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"COME UNTO ME ALL YE THAT LABOUR AND ARE HEAVY LADEN AND I WILL GIVE YOU REST."

HARMONY

A Monthly Magazine, devoted to Divine Science.

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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 fulfil the law in our dealings one with another.
To interpret Scripture, spiritually, 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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TABLE OF CONTENTS.—October.

☞Unsigned Articles, only, are Editorial.☜

		PAGE
HARMONY—1st Part:		
Directory of Divine Science Work and Workers		1
I Am the Beginning and the End	*M. E. Cramer*	3
International Bible Lessons	*Sarah A. Eckman*	6
Healing	*Mrs. Josephine R. Wilson*	8
Admission Day Spiritually Considered		10
Children's Page	*Ayda Belle Sawyer*	14
Books of the Day		15
Universal and Individual Treatment		16
Individual Thought for Healing		16
Statements of Truth for Healing		16
Suggestive Paragraphs		16
HARMONY—2d Part:		
The Signs of True Civilization	*M. E. C.*	17
Report of Wednesday Meeting		19
Extracts from Letters		22
Book Reviews		23
Faith	*L. M.*	24
Application	*Alma Gillen*	24
Notes and Announcements		25
Leung Kai Tin, a Reformer, Enthuses the Local Chinese		26
Admission Day—A Great Celebration		27
Home College Classes		31
Manuscript Lessons Reduced		31
List of Books for Sale at Home College		32

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 12. OCTOBER, 1900. NO. 1.

I am the Beginning and the End.

THERE is both a literal and spiritual meaning to the above title, even when "beginning and end" is used in relation to work or any accomplishment. The ending of the old year is the beginning of the new, and there is no point of time between them. Now, is eternity, and eternity being the never ending now "I am the beginning and the end," is another way of saying, I am eternal now.

"While philosophers do not agree, whether time is a thing, or merely a condition of things, yet the years go on without waiting for a settlement of the question," as if to prove that *now* never ends, which is a fact that all should be awake to. "Three divisions of time," is a figure of speech. No time can be proven but the acceptable time, the unceasing present.

Some think "our divisions of time are arbitrary and mechanical;" that they are the result of limited imagination and were determined upon long before men perceived the splendor, the majesty and vastness of the universe. That these divisions have reference to local and near by events—events subordinate—compared with the greatness of the universe. "To human belief, the necessity of some division of time, must have been early felt. The phases or changes of the moon supplied a natural and very obvious mode of dividing and reckoning time; hence, the division into months of twenty-nine and thirty days, was perhaps the earliest and most universal. But it was soon observed that the changes of the seasons were more serviceable as marks of division; and thus arose the division into years, determined by the motions of the sun. It was soon, however, discovered that the years or larger divisions, did not contain an exact number of the smaller divisions, or months, and that an accommodation was necessary; and various, not very dissimilar, expedients were employed, in correcting the error that arose."

Julius Cæsar, forty-six years before Christ introduced the Julian calendar, and gave to the months the days they now have. Jesus, the Christ, saying, "I am the beginning and the end, the first and the last," placed time in eternity, that we might see it has a spiritual and universal meaning, since all

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there is, was, or shall be, is eternal, the end of anything must be in its beginning. God alone is, in the beginning of His creating, hence, "The end of the world" is a figure of speech that stands for the consciousness in which error of belief is not known, and the Truth of the allness of God is again seen; Truth is ever the same, all its work ends in Being where it begins. No one, therefore, need fear the end of the human measure of time, for the last shall be as the first; the earth shall be God expressed; and the first shall be last; that is, time will be eternity, and Being shall be Spirit, soul and body, one substance. Man will not be in belief "A higher and lower self," nor "A positive and negative mind." All such weak claims of division are modes of the general belief of inherent good and evil, the power of life and of death.

According to the ordinary way of judging—from observation, which builds up a theory that there is physical causation—it is natural enough for us to measure life and the power of Being by the same standard that we use to determine the duration of notes and mortgages, and to believe that we are in bondage to the revolution of the planets, that the planets control us; that we must succeed or fail according to their influence over us. All this is the result of forgetting "man's dominion," and that the wise man controls his planets. The Truth is, we are one with every planet and are perfectly harmonious with the influence exerted by each one.

Why should man—conscious man—created like God in life, substance, intelligence and power, suppose that the calendar which man has made as a convenience, has put limitations upon him; "that his existence is no more than a joint product of the counting house," the ordinary methods for doing business.

"The year may be considered a symbol, a sort of condensation of infinitude for convenience," yet it should be regarded as having no power of limitation. Eternity is so vast that when realized it is known that the present never ceases, and we constantly find ourselves using a language with no tense system; always speaking of events as if they were occurring in the present; there is power in the word which knows no procrastination and no retrospection. Strictly speaking the Hebrew language has no tense system. Its verb form denotes state or condition, rather than time; thus, each Hebrew root serves to portray some method or state of accomplishment in the action of Divine power. These primitive root significations whose value hitherto have been so little known, enable one to realize that which is first in order, or is before the world of form and phenomena, and to behold the glory and wisdom of God in life and law.

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When viewing things mechanically from the letter of life, the mistake we make is in judging ourselves,—our age, endurance and possibility,—by the calendar instead of using it intelligently as a convenience. How often it is said, "Another year has ended, I am growing old," or " I am just waiting, waiting patiently for time to end all here." When we know the Truth of Being, we think and feel without limitation here and now ; knowing we have no power but God and none that we could use by which to limit ourselves. We can only sense a limitation therefore by ignoring the power that is. The years may roll by, but those who know that they have no point of time, to begin or end anything in but the eternal now, will feel no limitation from them, and will be able to meet every obligation with a just recompense.

Let every Divine Scientist read and apply its truth during the coming year and prove that eternity is now ; that nothing is covered that shall not be uncovered, and prove that health, wealth and satisfaction are not covered or veiled from us, but are revealed and made known. Think health, speak health and act it. Think prosperity, talk it, and put it into practice. Be satisfied, think satisfaction, talk it and demonstrate it to others. No reader of HARMONY should think, feel, speak or act as if limited in health, wealth or satisfaction. If you have not demonstrated thoroughly during the past years of your reading of its pages, make your decision at once, " that I can demonstrate the principle of Being : I can prove the fullness of its power in every direction. Cease making paltry excuses to yourselves, to any member of the family or to any one else. Excuses and apologies are not known to God ; they will not work in mathematics to bring about a perfect result ; they will not work in Divine Science, to bring about a demonstration along any line. Each one who wishes to demonstrate must prove his health by using it, in thought, word and deed. Each one who wishes to prove his wealth must demonstrate by using it, and first of all he must be thoughtful and practical in supporting the cause that has taught him the Truth. Each one who wishes to enjoy his satisfaction must use it and practice it for the love of the Truth he knows.

HARMONY is highly pleased with the results of the practice of Divine Science, and thankful for the many hundreds of demonstrations in various ways and the appreciative words that have come to us during the past twelve years, and it says : " Thanks be to God, who has given us the victory." So, let us continue united, and let us hear from time to time of your further demonstrations, and if there is one who as yet has not demonstrated fully, let him look himself over closely and ascertain wherein he has failed and then begin with new vigor ; knowing that what *has* been done, *can* be done, that " I can

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do it;" and with this determination every reader of HARMONY and every Divine Scientist will aid in the demonstration. We can help you when you are in the right.

At this, the threshold of the new Harmony year, do not pause in retrospection and anticipation; to do so, would be to cultivate a habit that should be broken. Demonstration will not follow a "two-faced Janus," a heathen conception of God, nor will demonstration result from a two-faced mental habit; it will only follow the conception of Unity and Oneness brought into practice in the present. You are now just in the right condition to continue your good work whatever it may be. M. E. CRAMER.

INTERNATIONAL BIBLE LESSONS.

October 7th, 1900.

JESUS DINING WITH A PHARISEE.—Luke 14: 1–14.

GOLDEN TEXT:—"*Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*"—*Luke 14: 11.*

JESUS knew that it had been talked over, and much condemnation expressed among the leaders of the people, in regard to his doing healing on the Sabbath day; so when the sick man came into their midst, he asked what they had decided was right for him to do. But his quiet, loving presence evidently so abashed them that they did not feel inclined to speak openly anything against his work. And Jesus showed them the fallacy of their thoughts, by reminding them that they would go to the rescue of even an animal on that day, where their personal interests were concerned.

We make all time holy when we use our talents for the benefit and comfort of our fellow men. Such loving service makes of every day a Sabbath day.

The parable that illustrates the Golden Text shows that the old proverb that "Pride must have a fall" is true because of a law of our real nature. One who tries to exalt himself over others has in his heart the belief that others are really beneath him, and that in some way he is better and smarter than they. And that condemnation, or want of recognition in thought of the Oneness of all God's children, will come back to him by some one of the same opinion, striving to pull him down from his high position.

But one who lets the Love Life pour from him all the time, loves neighbor as self, and is therefore just as willing that his neighbors should fill the world's exalted places as to do so himself. The honors then that come to such an one come unsought, and because of the love of his fellow men, and are therefore stable and secure.

Do nothing for the sake of the recompense it will bring you, is Jesus' teaching.

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October 14th.

PARABLE OF THE GREAT SUPPER.—Luke 14: 15-24.

GOLDEN TEXT:—"*Come; for all things are now ready.*"—*Luke. 14: 17.*

"Eating bread in the kingdom of God" is being filled with the true satisfaction which is found in Life centered in God.

The parable teaches that the feast of really good things is now standing ready, and God's messenger is being sent out into man's mentality bidding him come and partake. But some think they own a large portion of the earth, so they are provided for; while others think they have too much business to attend to, to care for a spiritual feast; and still others are so bound up in their special companionships that they need no other satisfaction. But the day will come when these things will fail them, then they may wish that they had accepted the Master's invitation.

But when the message comes to the poor and the maimed, their sense of lack in visible things, makes them very ready to respond graciously. And still there is room at the Father's table. Then the word is passed along to those that the world has cast out into its highways, as outcasts, until they have accepted themselves as of no account. It takes much urging to make them understand that they are considered fit to partake of the feast. But the Lord within them will finally compel them to come in.

October 21st.

THE LOST SHEEP AND LOST COIN—Luke 15: 1-10.

GOLDEN TEXT:—"*There is joy in the presence of the angels of God over one sinner that repenteth.*"—*Luke 15: 10.*

The Jews were divided into sects and casts that had as little association with each other as possible. And much of Jesus' preaching and actions were directed towards breaking up those rigid lines. We have no right to decide that a person is a greater sinner than ourselves, because we are not tempted to fall short of Truth in the same direction that he is.

The two parables in this lesson illustrate similar conditions. In the first the lost sheep may stand for any personality that we may have allowed to stray out of our consciousness of being in one sheepfold, under one shepherd. If there be such an one, we must immediately go forth and find him, holding him close with loving thought, and thus bringing him back into the true consciousness of all being members of one flock.

The lost coin may stand for the loss of recognition of the real values of things. Money should signify to us the useful medium of exchange between us and our fellow men, by which our share of the Father's good things come to us. Not as something to be hoarded and used as sparingly as possible, against the fear of poverty, of which there is none in the Father's kingdom. Food should take its true place as the nourisher of the body, And we should neither think it necessary to deprive ourselves of sufficient for that purpose;

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nor use it for mere sensual gratification of the appetite when the body is already satisfied.

Clothing should be appreciated for its comfort and utility, and it should gratify our love for the beautiful, but never be used to foster varity, or as if it were of more importance than the person which it adorns.

So must we find and see all things as God does. And when all that has been misplaced is found and brought back into Truth, we will be in Heaven with our hearts filled with joy.

October 28th.

THE PRODIGAL SON.—Luke 15 : 11-24.

GOLDEN TEXT:—"*I will arise and go to my Father.*"—*Luke 15 : 18.*

The younger son represents those who believe that the Lord's bounty is divided into portions and each must grasp frantically for his own. He took his share and went from his father's house into a far country. That is, he went away in conscious recognition from the spiritual centre of his Being into the outer senses for satisfaction and gratification. There is sure to come a time when such enjoyment comes to an end, and he finds there is nothing there to feed upon that has any real nourishment. So then he remembers that in the Father's house there is always plenty, and resolves to seek and find his true home again. His reception by his Father shows that no matter how far away one may seem to have wandered from the true sense of life, as soon as he turns his back on such false ideas he finds the Father is close at hand ready to lavish upon him all the good things of the Spirit that he has formerly spurned.

SARAH A. ECKMAN.

Healing.

WOULD you heal the sick? Then hold the thought in consciousness and find the perfect one. The perfect One is all there is. The man of God is God's conception of himself. Find the God man now. Know that all is good now with this man of God, and be sure and express what you know. Do not procrastinate, by and by never comes. There is no evil to face, for God's creations are all there is. Know you are in the presence of mind, wisdom, and understanding. If you are told of lack of anything, know that man has no lack of good, or of any form of good. Know no form of death, and that he never dies, but that he is co-existent and co-eternal with God. Remember the perfect rest of God, and ease will follow. Disease is non-recognition of God, and his manifestations.

Never lose sight of the fact that mind and body are one. Give freely of that you have. Know the truth as it was before the foundation of the world. Know that nothing obstructs your expression of truth. Know that the way

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is all clear for the revelation of health. *Have no lack of confidence in God.* Know that life is substance. That it is the very presence of God, and this knowledge makes it easy to treat, for you are conscious of good only.

You have no fear, you are never weary of well doing, there is nothing impossible. In all cases truth is the same. There are no extreme conditions, nor critical incurable diseases. Say to yourself, the greater the faith the more quickly the response of Truth. See all in God's consciousness. Say to each one you are true, and hold them true. Give the inebriate the wine of life. Give him the truth. Tell him he lives in an atmosphere of love, that his life is perfect, it is God's life, and it is manifesting through him now. He has nothing to bear but a message of peace and good will to all mankind, and within the Spirit of his own mind "all is now ready," for the truth has revealed the child of God the undivided one. Say to him God is active through us. Do not think how many times he has fallen and arisen. Look not backward nor forward.

Remember that you have an advocate, the Spirit of Truth. No one can bring error to another, for there is no One but God, and He brings only good. There is no undeveloped God, hence no undeveloped good. Dwell in the consciousness of God, where it is continual light and life, and the living creatures are known to be of God.

When a person asks treatment, calmly acknowledge the presence of the Spirit of Truth, then and there. The good is right here with you, with an abundance of everything included in eternal life. Holy Spirit fills you, and you are conscious of it. You are enjoying your inheritance, in which there is no decomposition or death. You come for a recognition of the living Truth. You have the love of God and you are it.

Expression is the circulation of the truth of your being. You have health, good health that never gives out, and strength inexhaustible. You are just like your creator, you see the Spiritual creation the work of God everywhere. Nothing dies to you; all things live always. You are man in God and know the truth. The length of God's life is the length of yours. You behold all you have as very good. Spirit is God. Before the foundation of the world you were with God. You are equal with God. There is nothing to purify for all is perfection. You are in constant communion with the whole Spirit and know no opposing spirit anywhere. No one can remove you from your dwelling place in the heavenly mind, nor prevent your expressed word bearing evidence of the beauty of wholeness—Holiness—contained in the heavenly mind. You are man

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expressing all intelligence, knowledge and power, controlling all things in heaven above and in the earth beneath and in the waters under the earth.

Readers of HARMONY I have acknowledged man as he was before the foundations of the world was laid, and as it was then so it is now. *This* truth perceived "taketh away the sins of the world," and sin removed leaves but the sinless One who is known to God as the direct image and likeness of Himself. Spiritual consciousness reveals man as he is. Let the recognition be accepted on earth as it is in heaven, by lifting man up from the earth, and the uplifting will draw all things, yea, *all* unto him. "That where I am there may ye be also." The very understanding of Truth is revealed through conscious oneness with God.

Friends in Truth, the same Lord is Father of all, without respect to person. The acknowledgment of One Lord and loving Him with all our heart, soul, mind and strength, reveals the unity and oneness of all Being. Let us all sing together, "I will to do thy will."

MRS. JOSEPHINE R. WILSON.

Admission Day Spiritually Considered.

The following extracts are from a sermon delivered before the FIRST DIVINE SCIENCE CHURCH OF SAN FRANCISCO, September 9th.

"God said: "Let there be light, and there was light, and God saw the light." He called the light day.—Genesis.

"Not every one that saith Lord, Lord, shall enter into the Kingdom of God, but he that doeth the will of my Father, which is in heaven."—Jesus.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, which is New Jeusalem, which cometh down ont of heaven from my God, and I will write upon him my new name."—Rev. 3: 12.

TO be a native son or daughter of any State in the union of States, symbolizes being born within the state or nature of the Unity of Being. So, a native son or daughter in this sense is an advocate of the Father—a practical demonstrator of the Truth of his nature. It is known to the native or natural sons and daughters that what is true of God is true of them.

Admission, means the practice of admitting, or permitting to enter into that which previously existed.

Fifty years ago to-day California was admitted into the union of States. Mexico released to the United States all claim to California in 1848. It was

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under the charge of military governors appointed by the United States. In 1849 Gen. Bennett Riley appointed August 1st of that year for the election of delegates to a convention to frame a Constitution, and form a Territorial government. The convention met and framed a constitution, which was adopted in November, and the Governor and members of the Legislature elected. Congress ratified the Constitution, and admitted the State into the Union, September 9th, 1850. It was only a little over two years from the time the Territory was ceded to the United States until it was admitted into the union.

For future reference I would remind you that California existed as a Territory before she was admitted into the Union, and the union of States existed before receiving her as a member. The fact of the existence of the union of States made it possible with them to acquire the territory of California, and for it to become a member of that Union.

Admission means entrance by permission into what previously existed; and Light means day, the time of right action. God called the light day, for He proceeded forth as Light, hence we are told that there is a true light which lights every man that comes into the world, and that this light is life. Webster says: "Light is that which illumines or makes clear to the intellect, hence, also, spiritual or mental illumination. Instruction; knowledge; information. Especially the source of moral and religious enlightenment."

"It is your Father's good pleasure to give you the kingdom;" to give you the unity of power, the wholeness of Being. Now what is our admission day, spiritually speaking? It is like the admission day of the State, the day of conscious intelligence, in which we find ourselves admitted into unity and equality as members of the one great central power, which is represented in all the members equally. The great central government of the United States exists as a whole because of the union of these States within it. The great government of the universe exists because of the unity of all things in the power that created it.

God admits that all things are in His Omnipresent Being.

We admit that all things are in His Omnipresent Being.

This is our admission day, spiritually considered.

The culmination of all preparation by a Territory to become a State, is its admission into the union of States. So the culmination of all effort, all preparatory work by the individual, is that of being admitted into Divine Being or Eternal Life.

God admits that what He is, is our life.

We admit that what God is, is our life.

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This is our admission day.

The only way one can be consciously admitted into Life is by conforming to the necessary requirements. When one has conformed to them, he knows that his admission day is, was, and evermore shall be. We might as well try to get a Territory into the union of States without conforming to the constitutional requirements as to expect to realize that we are in the kingdom of God, where all is absolute Good, without conforming our ways to the One All, the only power there is.

The people of Wyoming had lost their prejudice against the equality of men and women when they applied for admission into the union. They framed a constitution including Woman's Suffrage. It was at first rejected, but when the men of that State stood firm with the affirmation: "We will remain out of the Union fifty years unless we enter with our women—with Woman's Suffrage in our Constition," it was soon found that their Constitution was not unconstitutional, so the Territory was admitted with Woman's Suffrage. This fact proves that universal suffrage is not in opposition to the Constitution of the United States, but rather that it is unconstitutional for any State to prevent women from voting; for no State shall inforce any law which shall abridge the privileges or immunities of the citizens of the United States. Justice means equal rights, regardless of race, color or sex.

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the State wherein they reside. *No State shall make or enforce any law* which shall abridge the privileges or immunities of the citizens of the United States."

God admits that all persons are born equal, with inalienable right to Life, Liberty and Happiness.

We admit that all persons are born equal, with inalienable right to Life, Liberty and Happiness.

This is our admission day.

St. Paul said: "To-day, is the day of salvation," which means the light of the one life is now shining in our hearts, and in order to see things correctly, in the light of unity, they must be seen from the unchangeable plane of unity.

Let us be like the people of Wyoming, determined to enter into the kingdom of the Unity of God, whole, "without spot or blemish or any such thing;" with our own pure mentalities, and our bodies as the holy temple of the Most High. Let us enter, not attempting to leave part of ourselves out, but enter by "Me," the whole of me, and not try to climb up by some other way. A man or woman divided against him or herself can not stand in the *state*

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of Unity. How shall we do this? Let us no longer think of ourselves as "out-siders;" it is not against the constitution of God's government for us to frame our thoughts, conform our ways, and make our claims in exact accordance with what He is.

God admits us into His state of Being.

We admit Him into our state of Being.

This is our admission day.

This is the day (light in which Jesus said): "Ye shall know that I am in the Father and the Father in me."

Those of us who patronize any business firm or institution, know little or nothing of their inside workings. How different these institutions might appear to us if we knew we were the founders of them and stood in the place of their owners.

A student has said, "The audience in a theater has nothing to do with the writing of a play, nor with its arrangement upon the stage, or with its performers. The audience simply enjoys, is amused, laughs or crys in answer to what is placed before it. How different would that play and it performers look to the audience if it stood back of the play, as creator of it."

Friends, it makes all the difference imaginable what we think self to be, or where we place "I." When at the top of the mountain, we over look, and over shadow with our consciousness, that which the valley contains below. But if we stand at the foot of the mountain and think that all there is to be seen is in the range of our vision while in that position, we are deceived and naturally feel a sense of limitation.

If we believe ourselves to be body only, we stand, as it were, at the foot of the mountain with a limited view of ourselves, which gives a limited view of all that surrounds us. We are like the audience at the theater, not the creator of what we look upon, but subject in our emotions to every act. If we rise from this plane half way up the mountain side, or change the conception of our "I am" from body to mentality, thinking to observe the whole Truth from that plain, we shall find we have not risen high enough, and that selfhood is not yet placed right. Then let us take the position, God is my inheritance—"I and my Father are One;" we are back of all action, at the top of the mountain; creator of mentality and body; this is the seat of power; the seat of the Most High, the throne of Unity. We are in possession of our Divine inheritance. "To him that overcometh (cometh over to the Unity of Being) will I grant to sit with me, on my throne, even as I also overcame, and am set down with my Father on his throne." We are admitted into the

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Union of God and creation, in which we find that what is true of the one all is true of us.

The infinite whole admits that it is the all-knowing One, including us.

We admit that it is the all knowing One including us.

This is our admission day.

This is like stepping from poverty into very great wealth. We live in the manifold forms expressed that constitute the living, visible universe, so beautifully arrayed before our eyes. We have come to ourselves, as it were, and in doing so we have come to Life. We have passed, in belief, from death unto Life. This is our glorious resurrection morn. To him who overcomes in this way, is given power over the nations.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

God admits, "I am, and beside me there is none other."

We admit, "I am, and beside me there is none other."

This is our admission day.

This is the light of power; the light of love.

This is the day of health; the day of salvation.

Now do we celebrate our admission day in the unity of the spirit of the one All.

CHILDREN'S PAGE.

HOME COLLEGE, October 1900.

My dear little Readers:

I am going to write you a letter this month instead of a story, and I hope you all will like it just as well. I want to become better acquainted with my little readers, and to bring this about I want you all to write to me, and tell me what your idea of Divine Science is, and in the HARMONY of the following month you will find a nice little story, bringing in what each one of you think, and so making a testimonial of the little folks. I know it will prove interesting to you, and I am quite sure it will interest the older ones. We will try it for a little while, and then a story will seem new to us.

We have a Sunday School at Home College now, and quite a number of bright little faces come and enjoy it so much. I wish all my little readers could come, for I know you would all like to. A pretty ribbon or card, or something nice is given to each little girl or boy if they do not miss one Sunday for a month; and if they come every Sunday for six months they get a pretty story book that they are proud of. Of course they must learn their lessons, and come in good time in the morning, for Sunday School begins exactly at ten o'clock. The little ones here like it very much, and show it by

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coming every Sunday. It teaches you to be thoughtful and prompt, and when you learn the good lessons you know you are the Spirit of God; that God is with you all of the time to protect you, and that He is in the birds, the animals, the trees, flowers and everything, and makes the world the pretty play-ground that it is. Every Thursday evening the older folks come to Home College to read over and talk of the lesson that is given the next Sunday in the Sunday School, and when they have finished they all give treatments, that is, they all keep quiet, and Mrs. Cramer tells them what to think of, so that they will be well.

God is in and around each one of us, and when we do and act as He wants us to, we are all happy and well. I will give you just a line or two to read over and see for yourself how near and dear God is to you:

God is my playmate every day,
He knows each thing I do and say;
He is my health, my love, my All—
And only waits to hear my call.

Little Marguerite, one of our Sunday School pupils, comes to these meetings with her Mama, and when she came in one evening, she went up to one of the ladies she knew well, and said: "Mama had something that didn't belong to her, and I treated her and she got rid of it; for Mama was sick." She is a sweet, bright little girl of five years, and quite a Scientist.

Now, dear little ones, I will not write any more this time. I will look for a letter from you in the coming month, for I am quite sure you will all write.

Lovingly yours, AYDA BELLE SAWYER.

Books of the Day.

WORDS OF LIFE TRIUMPHANT, is the title of a pamphlet by Declara. It brings out the power of the All Good, and shows the position each one can take if they but understand the Truth of Being.

"Good is supreme, and I am its lawful expression. The Omnipresent Good is my portion, and my instigator to every act." Price, 10 cents. Published and on sale by *The Life* Publishing Co., Kansas City, Mo., Box 1134.

The following list of sermons and articles by M. E. Cramer, were to have been published in this volume of HARMONY, but were crowded out to give room to other valuable matter. They will be published from time to time during the coming HARMONY year:

"Sixty Commandments of Jesus."
"Divine Science and its Practice."
"The Parable of the Tares."
"I Am the Beginning and the End."
"The Spirit of Truth, and the Spirit of Error."
"By what Process will the Body be Redeemed?"

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Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from October 1st to November 1st: Nothing binds or limits me. I am unconditioned life, unlimited Being.

Individual Thought for Healing.

I AM THE LORD THAT HEALETH THEE.—Exodus 15: 26.

First Day :—I am unqualified truth.
Second Day :—I am unchangeable substance.
Third Day :—I am yesterday, to-day and forever the same.
Fourth Day :—I am substance that cannot be consumed.
Fifth Day :—I am living in the kingdom of good.
Sixth day :—I am immortal substance.
Seventh Day :—I am life itself.

Statements of Truth for Healing.

Of all that God has given me I can lose nothing.

Love is present and is eternal, hence I love all now whom I have ever loved.

Success is, and I am it, and I know that I shall succeed in all my ways during the coming HARMONY year.

"I am the beginning and the end," therefore I am eternal now.

I do not linger regretfully in memories of the past. I do not dream away the present in glowing fancies of a future. I let pass no golden opportunities for present happiness and success.

I demonstrate the Law of Being perfectly.

Suggestive Paragraphs.

Christ's death was a voluntary lesson to prove the great value God bestowed upon the body.

Your conditions and our conditions are just what they should be for us to continue our good work of unity in supporting HARMONY.

Let us hear from you, and of your successful efforts for the increase of the HARMONY subscription list. Be success for Divine Science.

How did Jesus prove himself to be the Good Shepherd? By being the Way, the Truth, and the Life.

Should there be any limit to our forgiveness of others? God's forgiveness of our beliefs and opinions that fall short of Truth should be included in our forgiveness of others.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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The Signs of True Civilization.

THE desire that so many Presbyterians have, at the present day, for a revision of their confession of faith, is a sign of the prevailing dissatisfaction with orthordox religious thought. Before the rise of the present unsettled state of thought their creed practically expressed a general and prevailing belief.

The doctrine of eternal reward and punishment is a logical consequence of the belief in two powers, one good and the other evil; but at the present day, when the science of Being is penetrating the thought and hearts of God's people all over the world, the belief is distasteful, if not horrible—that God has condemned or will condemn a greater part, or any part, of His creatures to everlasting torment. Even our common reform movements are practically crying out against dualities by acting against the supposition of two powers. Societies for the prevention of cruelty, not only to children but to animals, have been established, and societies are now being organized by women to prevent the many useless surgical operations that are being performed by physicians on women.

That the spirit of love is in all people, and is recognized and active in many, is very apparent. It was a loving act that caused Senator Hoar to introduce in the Senate a bill to prevent cruelty to living birds of fine plumage for the decoration of women's hats and bonnets. While many cruel and unusual punishments have been changed or abolished throughout the civilized world, we would say there are many more that should not only be changed, but entirely abolished. The fact that the death penalty prescribed by law in the State of New York has been changed from hanging to killing by electricity, is not sufficient to satisfy the feelings of those who are civilized by the knowledge of what true Being is. In that State they have made the time of execution a secret, so that the public sensitiveness would not be shocked by

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witnessing the cruel deed. Making it a secret seems well in many respects, but nothing will be of practical good to our present degree of civilization but that which will strike at the root of the conditions that make the penalty of death possible. "A law of justice," so-called, that has penalty of death within it, must be seen to lack the justice of Truth, and the power of brotherhood. It belongs to the dual theories built upon the supposition of a God and a devil equally real; or two powers the reverse of each other, each striving for supremacy, and to its natural outgrowth that of sin and innate goodness equally real in the nature of man. It belongs to the dark ages that claim duality, separation from God and heaven, and from health and happiness.

Dear friends, let us do all we can by word and deed, to prove to the world that capital punishment of any nature whatsoever belongs not to civilization. At nearly every session of the legislature earnest efforts are made to secure the abolition of the death penalty as a remnant of savagery. In five states it has already been abolished, with good results.

So ready is the feeling of love to act, and so loving is the heart of the individual to respond to any seeming need, that in war, where the purpose is to inflict injury, the Red Cross movement is ever active to soothe the sufferings of those so afflicted. The true signs of our high civilization to-day is, that it stands ready to practically use any means by which it can allay any mental or bodily suffering. Many people positively refuse to read cruelty practiced or endured. They go out with feelings of love and sympathy, not only to a brother or sister, whatever their conduct before the public may have been, but also to animals when they are illy used or mistreated.

In this age of enlightenment, where the Truth of the oneness of life is generally perceived and being demonstrated in the various walks of life, the claim of unending torture, to be administered by God, is not only inexpressibly revolting, but has no place in reality or seeming, in Truth or in fact. Some may declare they believe in it in their creeds, but their every day dealings with each other proves that in reality they do not; they practically reject it in their actions.

Since Unity is the Truth, and the scientific demonstrations of Unity are before the world, it is impossible to believe in a personal devil; it is impossible to believe in a localized hell; it is impossible to believe in an evil power, or inate sin, and it is just as impossible to believe that justice rewards with punishment, or that the judgment of God is anything but the judgment of Truth. "God has appointed a day, wherein He will judge the world in righteousness by Jesus Christ,"—this means that God's judgment is rightness not unrightness; is Truth not error. So it is impossible to believe in

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capital punishment, or that we have any right to kill, no matter how secretly it is performed or by what means.

It is the revolt of the keen sensibility of the Truth of Unity against the falsity of duality, which is the real motive of the present Presbyterian demand for a revision of its confession of faith. The assault may be said to be on the doctrine of "election," but actually it is against "damnation" altogether, for if one goes, the other goes; the one is no more like God than the other. The final outcome must be that there is no hell greater than man's present false beliefs and when he is taught truthfully, of the Truth of Being and what true actions and result are, he will know that heaven is at hand, and will experience it within himself. Truly, great is the responsibility of the preacher.

Friends, to decide the great question of duality and the doctrine of reward and punishment, it is not necessary to touch upon the inspired infallibility of the Bible or to accept it with the same rigid decisions by which it is accepted by the Pope of Rome for the entire Catholic Church. It is simply necessary that we understand spiritual things spiritually; to understand the teachings of the Bible, especially Genesis and the New Testament, God's infinitude and omnipresence must be accepted as a working basis and the Truth that like expresses like, or that what is born of Spirit is spirit, must be universally applied, and all creation must be known as now living in Omnipresence.

M. E. C.

Report of Wednesday Meeting.

August 22, 1900.

WE were glad to hear one of our brothers say in our usual meeting how much good Divine Science had done him. His work was not the work he liked at first—in fact, he was on the point of giving up when he, by chance, heard of Divine Science and came to Home College. He took not quite a week's treatment and he says he does not need any more. He feels well and his work has become a pleasure to him. He used his affirmations and denials until he was master and everything became cheerful and bright. His once weary looking face is now bright with smiles and good cheer, and he does not hesitate to tell all whom he meets, who are at all gloomy, of his wonderful up-building and how he acquired it.

A sister brought in a good report from a friend that had received a few treatments for seeming rheumatism. She had been all her life a great bundle of nerves—in belief—everything troubled her and seemed to weigh her down.

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The slightest jar would cause her unhappiness for some time. Her rheumatism was, seemingly, very painful at times and in all things life seemed a burden, until she was shown the nature of her Being, and she began at once to "let her light shine." After she had been treated a few times her whole nature changed; she became peaceful and happy; her mind dwelt on pleasant thoughts and bright pictures. The seeming pain was quietly leaving and she was resting as she had not done for some time, and above all was happy and contented.

August 29th.

We had the extreme pleasure of the company of two of our dear sisters from Chicago to-day, Miss Vesta Louisa Palmer and her sister. Miss V. L. Palmer was healed of a very severe sickness during the meeting of the Congress in Chicago in 1895. She told her sweet, true story in a straight forward way to a room full of appreciative ears, and in part said :

" I had been an invalid for two years and in bed all the time for one year, when the Congress met in Chicago. I had the best medical aid to be had during my illness but nothing helped me, yet still I knew there was something for me, that was higher and better. I had heard of the Divine Science through Mrs. Daniels of San Francisco. She had kindly written to my folks and sent a treatment for them to read to me, but they did not seem to think there could possibly be any good in it so put it aside ; however, I asked for the letter, and with the little strength I could use each day, copied the treatment and kept it under my pillow all the time, repeating it until I had made it my own. I would manage every way to be left alone for a little while, to rest I would say, but my rest was in repeating this treatment, ' I can and I will speak the Truth that shall make me free. I am not ill, for life can not be ill. I am pure, holy, unchangeable love, unconditioned light and life, from everlasting to everlasting. Health, peace and freedom are my inheritance and it is my pleasure to do the will of Good. I no longer believe in sickness or weakness. I am God's child and God gives me all of Himself, therefore I am like God and can not be sick, or lame or weak at all.' I would rise from my bed, repeating this treatment and walk a few steps at a time, until I knew that the truth was mine, and I began to improve so much that the doctor and my folks could see it. I was getting along nicely when an electrical storm came up and so shattered my nerves I found myself back again as I was at first, could not raise my hand to feed myself, and my spine trouble was so much worse that the doctor was at a loss to know what to do. He said he could only change my medicine and try again. It was at this

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point that the congress met, and my father called on Mr. and Mrs. Cramer, who had full charge. He asked them to heal me, if they could, and they answered by saying: 'Of course we can.' Mr. and Mrs. Cramer were so busy they could not come to me, so asked Dr. Sullivan to go, which he did, and with him came health, peace and happiness, I had affirmed for so long. He gave me one treatment and told me in a few well chosen words how I was to get well and I began at once; I was ready. From that moment I began to improve and in three days was up. He gave me a few more treatments and I went about everywhere, eating and drinking as I wished, something I had not done for three years. My eyes were also weak and the room was kept very dark, but when I got up I did not even have to wear my glasses. To-day I stand before you well and all through Divine Science. The new medicine my doctor sent me is home now, wrapped in the same paper and tied up, just as it came to the house. I have entered High school again and am well and happy in every way.

In speaking of the benefits of Divine Science, Mrs. Lizzie Anderson said: "I have had a number of experiences and I am always glad to state the good that Divine Science has done for me. I am sure it is the Truth that Jesus gave, and said 'to know would make us free.'"

I had been in trouble, not financially, but always worried; had no peace, and did not see how things were to be endured. I kept saying to myself, "I must have peace, I will have peace." I prayed earnestly and always trusted in a God, but when I found the real Truth of my Being as taught at Home College, I did find a great mental peace. We all know that mental peace is bodily wholeness, as my teacher always says. I let it be a matter between God and myself.

It made no difference to me what any person might say, I was firm at the beginning, have been ever since, and it is now five years. I love the Truth for Truth's sake. I make it my own and apply it in all the walks of life.

Dear friends be true and sincere and cling to the principle, the Truth of your own Being in God, and all will be well with you.

Mrs. Jessie M. Farrier, a student of Home College has gone to Petaluma, California, to engage in the good work of healing.

The sermon that was to have been published in the December HARMONY of the 12th volumn, under the heading "Can Bodily Immortality be Demonstrated?" was published in that issue under the title "The Living Christ." Every student should study and make it his own.

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Extracts from Letters.

Mrs. Parker, of New Bedford, writes:

"About three weeks ago the bell rang, and who stood there, when I opened the door, but Mrs. M. She had walked up here, a distance of eight blocks for the first time in four years. She said she had recently received a nice letter from you, Mrs. Cramer, and had felt better ever since. She was just as happy as ever in her mind, and so pleased to hear from you.

In speaking about the piazza, I omitted our piazza party which took place last Tuesday. The decorations were Chinese lanterns on the piazza, also on strings around the yard, and a large umbrella spread with small lanterns hanging from the edge, under which was a stand with lemonade and glasses for all the thirsty ones, ice cream and cake was also served. We passed the time in playing games, and everything did look so bright and pretty; everyone said they had a lovely time."

Such social times are beneficial.—EDITOR.

Your book, SCIENCE AND HEALING, is so plain; I spend several hours each day, and study just as if I was to pass an examination on each chapter. I know I have God within me. On page thirty-five of SCIENCE AND HEALING I find the next step: "The true idealistic teaching is, that *thought* is the first expression of God," and so I continually put away thought that is contrary. Chapters I and VIII have both been so plain and helpful to me; I have had two such blessed times in silence, one, 'The revelation of the Father,' and one, the Son saying: 'It is finished.'" R. L. P.

Sister, you are giving the Science the study and attention that it should have.—EDITOR.

HARMONY arrives regularly every month, and I always enjoy reading it as much as ever. At times I take one of your sermons and read it at our Society's meeting, and it is always enjoyed by our good people." H. H. SCHROEDER.

We would be glad to hear that many more have done likewise.—EDITOR.

"I have had a great number of journals, etc., sent me since January (samples), but none of them can come anywhere near to HARMONY."

Your friend, CORNELIA D. BONNER.

"I was very sorry not to see you in San Francisco the day I was there in May. I wanted to thank you in person for all the help you have given me, and to tell you how much good the treatments given in your Wednesday afternoon meetings have done me, and to pay you the weekly ten-cent charges to that meeting. Do not think this pays for the healing, but I feel that the treatments have done me so much good that I want to give something."

Edgarton, Mass. MRS. G. WEST.

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The right spirit is manifested in this letter, which must always work unto good results. There are many, many people treated absently in our Wednesday afternoon meetings, as was this sister, who would demonstrate better and receive more good from the treatments given were they considerate enough for the work, and the cause that they are looking to for help, to make an offering of this kind.

It has been our custom to charge ten cents admission to this Wednesday afternoon public healing class. In this class both oral and silent treatments are given to both present and absent cases, and many are healed quickly and permanently. Those who expect to enjoy the permanent blessing of these treatments, should consider the, words of Jesus: "Give and ye shall receive." Where the healer and patient are both givers, they are both receivers, and are agreed, at least, as teaching one thing.

