was humble and patient, he knew no fear, so we must put on the Lord Jesus Christ, and no matter what any others may think or condemn in us, we know we are of God, and "may Truth direct our tongues, and grace our hearts' control." To do the will should be our aim, and trust in the dear name of our Lord, and all who come to Christ shall be saved now and through all eternity, and behold God Himself is with us. This is recognizing our oneness with the All Good, the Infinite All.

MRS. L. ANDERSON.

CONCORDIA, KANSAS.

Dear Mrs. M. E. Cramer:

I want to thank you for the great kindness you rendered the North Side Society of Divine Scientists, of St. Louis, in sending the HARMONY to our table. No paper or magazine that came to us was more eagerly sought for or enjoyed more than HARMONY. The Home has been closed temporarily, and the meetings are now conducted by Bro. Armstrong, at 3244 N. 20th Street.

Mrs. Scholl and I are now engaged in teaching and healing wherever there appears to be a work for us. We left St. Louis two weeks ago, to be gone indefinitely, and I am now teaching my first class in Kansas. We are seven miles from Concordia, at the lovely home of Mr. and Mrs. W. B. Williams.

J. D. and E. J. SCHOLL.

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The Kindergarten from a Mother's Standpoint.

An address delivered before a Mother's Meeting in connection with the celebration of the 25th Anniversary of the introduction of the Kindergarten into the Public Schools of St. Louis.

IT is with great pleasure and deep interest I am sure that we, the mothers, respond to the invitation to join in this anniversary celebration. We are glad, not only because it honors us, but doubly glad since it affords us the opportunity of publicly expressing by our presence and enthusiasm our appreciation of and our gratitude for our Public School Kindergartens.

The kindergarten has already proven its right to be. It has established itself in our midst as one of the greatest positive forces for good which either educators or philanthropists can devise, so that I know its influence will not be questioned in the broad sense. It may, however, be natural for some one to ask "What has the mother to say for the kindergarten?" This would, no doubt, open up a broad field for discussion if each of us were to reply on the spur of the moment this afternoon, but I feel that on further thought we would probably all agree that there is one supreme and unique beneficence—an influence which nowhere else can be found in such telling presence and power—and this is the spiritualizing of the child and of his conceptions of life. That the kindergarten is able to accomplish so much along this line is due to the fact that for three hours a day, five days in the week, and forty weeks in the year, a continuous appeal is made to the spiritual nature of the child, the natural response to which it is the first care of the kindergartner to direct and explain. These hours are devoted studiously, conscientiously, and entirely to the child, and constitute a veritable child's world, in which *his* is the point of view taken, in which he expresses his inmost self, in which he finds his relationships, and where he learns to live. I think this last—learning to live—sums up and includes all of the various aims of the year's or two year's training.

If we are to get at the secret of this power and understand the significance of this work, it is necessary for us to study it as a whole. We cannot say that

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we value any one influence to the exclusion of the others, for whatever is beautiful and helpful is most beautiful and helpful in its relation to the whole, so that in the few moments I have in which to speak to you I shall not attempt to go into detail, but rather shall view it as a miniature world, discovering if I can its basic principle, its prime object, and the method by which it proceeds to obtain that object. The best reason I can give for considering it as a whole is that it was Frœbel's way of thinking of it.

Unity was the great central idea of his life and thought. From it as the one all inclusive truth radiated his philosophy, his religion, and his theory of education. In developing his plans for a child's world, this then was of necessity the truth upon which it must be founded.

Just exactly what this means may not at once be clear to us. It means one God, Father of all; one life, manifested in an infinite variety of forms; one purpose throughout the universe. The idea of God, the Father of all, includes a truth dear to Frœbel's heart, namely, that every child is born of God and comes to live with us in all beauty and glory of his divine inheritance. This is the child he had always before him, in whom he believed, and whose unfoldment he sought.

The idea of the one life, Froebel elaborates by showing that every living thing is included within that life, and thus establishes a vital and sympathetic relationship between the child and all of God's world.

The idea of the one purpose, he conceives to be that the universe may show forth in harmonious being the presence and power of this underlying unity. In other words, that existence may bear witness to the truth of being. This surely is building upon a rock, and must stand the test of time.

The object of the kindergarten is to develop an all round or well rounded child, one who in and of himself expresses unity, and who sees himself embraced within a larger unity. So instead of living in a world of disconnected facts, in which he seems to himself to be some way hopelessly entangled, a world ruled by chance or caprice, he early learns that greatest of all lessons, law and order. He begins to live according to the one true principle, —from within out, from one harmonious centre to an ever enlarging but equally true circumference.

The method by which this object is attained, includes all that enters into the practical kindergarten, varying with the varying needs of different schools. But its first appeal is, as I said before, always made to the spiritual nature, and this of itself, if it did no more, would be a great thing, for as a people, this side of life is far too little understood by us. It is too often thought to be the realm of the ideal only, and not the real, an attribute of religion, but

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not an essential in practical affairs, concerned with future possibilities rather than with present attainment. In the kindergarten the *spiritual is* the *real*, and is there practically demonstrated every day. To be convinced that this is true one has only to ask the children why they love the violets they are just now bringing to school. Not merely because they are pretty little purple flowers; no, but because they tell the whole wonderful spring story. The stars are no longer mysteries of a far country, but come right down into the child's life, the messenger of a wondrous love that watches while he sleeps. The spirit of helpfulness urges to pretty deeds, and the days are full of the joys which spring from an awakened spiritual sense.

Froebel, however, does not arouse this nature and then let it spend itself recklessly. To the great philosopher there were no dividing lines separating distinctly the three-fold nature of the child. He saw him a unit, a complete whole, the brain perceiving and the body working out or manifesting the spirit which he is.

The child's work is not for mere work's sake, but for the idea which it embodies, being so wisely selected by the kindergartner that it becomes the demonstration by the child of a truth which has already found lodgement in his heart. The games are not play for mere play's sake, but for the deeper significance which they impart. They afford spontaneous expression for the feelings which have been awakened within. And I can as truly say that truth is not given for mere truth's sake, but for the distinct purpose that the child may embody it in his thinking, working, every-day life.

Froebel's idea finds expression in nothing less than the actual living out of this original spiritual life, and this is the task he has set the kindergartner. This is the task that is given to each mother with every little life that comes into her keeping.

And so, dear kindergartners and mothers, we meet on common ground, united by our love for the children.

As mothers then, what shall we say for this beautiful free gift of the Kindergarten? Like a dear, good, universal mother, it opens its arms to the busy little mothers one by one, and begs to share their joys and perplexities, their hopes and cares, and the great responsibility of educating the children.

We are grateful indeed, and in bidding you God-speed again on this anniversary day, we rejoice to pledge you our hearty and sympathetic co-operation.

MARY C. ALLEN.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly.—I Peter, 5 : 2.

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INTERNATIONAL BIBLE LESSONS.

August 7th, 1898.

Elijah's Spirit on Elisha.—II Kings, 2: 6–15.

Golden Text:—"*If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?*"—*Luke 11: 13.*

"I WILL not leave thee." There is a wonderful lesson here for us. If we would have the blessing, we must not forsake Him that is able to bless, or Him through whom the blessing is to come. With Jacob we must proclaim: "I will not let thee go except thou bless me." No blessing comes to us except we claim it. The Holy Spirit is given to them that ask it, says the Golden Text. Those who ask not, receive not.

Elijah's mantle is the "robe of righteousness," and it opens the way for all those who are "clothed upon" with it. Robed in it we can smite the "waters of affliction," and they will part, and let us pass through them untouched.

"What shall I do for thee?" That is the question that is being asked of the "persevering saints" all the time, for the promise is unto those who overcome—those who are faithful to the end. No Judas who betrays his trust can hope to have part or lot in the promises or the blessings. The Father always stands ready to "reward every man according to his works." What our reward shall be is for us to say, and it is for us to say this day: "To-day is the day of salvation," and "this day is this gospel fulfilled."

"Let a double portion of thy Spirit be upon me." We learn here first that it is all right to ask for all that there is to give. God is abundantly able to give, and He is willing to give, and He does give even more than we are able to think or to ask, but the conditions are that we must ask. And, dear hearts, the best of it all is, that God is the same yesterday, to-day, and forever, and all that we have to do to be blessed with a double portion of his Spirit—for it was the Holy Spirit that was upon Elijah, and which was conferred upon Elisha—is to be ready and willing to ask first, and then receive.

"And he saw Him no more." When the chariot of fire—the Holy Spirit in its power and fullness—comes upon a soul, men see him no more upon their plane of recognition. To their concept he has ascended, and is in a realm that is seemingly separated from them.

"The spirit of Elijah doth rest upon Elisha." His prayer was granted, and so we shall always find it when we have asked aright. "All things whatsoever that ye shall ask in my name shall be done."

August 14th, 1898.

The Shumanite's Son.—II Kings, 4: 25–37.

Golden Text:—"*Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved.*"—*Psa. 55: 22.*

"It is well." At the first glance one would be led to think that the mother of the boy deliberately told a falsehood to the prophet's servant. Sitting in the mother's lap, with her arms of love about him, the boy had died,

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and she had left him lying dead upon the prophet's bed, and yet in the face of all this she says it is well with the child. From this we are to learn that there are no dead in any physical sense, and that she told the Truth in God when she said it was well with the child. There is nothing in the further conversation as recorded, which would indicate that she ever for a moment admitted that her child was dead.

"The child is not awaked." Here is the lesson again of perseverance. The staff of the prophet laid upon the face of the child by the servant, had not awaked him, and so other means must be employed; but there is no hesitation on the part of the man of God. He knows that God is faithful to do all that He has promised; he knows that if the burden is cast upon the Lord He will never "suffer the righteous to be moved."

"He went in, therefore, and shut the door upon them twain, and prayed unto the Lord." Here is the whole matter of divine healing set forth in a few words: Faith on the part of the mother that God not only could, but would heal her child and restore him to her again, although he seemed to be dead. Secondly: The absolute knowledge on the part of the prophet that God always fulfills His promises. Thirdly: He goes before the Lord, alone, shutting out all things else, even the mother herself. Fourthly: It is through prayer that the healing is secured. "In everything, by prayer and supplication, with thanksgiving let your requests be known unto God." And lastly, and most important of all, we are to learn that "it is the Lord that healeth thee." "And His name, through faith in His name, hath made this man strong. * * * Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

We also learn from this lesson that all things are possible with God, our Great Physician. So often we are asked if this or that can be healed by the Lord. That power which healed "all manner of diseases" in the time of Jesus Christ, and which raised the Shumanite's son and Lazarus from the dead, is just as potent now as it ever was. "Only ask believing," that is the sole condition imposed upon us.

August 21st, 1898.

NAAMAN HEALED.—II Kings, 5: 1–14.

GOLDEN TEXT:—"*Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for Thou art my praise.*"—*Jer.* 17: 14.

The first and best lesson for us here is, that "of a Truth God is no respecter of persons." Whatever respect there seems to be in God in regard to His children is within themselves. We all make for ourselves all the conditions of life in which we find ourselves. If we are at-one with God, and know Him as our Father, and receive all the blessings which He has promised those who love Him, and our neighbor is a stranger to the Lord, and hence does not receive those blessings, the fault is with our neighbor, and not with God. Naaman, the Syrian, was just as precious in the sight of God when he did what was required of him as was Elisha himself. It is the spirit of obedience to His will and purpose in us that sets us free. "And being made perfect he (Christ Jesus) became the author of eternal salvation unto all them that obey him."

Again we see that the healing was not wrought by the prophet, man of

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God though he was, but by God Himself. This fact was recognized by Naaman himself, for he said to Elisha: "Now I know that there is no God in all the earth but in Israel." * * * Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord." We should all come into that understanding that no man can "work except as the Father worketh through him," and then we shall always recognize the true source of healing, and be blessed accordingly.

The fact that there is so much about Divine Healing in the Lessons for this year, shows how deeply this matter is taking hold of the people. A minister told me just last Sunday that it had burst forth like a radiant flower in his Church, and spontaneously. There is a little Mission here in Chicago where more than one thousand cases of genuine healing have occurred during the past year, many of them most wonderful and marvelous. And so the grand work of the Lord is spreading.

August 28th, 1898.

ELISHA AT DOTHAN.—II Kings, 6: 8–18.

GOLDEN TEXT:—"*The angel of the Lord encampeth round about them that fear Him, and delivereth them.*"—*Psa.* 34: 7.

This is a wonderful lesson. From it we may learn that of a Truth "He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And again it is written: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

We have not been wont to give proper recognition to the Source of all our supply of care and protection in everything. We are too apt to take the good things which come into our lives as a matter of course, forgetting to thank the Father who giveth good gifts to all alike.

O that our spiritual eyes might be opened at all times, and that we might see the mighty host of the power and love of God thrown about us for our care and protection. Would you learn about it? Then read that blessed 91st Psalm, and read it again and again till you *know* that it is all for you, and for you right now. But remember this: You must accept it as your own to make it yours. You must be just as truly "a man of God," as was the prophet of old.

"Yea, though I walk thro' the valley of the shadow of death, I will fear no evil, for Thou art with me." Praise the Lord, O my soul.

LYMAN L. PALMER.

When in any country there are uncultivated lands and unemployed poor, it is clear that the rights of property have been so far extended as to violate natural rights, for the earth is given as a common stock for man to labor and live on.—*Thomas Jefferson.*

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My Experience.

MRS. CRAMER:

Dear Teacher: I, for one, feel that it is just to give credit where credit is due, in all things.

Ten years ago I called on a Christian Scientist for help, physically; obtaining relief through the treatment, I had a desire to understand the nature of the treatment more fully, and began investigating the method, which taught there were two minds called Divine and mortal mind, also that there was Spirit and matter. The work for the student was to deny one and affirm the other, and to consciousness destroy the visible universe and all things contained therein.

To me this meant work. I was faithful to the teaching received, yet at times was not satisfied in my heart, and felt burdened with the task before me. This continued for three years, having been told I must hold strictly to Science and Health, as all other literature was error. I, desiring Truth, and nothing but Truth, having been told all else was error, refrained from looking at other books until the Spirit within pushed me to investigate other literature, and lo! I found the Truth was everywhere, and could not possibly be contained in one book. Later, I studied with a broad thinker (so-called) in the Science. I enjoyed the teaching at the time, but it did not bring me the peace I felt was for mankind.

One day, having the magazine HARMONY handed me by a friend, I read "The Intentions of the Editors of HARMONY." The words appealed to me immediately, and I wrote to take a course of instruction in Divine Science. I had heard much of Science, but to me the lessons brought at-one-ment of all things as nothing else had, and I found the peace that is promised to all men is right here, now, filling us with its Holy Presence. Now I do not wish to condemn my first teaching, for through that I was led to search until I found the beautiful teachings of Divine Science, and I know if I adhere strictly to its teaching great light will be revealed to me.

Now, I want all to seek and know this beautiful teaching called Divine Science. Having been permitted to be with Mrs. Cramer, the founder of Divine Science College, and seeing the Spirit of Love and Peace manifesting through her in all her daily walks, I felt surely this is the Christ Doctrine and Life which we all are aiming for.

All thoughts of hard work have passed away. Now I know God as All in All, that the visible universe is God in manifestation, and is not to be destroyed by me, but looked upon as God in manifestation.

I hope if there is one who feels as I did, not satisfied, or at rest in their minds, they will at once accept Divine Science teaching.

Your loving student,

E. L. P.

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Questions and Answers.

DID man spring at a single bound from the Infinite to the stage of action and life as man?

A. The claim of separation from the Infinite has been made the basis of so many theories concerning man and his destiny, that unity is not perceived and realized without a strong determination to think and reason from it as the only principle by which life's problem can be solved, and by which any question can be truthfully answered.

The Infinite is Spirit or Mind everywhere present at all times; so man has never been anything but man; he has always been, and is potential in God, and His coming forth is Divine revelation—God revealing Himself.

To understand the works of God, one must out-pass time, and realize that God creates not in time, but in eternity, not in place, but within Himself. There never was a time when man, male and female, was not apparent and visible in the Infinite as its own image and likeness, and was not bringing forth after their kind in God; for nothing can be expressed that is not before it is expressed. Therefore, direct expression of God in man is the creation spoken of in Genesis. And again, the Truth of God expressing Himself in the babe is set forth in the New Testament, in the conception and birth of Jesus.

The Infinite, being everywhere present, there is no other power to create, manifest life, or breathe a single breath; hence man, void of worldly opinions, and theories of separation, is a direct expression of God; he is the first-born and only begotten. Every man in his true nature is Jesus, and the Truth of his conception and birth is seen to be the same when viewed from the standpoint of the Allness of God; hence, man at a single bound, so to speak, appears in the Infinite as a living, moving creature. He is the word that is with God, and is God before He expresses himself.

Q. Have the lower orders of creation an existence after the death of their bodies?

A. What are called the lower orders of Creation, have existence after the death of their bodies for the same reason that man has. If physical causation was a Truth, and we had evolved from the "lower kingdoms," our source and cause would be at an end with the death of the body; and because there are no mental or physical causes that can create or express life, we may know that the Truth of all things is in God. The so-called lower orders of creation have existence after the death of their bodies for the simple reason that they are potential in the Infinite before they express bodies. They are idea in Infinite Mind—the possibility of Holy Spirit.

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CHILDREN'S PAGE.

The City of Brotherly Love.

ONCE upon a time there was a king who was the most unhappy man that was ever known. He had everything lovely around him to make him happy; kind people who loved him, and did all they could to make it cheerful and pleasant for him, but it seemed as if nothing could be done that would make him see that there was any happiness for him. The people of the court were the happiest in the kingdom, because they were always doing, and thinking of loving things to do for him, and so their minds were always full of pleasant thoughts. But the king grew more sad every day, and every day tried some new way to find the happiness that he saw in others, but believed that he had not in himself.

One day he sent out word that whoever found a way to make him happy, could have whatever he asked for. The next morning came a message, "Find the City of Brotherly Love. There you will be happy, and nowhere else." The king got out his charts and maps, and hunted and hunted, but nowhere could he find such a place. So, finally, he sent out messengers to travel all over the world and seek the city where alone he could find happiness. They traveled and traveled, all over the globe, saying to all they met: "We have left our home to seek the City of Brotherly Love, can you tell us in what direction it lies?" And no one could tell.

One day, as they were traveling over some high and rugged mountains, they met an old man, of whom they asked the same question. They explained why they were seeking, and told of their failure so far, and the old man said: "Return to the king, and say that I will send him directions how to find the city for himself."

So they returned and told the king, and he anxiously waited. In a few days the message came, and when the king opened it, he read: "Though you send messengers all over the world, you will never get to the City of Brotherly Love but by finding it yourself. The city which you are seeking, you are in, now. The Great Creator—Love—has made all the universe, and it represents Him, the Father. All men, therefore, are brothers, and are equal. There is not high and low, good and bad, there is *only good* created. Look about you, and see all the glory of your Father and my Father, the One Father; it is ours; can we lack anything? See the joy in all about you. Hear the birds sing, and the brook gurgle, and the trees rustle; all is joy. Oh King! be glad for what you *are*." And the king read, and was happy.

CONCLUSION.

The king never knew happiness until he found that he was no higher than any one else, but represented equally, with all others, the glory of his Creator. Happiness is not found in believing ourselves either greater or less than any one else. Unity is peace and joy, for God is One, and All.

ALICE E. CRAMER.

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The Practice of Divine Science.

EXTRACTS FROM SERMON.

"All things whatsoever ye would that men should do unto you, do ye even so unto them: for this is the Law and the Prophets.—Matt. 7: 12.

THE practice of Divine Science is the application of principle; the varied phases of its practice are sourced in a common cause. The nature of our Being is principle—the firm foundation, yesterday, to-day, and forever the same.

Jesus taught his disciples the Truth of Being, and instructed them how to practice its Truth. The fact that Jesus gave the above instructions, is evidence that he knew his disciples had power to carry it out in all the walks of life, and put in practice the ultimate Truth of their Being. He had none of the present day opinions, "You must meet and prove every statement you make," and that "high statements are liable to work for your ill." Jesus knew the law, and simply said, do this—"love your neighbor." "Do unto others as you would have them do unto you, is the law and the prophets." If we do not act according to his instruction we do not fulfill the law, and if we do act according to it the law is fulfilled by us. The Law of Being is universal, and can be applied by all.

The fulfilling of law and of prophecy, and the doing of all the things that Jesus commanded, is evidence of the true nature of the actor, the one doing the deed. For one to give expression to love, he must necessarily be the love he expresses. Love cannot be borrowed to use on special occasions, and for special purposes. It is just so with all the power and possibilities of Being. We cannot assume love where there is no love, and give it expression. It must of necessity be love itself that can and does express love. "He who loveth, knoweth God." Just so with life, and with the All Good. We cannot assume life or any good quality where there is none, and give them expression. It is self evident that we are life, the All Good in Being, and this is the reason why we express life and all the good qualities of Divinity.

DIVINE SCIENCE is the Truth of Being, and is the Truth of God expressed in creation, hence the practice of Divine Science is easy; it consists in letting ourselves be perfectly natural, and in expressing the Truth of what we are. No one, when he comes to reason with himself, thinks that falsehood can express Truth, or Truth a falsehood, or that life can express death, or death life, or that health can express disease, or disease health, or that love can express hate, or hate love. The negative is only an assumption of what would be if God were not All in All, hence has no reality whatever.

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The one who has reconciled the world unto God, has found reconciliation between the natural and the spiritual, has found the all to be a harmonious whole. He sees "the Lord's Christ" as the fulfillment of natural law, not supernatural. This natural law is not generally understood, because people think more of the "tradition of elders" than of the living Truth as it is manifest in the world at this time—than the word made flesh.

M. E. CRAMER.

Synopsis of Remarks made before Home College Wednesday afternoon Healing Class.

MANY of you have congregated either afternoons or evenings for the special purpose of healing others as well as yourselves. If you have attended a Divine Science meeting, the Divine Science statement of Being has been read to you with the purpose of impressing the fact that you are Being included in the All Being. A true Divine Science teacher will tell you that your soul and body is Spirit, and that the visible universe is Spirit made manifest. As we are included in the Creator's plan of the universe, we rightfully inherit all that is good.

If you will refer to page thirty-one of your BASIC STATEMENTS, you will notice that particular stress should be placed on the adverb *hence*, in the fifth paragraph.

A lady in St. Louis applied for private treatment, and the Statement of Being was handed her for study and application. She read and re-read, as she was instructed to, but without the desired result. She was benefited, but not sufficiently so to give her encouragement. We found that she had read the Statement of Being conscientiously enough, but took the substance of the entire sentence and applied it, and not the clause, as she should have done. She had, for this reason, overlooked the very simple but important word "hence."

The average reader will do this—he does not analyze as he goes. In omitting the meaning that the word "hence" conveyed, this lady inferred that God had one set of attributes and man another, though very similar. When her attention was called to what she had been doing, it took her but a moment to realize fully the great meaning of the Statement of Being, and her place in it. She soon knew the full import of all that was being done for her, and with this realization she soon made manifest her rightful heritage of health.

It is these trifles that help or retard our realization. The Divine Scientist in reading, should follow the advice of a literary critic of renown. He is quoted as saying something to this effect: "It matters not how *much* you

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read, but how *well* you read. Analyze every article on Science that you read, not for its literary merit, but to see whether or no it is true to Being. The reader will be able in a short time to detect the most subtle dualities in articles and lessons that at first would seem sound Science. It is these subtleties that confuse students, and they are what every Home College graduate is guarded against.

The Law of Expression, and the Statement of Being, when thoroughly understood by the Science worker, is his constant guide. He hews straight to the line, no matter what subject he is handling. He could not depart from the basic principles of Divine Science without a sense of separation, and this is in direct opposition to what he knows to be true. If the reader be as well versed as the writer in the above principles, the result of his study will be a complete understanding of the Science. The student without this knowledge will ofttimes think that contradictory statements occurring in the same article or chapter are one and the same Truth, for each appeals to his personal opinion; but when judged righteously by the Law of Expression, one or the other are seen to be untrue, and have no place with God. Again, the student once thoroughly grounded, will formulate his ideas, classify what he reads, and reject that which is contradictory to the Infinite.

The mixed state of some students who are seeking Truth, is the result of an inability to distinguish duality from unity. Why does duality appear just as true to them as unity? Because they say, "God is All," and then believe that man must work, must do something to arrive at what God is. They judge by appearances that man is not perfect, hence they think that he is different from God, and although they do not admit it, they have separated God and Man, and thus made God less than all. Instead of bringing their conception of man into God, they keep God at a distance, and spend all their time devising schemes by which to climb up to Him. And let me say right here: *Not one of those who are working to become, ever believes that he is any nearer perfection than he was at the start.*

All that is ever accomplished is done by God, and God works from the plane of *Being*, not *becoming*. God does not work *towards* anything, He expresses what He is. Why should man try to do more than God does?

FRANK E. CRAMER.

Christianity According to Christ.