Book Reviews.

THE PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS, is the title of a monthly magazine edited by Robert Sheerin, M. E., M. D., Columbus, Ohio, 13½ State Street. The principal points of interest from the Psychic Science and Occult works from all parts of the globe are reviewed, and condensed into one periodical of great interest. Price, per year, $1.00; 10 cents per copy.

"The Battle of Love."

This book is interesting from start to finish. The author says the leading characters are "fictitious," but readers who are well informed will readily see that they act their part in the natural affairs of life.

"The title of the story originated in the thought that love is the real, supreme element in human life—the crowning glory of the human race." If the writer had said: Love is the nature of life, the crowning glory of mankind, he would have better expressed what he has proven, for certainly he proves the universality of both.

Whenever the author touches upon any philosophy, science, creed, or religion, he shows a just appreciation of them; he reasons deeply and analytically along these lines, he shows up the absurdity of that part of the Christian Science teaching where the body and the universe is denied, and proves that creation should be held sacred, and that marriage, children, the family tie, and true brotherhood on the external plain are, and are holy in the sight of true reason, and is the outshowing of the Divine order and purpose.

The author endeavors to prove that the principles of Being taught in Christian Science are demonstrable, without condemning and wiping out with one fell swoop the whole of visible existence; that the "son of man" must be lifted up—seen as he is to God—and not be denied.

Author, Levi D. Ratliff, Marion, Indiana. Price, 35 cents. For sale at this office.

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Faith.

Faith is a word which is used in many different ways. It sometimes means belief in what appears to be Truth to the individual. Sometimes it is used to signify a person's religious convictions, as the "Jewish faith," the "Catholic faith." Frequently it is used to express trust or confidence. For instance, we have faith in the promise of one whom we know to be truthful. We have faith in the work of a man whom we know to be skilful. Some of those who had faith in Jesus of Nazareth believed in him for his mighty work, judging that he must have power from God in order to perform miracles, but it seems to me that most of them were drawn to him by the mighty power of love. They recognized his love for them, and they naturally turned to him for sympathy and help, believing that it would not be denied.

But it seems that there is a greater faith than this, an absolute faith which rests satisfied in the universal good, believing that a great intelligence—omnipresent—is guiding everyone, shaping every event; that we are safe in omnipresence; that we need not struggle to reach heaven; that we are in the Father and the Father in us.

Paul says: "Faith is the substance of things hoped for." This being true, we possess the things that we desire just in the degree that we possess faith. The greater our faith the greater our power, and our realized possession.

L. M.

Application.

BY ALMA GILLEN, IN "EXPRESSION."

"A MAN desires the truth of himself. He hears the Law of Expression as applied to man, and says at once, 'Yes, that is quite true; but how, then, did all the sin, sorrow, and illness get here?' Immediately upon hearing the Law of Expression given, one's own reason assents to it as a fact. He does not at all feel that he is being unduly influenced; it is a truth to him at once. Then why not at once proceed to believe wholly and always upon that true fact being true? If the Law of Expression be true, it cannot bring forth that which is untrue. One would be quite safe in taking it as his practical and living law, sure that the law would demonstrate itself unfailing wherever and whenever applied.

If a man were learning mathematics, he would not spend hours of the day in wondering why so many mistakes had been made by people in working out the problems of mathematics, or, if he did, he would not learn as

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much of the principles of mathematics as though he went steadily on, applying each principle as he understood the truth.

A student in arithmetic has got as far as addition. In working out a problem, he says 40+42+10=91. The teacher looks at his work, tells him that 40+42+10=92.

'If 40+42+10=92, how was it possible for me to think that it was 91? I cannot understand such a contradiction.

'It was simply a mistake on your part.'

'But how could I make such a mistake? That is no explanation to me, and I cannot go on until you explain to me how I could make that mistake.'

What could his teacher do for him under those circumstances? Simply wait until he concluded to leave the question as to how he could make a mistake, and continue the study of the principle of mathematics and how to demonstrate it.

Is it too much to expect from ourselves as common sense an attitude towards the principle of Being as towards that of mathematics?"

NOTES AND ANNOUNCEMENTS.

Mrs. Josephine R. Wilson of the Divine Science Center, 612 Fifteenth street, Oakland, California, was a guest at HOME COLLEGE during the three days celebration of California's admission as a state.

Mrs. Wilson is doing a large and successful work in Oakland, in teaching DIVINE SCIENCE and healing by applying its principles. She has proven in her life the principles she advocates, which is the best possible preparation one can have, to deal successfully with the general public. She is thus thoroughly fitted for her work, and success in every direction is simply a sign following. You will be greatly benefited by making the many Truths your own contained in the article on healing, of this issue, by Mrs. Wilson.

Mrs. Sarah A. Eckman, Divine Science teacher and healer, has removed from Howard street to 620 Golden Gate avenue, San Francisco, where she will continue her good work. Her hours at home for healing are from 10 to 12 o'clock daily, except Sunday.

The Bible lessons have been a valuable contribution by her to the pages of HARMONY for the past year, which we all appreciate, and let us show our appreciation in a practical way, by advising friends to write her for absent treatment. She is a successful healer. Mrs. Eckman will kindly continue writing the Bible lessons for the coming year.

In report of our Wednesday meetings you will enjoy reading the rehearsal of the healing of Miss Vesta Louisa Palmer, who was healed during the Divine Science Congress in Chicago. It is a delight to see one so thoroughly established in the consciousness of Being.

Miss Palmer delighted all with a vocal solo at the First Divine Science Church, August 26th.

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At the following Wednesday meeting Miss Palmer's sister played for the final benediction before leaving for their home in Chicago, when all united in singing the healing song.

Leung Kai Tin, a Reformer, Enthuses the Local Chinese.

ABOUT ten days ago an almost unprecedented scene was witnessed in the Chinese theater in San Francisco, when a mass meeting of Chinese grew enthusiastic over the agitation for the restoration of Emperor Kwang Hsu to his throne, and listened to patriotic speeches. The Chinese are accused of lack of patriotism, but the meeting yesterday was full of that feeling.

Coolies, laundrymen, small merchants and laborers listened intently to the speeches and applauded them vigorously, afterward subscribing a total of over three thousand dollars toward the Chinese Empire Association Fund.

The principal speaker was Leung Kai Tin, a young student direct from China, who has gained such honors in native universities that his rank is very high. He announced his right to government service and gave his private fortune to the cause of reform and started out on a tour of the world in behalf of his Emperor. After visiting Victoria, Seattle, Tacoma and Portland, he came here, and will soon leave for the East and Mexico.

Leung Kai Tin is a slim, gaunt and serious young man, with large spectacles adding to his aspect of premature age. He spoke slowly, with great earnestness, and was frequently applauded. Once in his address, when he drew a simile picturing the Emperor as the father of all Chinese, exiled from his throne and in bondage, the Chinese wept.

The pit of the theater was crowded with Chinese, all in blouses and wearing the universal round black hat. On the stage was a row of grave men, some of them gray-haired and spectacled, who listened intently to the speakers. On one side of the stage was a table, where subscriptions to the fund were received and which was crowded during the speaking.

After speaking in a most eloquent and touching manner, the speaker closed with the following remarks:

"But what has brought about this wonderful change of heart? Is it magic? Is it because another Confucius has visited the earth? No; the inspiration comes from the land of glorious liberty whose hospitality you now enjoy; the land of the starry banner, whose sons were the first great reformers of the earth; the men who denied the great and powerful monarch who chose to persecute them beyond what their patience and loyalty could bear. Hundreds of thousands of our people have visited this great land of progress, and the very contact with these liberty loving people has forced us to emulate their principles.

"The immortal father of their country, Washington, has not only liberated Americans, but the history of his deeds is now reforming China. Let us teach our children to pray ten times each year for the everlasting happiness of the sons of the starry banner. We also have our patriots. The learned Kang Wu-Wei, Leung Kai Chew and my humble self are exiles from home, with a price upon our heads. Our beloved master, Kwang Hsu, has charged us to preach his word throughout the land, and we bow submissively to his command.

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"Our first and last crumb of comfort comes from America. Dispatches tell us that America is about to consummate an alliance with Russia, which will mean the salvation of China. We know too well that this has been brought about solely by the fair-dealing American; of Russia we have never expected anything. In fact, the Manchus, who have ruled our country by an unwritten law—namely, the law of might—are nothing but Russian Tartars. Our faith is in America, for we feel that every American citizen understands and appreciates our fight for liberty. We pray that America succeed, but we doubt any country's ability to soften the cruel Russian."—*From S. F. Chronicle.*

Admission Day—A Great Celebration.

THE four days celebration of the fiftieth anniversary of California's admission to statehood is now a pleasant memory of the past. For four days the City of San Francisco surrendered its time to pleasure. The sons and daughters and grandsons and daughters of the men and women who saw the state admitted into the Union, prepared a varied program, worthy of the distinguished event. No public festivities could have been better planned or better executed.

There were hundreds of thousands who witnessed the naval parade on the Saturday evening of September 8th. No public parade ever traversed the streets of San Francisco which was so perfectly organized and managed as that of Monday, the 10th, which constituted the main feature of the four days celebration. The enormous crowds of spectators that thronged the sidewalks along the route of the procession were under perfect control. The marching bodies of Native Sons and Daughters, and their military, civic, and fraternal escorts had unobstructed roadways to themselves. This well-arranged procession was three hours and twenty minutes in passing.

Every feature of the four days celebration has borne the stamp of originality in its conceptian, and thoroughness in its execution. Those who were the enthusiastic youth of California more than fifty years ago were received as honored guests on all occasions throughout.

The Native Sons and Daughters and representatives from all parts of California assembled on Tuesday evening at the Mechanics' Pavilion and formed upon one dance floor the most impressive array of men and women ever seen in any ballroom in the far West. By careful and conservative counting there were ten thousand people at the ball, and sixteen hundred participants in the grand march. Besides this event there were balls, parties and receptions at nearly all the halls and parlors in the city.

The main part of the city was a flame of light, and the decorations were the grandest and most unique of any ever displayed in San Francisco.

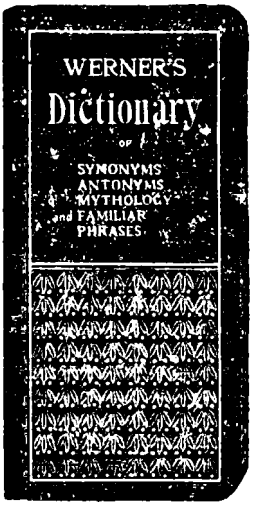
Throughout the dense crowds that thronged the different parts of the city good nature prevailed.

There was one lesson apparent throughout it all, which is that in Unity there is strength. Why should we not celebrate the admission day of our state into the Union of States? And why should we not celebrate our admission day, spiritually speaking, into the Union of Being and the consciousness of the all Good?

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No. 2.

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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 fulfil the law in our dealings one with another.
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TABLE OF CONTENTS.—November.

☞Unsigned Articles, only, are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 33
The Universe, Not a Diverse ..... *M. E. Cramer* 35
International Bible Lessons ..... *Sarah A. Eckman* 41
Children's Page ..... *Ayda Belle Sawyer* 44
Suggestions to our Readers ..... *C. L. and M. E. Cramer* 46
Manuscript Lessons Reduced 46
Are there "Degrees" in Divine Science? ..... *G. D. F.* 47
Healing Page 48
Universal and Individual Treatment 48
Individual Thought 48
Truth for Healing 48

HARMONY—2d Part:

The Philosophy of the Ego ..... *Francis Edgar Mason* 49
Questions and Answers 53
Helpful Suggestions ..... *M. E. Cramer* 54
Books of the Day 56
Notes and Announcements 56
Extracts from Letters 58

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 12. NOVEMBER, 1900. NO. 2.

The Universe, Not a Diverse.

Sermon, by Pastor M. E. CRAMER.

"Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness."—Psalms 29: 2.

"The earth shall be filled with the knowledge of the glory of God as the waters cover the sea."—Habakkuk 2: 14.

THE word universe is from the Latin *unus*, one, and *vertere versum*, to turn, that is, turned into one; combined into one whole; all created things viewed as constituting one system, or whole.

How can we better adore the One this morning who is the author of the universe, and who holds it, unwaveringly, within the embrace of unity and power, than to know and proclaim the Truth of its nature and the Truth of the universe as an undivided whole?

Most differences of opinion among men and women arise from the different points of view at which they stand. If we have been in the habit of judging of our abilities, and the abilities of others, by observation—what we merely look at—we have had many and conflicting opinions of others, as well as of self; or, in other words, in belief we are lost in a wilderness of opinions. In our beliefs we are like a man lost in the wilderness at the foot of a mountain, he has no idea of what the mountain is like, or of what scope of vision one has from its summit. "If one were to stand in the narrow, crowded courts or lanes of London, one would have no idea of the splendor of the city as seen from the Westminister Bridge." So one who looks at the problems of the great world and universe in which we live from his own personal surroundings, or from selfish business interests, cannot expect to see things as they are in Truth, and to the Creator. From such a view, each one asks "what is the outlook for me, for my business, for my succeeding in this or that direction?" Or, perhaps, a little broader, "what are the prospects of success for my denomination or my party?" So neighbors seem to differ because they think their interests are in diverse lines, and neither tries to

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place himself in the attitude of the other, nor do they try to get a view-point from which to comprehend the whole—the view-point of unity, which embraces all Truth concerning all things.

"There is a point of view for any picture or statue from which it ought to be seen. There is a point of view for the works of any great artist, for every master-piece of scenery, where you best see it in its contrast and proportions;" so with all subjects of interest to humanity in part as well as a whole. There is a point of view from which the detail of every subject may be summed up and proven from one principle, even the principle of unity.

We are lifted up in our thought to a new level of observation when we ask, "What is Truth?" So when we know what Truth is, we find that it is Science, and Science will not admit of any fine spun theories of human beliefs and opinions. Self evidence is all that will stand the test of Science. Science will not be content with any one saying, "my church teaches so and so." It demands self-evident Truth for every claim made; it is not content with an occasional Truth in a sermon; it demands that the whole be Truth. Divine Science reports exactly what it knows. Like the photograph, it reveals an exact likeness of itself. The Truth, the whole Truth, and nothing but the Truth, is a good motto for it.

Show us from our premise—the infinitude and Omnipresence of God, the Good—that we are mistaken in our conclusions, and we will thank you for it; furnish us with a fuller statement of Truth than the law of expression—the unity of the whole—gives, and we will gladly accept it.

In order to convince people that law is order, and that the working of it is orderly throughout the universe, we must reason from the standpoint that there is but one thing in the universe: one power, one knowledge, one presence, which is its own law; that is, there is one God present everywhere, whose nature is His law, and this law is beneficent, ever expressing itself in the visible universe, and ever restoring health and harmony where there seems to be discord and inharmony, which proves that the *All* is good, and of one nature, and is ever present.

It is said by many, if you put your finger in the flame of fire, it will burn, pray as you will; yet Divine Scientists have demonstrated over severe burns, instantaneously, through denying so-called natural law, and affirming the Truth of the wholeness of Being. It is argued that there is no forgiveness in natural law; no giving up or escaping the penalty of its violation. If this were true, what a strange looking audience would be before me this morning. Think of it, each one of you present, with every ache and pain, seeming discord or inharmony, mental, moral, or bodily, with every cut, bruise, or burn

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ever sensed or experienced by you, and with it all, making an effort to realise the Truth which is promised to make free. Instead of there being no forgiveness, it is true that the power Omnipresent, which lies back of the visible universe, begins to heal and restore harmony the very moment there seems to be a need, and *we realise* the healing at the time we let go of the disease, or seeming inharmonies. This Omnipresent power heals the cut finger, the broken bone, the inward disease, the lame animal, the bruised bark of a tree, in the same way.

As true as it is that God is One, so is the universe one. Try hard as we please to ignore the science of unity, we cannot consistently do so. Order, law, harmony, Truth, unity, life, Being, are all names of good, and they cannot be translated into terms that imply the opposite of good. It is easy and reasonable to believe that the power that is, is loving, beneficent and just in its action, for this idea fills us with illumined thought, and satisfies the heart's desire. To say law and unity, or harmony and oneness, means goodness; then to attempt to add evil, is an erroneous effort, an inconsistency.

When we have said unity or oneness (meaning that the all in all is of one nature), it does not make sense to try and mix good and evil; their totality does not make unity or oneness, nor does it make man. The entire mentality and heart of man requires, and will never be satisfied with less than absolute good, unalterable and unchangeable. As unity or oneness means goodness, we are advised to make the tree good, and the fruit good.

The one who discovers the universal order of things—the unity of the universe embraced within one source—is bound to believe that what is called evil is ignorance, a falling short of Truth in conclusion. We have accomplished much when we relieve false conclusions from the claim that there is a demon back of them. As long as we see they are false conclusions, with no power, principle or personality back of them, they are no more to us than are mistakes in mathematics, and they are dealt with in the same manner. This frees us from fear of consequences, and leaves us face to face with God, the All. God occupies every place, and we as temples of God are so filled with God, that there is no standing room for any second something, power or self; any second mind or spirit.

Some one may ask: "Just what do you mean by the 'Universe not a Diverse.' Does the universe—all created things as constituting one system or whole—include the slums of toiling cities, the State prisons, the Siberian prisons, and all similar conditions and appearances?" The Truth is, that if Jesus, through giving no place to devil, or the belief of an evil power, could demonstrate over what is called sin, sickness and death; if he could still the

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tempest, and quiet the fears of the apostles, and this was done in the consciousness of the unity of good, then God's universe must be wholly good, all of one nature; it must be of such a nature that it is inseparable, and we are called upon, would we live in harmony and health, to regard it as such, as a unit, and not the reverse. To know that it is made of one substance, and not of diverse substances, that it is all One Mind, not two, the reverse of each other, is to have a firm basis from which to do away with slums and prisons.

"God spoke to Job out of the whirlwind." Was a whirlwind essential to God's speaking? Not so; regardless of the whirlwind that was apparent to Job's condition of belief did God speak. His words restored harmony, and brought forth the unity of good in all of Job's ways, even unto the double of what he experienced from the belief in duality and division.

People who believe in good and evil equally real, both omnipresent, and both striving for supremacy, fluctuate in their beliefs between the two; they seek to serve God, not with the eyes and heart single to Truth, but with hope of escaping the influence of His opposite. They believe that righteous law does not work single handed in the earth; sometimes it works and sometimes it fails, but when it does work, it is counted as a miracle. They believe that at times man can be just, and at other times it is necessary for him to lie and cheat a little. In this world we must guess our way—that there is no such thing as knowing absolute Truth or law. They are not quite sure that doing the law of righteousness—of right—will prove successful.

As Charles F. Dole has said in his book, *The Coming People*: "This is as if there were a room in some factory where the workmen could not quite depend upon the laws of mechanics. Imps, and not laws, play havoc with the work. Sometimes a direct blow of the hammer will strike the nail, and again the best aimed blow will hit the workingman's hand or smite his face. Sometimes it is best to work from the pattern, and again it will serve better to use no pattern whatever. The man who throws away his square and plumb-line, may do as well as if he used them in this strange workroom of chance. This is what men, in whose minds the superstition of a devil still lurks, say of the world. This is precisely what it comes to whenever one sees no divine universe to believe in."

Let me say they who know the unity and omnipresence of Being, not only believe, but know that order and goodness proceeds right through all things, and are included in their own nature. There is no place where the law of the universe plays fast and loose, and leaves men, who fulfill it, to be the subject of evil power; they know that omnipresent goodness is the only power, and that it is not striving for supremacy over anything, so they are

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poised in Oneness, not halting between two opinions, but are serving God in their deeds singled to the Truth that the all in all is good. They do not serve with the hope of escaping a diversity of influences; they know that righteous law does work single handed in the world, and throughout the universe, and never fails, and that there are no miracles; all is accomplished by Being expressing itself. We know that man can be just and loving all the time; that it is never necessary for him to lie or cheat in this world, that his success does not depend upon his doing so. We know that this world is the place to know Truth, absolute; that all the scriptural promises are practical, and can be fulfilled here and now. The law of righteousness, or rightness, is the only law we know.

Order (law) is everywhere apparent to us, and the man who steers by the stars of unchangeable principle, will know not shipwreck.

The unity of the universe is apparent in the realm of the home and the affections. It is seen in faithful and unselfish building of a home; it is seen in social life, in society; it is apparent in the wish to be loved, and in loving, also in your enjoyment of a harmonious home, and in your idea of a peaceful community.

That the universe is One, or wholly good, is apparent in the boys and girls at play. They are frank, loving, generous, obliging and brave, and this is perfectly natural. Let a man or woman be known to the world as having done a great good—which is simply natural to all—go from place to place, and he is received with loving hearts by those who have the interests of the people at heart. This shows that the universal goodness of principle is working in all; so it is always said that in "good society" the gentle prevail.

In this day of enlightenment the all-round man or woman is the just, friendly, and large hearted. Again we see this divine order apparent in the business world; in all our dealings with each other every figure must be exact in every page of the ledger. This must be the case in all lines of business; so our business dealings are embraced within principle, and rest upon justice, confidence, and certainty. How much better it is to know the Truth than not to know it; how much better it is to bear witness of the good than not to do so. Friends, there is nothing worth your time and attention more than the study of Divine Science. As true as it is that every man is to God His own image and likeness, so will he find his place in the All Good, in all good things, if he lives the life of Truth.

It is not just to the world to say that it worships mere popularity, fame or riches. It is always hoping and expecting that good, loving and just deeds will come forth to justify them.

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Some say they are afraid not to believe in evil. "Is it not apparent everywhere before us?" But, I would ask, is it not a common thing for children to make mistakes in the study of their lessons, but do we believe in their mistakes? We do not, nor do we argue in favor of them. I tell you, dear friends, that the belief in evil does not work desirable results for us, any more than does its cruel or barbarous act. Seeming selfishness always falls flat upon the community, and at last vanishes from memory; while the righteous man, or the man who is right in his ways, "is mightier than the multitude."

The vastness of visibility that we look upon, the planets, and systems of planets, with their suns, is not a diverse, but a universe, divinely constructed, orderly arranged, permanently embraced in the omnipresence, the all good. We are here as living bodies, not on our own account, personally speaking, but on account of the presence of I, the great I Am.

If this unity and divinity is so apparent to some, why do not all see it? As I said in the beginning, differences arise from different view-points. Learn to see what things are from the standpoint of omnipresence, which knows itself to be all, and you will see as God sees; you will know the unity of the expressed universe, even as you know the unity of God. Place your I's right, and learn to see with the I or self of knowledge, which is always single to Truth, and as sure as the I is single to Truth, the whole body—the whole vast visible universe—will be full of light. Thus will you give unto the Lord the glory due unto His name, and worship the Lord in the beauty of holiness.

We must conclude that our universe is a unit, a whole. All forms of this unitary system are inter-related one with the other. This living whole is then an organism, an animated structure pervaded by omnipresent life or mind. It cannot be anything less than a body, a temple of God, pulsing with God-life, a thoroughly intelligent body. That intelligent expression—the universe—is a form or body of knowledge. It must ever bear witness of the Truth of Omnipresent Being objectifying itself in form. "Unto this end was I born, that I should bear witness unto the Truth." The universe is the outshowing of a living and eternal self consciousness, which ever affirms that the earth is as full of the knowledge of the glory of God as the waters cover the sea; that this knowledge and self consciousness is forever ours. God is the reality of the universe, hence it stands fixed and immovable in its nature, and in poetic language it is in the bosom of the Father. In God it lives and moves and has its Being.

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INTERNATIONAL BIBLE LESSONS.

November 4th, 1900.

THE UNJUST STEWARD.—Luke 16 : 1–13.

GOLDEN TEXT:—"*Ye cannot serve God and Mammon.*"—*Luke 16 : 13.*

"MAMMON" is derived from the Hebrew verb, which means to hide in subterranean caves, or the earth ; also from a verb meaning riches. Therefore mammon stands for earthly or visible possessions. We cannot make our lives a service of accumulating this world's goods, and serve our inmost spiritual being. It is not wrong for us to have the good things of life, but they must be made to serve us, not to be worshipped by us. If we obtained what we possess by unjust dealing, we cannot hide it from the Lord, who is always with us; and the day of reckoning will surely come, when we will see that the grasping method finally overreaches itself and leads to poverty. This steward had, in his haste to be rich, been overcharging his Lord's tenants. And when he found that he was to be called to account for it, he tried to return what he could, for he then realized that he would soon be in need of friends. It is good policy, even in this visible world, to give just as good service for as little return as we can, and be just to ourselves, if we wish continued business and kindly friends.

The "children of light," or those who desire to be truly spiritual, are often not so wise as the "children of this world ;" because they withdraw themselves from association with God's creatures, and condemn the use of much that God has given for their comfort and pleasure, some even going so far as to believe that they should not delight in visible things at all. All things used righteously are good, and it is well to make friends of them.

Many persons are dissatisfied because they have not some large place to fill in the world, while they are showing themselves untrustworthy and unfaithful in the position in which God has now placed them. No work is trivial that needs to be done ; none is drudgery that makes the world more comfortable for any one. When we accept the labor of to-day in the spirit of loving service to our fellow creatures, we will be giving to God faithful stewardship. And if we deal justly with our family circle, or with those with whom we are associated in our business, standing quiet and unmoved by the little irritating circumstances of daily life, we shall have shown ourselves capable of filling any more public place in which God may need us. If we use freely and unselfishly what we have in hand now, we shall find God's free abundance is ours continually.

November 11th.

THE RICH MAN AND LAZARUS.—Luke 16 : 19–31.

GOLDEN TEXT :—"*Lay up for yourselves treasures in heaven.*—*Matt. 6 : 20.*

In interpreting Jesus' parables, it is to be remembered that he condemns conditions, not personalities. And also, that to God there is but *one* world, *one* life, not *two*.

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The rich man stands for the state of mind which finds its entire satisfaction and comfort in visible existence, in being richly clothed, sumptuously fed, etc., without thought of any one but self.

Lazarus, the beggar, represents the condition that does not see God's bounty as plentiful and given freely, and therefore is obliged to beg for what it does obtain. It has lost hold even of health, and looks to the material or animal kingdom for relief of sickness. But a person in this condition, having little to depend upon in outward things, is very ready to listen to the voice of the angels, or messengers of God, within him. They carry him to Abraham (faith in God's promises), and he soon finds himself resting in Abraham's bosom (the abode of the restful, protecting Love).

But in the case of the rich man, when he *dies*, that is, is cut off from the sense of having great possessions, he is buried in the earth (the sense of life being entirely material). Notice that it is not said that the man himself is departed from life, but only that he is living under different circumstances. He is tormented with the sense of everything that could give him enjoyment being taken from him; and of wasted opportunities to have made more of the life that he formerly had. This is the hell in which God's consuming fire is burning away the dross. And he looks up and sees Abraham (Faith) afar off, caring and providing for one whom he has before despised, and an overwhelming thirst for the true water of life comes upon him. And he begins to forget self, and to think of others that he would like to have warned of their folly in not making of life a spiritual existence.

We cannot make of life a spiritual and a material existence, for there would be an impassable gulf between two things of different nature. If God is all the life there is, and God is Spirit, there is no life which is not spiritual, no matter which is not Spirit. Substance and all is good, therefore we are all capable of abiding in peace and contentment in "Abraham's bosom," through the one Eternal Life. No evidence of the senses will convince one of the invisible truths of life, except as the senses are taught by God.

November 18th.

THE TEN LEPERS CLEANSED.—Luke 17 : 11–19.

GOLDEN TEXT :—"*Be ye thankful.*".—*Col. 3 : 15.*

Leprosy being considered a very contagious disease, these lepers were compelled by law to dwell by themselves, and never come very near to other people. A common misfortune often makes people forget all the class distinctions in which they formerly believed, so there was living among these Jewish lepers at least one Samaritan. These ten men, burdened by sickness and cast aside by the world, had heard of Jesus' wonderful cures, so they stand afar off and cry to him for help. Thus may we, under any conditions, no matter how incurable they may have been pronounced, or how much condemnation by the world we may have to endure, cry to Jesus Christ, even though He may seem afar from us, and we will soon find the Word spoken that shows us our wholeness.

One noticeable thing about this healing is, that Jesus told these men to go to the Priests to be pronounced well, according to the law (Lev. 14 : 2), before there was any outward sign of their healing. And they showed their faith in him by starting to do just what they were commanded to, and on their way they saw that they were healed—a lesson to us, that if we expect

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the Word of God to heal us, we must act as if we were well, obeying the Christ as nearly as we can.

Nine of the lepers, when they found themselves healed, hurried on to the Priests, that they might the sooner reap the benefits of it, and enjoy worldly pleasures again. But one, a Samaritan (who, according to the world's idea, knew least about true religion), found his heart so full of thankfulness that he turned back immediately to thank Jesus for his part in his healing, and his thankful spirit gave him an added blessing for Jesus, then declared "Thy faith hath made thee whole." That is, he had come to the knowledge that would make him understand the complete wholeness of spirit, soul and body. In these days some are so satisfied with having regained the desired health, that they forget to thank God, or sometimes even the person who was the means of their help, and so they miss the added spiritual light that they might obtain by withdrawing themselves a little while to be alone with Christ.

November 25th.

SOBER LIVING.—Titus 2 : 1–15.

GOLDEN TEXT.—"*We should live soberly, righteously and godly in this present world.*"—*Titus 2 : 12.*

This was a young Christian whom Paul had left to help the struggling churches on the island of Crete. The Cretans were rather noted for frivolity, love of ease and riotous living, so Paul's letter of instruction was meant to be a warning to the Christians that their lives must be examples of true living.

To be "sober minded," it is not necessary to lack cheerfulness, nor to repress the power of hearty laughter, which is good ; but rather to be calm and unexcitable, which being at peace with God and man makes one. People who are strongly elated with circumstances which they call very good, are apt to be just as much depressed with anything which does not go exactly to their liking. So it is well to be "temperate," that is, not given to excess, in all things, even in our joys. Wine of itself is not a harmful drink ; it is its excessive and unnecessary use that is intemperate. To partake constantly of any food or drink, even pure water, when we have no real need of it, will produce harmful effects.

To speak "sound doctrine," is to let our words be the expression of pure and holy thoughts ; without back-biting or slandering our neighbors, but speaking only good of all men.

In all the relations of life, as husband and wife, parent and child, employer and employee, we have a chance to show ourselves Christ-like, by giving truly loving, faithful service, doing as we would wish to be done by. Paul's warning against purloining was given because Cretan servants were inclined to show their generosity by giving away their master's goods. He wanted them to remember that it was not generous to give away what did not belong to them—something it would be well for some to remember who are inclined to be charitable before they have been just, by paying their debts.

The grace or nature of God, that brings salvation from error, is in all men ; and our "Savior—Christ Jesus," is in the world to us, when we have learned to deal lovingly and justly with all our fellow creatures. Let us remember also that our practical example, in the life we live, is equal with the spoken words of Truth. SARAH A. ECKMAN.

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CHILDREN'S PAGE.

Thanksgiving Day of Long Ago.

ABOUT three hundred years ago the good people of England were not allowed to think of God as they liked, and know that they were God-life, and all were like Him, but instead, were made to pray as the King told them to. They did not like this, and all joined in saying: "Let us go away to another place, where we will be free to think and do what is right."

In far away Holland they found a quiet, happy home, but they did not have everything to make them comfortable, so when some of their children grew to be men and women, they again wished to find another home large enough for all. They called themselves Pilgrims; pilgrims, you know, are people who are always traveling to find something they love, or to find a land where they can be happier. After a long time planning and making arrangements, the Pilgrim fathers and mothers, with their children, came to America.

They hired a big vessel called the Mayflower, and one hundred and one men, women and children were safely carried across the big ocean. The children grew restless at times on the long trip of two months, and longed for a good run on their old play ground, or a glimpse of a tall tree with spreading branches inviting them for a climb. One morning a little baby came on board the ship, and he was a welcome visitor, for his mamma let the little ones play with him when they were tired of their other sports, and it always brought smiles to their faces when that time drew near. They named the little baby Oceanus, for his birth-place.

One morning in the month of cold November, a point of rocks was seen, and as they drew nearer and nearer more plainly could they see land, and they all thanked God for His goodness in all things, and around all things. When they drew quite close, some of the Pilgrim Fathers went on land to see if they could find any house or people. Indians were the only people on the land, and not being used to seeing white people, ran to their huts.

After a few trips to and from the ship, they found a pretty place to make their home, and called it Plymouth. The winter was long and cold, but they had plenty to eat and wear, and when spring broke they were ready for work of all kinds. The green grass began to grow, and wild flowers of every hue covered the hills and fields, and the trees sent forth new branches, as if God's hand in them was extending welcome.

Some friendly Indians came to see them, and month after month the numbers grew, until most all the Indians who were so frightened at first,

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came to see them. They were kind, and showed the Pilgrims how to plant grain and corn, and all kinds of good things to eat.

In autumn the grain was harvested, that is, put into sacks and stored away for winter, and they thanked God for leading them to a country where they were free, and could see God's will working in all for such great good. It was at this time when the first Thanksgiving party was given. The grains of all kinds that had grown so abundantly, and the sweet berries that had grown wild on the mountains, and had been cured for winter use, were made into many kinds of good things, and the little ones looked on then to the making of the plum pudding just the same as they do to-day, and no doubt thought it better.

The day for the feast was set, and the Indians invited. They came dressed in their best coats made of fur, and their faces painted with bright red marks as wide as your fingers, running in every possible direction on their faces. The children did not like this very much, and would not go near them at first; but the Indians soon made the little ones their friends, and they found that good was in them even if their faces were not just as God had made them to be.

The Thanksgiving party was a happy one; the time was spent in playing games, shooting, and in sports of all kinds, and they were happy together for three whole days. Before each meal all would thank God for His goodness to them, for their happy homes, for all their wants that were supplied, and their oneness with the All Good.

Nearly three hundred years ago this Thanksgiving took place, and just so to-day do the fathers, mothers, grand-fathers, grand-mothers and children give thanks to the good God that is in all, through all, and around all, and just so should our Thanksgiving to God go forth each day of our life.

AYDA BELLE SAWYER.

A Divine Science teacher and healer, Mrs. J. R. Field, formerly of Topeka, Kansas, is now on her way to Washington, D. C., where she will engage in the work during the winter months. She is a faithful Divine Scientist and an excellent demonstrator of its principles. We gladly recommend her to all who may wish to study or who may need her services.

Elizabeth Barrett Browning wrote the following prophecy in 1855: "What I expect is a great development of Christianity in opposition to the churches, and of humanity, generally, in opposition to the nations."

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Suggestions to our Readers.

The twelfth year of HARMONY closed with September, and we have said nothing to you, dear readers, about finances, knowing that you were advanced sufficiently in *Divine Science* to realize its truth, and that you knew what was right to do. We know that all who are interested in the on-going of *Divine Science* will consider it a pleasure to renew promptly, and those with whom it is not convenient to renew at the present time, there will be a way to lay aside the small amount of their subscription, and pay it later.

Promptness means success to every one in business. Nothing is accomplished without first deciding what to do. Let each one decide—"I will do my part in sustaining this magazine," and he will have taken a step in the right direction for his own general success.

A PRACTICAL SUGGESTION.

If each subscriber to HARMONY, in selecting their holiday presents for their friends, would include among their gifts one dollar's worth of our literature, either in books or a subscription to HARMONY, it would be a great assistance in the advancement of the work of Divine Science; it would benefit and probably please the recipient more than the same dollar spent for any other gift.

This being the second issue of the thirteenth volume, it is time for all to renew whose time expired with the HARMONY year, and it is a good time for new ones to subscribe and begin their studies.

We are satisfied with the work of *Divine Science*, and thank all from the depths of our being who have co-operated with us in buying our literature and who have thus helped us to place this glorious Truth before the world.

Lovingly, C. L. AND M. E. CRAMER.

Manuscript Lessons, Reduced.

We know that you, dear reader, and the people at large, need our manuscript lessons. You need them because they will give you a thorough understanding of Divine Science and the method of its practice.

We want you to have them, for we want every one who feels so disposed to be thoroughly informed upon the science. The time has come for us to be a unit in understanding, as a preparation for the great and necessary work opening up for Divine Scientists.

We have, therefore, decided to offer these manuscripts, both primary and theological, at half the price heretofore charged. The Primary Course in DIVINE SCIENCE, by C. L. and M. E. Cramer, is reduced from $5 to $2.50, and the Theological from $10 to $5.

These lessons have had a large sale, and have done their perfect work wherever they have gone, but we want to place them in the reach of every one. Kindly spread this good news among your friends. We firmly believe that no one will feel that he cannot afford to have them.

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Are there "Degrees" in Divine Science?

We sometimes hear these statements: "I do all that I can possibly do, apply every statement in Divine Science conscientiously, and still I feel so far away." "I asked assistance for such a long time in regard to certain matters. I have received no benefits so far." These and similar questions come up with some.

Why is all this? Do we have to wait a certain time, indefinitely? Is not Divine Science such that we can understand immediately? or do we progress step by step, as climbing upon a ladder, until the top round is reached?

The matter is not with Science, it is with ourselves. Our limited means of past education has dulled our comprehension, and until we can clearly see the statements of Science with the inner consciousness—*accept* the Truth of them, and *believe*—we simply delude ourselves by postponement, and place the trouble at the Science door. We imagine it is something we reach by degrees, and so we go on, waiting for the something to happen, instead of taking the film from our eyes, and looking from the right standard

When one learns to swim, the first and foremost feeling creeping unconsciously upon one, is *resistance*. As long as that *resistance* exists, swimming is utterly impossible. Once give up to the water—relax all the muscles—and you swim. That has been proven over and over again, yet people insist you must learn by degrees. I suppose that means to go in three feet of water for six months, and then in six feet of water for another six months.

It is all nonsense. Let the inner consciousness of resistance give way, and the light of Divine Science will beam brightly. There are no *degrees*. The degrees are *with* and *in* the persons themselves in forms of *resistance*, *doubt*, *fear*, *anxiety*—non-clear penetration of thought, and above all a still inner selfishness—desiring Divine Science for special personal wants.

God never created the world for one man, but for *all men*. When we acquire the knowledge of Divine Science for the world at large, as well as ourselves, keeping in mind constantly the petitions for others, and for all alike, then will the desired help be obtained and enjoyed. We simply hold forth the Truth of Being and at-one-ment; we cease resistance, put acceptance in its place—declare the Truth for all. Petition and affirm Truth for others' wants besides your own, and good results will be sure to follow.

In not one instance can we trace a personal, selfish motive of our Lord. Everything created on the earth, under the earth, around it, and above it, in the seas, on the mountains, in the air, *all* was for the benefit, beauty and glory of *every one* created; not for one creature alone. Yet so many of us raise our voices in supplication for self alone. No thought for others. Can we wonder that God does not grant such petitions? We lay the blame at the Science door. "We have not reached that degree yet." No, and no such degree will ever be reached so long as self predominates in our existence in separation from others.

Go into yourselves rightly. Begin and examine at the foundation—*self*, very carefully; examine every distracting part or member, and you will conclude that the *degree* is in one's composition, or one's own belief, not in Divine Science at all, for Divine Science is purely *whole*, and *one*, and not parts, pieces or members, neither is it a pinnacle to be reached in ladder form or by stepping stones.

G. D. F.

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HEALING PAGE.

During the coming month let all the readers of HARMONY enter into prayer with love and thanksgiving in their hearts. Take one half hour each day, either commencing at nine o'clock in the morning, or at nine in the evening, and read this healing page over and over during that time; first for self and family, then for the editors of HARMONY, and those engaged upon it, and then include all readers of HARMONY. The editors will do the same for all its readers.