IN Divine Science treatment there is but one attitude to take: all that ever will be, is now. To say that "God is healing me, and I am getting well," sounds like a very good statement, but it is not absolute. Since God

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is Health, to say that "I am *becoming* more healthy every day," is to say: "I am different from God in my nature; my health is different from the health of God," and hence the natural conclusion is, the health of God and the nature of God is not the *only* reality.

The health of God does not become *more* healthy; it is *absolute health*, always. The statement that I *am* absolute health is not made from the standpoint of appearance, but from the plane of God. People say, "I cannot say I am health, when I know I am sick, it would not be true;" but, friends, it is not honest or true to God to say anything else, since God is All in All.

In saying God is All in All, we do not mean that God is all manner of appearances which *seem* to be—sickness, sorrow and sin—but because God—Goodness, Health, Truth, Happiness—*is* the All in All; these appearances which are unlike Him, are not real, not true, and *have no power*.

People sometimes say: "Well, I can see how easy it would be to believe in this, if one had no trouble around. If everything went nicely and smoothly, it wouldn't be hard, but with everything at sixes and sevens you can't seem to get your mind into condition to apply it." This is a very limited way to view Truth. God, the All in All, the only Power, is not prevented from manifesting by any apparent confusion.

Many who are seeking health, put themselves in the attitude of being *acted upon* by God. This is separation. The absolute attitude and the true one, is: I am *one* with God, not God is one, and I am another one; but God is the only one, and I am not apart from God. God has not given me my life and then sent me away from Him to use it as I see fit, but God *is* my Life, hence, my Life can show forth nothing but what belongs to God.

The popular idea is that God gives us life *different* from His own, a kind of life that He has particularly to give to human beings, and we must work and pray, and stumble along, and through our failures and our experiences get back to God eventually; and the more suffering we have, and the more distress we go through, if we *do* go through it, the more honor and praise and glory we receive in that time when we get back to Him. Just imagine the God of Love bestowing a life like this on His beloved, born in His image and likeness. Is it any wonder that confusion is brought about when people are seeking experience, and courting adversity in order to get back to God, who is with them all the time, in whom they live, and who is their *only* Being?

There is but one thing to do. Stop *getting* anywhere, acknowledge what is, and let every thought, and word, and deed, prove that we know who, and what we are, that since there is only God, we are what God is. We are the power, the strength, the good, that is even before creation takes place. "Before the world was I am."

ALICE ECKMAN CRAMER.

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Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from August 1st to September 1st: "All things work together for God."

Let all the readers of HARMONY use the above statement of Truth as a national and individual benediction.

Statements of Truth and Freedom.

First Day:—The word of Truth makes my heart glad.—Ref., Prov. 12: 25.

Second Day :—I abound in every good work.—Ref., II Cor. 9 : 8.

Third Day :—Every creature of God is good.—Ref., I Tim. 4 : 4.

Fourth Day :—As the image of God I am good, and I am doing good.—Ref., Ps. 119 : 68.

Fifth Day :—My love for the good is my constant prosperity.—Ref., Ps. 122 : 6.

Sixth Day :—I have chosen the way of Truth.

Seventh Day :—I am the fullness of grace and Truth.—Ref., John 1: 14.

Some Statements of Truth for Health.

My life, substance, intelligence and power is God ; there is nothing more, and nothing less. I am what I am, whole, perfect, without sin, or any so-called affliction, because God is Infinite and everywhere present.

I have not sinned ; I do not fall short of Truth ; I have not missed the mark of my high calling in Christ Jesus ; I am not burdened with environments or opinions ; I am not heavy laden with surrounding conditions ; I am not weak or weary with hope deferred ; I am in my Father's kingdom, enjoying the power and glory of it ; I am free, here and now.

Universal Peace and Good Will.

THOUGHT, PEACE, HARMONY, JUSTICE.

"As God created Heaven and earth, and all things therein," in the full manifestion of His Divine Glory, there cannot be discord, inharmony, conflict, or disturbance of any kind in His Truth. For God is perpetual Life, Divine Power of Revelation, Life Eternal, Spirit of Peace, God of Love, Creator of Justice perfected. May all the world realize the fullness of the Love, Truth, and peace, he is manifesting at this very moment. Each and every human being is now, and at this very moment filled with God's Divine love of Peace, Harmony, Justice, and Perfection itself. Grace unto all. Unity and oneness be unto all.

G. D. F.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

IN AMERICA, { One Year.....$1.00 / Single Copy..... .10 } IN AUSTRALASIA AND BRITAIN, { One Year.....5 s / Single Copy.....9 d }

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

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

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

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

Answer to Correspondence.

MRS. M. E. CRAMER:

Dear Sister in Truth: It comes to me to write you. I have known of you for several years; have been reading HARMONY. I have been in the Science more than seven years. Came in through S. and H., by Mrs. Eddy, yet I have not confined myself to that book; but when revelation came to me I found that I was free, so I have always read what I wanted to read, and have not followed the dictation of others, but have always followed the highest thought from within.

I have been a subscriber from time to time of different periodicals, but have never come across anything that could be compared with HARMONY. Now, I have a few questions to ask you, which I feel you are the one who can answer, and as a sister in Truth I know you will be pleased to do so. They are questions of vital import to me, and every student who has made a study of the deep things of God. To begin, I noticed some time ago that your son, who I believe has a very good understanding of the Science, and the young lady also, were married. The article which made the announcement was beautifully written. It was the first time I had heard of a marriage of two Scientists spoken of in such a beautiful way, and it pleased me. Of course I see that the ceremony was only a type and symbol.

Now, Christ says that at the second coming there shall be neither marriage nor giving in marriage. Did he mean that the symbol should be done away? Now, Mrs. Eddy says: "Until the spiritual creation is discerned, and the union of male and female seen as in the vision of the apocalypse, where its spiritual sense was revealed from Heaven, let this union continue." Then another thing I see, and that is, viz: Man being the embodiment of Life and Love, or the conceptive idea, brings forth man. Now, I accept that there is no life in matter: in other words, all is Mind; then is it possible for

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me with this understanding to conceive and bring forth a babe? yes, I mean to visibly manifest, and does it require the union of the sexes to cause conception?

One teacher says there are no babes in the Kingdom of Heaven, yet Jesus used the beautiful figure of "Suffer the little ones to come unto me, for of such is the Kingdom of Heaven." It has always seemed to me that Mary's conception was so pure that when the babe was manifested she never recognized anything but spirit, and that is why he responded to the virgin thought, and could speak as he did at twelve, in the temple. Mrs. Eddy taught animal magnetism; I have nothing to do with that. I have been told by teachers, yes, beautiful women, that the conjugal relationship between husband and wife was degrading, and one teacher even went on to say that woman should submit herself if it were necessary to keep peace, though degrading, she would remain as white as ever.

The reason I have written you as I have, is that I am drawn to you; you seem to be in such absolute harmony with your husband, for you do everything jointly, and this is the way it should be.

"To the pure all things are pure," and Paul says: "To him that esteemeth a thing unclean, to him it is unclean." These are the thoughts that come to me, yet the best of scientists are not willing to accept them. Another says: "Why should a Scientist desire offspring, when they already have all things?' Yet the babe is the unfoldment of what already is, and if one conception is immaculate, then it follows that all must be, in spite of the accepted evidence to the contrary.

I believe that I and the Father are one—that places man above the angels; yet there are three spoken of in Heaven, viz.: Father, Mother, Son, and the Son is the one made visible, or a repetition of the First Cause. Now, my sister, I have revealed myself to you. Please write me upon these sacred things, as I know you can speak from principle, as one having ability.

With much love I am, in Truth, A. H.

ANSWER.

HARMONY handles all subjects from the Principle of Being—the Truth that Holy Spirit or Infinite Mind is the all in all—that God being Infinite, there is no finite, hence, HARMONY is Divine Science—pure Truth.

The questions asked in the above letter are of vital interest to many persons, and as others are asking for light on the same subject, we cannot refrain from answering them in the pages of HARMONY, that the larger number be benefited thereby.

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It is said by our correspondent that the article announcing the marriage of our son to a Scientist was beautifully written, and that she had not heard of a marriage of two Scientists spoken of in such a beautiful way. It seems to us that Scientists, of all people, should speak of marriage and all the relations and interests existing between husband and wife in the same beautiful and loving way. There is no unity of God, of creative action, or of creation, that is not portrayed in the true God idea of marriage.

Christ's saying, that in the resurrection there is neither marriage nor giving in marriage, means that in Truth, unity of Spirit and of body are eternal: that there is but one Spirit, hence one substance or body; and this brings us back to the grand old record of Genesis, where marriage is announced in allegoric language, as "Bone of my bone, and flesh of my flesh," which when referred to its primal subject, means, Being of my Being, and existence of my existence. Man and woman side by side in the Lord is God manifest in form. This is the discernment of the Truth of creation. The Spiritual conception of man, male and female. "That which is begotten of Spirit is spirit," is the true revelation that comes down from God out of Heaven.

Christ did not mean that the symbol should be done away, for every Truth expressed symbolizes the nature of the expressor of it. But he did convey the idea that we should not rely on the symbol as the basis constituting and making marriage, for in the resurrection there are no opinions, no worldly beliefs about things, but instead "two are seen to be as one." There is only one God to express Himself, and His expressions in male and female are not different in nature—are not unlike each other, as life, substance, intelligence and power.

There are many Scientists who have not yet learned to reason from Being according to the Law of Expression, hence the claim is made that we all come into the world—bodily existence—by a different law from the one that brought forth Jesus of Nazareth; and thus it is virtually held that all are conceived by a law or method that falls short of Truth, and are born in inequality—a state not equal to that in which Jesus was born.

The question may arise here, was Jesus born as we are? which we would answer by saying: we are born as Jesus was. Because all is Infinite Mind or Spirit, makes conception and birth one in Truth for all time. When Joseph awakened from his dream (duality) he obeyed Gabriel, the man of God, and took unto himself Mary, his wife, and she conceived in her womb, though Joseph knew her not (understood her not) until she brought forth her first-born.

No one understands anything whatever of the spirituality of the birth of any child, until he sees the Truth of the first-born and only begotten, which

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means just as he is begotten of God. When the Holy Spirit is upon us we know God as Spirit, and Spirit as All in All; we see that what is begotten of Spirit is spirit, hence there is no conception of anything but of Spirit. There is no act but the act of Spirit, there is no embrace but the prompting of Spirit, and the whole is summed up, God says: "Increase, multiply, replenish the earth." The physical embrace in its true nature is not opposed to God's Law, or Gabriel, "man of God," (who must have known that Mary knew no man separate from God, but knew the All in All as God and God manifest,) would not have said: "Take unto thyself Mary, thy wife." If the method by which children are born was the unholy, unlawful and ungodly method which some affirm it to be, Jesus would not have taught the common Fatherhood of God, would not have said: "Suffer little children to come unto me, for of such is the Kingdom of Heaven;" would not have said: "accept little children in my name," and "in so far as ye have done it unto the least of one of these, ye have done it unto me."

In regard to the so-called teaching that there are no babes in the Kingdom of Heaven, we would say that it belongs to the abomination and desolation spoken of by Daniel, the prophet; it is an assertion without any proof.

Mary's conception was pure, and was the true conception of generation, and it is our conception in the Truth of Divine Science. We do not recognize anything but Spirit, and this is the reason why we can look into the faces of our dear children and see God, and do so without accusing Him of endorsing an unholy act by living them and being their life. In Divine Science there is no mortal mind, and no mortal conception of children. There is only unity and at-one-ment in marriage, there is agreement and harmony in all things. There is no submitting one's self to keep peace, peace keeps itself, because it is the basis of action. There is nothing in the relations of unity that is degrading, for what God has united is united within Himself, and is altogether pure and holy.

The absurdity that woman should be a subject, and then realize that she is being degraded but will come out white and clean, is the old sin of separation from God in one of its most abominable forms. Such teachers need to retire from the field for further education; they are blinded with the beliefs of impurity. There is nothing that misses the mark so completely as the attempt to solve life's problem apart from principle, and to give advice on the vital points of our existence without knowledge of the law by which we exist.

We certainly appreciate our correspondent's reason for turning to us: "You seem to be in such absolute harmony with your husband, for you do

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everything jointly; and this is the way it should be." She has voiced what we have proven Truth's practice to consist of: *all is harmony, and everything is done jointly.*

The law of God is that like produces like, hence, to the pure all things are pure. Why should Scientists desire children? Simply because it is the law of God to bring forth after His kind, and man is in Truth exactly like God. It is the law of our Being to bring forth. There is but one immaculate conception, and that one is universal. "Blessed art thou among women." There are three that bear record in Heaven within us: Omniscience, Omnipotence and Omnipresence, and these three agree in one, in every child. This is the true light that lighteth every man that cometh into the world.

Golden Wedding Celebration.

Many of the readers of HARMONY, who have heard through the pages of the magazine of the good work done by Mr. and Mrs. J M. Morris, of San Bernardino, will be pleased to read the account of the Fiftieth Anniversary of their marriage. The following is an extract from a letter received from Mrs. Morris:

SAN BERNARDINO, CAL.

MRS. CRAMER:

My very dear Friend: Before me is your favor of June 21st, which was read by my family with much interest. I am much pleased with your expression, that "Marriage is a solid rock foundation," for I hear so much about marriage as a "limitation, a bondage, sense," etc.

Marriage has never fettered or hindered me in doing good, or in loving my fellow creatures as Jesus taught us to do or love them; neither have I any patience with the thought of the present day, that children are burdens terrible to be borne, and so get rid of them. I do not consider it any disgrace to have been the mother of seventeen perfect expressions of God. While raising my family I always held the thought: these are God's children, immortal beings given us by God for blessings, not burdens.

Our fiftieth wedding anniversary has past. It was an event long to be remembered by most of our loved ones, a time of thanksgiving for God's loving care over the loved ones.

Saturday, June 25th, was devoted to receiving our many friends. The hearty hand shaking, the loving expressions, and the God-blessing of the friends, proved that the occasion was not a cold, formal reception, but an

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answering of love to love. Sunday was our family day, no visitors on this day. Our entire family was home, and all, thirty-three in number, four little ones in high chairs, sat together at dinner; two tables lengthwise, and one crosswise, all in our dining room. Mr. Morris and I were seated so we could look over the entire company. As I looked at each happy face, the thought came: What is in the future for these loved ones? We sat there for nearly two hours, rehearsing bits of past history, with future plans and prophecies. In the evening, after a benediction from Mr. Morris, this meeting came to a close, but each one seemed loth to part. I hope each one realized more strength, and a greater love for each other from this family reunion.

Another page is turned in our life's history. We received some beautiful presents, some very costly ones. Our children planned among themselves to get us such things as would add to our comfort as well as pleasure. Loving minds planned, loving hands and feet executed, so all was a unit—harmony.

Mr. Morris joins in sending kind regards to yourself and family.

HELEN A. M. MORRIS.

Appreciation of Truth.

My dear Mrs. Cramer:

I have just been reading HARMONY, the June and July numbers—"Unity of Good." I have read and re-read many of the statements and their explanations, which you so clearly and logically express. How could you do otherwise, when you speak from the standpoint of Pure Being? But I thank you personally for these articles, for they have helped me in understanding some things that I have seen "through a glass darkly," and I have been much discouraged of late because my realization of these Truths, intellectually received, had been so feeble.

Personal limitation, postponement, belief of the suppositional self, lack, and a belief in duality, misconception of the True God—all these had I recognized, and they were my stumbling blocks that kept me from peace. I hope I may profit by practical application of these Truths thus gained from you. Mr. Sullivan has uttered these statements time and time again. I recollect them, for from time to time in his beautiful lectures these points have been impressed upon us. I would try to realize them, but it seemed as if they would fade from my mind ere I had time to grasp them.

Dr. Sullivan and his good wife are ever our kind and lovely friends, ever ready to help us on in this beautiful Truth and its Divine Healing. He is one of the happiest and busiest men I know of. Mr. Slaughter enjoys your

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magazine so greatly, he cannot do without it. No higher teaching *can* come from anyone, and while reading and thinking we want the *best*. It is truly the Christ teaching made manifest in the new and *living* way.

Believe me, affectionately,

Webster Groves. ALICE H. SLAUGHTER.

Of Interest to All.

THE tenth year of HARMONY is drawing to a close. Next month will be the last number before the beginning of a new year. Shall the next year be the last one? It rests entirely with you. Publishing a magazine, and attending properly to all connected with it, is no small undertaking, and now, with the rapid spreading of Divine Science in every corner of the globe, so many new duties are presenting themselves and demanding attention, that the Publishers of HARMONY feel that they cannot give both time and money to the publication, unless there is greater interest taken in the increase of its circulation, as well as in its financial encouragement. If those who have taken HARMONY for three and four years, and have sent neither notice to discontinue nor the price of subscription, would be as just to HARMONY as they have to be in the business world, the expense of publication would not have to be partly met every month with that which comes in incidentally from other sources.

HARMONY has many friends and admirers, and many are the encouraging words of appreciation which are received, but HARMONY has also many friends who receive it and want it, but who make no acknowledgement, and it is to these friends that these words are directed. This is neither beseeching nor fault finding, but an appeal to justice. Is it just for the editors to pay for the privilege of publishing a magazine for others to enjoy and *not pay for*, who are *perfectly able to do so?* It is esteemed a privilege to send HARMONY to those who are unable for a time to make financial return, but who give for what they receive, loving words of praise for comfort obtained.

Now, the question is: Do you want HARMONY? Are you willing to do all in your power to help it along Why, friends, if each subscriber brought in *one* other, the subscription list would be *doubled*. If people do not feel like paying one dollar outright, their subscriptions will be taken for one year, and they can pay at the rate of twenty-five cents per quarter. Think the matter over, and if you are in arrears for HARMONY, send in the amount due.

It will be a great favor, and highly appreciated, if subscribers will continue their assistance by prompt renewal.

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True Words Applicable to the Times.

THE unity of government which constitutes you one people, is also now dear to you. It is justly so, for it is a main pillar in the edifice of your real independence, the support of your tranquility at home, your peace abroad, of your safety, of your prosperity, of that very liberty which you so highly prize. But, as it is easy to foresee that from different causes and from different quarters much pains will be taken, many artifices employed, to weaken in your minds the conviction of this Truth, so this is the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed.

Hence, likewise, they will avoid the necessity of those overgrown military establishments, which, under any form of government, are inauspicious to liberty, and which are to be regarded as particularly hostile to republican liberty. In this sense it is that your union ought to be considered as a main prop of your liberty, and that the love of the one ought to endear to you the preservation of the other.

Excessive partiality for one foreign nation, and excessive dislike of another, cause those whom they actuate to see danger only on one side, and serve to veil and even second the arts of influence on the other. Real patriots, who may resist the intrigues of the favorite, are liable to become suspected and odious, while its tools and dupes usurp the applause and confidence of the people, to surrender their interests. Harmony, and a liberal intercourse with all nations, are recommended by policy, humanity, and interest.

—*George Washington.*

How true it is that the union of nations is the main prop to our liberty. Excessive partiality for one foreign nation and excessive dislike of another has not the element of universal brotherhood, and can never call forth the confidence and faith sufficient to secure us freedom and true liberty.

To deal justly and lovingly with all nations, as if dealing with one Life, has the element of the brotherhood of man, based in the common Fatherhood of God. There is peace for us on earth, and universal good will in the practice of the oneness of Life.—EDITORS.

THE FIRST DECLARATION OF INDEPENDENCE:

No woman should be taxed who has not political representation.—*Abigail Adams* (in a private letter to her husband).

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The Name Appropriate.

IN HARMONY of July, Mrs. Cramer has very ably answered the question, "Why Students of Divine Science should teach under the name of Divine Science." While I cannot expect to handle the question as efficiently as she has done, yet I want to add a word for the reason why, after having been taught in the principles of Divine Science, one should follow the example of the teacher, and accept and teach in the name of Divine Science.

Students attending any one of the many colleges open for the instruction of those seeking education in any chosen profession, accept the name of the College and its principles taught, and do not object to own allegiance to "Alma Mater," and the government of such institutions. It is expected of students to be loyal and faithful in receiving and applying the teachings at all times, in all places, when circumstances allow.

If this be true of the secular teachings and requirements, why should not those who have studied to know and comprehend the holy and profound laws of Infinity, and the laws governing our own Being, do the same? Why not in regular order, and with firm allegiance to Divine Principle, accept the name which so appropriately expresses the "Science of God in Creation"—Divine Science? This name stands for the absolute and eternal principle of Being. It is limitless as God is, and without bounds. The teaching is a Science, because it is a knowledge of Infinite Being, and can be demonstrated with certainty as the problems of mathematics. "It is a knowledge of the Truth that makes free" from every ill of life, if applied with persistent faithfulness. There is no other way, no other name by which to be saved. It is the way of Truth and life that Jesus Christ taught, and to demonstrate as he did, we must follow in his footsteps to have the same good results. He taught the at-one-ment of the Father and Son, and to worship Him in Spirit and Truth.

It is interesting to read of Mrs. Cramer's spiritual experience and healing after an illness of over twenty years. She tells us it was the realization of the Omnipresent Spirit as the One Infinite Source of All Life—the at-one-ment of the whole of the Creator and creation. The consciousness of Being in the *One* that renewed and revivified (made new) the body which has served her well, while she has formulated and systematized Divine Science for the advancement of the world. The teaching is high, for it is the high statements that are true of God and man as His creation. "It is God and God manifest in an ever-present creation," and claims divine birth. "That which is born of spirit is spirit." "Like begets like." "A good tree will bear good fruit." Men's Source and Cause is God, and "he is made in the image and likeness

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of God." Like Him, not by reflection, but by the law of expression. The name comes naturally when we consider the meaning of Divine Science. The name is grand, and stands for the beautiful Truths of the Infinite God.

Fellow students, let us not fear to use the name in our work. God is with us, and if we hold to the name of Divine Science God will shield and defend it, and the cause which is his. Let us go forth, teach and heal in His name, and if we fearlessly declare the Truth, and are faithful to God and His principles as presented by the teachings of Home College, we shall see a great work go on, for the spreading of the Heavenly Kingdom on earth "of Peace and Good Will to Man." S. E. HUNT.

Notes and Announcements.

The next course of lessons in Divine Science will be formed at Home College, Wednesday, August 10th, at 2. 30 P. M. Those wishing to join this class are requested to be present at this meeting, when the time for the first lesson will be announced.

Mrs. E. D. Zearing is now teaching her last course of Primary Instruction in Divine Science, in San Bernardino, prior to her return to Home College for a vacation. We expect to have the pleasure of her presence at the College during the month of August.

Mrs. E. A. Humphreys has opened the Divine Science work at 1319½ Third Avenue, Seattle, Washington, where she is prepared to do any of the work connected with the practice of Divine Science.

Mrs. Humphreys is filled with love for humanity that makes its way into the hearts of all, and is the basis of her successful healing.

Books of the Day.

GOD-INCARNATION VERSUS PERSONAL RE-INCARNATION, EVOLUTION, AND KARMA; pamphlet by M. E. Cramer. Price, 25 cents.

This is the first edition of the famous lecture which was delivered by Mrs. Cramer during her last Eastern trip, all along the line from the Pacific to the Atlantic. So many theories are afloat in the world, that it seemed as if there was no end to the queries which beset on every side as to what was true. Foremost among the questions perplexing students, was the one: "Is there any Truth in Re-incarnation?"

The lecture was written to answer that question. Owing to the demand of all who heard it, the lecture has been revised, and is now published in the best form possible. It is written in a clear, logical style, that proves conclusively, by analysis from eternal principle, whether personal Re-incarnation is true or not. It gives the substance of Darwin's theory of Evolution of Form, Sinnett's theory of the Evolution of Soul, also the claims and necessities made for personal Re-incarnation, and their outcome. Send your orders early.

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Church Notice.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A. M., in Yosemite Hall, N. S. G. W. Building, Mason Street, between Geary and Post. M. E. Cramer, Pastor.

If any are desirous of having Divine Science teachers or healers come and locate in their midst, they should write to Home College. All inquiries will be promptly answered for the Home College normal students, and their addresses forwarded to those who wish to correspond with them.

Divine Science meeting every Friday afternoon at 2 P. M., Odd Fellows Hall, 6th and Miss. Ave., Kansas City, Kansas. Everybody invited to come and bring friends.

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IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 10. SEPTEMBER, 1898. NO. 12.

I am Alpha and Omega.

Sermon delivered before the The First Divine Science Church of San Francisco, by Alice Eckman Cramer, August 1st, 1898.

"Which of you, by taking thought, can add one cubit unto His stature?"—Matt. 6 : 27.

IN the record of creation, as spoken of in the first chapter of St. John, we read: "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.

"And the Word became 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."

Also in the first chapter of Genesis, we read: "So God created man in His own image, in the image of God created He him, male and female, created He them. * * *

"And God saw everything that He had made, and behold, it was very good."

Natural Scientists have endeavored to prove, and Theologians would have us believe, that the record of creation has reference to a time, millions and millions of years ago, when the earth and all visibility were not; to a time when chaos and confusion reigned, and all that was, was a seething mass of atoms, bearing no relation to each other, and existing without any purpose, until God began the work of creation. From what basis these conclusions are formed, other than that of mere supposition, one cannot discover.