Dear friends, we will call this our HARMONY Class. We know much good will be accomplished in this silent co-operation. In order to receive the full benediction of this united effort, each member of the family who reads the magazine should comply with this request, and give the time proposed, as suggested.

Before the month expires let us hear from you, and what good has come to you through the united effort of this HARMONY Class.

We earnestly request this to ascertain whether or not we should continue this line of work in the future. The following affirmations can be used in the singular or plural, first or second person.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from November 1st to December 1st: In every thing we give thanks, for this is the will of God in us.—I Thes. 5 : 18.

Individual Thought.

I AM THE LORD THAT HEALETH THEE.—Exodus 15 : 26.

First Day :—Perfect peace rules in our hearts now, for which we are thankful.—Ref., Col. 3 : 15.

Second Day :—As we have received Christ Jesus, the Lord, so do we walk as he walks, abounding in thanksgiving.—Col. 2 : 6, 7.

Third Day :—All creatures of God are good, and are thus received by us with thanksgiving.—I Tim. 4 : 4.

Fourth Day :—We give thanks unto the Father, who is our inheritance, which makes us sons and daughters of light.—Col. 1 : 12, 13.

Fifth Day :—Thanks be to God for His free gift, eternal life.—Ref., II Cor. 9 : 15.

Sixth Day :—Now thanks be to God, which always causeth us to triumph in Christ.—Ref., II Cor. 2 : 14.

Seventh Day :—In everything, by the prayer of thanksgiving, we make our request known unto God, who is expressed in all people.—Ref., Phil. 4: 6.

Truth for Healing.

"There is nothing impossible. The power is within me:

1. To be well.
2. To be peaceful.
3. To harmonize environments.
4. To manifest fullness.
5. To live in loving relations with all.
6. To be perfect.

I look to nothing but the Divine for all things, and the Divine is within me." NONA L. BROOKS.

I am thankful for present possessions.
I am thankful for present financial success.
I am thankful for the money I have in hand at this time.
I am thankful that I am rich in all things good and useful.

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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 C. L. and M. E. CRAMER.

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

The Philosophy of the Ego.

BY FRANCIS EDGAR MASON, of Brooklyn, N. Y.

Read before the Fifth I. D. S. A. Congress.

THERE is no God in this universe superior to man, and no man superior to God. They are identically one, as the man of Galilee proved, and attests in his words: "If ye have seen me, ye have seen the Father also."

This philosophy of the Nazarene is the philosophy of the Ego,—the identification of man with God, which must form the basis of all of our demonstrations. These words of the philosophical Jesus must be considered in the common significance in which they were addressed, as applying to mankind in general, and not to one man in particular. The moment we consider the man of Galilee from a plane differing from that of our own, he becomes an offense. He must be considered from the plane of humanity in general, or he becomes the most useless ideal that ever intruded upon human consciousness. The instant you remove him from the province of man, and assign him to celestial realms, that moment you defeat the possibilities of man, and ignore the lesson his life's history teaches. He spoke for man in general, and not for himself in particular. As a man among men, teaching that which is common to all humanity, developing that which is latent in every individual, he is of intrinsic worth to the race, but as a unique or an isolated being, possessing supernatural powers, divine privileges and prerogatives beyond the ken of common humanity, he is nothing more nor less than Ecclesiastical fetich. If the man of Galilee possessed one quality not common to all humanity, he is an unfit model for the race. Therefore, we affirm that the life of Jesus Christ is not to show us what there was in him, but to teach us what there is in man, in yourself and in myself. We are the peers of the

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Nazarene in every particular, privilege and prerogative, which assumption is corroborated by his own words : " The works I do, ye shall do also."

It is utterly impossible for the individual to develop that which is unconstitutional. Therefore, if man is not fundamentally divine, he can never become ultimately divine ; and, if he is fundamentally divine, he is potentially all a God can be, and simply needs to develop his inherent, yet dormant, forces and functions, to this end.

No person in this universe can get more out of it than another. All that obtains in this vast universe of resources is the common property of every individual. The individual is the embryotic God of the universe, and the God point in each mind is the spiritually perspective delineation of the individual's own divine nature. In God, you see yourself as you should be. God has no laws denied man. Whatever can be conceded to God, belongs equally to man. It is man who qualifies God, and the elements and attributes which describe a God to man, and which dedicate a Deity in this universe, arise first in man's own mind, are necessarily functions of man's own nature, and are truly a part of the economics of his own nature ; and ignorance alone ascribes these qualifications to a remote God in the unknown realms of nowhere. * * *

All Christendom admits that God is merely a being of divine qualities ; therefore, any being who expresses divine qualities expresses God. Why not ?

Ignorance alone defeats man. Intelligence is man's saviour. The triune principles of Omniscience, Omnipotence, Omnipresence, are the trinity of each individual. They belong to the great universe of resources, and not to any particular being, but they may be particularized by the individual ; and since we are all beings, they belong in as full measure to us individually as to any other being extant. The individual, by virtue of his very existence, is the legitimate heir to all that obtains in this vast universe of resources. * *

So long as we entertain two conceptions of life and of being, we shall dwell upon a semi-perfect plane of consciousness. Dualism is the cause of all of the discords that prevail in life : "A double-minded man is unstable in all his ways." When we are sufficiently intelligent to place ourselves upon the same basis that we concede to God, unism will be the one and the only basis of consciousness, of life and of being ; and the kingdom of heaven, or the reign of the harmonious, will come on earth.

Man needs the elements he ascribes exclusively to God ; and if man were in possession of these elements, the myth in the sky would become the divine man on earth.

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We have the right to claim all that we find in our mind, for it must concern the individual, and not another; and if we find elements therein calculated to ordain a God, these elements may be used to demonstrate the God in ourselves.

The principles of this universe are universally adaptable, and may be operated by all alike. Man is the initiative in all things, and all things obtain in man. If a man is anything at all, apart from a mere parasite upon nature, he is the great stupendous climax of Nature's infinite greatness. If he falls short of this, he is a gigantic failure, for he must eternally remain less than the highest and will always occupy a subordinate position in the universe. Unless man is the great and the Grand Premier of this universe, he must be an eternal serf, a victim to some hierarch above himself, and to which he is the eternal creature or slave. There is no alternative.

We claim all for man—all that Deity could claim for himself, and why should we not? Since man is the great demonstrator of all of Nature's laws, what could be gained by eternally keeping him a subordinate creature? And the moment man expresses absolute perfection of being, he becomes equal with God, for this is all-inclusive, for no being can be greater than perfect. It is simply the climax of supremacy.

We contend that man's body is Spirit and not flesh, and as such we should keep this temple of God pure, that we may prove that life is spiritual, and not subject to the laws and the caprice of the carnal mind. Paul says: "Ye are not in the flesh, but in the Spirit, if so be that the spirit of God dwell in you."

There is no being in this vast universe that can rise higher than man. All of the resources of the vast universe obtain in man, proving that man is Nature's legitimate king—the being destined to express the infinite nature in all her glory, grace and grandeur, and none save man can ever interpret the Great Infinite Nature.

The divine laws are the only absolute laws that ever existed. The so-called human laws are not laws, but the caprice of ignorance—mental states or conditions superinduced by a distempered mind, which may be vitiated in the same manner that a fitful dream is dispelled from the mind of an awakening dreamer.

Man is inherently supplied with all that is requisite to promote absolute health, absolute peace, absolute harmony; and this is all there is in the universe worth having, for if you have absolute health it puts an end to all form of discord and disease. If you possess absolute peace, there can be no more sorrow, woe or humiliation. If you have absolute harmony, there can

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be no poverty, wretchedness or squalor, and heaven itself could not be more than this.

The universe of values will be the reward of such a state of mind, and this we affirm is the natural condition of man, and any lesser state of being is an abnormal one, and the result of ignorance alone.

A perfect state of consciousness must obtain the moment man is disillusioned from the hallucinations of the carnal mind. By awakening the higher forces in himself, man may defend himself against the attack of disease, poverty, pain, and even of death; and through the whole course of his existence he may continue in a state of heavenly peace, contentment and comfort, without the trespass of these abnormal things upon him. Man is exempt from these things through intelligence, for divine intelligence will conquer every one of them, leaving man in the kingdom of heaven—the reign of the harmonious.

Man is a victim to nothing in the universe, the moment he rises to the realization of his spiritual supremacy. There is nothing in the universe that can possibly impinge against a spiritually equipped mind. There is no commercial or financial law that can drive him to the wall of despair. Man is not the creature of chance, of destiny, of astrological influences, of pre-natal condition or of evolutionary becomings. There is absolutely nothing that can conspire against or hinder a spiritually minded individual.

All power is mental, and all of the issues of life are resident in man's mind; and the one who has gained the knowledge of this divine fact, holds all of the reins of control in his own hands.

Under the divine law, man eternally remains the recipient of harmony, peace and contentment. Such a man is ever a Savior, a Redeemer and a Master over himself. He is possessed of the "same mind that was also in Christ Jesus." He is developed beyond the point of attack, and is eternally at peace.

The final development of man is the triumphant achievement of all of the God possibilities. He will become conscious of the fact that "I and my Father are one—all things that my Father hath are mine." And this is not a question of evolutionary becomings, but rather of the forcing of the mind beyond the present ignorance that prevents this possibility this moment, and of laying hold of the divine principles, which are omnipresent. Man will yet discover that all of God is resident in himself, and that he must outwardly manifest these divine attributes. The full force of this realization dawning upon man, will inspire him to divine action. He will no longer remain a minion of religion, a vassal to traditions, or pose as a pensioner

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upon some remote Deity, but will express God in all things, becoming the divine manifestation, glorifying God in himself. * * *

And this exalted state of being is acquired by a persistent mental appropriation of the divine characteristics; that is, by keeping the thought fixed upon the divine standard of being, and eliminating all lesser issues which obtrude upon the mind; permitting the lower to die out, by non-conformity thereto. We keep old things in vogue, and old powers in force, by concession thereto. By claiming the divine as the basis of life and of being, the spiritual forces become fixed factors in our mind, and we learn how to operate these forces. By persistently living, moving and having our being in the province of the divine, we grow into the stature of the Christ man, and overcome the conditions of the flesh, precisely as Jesus did.

Nothing prevents man from demonstrating his divinity here and now, save his ignorance as how to accomplish it, and it is done by the persistent pursuit of the good, the noble, the pure, the sublime and the perfect, and by these acquisitions man becomes the divine embodiment—God in all his glory, wisdom and perfection of being.

And to this end, we here assembled wait and labor. Labor, not as one who tarries for the uncertain. But we labor knowing that a spiritual premise demands a spiritual conclusion; and we wait as one who knows that the demonstration of all the divine principles must end in the divine perfection of the demonstrator, and in the individual embodiment of all that obtains in and under the divine order of being, which is God manifested in actual being, man: and this is the philosophy of the Ego, to give God actual expression by breathing into his nostrils the breath of life—by that he may become a living soul.

QUESTIONS AND ANSWERS.

Q. If God made the universe and all things, what is matter? Does this not signify false belief—material thought?

A. There is nothing more material or false than the habit of seeing the visible universe outside the Omnipresent One; as something separate and unlike Spirit, separated by space and quality of substance. God is Spirit, and what is begotten of God is Spirit. The universe is begotten of Spirit, and within itself, hence it is Spirit. To thus see it, is true spiritual consciousness. Spirit and body are one substance. The visible universe is Spirit. All there is, is Spirit. I, bodily, am Spirit.

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Helpful Suggestions.

Spoken at the Wednesday afternoon meeting, Home College, October 3d.

"AND I, if I be lifted up, will draw all unto me." Unto, means to be the same as "I am." It signifies that as each individual accepts the Truth of what I means, or places self right, he sees the whole of humanity the same, and in this way he draws all unto him. "Spiritual things are spiritually understood." When one knows the Truth, that he has no Being or existence apart from the One All, which is God and God expressed, all things are elevated in His consciousness; He no longer calls man a sinner, or thinks of him as degraded.

The time is at hand for every one to eliminate from belief all claim of imperfection; that they may no longer suppose that there is a second something which is not. This is not simply an indifference, a turning from seeming discord; it is not closing our eyes to people's seeming needs, but it is divine consciousness, a self-poised, self-centered realization of the Truth of Being where no sense of discord was ever based or formulated. To this consciousness there is no discord in the universe spread before us, or in the Infinite All. This is complete annihilation of discordant beliefs.

We have all seen children who seem to love to get into mischief, and do mischievious things simply to attract attention; and where the least attention was given to them at such times the better the government, and the sooner they ceased the annoying habit. On the same principle, the less time we give, or the least attention paid to what is called evil, the sooner will it cease. Both children and men are imitators in thought and conduct. The remedy is in the Truth of their Being, and in a good, loving and just example set before them; if this is done, it will be seen that they are just as ready to imitate the good and actualize the Truth of their Being, as to imitate habits that deny the Truth of Being, which are called bad.

When Jesus sent forth His disciples to redeem the people from false beliefs, he said: "Go not into the way of the Gentiles, or into any city of the Samaritans enter ye not."

His counsel was to avoid any erroneous belief or opinion that showed a lower estimate of man than the unity and equality that he had taught them—than that of man's oneness with God. He saw the belief of division that man held for himself in the claim that he was capable of bringing forth both good and evil results, and that his redemption depended on a true conception of selfhood. They were to choose whom they would serve, and they

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were either to make the tree good and the fruit good, or else do the reverse, and of course they chose the good—the real and the true. His charge was: Keep your conception high and holy; keep it based in absolute unity of good, and you will know your freedom and the freedom of others, and help them to demonstrate the same.

Man is the temple of Good, and not the temple of sin; he is not a temple of beliefs that fall short of Truth. The spiritual transfiguration means that man, a three-fold being, so to speak, of spirit, soul and body, is one substance. This is our Being, in whom God is well pleased; this is the ever new and true view point of the Creator, where every thing is seen to be "very good."

The surest way of realizing the Truth in which is no discord, and freeing the world from discordant belief, is to enter into unity; the Creator is good, the creative action is good, and the creature is good. Being, doing and result are good. This radiates light of Truth from Creator to creature, from Being to result, and proves that heaven is at hand, and God is manifest and dwelling in our midst. It proves as is the inward so is the outward: the visible testifies of the invisible, and as the inside is clean, so is the outside; hence, in proportion as the infinitude and perfection of the invisible is claimed and realized, so will the visible or expression measure up into a state of equality with its invisible source and cause. The expression of harmony is a matter depending upon knowlege of purity.

A religious belief that does not contain and bring heavenly enjoyment to one here and now, is not capable of bringing it elsewhere at some future time. Make the unity of God practical here and now, and you will prove that the Truth you believe in is good, and that heaven is at hand.

The only forgiveness of sin—a falling short—is the giving forth of goodness—the Truth that all is good—in its stead. This means to stop falling short of wholeness in belief, hence there is no penalty attached. The only way to give up sickness is to start in to be well. With the acknowledgement of Holy Being, or being Whole, sickness ceases. I am whole, nothing binds or limits me, is a true statement.

Divine Science does not deny the body, but, instead, "lifts it up," and gives it its true place in Being. We are members of the body of Christ, of his flesh and his bones—incorruptible and immortal substance.

Many suppose that the Bible teaches that the body profiteth nothing, which is a mistake. Jesus distinctly said: "The flesh profiteth nothing." There are many verses in the Bible that teach the perfection of body, that suggest, beseech and command our recognition of it as a holy temple of God.

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The Bible holds man as a living soul—body and soul as one. For example: The glorified body of the Son is set before us, and we are urged to accept the fullness of the stature of Christ as our glory, and accept the whole kingdom of God as our good.

The world's view of flesh is something we should not indulge in. The body is composed of what is, and what is, is Spirit; so the body is Spirit in substance. We shall remain, in belief, under the law of sin and death as long as we hold the body to be unlike Spirit. To do so, is to claim it is corruptible, finite, and subject to all manner of conditions.

The Divine Scientists who have accepted the Truth of their oneness with the One All, find that they never knew before how to take care of their bodies. The body is properly cared for when we place it aright, and sustain it in conscious Being. Freedom from worldly care and anxiety is found in the divine conception that now are all lifted up unto the all good, and have being and existence only in God, the limitless and omnipresent One.

M. E. CRAMER.

Books of the Day.

ELTRA, is the title of a monthly periodical published by H. C. Wright, 115 Marion Street, Corry, Pa., in the interest of those who are seeking the Truth for its own sake.

There being Truth in all things, no branch of philosophy, science or religion will be accepted to the exclusion of any other.

Price, 50 cents per year, in advance; single copies, 5 cents.

STRAY THOUGHTS, is a small book of verses, born in the quiet of a Missouri village, by M. Josephine Conger.

Notes and Announcements.

Christ dwells in temple whereon no tool has been laid, nor sound of hammer heard. Each stone is a living bone, sealed with the Father's name. Can one bone of the true body be broken? *No*, the gates of hell shall not prevail against His immortal body, nor shall the branches of the vine see corruption.

JOSEPHINE E. WILSON.

HARMONY has received a photograph of the German Divine Science Sunday School, of St. Louis, of about one hundred and twelve children and young men and women. This Sunday School is an example of what others are rapidly growing to.

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This should encourage others to start Sunday Schools, even if there are but few to begin with, for from very small beginnings come great things. We are sure that all Divine Scientists rejoice in the success of H. H. Schrœder and his co-workers in their new Church work.

The Second Annual Convention of the International Metaphysical League, was held in Madison Square Garden Concert Hall, October 23d to 26th. The announcement of it was not received in time to be of any service through the pages of HARMONY. The most of the speakers announced are strangers to us, but judging from their subjects they must have had a most interesting and educational convention.

When the International Divine Science Association was started, and Scientists of every name were invited to take part in its Congress, there were very few Scientists but what were opposed to organization, so it was the Divine Scientists who were so educated out of fear, and were able to mentally conceive the true spiritual idea of organized effort, who stood firm, and worked for the Congress. Since then there has been two other International Associations started, and a number of individual associations, which proves that the opposition so apparent at that time was mere prejudice, based in fear.

The International Association was born in due season, and it being sourced in Truth, its life is continuous. The effort, therefore, that has been made against it is vain and fruitless. The fact that others have organized in various ways shows that they are not against us in our belief in associated effort, and when all prejudice is erased, and things are seen as they are in Truth, they will be not only willing to, but will say that we are right, and have practically proven the true idea of association.

MRS. M. E. CRAMER,

Dear Friend: I am in receipt of your kind letter of the 1st inst., inclosing receipt for subscription to HARMONY, and I wish to say in reply, that HARMONY is the only paper published in the interest of Divine Science (except the *Light*, of course) that I would mail to a friend without first looking it over, for the reason that I always know where to find you—you always stick to the Truth of Being. All the others seem to have some kind of a tail to their kite. Instead of students coming out and sailing under the true colors, and calling themselves Divine Scientists, they call themselves by some other name, such as School of Truth, Mental Science, Truth Seekers, and the Lord knows how many more. Instead of following your teachings, they are trying to formulate some new scheme or doctrine of their own.

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If the different teachers throughout the country had all organized under one head—the International Divine Science Association—and stuck to it, they would have had thousands now, instead of hundreds.

St. Louis, Mo. J. H. Mc CRACKEN.

We are satisfied that all Divine Scientists whose hearts are in the advancement of the cause, will endorse the above heartfelt expressions of interest in the cause of Divine Science, and appreciation of the principles.

We have received many letters of similar import from different parts of the country. This is evidence that those who accept and stand by the principles of Divine Science are awake to the necessity of concentrated action.

In the beginning of every movement there are those who join it principally for the personal benefit that it may be to them, and not because of the principle that underlies the movement, and the benefit that it may be to the people at large. With such there comes a time when there seems to be a weeding out process, and some drop away. None stand the test of time in Divine Science but those who accept in an impersonal and universal way the principles it embraces. When thus accepted, the true benefits are natural and necessary signs following. When this process takes place, the movement remains in a healthful condition, and it rests on a tested foundation which cannot be shaken.

The Divine Science movement is not in the hands of those who want new and strange theories, or who want any kind of theories, and it never will be. The faithful and true will sail under its colors, the Truth of infinite and limitless Being, and Truth will be their working basis.

Extracts from Letters.

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Dear Friends in Truth:

"I feel very thankful every day for the benefit I receive from Divine Science. HARMONY is the way of life. BASIC STATEMENTS is the Truth of life; it shows so plainly that love is the everlasting good; it alone can destroy fear. I am past the seventy limit, as the world counts time; never had better health. I speak of it freely—say that I will enjoy life better than ever before."

St. Charles, Minn. J. R.

"I love HARMONY more than I can tell; certainly it would make a vacuum in my affairs did it not prove always on time, and bring good cheer and peace to me. I am glad to have centered myself in Divine Science as you expound it. It is clearer and easier all the time.

While at the Springs, I demonstrated over the belief a lady had of severe sickness. She was missed at the dinner hour, and we were told she was sick in bed. I went to her room and found her wrapped up in a big blanket, and window down, the 8th day of August; all of us were most overcome with the heat. She was very sick in belief, could hardly whisper during the afternoon. I realized wholeness for her, and then went down to the park and stayed until tea time—she went out of my mind from the time I treated her until supper time, which was 6 p. m. When I went to supper I looked across the dining room and there she was, eating and chatting, as well as ever. I thanked God for the Truth you taught me, and your SCIENCE AND HEALING, and MANUSCRIPT LESSONS that have done me so much good. They are so full of light—every time I read them they are new to me. Money could not buy them if I could not get them duplicated. I am glad they are placed in price now where every one can get them. I don't understand how a Divine Scientist can be without them.

I now know that a person has no claim to Being in the sense of an independent entity who habitually exists apart from his legitimate center. I now know what it is to say: "I and my Father are one;" "I in you and you in me;" "To know God whom to know aright is eternal life;" "There is only one way, and that is the way of One."

A lady said but yesterday: "I would give anything if I could get out of Divine Science what you and Mrs. G. do. You demonstrate it, you take it, and seem so centered." I told her she must stop and listen; that God was all, and she was God manifest. That she should read and study Divine Science, and she would get what others get.

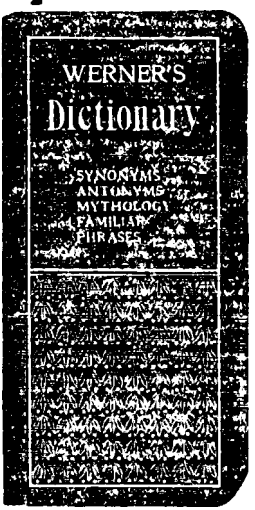
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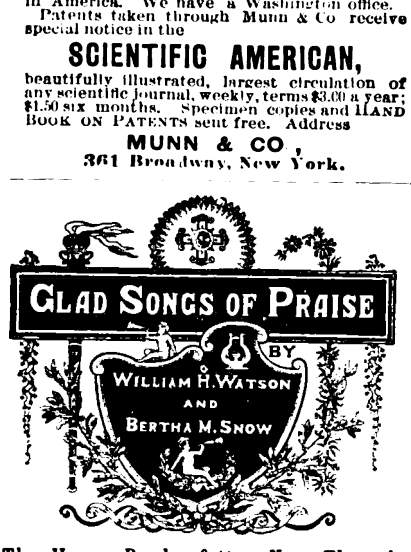
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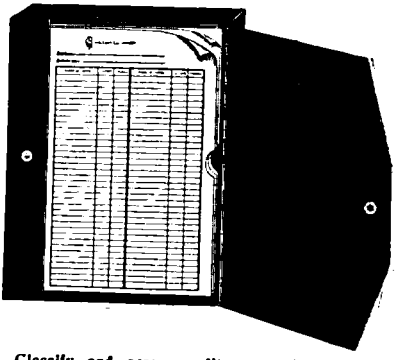
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HARMONY:

Devoted Strictly to Divine Science and the Christ Method of Healing.

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 fulfil the law in our dealings one with another.
To interpret Scripture, spiritually, 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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TABLE OF CONTENTS.—December.

☞Unsigned Articles, only, are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 65
By What Process Shall the Body be Redeemed? 67
Narcissus ..... *William Brunton* 71
Children's Page ..... *Ayda Belle Sawyer* 72
Report of Wednesday Meeting 73
International Bible Lessons ..... *Sarah A. Eckman* 75

HARMONY—2d Part:

Spirit ..... *Prof. Le Roy Moore* 81
Home College Classes 84
Faith ..... *F. Puzey* 85
Notes and Announcements 86
Appreciation of Divine Science 88
Healing 89
The Living Breath ..... *Hannah More Kohaus* 91
List of Sermons by M. E. Cramer, to be Published 92
Manuscript Lessons Reduced 92

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 12. DECEMBER, 1900. No. 3.

By What Process Shall the Body be Redeemed?

"But if the spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead shall quicken your mortal bodies because of His spirit that dwelleth in you."—Rom. 8: 11.

DOWN through the ages, from time immemorial, it has been generally believed that the body is mortal, finite, limited, environed with earthly conditions that make it subject to sin, sickness and death. This is the principal erroneous claim which is at the bottom of all beliefs of separation from God, and that we in nature are unlike him. This is virtually claiming another substance and power beside God, and that while God is one, and in Being is goodness itself, man is twain, has two natures, one God-like and the other unlike him. This is why the body is so arduously labored for, and why all seeming trouble that arises is concerning the body, and all fears are about it.

If one feels ill, the first thought is fear that something may happen to the body. The thought that there is something wrong with it arises because of the belief that it is either unlike God, or is subject to a power, influence or belief that is unlike him, which they say proves it to be mortal, the reverse of his immortality, or eternity.

Every one who holds to the belief that God is Spirit, and that Spirit and body are separated by quality of substance—that spirit is eternal and body temporal—constantly fears death, or the dissolution of the body, and are striving to keep them together. Such quote Paul: "There is a natural body and there is a spiritual body," etc., but they forget the first part of this forty-fourth verse, where he is speaking of the resurrection of the body, which meant the bodies they then had. "It is sown a natural body, it is raised a spiritual body"—the natural is the spiritual in Truth; and the mystery that he shows them, which he says shall come in the twinkling of an eye, is that when this corruption shall have put on incorruption, and this mortal shall have put on immortality, death is swallowed up in victory. Then victory is knowing the unity of substance, that there is but one nature to it, and that nature is wholly good, and is eternal.

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In the general thought of the world, accepted religion is supposed to be a means of saving the soul, but not the body. Hence, all the remedies for any so-called ailment of the body, are supposed to be temporary, foreign to, or unlike God; and to afford only temporary relief. Permanent health is not looked for, and a remedy that will give permanent health is not known. The soul is supposed to be sinful or sinless in connection with the body according to the deeds of the body; that its salvation or destruction depends upon the course it has pursued while in the body, yet it is believed that the soul is the real man.

If there ever was a permanent salvation, or a saved state for the soul, spirit, or the reality of man, that real state should also be the salvation, or the saved state of the body, which is its expression. If soul can know a state of salvation, why not the body know it by the same consciousness of Truth?

In the teachings of modern metaphysics, which have been given to the world within the last thirty years, the body is said to be a false claim of mortal mind, the mere appearance of a false belief, and that this false appearance must die or disappear as we come face to face with Truth.

Divine Science teaches that the false belief that there is a mortal mind, which made the body, is what we must keep ourselves free from in order to see that it is now composed of indestructible substance. So when Truth is accepted, the false views about the body are all there is found to be dead, or not alive unto God.

Divine Science has taught from the beginning that all there is, is all of one nature; but as spirit is infinite, it has always meant that the body is spirit, for that which is begotten or expressed of Spirit, is spirit: and this does not mean that there is high and low spirit, fine and coarse spirit, immortal and mortal spirit, but one eternal Spirit, ever expressed and ever expressing itself. When the statement is made by some that "all is Spirit, there is no matter," they think they must renounce the body entirely; but when Divine Scientists say, "All is Spirit," the body is included as an expression of Spirit, and the One All, Expressor and Expression, are one substance; this is the basis and solid rock foundation upon which we build and prove our freedom. They who hold the body in separation from Spirit or substance, the One All, hold it in death, and believe that it ends with death. Do you not see that to do this is to crucify the body alive, instead of "offering it unto God a living sacrifice, holy and acceptable in His sight, which is our reasonable service?"

The teaching almost the world over is crucify, crucify the visible man, and the body is laid in the tomb of false belief and opinion while still moving

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about, there to await a final separation. But those to whom Divine Science reveals Christ, the Truth of their Being, enjoy their resurrection day, the intelligence and consciousness of a redeemed body, the day of salvation. Divine Science does not place the body in the tomb, but places it in Omnipresent Spirit: and as two things the reverse of each other can not occupy the same place at the same time, the very fact that Spirit is omnipresent, and that body appears where Spirit is, proves that it is spirit in its essence. Then does Spirit withdraw from the body, and go to some far away place? No, the Spirit ever remains here; it never withdraws from any place. The body is given up by the personality through believing it to be unlike Spirit, and thus holding it in separation it is given to the universal or Omnipresent Spirit, which knows no loss.

"The third day I shall be perfected," said Jesus. The first day is knowledge of pure Being; the second is knowledge of perfect action; the third day is knowledge of completed result. We are all perfected when we see spirit, soul and body a unit. Then it is that we can say: "To-day is the day of our salvation." "Now is the accepted time." The day of salvation dawned upon me, so to speak, when I saw that all bodies were composed of the one eternal, solitary substance. Here and now is the time and place for perfection to be known, and to enjoy absolute bodily salvation.

Then by what process shall the body be redeemed? First, let everyone know that he is the Truth he has hoped for, and that his present body is composed of the etherial and indestructible substance of which he has hoped one would be composed for him after death in another world. Let every one know that he is the resurrection and the life. Every one who knows he is invisible Spirit or Being, knows that Spirit is inseparable from perfect action and result. Hence, to know the oneness and allness of Spirit, is to express fullness in thought, word and deed. This is the reason why a knowledge of Truth shows one that he is raised the third day. In the light of pure intelligence we are one nature throughout. This is the true reception and redemption of our bodies. The following quotations show this true understanding:

"I am the Lord of all flesh."—Jer. 32: 27.

"Unto thee shall all flesh come."—Psa. 65: 2.

"Yet in my flesh shall I see God."—Job. 19: 25.

"And all flesh shall see the salvation of God."—Lu. 3: 6.

"This mortal must put on immortality."—I Cor. 15: 53.

"If the Spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, because of his spirit that dwelleth in you."—Rom. 8: 11.

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When we say that all is Spirit, we know that we are not to deny the body, for there is no process of redemption of body but that of insisting upon the unity of the trinity, and practicing the oneness of spirit, soul and body. The basis, then, of immortality of body, is the Truth that it is composed of immortal substance. Whatever is salvation of soul, is salvation of body. Salvation is universal and eternal, but it is separate from sin and ignorance. In it there is no falling short of Truth, called partial Truth; no degrees of Truth, nor limited Truth. It must, therefore, be accepted as it is, in its fullness and freedom. The sense in which the body is to be seen as spirit, is not a material, finite or limited sense. Mary G. B. Eddy says: "Matter is substance in error; Spirit is substance in Truth." Again she says: "There is but one substance; when we do not see it truly we call it matter, but when truly seen we know it as Spirit." Because the latter statement is true, the former can not be. Substance can not be in error, and substance being Spirit, Spirit is one in nature, whether the expressor or expression. So we joyfully receive the Truth of body entirely free from the tomb of error, as it were, and offer it to God a living sacrifice, not a dead one, and we are happy in seeing face to face that Truth of immortality and eternal life which Jesus Christ brought to light.

Turn to the Divine Science statement of Being, and study the nature of the law of Being. Like produces like, and you will let light shine.

To believe in duality, that there is one source for the soul and another for the body, makes a basis in belief for conflicting conditions. The substance of the body is not at variance with the substance of the soul. They are not linked together to be at war with each other. Man in his existence is living, moving, acting soul. Omnipresent Spirit and body really have no opposite elements; some who maintain that they have, claim that the time will come when they will lose their opposite elements and be united. But to thus believe, is as a house divided against itself. Such beliefs fall into their native nothingness as we receive the pure consciousness of the infinite expressor and expression. So in the consciousness that there is but one substance, one infinite all, the body is redeemed, for it is saved from the false claim that it is separated from the One All, which is Omnipresence.

Throughout the ages this Truth has been hoped for, and deemed a possibility by many, to be actualized in the future. They could say: "According to his promise we look for a new heaven and a new earth wherein dwelleth righteousness."

While we have looked upon prophecy as a desirable gift, it is ever without reward in its own time; but the gift of true realization carries its reward

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with it in its own time—the eternal now. Realization never holds possessions far away; it knows that when spirit is come and is omnipresent, that we have come to spirit, and are present as such. All power is invisible, and all expression is wrought by and within the invisible. I am the vine, means I am the root, body and branch. The root signifies that which is invisible to the natural eye. The body is the individual through which the life flows out from the invisible into many branches, richly laden with leaves and fruit. I am the whole. Soul and body is the heavenly evidence of selfhood or Godhood.

"The earth is the Lord's and the fullness thereof."—Psa. 24 : 1.

"The earth is full of the goodness of the Lord."—Psa. 33 : 5.

The whole universe is the body of the Lord, and the Lord is God in action. Every living form is called upon to partake of this Truth.

"Look unto me all ye ends of the earth and be saved."—Isa. 45 : 22.

"O earth, earth, earth, hear the words of the Lord."—Jer. 22 : 29.

Then to live and accept the Truth of the body, is to enjoy its salvation. Divine Science is the Truth that comes direct from Spirit through individuality into bodily form. So Divine Science illumines the earth with the glory of the Spirit, for in it the eye is single to the Truth of the I, and the whole body is full of life.

Narcissus.

The story runs that in the golden days,
In Attica this Shepherd kept his sheep;
So full of joy—he knew not how to weep,
Because life frolic was and lyric lays,
Thus pleasure won redundancy of praise:
But once beside the brook where shadows sleep,
Reflection of himself did upward peep,
And to his sight itself a god displays!
Thereat his tone is changed, with mind sedate
He moves, with dignity becoming grace,
And lives divinely 'mid those scenes of old;
And this, my brother, is thy favored fate,
When thou shalt see the beauty of thy face,
As in this ancient legend richly told!

WILLIAM BRUNTON.

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CHILDREN'S PAGE.

Christmas.

CHRISTMAS! What bright smiles that word brings to the faces of you little ones. All persons, children, and their papas and mammas, love Christmas equally well; and why does everyone think so much of it? It is because it is Christ's birthday. Christ's birthday has a meaning to every one of us, in that He taught us that God, His Father, is also our God and Father; that the good He lived and did in the world, was ours to live and do. Because He knew this Truth He took little children in His arms and loved them, and said: "Of such is the Kingdom of Heaven." The real and true nature of every child as he is born of God, is heavenly; so He taught us that One is our Father, and that One is God.

Nineteen hundred years ago the baby Christ was born, and he grew up to be such a good, wise man, and did so much good for everybody and every thing, that, as years go by, He is loved more and more, and people never forget that December 25th is Christ's birthday or Christmas Day.

Christ was born in a far away place called Bethlehem; the houses and hotels—inns they were called in those days—of this place were very small and the people were many, so they did not all have good beds to sleep in, and Christ's mother's bed was a stable. This was where this wonderful boy baby came. His mother and father, Mary and Joseph, lived in Nazareth, and had come to Bethlehem to pay the taxes. In those days you could not send the money by mail, or pay them where you lived, but instead had to go many miles on horseback, or on a donkey, and as horses were scarce, and cost so much, Mary rode on a donkey, and Joseph walked beside her. When they arrived in Bethlehem they found that the inn was crowded, so they had to sleep in the stable, and that night Christ was born, and the manger was His cradle. The people heard that a wonderful child was in Bethlehem, and came to see Him, and loved Him then as they do to-day.

My little readers, you are all the children of God, and one with Christ, and are loved by Him as you love. When you look out on the glad Christmas morning, on the white, white snow: if you live in the beautiful places where snow is looked forward to with pleasure, or in California, where you look out upon green trees and sweet flowers, you will see how good Christ has been to you all in every way, and understand why He is the best Christmas present the world has ever known.

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My dear readers, not one of you can ever receive a Christmas present that will be more to you than the Truth that Christ taught us, which is that we are the children of God; for knowing this makes us happy, and shows us how to do the good things that He wishes us to do.

God walks in you and shows the way
Of Truth, at work as well as play.
Christ-like, God's child you'll ever be,
Kind, true hearted, loving—free. AYDA BELLE SAWYER.

Report of Wednesday Meeting.

The following testimonials denote the nature of some of the demonstrations of Science testified to at our Wednesday afternoon Healing Meetings:

One lady said: "I am just waking up to know how good and true Divine Science is, and how much good it has done me, mentally and bodily."

Another lady said: "I had a very severe cold, seemingly, coming on last evening; my family said it was grippe. I used Divine Science, and to-day you see me quite well. I can not tell all the good Science has done for me. It has been my life, and I could not live without it now, at least I never knew anything that seemed so true and real before."

The next to testify was one who attended the services the week before, she said: "I asked for united treatment for what seemed a very sore throat. I felt better at once, and the next morning I was entirely well."

Another testified to the good that is accomplished by united treatment, where the decisions of the court were suddenly influenced out of prejudice into rendering a decision of justice and love. And another case was testified to, where business difficulties and unjust dealing had been amicably settled.

At another meeting, a lady who has been wonderfully blessed through her studies and application of Divine Science, said: "Where I once lived a worried and anxious life, I now have nothing whatever to worry me. I have lived in Truth two years, and know that all is Good, or God. It has changed all of my environments, but we all have to live it in order to realize the Truth which makes free. When we know that all is Good, we must conform our ways to that Truth. I have a friend who has had rheumatism, seemingly, for nineteen years. She comes to my house, and we read Divine Science together. She can now demonstrate over pain. Her hands have not straightened very much, but they are better. I look back on my own seeming sickness as a dream. I wore glasses, and supposed I could not see to read without them, but since I was treated by Mrs. Cramer I can read the

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finest print by gas light, and thread the finest needle. My eyes are well, and I have perfect health.

Another lady testified for her husband, he not being present. "For eight years my husband has had stomach trouble of the worst form. He came to Mr. and Mrs. Cramer two weeks ago, and now he is eating things that to my knowledge he has not eaten for that length of time; we are both relieved of anxiety and trouble. A few days since he felt as if a cold or malaria was coming on, but with one treatment he was perfectly restored."

The next case was that of a lady who had been considered very low by her family and friends, with hemorrhage. She was healed, and brought up into her normal strength through absent treatment given by Mr. and Mrs. Cramer.

AYDA BELLE SAWYER, Secretary.

On Wednesday, November 14th, Dr. James Porter Mills, late from Australia, but formerly of Chicago, kindly conducted the Healing Services at Home College.

He opened the services by asking the congregation to unite in singing healing hymns composed by himself, Mrs. Alice E. Cramer acting as pianist. The congregation then united in singing "Omnipresence, Manifest Thyself in Me." After a few explanatory remarks concerning the hymns, all united in singing, "I of Myself Can Do Nothing," closing with "Omnipresence;" and continued by singing, "God Speaking in Man." He then addressed the congregation, speaking upon such points as are calculated to free people from deceptive beliefs, showing that the desire for money, and the faith people have in what it brings, when gotten and used in separation from the All Good, is for mere personal and sense gratification, and works not the law of rightness or righteousness. He showed clearly that this habit should be changed, and that money should be used freely in the cause of Truth, and in working and fulfilling the law of Being in a right or righteous way; that this is essential, especially for self unfoldment and healing. He made clear that there is but one mind or presence, that the belief in two is delusion, and that our forms are this one mind or presence expressed; hence, to believe in any separation of the body from God, is false, and can work only to bring about false conditions. All enjoyed his frank, fearless talk.