All through the Scriptures it will be found that beginning has reference to *action*, not *time*. Webster says beginning means *the first cause; origin; source*. In Revelation, 1 : 8, we find: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Thus we see that in the Beginning, in the Source, the First Cause, which is God, God created heaven and earth. We see that God is eternally creating within Himself. Within God there is nothing but God, so we come to the

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correct conclusion that that which is created by God, and within God, is Himself made manifest.

We are not speaking of something that was created years and years ago, but of that which is to-day—the visible universe, all that we see, your body and mine.

There is no record of the creation ever having departed from the Beginning, from the Source, the First Cause. It is created *in* the Beginning, not *out of* the Beginning. So here we are, in the Beginning, in the Source, in God. There is nothing here but God. "God is Spirit, and they that worship Him, must worship Him in Spirit and in Truth."

"That which is begotten of Spirit, is Spirit."

The visible body is manifested or begotten of God—Spirit; then what is it? Spirit. "Oh! no," somebody says, "The body when it is manifested in form, is matter. Of itself it can do nothing. It cannot feel except the mind take cognizance of the fact that something has touched it. It has no life, substance, nor intelligence. Some one else says, "Yes, that is true, because we have heard so often of cases where people have been hurt quite seriously, and they felt nothing until they knew that they had been hurt. So we see that the mind is the power that feels.

Friends, since there is only one God, there is only one Mind, the Mind of God, and that Mind does not feel pain. If we wish to reason right, we must hold fast to our basis. The body is begotten of the Spirit, which is intelligence. It is exactly like its Creator, and so works the same way. The Creative intelligence does not say "I am hurt," neither does the body say "I am hurt;" it is judgment from observation that draws conclusions according to inharmony.

The senses are the creation of intelligence, and, although a great many people say "The senses are deceptive," they are *never* deceptive. It is concluformed about that which is sensed, that often fall short of the whole Truth.

For centuries the good people have read the words of the Bible, and endeavored to apply, practically, that which they have believed to be the Truth by taking the Scriptures literally, and they have found therein the account of a devil going about in most subtle, and yet most open ways, leading astray to a greater or less degree even those who tried the hardest to withstand him; (and I want to say right here that two things have been forgotten in reading the Bible this way. One is, that it was written at a time when symbolism was the general method of expressing ideas, and the other is that "Spiritual things must be spiritually discerned.")

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We are fond of saying that the world to-day is more advanced in thought, more reasonable and liberal in religious views than it has ever been before, and we point with pride to the hundreds of books and magazines on advanced ideas, which find good circulation among the thousands who are "thinking on broader lines," as evidence of the wonderful progress that is being made in the world of "advanced thought."

And yet, friends, the Science world has a bigger and more subtle, and more powerful devil than the orthodox world ever dreamed of. It is not called Satan, and pictured in robes of fire, but it is called "Thought," and it is clothed in the possibilities of almost anything under the sun. There is no limit to the good things that thought can do, and there are no boundary lines to the fields of inharmony which it can produce.

The body which we have found is created of God, and responds only in harmony with its Creator, is said to be subject to every thought, and to show forth by harmony or inharmony, just what mental pictures have been held to. People who would scorn to say "I caught cold by sitting with a draught blowing on my head," feel very wise and superior in saying, "I know how I came by this cold. I allowed myself to become angry yesterday, and so that thought has shown forth in this negative condition. I will think 'Love, love, love,' until I get over it again." And we constantly hear "What thought is it that produces this or that condition?" and "What thought shall I hold to get rid of it?"

Jesus said: "Ye cannot serve two masters," and neither can thought. It cannot serve to cure that which it has caused. What authority have we for believing that our bodies are subject to false claims? God has made them like unto Himself, not like unto falsehood. I cannot see that there is any advance in believing in mental causes for inharmony, rather than physical ones.

We believe in but One Great Cause, the Eternal, Omnipresent God, forever creating within Himself. Then, if we find a cause for inharmony, are we not making two powers, good and evil, both creating, and both bringing forth a legitimate result of their action? And are we not serving two masters when we make our bodies subject to both?

There is but One Mind; true thought is the action of that Mind; thoughts that do not represent that Mind are not creative, and cannot show as a result confusion in the body which God lives. They are their own confusion.

The record is, "Without the word (of God) was not any thing made that was *made*." Visibility, the Universe, the Body, is what was *made;* life was not *made*, life was the *maker*. Then, can you not see that our life, instead of

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being something that God has created for us, and which we are to try to rule in harmony with Him, *is* the Life of God, is the Creator Himself? This does not mean that we are dividing God up, and saying: "You are God, and I am God," and thus making many Gods, but it does mean that we accept the Truth of the *allness* of God, which is absolute unity.

We do not have to *attain* to God. We have but to see this Truth, and every act will represent God. We must see that our life is God, and that our bodies are not the result of what we *think*, but of what we *are*. We must realize that I am Creator, Creative Action, and Creation. We must see the unity of the Holy Trinity: Spirit, Soul, and Body are One.

Not one of us "by taking thought, can add one cubit to his stature," because our stature is not the work of thought, and can never be subject to thought. Divine Science treatment is never given from the plane of thought. There is no reasoning and arguing the point, mentally, with the patient; it is the acknowledgement of the Eternal Truth that *is*. We never hold that the patient is suffering because of a false thought held by him, or by anybody else.

But we *do* hold that the body, being eternally at-one with the perfect Creator, who is the life of all, cannot show forth anything unlike the Source and Cause. It is begotten of Spirit, and is Spirit, and Spirit does not know inharmony.

Being what God is, we know *now* the Truth of all things. We are satisfied and at rest because of our consciousness of *being* the highest. We see the Lord in His holy temple, and realize our unity in Him. In the one Mind there is perfect peace, and there is only true thought, which is the orderly action of Omnipresent Power. "Thine is the Kingdom, and the Power, and the Glory forever." AMEN.

Another's View.

Would we could see another's soul
As we can see our own,
'Twould save us many sad mistakes,
Were such a power known.
How often we misjudge some one,
Because we cannot see
Their hearts, but as we feel our own,
And think, so theirs' must be.

Could we but step right in their place,
And feel as they would feel,
Our sympathy would be aroused,
Their souls would seem more real;
We then would less misunderstand,
And other's heart we'd know,
A sympathetic cord would bind,
And others' feelings show.

MARTHA SHEPARD LIPPINCOTT.

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INTERNATIONAL BIBLE LESSONS.

September 4th, 1898.

THE DEATH OF ELISHA.—II Kings, 13 : 14–25.

GOLDEN TEXT:—"*Precious in the sight of the Lord is the death of His saints.—Psa. 116 : 15.*

"LET me die the death of the righteous, and let my last end be like his," exclaims Balaam; and John at Patmos, writes: "And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, Saith the Spirit, that they may rest from their labors; and their works do follow them." When we have read these quotations we can the better understand the language of the Golden Text: "Precious in the sight of the Lord is the death of His saints."

Writes St. Paul to the Romans: "For none of us liveth to himself, and no man dieth to himself, for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." That is the great thing for us all to learn: that circumstances can make no difference with us if we are fixed upon the Rock that is higher than I. Let so-called death with all its supposed terrors, come and do its worst; what care we then, for "whether we live or whether we die, we are the Lord's," and that is enough. To be the Lord's, is to be one with Eternal Life, and so we know that for us then there can be no death.

"The arrow of the Lord's deliverance." This is not that "arrow which flieth by night," but it is that shaft of God's power and His love which wards us from all harm.

"He smote thrice and stayed." O how many there are in the world who do that very thing. They do not do the whole work of life, and so are disappointed in the end, and they do not do the whole work of God, and so find themselves short of the perfect blessing for which they had hoped. Let us learn from this to do our whole work. Let us always "come rejoicing, bringing in the sheaves." Let us not take note of the fact that sometimes we go forth weeping; know this always, that if we are faithful to the trust, we shall be rewarded. "According to thy faithfulness be it unto thee."

September 11th, 1898.

SINFUL INDULGENCE.—Amos 6 : 1–8.

GOLDEN TEXT:—"*But they also have erred through wine, and thro' strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up with wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.*"—*Isa. 28 : 7.*

The first word in this lesson is "woe." There are many of them in the Bible, but they are never pronounced upon those who love the Lord—those who know and do His will. For such there is only blessing. Here it is: "Woe to them that are at ease in Zion." If this were all of the statement it would be a very strange one, but the rest of the verse explains it all: "Which trust in the mountains of Samaria." To trust in the mountains of Samaria,

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was to put confidence in other Gods than the one and only God. Said the woman of Samaria: "Our fathers worshipped in this mountain." Then Jesus answered: "The true worshippers shall worship the Father in Spirit and in Truth." Such as do this are at ease in Zion, and have no woes pronounced upon them.

The graphic picture which is drawn by the pen of the old prophet in this lesson, has been seen not only in Jerusalem, but in Athens, Rome, Babylon, and all those once great, but now desolate and ruined cities. And shall we not come still nearer home, and say that the strong points of the picture are even now drawn in many parts of the world? Ease and elegance, and wine and dissipation, and weakness, and then the end. That is the history of those nations which have gone before. But shall we not profit by their experience? Will not the potencies of Truth and the gospel save us from following in their footsteps to the bitter end? Let us hope that it may be so, but at the same time we must know that if we who know the will of God and do it not, if we sit idly by and call not unto men to cease their "sinful indulgences," we shall all likewise perish.

September 18th, 1898.

CAPTIVITY OF THE TEN TRIBES.—II Kings, 17: 9-18.

GOLDEN TEXT:—"*And thou, Solomon my son, know thou the God of thy Father, and serve Him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him He will be found of thee; but if thou forsake Him, He will cast thee off forever.*"—*I Chron. 28: 9.*

We are to learn from this lesson that a man always reaps what he sows. Truly "the wages of sin is death." It cannot be otherwise, for the law of God is inexorable. That same law which unerringly brings blessings in the track of well-doing, must of necessity bring also the reward of non-fulfillment of the law.

But let no man charge God with folly, for He is the same eternally; in Him is no shadow of turning. The trouble is with man, and not with God. God says to man all the time: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, * * * for I am the Lord that healeth thee."

This was said to the ten tribes of Israel, as well as to Judah and Benjamin, and yet in the face of that they "would not hear, but hardened their necks, like the necks of their fathers that did not believe in the Lord their God." And so we must know that of a Truth we shall surely reap the very crop which we sow, and that death follows hard on the track of sin.

But the dear Father has not left man without hope in the world. Forever and forever He is standing with open arms to receive the prodigal son whenever he shall return. The door of our Father's house eternally stands open, and the sweet voice of the Spirit is ever calling, "Child, come home."

Dear hearts, which shall we do? Shall we "be saved as by fire," just coming in at the last moment in the rear of the mighty procession, bringing in our hands "nothing but leaves," or shall we "come rejoicing, bringing in

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the sheaves?" O let us, in love and consecration, abide under the shadow of His wings, always and forever in perfect at-one-ment with our Father, and with His Christ. AMEN.

Beloved readers of "Harmony":

For the past three years, nearly, it has been my most pleasant and happy privilege to write the Bible Lessons for you. It has been most truly a labor of love, and God, our Father, has blessed me greatly in the work. But the time has come for me to cease this work, and so I must now bid you an affectionate farewell.

If any word I may have said in these lessons has been a help and a blessing to any dear soul, I give to God the glory and the praise. Many have expressed to me their thanks and appreciation of the service, and so I have been encouraged to continue through all these years.

My relations with the publishers of HARMONY have been at all times, and are now, the most cordial, and my prayer shall always be for the prosperity and happiness of all those connected with the magazine.

My last message to you is found in I Thes. 5 : 14–28. Will you not each one of you turn to it now and read it.

May the "very God of Peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." AMEN. LYMAN L. PALMER.

Questions and Answers.

Q. Would it be possible for a child to be born under such circumstances, or by such parents as not to be obliged to suffer sin, sickness, and death; in other words, will this penalty always be necessary in order to bring man into a knowledge of Truth?

A. The claim that man must suffer the penalty of sin, sickness, and death to bring him into a knowledge of the Truth, is a presumption that sin, sickness, and death are sent of God; that He has made us, and placed us here away from Him, and that we must go through all these experiences to get back to Him. This is claiming that evil results come from a good cause, and that when we suffer the penalty of the evil results unto death, good in turn results from them. This is not the teaching of Jesus; nothing that Jesus said is more emphatically stated than "A good tree bringeth forth good fruit, and a good tree cannot bring forth evil fruit." Therefore, the teaching of Truth must heal or do away with all these conditions, for the freedom of Truth is forever free from sin, sickness, and death.