The congregation then united in singing "Truth Divine," and closed with the hymn, "Faith in Omnipotent Life." With a beautiful benediction the congregation dispersed, and went its way, each feeling him or herself stronger in the Truth they know through the confirmation of it by one so well prepared to speak understandingly.

M. E. C.

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INTERNATIONAL BIBLE LESSONS.

December 2d, 1900.

The Rich Young Ruler.—Matt. 19: 16–26.

Golden Text:—"*Children, how hard it is for them that trust in riches to enter into the kingdom of God.*"—*Mark 10: 24.*

AT this time Jesus was journeying through Judea, teaching and healing, on his way to Jerusalem.

"One came." This incident is told also in Mark 10, and Luke 18. And we find that he was a rich young ruler, and that he was so impatient for an answer to his question that he came running, and knelt in homage to Jesus, as if to a superior being: "*What good thing shall I do?*" He showed by his method of inquiry that he sought some other and better life than the one he was then living, and believed it was to be won by good works.

"Why callest thou me good?" Jesus does not deny that he is good, but calls attention to the fact that as all goodness comes from the One Source, God, there is no personality to which to do homage. There is but *One* to be made manifest in every individual, and therefore all are equals in the Omnipresent Life. "*If thou wilt enter into Life.*" Not some *other* life, but the life that is *now* is the true and perfect happiness.

"Keep the Commandments." If he thinks he is to gain Eternal Life by *doing*, Jesus points out that the law of Moses tells what to *do*.

"Which?" The young ruler has probably kept the Commandments to the letter always, so now wonders in which Jesus thinks he fails. He did not realize that the perfect life is not lived until every act is done from the true motive of loving neighbor as self.

"Go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven." It is not wrong to have plenty of the good things in life, for God has provided bountifully for man. But man must cease to hold tightly to them, but must, instead, if he would have treasure in heaven, dwell in God and God in him, and "*follow me*," the true, loving Christ consciousness, wherever it leads.

"He went away sorrowful," because he had founded his happiness upon his possessions, and did not see how he could be either powerful or happy without them.

"It is easier for a camel to go through the eye of a needle." A common proverb of those times, denoting an impossibility. It is hard for a rich man to enter into the true unity of the kingdom of God, because his riches seem to set him apart from his fellow-man, and to give him somewhat of power over them. So he is apt to place his trust in those outward things.

"Who, then, can be saved? To the disciples it seemed as if all mankind was trusting in visible things, and it seemed as if it were almost impossible to make them understand where the real source of power is.

"With God all things are possible." If man was really separate and apart from his fellow-men it would be impossible, but as God is within all men, the sense of unity must some day be recognized by all. Therefore, we know that the spirit of peace and love is abroad in the earth.

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LESSON POINTS.

Every one has Eternal Life.

Eternal Life is not to be earned by *doing*, but to be *lived* with God.

Trust and follow the Christ within, and you will not lack any good thing.

Nothing is impossible with God, therefore all good will become manifest.

QUESTIONS FOR SUNDAY SCHOOLS.

What is Eternal Life? The loving life of God, without beginning or end.

Where and when can it be found? Here and now.

What did this young man seem to lack? Love for his fellow-men.

Why should we not trust in riches? Because they are not the true source of happiness.

What should we trust in? God's loving power, always with us.

Is it wrong to have plenty of food and clothing, and a good home? No, for God has filled the world with good and beautiful things for us.

What should we do with riches? Help those who feel poor, and make life more pleasant and beautiful for other people.

December 9th.

BARTIMÆUS HEALED.—Mark 10: 46–52.

GOLDEN TEXT:—"*Lord that I might receive my sight.*"—*Mark. 10: 51.*

In this lesson Jesus is yet on his way to Jerusalem, and stops to heal a blind man or two, as the other gospels read. But it contains for us a much deeper significance than the mere fact of healing.

"Blind Bartimæus sat by the highway-side, begging." There are, to-day, many who are so spiritually blind to the Truth of their Being, that instead of walking the road that leads to Jerusalem, the City of Peace, they are sitting by the wayside, waiting for something to come to them, and begging to have their needs supplied. They believe themselves sons of an earthly father, instead of finding their fatherhood in God.

"When he heard that it was Jesus." When such poor ones begin to listen for the feet of Jesus Christ, they soon find he is close by, and they call for help.

"Many charged him that he should hold his peace." Old opinions came up, saying, you are too miserable a creature, the Christ can not or will not help you. But if one is very much in earnest, he will only the more persistently plead for help.

"Jesus stood still." Presently he will see that the Christ is standing *still*, and in that stillness is calling to him to come and be healed.

"Casting away his garment." The outer garment impeded his movements, so he cast it aside that he might come more quickly. Sometimes the condition of man's outer garments, the body, seem to impede his progress toward the Christ, but if he will but cast aside his sense of that condition, and get close to the Christ within, he will soon be made whole.

"What wilt thou?" Jesus Christ always knows what is needed, but it concentrates one's faith to make a special statement of what one most desires.

"Go thy way; thy faith hath made thee whole." Wholeness always is ours, but it is our faith in it that makes it apparent to us. The *way* of those who have been spiritually blind and now see, is to follow the Christ (the inner consciousness of our sonship in God.)

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LESSON POINTS.

Jesus Christ is always close by, ready and willing to heal.

If we wish to be healed, we must be in earnest, and cast aside every prejudice that would hinder.

We must ask for exactly what we want, and have faith that we shall receive.

When the true sight has come into our eyes, we will be glad to follow the Christ way.

QUESTIONS FOR SUNDAY SCHOOLS.

Who healed the blind men? Jesus Christ.

Is he here now? Yes.

Who is he? God's Spirit with us and in us, making all things good.

How can we have what we need? By asking God for it, and expecting to receive it.

How can we follow Jesus Christ? By loving every one, and being as useful in the world as possible.

December 16th.

ZACCHÆUS, THE PUBLICAN.—Luke 19: 1–10.

GOLDEN TEXT.—"*The Son of man is come to seek and to save that which was lost.*"—*Luke 19: 10.*

"Zacchæus." This name means *pure*, and he was chief of the Publicans, that is, he was the head tax collector of Jericho. Many conditions which tax or burden us now, are in their reality pure and good if we but understand them.

"He was rich." It is good to be rich, but to accumulate against a fear of want is not a true thing.

"He was little of stature." Symbolic of being close to the Earth, that is, limited in thought to visible things. But he wished to see Jesus Christ, whom he had heard so much talk about.

"He ran before." He left behind him the crowd of conflicting thoughts about material conditions, and climbed up alone into a higher sense of things.

"To-day I must abide at thy house." The day that one is really in earnest to see the Christ, he is ready to abide at that house.

"Came down and received him joyfully." Zacchæus was ready then to come down and receive Jesus Christ into the midst of his worldly affairs.

"A man that is a sinner." Mankind often condemns men as sinners, but Jesus Christ never recognizes any one as such, but always sees him as the pure Son of God, and is, therefore, not afraid of being contaminated by associating with him.

"I restore him fourfold." To know Jesus, is to be filled with love to our fellow creatures, and so Zacchæus wanted to share his riches with others, and also if he had taken anything wrongfully from another, to replace it so bountifully as to regain that one's good will.

"This day is salvation come." In this new sense of things Zacchæus is saved from the idea of separation from God and man, and knows himself as a son of Abraham (a child of God, living by faith.)

"To seek and to save that which was lost." The sense of love, of plenty, of peace, and of happiness has been lost by all mankind, but when the true Son of Man appears within man's consciousness, all these things are regained.

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LESSON POINTS.

We must leave the crowd of opinions and conditions if we would see, spiritually, Jesus, the Christ.

When we are really in earnest to know Christ, he is ready to abide within us.

To know Jesus Christ, makes us willing to deal kindly and justly with our fellow-men.

The Christ within seeks out and brings forth into outward Life every good quality man may seem to have lost.

QUESTIONS FOR SUNDAY SCHOOLS.

Why did some men call Zacchæus a sinner? Because he did not believe as they did, and also because they thought he was becoming rich by cheating.

Did Jesus call him a sinner? No, for Jesus Christ knows that everyone really means to be good.

Ought we to think of anyone as bad? No, for the same life is in every one, and it is good.

Is it wrong to be rich? No, if we have cheated no one for the sake of gain.

What should we do with riches? Hold them as belonging to God, and be willing to share them with others.

What does having Christ in our hearts save us from? From being unkind to others and unhappy ourselves.

December 23d.

PARABLE OF THE POUNDS.—Luke 19: 11-27.

GOLDEN TEXT:—"*Every one of us shall give an account to God.*"—*Rom. 14: 12.*

Jesus' followers expected him to establish a Jewish kingdom. This parable was meant to teach that God's kingdom is a spiritual one in the heart of man.

"A certain nobleman." The nobleman is Christ. While man believes himself apart from God, he will expect his good to be found in a *far country*.

"Ten servants." These servants are all the powers or faculties within man.

"Ten pounds." The pounds are all the possibilities that may be brought forth by those faculties.

"His citizens hated him." These citizens are the opinions that are not of the true consciousness, and therefore refuse to be ruled over by the Christ.

"When he was returned." Jesus Christ goes to the Father, and returns to his own country (existence), bringing his kingdom (the Truth) with him, and he calls to account his sentiments (faculties) to see how useful they have been.

"Thy pound hath gained ten pounds." He finds that one hath been brought out in the perfection of power represented by the ten pounds. One has only gained half as much, and the reward of their usefulness comes in the form of dominion over outer existence equal to the amount of effort put forth.

"Here is thy pound." A gift of God unused loses its power, and that which should have belonged to it is given in the direction where the greatest effort has been made.

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"Out of thine own mouth." If man believes that God has made it difficult for him to bring forth any one faculty, so much the more should he put that into use, or else he will find himself just so much lacking in dominion in his world.

"Unto him that hath shall be given." In whatever direction power is believed in, and made use of, it comes forth abundantly; and wherever there is a belief in lack, and therefore no effort put forth, the sense of power is soon lost forever.

"Those mine enemies." Every opinion that is false to Truth is slain when the Christ *has come into* his kingdom.

LESSON POINTS.

Every person possesses equal share in the powers of life.

As we believe in our powers, and make use of them, do they bring forth abundantly.

We have dominion in the earth according to our use of God's gifts.

If man knows that God's abundant power is always within him, he can not see loss.

Truth will surely slay error.

SUNDAY SCHOOL QUESTIONS.

Where is Christ's kingdom? In our own minds.

What does God give to every one? The ability to do what he desires.

How can we seem to gain greater power? By using what we have.

What are the enemies of Christ that will be slain? False opinions about life.

SARAH A. ECKMAN.

A PRACTICAL SUGGESTION.

If each subscriber to HARMONY, in selecting their holiday present for their friends, would include among their gifts one dollar's worth of our literature, either in books or a subscription to HARMONY, it would be a great assistance in the advancement of the work of Divine Science; it would benefit and probably please the recipient more than the same dollar spent for any other gift.

This being the second issue of the thirteenth volume, it is time for all to renew whose time expired with the HARMONY year, and it is a good time for new ones to subscribe and begin their studies.

We are satisfied with the work of *Divine Science*, and thank all from the depths of our being who have co-operated with us in buying our literature and who have thus helped us to place this glorious Truth before the world.

Lovingly, C. L. AND M. E. CRAMER.

A religion (so-called) that does not bring to one the enjoyment of heaven here and now, is not capable of bringing heavenly enjoyment elsewhere at a future time.

The only way to be forgiven is to forgive yourself, and the only way to forgive self is to give up that which you can not appropriate.

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HEALING PAGE.

During the coming month let all the readers of HARMONY enter into prayer with love and thankfulness in their hearts. Take one half hour each day, either commencing at nine o'clock in the morning, or at nine in the evening, and read this healing page over and over during that time; first for self and family, then for the editors of HARMONY, and those engaged upon it, and then include all readers of HARMONY. The editors will do the same for all its readers. The difference in time between lacalities is not to be considered.

Dear friends, we will call this our HARMONY Class. We know much good will be accomplished in this silent co-operation. In order to receive the full benediction of this united effort, each member of the family who reads the magazine should comply with the request, and give the time proposed, as suggested.

Before the month expires let us hear from you, and what good has come to you through the united effort of this HARMONY Class.

Many have reported great benefit received from this HARMONY Class during the past month, which is sufficient to encourage us all to continue our united work. The following affirmations can be used in the singular or plural, first or second person.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from December 1st to January 1st:

The same mind is in us which was also in Christ Jesus, who, being in the form of God, thought it not robery to be equal with God.—Ref., Phil. 2:5.

Daily Thought.

First Day: The Truth of my Being and existence is good tidings of great joy to all people.—Ref., Luke 2: 10.

Second Day: My spirit rejoices in God my Savior.—Ref., Luke 1: 47.

Third Day: For I have taken upon me the nature of the One and only God, the Good.—Ref., Heb. 2: 16.

Fourth Day: And of my kingdom there is no end.—Ref., Luke 1: 33.

Fifth Day: The whole spirit has come upon me; the power of omnipresence overshadows me.—Ref., Luke. 1: 35.

Sixth Day: Be it unto me according to thy word. Thy will is mine; there is but one will.—Ref., Luke 1: 38.

Seventh Day: Our I's have seen the salvation which God has prepared before the face of all people—the Truth of Being—Ref., Luke 2: 30, 31.

Treatment.

"As it was in the beginning, it is now, and evermore shall be, world without end."

Beginning is "source, origin." I am source and origin, so I am the beginning now.

In the beginning I am, and I am with God, and I am is God.

The same is source or origin with God. All things are made by the I am; and without it is not anything made that is made.

Reference for the above affirmations, John 1.

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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 C. L. and M. E. CRAMER.

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

Spirit.

THE work of spirit is to unfold, to reveal itself, to show forth and express God. Spirit signifies action, motion, life, energy, a continuous emotion, to be known and felt by each and every one.

Self control is a positive factor as to the welfare of all. It was the beautiful spirit of Jesus that attracted the multitudes to him. It is that which we see as good and kind in man that we love to talk about, that attracts us to him; we all love kindness, for it is an expression of spirit. To make any distinction between spirit and matter, is to separate God and man, is duality. To see the spirit and body one, is to be one in spirit and in Truth. As God is continuous, His expressions are continuous; as God is the same every day, the expression must always be the same, or else it does not express Him. We know that the more spiritual we become, the more perfect the bodily expression will be; it is their at-one-ment, or the perfect unity of spirit and body as one that works the change, and it is the result of a natural law, and is not brought about by any manly labor. Conflicting ideas concerning the Truth of the allness of spirit, is the divided house, and it cannot stand. One is not two; the sense mind wants to know where matter terminates, and spirit begins. Man's beginning is in God, where all things begin, and as all is of the substance of God, spirit, all must have their continuous existence in spirit. Life in action is the perpetual motion of spirit, and is eternal. Matter is said to be inactive. Now our bodies are full of living atoms—every particle is alive; and life is spirit, so our bodies are spirit, not matter; the activities of our bodies are the manifestations of life or spirit. To atone for our misconceptions, or our so-called sins, is to change our mental attitude so as to harmonize with the mind of Christ. His consciousness of the Truth made him one with it; he remained passive to the law, but was very positive in his acceptance of it, so

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a positive belief of the spirit's presence within is necessary for all. Spirit animates, gives energy and strength, vitality, endurance; it is directed by the mind, and works through the thought channel. The result of the activities of spirit are the manifestations we see around us. We see in this the necessity of having perfect control of the thought forces. To hold the mentality in a tension, constrains the action of thought, destroys the free action of spirit, and is bondage or resistance; and this is why Jesus insisted that a true knowledge of the Father's presence within would give us our perfect freedom, would destroy worry, fear, anxiety, and give mankind all that was necessary to make life a continuous delight. All things proceeding forth from the Father are attainable only through the spirit. "For through him (Christ) we both have access by one spirit unto the Father." So we cannot be separated in our opinions with regard to the allness of spirit, and we must be in perfect harmony with spirit in order to comprehend its workings. It is the spirit of Truth that leads us into all Truth, it is the spirit of love that leads us into all love. No substitute can take the place of spirit, for it is the life, light and intelligence of God made manifest in the son. To keep the unity of the spirit in the bonds of peace, is to live in perfect peace with all mankind, realizing one body, one spirit, one life, one Lord, one faith, one God, one Father, one son. I *am* even Jesus Christ, "but unto every one is given grace according to the measure of the gift of Christ," that is, according to how much of the Christ you claim as being within you. The gift of Christ is a knowledge of the Father, and this is just what we all want. The gifts of spirit are the attributes of the Father. Healing of the body is beautiful and good; power to heal is a divine gift, and all are justified in seeking it if that is just what you desire above all things else, and yet this is not all by any means that God has in store for us. God wants you as His child to have the full consciousness of Him—Spirit,—and spirit's power to do all things, to know all things, to be all things.

We speak of a spirit of love, a spirit of joy or peace, a spirit of kindness. There is but one spirit, yet all is contained in the one. As man becomes conscious of these attributes, and accepts them, he becomes a new man, he puts on the armor of God, which is a consciousness of the Christ within, and it is through this consciousness that the Father works, and is the unity of Father and son. To one is given the spirit of the word, to another the spirit of faith, to another the gift or spirit of healing, to another the working of miracles, to another prophecy, to another discerning of spirits. "But all these worketh that one and self same spirit, dividing to every man severally as *He* wills," as *man* wills, for God and man are one. This shows us plainly that we can have just as

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much spiritual knowledge and power as we claim, or desire to use for the good of all.

The Christ contains all, and is the spiritual Son of God. For by one spirit we are baptised (covered or buried) into one body, Jews or Gentiles, bond or free, and have been all made to drink into one spirit.

To partake of the Truth of God in Christ, to cultivate a unity with all that is beautiful and true, is to grow in grace. Every soul must take time daily for meditation along spiritual lines. Many moments, if not hours, are spent every day in idle conversation with those around you, who "just run in for a little chat." Our duty is to help such people, by holding ourselves together in the spirit of love and peace, refusing to listen to the ordinary gossip in which so many indulge.

It is not necessary to withdraw from the world, but to show to the world that which you really are, a child of God, and he who absolutely, unreservedly puts all his confidence and trust in his heavenly Father, is Jesus, the Christ, because it is this one spirit of perfect trust that brings all things to pass in His name. Shall I repeat it? Your own child-like spirit of perfect confidence and trust is the power of Christ that brings all things to pass in His name. If you are to only receive one real good lasting impression from this lecture, let it be this one: that my confidence and trust in God is the Christ within me.

Whenever we withdraw from the world, or close the door of our mentality to the material things of earth for meditation, we ought not to think of self, but that we way center our thoughts on God, commune with spirit in peace and love, letting go all seeming discord and inharmony by wiping them entirely out of our minds. This is freedom, the Truth of Jesus Christ. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of his faith." Rom. 12: 3.

We are all members of one body, one spirit, we are the children of one God, one Father, the chosen instruments of self manifestation.

To ignore any of the gifts of spirit, is self denial. The full promise is all things, whatsoever ye ask. How I wish everyone to know that this spirit of love and wisdom is waiting, longing to flow out through them to bless all people, that it is through the heart of man that the love of God is sent to bless the world. We do not have to ask God for His love, we have to simply open our minds and hearts to receive from Him. No matter what we do or say, God is always trying to pour Himself through us into visibility, to make

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us more loving and kind to each other. We love the teachings of Jesus, because His words are freighted with so much tenderness and love. What we all need to make our lives more peaceful and happy, is words of love and kindness.

And how can we expect more than we give; it is much better to give than to receive. If we always speak kindly of every one, we will draw kindness and love to ourselves as did the Master.

His life and example assured us as to what we can become. It was His love for all that gave Him His dominion over all. He occupied His time by serving His brother man, not in condemning him. He lived to bless, not to curse humanity; one continued stream of love flows forth from the Father to the son, to be used universally for the good of all.

Let us be the outlet of this love, as well as the inlet, by following the example of the Master, with the same spirit, acknowledging one God, one life, one spirit, one son, uniting our lives with the life of Christ in God.

PROF. LE ROY MOORE.

Home College Classes.

The next College course of instruction in Divine Science will commence the 2d of January, 1901. The College course will consist of four courses: First, the Primary instruction, in which fundamental principles and healing are taught; Second, the Training in right thinking and in healing; Third, the Theological, which is the Bible instruction, and prepares students to teach and preach from that standpoint; Fourth, the Normal, which gives the student ample opportunity to bring out what he knows in the way of writing, speaking, teaching, or preaching the Truth of Divine Science, and demonstrating the same in all the walks of life, which also prepares the student to answer any and all questions truthfully, and maintain his consciousness of Being.

TAKE ADVANTAGE OF THE FOLLOWING OFFER: Sets of HARMONY from 1890 to 1899, with the exception of 1893 and 1896, at the low price of 50 cents per set, post-paid. If you do not need them yourself, recommend your friends to send for them. They would make a valuable present that any friend would highly appreciate. *Only 50 cents for a complete year.*

We also have on hand full sets of 1900, which are $1.00 for the full volume. These are all valuable, as you will see from the testimonials published from time to time.

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Faith.

I am, therefore I have faith ; it is inherent in and perceived by me (spirit) prior to its action, expression in faithfulness, and its manifestation in substantial form it is the life and substance of the spoken word. All creation is God or Spirit in various forms, made apparent to the senses by the word. All forms are symbols of ideals ; idea inherent in spirit, and is spirit. Ideas are limitless, not bounded by numbers, thus forms and symbols are infinite in variety. Idea and faith are universal and omnipresent, unmanifested, with an object in view. In thought they are individual, and manifest themselves through individuality. Idea is the cause of an individual idea ; faith is the cause of individual faithfulness. Faith and idea are inseparable, and necessary to each other for manifestation or form : thus all forms being one with their cause are full of faith and consciousness, and they pray without ceasing, according to their earnest desire to express what is in them. Man's visible body of flesh and blood is God's idea of Himself as He appeared to Himself in thought, and through faith caused Himself to appear in infinite form. We individuals know we are born of God, and we are God, and we must claim God's faith, by which worlds came to exist in substantial form. We must be faithful in speaking His word, which is the cause and support of our existence. This world of symbolic form—our invisible body—does not live or exist by bread alone, but by God's word, and this word of Truth faithfully used, overcomes and frees us from all deceptions and seeming imperfections, visible and invisible. We must continually affirm the presence of faith within us, and our belief that we inherit from our Father eternal life, love, wisdom and power, and that we were born into this world to manifest these in perfection. This one purpose is the purpose of humanity, and the purpose of the existence of all forms is that they should manifest what is in them. Faith is in first cause, and cause supports belief in the reality of the invisible, and exists substantially in visible form, and is the evidence of things not seen. According to the amount of faith we reveal to ourselves here and now, just to that amount can we give evidence as to its substantial reality. We must always bear in mind that the desire to exercise power, and gain dominion, and make perfection manifest, is God's will working in us ; we have no will separate from Him, and no power of action ; our individual life is one with His, the universal, our acts are His, and acceptable to Him. All things work together for good.

London, England. F. PUZEY.

The only way to give up dis-ease, is to begin to take on ease.

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Notes and Announcements.

No one wishing to discontinue HARMONY should return it without their name and address. Without the name of the subscriber the Secretary has no way of knowing who it is that desires to discontinue. In such a case it will cost but one cent to do business in a business-like way. Please attend to it properly.

Dr. James Porter Mills and Anna Mills, called at Home College soon after their arrival in San Francisco, and gave a very interesting report of the work in Australia, New Zealand, and London, where they have taught. HARMONY welcomes them home to America, and believes there will be a big work awaiting them when they arrive in Chicago.

The many testimonials in this Christmas number is one of the very best proofs we can have of the presence of Christ in our midst. They prove the text, that "They who believe that Jesus Christ is come in the flesh are of God." Ref., I John 4: 2. That is, they realize their oneness with God.

We have heard from several concerning the Thanksgiving Healing Page, and all who have used it have felt the influence for good of its united power; hence we have a Christmas page, to be used in the same way, and will continue the good work of the HARMONY Class.

We have neglected from month to month to speak of the change of editors of Children's Page. Mrs. Alice E. Cramer is now devoting her entire time to music. She is both taking and giving vocal lessons. Miss Ayda Belle Sawyer is now Secretary, and is editor of that page, and would very much like to have parents send in bright and helpful sayings of their children concerning Divine Science, which will furnish topics beneficial to others.

On Wednesday, October 24th, M. E. Cramer went to Watsonville, Cal., for the purpose of visiting friends. She remained until the following Monday, and enjoyed a profitable vacation. She gave four public talks on Divine Science while there, and met many lovely, educated and refined people. It was a pleasure long to be remembered, driving out through the country, and seeing the big apple orchards, which were heavy laden with the most choice varieties. Many of the owners sell these orchards while in the bloom, and reap rich returns for money invested from year to year. The climate there is very much like San Francisco climate, hence a pleasant place to own property.

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A new center has been started in the interest of Divine Science in St. Louis, by Vinta Root McDonald, at 804 Burlington Building, 810 Olive Street. Our literature will be on sale at the Center.

Mr. Fred Puzey, of London, England, has given some interesting and instructive lectures, setting forth the principles of Divine Science before "The Higher Thought Center." He is a clear expounder of Divine Science, and will let its light shine in his teachings. He writes: "I enjoyed Mrs. Josephine Wilson's article on healing, in November HARMONY, very much."

Enclosed please find $1.00 on subscription for HARMONY. We could not do without its monthly visits, which comfort, cheer, and bless.

Mr. Libby reads the sermons at the meetings, and all enjoy them so much. Both Mr. and Mrs Libby are deeply interested in Divine Science work. They have dedicated a large front room in their hotel for the meetings, where everyone is welcome.

I love the beautiful teachings of HARMONY, and all things work together for good.

The work here is in the hands of beautiful souls. I have a few patients, and the true signs follow the spoken word.

Waterloo. M. J. ELWOOD.

Mrs. Nona Brooks writes from Denver: "We have begun our building, and are going to put up immediately the first floor only. This will give us a Sunday School room that will accomodate our services for a good while, and around this six other rooms—two class-rooms that hold about a hundred each; a reading room, a reception room, and leading from it, two healing rooms, so you see how nicely we shall be situated when this is complete.

Did you know there is quite a nice little Divine Science Centre and Church organized on the north side? Its name is the North Side Divine Science Church of Denver. I speak over there once a week, and have a general oversight of the work done. Mrs. Galer helps me. After a while I believe they will be able to have a worker of their own."

Dear Mrs. Cramer:

I will hasten a few lines to you before I start down to our Tuesday morning healing meeting, led by Mrs. Small. Forty or fifty, if not more, are always present at this meeting, not only for help, but for practice. Miss Brooks speaks before a large audience fast nearing three hundred. The Sunday School is large. Mrs. Judge Palmer's Bible Class alone had a number

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of thirty-four last Sunday, and now that everyone has returned home, it will increase. The Wednesday evening meeting led by Miss Brooks, is crowded. After singing a few selections, she speaks freely from some passage in the Bible, then a few questions are asked on the subject, and all receive a clear and ready answer.

Mrs. Judge Palmer begins her public Bible Class on Thursday morning, November 8th, at 10:30. This will be a crowded house, as she is a wonderful exponent of the Bible. Every Wednesday afternoon Miss Brooks receives visitors from two to five o'clock. Tea will be served next Wednesday. These afternoons are free, informal and dignified. The abundance of room we now have is outgrown, and it is thought best to build at once what is needed. The ground is already broken, yet there may be a little necessary delay.

A branch centre has already been started in North Denver, and is very thrifty. The secret of the success here seems to be the giving of God, the Good, all the praise. He can take care of His own, and we are all trying to know His voice and follow where it calls.

Denver. MRS. J. WERKHEISER.

HARMONY will club with the child's paper, *Wee Wisdom*, a sixteen-page juvenile magazine. It sells singly for fifty cents. HARMONY and *Wee Wisdom* one year for one dollar and five cents.

Appreciation of Divine Science.

"I believe much good will result from reading the HARMONY Healing page every day." Yours sincerely,

Washington. BLANCHE BROWN.

"I cannot get along without HARMONY. I am just now learning to love and apply Truth, and appreciate same, and I find the perusal of HARMONY helpful. I want the back numbers very much."

Kansas City. MRS. S. S.

"I am daily demonstrating over pain, so-called, and sickness, for I know that all is good, and that I and my Father are one.

I find very little satisfaction in reading "mixed science," where duality crops out in every line, and where so-called evil is called undeveloped good. How can one be conscious of his oneness with God, the only Power, and advocate the dual doctrine?

I am reading your "Lessons in Science and Healing," and am delighted with it. I can retire within, and on being lost to all sound, can hear the silence speak 'commune with me.' You are at liberty to use any part or all of this letter."

Kansas City, Kansas. CORNELIA J. ABBOT.

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Healing.

"Since I was at Home College I have relieved pain by giving present treatment. I have treated many of my relatives absently, with good results. I received a letter from my sister the other day, telling me she had thrown down her crutches, and had rode in a wagon twenty-five miles. She admits that she was very unbelieving, but I could not give her up. Sometimes when at work I would forget my work and surroundings, being so concentrated in thought, talking to her, and yet my work was done right. Two other relatives have been greatly helped out of rheumatism.

I see by HARMONY that you are going to have a Normal Class. I would like to take a Normal course." W. H. M.

Dear Mrs. Cramer:

"I write to let you know how happy I am since I have come to realize that God is my sufficiency at all times, and I am learning each day to look within for every blessing, knowing the Spirit of God is my true life, and will fill my body with light and love. I have been reading some old copies of HARMONY. They have been a great help to me, they are filled with such beautiful thoughts of love. Dear Mrs. Cramer, my thoughts go out to you filled with such loving gratitude for the beautiful teaching you have given me. It has given me a body filled with health and love, in place of the one I had when I came to you last April, filled with pain and disease; but, thank God, I am free, and the old dream is of the past. I am perfectly happy. I rest in the omnipresent love of the All Good." B. LAPOINT.

"A sister asked me would I acknowledge in HARMONY my healing, and certainly I will; were I to deny it, I think I should hear the cock crow thrice. It has always been such a dark chasm to even look back long enough to tell the story, I refrain many times, perhaps, when it would do others good.

It was but the other day when I realized a demonstration that had come to pass, by holding to the allness of God; the thought of gratitude was uppermost in my soul for this Truth. If I was placed for a short time where I was seven years ago, with all the pain, and suffering, and darkness that belongs to that plane of belief, the contrast would be so great that I have not words for utterance.

It was seven years ago that Mrs. Graham treated me. I had been treated by others in many ways and methods, but she did me more good than all the others; I was not healed immediately, and that was owing to my perversity. I had traveled many years, in many climates, and all failed, but when I came

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to Mrs. Graham she presented this Truth to me as she does to all who earnestly seek it, and I could see *who* I was and *what* I was. She is a Divine Scientist, and received her illumination through reading Mrs. Cramer's "Science and Healing."

I was, at this time, what the world calls an invalid, not confined to my bed *all* the time, but a greater part of the time, and I have reason to rejoice for the Science as I see it through the way Mrs. Cramer teaches it, for it brought glad news, good health and happiness to me.

About one year after I was treated in this Truth, a friend visiting me said at the breakfast table one morning: "I guess when she gets real sick some time she will want a doctor." I answered: "This Science has done something for others, and *I* am going to see what it will do for me." Seven years have passed by, and no doctors, no prescriptions have I had, when in the old way my greatest bills were those of the doctors.

When we take our position in Truth, which is one of knowledge, we are able to erase false beliefs by striking at the root of error in our own mental conditions. Christ's method of showing the Truth was not only to preach, but heal, for his command to his apostles was: "Go preach, the kingdom of heaven is at hand." He thus commanded his ministry.

It is often said to me: "I could be a Divine Scientist if Mrs. Cramer would only modify her statements." There is no negation in Divine Science. When one is standing over a belief that has been given up by physicians, do they want a modified affirmation? While we are seeking and knocking, how often do we hinder and retard our progress and success by just such a limited spirit as this. It seems a phase of limitation that wants acknowledgment. It belongs to the three hundred that left the Christ. He turned to his twelve disciples, and said: "Will you go also?" He had taught them who, what and where they were, hence they knew they were God manifest. That one statement kept me out of understanding in the class, because *I wanted it my way*. I said, as the three hundred did, "Abraham was our Father."

To overcome personality, was just as great as the belief in sickness with me, being reared and baptized in such straight-laced orthodoxy. These high affirmations do the healing, when in the understanding all will see *it* as it is. When we are convinced, we know His abiding presence within us. It is the perfect knowledge that casts out fear, and all her miserable brood of weakening thoughts. The soul proves herself invulnerable through steadfastly looking at this Truth."

"There can be but one all, this all in all is God and God manifest."

Kansas City. MRS. K. HUNTER.

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SOUL FRAGRANCE is the title of a book of poems by Hannah More Kohaus. This interesting book is full of sparkling rhymes, written on the new thought plane, and brings out in a beautiful way many good and true ideas. Price, 50 cents; paper cover. The following poem is taken from this book:

The Living Breath.

Spirit of God, oh move upon
The waters of my soul;
Vibrate its thousand living strings,
And make me truly whole.

Spirit of God, oh quicken me
With spiritual life;
Let me be born anew, and thus
With quickening power be rife.

Spirit of God, I open wide
My inmost soul to thee;
Come in, come in, and here abide,
To make me wholly free.

Spirit of God, oh, thought divine,
With ceaseless action thrill
Me into conscious oneness with
God-life, God-love, God-will.

HANNAH MORE KOHAUS.

All the above books on sale at HARMONY office.

We are in receipt of a book of "New Thought Hymns," collected for use at the Independent Christian Science services conducted in Minneapolis, by George Edwin Burnell. This collection of hymns is made to serve a temporary purpose, with the hope that it may act as the nucleus of a larger collection, when there shall be a call for it. Nothing about it is copyrighted, or held by any right of publication. The pamphlet, or any part of it, may be printed freely, or used in any way to advance the cause of impersonal Truth.

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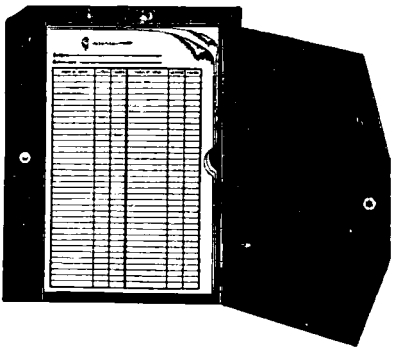
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TABLE OF CONTENTS.—January.

☞Unsigned Articles, only, are Editorial.☜

HARMONY—1st Part:	PAGE
Directory of Divine Science Work and Workers	97
Religion Free from Future Rewards and Punishments	99
Helpful Paragraphs	103
International Bible Lessons ..... *Sarah A. Eckman*	104
Living Creeds	107
Mental Science Defined	107
Christus Consulator ..... *Rossiter W. Raymond*	108
Principles of Morality. Helpful Paragraphs	109
Manuscript Lessons Reduced	109
The Glad New Year ..... *Ayda Belle Sawyer*	110
Christ Universal ..... *L. M.*	111
Healing Page	112
Universal and Individual Treatment	112
Daily Thought	112
HARMONY—2d Part:	
Verily, Verily	113
Truth or Criticism, Which? ..... *M. E. Cramer*	115
Treatment	118
Healing Through Divine Science	119
Book Notes	123
Testimonials of Harmony Healing Class	125

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 13. JANUARY, 1901. NO. 4.

Religion Free from Future Rewards and Punishments.

The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth: For the Father seeketh such to worship Him. John 4: 23.

THIS text of Truth is applicable in many ways, as are all statements of Truth. The time is coming, and now is, when the spirit of Truth, ever present in humanity, shall demand that Religion be enjoyed as a living reality, a present and practical union with God. A state of goodness, the nature of which includes its rewards within itself; as an everywhere present enjoyment, for an eternal now.

The common definition of Religion is a good one. It serves the purpose of Divine Science, when its universal meaning is understood. "*To bind anew or back.*" "*To bind fast.*" It also means *sanctity*, which denotes primarily that purity of heart and life which springs from habitual communion with God, and a sense of his continual presence and omnipresence.

To be religious is to act according to, or in agreement with religion,—the unity that is, was and shall be.

There is no knowledge of things conveyed by men's words, when their ideas agree not to the reality of things. To speak the word religion with a false belief as to its true meaning of unity with the one all, in all that it is, is to speak only empty sound; yet, like any other word, if its use is persevered in with a view of realizing its true and universal meaning, it becomes a living reality. The idea of the unity of Good should be so fully presented, in all spiritual teaching, as to form an image of unity everywhere, so as to make the reality of the word apparent to the senses, and have it formulated to observation.

The perfect consciousness of our oneness with the Creator and with creation makes our Being and existence the union, or religion, that we are to manifest in reconciling our ways to Truth.

To appreciate and enjoy the full meaning of the word religion, one must first know the unity and omnipresence of the one All, and understand the

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inseparableness of the whole. One must know that this presence alike everywhere in its fulness includes all life, Truth, substance, intelligence and power; that all share the unity of these attributes alike. One must learn to see the reality of these attributes manifested in all living things, and know the possible or potential good in every word and act. One can put a good construction upon nearly every word spoken or deed done, and it is good to do so; but, if one feels he cannot do so, then it is well to form no opinion concerning the word or deed, thus avoiding the detrimental habit of forming conclusions and opinions that amount to nothing.

God is spirit, the all inclusive one, not far away but everywhere, and we must worship Spirit in Spirit; that is, worship right where we are. Since the unity of the whole is now, religion is now, so religion is eternal. WHAT IS NOT ETERNAL IS NOT NOW.

What a wonderful fulfilling of law will be enjoyed when we cease holding rewards and punishments for the future; as many place it, "until death separates us from all that is near and dear to us in this world."

A future life, as generally taught, is a barren one; it holds everything in promise for the future, and gives nothing to the present. If rewards and punishments are God's test of whether we are good or bad, why should we not expect these rewards daily, here and now, even as we expect this day our daily bread? One would prefer to take the inevitable in the present rather than to live in anticipation of it for the future. I certainly agree with the language of Rabbi Nieto, of San Francisco, that hell as pictured out by many religionists, so called, is "a painted farce," yes a false imagination, a false conception, that can never develop into anything by which good can be accomplished.

Were we to suddenly rob the religious world of the beliefs of its future rewards and punishments, it would be at sea, and would not know where to base its faith for future work. It would soon realize to what extent it had taught the necessity of death, and how it had based its faith in death as a means through which we are to experience all the good resulting from religious service performed in this world; or to experience the evil resulting from the service of an evil influence exerted over us in this world.

Friends, none of this teaching appeals to the spirituality of man. None of this reaches the heart of man; it does not appeal to his reason; it does not heal his infirmities. We need spiritual teachers and preachers all over the world who will reveal to the people the Truth of their Being, and make known to them their own spirituality and innate power, and thus reach their hearts and appeal to reason, and heal their infirmities, that they may know

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themselves to be in the loving embrace of the All Good, and may delight in righteous ways—or in doing the right thing at the right time in the right way.