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Nowhere in the teachings of Jesus is it to be found that we are to come unto God through sin, sickness, and death. To teach that we must needs suffer the penalty of not living up to the Truth in this way, is to contradict the life and practice of Jesus the Christ. If Jesus had believed sin a necessary penalty to bring man to Truth, he would have practiced sin as an example of his beliefs; if he had thought sickness an essential means to bring man to a knowledge of Truth, his healing would have been a violation of the Law of God; and if death was necessary through which to gain a knowedge of Truth, his overcoming of death must have destroyed the means by which we are to arrive at that knowledge. Sin, sickness, and death never were necessary to bring man to a knowledge of Truth, are not now, and never will be; no man cometh unto the Father but by me, by being just what I am unto the Father; he does not come by sin, sickness, or death.

Yes, it is possible for children to be born of parents—any parents—and not suffer the penalty of sin, sickness, and death, to bring them to knowledge. When the disciples asked Jesus "Who did sin, this man or his parents, that he should be born blind," Jesus said: "Neither this man nor his parents: but that the works of God should be made manifest in him." This is what we all are born for. We are His workmanship already created unto all good works. It is a mistake to believe that so-called sin, sickness, and death are sent of God, or that we are separated from Him, and through experiencing these things, we will arrive at a knowledge of Truth. For further instruction, study "I Am Alpha and Omega," this issue; also, "A New Revelation."

Please give me your interpretation of "I am the door; by me if any man enter in, he shall be saved."—John 10: 9.

Jesus Christ being the door, means that what the I Am is, is that by which we enter into at-one-ment with God; through which we find ourselves in Him. There is no other at-one-ment or coming unto me but by being in nature what I am—what the Christ is. To try to climb up any other way but by being the exact image and likeness of God, is the thief and the robber referred to. A door is something through which we enter another apartment of our home, or by which we pass into another room. Jesus Christ, who is God manifest in the flesh, is that by which we are to know the Truth of self, and our at-one-ment with God. The divinity in man is the same in kind as the divinity in Christ, because it is the same in kind as the divinity of God. We are made in God's image. In Jesus the Christ, the Truth of what man is unto God, is revealed; in him God was manifest in the flesh for the purpose of revealing to humanity where to look for the manifestation of God; that He

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is to be found manifest in the body, and that it is to be held, not in sin, as falling short of the Truth, not as a slave or a servant, to be dominated and ruled; but is to be held in that sweet at-one-ment—divine atonement—in which there is no difference by nature or grace between spirit and body.

Know Thyself.

MAN has from the ages down to the present, felt it his duty to study the things around him in the visible universe, looking to them for cause and thereby reaping results that follow from such a course. To-day the cry is heard: "Awake, thou that sleepest, and Christ shall give thee light."

To those who have opened the door to Truth, there has come great light, wherein they have learned to know themselves. No more do they accept the statement that they are children of flesh, conceived in sin, and born in iniquity, but are children of God, spiritual beings. Man conceived in righteousness and born in true holiness is living unto God.

How happy it makes one when he accepts his sonship with the Father; then it is he learns there is nothing to fear; he finds himself surmounting obstacles which hitherto seemed to hold him in bondage; he becomes a child of freedom, and recognizes all power is potential within him, just waiting to be recognized and brought forth through the thought, word, and deed.

Is it wisdom and understanding man wants? Then remember it is centered in Being, and is in us. Is it health, strength, one wants? Then know these things are, and are mine now. I am the center of action of Being, which contains all there is. In Truth there is only Good. "Unto them that look for Him shall He appear the second time without sin unto salvation."—Hebrew 9: 28.

As one listens to the teachings of Divine Science, they learn Christ has come without sin unto salvation. Man has found the Christ within is the Life, the Truth, and the Way, and no more walks alone, but accepts the Divine Sonship. The Father and I are one, and works as He sees the Truth working.

No more anxieties or burdens for man when he learns to look within for Light and Life, and lets the Holy Spirit lead in all his ways. Right thinking brings right living, and God is seen to be manifesting in all things.

MRS. E. L. PARKER.

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Be ye Steadfast.

"Therefore, my beloved brethren be ye steadfast, immovable, always abounding in the work of the Lord."

ONLY a full recognition of our oneness with the universal and ever abiding consciousness that God in *us* is our sufficiency—is not only life, but all that makes life so beautiful—will hold us "steadfast, immovable." "Watch ye, stand fast in the faith—quit you like men, be strong." When we obtain our first knowledge of the Truth of Being, we are so uplifted, so filled with the glad tidings, that we feel ourselves in the promised land, and we really *are* there, and have always been, but did not realize it. After that first clear, wonderful vision of life, old beliefs may press forward and dim our vision, but just here we are urged to remain steadfast, to know ourselves as *forever* one with God. Remember that "old things" have passed away, and in the new light—this knowledge of ourselves as one with the Universal—there can be no possibility of separation either in this world or any other.

"Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into Heaven Thou art there; if I make my bed in hell, behold Thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me."

Then if doubt or discouragement of *any* kind seems to come into our lives, what should be our attitude? Refuse to see it. It is only seeming, a remnant perhaps of our old belief of good and evil. Since God is all, there *can* be nothing but good. So not only refuse to see the seeming evil, but claim that which you know is Truth, and *it will* show forth. There may be times when it requires strong, resolute effort to do this, but we *can* do it, nay, we *must* lay hold of our thoughts and bring them into line. All is yours, claim it. If a belief of sickness seems to manifest in your life, claim health, and claim it vigorously, strongly, as that which belongs to you and has always been yours. I am health. Do not be afraid of repeating the phrase too often, you cannot.

Your word is Truth, and it cannot "return to you void." Every time you claim any good you bring it into manifestation. Claim to be harmony, peace, joy, love, the same way. If the adverse conditions appear, deny them by immediately claiming what is the Truth. Do not let *anything* remain before your vision but the good. You can do this if you will hold yourself steadily in Being, and so doing, see all things from the standpoint of God, and it is only by seeing things from *this* standpoint that we remain steadfast.

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"The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple." "The judgments of the Lord are true and righteous altogether." "It is God that girdeth me with strength, and maketh my way perfect." Until you fully recognize the God within as your way, your strength, your life, patience and perseverance are necessary. There *must* be no "variableness, no shadow of turning."

We want to be sincere, faithful, loving, each one filled with *all* the fullness of God, that we may be able to help others in their search for the Truth that has made us free. The world seems full of those who need the Truth, and we can remember when we were reaching out as they are, how we prized the earnest, loving word from one already in Truth. How the peace and harmony manifest in their lives made us seek the same for ourselves. How the halo emanating from within made clear to us their purity and earnestness of purpose, and drew us to Truth by seeing what it meant to them. How steadfast and immovable they were. We cannot live unto ourselves alone, while each must unfold or bring forth that which is within himself or herself, must "love the Lord thy God with all thy heart," yet there is the neighbor to be loved as thyself, and it is only when our own house is set in order that we are ready and able to help others. I have spoken many times of the necessity of manifesting in love, but why not? If God is Love, then are we most God-like when we manifest as He does. So I feel like placing before you the need of making love the mainspring of all action.

Pause and think before you act: Is love prompting this act; love not only to myself, but to my neighbor? Am I seeking their highest good as well as my own? By and by you will find the governing power *is* love, and then indeed will you be "steadfast, immovable, and *always* abounding in the work of the Lord." If we patiently and faithfully *abide* in our oneness, we shall be "living epistles known and read of all men." Moreover, as we steadfastly abide we help others into the Truth of Being. Then if we have not heretofore recognized this necessity, let us do so now. Let *nothing* turn us aside from full realization of our oneness with God, and all that it signifies to us and to others through us. As we enter into this consciousness there is much to overcome, to put aside, but remembering our birthright, we will affirm steadily, persistently, determinedly, "with (as Emilie Cady says), clenched hands and set teeth if necessary, no matter, so you faint not nor grow weary."

To set aside old beliefs and conditions, means work, and the sooner we realize that it is so the better for us. The outcome is sure, the promise certain of fulfillment. "To him that overcometh will I give to eat of the hidden manna." God in you will speak in no uncertain tones, and the without will manifest that which is, and that which is, is Truth. "The law came by Moses, but Grace and Truth came by Jesus Christ." E. D. ZEARING.

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Being or Non-Being.

THE question, "If man was ever perfect in his Being, how did he become imperfect?" has been asked and answered many times, yet none of the answers have been satisfactory, save to those who accept perfection as a source from which to reason.

It is not possible to frame an answer that will satisfy man's inquiry but from the plane of Truth, and no answer will satisfy any man until he accepts the Truth of pure Being—that it is fundamentally perfect, and cannot admit of any claim of imperfection.

There is nothing in perfect Being that can show imperfection, for Being is not the basis of the claim. The claim is a stranger—a foreigner to perfection, hence has no tenable ground of support.

The Truth of law and scientific knowledge, affirms that opposites cannot both be sourced in Being, and cannot occupy the same place at the same time; so there is nothing to say of the opposite of Truth but that it is falsehood—a supposition that there is something that is not, or that something has been done that was not done, or that the purpose of an act is different in nature from what it really is; hence, Truth only has legitimate expression and existence.

Truth can be proven, and in so doing we testify of perfect Being; but falsehood cannot be proven to be anything but falsehood, neither can it testify of anything that is, for it has no source in what is. A knowledge of Truth destroys falsehood, but falsehood never destroys Truth, or even touches it in any way. It is the same with the claim of imperfection; it is the opposite of perfection, and is, therefore, false to the perfect. That is, as perfection is the Truth, the opposite is not—the supposition of imperfection is the falsehood, the illusion from which we should wash our hands. Instead of striving to make ourselves pure Being, divine Substance, and perfect, we should drop forever the false claims about Being, which have been instilled in us from childhood by the dual doctrine of Good and evil, and know there is nothing imperfect in and of itself; but to one who esteems anything to be imperfect, to him it seems to be so.

As Being is eternally perfect, and is all there is of man, perfection is the only principle of man, and the only means by which he can solve life's problem and demonstrate his own true nature. Here we may say: "Man, know thyself, and thou shalt know thy God." If God the Father and God the Son were known universally, it would make an end to the claim that there are states of consciousness to be outgrown, which tend to introduce degrees of

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Truth—theories that rend the seamless robe of righteousness, the unit of Truth.

With the understanding of the Divine Science statement of Being, which thorough students commit to memory, it is agreed that man is fundamentally perfect; this disposes of the false conception of duality which claims the attention, but which can never seem to be anything but from its own erroneous plane. No one believes a falsehood who knows the Truth. But where Truth is ignored no conclusion can be formed but what falls short of Truth and misses it altogether; hence, there is no alternative but error of statement or conclusion.

The only "fall" of man is miscalculation—missing the Truth of Being—calculating as if in Being he was not perfect now, but entertaining the hope of becoming so.

If the Truth of Perfect Being is not maintained as the All in All, misconception must of necessity occupy the attention.

The many theories offered to the world for salvation, based in imperfection, must be excluded and the at-one-ment of God and man be accepted, in which it can be said: As the Father hath life in Himself, just so is it given to us (in sonship) to have life in ourselves. This is the true consciousness in which it is impossible to entertain anything of a different character, or that is opposed to the nature of God—the permanent Good—in which each one can say: "I am Alpha and Omega; all expression begins in me, and ends where it begins."

As long as we are in doubt in regard to the all-in-all being good, perfect and complete in and of itself, the mental attention is given to appearances. The claims of imperfection, sickness and sorrow, have ingress, and this is called a "confused mental state" and bodily inharmony. Our knowledge of Truth, therefore, should be to us supreme law. We should speak and act it. The claims of imperfection have no place where there is no claim of vacancy, no claim of partial Truth, no unfinished state.

The Divine Statement of Being is based in at-one-ment, and is Truth; from it one can reason correctly. Apart from the Truth expressed therein there is no correct or scientific analysis; hence, from the standpoint of the intelligence implied therein alone can imperfection, so-called, be obliterated.

From any other standpoint but that of pure Being, "evil," the opinions that fall short of Truth, will demand recognition; and they will not be explained away from their own standpoint. THE STATEMENT OF BEING stands for the only state of perfection which no claim of imperfection can possibly enter. The Divine Mind, which knows no other mind, and knows nothing imperfect, is the one that we should let be manifest in us, and gladly proclaim that it is now expressed in our perfect form.

The moment the attention is withdrawn from the Statement of Being it has surrendered its premise, and the opposite state is the erroneous conclusion sensed as discord. The supposition that one can be and not be at one with God, that one can be less than whole, is the transgression of law. Its duration is short, its course is limited.