Through false teaching, man has been robbed of the privilege of worshiping in Spirit and in Truth, for, as impossible as it is to serve two masters, so it is equally impossible for man to worship in Spirit and in Truth while fighting an imaginary devil or evil power, or while anticipating hell as a future reward of punishment. Man must be single to truth to worship in Truth; he must be single to Spirit as all in all. While fighting on the one hand a supposed evil power, he is not resting and trusting supremely in the good, the only power there is.

Each one must come to a point in his realization where he will doubt the promises of rewards and punishments for the future, and will ask: how can God, who is all there is, and who is wholly good, all of one nature, give to himself a reward that he is not? And how can he promise himself a reward of either good or evil after death, a thing he cannot experience or know? What is true of God is true of man. Everyone must come to see the emptiness of this teaching in order to witness the fullness of Christ within himself here and now: Christ in him his present glory.

But you ask, is it not true, "As a man soweth so shall he also reap?" And I will make answer from the Spirit with another question, Is man not always sowing and always reaping? Is not the harvest time always now? In other words, is not eternal Being or life, which we are, always acting and always producing results? How differently all things appear when viewed from the standpoint of God. How apparent their reality and divinity. "For the Lord your God is God of gods, and Lord of Lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." Deut.: 10-17.

The promise of good to come and hope for reward in a future state, leaves one in the mental plight that Job was in when he said, "As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work: so am I made to possess months of vanity, and wearisome nights are appointed to me."

It is promised in Isaiah that though the sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land; but, if ye refuse and rebel, ye shall be devoured with the sword: "for the mouth of the Lord hath spoken it." It goes on to say that, "Every one loveth gifts, and followeth after rewards: They judge not the fatherless, neither doth the cause of the widow come unto them." Who are the fatherless, so to

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speak? Those who do not realize what it means to be sons and daughters of the Most High. Who are the widows? Those who do not know their union with the One All in All.

"Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.' Isa. 1: 22-25.

That I be perfectly understood in this matter of future rewards and punishments, let me say, I would rob no one of hope but by teaching him faith; I would rob no one of the belief of becoming but by teaching him the Truth of Being. I would take away no belief of a heaven far away, but by making known the Truth of heaven at hand and within us. I would not do away with future rewards but by proving that all rewards are ours now. That we bring them forth through right thinking and doing. That perfect results are ours here and now, through our being the actor and producer of them. Our debts are forgiven as we forgive our debtors. We must forgive not only ourselves but forgive others of all indebtedness. That is, "we are bought with a price." In this world we can not justly get something for nothing; would we enjoy the fullness of the all Good within us, we must give ourselves fully to the all Good, just as Jesus gave himself unto God without spot or blemish, that he might realize the perfection of God within himself, in whom is no spot or blemish.

The following words are for you and for me: "Rejoice and be exceeding glad; for great is your reward in heaven." The reward that is ours in heaven is within us, and it is there now. So we have come with fan in hand, and will thoroughly purge our floor, and gather our wheat into the garner, and we will burn up the chaff with unquenchable fire.

Religion, meaning the unity of God who includes his creative action and creation, we must come to see that our reward is in our hands, and as we pray to our Father who is in secret, or as we enter into divine communion, in the silence, we are rewarded openly with visible demonstration. In all the demonstrations of healing which take place under Divine Science treatment, we are rewarded openly for our silent prayer of affirmation.

A prophet is without honor or reward in his own country because his prophecy is always for the future, and his country is one of postponement, or procrastination.

I would have it understood on the other hand, that I would do away with, and utterly destroy the belief in either future or present reward of punishment. I would have it known and received into the heart of every individual—man, woman or child—that, God the eternal good, never acts in

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any case without bringing forth a good result—that like produces like the world over, and Jesus knew this when he said: "What is begotten of spirit is spirit." Reward is the result of right doing here and now. That God so loved the world that He gave the truth of sonship to the world that it might be saved. So, in order to worship in Spirit and Truth we must give up retrospection and procrastination and affirm that all is Spirit here and now; that as God is Spirit. man is Spirit, and by so doing we shall in no wise lose our reward, for now God seeketh such to worship him, and we must all know that at this time great is our reward within us. For the reward is in being the doer, and then doing what is true to the nature of Being.

"Behold the Lord God will come with strong hand, and his arm shall rule for him, and behold his reward is with him, and his work before him."

Let us unite in affirming that the kingdom of heaven is within us. I, the Spirit of Truth, bring forth my own reward by means of action, in perfect accord with the Truth I am. I never punish myself, and there is no power in the universe that I am not individually at one with. Therefore there is no power that punishes me, no evil one to deal out rewards of punishment. I am filled with the glory of the Lord, and the whole earth is filled with the knowledge of omnipresent Good, and is sustained by it. In this consciousness we worship the Father in Spirit and in Truth.

Religion is free from threats of future punishment and from promises of future rewards. It fulfills the law supreme here and now.

Helpful Paragraphs.

We are not on our way to a state of at-one-ment with God through hope, aspiration or evolution. We are One with God, the All Good, here and now; our real and eternal state of being is that of unity and harmony. We are the life known in the vedantic philosophy as the "Blessed Life;" and even more, we are what is called in Divine Science *the all or only life.*

Cause and effect are not both in thought; cause is in God as creator, effect is in creation as the creature.

It is not correct to talk of a real man and an unreal man. The spiritually awakened speak of man as an undivided whole. Have you ever thought that Jesus and the disciples never talked of a real and unreal man?

Now is the time to present your friends with DIVINE SCIENCE books.

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INTERNATIONAL BIBLE LESSONS.

January 6th, 1901.

JESUS ANOINTED AT BETHANY.—Matt. 26 : 6–16.

GOLDEN TEXT:—"*She hath done what she could.*"—*Mark 14 : 8.*

THIS occurrence is narrated also in Mark 14 and John 12. In Luke 7 we have an account of a similar happening in a Pharisee's house, which took place before the raising of Lazarus, but both anointings, according to John 11 : 2, was by Mary, Lazarus' sister. Simon had been a leper, and had probably been healed by Jesus, and so was showing his gratitude by having Jesus as guest in his home.

This cruse of ointment that Mary used was worth in our money about $50, but to her it was none too valuable to be used to express her love and gratitude to the teacher who had shown her how to choose the "better part," the true spiritual understanding of life. Jesus rebuked the disciples for attempting to restrain Mary from expressing that which came from the depth of her soul. He said: "Ye have the poor always with you; but me ye have not always." That is true of most people to-day. They have the sense of poverty, or limitation, in some direction always with them; but the recognition of Jesus Christ, the true Spirit of Love, often seems to be absent.

"She did it for my burial." If this same act had been performed for the dead, Jesus knew that no one would have objected. A lesson to us that we should not begrudge to our living fellow creatures the same marks of love and respect that we would give over the apparently dead form.

"A memorial of her." Wherever the gospel of Jesus Christ shall be preached and lived, there shall the memory of Mary (who stands for redeemed womanhood) be told in the pouring forth of the perfume of loving words and acts in unstinted measure.

"They covenanted with him for thirty pieces of silver." The Judas thought that the most important thing in life is financial gain, can easily be tempted to betray his Master, the Good, for a very small consideration, here represented as about $15. But that thought must soon die from the weight of its own falseness. It is told that Judas went out and hanged himself.

QUESTIONS FOR SUNDAY SCHOOLS.

Why did Mary anoint Jesus? As a mark of respect and love to him for his kindness to her and her brother.

Why did the disciples object to her doing so? Because the cost of the ointment was more to them than the value of loving service.

What did Jesus teach them? That real Christ love was worth more than money.

What did the love of money lead Judas to do? To betray his loving Master to those who wished to harm him.

What does this love lead mankind now to do? To forget the Christ love and deal unjustly with others.

Will this thought ever die? Yes, for what is false must die; but the Christ love in man's heart will live forever.

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January 13th.

THE TRIUMPHAL ENTRY.—Matt. 21 : 1-17.

GOLDEN TEXT :—"*Blessed is he that cometh in the name of the Lord.*"—*Matt. 21 : 9.*

Jesus knew where the colt would be found, because his sight was the sight of the Spirit, to which distance is no barrier. Though Jesus knew himself to be the ruler of a Divine kingdom, he does not enter Jerusalem with any pomp of his own choosing. He rode an ass' unbroken colt, as a symbol of humility, and also of his dominion over the animal kingdom.

But when man really recognizes Christ, the Messiah, he is ready to do him homage and shout aloud for joy, crying : "*Hosanna !*" Equivalent to "God save the King."

When Jesus enters the temple of God, the inner center of Being, the worship of God is no longer a bartering for gain, but a breathing forth of the true Love life. And in that atmosphere all inharmonious conditions are healed.

"The Pharisees and Scribes were sore displeased." Intellect often refuses to believe that there can be power in a life lived so simply. But the child-like, trusting mind sees its true perfection, and gives praise for its goodness.

QUESTIONS FOR SUNDAY SCHOOLS.

How did Jesus know how and where the colt could be found ? Because he is Spirit, which knows all things.

Why did the multitudes honor Jesus ? Because they believed he was the Christ who would deliver Israel.

Was he the deliverer ? Yes, for the Jesus Christ consciousness delivers the world from bondage to sin and sickness.

Who understand the Christ life best ? Those who are trustful and child-like in mind.

How can we come in the name of the Lord ? By knowing ourselves and others as the children of God.

January 20th.

GREEKS SEEKING JESUS.—John 12 : 20-33.

GOLDEN TEXT.—"*We would see Jesus.*"—*John 12: 21.*

These Greeks were worshippers of the God of Israel ; but many, as in these days, could not accept them as such, because they did not follow all the forms and ceremonies. But Jesus said, "The hour is come that the Son of Man should be glorified." The hour when true religion will be shown to be the bringing forth of all the powers in man, even to the overcoming of death. The grain of wheat does not seem to be much of itself, but it has within the power to express itself in great abundance. Only through losing the sense of the importance of one's own life, individually, and merging it in the love of all life wherever expressed, can any one realize eternal life.

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"If any man serve me, him will my Father honor." He who serves the Universal Christ, finds the blessings the Father has in store for him.

When one knows that something very unpleasant is to come into his life he at first shrinks from it, even though he is sure that a good purpose will be served in the end. And Jesus seems to have had this natural shrinking at the thought of his crucifixion, but soon the glorious power to be shown by it eclipsed his momentary dread. And a voice from the invisible blessed him in his decision.

"Now shall the prince of this world be cast out?" What he was to go through would show that *evil* has no real power. By his death and resurrection, Jesus lifted man up from the sense of being visible form into the Spirit which expresses itself either visibly or invisibly, with perfect power.

QUESTIONS FOR SUNDAY SCHOOLS.

How does a man lose his life by loving it? Self-thought prevents man finding the Universal, Eternal power of Life.

How ought one to hate his life in this world? By forgetting selfish gain, and remembering only the truth of God's life everywhere.

What did Jesus lift men up to? To the understanding that they are Life, that can not die.

January 27th.

CHRIST SILENCES THE PHARISEES.—Matt. 22: 34–46.

GOLDEN TEXT:—"*What think ye of Christ?*"—*Matt. 22: 42.*

The Sadducees, who believed in no life but the visible existence, and the Pharisee, who believed that Heaven was to be earned by forms and ceremonies, were equally antagonistic to Jesus, because his teachings had shown to the world wherein they failed in living the true life. They question him with the hope that his answers would turn the multitudes against him.

The question of the greatest commandment was a matter of common argument. In his answer, Jesus shows that if one keeps the commandments he mentions they will break no other law of God. To love God, who is Omnipresent, with all of one's Being, includes loving "neighbor as thyself." Not putting neighbor above self, but desiring his comfort and happiness as much as our own.

In return, to show these questioners that they were not interpreting their Scriptures spiritually, Jesus asked: "What think ye of Christ? Whose son is he?" And he shows them that it could not be that the Christ was merely one man who was descended in the flesh from King David, or David would not have called him his Lord, which he does in the Psalms.

The questioners were silenced. Materiality and intellect always become silent when the true Spirit of Christ speaks.

QUESTIONS FOR SUNDAY SCHOOLS.

What is the greatest commandment? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

What one is like unto it? Thou shalt love thy neighbor as thyself.

What think ye of Christ? That he is the Son of God in the Son of man.

SARAH A. ECKMAN.

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Living Creeds.

Adorn thy brow with virtue's leaves,
  Impearl thy lips with Truth;
Illume thine eyes with honest smiles,
  And innocence of youth.

Set now thy words with accents kind,
  And gem with love thy deeds;
Jewel thy heart with holy thoughts,
  And cast away dead creeds. HANNAH MORE KOHAUS.

Mental Science Defined.

We are frequently asked what the difference is between Mental Science and Divine Science—if they are not one and the same.

Sister Helen Wilmans has defined her position as a Mental Scientist, and told what it is, and what it is not, in *Freedom* of November 28th, 1900, under the heading of "Mental Scientists and the God Idea." She said: "I think the time has come when I had better speak plainly."

The time must come in every movement when its leader must define his or her position in relation to the generally accepted beliefs of those who are aiming at the same purpose. This Mrs. Wilmans has done fearlessly and frankly.

The readers of HARMONY know what Divine Science is, and we refer those who wish to know wherein Mental Science differs from Divine Science, or if they are the same, to the above-mentioned article.

I wish to open a Metaphysical Library about the first of December. There will also be noon-day talks, lessons at stated times, also private lessons and healing. I would be pleased if every Scientist in the city would take an interest in the work and assist, receiving in return all the benefit that could possibly accrue.

There is not one selfish inch of plank in my platform. I wish to have a bulletin of all the healers in the United States to put up in my office.

My intention is to be abreast of the times and the World's Fair, where I expect to have an attractive and extensive exhibit. VINTIE ROOT MCDONALD.

Room 804 Burlington Building, St. Louis, Mo.

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Christus Consolator.

Beside the dead I knelt for prayer,
And felt a presence as I prayed:
Lo! it was Jesus standing there.
He smiled: "Be not afraid!"

"Lord, thou hast conquered death, we know:
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead!"

"Asleep then, as thyself did'st say,
Yet thou can'st lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She doth not sleep!"

"Nay then, tho' haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and thee,
Nor sleep nor wander far away?"
He smiled: "Abide in Me." ROSSITER W. RAYMOND.

I am conscious life, in which there is no death. The only presence I know (in the beginning of the twentieth century), is the fullness of joy. On my right and on my left, and within me, are pleasures evermore. The God of heaven prospers me now in all goodly effort. My work prospers in my hands. Father I have glorified Thee on earth. Divine intelligence illumines the whole earth.

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Principles of Morality. Helpful Paragraphs.

TEMPERANCE: Eat not to dullness; drink not to elevation.

SILENCE: Speak not but what may benefit others or yourself.

ORDER: Let all your things have their places; let each part of your business have its time.

RESOLUTION: Resolve to perform what you ought: perform without fail what you resolve.

SINCERITY: Use no deception, indulge no illusive beliefs. Think innocently and justly, according to the principle of unity.

TRUTH: Think, speak and act according to the Truth of what Being is. Do loving deeds.

POLITENESS: Never forget what manner of Being you are, and what all others are, and you will never forget what is due to all concerned in what you think, speak or do.

The following precepts are some of several found on the throne of Noosherwan the Just:

"Covet not the goods of others."

"Be envious of no man, and habituate not thyself to search after the faults of others."

"Make it a habit to be happy, and avoid being out of temper, or thy life will pass in misery."

"Bestow the same favor on those below thee as thou desirest to receive from those above thee."

Manuscript Lessons, Reduced.

We know that you, dear reader, and the people at large, need our Manuscript Lessons. You need them, because they will give you a thorough understanding of Divine Science, and the method of its practice.

We want you to have them, for we want everyone who feels so disposed to be thoroughly informed upon the science. The time has come for us to be a unit in understanding, as a preparation for the great and necessary work opening up for Divine Scientists.

We have, therefore, decided to offer these manuscripts, both primary and theological, at half the price heretofore charged. The Primary Course in Divine Science, by C. L. and M. E. Cramer, is reduced from $5 to $2.50, and the Thuological, from $10 to $5.

These lessons have had a large sale, and have done their perfect work wherever they have gone, but we want to place them within the reach of every one. Kindly spread this good news among your friends. We firmly believe that no one will feel that he cannot afford to have them.

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The Glad New Year.

THE BIRTHDAY of the glad new year is with us again, and the bells from every tower that have been ringing for years ring louder and more cheerfully as they tell the world that with the birth of the new year comes the birth of the new century. These bells are of but one mind and all in one tone, yet each ring has a new meaning, and this glad ring means the dawning of a new year, and a new century, with "glad tidings of great joy to all people," and means that all are to live again many bright and beautiful years like the ones past.

When the sun, peeping over the mountain tops, sends his warm rays of light into the frost-nipped air, and silently creeps in through the windows of the rooms of my little readers, they know it is time to rise and meet their little playmates with a happy new year "good morning." Mamma and papa, sister and brother, have the first kiss, the first good wishes, then they are off to see others, and meet with renewed pleasure the same sweet smiles and play the same games; yet all are one in spirit, as they welcome the Glad New Year, the glad new smiles, the glad new games.

I am going to tell my little readers of a little girl living far away in the country, who has no brothers or sisters to play with, and lives a mile from any little children. She is quite a grown-up lady—for her age of six—and enjoys talking to older people very much, but when play time comes she finds her heart's desire in her pets. She has a big, shaggy dog that will let her ride on his back, or she can drive him in her little wagon all she wishes to, for the dog knows the little girl always has a kind word, a gentle pat of the hand, and a good cake or piece of bread and butter to share with him. This little girl also has a big gray cat, that she found out in the cold one day, when a little kitten, when she went to town with her papa. She named this kitten Richard Gray, and made of him one of the warmest friends. All animals like her; the horses step aside to let her pass, and she can pet any of the cows wherever she meets them. When the new year comes she is always the first one up in the morning, and acts as the new year's bell, ringing out to all her dear folks the glad welcome, for in the country there are no big bells in towers to ring out the old and in the new year.

She never misses one of her good friends, but goes the first thing to her pet cat, then to her dog, out to the chickens, the cows, and not missing her dear friends the horses in the stable, wishing them all a Happy New Year. One New Year's morning after making her calls, she came into the house looking just a little disappointed, and when her uncle asked the cause, said:

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"Well, John, my pet horse, got loose in the barn last night, and had his head out of the window, and when he saw me he said 'Happy New Year' before I could say a word." "Well, my little girl," said her uncle, "John got the best of you this time, didn't he?" "Yes, he did this time, but next time I'll just have my little chair under the window, and, when he puts his head out, I'll creep quietly around the other way, and he won't see me till I say: 'Happy New Year, John!' Then I'll climb up on the chair and hug him good; you'll see."

This spirit of God is in the animals, in all life, as well as in each one of us, and the Happy New Year that gladdens our hearts shows forth in the animals as well; and in plants as they send up tender shoots in the Spring, and welcome in their way and time a Happy New Year. Each one of us wishes the other and the whole world many, many long, happy years.

AYDA BELLE SAWYER.

Christ Universal.

Some of our new thought writers are in the habit of alluding to our beloved elder brother, Jesus of Nazareth, in a manner which appears to lack reverence and love.

Instead of rejoicing that they are at one with that Divine man who expressed the God-consciousness in a more perfect manner than any that history has revealed to us, their manner seems to depreciate the beauty of His sublime individuality. Surely there is nothing to be gained by this attitude; and it is revolting to many who might be led in a gentle way to see the Truth of Being.

To me one of the most precious experiences of the revelation of Divine Science was the recognition of the man of Galilee in his true relationship to me, personally. I could see him spiritually with transfigured form and outstretched arms, ready to receive the world, that all might realize that they are to God, what He is.

And now I know that when I have succeeded in casting aside all ignorant prejudice, and am ready to receive with equal love the *universal Christ*, though he be disguised as beggar or thief, I shall indeed have attained that perfection to which we are invited, and shall see God as He is, and shall know as we are known.

L. M.

HARMONY wishes all its readers a happy and prosperous New Year, with continuous health and pleasure during the coming century.

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HEALING PAGE.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from January 1st to February 1st:
"There is but one All. What God is, I am."—Ref., John 12: 45; 14: 9.

Daily Thought.

First Day: What God does I do.

Second Day: All good awaits our acceptance; no good is withheld from us.

Third Day: In our prosperity we shall never be moved. It is founded on the Rock of Truth.

Fourth Day: We praise the One All in all things, and forget not our benefits.

Fifth Day: All that the Father has is ours.

Sixth Day: Our inheritance is the all good, and we delight in the abundance of peace.

Seventh Day: The Lord knoweth the days of the upright; and their inheritance shall be forever.

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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.*

Verily, Verily.

Notes on Bible Lesson. John 10: 1-16.

THIS double verily calls attention to something very important. He that entereth not by the door "Me," is a thief and a robber. Jesus referred to those who professed to be spiritual guides and teachers, but who ignored the Truth of Being, and who manifested not the nature of the "I Am" in their guidance and teaching. To pretend to offer protection to people without teaching them the Truth of Being, is like trying to be a shepherd by leaving out the good protecting care. Such are no more than hirelings, as spoken of in this lesson. He who enters into the fold of unity by the Truth of what *He is*, is known to the porter, who knows the Truth of Being, and knows the true shepherds, and admits only such. When he putteth forth his own, he goes before, and they follow him; he does not drive nor force them. He lives the life and sets the example. This shows the difference between teachers who are trying to force people to rise from a lower to a higher plain, or to evolve out of chaos into gods, and those who are leading people to see the infinite nature of their Being.

A stranger they will not follow. It is said that tourists often try calling the sheep, but the strange voice frightens them. One who claims non-being for the present, and a hope for the future, does much to frighten people by what he says and does; his voice is a strange one to the Truth of Being. He makes void the present, and offers nothing but a hope for the bye and bye. So, the people fail to reach the spiritual meaning of Christ's teaching. Jesus puts forth his teaching in a practical way, and affirms, "I am the door of the sheep." This means that what "I am," is that by which we enter the fold of protection—unity. This is the Truth of shepherds, as well as sheep.

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A Syrian sheep fold is described as an enclosure formed by building a rough stone wall, in which a space wide enough for a man to enter is left open. But there is no door, and when the guide is questioned, he says: "The shepherd is the door," and shows how he places himself in the opening, and guards his flocks from all enemies. So our Shepherd, spiritually speaking, is the one who takes his flock with himself into Being, where is no enmity and no enemies.

"All that ever came before me," refers to what people claim and profess to become before they acknowledge the Truth of Being, what Christ is. Elsewhere Jesus describes them as ravening wolves in sheep's clothing; they are always mentally hungry. The sheep did not hear them: means the people did not understand them. They did not speak with authority—with divine knowledge, and their words did not express anything within or for the people.

By me, if any man enter in, means that if any man enter into God's fold of unity, he must do so by being now, not by becoming by and by; he shall be thus saved.

These things are promised: safety, liberty and provision. Safety from danger, going in and out and finding pasture, implies freedom. Pasture, indicates provision and full satisfaction.

The thief cometh to destroy the present of the fullness of Being, and of life eternal; but I am come not to destroy, but that ye might have life, and have it more abundantly. The good shepherd gives, in his teaching, his own life to the people, by teaching the unity of life, and this is done for their benefit. The teachers and preachers who work merely for gain, without a real heart interest in the Truth of what is, always see the wolf in the midst of the flock, and with no interest in the Truth of their Being they flee away, as it were, while the true teacher of Being would stand firm, and by so doing would turn the seeming enemy away; for the true teacher can say: "I know my own; they are what I am, and they know me in the same way, even as the Father knoweth me, and I know the Father." The relation between Christ and his people—the true teacher, and his or her people—is as close as that between Father and Son.

"He gave his life," for he saw the Truth of the unity of Being.

Other sheep I have. The Jewish people are not Christ's only sheep; the Gentiles were to be gathered in. There shall be one fold, and all people shall be as one flock.

The good shepherd or teacher teaches Truth.

The good shepherd or teacher sees the same good in the people that he sees in himself.

The good teacher will keep all people in Being, in safety, for ever and ever.

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Truth or Criticism, Which?

BRETHREN, though a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6 : 1-2.

The remarkable lesson that St. Paul teaches in this chapter shows that a mere change of opinion avails nothing, but a new creature—not forgetting the true and never failing nature of man—is what counts in his treatment of others.

"A man overtaken in a fault," may mean any unjust dealing with his brother—any state of ignorance, belief or condition that falls short of truth. We who understand things spiritually are advised to restore such an one. To do so would be to bear away each other's seeming burdens, which means that if anything in any way troubles another, and we can help him out of it, and to enjoy his freedom and unlimited power, we should do so: if we think ourselves to be more spiritual and better than the one who seemingly needs our help, and needs to know what we know, we deceive ourselves. The belief that "I am better than thou" is deception, and a barrier to realization of Being, hence is not a means of doing good to each other.

If every man proves his own work, that it is based in the principle of the unity of good, then will he prove the Truth of his unlimited being. He shall have cause for rejoicing within himself, and will gladly extend the same consciousness to another, for then it is that we are able to rejoice in the works of others, and have no place in our hearts for criticism.

I know mothers who are Divine Scientists, who are so free from criticism and full of their own good thoughts and words that they see nothing whatever to condemn in their children. This makes them companionable, and they are guided in the paths of right thought and deed by wise counsel. On the other hand, I know of children who are made to feel exceedingly sensitive and uncomfortable in many ways through the criticism and fault-finding of their parents, and they do not seem to be companionable in the things that constitute happiness.

"Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived ; God is not mocked." Gal. 6 : 7.

At different times, when I have been teaching, one from the audience has asked : "Mrs. Cramer, have you never experienced any sickness or bad feeling since you came into Divine Science, or since your first healing from twenty-five years of invalidism ?" I knew instantly what the result would be,

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with a number present, if I made direct answer. I knew their unexpressed thought as distinctly as Jesus ever knew the thoughts of those around him. If I had said : I have been well every moment, every hour or day since, and I have not varied in my feelings, some would have said : "I am discouraged. I have studied science and tried to apply its Truth, and I have not experienced any such demonstration, so it must be that I am not in Truth ;" and they would have grown anxious, sought in various directions, read and studied things that would have led them from the Truth of Being and its true demonstrations.

On the other hand, if I had said : There have been times when I have not felt as well as at other times, so I have had ample opportunity to demonstrate over conditions called sickness, some would have said : "If Mrs. Cramer can't keep herself well all the time, there is no use for me to try. I have no more confidence in Science, I might as well try something else." In either case, if they had been swayed by the answer given, it would have been evidence of lack of sincerity and love of Truth for Truth's sake. These judgments would have been governed by the experience of some one else, hence formed by mere observation.

Such need to know that the law of Being works for the sole purpose of demonstrating its infinity and conscious nature. These constitute the special purpose for which people should enter into the study of Science, and with this purpose in view they would not give it up if some special desire was not experienced in a given time. It is true that we should all work for and expect to experience and demonstrate wholeness.

I have demonstrated in many, many ways, and when I compare my life of active work in the Science with the past years of invalidism, I feel like openly declaring I have demonstrated in every way ; but I will say what is true of every one of us, I have had ample opportunity to demonstrate for myself from time to time, as well as for others. That is, to prove true works within myself, as well as to bear away the burdens of others and help them to see the Truth of their glorified Being, and I am not weary in well doing.

If any who understand the science of Being should show out the race belief in or claim of sickness, rest assured that I would think of him or her just the same, and speak and act toward them with the same consciousness of Truth and Love. There is nothing that can possibly separate you who are reading this from me. Nothing can at any time withhold the supreme Love from you, or prevent its flowing through me to you. No matter how many times you, seemingly, fall by the wayside, or sense the race beliefs based on a supposed separation from the good, I shall love you just the same, and shall

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hold you as illumined and in the embrace of the all Good. This measure will I mete to you over and over again unto your perfect restoration to your perfect self, and this I know I shall receive at your hands.

Some think, how can one teach immortality and bring eternal life to light, and teach the unity of the whole, if he or she ever experiences any sense of discord? Friends, the unity of the whole is the basis for all demonstrations, and from that basis we know there is nothing potential in the one All that cannot be brought to view.

Be not deceived. Divine Science does not teach that immortality is the outgrowth of mortality; that we can make immortality out of its opposite, or that incorruption can be made of corruption, or that Life can result from death, Truth from error, or Health from disease. God can not be mocked. The immortality and eternal life that Divine Science brings to light is, was, and ever more shall be. We are to enjoy it, by being *it*: by faithful abiding. First of all, self must be placed right, after which it is perfectly natural to unfold innate possibility and bring out the good. As we do this we reap life everlasting, which means we are conscious of being it in the eternal now. If we sow to the flesh (the supposition) that there is physical causation and physical effects, we shall reap nothing substantial or real. It is unthinkable to suppose that immortality of body can ever be demonstrated but by immortality. "God can not be mocked."

Should any one withdraw from the Science work because another has some habit that falls short of Truth, that one is not restoring his brother or sister to Truth in the spirit of meekness, and he is not proving that he is taught or educated in the word of God. Then to bear away each other's burdens, let us do good unto all, and not overlook those who are of the household of faith. Let Divine Scientists be true to each other and show out their knowledge of Truth in time of seeming need: and remember that in our bodies have we formulated the Truth of Jesus Christ, or embodied true sonship. Just as long as it is believed that there are those who are high and those who are low, there is judgment apparent from the standpoint of false beliefs and opinions. Those who believe in this way will exalt some one who they think will accomplish some unheard-of thing, and when their ideal fails and things do not go as they expected, they will claim, "I have lost faith;" then criticise that one for the seeming failure, while the one they have made their ideal is all the while unwavering and stable as principle itself. Criticism is not a mark of spirituality, while the practice of Truth is.

All teachers of any note have had the experience of people coming to them who seem deeply interested in Science, and perhaps very clear, when all

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of a sudden on some slight provocation, their interest would cease, and they would seem quite indifferent. Why is this? Such come to the teachers of Science because they really want to know the Truth. They lose their way and drift, because they do not lay off the heavy yoke of prejudice, which judges from observation and which freely criticises accordingly. They have pet beliefs that they unhesitatingly argue for and try to sustain, then wonder why they feel so differently from what they did in the beginning of their studies.

A change from one locality to another avails nothing in the fulfilling of law—the true unfolding of Being. To change one opinion for another about people or about Science is not sufficient to fulfill the law of unity and maintain it in our dealings with each other. Opinions must be laid aside and Truth accepted for Truth's sake.

The truth that there is but one substance, the unity of Spirit, soul and body, which constitutes the new creature, is what prevails in all good things.

If any worker in the Science is seemingly overtaken with any false race belief, let those who are spiritual consider themselves, lest they be tempted. Let them withhold all criticism and seek to restore such an one with love and a knowledge of Truth in the "spirit of meekness," which is at-one-ment.

With this the closing of the nineteenth century and the beginning of the twentieth, let me confess the eternal Truth in words of living light that will shine undimmed throughout the entire century. That I am at one with you and you at one with me in the reality of Being, and all things good and useful, and there is no power of separation that can sever our at-one-ment or withhold our love. To us, love neighbor as self is natural.

Old things have passed away, and all things have become new. The new creatures that we are, are Spirit, and are Life, and as many as choose to walk in the Spirit of unity with us, peace is theirs, and the love of God rules in their hearts. M. E. CRAMER.

Treatment.

"I speak the word of Truth that makes free. I am life, I am Truth, I am substance, I am power above and beyond sin, sickness or death. I can not know sickness in my blood or in my body, for I am superior to it. Every drop of my blood is pure and perfect. Every atom of my body is living substance. My body is God's idea of perfection, and it cannot be afflicted or withered away. I do receive my natural size, shape and perfection, and the glory of God is manifest in His temple."

"Acquaint now thyself with him, and be at peace. Job 22 : 21.

Peace is the result of knowing :—

But one Mind, Omnipresent.

But one Substance, Universal.

But one Power, Infinite.

Perfect knowledge is inseparable from perfect action and result; therefore, to know the One Mind, One Substance, One Power, is also to express this knowledge in thought, word and deed. This is peace." NONA L. BROOKS.

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Healing Through Divine Science.

The following letters from readers of HARMONY show that the Apostolic age is not passed. These experiences are one in illumination, conviction and practical benefit with the Apostolic History. I am thankful that I have been raised up to realize the Truth of Being and to present it so clearly in the pages of HARMONY that they who read are so wonderfully blessed and so suddenly transfigured. Every one should subscribe for HARMONY. M. E. C.

Dear Mrs. Cramer:

"I am sure you will be surprised by my letter, but I feel impelled to write. I have had great unhappiness in my life, buried both father and mother, and married only to have my husband become a drunkard, and I came to that place in life where I longed for the rest of the grave. I often wondered what the meaning of life was—if we were better off dead—why be born at all? Only a few months ago I saw in a little booklet the name of your magazine. The name HARMONY some way seemed to give me a sort of comfort, and I sent for a copy, then another. I was a wreck in health; but, as I studied that truth it seemed as if I turned, or changed, from a stone image to a living woman. I was ready to give up, not merely one but any and all of my former false beliefs and the idea of a far-away God, and accept an ever present one; this brought comfort to me. God is the Father of man and man his son. This change has given me life indeed, and the Bible seems to me illumined. It is wonderful; I cannot tell you all about it. I have never seen in any house in my life any magazine devoted either to Christian Science, Mental Science or Divine Science, neither do I know of any teacher or healer of any of those schools nearer than Boston, nor do I know a single person who has that faith.

Some of my friends seeing the change in me, and filled with wonder when I tell them it is a change of belief, are saying: "Tell me about this faith," and I feel I must do something "to spread the glad tidings." I see the people sick and distressed, and I must do something to help them, so please send me your Primary Manuscript Lessons. E. M. P.

West Swanzey, N. H.

My Dear Mrs. Cramer:

I take up my pen to write to you, moved by some impulse that I seem unable to resist. The thought to do so has been in my heart for a long time, but I am brought to the point by the last issue of HARMONY, and the request on its healing page. Your little magazine was first brought to my attention

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when I began to think along New Thought lines, and felt the need of such helpful reading, by my dear friend the widow of Lieut. Crosby; perhaps you may recall them both as students with you some years ago. She often quotes you. I cannot express what the magazine has been to me. At first I passed it on to another friend; but, as I began to realize more and more the height and depth of its teachings, and as experiences in my life made me need to realize more deeply the One Presence, I have kept and studied and re-studied them, finding with each new turning to them a deeper meaning in the words and phrases and sentences. From the beginning I have had such an intense desire to so know the Truth that I could help and heal and guide those all about me who seem so needy and in distress and trouble. I am moved to tell you of two or three experiences of realization which have revealed Truth to me. *Why* I so desire to tell you, a stranger, across this wide continent removed from me, I do not know; perhaps when you receive this letter *you* will know the why. One day as I sat sewing, thinking of this passage in Mr. Trine's book, "What All the World's A-seeking:" "When we come to a conscious realization of the fact that we are one with, a part of, this spirit of Infinite Life, Infinite Love, Infinite Wisdom, Infinite Power, and Infinite Plenty, do we see that we lack for nothing, that all things *are* ours?" One by one I had been taking up the different words, and in the dwelling upon Power I thought—and my whole desire seemed to go into the thought—"how can I realize myself a part and one with Infinite Power?" For a moment my environment seemed to fade from sight, and I seemed to be a center of pure white light, radiating from me, and a great sense of power as of something greater than myself, but from within, raised my hand and the words came audibly from me: "Such as I have I give unto thee. Thou art whole." " It left an indelible impression upon me. Again and again I seemed to myself to be spirit, light, moving among my fellows, without fear or limitation, and such a sense of freedom and buoyancy as it gives.

Another experience, a later one, will interest you. I had been ill and felt the need of another's help, so I wrote to a dear friend, not telling her what the difficulty seemed, but only that I was ill, and asked her to "treat" me. The letter I knew would reach her, if not delayed, in the evening. The next morning I slept much later than usual, and awoke with a delicious sense of rest and peace. As I lay quiet I felt, though my body was still, as if hands were placed beneath me, and I was raised higher and higher, as high as arms could reach, until I seemed to catch a cool refreshing breeze across my face, and a beautiful light like the dawn, and a Presence enfolded me, and, with a glad cry of recognition, my soul exclaimed: "My Father, my Father, I *am*

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one with Thee. *Thou* art the source of life, unto me shall all men come." And with the words all sense of separation vanished. There seemed to be no consciousness of enfoldment, but only of *one* Substance, and a current of vitality seemed to fill me. All day the consciousness remained, and with each repetition in thought of the words: "Thou art the source of life," I felt a conscious inflow of strength. All trace of illness, all remembrance of it, seemed to have gone, and two days later a friend, not a Scientist, said to me: "How well you look. I never saw you look so well, with such a look of conscious health."

This experience, too, left its impress; has, perhaps, led me to an understanding of the teachings of HARMONY, as nothing else has done, and has enabled me to give healing thoughts to others. I had just received the October issue, and was studying Mrs. Wilson's paper on "Healing," when my husband came home sick, and I felt there was something for me to demonstrate. He was very ill, apparently, with high fever, acute pain, and the doctor pronounced it nervous exhaustion, and predicted a serious illness; but I held steadfastly to that thought of Enfolding Life, and in times of intensest agony he would respond to the silent thought of God's Presence, and in ten minutes fell into a sweet sleep. Each day (it was Friday night he came home, Saturday he was delirious) the fever seemed to abate, until Tuesday morning, the doctor pronounced the temperature normal, and his rapid strides toward recovery wonderful. For the next week he seemed to gain each day, but the pain was most difficult to subdue, and the sense of weakness and fear seemed apparent; but at the close of a week, on Wednesday, he got up and said he was going to business, but was taken with a nervous chill and returned to bed. After making him comfortable and attending to some little matters I found he had fallen asleep, and some power beyond my volition seemed to urge me to drop everything and silently treat him. I began to meditate on the words, "God is Infinite and Omnipresent, and there is no other power or presence," until it deepened into a sense of the Presence, and the thought formed itself into the words, "God *is:* and beside him there is none other." Again came to my inner consciousness that Wondrous Light—so wonderful, so blinding, so dazzling. At first it seemed without form, and even I seemed to be lost in its immensity, its power, its intensity; but after a little a form like my husband's, but so radiant, so intangible, seemed to come to my consciousness, and, with the vision, such a profound sense of adoration as if my soul were upon its knees, crying: "Thou art the Christ, the Son of the living God." And as it passed away, again that Power within me clothed itself in words, "In the name of the Lord Jesus Christ, thou art whole."

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When my husband awoke, he seemed himself; he arose and dressed; there was no sense of weakness apparent; he went about the house as usual when well. Next day he went to business, and has continued to do so. Two days ago he started on a business trip of two weeks through Connecticut. Do you wonder that your Thanksgiving page appealed to me? You ask that we tell what it means to us. The very first reading showed me with a force never once felt before, that thanksgiving is the Christ attitude, and once seen, the image and likeness of God must never again do anything else; and a vivid sense of how all the wonderful doings of Jesus were prefaced by thanksgiving lends significance to the words: with thanksgiving let your requests be made known unto God.

Now I must close my letter. Perhaps there is some reason why I am led to write to you of these deep experiences through which I have been given an understanding of Truth. Will you, when you have the time, let me know what response is in your own heart when this reaches you?

With loving thoughts of HARMONY for you, I am sincerely yours,

Newtonville, Mass. CARRIE ANNETTE MAYNARD.