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Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from September 1st to October 1st: There is no separation; Spirit, Soul, and Body are one Holy Trinity.

Statements of Truth for Health and General Freedom.

First Day:—My body is begotten of Spirit and is Spirit.—Ref., I Cor. 3:16; St. John 3 : 6.

Second Day :—My body is the Holy Temple of the living God.—Ref., I Cor. 6 : 19; II Cor. 6 : 16.

Third Day :—My body is not mortal and corruptible, but immortal and incorruptible.—Ref., St. John 2 : 19–22.

Fourth Day :—My body is not evil; it is holy; it is pronounced by the Creator "very good."—Ref., 1st Chap. Genesis.

Fifth Day :—My body is "delivered from the bondage of corruption into the glorious liberty of a child of God."—Ref., Romans 8 : 21.

Sixth Day :—I do not seek to add to, nor take from my body; I see its perfection, and am satisfied.—Ref., Matt 6 : 27.

Seventh Day :—My body is perfect, even as my "Father which is in Heaven is perfect."—Ref., Matt. 5 : 48.

Treatment Against the Belief in Heart Failure.

There is only one Source and Cause—God. All the action that is, is the action of that one Cause. The Cause being perfect, the action is perfect. There is no imperfect action. My heart is the heart of God. Its Creator is present within it. It exists because of the presence of God.

My heart is not the Source of Life, but Life is the Creator of my heart. Life being Eternal Activity, my heart acts in perfect unison with the even, regular, firm, powerful action of Life. I do not see nor fear the possibility of losing Life, because I see my whole body as the evidence of Life's all powerful presence.

My heart is not troubled, neither am I afraid. I believe in God, and I believe also in "Me."—Ref., St. John 14 : 1.

"Perfect is my heart before Thee."

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

IN AMERICA, { One Year.....$1.00 / Single Copy.....10 } IN AUSTRALASIA AND BRITAIN, { One Year.....5 s / Single Copy.....9 d }

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A New Revelation.

"God that made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped by men's hands, as thouyh He needed anything, seeing He giveth to all life, and breath, and all things."—Acts 17: 24, 25.

"I saw a new Heaven and a new earth, for the first Heaven and the first earth were passed away."—Rev. 21: 1.

IT is not easy to formulate in a sentence that change which comes to us with the realization of the Truth embraced in the DIVINE SCIENCE Statement of Being—the Truth respecting the nature of God and His creation. The Infinitude and Omnipresence of God, affords the realization that He is expressed in man—as in all creation—and is dwelling in him, rather than operating on him from without. This may suggest the question, "Is not God one personality and man another, distinct and separate in one way, and yet at-one in another?" The meaning usually given to the word personality, does not well describe the real state of pure Being; it is not the Divine idea of what God and man are, for in nature they are universal and impersonal. This being the case, there can be no such thing as selfhood, identity, or true personality outside of God and distinct from Him.

When once it is actually realized that the "tabernacle of God is with men," it is also realized that "He is Lord of Heaven and earth," and it is in this broad sense that I wish to speak of His ever new revelation.

The real object of the minister and teacher of Divine Science, is not to merely theorize and expound Philosophy, but to reveal the Truth of God and creation as it is. While he must have a theory that cannot be shaken, and a sound philosophy that cannot be broken, his consciousness must ever be, "I am come that ye might have life, and have it more abundantly." This practical work should be done with view of his people receiving the Holy Spirit,

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with view of their making the Truth their own, that Spirit is the All, thus receiving the wholeness of Spirit.

They who are ministers of the grace of God—the salvation of the free gift—are administers of the life of Christ, and their work is to express Truth, and see that it is expressed in all the walks of life. To be the expressor of Truth, is the ultimate in work. It is thought by many that the only work of Truth is teaching and healing by its power, and that business on other lines, although conducted on the most honest and just principles, is not quite as thorough a living of the Truth as preaching would be. All work that is right to be done, is done by the power of God, and represents Him just as much as does a powerful sermon; hence, a preacher holds no more responsible position than does a business man or a housekeeper. Truth is a unit, and its practice is extended throughout all business life.

Lyman Abbott has said: "The teacher in the medical school teaches physiology, anatomy and hygiene; but when we get sick and send for a doctor, we do not send in order that we may receive a lecture on physiology, or anatomy, or hygiene. We send for the doctor that he may use his knowledge of physiology or anatomy, or hygiene, to make us well. You break a bone: you do not want the doctor to tell you about bones, you want him to set the bone.

So, the object of ministers is not to lecture to us on the philosophy of religion; neither is it to ignore the philosophy of religion. It is to use the philosophy of religion to help men and women to live better, nobler, diviner lives. 'The Truth,' says Christ, 'shall make you free.' Truth is, then, an instrument. The object of Truth is to set men free; it is to sanctify men, to make them holy.

The minister who simply expounds Truth does not understand his mission. His mission is to use Truth that men may be made free; his ministry is, therefore, by fruits in the life. That is the best sermon, not which is a great pulpit effort, but which is helpful.

If, young men, you have preached a sermon and some one comes up to you and says: 'That was a great pulpit effort,' hide your head in shame, and go home and never write another like it. But if some one comes to you, with a little quaver in the voice, and a little moisture in the eye, and says: 'Thank you; you have helped me this morning,' thank God, and go home and try to write another like it. That is the end of preaching—to use theology to help men to live the life of Truth. The test of the sermon is its fruitfulness in life; and that is the test of Theology."

Our judgment in Divine Science, if scientific, is the judgment of Truth at all times. It is the Truth which makes free, not any kind of error. It is

Truth that reveals fullness to man, which reveals the unity of God and creation, which reveals our at-one-ment with Christ, not any falsehood. All Truth is safe. All error is nothing, hence it is unsafe to believe that it is something.

It is only the Truth that the scientific minister is to use. He is never to say: "This is the religion or the doctrine that the people are used to, and I think they will better understand it, and it will serve them better than the absolute Truth; though I know it is not the highest, I will talk it to them." No, never. It is only the *Truth* that we are to teach and practice. Truth is applicable to all conditions, in all places, all the time.

The lesson to us in Lyman Abbott's remarks is, that when people come to us for healing, or for advice or assistance in any direction, they do not want to be preached to, or argued with; they simply want the help for which they are seeking. And we should understand that there is no more thorough teaching or preaching than the practice of Truth in healing and freeing the people from the false claims that seem to them like a network of environment, so closely wound about that they know not how to extricate themselves, and realize bodily freedom. It is a good thing to be still, and silently put our knowledge into practice. Not to speak when it is time to be still, and not to be still when it is time to speak, is the part of wisdom.

Plato has said: "If One is, the One cannot be many." This self-evident statement is certainly a solid basis for right thought and deed. If God is the Infinite Creator, it is self-evident that creation now visible is God expressed.

This Truth, of the Unity of the whole, has been my realization from the time I first saw the great Truth of Divine Science, and recently I have had a number of realizations at-one with this all-inclusive Truth. To understand the height and depth and breadth of the statement of Being, is to comprehend the limitless power of man, and prove by self-evidence that all things are of God—have origin and being in Him—that every existing form has power to be and is therefore of God, the only power. To realize that God, who made the world and all things therein, is Lord of heaven and earth, is to know that the Lord of all things in the world is the life of them; this strips them of all human judgment and limitation.

It is said by some Scientists that when one reaches a high state of realization of Truth, that he or she, if ailing in any way, cannot be helped by other Science healers; in other words, they must help themselves or surrender the body. I do not believe that there is any such thing as getting too high in realization of Truth to help those who are in seeming need, and do not

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feel well. The word of Truth is the word of God, and it is the Truth and the words of Truth that shall make you free. Truth makes free from the beginning.

I have recently enjoyed more fully than hitherto, if possible, the eternity of the one substance, expressed in all visibility. It is to be enjoyed in everything, from the tiniest form to the largest planet; from the smallest atom to the highest angel, and man in God. I know God is Spirit, and Spirit and its expressions to be the all in all. The practical demonstrations made of this Truth to myself have been most satisfactory.

Revelation is a wonderful thing; it reveals to us the eternity of substance and reality of all things. Revelation reveals all things as they are in Being, and unto God. It does not rob anything of the nature of its substance, hence not of any quality that God has given it. In revelation man's limitless nature and possibilities are apparent to him. Revelation strips from all visibility the false claims held about it, and reveals its true nature; it is, therefore, true that no opinion or claim, no matter how generally believed, or how ancient, can change the nature of the substance of any expression of God. The very fact that the expression exists in the world of form is proof that it is of God and is traceable to Him; whether it be the body of the son or daughter of God, or whether it be any form of what is used for food, raiment or shelter, the claim that they have no natural ability save that of satisfying desire, disappears with the revelation of what they are. The very fact that the matter, so-called, exists in form, requires a true analysis, and upon scientific analysis we find that no matter how many shapes the object takes, it is incapable of being destroyed, so we conclude that the indestructible is eternal; and as there can be but one eternal, and we are co-existent and co-eternal with God, it must be given place in Life, yes the life that we are, and we must see our oneness with it—take it unto ourselves.

In the highest revelation, only false claims drop away as dead and lifeless; they are the grave-clothes and winding-sheets from which all nations of men must be loosed ere they know their own healing, their wholeness.

Seeing that God gives to all, life and breath, and all things, here and now, one of the first things for students of Science to learn in connection with their Bible studies is, that the Scriptural promises and prophecies were all made to be realized and fulfilled in this world; that they are for this time and place; not for another world, a far-away place, a future life. Hence the fulfillment of prophecy and the enjoyment of the promises must have necessarily taken place here. The Son of God is the fulfilling of the law and the prophets.

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"Beloved, Now are we the Sons of God," and the tabernacle of God is with men now. Why have we not realized this Truth hitherto? Simply because we have not looked for it where it is. Had we been taught to be as faithful from childhood, to claim that our bodies are not subject to anything, that they are not slaves or servants, as we have been through wrong teaching, to claim that they were subject to everything on earth and were servants, would we not have had a very different showing, a very much freer sense of feeling, from what we have had? The servant abideth not in the house forever, but the son abideth; "if the son, therefore, shall make you free, ye shall be free indeed."

It is argued by some who do not perceive the truth of revelation that there is no forgiveness of the violation of natural law. Let us consider this in the matter of healing. Healing is taking place all the time, and we know it is the presence of God who is doing the work. It is, therefore, not likely that any Science student will ever rise too high to do healing. It is argued that if you violate the law you must suffer the penalty; that there is no forgiveness of natural law, and no forgiveness of mental and moral states that are a violation of law. Men and women have gone to insane asylums through supposing these false statements to be true. Forgiveness of sin—a falling short of Truth—is proven in Divine Science not to be an exceptional manifestation of Supreme power; it is the revelation and effect of the Supreme nature of an omnipresent God, who is the loving Father of us all; it is the practice of God's nature toward His children or expressions. The law of forgiveness is the practice of the Almighty Good—the One God.

It is said that if you put your finger in the flame of fire it will burn, pray as you will; and yet Divine Scientists have demonstrated instantaneously over severe burns, through denying so-called natural law and affirming the Truth of God. It is further argued that if you fall any distance you will break a bone, however pious you may be. Is it indeed true that there is no forgiveness in natural law? What a strange looking audience this would be if there were none! The boy cuts his finger, and the spirit, God, present within and around, begins to heal it at once; he breaks his arm—the same spirit, the only power, begins to knit the bone; he burns his finger—the same Holy One provides a new skin. Some say it is nature that does this, but Spirit is everywhere present and is manifest in nature, hence it is the source and cause of nature who gives to all life and breath, and all things, and it is the same source and cause which does the healing; it is the spirit of God expressed in man which, to know, gives a realization of freedom.

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So, friends, the law of healing is wrought into the visible realm; it belongs to the nature of wholeness, and shall we think that the Holy Spirit that heals the finger and helps the man to a new skin, and knits the bone, cares nothing for the moral and mental state, and will not illumine those who in calculation have fallen short of Truth? No, the law is beneficent in all things. Forgiveness, in the Greek, means sending away of sin, doing away with the habit of falling short of Truth, ceasing to miss the mark of Oneness with God.

It has been proven time and again by Scientists that if we cut a finger, burn the hand, or break a bone, we need not suffer what is generally called the penalty. When we work in concert with the power which begins the healing at once, there is immediate redemption from the whole thing; the healing is instantaneous, the bone has been knit strongly together without pain or soreness. Neither healing nor redemption is barring the doors in one place and opening them in another, literally speaking; it is bearing away the conditions—dis-ease—not at one with ease; it is doing away with the claims and theories formulated in separation from God; it is ceasing to identify ourselves with the claim that there is anything but the absolute Good—the Eternal Substance.