I sold my copy of "Science and Healing" to a friend. She has never had any lessons, but is so earnest for Truth. She healed a man in the asylum who had been there fifteen years, and was pronounced incurable. She had never seen him. The asylum is in Rochester, Minn., and this friend was in St. Paul. She said, I don't know how they do, but I just talked to him (silently), and told him "he was perfect, one with God: that God was all in all, and I held on, and held on, and held on," until one morning she said she heard a voice say, "Jerry is better," and in a day or two the mother received a letter in which the doctor wrote these very words. She used to awaken at two o'clock in the morning, and sit up in bed and realize the Truth for him. She began, I think, in August, and Thanksgiving he came home alone, and, although he seemed natural, his people were afraid and sent him back. He consented by having them promise to let him come home Christmas, and he came and did not go back. MRS. B.

Winona.

During the last fortnight I have had two beautiful demonstrations of healing. A boy of fifteen years, so doubled up with rheumatism that he could not even turn in bed. The other a young lady who has been just eight months married, and has spent a good deal of that time in bed suffering the usual tortures from doctors and a trained nurse. As a last resource they

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sent her here for a three months' change. I met her one evening at a friend's house. She looked pitiable, but, after a little acquaintance, I persuaded her to come to my rooms and I would teach her how to get out of such conditions, hers being a belief in inherited consumption. She came the next day, November 14th, and has been coming ever since. After the first few days she threw all her medicines over the hedge. She is learning Divine Science very rapidly. She often breaks out saying, "You are so well, you can't possibly realize how good it is to be in heaven now. Only think! no plasters, no chest protectors, and above all to be able to go out in all kinds of weather."

Petaluma. MRS. FARRER.

Book Notes.

PRACTICAL CHRISTIANITY. This is a booklet by Prof. LeRoy Moore, of Topeka, Kansas. It comprises three lectures, the subjects of which are:

"Our Guide."

"The Father."

"Who Am I?"

They are written and sent out by a loving heart, grateful for healing and blessing from the power of the true words of Jesus Christ. These lectures are beautifully written, decidedly encouraging, and altogether wonderfully helpful. Although they are published under the name of "Practical Christianity," they are based in the author's knowledge of DIVINE SCIENCE, which has illumined him to see the spirit and practical side of Christianity. Price, 25 cents. For sale at this office.

Rev. George Chainey, who in early life was a Methodist minister, afterwards a Unitarian, and later a well-known lecturer on liberal lines, was for a number of years in retirement, during which time he was in a state of mental illumination and clairvoyance, when he perceived a new meaning to the teachings of the Bible. During his retirement he wrote an interpretation of the Bible from Genesis to Revelation, which comprises about thirty volumes. An advance sheet of one of these volumes, "The Ten Commandments, or The Constitution of the Spiritual Universe," has been published and recommended to the world by Dr. Alice B. Stockham. Address all orders to Stockham Pub. Co., 56 Fifth avenue, Chicago.

Mr. Chainey now has a school of interpretation in room 1021 Masonic Temple, Chicago, and as he is a most fluent speaker in addition to his new interpretation, he will attract many to hear him.

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"VIBRATING TREATMENT." This is a treatment written by Colonel Sabin, which he claims if used according to directions is certain to destroy, so to speak, the beliefs—held by Christian Scientists—of malicious malpractice and animal magnetism. The treatment in itself is very simple and harmonizing. Explicit instructions are given for its use, and precautions against its over use.

We know that Truth is a perfect panacea for and protection against all systems of false beliefs and opinions; all erroneous claims that fall short of Truth; and while we think this treatment is a good one—though partially made up of ancient practices—we can not agree altogether with our earnest and sincere brother in what he claims will result to people who endeavor to work against us, after we have used this treatment. "The very arts by which they seek to destroy you will turn and destroy them." I think our brother means to convey the idea that our use of the treatment, with love and the understanding of unity, will destroy their evil beliefs and practices, and will thus in the Christ Spirit, "bear away their sins" and heal them, which is the work of true knowledge of science and love to neighbor as self, based in the unity of the one All.

PRACTICAL PSYCHOLOGY, is the title of a magazine published quarterly by William Barnes, 505 Massachusetts Avenue, Boston, Mass.

This magazine is in its first year. Subscription price for the United States, Mexico and Canada, 35 cents; single copy, 10 cents.

THE NEW MOON, is the title of a magazine published by Dr. C. Toussy Taylor, 765 Market Street, San Francisco, Cal. This journal of future events is devoted to astrology and theology. 5 cents a copy; 50 cents per year.

THE JOURNAL OF HYGEIO-THERAPY AND ANTI-VACCINATION, is published and edited by Dr. T. V. Gifford & Co., Kokomo, Ind. Price, 75 cents per year; single number, 10 cents.

THE LIGHT OF THE WORLD, is a journal on the metaphysics of man, edited by E. C. W. Haverstick, Noblesville, Ind. Terms, per year, 50 cents; in clubs of five, 40 cents.

MENTAL SCIENCE, is a monthly magazine edited and published by Eugene Del Mar, 27 William Street, New York City, at $1 per year.

EVOLUTION OF IMMORTALITY, is a late book, by Rosicrucius, author of "The Rosy Cross," "Principles of Nature and of Life," etc.; no price.

THE OPEN DOOR, is a new paper published the first of each month. It is edited by James Campbell Robinson, and is devoted entirely to the editor's intuitive idea of the possibility of immortality in the flesh. The editor writes like one thoroughly convinced of the Truth of his purpose. He has organized "The Brotherhood of the Immortals in the Flesh," and advocates its possible attainment through and by means of the eternity, infinity and omnipresence of Life, which is the all, and which knows no death. $1 per year. Office, 1110 De Kalb Avenue, Brooklyn, N. Y.

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Testimonials of "Harmony" Healing Class.

"In regard to the Healing Page, I will say it would be a good idea to continue it, and see the results. The fifth day's affirmation seemed to be the one for me." *Kansas City.* K. HUNTER.

"I am pleased with the plan of meeting the publishers and readers of HARMONY at a specified time." *Winona, Minn.* MRS. BONNER.

"I am giving heed to the Healing Page in November HARMONY, and feel that it cannot help but assist those who do the bidding. It helps me, and I enjoy it." *Watsonville, Cal.* M. A. JONES.

"In compliance with your wishes as expressed in HARMONY page on Health Thought this month, I desire to write you that I followed up the rules therein laid down, and found as a result a vast amount of peaceful happiness, and am confident that limitless benefits will follow from the gentle discipline thus imposed, and I will indeed be happy to learn of its continuance."
San Diego. J. G. BRENNAN.

"I have complied with your request, and found it very beneficial; knowing that so many true hearts are turning their thoughts heavenward for us with thanksgiving." *Denver.* C. M. LAMBERT.

"I have paid close attention to your request in November HARMONY Healing Page, reading it over usually morning and evening, and repeating its previous Truths, and have enjoyed the exercise very much. I have realized thankfulness of heart for the Truth and all things. It is a beautiful thought to me that we are a HARMONY Class, having a circle of harmonious thoughts encircling the whole world, which must be felt and realized by many. I trust you will think best to continue in this line of work, which will make HARMONY more precious to me, if possible." *Hartford, Conn.* MRS. E. C. VENTRES.

"I am working faithfully and loyally, and holding strictly to Divine Science principles, the only true satisfaction I have ever found. I agree fully with the Healing Page, and HARMONY Class, and believe in organization as the sure way of healthy life and vigorous growth. 'United we stand, divided we fall.'

I expect to organize a center where I locate, or centers in the East, and spread your 'good tidings of great joy' among many or all the people."
New London, Conn. M. S. DANFORTH.

"I like the Healing Page very much; good comes to me all the time, and I have had good come to me this month that I was not looking for. I hope you will keep up the HARMONY Healing Class."
Momence, Ill. MRS. I. A. HUTCHINSON.

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The Sunday Bible Lessons are unusually good this month; also the unity thought for HARMONY Class. I love to hold the beautiful words in the silence, as you requested, and find as I speak them for the workers of HARMONY, I also receive a loving response in return. May we all continue to speak the words of Truth in unity of purpose."

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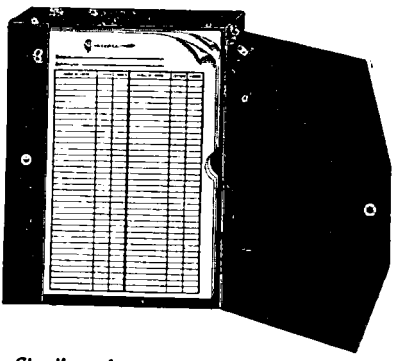
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TABLE OF CONTENTS.—February.

☞Unsigned Articles, only, are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 129
The Birth of Christ and His Teachings Concerning Life After Death ..*M. E. Cramer* 131
International Bible Lessons .....*Sarah A. Eckman* 138
Children's Page .....*Ayda Belle Sawyer* 141
Questions and Answers 142
Healing Page 144
Universal and Individual Treatment 144
Daily Thought 144

HARMONY—2d Part:

Yes .....*Alma Gillen* 145
Episcopalians and Christian Science 149
The Life of Love .....*William Brunton* 150
Glorify Your Father .....*E. L. P.* 150
Report of Wednesday Meeting 151
Extracts from Letters 152
Appreciation of Divine Science 153
Book Reviews 155
List of Books for Sale at Home College 160

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 13. FEBRUARY, 1901. No. 5.

The Birth of Christ and His Teachings Concerning Life After Death.

Sermon delivered before the FIRST DIVINE SCIENCE CHURCH of San Francisco, by Pastor M. E. CRAMER, December 23d, 1900.

"*Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.*"—*Luke 2: 10.*

"*If a man die shall he live again?*"—*Job 14: 14.*

LONG before the birth of Christ, the Hebrew nation had a scientific statement of Truth and basis of religion given them in the Genesis of creation. Genesis, being abstract and absolute Unity, to maintain its Truth consciously, it required that itsadherents live strictly to principle and keep ever in memory that there is only God and His Word referred to in the whole Record; in other words, to remember that the all in all is God and His Word; that living things *are* His Word and are good and very good.

The Hebrews, like all other religious sects, departed in their beliefs from this Grand Old Record of Unity through believing that a *knowledge* of good and evil meant that there were two powers that could be experienced in man in conflicting purposes and feelings, forgetting that since God is all and God is Good, a knowledge of evil can be nothing more than a knowledge that we have fallen short of Truth in conclusions. Many promises were made to them, that when fulfilled would restore them to their first estate. The "law" was added because of "transgression," and prophecies were made and believed in that were to bring them the consciousness of the presence of God with them. They were mentally darkened, so to speak, to the true relationship existing between God the creator, and the visible body or Son of Man; so it was prophesied that the time would come when God would appear upon the earth in the form of man. Isaiah, the greatest of Prophets, held that He would come in the form of a babe, in the following:

"The Lord Himself shall give you a sign: Behold a Virgin shall conceive and bear a Son, and shall call His name Immanuel."

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A woman is considered virtuous if she allows no one to come between her and her husband. Spiritually speaking, *a virgin* means one who allows nothing to come between her and God. The power of the Highest overshadows her. The Omnipresence is the only power she knows, and that works in her to formulate and bring forth the child. One in this consciousness knows she is "blest among women," and that the fruit of this Truth is general in all birth; hence, it is glad tidings of great joy to *all* people.

In celebrating Christmas, we are celebrating more than the birth of a single child. Christmas stands for the truth of birth universal—One, Universal, Holy conception of the Omnipresence and allness of God, manifest in Man, male and female. The fulfillment of the prophecy of the Promised child was the revealment of the Truth of every child,—Christ no longer in prophecy—think of it! Christ, the fulfilling of God's law in your existence and in mine, and in the existence of all people, is glad tidings alike to all.

Gabriel means *Man of God*. *Angel Gabriel* means *man as he comes forth consciously voicing God's Truth*. This man of God said: "Hail, thou that art highly favored, the Lord is with thee: Blessed art thou among women." Not the *only* blessed, but among *all* women. And Mary "cast in her mind what manner of salutation this should be." And Gabriel answered: "Behold, Thou shalt conceive in thy womb, and bring forth a Son, and shall call His name Jesus." "And the power of the Highest shall overshadow thee (Omnipresence shall be in thee), therefore also that Holy thing which shall be born of thee shall be called the Son of God:" and this is the simple reason why we are all called Sons of God, Children of the Highest, Heirs of God and joint heirs with Christ.

Wise men of the East were led by the Star of Faith to recognize that the Babe was born King, King of the Jews, or lovers of God. Babes are usually considered kings, in that in a way they are rulers of the household. But every man must come to know that his sonship and divinity is manifest at birth. The wise see that their existence is of God; the mentally ignorant do not, but suppose that they, the children of men, are entirely different from the children of God. Three truly wise men recognized the divinity of birth and paid homage thereunto, and spiritually speaking, to this great Truth of the allness and Goodness of God, a multitude of heavenly voices with Angel Gabriel (*Man of God*) may be heard praising God and saying, "Glory to God in the Highest, and on earth peace, good-will toward men."

The King's first journey was into Egypt, that He might be called forth out of that land, and prove to be the fulfilling of law and prophecy. No more profound words were ever spoken than were spoken by Simeon of old, when

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he realized the Truth of birth. The Holy Ghost, or Whole Spirit, was upon him and it had been revealed to him that he was to see the Lord's Christ, and when he saw him, he saw a babe born of woman, wrapped in swaddling clothes. When he saw the Truth of birth, these were his words :

" Lord, now lettest thou thy servant depart in peace, according to thy word :

" For mine eyes have seen thy salvation.

" Which thou hast prepared before the face of all people."

Everywhere to-day before the face of all people.

The boy of twelve is no more the Son of God than at birth. At this age He was found in the temple teaching sound doctrine. He knew it was time to be about His Father's business, and when grown to manhood he is still no more the Son of God than at birth. He then taught that His God and His Father was our God and our Father, that there was only one common origin, all being children of a common parenthood ; he taught that " Inasmuch as ye have done it unto the least of one of these, ye have done it unto Me." Thus he taught us to call God Father. Again by precept and example, He taught that God and Man are one ; and one must naturally conclude that if what is begotten of God and Man are one, God and Man must in the true sense be one.

There was a three-fold purpose in the coming and teaching of Christ.

First : To teach who, what and where God is.

Second : To prove our relationship and at-one-ment with Him at conception, birth, in childhood, in manhood, and in womanhood.

Third : To show that the body, the visible world, and all things therein are not evil or unlike God. This was proven throughout His entire teaching.

If a Man Die, Shall He Live Again?

Let Christ's own words answer ; there is nothing better, more convincing, higher or broader ; He thought and acted with authority.

" Now that the dead are raised (*not have been or shall be*), even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

For He is not a God of the dead, but of the living : for all live unto Him."—Luke 20 : 37–38.

It is to be remembered, that " these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims upon the earth."—Heb. 11 : 13. Here is direct teaching of individual life after what is called literal death. Jesus recognised them as individuals, raised, and

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their resurrection was that they were alive unto God; God was their God, which could not be unless they were individually alive. He recognized them by the same name that they were known by, before they passed through the change. This teaching shows that Jesus knew that even those who postpone and believe in the promises for the future and in heaven after death are individually alive.

"Jesus took Peter and John and James, and went up into a mountain (into the mountain of transfiguration) to pray.

And as He prayed the fashion of His countenance was altered, and His raiment was white and glistering.

And, Behold, there talked with him two men, which were Moses and Elias;

Who appeared in glory, and spake of His decease which he should accomplish at Jerusalem."—Luke 9: 28 to 32.

There is no record of the nature of the death of Moses, and with the account of the translation of Elijah all are familiar. In this transfiguration, Jesus not only proved individual life after death, or the eternity of all life, but proved that there is no separation between the visible and the invisible, no difference in the substance of which their bodies and His were composed; they were equally radiant. This wonderful lesson proves that in the transfigured Christ consciousness there is perfect communion; there is no such thing as *this* side and *that* side, *this* life and *that* life, *this* world and *that* world. There is only God manifest here and now.

"There appeared to Moses in the wilderness of Mt. Sinai an angel of the Lord, in a flame of fire in a bush.

And when Moses saw it he wondered at the sight, and as he drew near to behold it, the voice of the Lord came unto him,

Saying, I am the God of thy Fathers, the God of Abraham, and the God of Isaac and the God of Jacob. Then Moses trembled and durst not behold.

Then said the Lord to him, put off thy shoes from thy feet: for the place where thou standeth is holy ground."—Acts 7: 30–34.

I once heard Rev. Minot Savage give a very eloquent lecture on "Modern Thought and Immortality." At the close he left his large audience with the statement that "Nowhere between the lids of the Bible is *life after death* taught." He said, "Paul referred to it but did not actually teach it." This was a great surprise to me, and after remaining breathless for a moment I was comforted with the thought that from Genesis to Revelation *Eternal Life* is taught. I now see, while Eternal Life is taught throughout, it is taught

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and proven in various ways by Jesus that we live and commune as men and women, eternally.

In the following we have an account of a *visible* man, living among men, raising another from the dead:

"When Jesus heard that Lazarus was sick, he said: This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

After that he said unto the disciples, our friend Lazarus sleepeth, but I go that I may awake him out of sleep.

Then said his disciples, Lord, if he sleep he shall do well.

Howbeit that Jesus spake of his death, but they thought that he had spoken of taking of rest in sleep.

Then said Jesus unto them plainly, Lazarus is dead, and I am glad for your sakes that I was not there, to the intent ye may believe, nevertheless let us go unto him.

Then when Jesus came, he found that he had lain in the grave four days already."

When Martha and Mary saw Jesus they each said, 'Lord, if thou had'st been here, my brother had not died.'

And Jesus said unto Martha, 'I am the resurrection and the life: he that believeth *in Me*, though he were *dead*, *yet shall he live*:

'And whosoever *liveth* and *believeth* in me shall never die. Believeth thou this?'

She saith unto him, 'I believe that thou art the Christ, the Son of God, which should come into the world.'

When Jesus came to the cave and ordered the stone taken away, Martha, the sister of him that was dead, saith unto him, 'Lord by this time he stinketh: for he has been dead four days.'

Jesus saith unto her, 'Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?'

And Jesus lifted up his eyes, and said, 'Father, I thank thee that thou hast heard me, and I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.'

And when he thus had spoken he cried with a loud voice, 'Lazarus, come forth.'

And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin.

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Jesus saith unto them, 'Loose him and let him go.'"—St. John 11-4: 45.

Jesus called forth the same man that he knew as the brother of Mary and Martha. He did not pretend to create a new man or to call forth someone else. He said, "Lazarus, come forth," and it was Lazarus who came forth. If Lazarus had not been, could he have called him forth? Could something come into existence out of nothing? Lazarus *was*, and was intelligent, and knew how to obey when Jesus commanded him. Does not this prove that if a man die he shall live again? "He that believeth in Me (pure Being), though he were dead, yet shall he live, and he that liveth and believeth in me, shall never die."

The raising of the widow's son. "And he came and touched the bier: and they that bore him stood still: and he said, Young man, I say unto thee arise.

And he that was dead sat up and began to speak. And he delivered him to his mother.

And there came a fear on all: and they glorified God saying, that a great Prophet is risen up among us; and, that God has visited his people.

And this rumor of him went forth throughout all Judea, and throughout all the region round about.

And the disciples of John shewed him of all these things.

And John calling *unto him* two of his disciples and sent them to Jesus, saying, art thou he that should come, or look we for another?

When the men were come unto him, they said, John Baptist hath sent us unto thee saying, Art thou he that should come? or look we for another?

Then Jesus answering said unto them, go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."—St. Luke 7-14: 22.

Again, this testifies that the so-called dead are alive and can be spoken to with understanding, and called forth to live and animate and use their natural bodies. And this will be done again and again. It is the work of those who know the Truth and are freed by it. The "all-round" men and women of the New Century will accomplish it and that before it is very far advanced.

Jesus said, "Destroy this temple and I will build it again." Now we have, seemingly, the most marvelous demonstration of Eternal Conscious Life —that of Jesus raising his own body. "Jesus was crucified, dead and buried, and rose again the third day." Rising the third day shows absolute at-one-ment of Spirit, Soul and Body. He recognized the impossibility of death. The disciples did not at that time know the Scriptures, that he must rise again from the dead.

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RECORDED APPEARANCES OF CHRIST AFTER HIS RESURRECTION.

He appeared to Mary Magdalene, the sister of Martha, in the garden.

He appeared to other women from Galilee in Jerusalem the same day, and to two disciples the same day at Emmaus; to Peter the same day at Jerusalem; to ten apostles in an upper room. There were five appearances the same day.

At another time he appeared to eleven apostles (with Thomas), Sunday following the Resurrection. Then to seven apostles and others, fishing. The week following His Resurrection at Tiberias. Then he appeared to five hundred brethren at once. Also to James the less, and at times unknown in Jerusalem. To eleven apostles and others on the Ascension Day at Bethany. Then to Stephen at his martyrdom. To Paul at his conversion. To the apostle John on the Lord's Day on the Isle of Patmos.

Friends, when we hear that the Bible does not teach life after death, let us remember the teachings of Jesus. Abraham, Isaac and Jacob, whom the world would say had been dead a very long time, were known to Jesus to be as truly alive as was God. In the transfiguration He proved that the one who had not passed through what is called literal death, was equally radiant and glorified with the light and life of God as were those who are said to have "passed beyond," and that we are just as much at-one with them as we are with our visible friends; in the consciousness that there is but One All, communion is natural.

Jesus taught, proved and practiced Eternal Life, or continuous life, in every conceivable way. Not only did He prove that those who have passed away, so to speak, are alive, but proved that it was not necessary for those who are here to pass through the change. This body is of God and is glorified, and to prove this Truth He restored the dead (so-called) to their friends and proved that they could not destroy this body, showing that it is the will of God that we lift up the Son of man and live in conscious realization of being Eternal Life, here and now.

I am conscious life, in which there is no death. The only presence I know (in the beginning of the twentieth century), is the fullness of joy. On my right and on my left, and within me, are pleasures evermore. The All Good prospers me now with its own law in all my efforts. My work prospers in my hands. Divine intelligence illumines the whole earth with its glory.

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INTERNATIONAL BIBLE LESSONS.

February 3d, 1901.

Parable of the Ten Virgins.—Matt. 25 : 1–13.

Golden Text:—"*Watch therefore; for ye know neither the day nor the hour when the Son of man cometh.*"—*Matt. 25 : 13.*

JESUS here makes use of the wedding customs of the Jews as a symbol of Truth. It was usual for the bridegroom with his friends to escort his bride to her new home late in the evening, and the invited guests joined them on their way, prepared with lighted oil vessels to illumine the procession.

This parable applied to self, as it must be if it be of any use, could be thus interpreted: The marriage is the union of Divine Wisdom to Divine Love in perfect unity. This wedding makes of life a bounteous, joyous feast. The "*Ten Virgins*" are all the thoughts and opinions that man has with regard to life. The "*Lighted Lamps*" stand for "the Light that lighteth every one who cometh into the world," God's true and perfect understanding, which must be full of "Oil," the spiritual nature or grace of God. Those which are not of the nature of God, but try to supply understanding from without, cannot enter this home of Wisdom and Love, for they are not known there. Foolishness is not known by Wisdom.

Let us watch therefore, that when the Son of man (the Christ consciousness) comes forth into visible existence, he finds nothing which is not of the nature of the Omnipotent Good.

Applying this parable individually, the *wise* virgins would represent those who look direct to God for true illumination. The *foolish* ones are those people who expect to acquire understanding from others.

Questions for Sunday Schools.

What does the union of Wisdom and Love in us provide? A joyous and bountiful life.

What is the "lighted lamp" to us? God knowledge within us, that makes all things clear and pure.

What is it to be a "wise virgin?" To look to God for all understanding.

What is it to be a "foolish virgin?" To expect to understand Truth by the appearance of things.

Who is the "Son of man"? The Son of God in all mankind.

February 10th.

Parable of the Talents—Matt. 25 : 14–30.

Golden Text:—"*So then every one of us shall give account of himself to God.*"—*Rom. 14 : 2.*

In the December Harmony we had a similar lesson in the "Parable of the Pounds." In that lesson, each individual is given the same amount, representing that every person has within himself all God-given faculties, and as he

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claims power for himself in any direction, finds it coming forth in greater and greater abundance.

This parable represents mankind's decisions individually as to the capabilities that God has given them. And it shows that whether man considers himself talented in many directions, or in few, if he uses those talents as the Lord's, and therefore meant to be a benefit to the world, his reward will be the same: "*I will make thee ruler over many things: enter thou into the joy of thy Lord.*"

But if a person has seemingly but one talent, and believes in God as a hard task-master, and therefore buries his talent in the earth of visible existence, by using it only to bring gain or fame to himself, that which seems to be gained by its possession will be found a perishable thing, that will soon be lost altogether. To use God's gifts for the blessing of all mankind, is to bring unto one's own soul the abundant joy of God's Life.

QUESTIONS FOR SUNDAY SCHOOLS.

What is the reward of using God's gifts properly? To have power over conditions, and live in the joy of heaven.

How do we use them aright? By using them for the benefit of all mankind.

Where is the Kingdom of Heaven? Within you.

February 17th.

THE LORD'S SUPPER.—Matt. 26: 17-30.

GOLDEN TEXT.—"*This do in remembrance of me.*"—*Luke 22: 19.*

This supper took place on the evening before the crucifixion, at the time of eating the Passover feast. The two ceremonies are really symbolic of the same thing: the passing of the angel of death over the children of God without destroying them, and their deliverance from bondage.

"*My time is at hand.*" Jesus knew that the time to demonstrate that death had no power over him, had come.

"*One of you shall betray me.*" In living the Christ life, we often find that one at least of our disciples (thoughts) is not a true follower of Christ. It may be greed of money, or something else that we have held so close to us that we do not see its falseness until something suddenly shows us its nature. But that which is untrue must die, and has no power except to produce temporary confusion in appearance.

The Passover lamb must be without blemish; so must the "Lamb of God," His Son, be pure and perfect if he can remit sin. When one knows that there is but one substance—Spirit—he realizes that the bread and wine is of the same substance. Therefore, in partaking of food and drink, we partake of that which forms the perfect flesh and blood of Jesus Christ.

The new testament is, that Jesus Christ shed his blood that man might know his perfect power over every condition, even death.

QUESTIONS FOR SUNDAY SCHOOLS.

What is the Judas that can betray us? The belief in what is not true.

Can that do any real harm? No, for only good is power, and the false will die.

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Can we partake of "The Lord's Supper" now? Yes, by remembering when we eat and drink that all things are of the substance of God.

February 24th.

JESUS IN GETHSEMANE.—Matt. 25 : 36-46.

GOLDEN TEXT:—"*Not my will, but thine, be done.*"—*Luke 22 : 42.*

Now comes the dark spot in Jesus' life. Evil seems to show itself as a power, and Jesus himself seems to look with dread upon what he knows is to come. But it should be a very comforting lesson to us, for it shows that Jesus was in nature no way different from ourselves. But in his hour of greatest need, silent communion with the Father gave him the peace and strength he needed to meet his trial.

"Gethsemane" means "oil-press." An appropriate name, for it was there that the oil (the real nature of God) was pressed forth by Jesus for his present need. He took with him apart, Peter, James and John, who stand for Courage, Faith and Love. In times of mental darkness, these qualities seem to be asleep. But when the Son of God arises and asserts his own power, these qualities awake and go forth with him.

QUESTIONS FOR SUNDAY SCHOOLS.

Why did Jesus pray "Let this cup pass from me?" Because he was for a short time overcome by fear.

What was the rest of his prayer? Not my will, but thine, be done.

How many times did he pray? Three.

Did God help him? Yes, he was given strength to meet his trial with calmness and firmness.

Will God help us when we seem to be troubled? Yes, for He is always with us.

SARAH A. ECKMAN.

HARMONY is but one dollar per year. Send one dollar each year and have HARMONY ever in your home. A subscriber once wrote upon the cover of his HARMONY: "HARMONY is a good thing to have in the house; please do not borrow, or carry it away." This was suggestive to those who loved to read it, to subscribe, and have it in their own homes. It is a magazine that should be not only read, but studied, and kept for reference.

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CHILDREN'S PAGE.

A Child's Idea of Divine Science.

"HOW would it be to give papa a treatment?" said little Myrtle when she saw her papa come in from work one evening, looking tired, and not in very bright spirits after his unusually hard day's work. "I am sure it would do him a whole lot of good, and he will rest so well to-night."

"I think it a good plan," said her mamma, "and I will let you direct the treatment. But dinner is ready now, and we will sit down at the table, and you can give the treatment before we eat."

Eager to see her papa feel better, little Myrtle put the chairs about the table, and when all were quietly seated, said: "God is health, God is strength; you are God's man, papa, you can not be sick; you will be all right. Amen."

"You feel better, don't you, papa?" she said, looking up quickly.

"Yes, my little girl; that treatment did me a whole lot of good."

"I knew it would," she answered, "and I'll treat you again before you go to bed."

Myrtle is a pretty, bright faced little girl of five years, and always ready with willing hands to help when there is anything to do.

One morning her mother said: "Myrtle, can't you go into the cellar and get me some potatoes? I am in a hurry, and have so much to do." Myrtle hesitated a moment, she had heard of the big rats in the cellar, and it was quite dark. She thought for a little while, then took the pan and went down. She was gone for some time, and her mother said, when she came in: "Why were you so long?" "At first I didn't want to go," she said: "I was afraid of those big rats, but when I thought about it, I knew God was in the cellar, and that the rats were God's, and there was nothing to fear, so I just had a good time running after a big fellow that had eaten so much potato that he could not go as fast as the rest. They have pretty bright eyes, and funny long tails. I'm going down to play with them some more, and when you want me you will have to call loud, for the rats and I make a big noise down there all alone."

This little girl is not one bit afraid of the dark; she will go into another room at night where there is no light, and is never alarmed at anything. She says God is always with her, and there is nothing to fear. God is everywhere, even in the cellar with her and the rats.

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This is just the right thought for each of my little readers to hold: "God is everywhere, there is nothing to fear." This is the beginning of a new year, and a new century, and let this thought be with you first, last, and at all times, and show you the Truth in everything you do. Our life is God life, and we must so live as to show forth the Truth of our Being. God being everywhere present, there is no room for anything but God, or Good.

AYDA BELLE SAWYER.

QUESTIONS AND ANSWERS.

Q. Is it scientific to name disease when treating, or to treat for specific results?

A. In healing through Divine Science it is not essential to name disease in a sense to specify one condition from another. The only way by which the use of the word disease can avail anything in treatment is by realizing, thinking and affirming that there is no disease. A frequent repetition of the name that physicians have given to certain so-called diseases is a detriment rather than a help. The specific results that we should treat for should be expression of life, love, power, wholeness, absolute unity and oneness, etc. Jesus worked for particular results when he raised Lazarus and the widow's son, and in the healing of many cases.

I believe in the denials as they are set forth in *Basic Statements*. After we have said "God is all and God is Good," and we realize it as an Eternal Truth, we find it necessary to say to beginners, "There is no other presence and no other power." Divine Science denials are, in a way, affirmations. Science would affirm that "there is no evil" because "the all in all is Good." The proper way to heal is through consciousness of the Truth of the Statement of Being. It being a statement of Truth, the belief that there is something the reverse of that statement should never be held by the healer and should be given up by the patient. Such healing is purely spiritual.

A few remarks upon the following extracts from a letter may prove interesting and profitable to many:

"I have no fault to find with HARMONY, except I think it draws too much of its inspiration from the Bible record. I am more in accord with the progressive ideas of *Freedom*. I do not see the necessity of quoting from the writers of two to four thousand years ago, when HARMONY, *Freedom* and other periodicals of the present, have writers so far in advance of Peter and the Apostles, that there is no comparison between them."

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The editors of HARMONY never forget that there is but One All, that Truth is a unit, an inseparable whole; always was and always will be. There is no partial Truth; no degrees in Truth, no limitations within it. Jesus and the Apostles and many of the writers of the Old Testament, made strong, clear, absolute statements of Truth that will stand forever without variableness or shadow of turning. We do not know Truth to be so high, or the writings setting it forth so advanced, that there is no comparison between it and any expression of Truth, voiced at any time in the past by any Apostle or other person.

We do not believe that any teaching of the present day that starts with the assumption that there is high and low being, intelligence, consciousness, or mental states of any kind, and that the higher is evolved or results from the lower, is in advance of the writing of the Apostles. It is true there is no comparison between the teachings of the New Testament and any of the evolutionary theories that endeavor to make their results greater than their cause; to make unfoldment higher than that out of which the unfoldment comes. Such teachings have never touched even the hem of the garment of the true words with which the Apostles clothed their conception of Truth, and they never will.

It is true that many who, in their writings, are evolutionists in the above sense, claim that their basis is, "that there is but One All, or One thing in the universe, and that this One is wholly good, all of one nature; hence, not divided against itself;" but they make no use of this whatever, except in healing, or for the purpose of demonstrating along any other line. In what they call their advanced teaching and progressive ideas, they ignore their working basis completely, and talk as if it was something entirely foreign to them; something to be taken up when they "go into the silence."

The editors of HARMONY do not draw inspiration from the Bible statements of Truth, from any book, or thing. HARMONY is not the product of inspiration, drawn from any source; there is but one source of all things, which is infinite and omnipresent, and the editors know that they are it. They work, not from the belief that something comes to them from afar, or from above, or outside of what they are. There is but One and they are it. They therefore teach knowledge of Being, knowledge of what is, knowledge of things as they are. Being is, and knows, and speaks with authority; it knows all Truth that has ever been expressed—and as it is not bigoted—it is just as wise and pleased in voicing what was voiced six thousand years ago, as in voicing itself in another way at the present time, and it finds that the different statements made of itself at different times compare perfectly in unity. I am eternal, I change not. I live in the eternal now, knowing the Truth that has been expressed is a living Truth now. The past and the future are only living realities in the present to one who knows himself to be the eternal One.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from February 1st to March 1st:

"There is no power greater than the power that is within me."—Ref., 1 John 4: 4.

Daily Thought.

First Day: The Life of my visible body, is God, the Omnipotent One.
Second Day: Only the Good is true; I acknowledge the Good in all.
Third Day: My life is the basis of all success; there is no failure.
Fourth Day: I see only the Christ in all whom I meet.
Fifth Day: My body is the holy temple of the living God.
Sixth Day: I am heir of God and joint-heir with Christ.
Seventh Day: The Lord is in His holy temple, and all His creatures rest peacefully in Him.

"The Lord thy God in the midst of thee is mighty. I have within me all that I need—fullness, of life, love, wisdom and power. One Presence, One Power, and nothing beside. All power is given unto me in heaven and earth. Every moment is filled with God. What God is, I am."

NONA BROOKS.

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YES.

WHAT does "affirm" mean? It means to say "Yes," and to say it firmly and positively. Therefore, when in this Science of Being we make our affirmations, it means that we are saying "Yes." But to what are we saying "Yes?" To illness, disease, unhappiness, and poverty? Are we saying, "Yes, I am a poor, weak creature," "I am ill and miserable," "I am weak in intellect," "I am under an evil fate?" Then we are affirming all that that conveys, and get results in the image and likeness of that to which we have been saying "Yes."

The one who has accepted the Science of Being as being true has said "Yes" to the fact that he is a Being infinite in Life, Love, Wisdom, and Power. Every time he thinks of himself as such a Being, he is again saying, "Yes"—that is, he is, in other words, affirming that he is that omnipotent Being to whom all things are possible.

We are thinking from morning until night, and in that thinking we are continually saying "Yes" to something. Sometimes the "Yes" is spoken aloud, or acted. Again it is silent, unspoken, or not actively acted upon; but all day long everyone is saying "Yes" to something—that is, he is affirming. If we see a man walking along the street, we know at once that he has affirmed that he will go out to that place. If a man is ill and says, "Bring a doctor," he has said, "Yes, I will have a doctor," he has affirmed, in other words, that he will have a doctor.

If a man paints, we know that he has affirmed that he could paint—he has said "Yes" to the idea that he could and would paint. If a man smokes, we know that he has affirmed that he would smoke—he has said "Yes" to that suggestion.

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If a man is thinking about taking a very important step in life, he thinks about it, and knows that he thinks about it, and knows that he is thinking about it for the purpose of saying "Yes" one way or the other. In that case he freely acknowledges the importance of the "Yes" or the "No" of the affirmation or the negation. What is not so clearly seen or understood, or even taken into consideration, is the affirming or "yessing", that goes on silently about smaller and apparently very insignificant things. What am I affirming hour by hour? In other words, what am I saying "Yes" to, hour by hour?

When we affirm anything, we say or act "Yes" very strongly and decidedly. When one first accepts the Science of Being, although he may say, "Yes, I believe that I am such a Being, a creator, and infinite in my powers in every way," he says "Yes" to that belief or conviction much less often than he says "Yes," either silently or audibly, to the other and untrue beliefs. Because of that fact the student has been told to affirm, which is only another way of pointing out to him the necessity of saying "Yes" to his infinite nature and possibilities, instead of "No."

In every other act of the days, everyone has a very keen realization of the great difference it makes to himself, to others, and to his surroundings, whether he says "Yes" or "No" to the ideas suggested, either by himself or others. There he recognizes the importance of affirming.

In the Science of Being the same rule holds good. Our attitude towards our belief that we are masters over everything concerning us must be one of continual and steady and strong affirmation, of thinking always, "Yes, yes, yes, yes, yes." "Yes, I am powerful, I *can* do this thing." "Yes, I am Infinite Life, I know no illness." "Yes, a Being of infinite Love loves all and everything." "Yes, I am right, I am infinite Wisdom, I know that what I do is right." And that is affirming.

After steady affirming upon a point which has required to be said "Yes" to many, many times, the final "Yes" or voluntary affirmation is made; that is, that the "Yes," voluntarily said, has passed into the involuntary "Yes," done. Just as one does not say as he walks, "Yes, I can walk, I can walk." He wants to walk, and he walks without giving any more voluntary thinking to the act of walking. Until that moment comes, however, the affirmation must be made, the "Yes" must be said. No matter how often "I am not, I cannot," comes into or before thought, each time it must be met with, "Yes, I am, and I can."

To the most impossibly difficult suggestion must come the response, steady and strong, "Yes, yes, I can." To the most bewilderingly beautiful

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idea ever born out of a bewilderingly beautiful Being, for such we are, must come the "Yes, yes, yes." Nothing is too great, too grand, too sweet, too rich, too wonderful, or too splendid for the student of the Science of Being to say "Yes" to for all men. He looks his infinitude in the face, knows it for himself, and answers back with a "Yes" that thrills soul and body with the joy of consciousness, the consciousness that nothing in the universe could make him say "No" to all the beauty and power he contains within himself to manifest.

Therefore, as Being, conscious of what we are, our thinking, silent, spoken, or acted, is always the ringing, vibrating, glorious, "Yes, I can."

Affirming, or saying "Yes," is only another way of saying that we recognize our powers. It is also another way of saying that we are conscious of being all-wise, all-loving, all-living, all-powerful.

To affirm, or affirming, is merely saying "Yes" to every idea contained in "I am;" and I am an Infinite Creator, all-powerful, all-wise, all-loving, all-living, knowing all that is manifested to be a manifestation of me. I know that all is mine, was made by me, is contained in me, lives by my life, loves by my love, understands with my wisdom, and is strong through my power.

Such is the consciousness of Being, and every living thing is a living "Yes" of that consciousness. And *all* is living. Could Being be conscious of itself without being conscious of its thought or thinking process? That which is saying "Yes" to all that Being is? That which affirms and confirms all that Being is conscious of being and doing? We are Being, therefore are we conscious of all that we are, conscious of our thought and of our manifestation, conscious that our thought is constantly affirming and confirming that which we are, conscious that all manifestation is a glorious resounding "Yes, I am."

One man is a Catholic, another is a Ritualist, another is a Quaker, another is an Agnostic, and another is a Divine Scientist. Their bodies are all human bodies, looking more or less alike. There is no change in the arrangement of their bodies that one can point to and say, "That shows him to be a Catholic, or an Agnostic." Yet there is a vast difference between them, which is all caused by the difference in their thoughts and beliefs, simply and solely. They affirm very differently; they say "Yes" to vastly different beliefs and ideas. It is not that they go about the world saying in words, aloud and unceasingly, "I am an Agnostic," or "I am a Quaker;" but their silent, unspoken "Yes" is being constantly said—they are affirming always for that which they believe.

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When we come to consider the Divine Scientist, and what he believes, and to what he is saying "Yes," or what he is affirming, it is more of a change in his belief, as compared to the Catholic or Agnostic, than that which exists between the Catholic and Agnostic. The Catholic has beliefs about God and man which relate him to life in a very different way to that of the Agnostic, but otherwise they are quite alike in believing that they are limited in various ways; that climate, weather, food, circumstances and environments have a forming power upon their character and disposition, their health and strength.

The Divine Scientist believes none of those things, therefore he says "Yes" to none of those thoughts, beliefs, or even opinions, either from himself or others. He does not make such affirmations regarding himself or any man. His whole system of believing is utterly and entirely changed. Not only is it radically changed, but it is reversed. Because of that reversal of belief, his affirmations are reversed. What he now says "Yes" to, regarding what he can do, is no longer the same.

In his unspoken thoughts, also, all his thinking and affirming is based upon: "All things are possible to those who believe they are possible." That is, he is always, always saying "Yes," where before he used to say "No." Even quite alone to himself he is saying, "Yes, I can; yes, I can."

When a man does that kind of affirming, or saying "Yes" to all that is wonderful, strong, wise, merciful, just, loving and brave, he must make it visible in his actions, in his state of health, in his conditions and circumstances. It follows naturally, for he is always thinking, "Yes, I am; yes, I can," to all those glorious impossibles which *he* knows are the inherent attributes of his Being, and therefore quite possible because natural. With a boundless, infinite supply of Love and of Life, of Wisdom and of Power, to be expressed or manifested, we cannot say "No" to any part of that infinitude.

The wonderful is waiting for us to say "Yes" to it, and thus to make it visible. The rich and full plenty stands waiting for us to shape it into our needs. The perfect body is claiming our "Yes." The understanding, which is boundless, is ready to be fitted into every detail of existence.

We can no longer say "No" to any of those glorious attributes. It must always be, "Yes, I am."

It is that "Yes" which will dissipate every untrue condition which is to-day, and reveal what lies before one's eyes for the seeing.

Never can we say "No" now to any suggestion which is beautiful, glad, happy, and free. Always is it to be, "Yes, I am, and I can."

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That "Yes" must be said at all times, until the one saying it sees disappear before its magic power all illness and disease; until the invisible "Yes" has been made visible as riches for every need; until the silent "Yes" speaks forth in every feature of the face as an indescribable beauty and a thrilling happiness, until the unspoken "Yes" is seen in every line and curve of the perfect body of the glorious I.—Mrs. Alma Gillen in *Expression*.

Episcopalians and Christian Science.

A good many Episcopalians will draw a long breath when they read that the opening session of their Church Congress at Providence was devoted to discussion of Christian Science. This most conservative religious body is certainly moving when it meets in a Methodist auditorium, on the ground that it is more convenient that any Episcopal Church in the city, and begins work with a serious and thorough consideration of a matter which most members of its communion regard as a fad or a humbug. The Providence discussion was no mere general denunciation and warning of churchmen against the illusions of the new sect. On the contrary, the first paper was by Theodore F. Seward, an advocate who declared that Christian Science was "a return to the spiritual ideas of Jesus Christ and an adaptation of Christianity to modern conditions." Naturally, the other speakers did not agree to that proposition, but they listened to it. Dr. Huntington characterized Christian Science as "a bundle of thin abstractions," and Dean Polk declared that it was identical with mental suggestion and hypnotism, which will relieve nervous disease, but is useless where there is any organic difficulty. Then a lawyer talked about it from his point of view, and characterized deaths under Christian Science treatment as manslaughter.

There is no doubt that if Christian Science is an issue, the way to deal with it is by free and frank public discussion like this, rather than by ignoring it, or by mere dogmatic denunciation. Every observer knows that the sect is continually gaining recruits, not among the ignorant and superstitious alone, but from people of intelligence and refinement. The Episcopal Church has a large proportion of people with sufficient leisure to be, like the Athenians of old, always desiring some new thing. Very likely Christian Science is making inroads among them. If that is the case, the philosophic way is to meet the issue fully and frankly, as this church congress did. If there is nothing in the claims of the Scientists, discussion will not strengthen their hold. If there is something in them, but not so much as the advocates

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imagine, discussion and investigation may reveal the line between fact and fancy, and if the claims should by any possibility be true, even in a considerable part, it behooves every denomination to acquaint itself with that fact. It will be interesting to see how far the Episcopal example is followed, and what effect, if any, this discussion has upon the body which claims to be both a new Christian sect and a school of medicine combined.—*Brooklyn Eagle.*

The Life of Love.

How beautiful the years in which we live,
  In this new time that is as summer sweet,
  When all beatitudes about us meet,
And every good doth goodness to us give!
O let us prize the moments fugitive,
  As sent to make our hearts with music beat,
  And adding quickness to our faltering feet,
Nor let one blessing fall as through a sieve!
Man is of God, with God as friend indeed,
  The Father wills his child to well enjoy,
  And have and hold whatever is to love;
Love is our Spirit, love our saving creed,
  And works of love must be our blest employ,
    His will thus done below as 'tis above!

WILLIAM BRUNTON.

Glorify Your Father.

"Here is my Father glorified that ye bear much fruit, so shall ye be my disciples."—John 15: 8.

That the Father may be glorified here and now is our work in life.

Have we considered what this means to us as individuals?

Do we realize the fulness, completeness of our Being, that we lack no good thing? There is a supply for every demand. Is our faith strong enough in this Truth to demonstrate our words? Are we shutting out appearances and holding to Divine Principle, which is fixed and unalterable?

Let us stop and think a moment. Are we giving the best we have to the world? Are we letting the Father love flow out through us to all humanity,

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that love so full of compassion that it is ever ready to overlook all mistakes and see only the Christ robed in its purity and light shining in each heart?

Do we let the Christ in us work in all our ways? If we are doing these things, peace reigns in our hearts, and health in our bodies, the Father is glorified, and we are disciples indeed.

New Bedford, Mass. E. L. P.

Report of Wednesday Meeting.

We had the pleasure of having with us, last meeting, Mr. Margison, a brother from Truckee who has not visited us for some time past, and had quite a number of good things to tell. He has been a careful, energetic student, and has applied the principles of Divine Science in any and all cases, with the best results following his spoken word.

He spoke of a very near and dear relative of his who had for years seeming lameness that compelled her to walk on crutches, and with his careful, never ceasing treatments she has put her crutches aside for good. He said he would treat her ever so many times a day while at work; his work would go on just the same, but his thought was with her, and for her health, which was hers for all time, as well as now. She is well to-day, and has no need of crutches or anything as a support. He also spoke of a relative having, seemingly, severe trouble with her eyes, and he had been able to relieve her very much, and was still treating her for perfect sight, which was hers.

Three weeks ago a special treatment was given in our meeting for a brother living near Lorin, Cal., who was, it seemed, very low with what the world calls grippe. His wife attended this meeting, and we all united and sent forth our strongest treatment to him. In the next morning's mail was a letter telling us how much better he was, and he improved right along. The report from him at the meeting yesterday was, that he had been well for some time.

We were all pleased with the following from a sister: "I was sick in bed three weeks ago to-day, and in belief, very low. My sister came to Mrs. Cramer and asked for an absent treatment for me, which was given, and with that help I was able to get up, and in a few days come to Mrs. Cramer. She has given me eight treatments in all, and I am glad to say I *am well*. I have suffered many years with stomach trouble, was unable to eat fruit of any kind,

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or even drink water, and since I have been treating I can eat anything I care to, and can truly say I feel perfectly well in every way. I am not only well myself, but by reading, and applying the lessons as set forth by Mrs. Cramer, I am able to help others. I wish the whole world could hear of my great recovery, for it has brought joy to my soul, and I send it forth with healing on its wings, that some one else may be benefitted.

Extracts from Letters.

"I have been living and demonstrating Science to the best of my knowledge, and would not go back to old beliefs for anything."

Yours for Truth,

Waco, Texas. J. W. H.

"We enjoy reading HARMONY better than anything we ever read on the Science. You teach the Truth as Jesus did, and we are with you heart and hand." Sincerely,

Boulder, Colo. W. D. F.

"Will it be possible for you to furnish me with the holiday number of HARMONY—1900, of course? I am interested in your address of welcome, delivered before the International Divine Science Association. The liberality of your position, and the breadth of your platform, makes me feel that *Truth*, rather than personality, is enthroned in the highest seat."

Rockford, Ill. A. J. S.

"When I wrote you, I supposed that in my statement that 'Infinite life and perfect health is omnipresent,' it would be inferred that I had reference to your treatment; yet I am truly thankful for your last letter, and for the benefits of Divine treatment.

God's will manifest in this His Spirit and visible Son—His word made flesh, both perfect in one Spirit. Since God—Spirit—is all, I must be, and am whole. 'I Am is the vine, and all visible are the branches.'"

Woodland, Cal. D. P. D.

"I feel that I owe you so much for the many, many good, kind words that you and your co-workers are sending forth to all the people. God bless your every effort put forth to redeem us all from the bondage that has engulfed us so long. I am sure that I, for one, would have met you long ere this, but financially I could not; but I am thankful to-day for the money I have, no matter how little. I am learning the lesson that God is all in all, and that the

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kingdom of God is within me, and that the power is within me to be well; and just as soon as the divine thought illumined my soul I began to get well. Glory be to God that the power is with us all to ask what we will—in faith it shall be given unto us." M. Mc I.

Golconda, Nev.

"I still consider HARMONY the most scientific of any magazine of the kind that I have seen. It gives us the whole Truth, not merely a part. You teach the unity of all things so clearly, it does away with any feeling of separation from God. When we know that God is *all*, visible and invisible, that the universe—humanity ourselves—is Himself expressed, there is no struggle to destroy another so-called power, or, in fact, anything, for we are in the Christ consciousness—the *only* consciousness—and see nothing but perfection everywhere, and in everything; there is nothing else to see, since God is all there is.

I find I never fail to heal if I trust God *absolutely*—if I *continually* recognize Him as the *only* life, power, health, strength, consciousness, peace and rest of the world. I see my patient as one with all good, and know for him that there is nothing against him, for there is but one law—Love, one Body, one Self, one Life, one Mind, one Cause. I know that he is expressing perfect health. He is the same consciousness, and knows it for himself. There is nothing to be accomplished, for behold all things are finished, and perfect now. We are willing to trust our Father, to recognize nothing beside Him, and to rest, and not struggle, to love, and not fear."

White Sulphur Springs, Mont. C. H.

Appreciation of Divine Science.

"I have been thinking of writing to you for some time, and your kind letter of recent date has helped me to put my intentions into practice. No, I am not a subscriber for HARMONY at present; it was sent me years ago by a friend, and it has been the means of your hearing from those in Waitsburg that have subscribed for your writings.

I have been a Scientist for thirteen years. I studied under Dr. Edgar L. Eaton, then of Walla Walla. Next I took Dr. Swartz's course, and have my diploma from his University. Then Mrs. Wilman's course, and have a diploma from her. I have Science and Health, by Mrs. Eddy. Christian Science Healing, by Frances Lord; five volumes of Dr. Evans' writing, Colville's, Bartons, Sheltons, and I have studied them faithfully, but I was never quite satisfied to accept their teachings fully.

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I have been healing and teaching in my own way, or as the still small voice directed me, for eleven years, but I could not think myself, or teach others, that God knows nothing about our bodies or this beautiful world, and so forth. I never saw just my belief in print until I saw it one of your magazines, in an an article written for the benefit of those who did not know the difference in belief between the Mental, Christian and Divine Science teachings; when I read that article I said to my husband, now I have found my home—from this on I shall labor under the banner of Divine Science, for I can accept its teachings and teach others the same, conscientiously.

Waitsburg, Wash. C. M. B.

"I have been reading your book, "Lessons in Science and Healing." Gratitude for great blessing received constrains me to make this acknowledgment. I feel that the Sun of Righteousness with healing, revivifying rays, has shined upon me through your sentences and paragraphs—whose 'light is like unto a stone most precious, even like a Jasper stone, *clear as crystal.*'

It seems to me that you are bringing into view what I have long been desiring to behold, the knowledge of the Glory of the Lord. To me a new day seems breaking. I am full of joyous expectation and expanding realization. I have not yet read your book through: I have just now, this evening, finished reading Lesson IX. Some of the words in this lesson are to me like 'burning coals from the altar.' 'Affirmation brings realization,' and my heart burned within me. The armor of Faith, as provided in this lesson, has covered me all day. So I could but think of my 'shield and buckler.'

There is nothing in all this world that I am now so much interested in and drawn to as your teaching. I have been reading HARMONY, 'What is Divine Science', 'Basic Statements' and 'Lessons in Science and Healing' for about two months now. Ever and anon a new hope sprang up within me, as light came in response to my silent affirmations.

"I feel like saying with fervor of heart, 'Peace be within thy walls and prosperity within thy palaces.'

"I am happy to add that my wife too is greatly interested in your teaching; and our children, Geraldine and Ariel, fourteen and thirteen years old, are joyous in anticipation of having 'Big Truths for Little People.'"

Rockford, Ill. GEO. J. SCHWEINFURTH.

The students of Divine Science find it a haven of rest, a practical, real religion in every time of need. This is proven by the large number that are being healed, and the number of students who are successful healers. There is no limit to the demonstrations of good to be brought out and enjoyed through the study and appreciation of Divine Science. It is unfailing and reliable.

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Review of Books, Etc.

"CRITERION," is the title of a magazine published monthly by the Criterion Publishing Co., 41 E. 21st street, New York City, at one dollar per year.

This magazine is a leader, and aims to bring out interesting and beneficial points on matters pertaining to literature, drama, music and art, and has in addition a number of bright sketches from clever pens.

"WEE WISDOM LIBRARY," is a collection of stories and poems for children and bound in an attractive paper cover. Published by Unity Tract Society, Kansas City, Mo.

"Selections from the writings of George MacDonald," or "Helps for Weary Souls," compiled by J. Dewey and published in book form by the Purdy Publishing Co., McVicker's Bldg., 78-84 Madison St., Chicago, contains many good statements and helpful points in bringing weary souls to know all good is for them now and always. "Goodness and nothing else is life and health," and God the Good is all in all.

"THE ELEVATOR" begins its first run with the first month of the new century. It is a new thought magazine published and edited monthly by Densie Herendeen, 1111 14th St. N. W., Washington, D. C.; price, $1.00 per year.

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List of Sermons by M. E. Cramer, to be Published.

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No. 6.

MARCH, 1901

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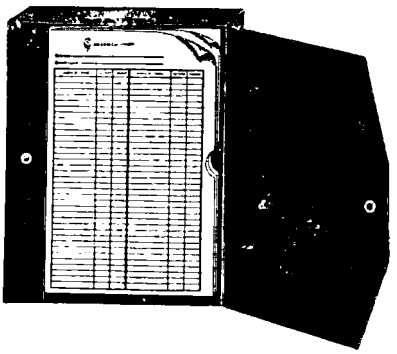
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TABLE OF CONTENTS.—March.

☞Unsigned Articles, only, are Editorial.☜

HARMONY—1st Part:		PAGE
Directory of Divine Science Work and Workers		161
Ye Shall Know that I Am	*M. E. Cramer*	163
Children's Page	*Ayda Belle Sawyer*	167
International Bible Lessons	*Sarah A. Eckman*	169
Home College Classes		172
The Kingdom of Heaven	*R. C. Hannon*	173
Helpful Paragraphs		174
The New Year and New Century		174
Unquestionable Facts	*M. E. C.*	175
Effect of Music on the Sick		175
Healing Page		176
Universal and Individual Treatment		176
Daily Thought		176
HARMONY—2d Part:		
Joy	*M. E. C.*	177
Christian Mental Science	*M. E. C.*	179
Types of Mothers We Often Meet		180
Notes		182
The Only Law	*M. E. C.*	183
Extracts from Letters		184
Books of the Day		187

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 13. MARCH, 1901. No. 6.

"Ye Shall Know that I Am."

Extracts from a Sermon by M. E. CRAMER.

"I AM the Light of the world: he that followeth me shall not walk in darkness but shall have the light of Life."—John 8: 12.

"When ye have lifted up the son of man, then shall ye know that I am."—John 8: 28.

As God is, I am.

There is but One All.

When Jesus spoke these words He had been in the temple teaching the people, and was interrupted by the Scribes and Pharisees. After He dismissed the cause of the interruption He spoke again to them, and commenced by proclaiming the Truth of Being—the Truth of the I Am, or what He was. He did not hesitate to claim all to which He knew Himself to be entitled, all that belongs to the true statement that, "I and my Father are One."

My heart is constantly filled with the prayer of thanksgiving, or the knowledge I have of Being; for a knowledge of what it means to Be, to exist in bodily presence in this world. Think of it! Think it over and over—only the Good is; the Good alone is; God is All and God is Good. These are simple statements, but they are true and powerful for good.

There are four important leading points in the above text, which gives the key to the attitude which Jesus took in regard to His relation to God and man:

First:—The declaration, "I am the light of the world," is an affirmation of the Truth of Being, the Truth of that life which brings things into existence, which produces form and reveals its own power. Light and Life are synonymous in the Scriptures.

Second:—Is a promise of what results to those who follow Me—those who follow the true nature and reality of Being or Life. The result is certain, he shall not walk in darkness, but shall have the Light of Life.

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Third:—The text tells how to follow Christ, the true Me of the All Good; to do so is to lift up the son of man, even unto the Son of God. "When ye have lifted up the son of man, then shall ye know that I am."

Fourth:—Is the inevitable. When you affirm the Truth of your Being in thought, word and deed, regardless of the Pharisees, the beliefs and opinions of separation from God and man, then you have brought the Light of life to view, and your whole existence is lifted up. Then do you know that I am, or what I am; and you know it because you have exercised true knowledge, from the plane of Being, Life, which is all that can say I am; and which can now say, I Am, and beside me there is no other.

Some seem to be afraid to make strong and absolute affirmations: but do you not know that if we ever expect to do the works that Jesus did we will have to make the claims that He made? Weak affirmations make weak conditions, and strong affirmations make strong ones. The Pharisees took a weak attitude and condemned Jesus for speaking the Truth of Being, which is the only strong attitude one can take. It is apparent that they did not do the works of Jesus because they did not let his words abide in them. Those only who continued in His word did healing. This shows that to demonstrate the same truth it is essential that we make the same claims, and do it with understanding and love for the same Truth.

Under part first of our text, "I am the Light of the world," Jesus virtually declared, I am the Life of the world. For the true Light is Life.

So with those who have the knowledge of Being, the old condition of mental doubt, anxiety and depression has gone; such look around them and wish that they could tell this old-new story, the Truth of Being, to everybody; but many care not to hear. In their beliefs such have rejected the Truth of God and man, and their feeling is, that they are deserted by God and man—they feel utterly alone. Some are willing perhaps, in their seeming depression, to say, let us alone in our despair, let us listen to its voice, let us contemplate its promises; but, dear friends, this condition is temporary and unreal. I tell you there is nothing ahead for such persons but the Good—the Truth of God and man. In Truth is freedom. Be of good cheer, "and ye shall know the Truth and the Truth shall make you free." As soon as they set themselves at work to make the true statements of Being, the Light of Life, the substance of faith, and the presence of good within dawns from within and shines forth to light, to brighten and to sweeten their experiences in all efforts.

We have found that the true state of consciousness and freedom does exist, and no one need fear making the effort to realize that state. No one

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should hesitate to abandon the old false and lifeless belief about self, and to begin at once to make new statements.

The old statement has been, there are two powers, one good and the other evil, innate within me; "I am conceived in sin and born in iniquity." I am a worm of the dust and born to die. I am a miserable sinner and have left undone that which I should have done, and have done that which I should not have done. I am mortal, finite, and limited; heir of all sickness and sorrow.

The following is a new and healthy statement of self:

I am life, not death; I am spirit, co-eternal with God, not temporal; I am immortal now, not shall be; I am whole now, not going to be by and by; I am the image and likeness of all that is good and real now, and I cannot become anything else; I am now what I ever shall be, Spirit, Life, Love, Truth, Substance, Soul, Knowledge, Power and Presence. I am wholly Divine, complete in God, heir of God and joint heir with Christ, heir to nothing but the Good. AMEN.

"He that followeth Me shall not walk in darkness, but shall have the *Light* of *Life*." This is positive, certain. To follow ME, the Christ, is to follow His example. Let us consider the example He set in prayer, which was that He prayed as if He had already received, as if He had *already been heard*. All things were His. All power in heaven and in earth was given unto Him. To act according to the example He set is to be thankful in our hearts for the blessings that are ours, that have come to our household. Be thankful and continue to be thankful for all good things; if the good seems to be far away, the more determined must we be in our thankfulness that it is ours, and for its presence. Thankfulness is an appreciation that knows no barrier, in it you are conscious of the good. All things good and useful are ever at hand for you. Therefore do as did Jesus, pray with blessed assurance. When ye pray, pray as if ye had already received and ye shall receive.

To follow Jesus in this respect would prove to be the greatest good in the life of anyone, for it would be the means of accomplishing every good purpose even as it was apparent with Him in every act of healing, and in feeding the hungry multitude, etc. The accomplishment of peace, health, prosperity, raising the dead, "lifting up the son of man," is to be enjoyed in the fulfilling of the command: "When ye pray, believe that ye receive and ye shall have." Ask as if it was yours and you were asking for your own.

"When ye have lifted up the son of man then shall ye know that I am."

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When you know and act the Truth that what God is I am, you find that what is His is yours, and there is no more beseeching, no begging, no pleading, you quietly and confidently ask or affirm your own in thought, word and act. You have taken your existence to God, and have opened your heart to His glory, and your door to His bounty, and you enjoy His gift not as the world gives, but as He is, so are you. You never fail to be thankful that you have already received.

A quotation from Rev. D. L. Sullivan in "The Light," is appropriate at this point in confirmation of the above:

"My new idea of prayer, that I am giving out to the world, and that has never failed to prove its own truth, is: prayer is the raising up of our mind to God in thanksgiving for having received all good things, surroundings and conditions from the great forever or beginning; and an absolute denial of evil, sickness, or anything that maketh limitation or a lie.

"Think of it. Your homes are furnished with water, gas and steam heat. When you arise in the morning, you turn on the heat, and soon you feel the response. The heat comes bounding to fulfill your wish; steam rushes in and out, and round about through the pipes, to do just what you want done. You step to your bath, and there you are again the recipient of exactly what you most desire. 'Before ye ask, I will answer.' It is now after sundown and the shades of night are falling fast. This does not disturb you, as you know your gas or electric light is ready to do for you what you desire. Presto! Your room is ablaze with light, and you can read or sew with the greatest comfort. Can mortal man be more gracious than God?

"Now, my dear friends, just imagine that you see thousands of people on their knees begging God to let the steam heat come forth to warm their cold, benumbed bodies; or on their knees in front of the water-faucet or the gas-jet, begging his lordship to condescend to send forth the supply that they are suffering so intensely for.

"Why, the answer from the steam-pipes and water-faucet and gas-jet is, 'Just help yourself. We have provided you so abundantly with exactly what you want, before your wants existed, that you can never begin to use it.'

"'*When ye pray, pray as if ye had already received, and ye shall receive.*'

"Do you see how Omnipresence, Omnipotence, Omniscience has provided everything you can hope for or aspire to, in that simple, beautiful, bountiful acknowledgement, 'And ye shall receive?' Ye have but to acknowledge me, and I manifest myself and my ever-present abundance in thee and through thee, by and for thee, to bless and supply the world."

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This state of at-one-ment with God and sharing all that the Father has, is the inevitable result of lifting up the son of man to the Son of God, which is equal to Fatherhood. It is a state of partaking of what you inherit by virtue of your being the Son of God.

Let us all unite in making another new statement of self, sent in by Cora D. Bonner, of Winona, Minn.

"There is nothing impossible; all Power is within me, and

"I am health;
I am peace;
I have harmonious environments;
I manifest fulness (completeness);
I live in loving relations with all;
I am perfect;
I look to nothing but the Divine for all things, and
I am Divine.

CHILDREN'S PAGE.

A Picnic Party.

"MAMA, can we go with Emma, Clara, Eva, George, and Oh, so many others, on a picnic tomorrow down to the big trees on the river bank?"

"Say yes, please," spoke up little Flossie. "Do say Harry and I can go, for our class are all going and it seems to me we had better not make a break in the 'chain,' you know; we call our class the 'Chain of Good,' and it is that order that is going to give the picnic, with Miss Preston, our teacher, to manage everything."

"So my little girl and boy want to go to a picnic given by the 'Chain of Good' order, and will promise to carry out the motto on the flag? Yes, you both can go, and the best thing for you to do now, is to go into your play-room and write out a list of good things you would like to have for your lunch, and when you get back I will be all through with this mending and ready to help you arrange your pleasure trip."

"I wonder if every girl and boy have the best mother in the world like ours," said Harry to his little sister as they left her and went up stairs to the play-room. "I guess she liked to go on a school picnic, too, when she was little," said Flossie, "for the first thing she thought of was the lunch."

"Oh, but we will have a good time I'm sure—but there, we must get to work—here is my slate and pencil, now tell me something to write down."

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"Candy, cookies, oranges, apples, nuts," began Flossie in rapid succession.

"I can think of all those things in a second, but I can't write them so quickly—anyway, they come last on the list; name something else first."

"Sardines, then, and crackers."

"No, that wont do either—remember last time Miss Black, our teacher then, took some, and we broke the knife Uncle Charlie gave for Christmas trying to open them. Not that, guess again."

"Strawberry shortcake."

"That is not good cold; we always have that piping hot with butter on it. We must have something in the lunch line."

"I think you better let me be the reporter and you tell me what you want," said Flossie.

"All right; first put down milk, and then let me see, O yes, dishes, and I guess a table cloth—"

"I think your list is long enough," calls mama from the foot of the stairs, "come down and I will look it over."

"Mama," said Harry when they had reached her outspread arms, "I guess you had better do as you like about the lunch, as you always have; we couldn't seem to think of much else but candy, nuts, apples, oranges and a table cloth."

"Very well, when the time comes we will arrange the lunch in the basket together."

At half-past ten in the morning the "Chain of Good" is ready to start—each wearing a bright smile, and there is a sparkle of gayety in each bright eye.

The day is spent in playing games, picking flowers, and eating the many good things their dear mothers had prepared for them.

"Miss Preston," said one of the number, "don't you think we have everything to be thankful for? Everything is so good."

"Yes, my dear child, God is all there is and God is Good, so as you say, 'everything is so good.' I am glad to hear you say this for it does you and every little one here that heard you, good, to realize the Allness and goodness of God. God is everywhere, always with you, so you are never alone but instead have a protecting hand ever with you.

"It is time to go home now, and as each little link of this Chain goes to his or her home I want you to tell your dear mother and father of our good time in the woods, and how very good is everything.

"We will have another picnic sometime, and bring the Chain together closer, but remember no matter how far away one of you might happen to go, you are still a strong link in this 'Chain of Good.'

"Good bye, dear children, I will see your bright faces at school Monday morning."

AYDA BELLE SAWYER.

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INTERNATIONAL BIBLE LESSONS.

March 3d, 1901.

JESUS BETRAYED.—John 18 : 1–14.

GOLDEN TEXT:—"*The Son of man is betrayed into the hands of sinners.*"—*Matt. 26: 45.*

JESUS' accusers were so cowardly that they did not dare to try to arrest him, when surrounded by multitudes who had seen his works. Therefore they were glad to accept the offer to be shown a spot where Jesus went when he desired to be away from the crowd.

Matthew tells us that Judas betrayed Jesus with a kiss. The Jesus Christ consciousness in man now, is often betrayed and led into seeming confusion by that which closely resembles affection, but which when its real motive is recognized is seen to be entirely selfish.

"*Jesus—knowing all things.*"—One who could read the thoughts of men, knew, of course, what was planned against him, and could have withdrawn himself again, or brought together as many as he needed to protect him, as he said in Matt. 26 : 53. But he did not, because he knew that he must now die in order to save the world from its fear of death. And that death must be met in a public manner, so that many could testify to its reality; also that his conquest over it in the resurrection would be all the more apparent.

"*They went backward and fell to the ground.*"— Jesus demonstrated here that his presence was power, and he used it for the protection of his disciples, that they might be allowed to go quietly away. The Christ approves of the use of the invisible power of Spirit by man for his protection, but not of force, as shown in verses 10 and 11. Jesus even used his healing power upon his enemy, as is told in Luke 22 : 51. He healed the servant of the High Priest, when Peter had cut off his ear, and rebuked Peter for his zeal. Showing that to employ the methods of vindictiveness and rage is not the true Christ way of defending even our friends.

"*The Jews took Jesus and bound him.*"—"The Son of Man" (the Christ) often seems to be bound and in the power of sinners (that which is ignorant of Truth), but it is never so in reality, for the power to release himself is always present whenever he chooses to use it.

"*It was expedient that one man should die for the people.*"—Caiaphas used the same kind of an argument as was used in this statement in a newspaper the other day; namely, "Capital punishment is right because, though it does not give the criminal any chance to reform, it does protect the people." A fallacy born of the same lack of true lovingness as murder itself. But ignorance often makes statements from wrong ideas, that have in them the essence of Truth. Jesus did die for the people, in that He demonstrated for all mankind the everlasting power and eternity of life.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. Why did his enemies fall to the ground when Jesus faced them? A. Because God's power was in Him, and He could have prevented their taking him if He had chosen.

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Q. Why did he not choose to do so? A. Because He must die in order to show that death has no power.

Why did Jesus reprove Peter for using his sword? A. His disciples were taught to be loving and peaceful. Peter should have known that Jesus could have taken care of himself if it had been best.

Q. How can Jesus Christ be betrayed now? A. By our thinking false and selfish thoughts.

March 10th.

JESUS AND CAIAPHAS.—Matt. 26 : 57–68.

GOLDEN TEXT:—"*Thou art the Christ, the Son of the living God.*"—*Matt. 16 : 16.*

"*Led him away to Caiaphas.*"—The Christ is often led into the midst of the worshippers of God, only to be denied and rejected.

"*Peter followed him afar off.*"—Mankind, like Peter, would sometimes be willing to follow Christ, if they could do so and no one know it, but fear of consequences keep them following afar off.

"*Sought false witness.*"—Falsehood is always trying to find something to bear witness for it. But Truth can afford to keep quiet and wait to be vindicated, for its foundation is immovable.

Jesus said, "*Destroy this temple, and in three days I will raise it up.*"—John 2 : 19. So the words reported of him were very nearly what He had said, but applied wrongly, they were false. Jesus spoke of the temple of his body.

"*Tell us whether thou be the Christ.*"—Jesus gave no direct answer, for he knew that whatever he replied would be misconstrued. But He told them that in what was to follow they would recognize the power of God, and that even the clouds would sympathize with him, which was literally fulfilled.

"*He hath spoken blasphemy.*"—To those who do not realize the complete unity of Life, and know that man is but God's individual expression, it seems irreverent or blasphemous to claim direct power from God. But to those who know the Omnipresence of God, it is the only true claim to make.

"*Prophesy unto us.*"—They had blind-folded Jesus, and then they tried to taunt him into using his intuitive power in telling who smote him. But one who uses the wisdom of God does not use His power to no purpose.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. What was Jesus declared guilty of by the High Priests? A. Of blasphemy against God.

Q. Why was He so accused? A. Because He claimed to have power direct from God.

Q. Was Jesus' claim true? A. Yes, for there is no other One to receive power from.

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March 17th.

JESUS AND PILATE.—Luke 23 : 13–26.

GOLDEN TEXT.—"*I find no fault in this man.*"—*Luke 23: 4.*

Herod stands for that curiosity in man which desires to see wonderful things done, but will not concern itself with seeking out or defending the Truth, and is more likely to turn against anything spiritual.

Pilate represents the belief in the truth and the innocence of the Christ, but the fear of loss of worldly position or prestige prevents the believer from doing much for the defense of it. Such beliefs are always trying to compromise between conscience and public opinion, as Pilate did when he said, "*I shall therefore chastise him and release him.*" If Jesus were not guilty he did not deserve chastisement any more than death.

That which is not founded in unchanging principle will soon lose its apparent power and die, as symbolized in Pilate's life, for history records that he was, soon after this, deposed and banished, and ended his own life.

"*Release unto us Barabbas.*" When man rejects the Christ, there is always released unto him that which is a robber and a murderer; that which puts out of his mentality the true bounty, peace and joy of life.

"*He delivered Jesus to their will.*" Many of this same multitude now crying out against Jesus were probably in the crowd that hailed him with "Hosannas" when he entered Jerusalem. But when they learned that Jesus only claimed to be king over a spiritual kingdom, instead of a temporal one, they saw nothing to be gained by following him. Those who follow the Christ only for what can be gained by it, fall away at the first trial that they do not understand. In striving to be a true follower of Jesus Christ, one may, for a time, seem to have to bear a cross, as Simon did.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. Why did Pilate wish to release Jesus? A. Because he knew he was not guilty of any wrong.

Q. Why did the Jews wish to crucify him? A. Because he had not proclaimed himself king, and led them to conquer the Roman government.

Q. What made Pilate yield to their wishes? A. He feared to do right because he might lose his own position by it.

Q. Did Pilate gain anything by it? A. No, for he lost his position and was banished soon after this.

March 24th.

JESUS CRUCIFIED AND BURIED.—Luke 23 : 44–53.

GOLDEN TEXT:—"*Christ died for our sins according to the Scriptures.*"—*1 Cor. 15 : 3.*

The appearance in this lesson is that visible existence is in darkness, and that God has deserted his Son. But as in all times, the darkness is only in seeming, for God's power can never be vanquished, but is always bringing

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forth, out of the midst of apparent confusion, that which is good. This experience of Jesus was but demonstrating the utter powerlessness of death.

"*The veil of the temple was rent in the midst.*" What occurred in the visible world was but a symbol of what was taking place in man's spiritual kingdom. The veil or curtain in the Jewish temple separated the most holy place from the other part; and but one, the High Priest, could enter there, and that only at a fixed time. So death had seemed a barrier through which one entered alone into some mysterious place. But Jesus demonstrated that when man realizes his at-one-ment with the Father, he has power to lay down or take up his visible body at will; and that there is no other life but one continuous spiritual life, having spiritual sight and spiritual hearing, independent of the physical senses.

"*The centurion saw what was done.*" This was the captain of the soldiers, left to guard Jesus, so that his disciples should not steal his body and falsely claim his resurrection. All the efforts of his enemies against him only the more surely established the proofs of his resurrection. The guards were there, ready to testify to the wonderful way in which nature seemed to sympathize with him. And their leader was convinced that Jesus must be a righteous man.

Then Joseph of Arimathea was led to claim his body, that the people might know that all the precautions against the body being stolen were taken that would be usual at a rich man's tomb; making in every way certain the reality of Jesus' having passed through what the world calls death.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. Was Jesus a righteous man? A. Yes, for He lived as God taught Him.

Q. Did Jesus die to save us? A. Yes, to save the world from the dread of death.

Q. Did Jesus ever lose God's power? A. No, He died because he wished to show that He could overcome death.

March 31.

QUARTERLY REVIEW.

GOLDEN TEXT:—"*He is despised and rejected of men.*"—*Isa. 53: 3.*

Jesus was despised and rejected by many while here in the visible body. But the Christ is never really touched by sorrow, and always has power to vanquish anything that may seem antagonistic to the principles of Truth. All men will some day realize that true happiness is found by following closely the Christ.

SARAH A. ECKMAN.

Home College Classes.

The next Primary Class in Divine Science will commence Wednesday, April 3d. We give ten lessons in this Class, and it usually takes about three weeks to give them, as students do not wish to attend every day. This class will be followed by the Training, and Theological and Normal, as students are prepared to take them.

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The Kingdom of Heaven.

WE ARE taught in the Scripture that the Kingdom of Heaven is within us. What meaning have the Scriptures to us if we do not use their value? Why do people die to go to the Kingdom; can one enter himself by death? What is the death we must die? Are we to be buried in the grave and then go direct to heaven?

The trouble is, people do not understand the meaning of the Scriptures. The Christian Scientists say that we do not die, but only "pass out" or "pass on," as they say. Where do they "pass on" to, or what do they "pass out" of? To me this looks much like any other system of religion. The body disappears from view in both cases. The graveyard fills up just the same. How can the grave be the door to the Kingdom? I venture to say that the grave is no part of the Kingdom of God. In Divine Science I learn the possibility of living without the death of the body; or, in other words, we in Divine Science have awakened in Spirit to find out that we are in the Kingdom of God, and the Kingdom of God is within us—we are the Divine Mind. All mankind is Divine or Immortal.

There is no such thing as a mortal being. If the Kingdom of God is within us, then we have all power to act in our own behalf. Fourteen years of practice, study, and teaching in this Science has shown me the Allness of God and the nothingness of matter. All matter, so called, is but living substance, for it is only God that lives. When any one enters this Divine Science they then and there die to all the old notions, and their eyes are opened to the new thought, and are thus resurrected from the dead past. The Scripture says, "Let the dead bury the dead." That means, let those who believe such things have their way. We who have found the Kingdom of God must not have such false notions as sickness, sin, and death. The Kingdom of God is under our dominion. We must exercise our dominion in this new way. If man represents the power of God, then it is the duty of each one to so let his light shine that others may know of this Truth and be able to enter the Kingdom of the One Mind.

Mind is eternal, for Mind is God: so God and all that is God is eternal.

One must learn the power of thought in order to know the meaning of these momentous questions.

Godliness should not be such a mystery that no one can understand it. If we know so much about evil, why not reverse our thought and learn of the good in its stead.

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The Kingdom of God is within you, has a mighty weight, and carries with it a power that is beyond the comprehension of mortal mind. When man learns that his mind is not mortal, but is immortal, new expressions unfold their meaning to him. He can then see God, face to face, can walk and talk with God, and be lifted up and strengthened. Life will be worth living, for death is not worth living. Man has only one nature, and that one is divine, which is God-given.

Man being the image and likeness of God should know of nothing else but God is Good. Then the belief of the devil would be dropped out of memory, for the devil does not belong to the Kingdom of God.

It is strange that with so many churches and so many kinds of systems of teaching about God, so little about Him is understood, and so much is misunderstood. Even with all the seeming teaching of Christian Science that is afloat, Divine Truth is as foreign to the Christian Scientist as religion is to many professing Christians.

Divine Science must bear a better record, for by their fruits they are known. Our fruit is health, happiness, and prosperity.

R. C. HANNON,
212 Asylum St., Hartford, Conn.

In *Washington News Letter.*

Helpful Paragraphs.

Faith is the ascent of the mind to Truth.

Our mind, the One Mind, ascends to self-evident Truth now and forever, so we are the mind of faith and not of doubt.

We cannot practice personal beliefs and opinions about Science and have them work for Science; it is the unadulterated Truth of Being that must be practiced if scientific results follow.

The New Year and New Century.

We begin the new year and new century by publishing *in this issue one thousand new "Bands of Mercy"* formed (since our November report) *in thirty-one States, two Territories, Canada, Mexico and Siam,* making the total number of Bands 44,373, with a membership of nearly two millions.