If it were true that there was no forgiveness of natural law, you would be before me to-day with every pin scratch, cut, bruise or burn that you ever had, with every pimple, boil or sore, with the measles, whooping-cough, chicken-pox, toothache, headache, and every conceivable ache and pain that was ever thought of or sensed by you; you would have every grief, every mental state, every moral or immoral condition, or claim of imperfection that was ever thought of. What a spectacle! What an audience! How could we expect you to hear the word of God, and how could you expect to perceive the Truth for yourselves when presented?

In the face of these facts, let us cease arguing for physical causation, and that we are under the dominion of natural laws (separate from the one only law—Love) which, if we violate, we must suffer the penalty. We heal in Divine Science by knowledge of Truth; we know there is no law to God save His own supreme nature, and that many of the so-called natural laws are simply erroneous beliefs, which are innocent in and of themselves, but by believing them to be true of our being, we fall short of the Truth of what we are; hence, to identify ourselves with these so-called laws, is to miss the Truth of our freedom, and to have a sense of loss.

Forgiveness is remission of sin itself, or of that which falls short of Truth, and God always holds the world free from sin as the Word made flesh. The

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blood of the New Testament, which is shed for all, for the remission of sin, is the life of Christ; in this life there is nothing that falls short of Truth. It is no longer believed by people who understand Science, that Christ died to bear the penalty which a just God must inflict because law required it; in that he died, he died unto sin once (all worldly belief not up to the standard of Truth). In that he lives, he lives unto God. "Behold," says John, "the lamb of God, which taketh away the sins of the world;" not who takes away the sins from some people, in some parts of the world. No explanation but a scientific one can enable us to see that the work of each one, personally, is to drop all claims of sin in connection with the world. To see the sinless world of Christ, the one from which he taketh away all sin, is to see the world as it is unto God; and that God who made the world and all things therein, is Lord of Heaven and earth; to see ourselves as one with Christ is to know that we were with God in the glory of pure Being before the world was manifest, and that our existence here is begotten of God in righteousness and holiness of Truth. Each one is able to say, in Truth: I am the Son of the Most High, and I am one with God the Father, according to the same law that Jesus was. This is what takes away the sin of the world; this is the Truth that makes whole; this is what Jesus meant when he said: "Lo, I am with you always." In Truth we work not as if God needed something at our hands, but our work is that of demonstrating innate power and possibility; it is self revelation, hence our work is always and everywhere a new revelation.

Revelation means unveiling, and discovery is uncovering; two words more nearly synonymous could not be easily found. The revelation of God is simply the unveiling, or the uncovering, or the discovery of what God is. The word discovery is used for science; the word revelation for theology. Divine Science includes both in the discovery of God, and God manifest as the one All in All.

Discovery is the revelation of the law operating in nature. Revelation is the discovery of the Source and Cause, which is the expressor of all law in nature; discovery is revelation in the realm of expression; revelation is discovery in the realm of Spirit, the Source and Cause of expression. Divine Science is revelation of God in creation; therefore, perfect knowledge of Divine Science is also perfect observation.

(The substance of M. E. CRAMER'S Sermon at the First Divine Science Church of San Francisco, Sunday August 14, 1898.)

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CHILDREN'S PAGE.

HERE we are at the end of the HARMONY year. So let us go back over the things we have read in HARMONY, and the little lessons we have learned, and see what we are going to hold to and practice all our lives in love and kindness.

In October we began by talking it over and deciding that as little Divine Scientists we were going to do just as much and know just as much as if we were grown-up children of God instead of little ones. In November came the story of the Little Grain of Wheat, and of its growing, and showing in all its ways the life of God within it.

December brought us the story of the beautiful Christ child, whose birthday is called Christmas now; and we found that it was not only the birth of one little baby which was so glorious, but that all of us come into the world just as good and holy as did Jesus, so we can do just the same wonderful works. January brought the story of the little girl who wanted Christmas every day, but who found out afterwards that if we never did anything but get things for ourselves, and did not want to do anything but play all the time, we would never be happy.

And February! How we did enjoy that story of the dear, kind little mother, Mrs. Kitty Gray, who was so filled with love that she understood the love of little Mrs. Mousie Gray for her babies, and so shared what she had with her in kindness; (although cats always have been supposed to have no love for mice.)

March was a lesson month. We learned of the presence of God everywhere; of Good being everywhere, because there is only God and God is Good. We all learned a little prayer to say morning and night, and if we have stopped saying it, let's turn to the March HARMONY and say it again, because it is Truth.

April was Easter month, and then we found that there never was a time when life stopped being life and became what is called death, but that life is always, and always will be. And May continued the thought of life everywhere. Then we read a little poem about the beautiful world as it looks to all happy, loving little children.

June helped us a great deal, because it was just when we were getting a little bit excited about examinations at school. And we saw that there wasn't anything to worry about at all. God knows all things, and since God is right with us, in us, and we in him, we can't forget. In July we went up into the mountains camping with Willie, and there we knew that because we are love,

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we never disturb even a tiny little bird or insect, but we let them be happy and free as God has made them.

In August we found the City of Brotherly Love; that we were living there always, and working out, in everything we do, according to the law of that city. And here we are in September, still in that wonderful city, seeing only love everywhere, doing only that which is good and feeling so happy because we know that we are children of God and living in his kingdom.

ALICE E. CRAMER.

Appreciation of Truth.

PLEASE accept my heart-felt thanks to you that HARMONY still comes to me. I shall never forget the first time reading in HARMONY that "I Am" is God. I threw the book, saying to myself, that is too profane. I retired immediately, but not to sleep. After some time I arose and lighted my lamp and got the abused book, sat and read, and gasped, yes, gasped at the wonderful revelation therein disclosed. I then subscribed for HARMONY.

I would be glad if you could know of some of my demonstrations.

L. A. R., Honesdale, Pa.

The following is from Muncie, Indiana:

"The manuscript lessons came yesterday A. M. I began to study at 11 A. M.; gave one hour then to the study and returned to it in the P. M. I am delighted with it * * *

"I have looked into several of the different schools on Mental Science, etc., but prefer yours to any or all. Some require various exercises and labor for gradual attainment, while yours seems to be complete in the beginning

C. O'H.

CONCORDIA, Kansas, July 25th, 1898.

Dear Mrs. Cramer:

Now that our work seems to be ended here for the present, I feel like giving the dear readers of HARMONY an account of the work that has been started in this part of the field. When we came here from St. Louis, eight weeks ago, there was but one Divine Scientist in the place. I have taught three classes in this vicinity, and one week ago Sunday we organized a Society in Concordia, which meets each Sunday at three P. M. at the residence of Mrs. Clara Elliott.

There we three remarkable demonstrations of healing during the last class: A lady came on crutches—who had been pronounced incurable, on the eighth day she laid them aside and is now enjoying perfect freedom. Another walked a block for the first time in six years and is coming more fully into the light each day. A young man who had accidentally shot himself in the foot was healed in six days. To-morrow we go to Palmyra, Missouri, to remain until October. All our correspondence will reach us at that place. God bless HARMONY and its many readers,

J. F. & E. J. SCHOLL.

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To Our Readers.

This issue of HARMONY ends the tenth year of its publication. We trust that the next year will not be its last.

The publication of HARMONY was commenced without a subscription list, money in hand, or agents to solicit for it. It has grown on its merits. It has not been published for a money consideration; if financial success had been the chief consideration in its publication, it would not have lived to see its tenth year, nor would the Truth of Divine Science have been so generally known and accepted.

We thank you all heartily for past co-operation and assistance, and for your many kind and encouraging words.

We are much gratified with the steady and rapid progress that Divine Science is making, not only in this, but in other countries. Its progress evinces the fact that people are being convinced that there is a system by which to live, based in unity of God and man, a system free from all dual theories.

We shall continue to give our readers DIVINE SCIENCE unadulterated. There will be articles each month by the best Divine Science writers. Alice E. Cramer will continue to edit the Children's Page. There will be lessons and sermons by the Editors, and articles by the Management. M. E. Cramer will write the Bible Lessons for a time. From recent revelations, we shall be enabled to present new phases of Truth even more clearly and practical than hitherto.

We enter upon the eleventh year of the publication of HARMONY, expecting that you who love Divine Science will do what you can to increase its circulation, and assist in its support in whatever way that may to you seem best. We trust that every reader will consider that a prompt renewal of subscription is necessary to its publication, and ask all to bear this in mind when their year is up. We ask all who are interested in Divine Science to subscribe, and thus become co-workers with us in this great cause.

Rev. H. H. Schroeder writes to HARMONY that on Wednesday, Thursday and Friday afternoons and evenings of the first week of October, which is St. Louis Fair week, there will be given a series of lectures on Divine Science at His Church, for the benefit of the many visitors from abroad, who have never had the opportunity to attend such lectures.

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Dedication of the Church of the Society of Practical Christianity—Large Attendance of Divine Scientists—Exercises in Both German and English.

THE dedication of the Church of the "Society of Christianity" was held yesterday in the new home of the organization, the former Westminster Church at Eighteenth and Pestalozzi streets. The membership of the Church, or Society, numbers about 200, largely German, and under the leadership of the president, Rev. H. H. Schroeder, is gaining steadily. The dedicatory services were of an all-day character, morning, afternoon and evening. The attendance was large, fully 1000 men, women and children being in attendance in the morning and afternoon.

Though lengthy, the programme of exercises was simple and impressive. At 10 a. m. the services opened with the German hymn, "Know Thyself." Rev. Mr. Schroeder then read the Scripture lesson, in German, from the sermon on the mount, his text being from Matt. v., 3–19. Then was rendered the hymn, in German, "Praised be the Name of Jesus." Rev. Schroeder followed with the sermon of the day, his subject being, "The Object of the Society." The discourse, though brief, was thorough. A sermon was preached by Rev. J. F. Von Vlasslaer, of Sheboygan, Wis., which proved to be a forceful talk on the Society's main tenet, Practical Christianity. The inability of Mrs. Josephine Goodwin, of Sedalia, Mo., to be present was somewhat of a disappointment, but Mrs. Marie Medan, of Sedalia, Mo., supplied the missing number with a brief address. The choir and congregation rendered the hymn, "The Call—There is One God." The benediction closed the service.

In the afternoon there was a much larger attendance, pews and extra seats being all occupied. The programme of exercises was as follows: Hymn 13, "Joy to the World; the Truth is Come." Prayer followed, and Mrs. Marie Medan spoke on the "True Church of Christ." Mr. Marcellus Herberg delivered a brief but eloquent discourse on "Thought and God." His remarks were thoroughly on the lines of the Practical Christianity Society's tenets, and made a deep impression on the audience. Mr. W. G. Morgan rendered the solo, "In the Secret of His Presence," and the services closed with a hymn and the benediction.

Services were held in the evening, when addresses were made by Rev. D. L. Sullivan, Mrs. T. B. H. Brown, J. A. Goeb and Charles Schlag. Hymns were rendered by the choir and congregation. The attendance at night was very large, completely filling the Church.

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Books of the Day.

GOD-INCARNATION VERSUS PERSONAL RE-INCARNATION, EVOLUTION, AND KARMA; pamphlet by M. E. Cramer. Price, 25 cents.

This is the first edition of the famous lecture which was delivered by Mrs. Cramer during her last Eastern trip, all along the line from the Pacific to the Atlantic. So many theories are afloat in the world, that it seemed as if there was no end to the queries which beset on every side as to what was true. Foremost among the questions perplexing students, was the one: "Is there any Truth in Re-incarnation?"

The lecture was written to answer that question. Owing to the demand of all who heard it, the lecture has been revised, and is now published in the best form possible. It is written in a clear, logical style, that proves conclusively, by analysis from eternal principle, whether personal Re-incarnation is true or not. It gives the substance of Darwin's theory of Evolution of Form, Sinnett's theory of the Evolution of Soul, also the claims and necessities made for personal Re-incarnation, and their outcome. Send your orders early.

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BY PAUL TYNER.

THIS WORK is designed to show that the perpetuation of LIFE in ever increasing strength fullness and beauty of manifestation is entirely within the powers of man when awakened to fuller consciousness of his true nature. The argument takes up successively (1) the scriptural evidences going to show that Christ demonstrated the fact of immortality in the flesh; (2) the proofs of man's bodily immortality afforded by the natural sciences; (3) relations between individual and racial thought, showing the divine body to be a necessary externalization of individual and racial consciousness of the divine life. The book has special and vital interest for all religious teachers, physicians and students of sociology. 12mo. cloth, gilt top, price $1.00.

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