"Praise God from whom all blessings flow,
Praise Him all creatures here below!"

—*Our Dumb Animals.*

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Unquestionable Facts.

Many at the present day see the broad Truth that life is just as beginningless as it is endless; that what is now, is what has been, and shall be; that life in the abstract is All in All. Others hold that this is true in the abstract but not true of the individual.

Friends, be not deceived: life universal and abstract is not mocked by a different life from itself. Those who do not see individuality as co-eternal with the absolute, do not understand what it means *to be*, and that nothing can be expressed of individual life that is not before it is expressed.

The body and brain are not the source of individuality, but are the evidence of self, who is capable of expressing self in a temple fitly framed together for its habitation. If any one, through reading illogical statements on this subject, has any doubt about the eternity of consciousness, take up the Divine Science Statement of Being again, and then re-read and study the sermon in February HARMONY on the Birth of Jesus, and His teaching about life after death.

When the Law of Expression, which we were the first to present, and have taught from the beginning of our work, is thoroughly understood, no idea can possibly be advanced of the probable cessation of individual consciousness. To be or not to be, is in the now, and now is eternal. So the Truth that I am eternal consciousness is never to be questioned. M. E. C.

Effect of Music on the Sick.

In London there is a musical guild of St. Cecilia which has been having wonderful experiences among hospital patients. It seems that a patient suffering from insomnia had been sent to sleep twice by their music; but as some doubt about the fact was expressed by a physician in the hospital, the choir determined to try the effect of their charms upon a whole ward—and actually succeeded. They sent four patients out of fourteen into sound slumber, and rendered drowsy all the others, in the short space of twenty minutes. In another hospital a woman suffering from depression of spirits, which had deprived her of the desire to talk for many weeks, became interested and conversational under the influence of the music, while a man suffering from delirium tremens was soothed and quieted. The experiment is worth trying in hospital work.—*Sheltering Arms, N. Y.*

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from March 1st to April 1st:

"The law of the spirit of life in God manifest in us makes us free from the law of sin and death."—Ref., Romans 8 : 2.

Daily Thought.

First Day: My paths are paths of peace.

Second Day: My inheritance is wholly good.

Third Day: My heart is glad forever more.

Fourth Day: My eyes behold the equality of the all—and I see clearly.

Fifth Day: I am the holy one which sees no corruption.

Sixth Day: I am satisfied, for I am the image and likeness of the All Good.

Seventh Day: My words come forth from God manifest within me.

—Ref., Psalms 16 and 17.

I am conscious life, in which there is no death. The only presence I know, its the fullness of joy. On my right and on my left, and within me, are pleasures evermore. The All Good prospers me now with its own law in all my efforts. My work prospers in my hands. Divine Intelligence illumines the whole earth with its glory.

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JOY.

THERE is no joy to be compared to that born of the consciousness of pure Being—the universal life; nothing can be sensed with greater satisfaction or felt with more pleasure than to realize that we have the power of endless self-expression; that we are the expressor of the qualities of Being. In this consciousness we know that there is no infinite force waiting to do our bidding at our command, but instead, we do what the infinite force does. In the language of Jesus, we do what we see the Father doing. We express ourselves from the plane of the Universal Expressor.

Our joy is dominion; it does not come as the fulfillment of ages, or of waiting and struggling against the false supposition that there is something that is not—an evil or malicious power that never existed; it is realization of Truth; it is knowledge of what is brought forth by affirmation.

The depression that arises from struggling and striving to become, and never attaining the Truth of Being, is universally apparent in the negative conditions present with people everywhere. They fear, they doubt, they hesitate, they are uncertain of any positive good. Dear ones, it is for you to lay hold of the Truth; it is God's good pleasure to give you the kingdom. God's kingdom means a one-power kingdom; there is only one power that rules and reigns, and that is Good. God is it, and we are it, for in Him we live, are moved and are. Make this Truth your own and joy will fill your heart. Affirm the Truth of the absolute, and you will realize yourselves above and separate from all the petty annoyances of life. In this consciousness and practice we never feel that we have lost everything, or that anything good and true, or of use, can be withheld from us.

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Be the eternal, be the absolute. Be the highest and you will dwell under the shadow of the Almighty, and you will know that life is not an endless becoming, but that you are absolute life with power of endless expression; you will know that you are not a self-evolved individuality that commenced unconsciously in protoplasm, but that you are creator, co-eternal with the Infinite. That "I and my Father are one," not two, is a universal Truth, and applies equally to us from the plane of the Supreme. We do not lose our individuality in God, but we find it to be infinite and eternal, when we find God to be the All in All.

"Joy of joys, the heavenly kingdom, is within the soul of man,
Blessed Truth, so grand, inspiring, one with God's eternal plan."

M. E. C.

"The Destiny of America, and the Future of the Anglo Saxon."

This is a wonderful book. It is written by Jonathan Erskine Hollingsworth. In it he has related his experience while in a trance. It was written in 1892, but is now published for the first time. He saw much that had transpired in national affairs, and much that has taken place since. All who understand the working out of spiritual ideas for the good of humanity, can readily see that much of what is prophesied for the future will naturally come to pass.

One thing I will briefly mention: he prophesies that all nations will blend into one, and that one will be a great republic, and that all business will be done by the government. It is easy to see, that as people are educated in the unity of the One All, that one government will be a natural expression of the Truth.

Some things are prophesied that should not come to pass, and never can under the influence of Divine Science. It is, that there will be ways and means devised by which to put the aged and hopelessly sick to death without pain. The thought of the Scientists of present immortality, must become so strong and thoroughly united that such barbarous conduct can never appear on the face of the earth. The humane societies must take up humanity, in addition to their good work of prevention of cruelty to animals.

This book is published by El Dorado Pub. Co., Indianapolis, Indiana; price, 50 cents.

"Don't wait for something to turn up. Go and turn up something yourself."

"God is not the goal of life and of Being, but the promise."

F. E. Mason in *Dominion*.

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Christian Mental Science.

A. P. Barton, editor of "The Life," has taken a new name for the teaching of "The Life." Under the above name he has defined in a primary lesson his reasons for the change, and some of the principles underlying his teaching. He in part says :

"I chose the name, 'Christian Mental Science,' instead of either Christian Science or Mental Science, for the following reasons :

"A name seems to be inevitable. People will call us something, it matters not how loudly we protest against labels.

"'Christian Science' has come to be the name of a church sect.

"'Mental Science' has partially become the name of a 'school,' which does not acknowledge the Christ and scoffs at spirituality.

"I am not willing to permit any sect to have a monopoly upon the name Christian, nor to allow any 'school' to restrict and confine mind action to any line of intellectual or physical purpose and aim. * * *

"'Mental' means by, or pertaining to, the mind. We believe Mind is identical with Spirit, and that intellect and soul are not separate things."

Mr. Barton says : "If we form a school or sect, we limit, prescribe and define ourselves, and thus curtail our freedom and retard our progress." In this lesson he defines his position clearly and claims no limitation, and as long as he sees none, but clearly sees the limitless as the all, he, like others before him, can define all that he chooses in accord with what he knows, and he will never know or show out limitation. When Mr. Barton comes to define his teaching from the plane of Mind or Being, and his method of healing, it is clearly seen that he is more of a Divine Scientist than anything else, as the following quotations show :

"Mind and its manifestations constitute all we know of Being. But Mind is Essence and Spirit is Substance, and therefore, Mind is all in all. Even what we call matter is Mind manifest to the senses. * * * It inculcates the doctrine of the relationship between God and man as being that of Father and son, of Expressor and expressed, the Universal and individual, Source and emanation, Principle and an activity of principle, Essence and manifestation of Essence. All men are divine, for there is only one Source and one Essence from which they could come, and that is Divine and Infinite."

The name "Christian Mental Science" will attract many in the Mental Science ranks who are not convinced that to believe there is no God is the source of their freedom.

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May God speed the good work of Mr. and Mrs. Barton, in their earnest and untiring effort to benefit the multitude and educate humanity.

M. B. C.

TYPES OF MOTHERS WE OFTEN MEET.

ONE phase of the question, Do we need special training for parenthood? may be partially answered by a study of the following types, taken at random from the ranks of mothers in the list of our own or our friends' acquaintance.

A mother of whom we know, who lives in a palatial home and is devoted to her children, painstaking, and, as she thinks, very wise, sternly forbids the purchase or giving of any toys, useful or otherwise, to her two boys of eight and ten respectively. So the two really poverty-stricken little fellows are obliged to live in the grand mansion called their home all through the winter with no playthings or pets, and to spend the long summer days at a fashionable hotel with only the occasional loan of toy wagons, steam-engines, balls, or other boyish treasures from their more fortunate comrades. This mother says—and says it conscientiously and very thoughtfully: "My children shall not be spoiled. They shall learn to value the necessary by earning it, and to dispense with the useless by going without."

In lieu of Christmas or birthday gifts, they are taught to earn, and together with their mother are earning money, which will be put into the bank for them, and some day they will have dividends that will prove the handsome value of their self-denial and their persistent labor.

Spiritually starved? Hush! The mother loves them, and would scorn such an imputation. Neither she nor her husband (though they have ears) ever heard of the saying, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" The mother is the ruling voice in that home, and she speaks for both the father and herself; and their only standard is worldly wisdom. She is a type of what the world calls Thrift.

We have in mind another mother. She, too, has abundance; her coffers are filled. Her husband provides lavishly for every demand, even to the extent of luxury. Their children have rich and costly garments, numerous pets, a nursery overflowing with miniature creatures, cities and machinery. This mother, too, loves her children; but she has no time for them. Social demands leave no moments for domestic cares or motherly duties? But what does it matter? Her children are amply provided for; no pleasure is

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denied them : and so she goes with her husband to the resorts of the fashionable, well satisfied that as a mother she has done all that lies in her power or province. If she wakes some day to the fact that, though her pretty daughters speak French like native Parisians, they also have acquired French morals from their French maids, she must not complain. It could not be otherwise when the *maid* is the only practical mother they ever knew.

This woman, too, is a type. Of what? *Personal vanity.* Poor, defrauded children ! Poor, ignorant mother ! How can we teach her? No, she may not listen now ; but wait. God teaches. In the meantime let us be on the alert and sow seeds wherever we can. Perhaps by agitating this very question of training for Parenthood, some young woman not yet a mother may heed : some young man who will one day be a father may hear our message.

But there is another and more common type of mother—the one who represents Sacrifice. We all know her. She is the one who toils and saves and starves, if need be, that her children may have things of comfort and beauty. *Her* children have joyous Christmas times and toys enough for all the year. If their mother can help it, they never know the things she goes without that they may have. All through their happy childhood her sweet river of mother-love flows like a veritable Nile of Plenty, to make fruitful and beautiful the desert places in their lives. But even *she* is not the ideal mother, for she " loves not wisely but too well." If she gives all, and requires nothing in return, she has only half lived up to her mother's privilege, and her children will have not the whole, but only the half, of their birthright. Receiving without giving too often makes ingratitude and selfishness.

And there is still another type. She is the one in whom seem blended in equal measure both love and wisdom—the glorious embodiment of spiritual motherhood. Though we see her rarely now, she is one to whom the world will bow some day when it *knows*. She is the ideal woman who, having married the ideal man and passed from wifehood to motherhood, is consciously bringing into the world, and rearing, sons and daughters who shall be as the crowning glory of their race and nation. From the first she knows and treats her children as individuals, as well as loves them ; and herein lies her greatest success. To them is given responsibility, and from them is required responsive performance. They are taught the law of reciprocity, and together the father, the mother, and the children live as one organism in perfect law and harmony with one another, each a perfect member working for the good of the whole body. This woman stands, not only as the loving mother, but

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as the glorified priestess who may lead her children to the inner court of heaven (harmony) and show them the splendor of God's ideal in making man in His image and likeness.

* * *

Mothers, think of these things and send us your thoughts. What is the logical outcome in results to the children of Thrift, of Vanity, of Sacrifice, of Spiritual balance—on the part of the parents? Express your opinion or your knowledge. Ask questions if you wish.

Beautify your homes. Let the children grow up with pictures of real art. Find the peace, plenty, and joy of Nature pictured, and hang on your walls. Make the environment harmonious. Feed the soul with beauty as you feed the body with food. Beauty is a necessity, not a luxury.

* * *

"Can children be taught to heal?" Yes; with their wonderful faith they can do marvels. Teach them how to think the right thought always. Give them simple words, and few. For example: "I am God's child. I am *now* and *always* perfectly well and happy." Teach them the power of repetition. Tell them to repeat the above phrase, or something equally definite, fifty, two hundred, or five hundred times if need be. A certain little girl cured her chapped hands in one treatment—by repeating these words fifty times. Children may also be taught the spiritual state of listening for the "Still, small voice."—*Helen Van Anderson, in "Mind."*

Notes.

Josephine R. Wilson has recently given a course of instruction in Divine Science to a very large class at the "Home of Truth," 2123 California street, San Francisco. They have been deeply interested and helped by her absolute presentation of truth, and high universal statements. During the time Mrs. Wilson was teaching in the Home she preached for them Sunday mornings and has drawn out an unusually large number.

Rev. Nona L. Brooks writes: "We shall not be in our new home for a few Sundays yet. We need the increase of room greatly."

We are glad to notice the increase and growth of the work in Denver, also to be able to say it is increasing everywhere.

Divine Science is sure and certain, and when one understands it, he is poised in Being and cannot be shaken or caused to doubt, no matter what sense of feeling may come to his body.

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The Only Law.

The Law of Expression, which I have consistently and persistently taught from the commencement of my work, is not only the very basis of Divine Science, but is the proof of its truth. It is the only law or method by which expression or demonstration can possibly take place, hence it is necessary that every student should thoroughly understand this law and realize the importance of applying it in all demonstration and also in all interpretation. I spiritually perceived this law about fourteen years ago, and I knew at that time that I realized a Truth that could not be questioned. That it embraced *The All*, and that error could not possibly be identified in any way with this Trinity; so when understood and lived it would free every one from all false belief and erroneous opinion in regard to God and man, and all creation. This Law, taught only in *Divine Science*, proves the absolute at-one-ment of God and man. It is the basis for all true reasoning. It is Divine order, it is method; it is applicable always and everywhere. It distinguishes and illumines all *Divine Science* teaching. M. E. C.

"If we are going to come into the Truth we will have to stop lying. The pleasures of life are all Good. There is absolutely no sensation in the flesh. All sensation, all desire, all feeling, is in the Spirit. Now, you can create ill-feeling, unpleasant sensations and undesirable desires by wrong thinking. These things come to us because we have been lying to ourselves and others all the days of our lives. Shall we keep up this infernal lying and thus continue to create evil? Just as long as you recognize the existence of evil it will continue to exist. You can cast evil—the devil—into the lake of fire and brimstone or into the bottomless pit of nothingness, if you will speak the Truth. There is no truth to disease; there is no truth in death; there is no truth in so-called evil. All these things come from the father of lies. This father of lies, known as the devil, produces all of these bugaboos that disturb people who think they are coming out of the lower law into the higher law. Be honest with yourself! I like food, drink, sleep, music and everything that produces a pleasant sensation in the spirit. Why not be honest and say you like all of these things yourself? Why do you get scared at the word "sex" and think that it means something wrong? Sex is inherent in Spirit, therefore there is a Divine Feminine and a Divine Masculine from everlasting to everlasting."—*T. J. Shelton, in "Christian."*

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The students of Divine Science find it a haven of rest, a real, practical religion in every time of need. This is proven by the large number that are being healed, and the number of students who are successful healers. There is no limit to the demonstrations of good to be brought out and enjoyed through the study and appreciation of Divine Science. It is unfailing and reliable.

Extracts from Letters.

"Allow me to suggest that the quotation on the bottom of page 144 of February HARMONY, be repeated in March HARMONY for same page. I think nothing could be more helpful and stronger. It appeals to me to be the right thought expressed for earnest workers beginning this course of study and thought.

"There is also another paragraph on bottom of page 137 of February HARMONY that would be excellent for Harmony class page. It is very wholesome and strong, and beneficial for all. The paragraph begins with, 'I am conscious life, in which there is no death.'"

San Francisco, Cal. G. D. F.

"Last Saturday I was called to see a lady who had been in bed ten weeks, and had tried six or seven M. D's. Mrs. C. took me out in the rig she drives, and asked me how long I was going to stay, and I said until the lady says she is better. Mrs. C. left me and I gave the treatment, and the lady said, *I am better.* She was up and dressed the next morning and partook of her breakfast with the family. Praise God."

Topeka, Kan. LEROY MOORE.

"I am sowing the seed here as I have the opportunity; quite a number are becoming interested. I have done some healing and have had excellent demonstrations. Most of my patients are absent and have had the best of results. I think I must tell you of a case of healing that occurred last week. A young man was taken suddenly ill, seemingly with fever; the doctor was called, who said the symptoms were of a typhoid character. In the afternoon the mother sent word to me to treat her son. When the doctor called the next day he was up and dressed and met him at the door—he was healed. So the good work goes on."

Washington, D. C. E. J. FIELD.

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"Enclosed please find two dollars for HARMONY and Lessons in Science and Healing. I am still faithful to my studies and am surely making advancement. I enjoy our healing page in HARMONY, and have been much benefited by its use. I keep the November number before me every day. I had immediate relief from that severe cold, but my cough holds on a little. I feel very strong, and my bowels are entirely well, and there are days when my cough scarcely comes at all."

Escondido, Cal. R. P.

"I do not know how to thank you enough Mrs. Cramer and Mrs. Jones, for leading me into the Light. I am improving all the time in health, and now I know the Truth will heal.

"I enjoyed the HARMONY last month, but the Healing Page and Treatment in the December number seems to appeal to me more than any of them. They are all good and good for me. I have had some beautiful demonstrations lately, and I am sure I will be able soon to demonstrate over every belief."

Watsonville, Cal. D. J.

"Inclosed find one dollar for HARMONY and I rejoice that it has spent another year with me. HARMONY has made an advanced step in the past century and steps into the new one with a Harmony class that will be successful, for it is Truth and the Truth is always successful, and will give each reader Peace Harmony and success, for that is the Father's will, that each and every one should have and is now."

Ferguson, Mo. H. C. BAUGERT.

"I have been seeking for Truth a long time, and here want to confess, that not until I studied your books was the true light revealed to me. It is so clear and plain to me now that I can say, 'God is my only Father, and in Him I live and move and have my Being.' Being is Eternal Harmony, yes, Immortal Truth, here and now. I have sought many years for rest in Christ, and now I have found the so long looked for rest. Thanks be to the Father in heaven and on earth. I am to become a co-worker with the Divine Science cause. May the Lord bless your good cause and the efforts set forth in your books, is my prayer now and ever more."

Alton, Kan. J. H. B.

"It was some months ago, Alma, my daughter, had an attack of scarlet fever, and I asked you to give her a treatment. I am glad to tell you that your treatment was felt and appreciated and enjoyed. In three days Alma was well. You see it takes three days for mail to go between Texas and San

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Francisco. Alma and I beg you to accept thanks and blessings from the bottom of our hearts for your kind, loving thoughts towards us whom you did not know. We are holding the silent thought at nine o'clock, and have received much benefit from it already. I have had HARMONY since 1895, and it has done us good untold."

Austin, Texas. O. A.

"Inclosed you will find one dollar, my subscription to HARMONY for the new year; it is not due yet I believe, but I had rather pay for HARMONY than for anything I ever did. I am very busy—I have just healed a minister who was suffering from a tumor on his breast; it was as large as a pint cup and now it has disappeared and he is very happy indeed. He is studying Basic Statements and is quite anxious to understand Divine Science."

Kansas City, Mo. M. A. GRAHAM.

"I am sure you will be glad to know what we are doing at our new Divine Science Centre in this city. The interest so far has been from unexpected sources. My Friday night meeting has developed into an open "Healing Meeting." I have a class of young men from fifteen to twenty that I am drilling as healers. They are eager to present the names of their patients, and wonderful results follow. Here are a few reports from last meeting: The following is from a boy of fifteen:

"The man that works near to me that we treated last Monday night says he never was so well. His pain left him at nine o'clock Monday night and he did not have one bit of pain until Thursday. He wants another treatment tonight. The lady we treated is entirely well.

Another said: "I am a pattern-maker and I often break my patterns, and heretofore grew angry, but since I have been coming here I break very few. I feel my dominion, and hold all thoughts for success."

Another pupil said: "My work is very hard; I used to think I could not stand it, but since I have held the thought that God is never tired, it seems much easier."

Another made reply: "I was at church the other night, and was asked to go up and be prayed for, and I said, 'I am the child of God; I am Life, Love and Intelligence; I have found out that good thoughts are prayers, and holding thoughts is praying without ceasing—and so I think my prayers are good and are heard."

St. Louis, Mo. VINTIE ROOT MCDONALD.

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Book Notices.

"REALIZATION" is the title of a publication by Loraine Follet, and contains a course of lessons upon the inner nature of the self. Bound in paper; price, 50 cents.

"CULTIVATION OF PERSONAL MAGNETISM" is a revised edition by Leroy Berrier, founder of the American Institute of Human Culture. Paper cover; price, 50 cents.

"REVOLUTION" is the title of a monthly journal edited by Robert J. Brown, Little Rock, Ark. It is a periodical that applies to the practical affairs of every day life. 10 cents per copy, or $1.00 per year.

The above books are on sale at the office of HARMONY, 3360 17th street, San Francisco, Cal.

"Discovery of a Lost Trail."

By Charles B. Newcomb, author of "*All's Right with the World.*" Cloth, emblematic cover. $1.50.

MARIE CORELLI:—"I have received, with thanks and admiration, the beautiful books, "*Discovery of a Lost Trail*" and "*All's Right With the World.*" I am one with the spirit of their thoughts and teachings, and strive faithfully to follow the truths which I know are *true.*"

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List of Sermons by M. E. Cramer, to be Published.

"Sixty Commandments of Jesus."
"Divine Science and its Practice."
"The Parable of the Tares."
"I Am the Beginning and the End."
"The Spirit of Truth and the Spirit of Error."

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We know that you, dear reader, and the people at large, need our Manuscript Lessons. You need them, because they will give you a thorough understanding of Divine Science, and the method of its practice.

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We have, therefore, decided to offer these manuscripts, both primary and theological, at half the price heretofore charged. The Primary Course in Divine Science, by C. L. and M. E. Cramer, is reduced from $5 to $2.50, and the Theological, from $10 to $5.

These lessons have had a large sale, and have done their perfect work wherever they have gone, but we want to place them within the reach of every one. Kindly spread this good news among your friends. We firmly believe that no one will feel that he cannot afford to have them.

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Church Notice.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A.M., Home College, 3360 Seventeenth Street, between Valencia and Mission. M. E. Cramer, Pastor. All are welcome.

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List of Books for Sale at Home College.

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Vol. 13.
No. 7.

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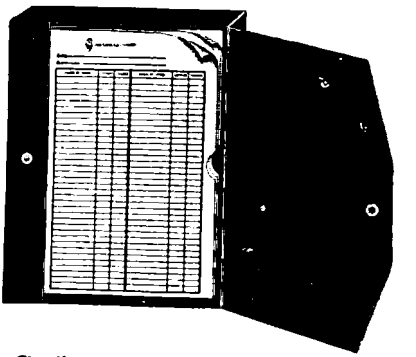
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To show that knowledge and faith are realization and demonstration.
That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
To supply a simple method by which all may practice their knowledge of Truth, and demonstrate 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.
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TABLE OF CONTENTS.—April.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 193
Easter Suggestions ..... *Elizabeth H. Remmel* 195
Easter ..... *William Brunton* 196
God is Intelligence, the Light of the World ..... *Mrs. Josephine R. Wilson* 197
Doing ..... *J. Eloise Cooper* 198
Report of Wednesday Meeting 199
The Power of Faith 201
International Bible Lessons ..... *Sarah A. Eckman* 202
Children's Page 205
Questions and Answers 206
Healing Page 208
Universal and Individual Treatment 208
Daily Thought 208

HARMONY—2d Part:

Non-Resistance ..... *M. E. Cramer* 209
Letters to "H." 214
A Lucky Mistake All Around 215
Special Note 216
Notes and Announcements 217
Extracts from Letters 218

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 13. APRIL, 1901. No. 7.

Easter Suggestions.

IT is toward the East we daily look for the light to appear—the sun of the material day.

It was toward the East the shepherds were told to look for the star that should herald the coming of the son of the spiritual day.

We think of the East as that point of the compass where the light is ever rising to dispel the shades of night.

We commemorate Easter as the day of the literal rising of Christ's body from the state or condition called death, and many of us neither look for nor see a deeper meaning. But view it from the spiritual standpoint, and such a burst of light rises and pours upon us as shall forever dispel the darkness caused by erroneous beliefs and opinions.

The spiritual Easter is the rising and flooding of our souls with that "light that lighteth every man that cometh into the world;" the coming to the Christ-consciousness which realizes that "I and the Father are One," that "I am heir and joint heir with Christ," and that "Unto me all power is given in heaven and in earth." It is this state of at-one-ment that reveals all the wonders and beauties of the spiritual life. We unfold and expand as the plants put forth and bloom. The inherent possibilities of bud, blossom and fruit are there, and ever have been, but they can be brought forth to their perfection only by the warmth and light of the sun. So we, with the light and warmth of this spiritual Easter filling every atom of our being, unfold and show forth the treasures of mind and heart, the fruits of word and deed; which have, heretofore, been buried under the debris of fear and folly or blighted by the frosts of censure.

We need not wait until a particular day for this spiritual resurrection, but may accept of its glories at any time—the best one being *now*. "*Now* is the accepted time," "*Now* is the day of salvation." Now is the time to unloose and cast off the grave clothes of *appearances* which have bound us hand and foot, to roll away the boulder of *public opinion*, to come out of the sepulchre in which we have been so long entombed by our fears, ignorance and

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superstition, and to stand forth, free and untrammeled, into the life-giving light of God's love, wisdom and power.

Let us turn our faces toward *this* East where hope and peace and plenty are ever rising and shedding upon us their beams of encouragement. And should the fog of doubt or the clouds of despair obscure them for a time, let us keep our eyes steadfastly in this direction, knowing that the light *is here*—no matter what the seeming—and that, soon or late, it will dissipate these mists wafted in from the external, and we shall be again in the unquenchable glory of God's eternal day.

With this divine effulgence filling our souls, we shall radiate it upon those about us, our loved ones in the home, the friends with whom we come in contact, and in each shall we find the mirror which will reflect its truth still onward, until its gleam shall reach unto the uttermost parts of the earth.

And, O beloved, when once we have stood in this radiance—when once its rays have penetrated to and illumined our "secret chamber of the Most High," no thought or external influence can ever obliterate it from our memory. It shall shine on—omnipotent, omniscient, and omnipresent—"even unto the end of the world." Then let us not delay the coming of our spiritual Easter, but daily open our hearts and minds for its brightness, and we shall then know the grandeur of the message, "I am the resurrection and the life."

ELIZABETH H. REMMEL.

The judgment passed upon statements of Truth should be well considered before voiced.

An excuse can never be a substitute for right thinking.

If you want to realize true salvation do not refuse to acknowledge it is yours.

"Evil is only that which seems to be; good is that which is.

"One thing accomplished is of more value than a thousand but half accomplished.

Easter.

Easter dawn is this to-day,
Now doubt's stone is rolled away;
Now in faith our souls arise—
Into love's all radiant skies;
Now we feel the joyous truth—
Life with God has endless youth!

WILLIAM BRUNTON.

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God is Intelligence, the Light of the World.

Easter is God revealed as He is, and man's relation to Him is seen to be that of the action of the Creator—"Peace be unto you." "Receive ye Holy Spirit." Understanding is ours when we receive the Spirit of wholeness—Holy Spirit. This is *light* as it was and is, and ever shall be, world without end. The light that revealed Christ Jesus to Mary as he was, and is now. Light was the first word spoken. Only light can reveal light, as only truth can speak truth. Thus we perceive the light of truth in Divine Science and the law of expression. To students of Divine Truth the truth only is voiced. Self-evident statements of what truth is, and where it resides. Easter shows the living to be contained in life, and beliefs to the contrary are dead statements not to be found in life. Now we are brought to know that Whensoever ye lift up the Son of Man, then shall ye understand that I am he, and I from myself am doing nothing; but according as the Father taught me, these things am I speaking. When the voice of God is known to be the spoken word of truth, all who voice the word will hear *His* word, "Receive ye Holy Spirit." This understanding of wholeness, oneness, shows how sin is to be remitted and how retained—All is God—Word of God—and the spoken word of God framed worlds, yea, all frame work is spoken word made flesh. Mary was compelled to hear the voice of the Teacher in the form of the gardener. Those being disciplined in truth have also heard *His* voice, and have quickly responded to the speaker. So this recognition proves beyond doubt that all forms are apparent for the voicing of the one, and the name given to the form of the word made flesh, is the name of Jesus Christ, Son of Man, and Son of God. Heretofore to belief the form has appeared to be separate and apart—much as the framework of wires, wood, and other materials combined are framed prior to a display of fireworks upon the Fourth of July. Before the torch is applied, all is darkness concerning the figure or name to be revealed. But who has not stood at evening of Independence Day of our country and by the illuminating fire running all along each wire beheld the name of George Washington, or Abraham Lincoln, while cheer after cheer greeted the name revealed. Now Easter Light reveals all sin and sinning remitted, and nothing retained but that which was before sin came into the world. Intelligence reveals one name only written upon every forehead, the name of Jesus Christ—Sinless One, pure in spirit, soul, and body, Son of God and Son of Man. One spirit, one soul and one body with many members, which member are ye. So, like the wisdom of the East we know that wherever form is, prior to it is the thought and, prior to thought is the thinker, and these

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three bear witness on earth of One in the heavens—Holy Ghost, Word, Spirit. Thus light reveals one Creator, Mind, Idea, one Mentality, Thought in the image and likeness of the ideal living soul—forming visibility—by the spoken word.

MRS. JOSEPHINE R. WILSON.

Doing!

FOR a week a Golden Text of the International Bible Lessons has rung in my ears: "This do in remembrance of me." The full lesson has been full of highest thought. It has, with our understanding, the power to be at the communion table constantly. "Take, eat; this is my body. And He took the cup and gave thanks, and gave it to them, saying, 'Drink ye all of it.'"

We have, in our realization of Truth, felt our oneness with the Source of life; with that comes a perception of the limitlessness of God's qualities and powers; and our inability to grasp even a tithe of Him, and manifest. Then comes Jesus Christ, the Incarnate God, clothed and filled with each and all the qualities that make it possible for humanity to "Dwell in the secret places of the Most High," by following Him and living and doing as He would in like position.

"This do"—here comes the activity—the divine energy, and our eyes are opened anew to the consciousness that, "Whosoever giveth a cup of cold water to one of the least of these my brethren." 'Tis not the mighty deed, but the spirit that prompts the little amenities of life, the readiness to minister in our homes, with joy to our loved ones, to give a kind word and helping hand at any time, remembering, that in God's sight no act is menial; nothing can be little that is prompted by the Christ love.

I would be grandly paid for the time consumed in writing this if one heart, who thinks that household cares press heavily, and that they shut the door to her unfoldment, could know that the humblest service that she renders is her mission from God; and is speaking to some one for Him. The blossoming may not be now, but everything done in remembrance of Him is for eternity, and that that seed sunk in the soul of man will surely grow and sometime will bring forth a royal fruitage.

With this purpose constant we are lifted, and drudgery is forever gone.

Soul growth does not come with what we do, but with the way we do. In one sense there is no growth, for we are of God, and in Him from the time the morning stars first sang together; but our realization unfolds, and

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with it our possibilities of manifestation, and in no way so rapidly as where we forget what we have called self, and do *all* in " remembrance of Him."

The world needs our love, let us give without stint and without measure, for we know our supply is exhaustless. With love doing gladly just the tiny duties that lie before us, ere we reach out for something larger, remembering always, that,

" He who loves best his fellow man
Is loving God the holiest way he can."

J. ELOISE COOPER.

Report of Wednesday Meeting.

At our healing meeting of a few weeks ago, a sister said : " I was once a sufferer from, so-called, asthma, and can say I was perfectly healed through Divine Science. I am perfect peace—in fact, words cannot express what the Truth has done for me."

Another spoke of a case where a business transaction was to take place, and was seemingly a mountain to meet. A loving treatment was given and perfect rest was the result. It was sometime after the treatment was given before the business meeting, and peace, instead of the anxiety before stated, made her ready to meet any demand. When the time came Truth spoke for her, love went forth and was received.

At our last meeting a sister said : " My house has been newly painted and the windows are very hard to get up on account of the dry paint. Yesterday in my efforts to raise one, my hand slipped and went through the window and was seemingly badly cut with the glass. I at once declared wholeness and began to pick out the glass pieces from my wrist. You see it is about healed today, and it does not hurt at all and did not at the time."

Another said : " I asked for a united treatment for a baby boy, last meeting, whom the doctors had given up. After the treatment I went out to find him better—I could not see him otherwise—and found him just as I had expected. He is improving right along, and after the treatment ate his first good meal in a month."

A student said : " If you understand fully the Statement of Being found on pages thirty-one and two of ' Basic Statements,' you have a basis for your treatments. First know the Truth and the Truth will heal. For all those who find anything difficult to understand in their studies of Divine Science, I refer them to this Statement of Being to work from ; the whole Truth is in this statement."

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"I think this is an example of the healing power in so-called accidents," said one of our sisters: "I was called upon to treat a lady who had been down by a cyclist, while attempting to cross a street. Her scalp was severely knocked, and she was otherwise injured. Unconscious and bleeding, some one picked her up and took her home. I treated her till late that night, and at the time I was so doing her mother expected the doctor, but before he arrived she was fast asleep. The lady told me afterwards, that at the very time I was treating her, a feeling of peace and rest passed over her and she fell asleep. Now, I wish to say she did not know at that time, I was treating her. This is proof of the Divine Power working from within out for all cases and for those present and those absent. God is here, and there, and everywhere."

Great was the surprise to everyone present when the above mentioned lady spoke up saying: "I am here with you today, and that is the truth." She had come in unnoticed by the lady who had treated her. The sister continued her good words with the following:

"'KNOW YOU THE LOVE OF GOD IN YOUR HEARTS AND ALL THINGS WILL BE UNTO YOU.' I often think, do we really love God? Do we know the fulness of this love? Do we rest contented and satisfied within it? If so, why all this contention, separation, and interrogation of the methods and manner of serving God? How can we obtain this realization of the wonderful Love of God, in which all is? My answer would be my own experience since I began the study of Divine Science: Constant work and zealous activity of mind and body, and seeing constantly before our mind's eye the illumined lamp of life, its bright blaze burning from a thousand lesser lights within us. Being the Good, and doing and acting it toward all around us, through charity, consideration, benevolence and thoughtfulness. The love of God is not limited. It is free for all; boundless and endless. Our petitions are many; what do we give in return for that which God gives us? Surely, the least, is the most asked for—Our entire Love, our Unity and restful Peace with Him. We should give our whole heart's love, and feel the realization of love in our souls for our Maker, and rest contentedly in His Divine Love, knowing all things are ours through His Love.

"I think I can give a good example of God's love for us and the working of the Divine Power, out of the complete trust and implicit confidence that God *does* manifest in His love and divine care for us in our daily walks of life, whether definitely understood or not.

"In this case I was the instrument, or assistant, in God's hands. An aged couple living in our midst (in S. F.) doing a good business in years past, but through sickness became in dire distress. I started on a tour for help.

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My first call was upon God, to direct me where and to whom I should go, and for strength and success. My answer came immediately, 'Success is yours.' Strangers, acquaintances, business houses, firms—one and all, responded amazingly to my requests, and I was welcomed everywhere, and encouraged. In one morning the rent was collected. Soon groceries, fuel, clothing, furniture, medicine and doctoring (for the soul), all came pouring in in response to a mere asking. And why! Because I set out, filled with the Love of God, fully assured He was with me and with those with whom I met. First fill yourselves to the brim with the all-confiding Love, and then exercise the Infinite Power in some channel or pathway, for there are many. In so doing you will be united to God and learn to realize the wonders of His gifts. Little by little your soul will be filled with the Love of God.

"I say unto you—Awake! Arise! Go unto your Father and in His love become whole: and your entire Being will be permeated by divine grace. Your ways will be lighted in all things. Your lives will be that of Peace, Joy, Rest, Satisfaction, and of Infinite Glory in the fulness of His Being."

The Power of Faith.

A faith cure is recorded which utterly baffles the acumen of medical materialists to account for. It appears, however, to be well authenticated. A woman in New Orleans had been paralyzed forty-five years. One day last year she was at church and became impressed with the thought that she ought to pray for recovery. She spoke to the clergyman, who concurred. So several persons for more than a year spent a season every day in the intercession. Finally, in May last, she felt an irresistible impulse to walk. Stepping from her wheeled chair she walked rapidly across the room. From that time her strength to walk steadily increased. Infant children, it may be remarked, acquire the power to walk after a very similar manner. The true philosophy of miracles is the philosophy of mind itself.—A. W. *in Metaphysical Magazine.*

If one-half the effort was put forth in the right direction for success that people make in excusing themselves for not accepting the Truth of their power and opportunities, they would enjoy constant happiness and success.

"The reason why some things are not practical to some people is because they are not practical themselves."—F. E. MASON.

"Make up your mind just what you want to pass for, and be it.

"If there is anything that cannot bear free thought, let it crack."

—WENDELL PHILLIPS.

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INTERNATIONAL BIBLE LESSONS.

April 7th, 1901.

THE RESURRECTION OF JESUS.—Luke 24 : 1-12.

GOLDEN TEXT:—"*Now is Christ risen from the dead.*"—*1 Cor. 15: 20.*

THE accounts of the Resurrection as told in the four gospels, differ slightly in detail, as would be natural in any narration by four persons, some time after the occurrence. Matthew is the only one who describes the placing of the guard about the tomb, and the way in which the stone was rolled from the door. He shows that the very effort made by the Priests to prevent the Disciples from claiming that Jesus had risen, was the means of proving to the Roman soldiers the truth, which would spread the news all the more. So in all times is error overruled to the bringing forth of good.

"*Very early in the morning.*"—This was the "first day" or beginning of a new era in which the sun of righteousness was dawning in the minds of mankind, bringing a knowledge of the power of Eternal Life.

"*They found the stone rolled away.*"—Mark tells us that the women debated on their way as to how the stone could be removed. People often worry and study over how a barrier or difficulty can be moved out of the way, and when they come to it they find their worry has been for naught, for the problem is already solved.

"*They were afraid.*"—We are apt to be afraid of what we do not understand, and so fear appearances that are only friendly and whose purpose is to point us to the *living Christ.*

"*Why seek ye the living among the dead?*"—Jesus Christ is always living in man's true consciousness, and if we do not find him in life, we will not find him in death.

"*They remembered His words.*"—We listen to words, over and over, without applying them or attaching much meaning to them, until suddenly something makes us search for their real significance, and then we recognize them as the words of the Christ.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. Was Jesus shut up in a tomb? A. No, only His body was laid there.

Q. How do we know this? A. Because He could not have raised His body if He had not been alive Himself.

Q. Was it good that Jesus should seem to die? A. It was; so that He could prove to the world that death had no power over Him nor His body.

April 14.

JESUS APPEARS TO MARY.—John 20 : 11-18.

GOLDEN TEXT:—"*Behold, I am alive for evermore.*"—*Rev. 1: 18.*

Women were the first at the sepulchre, and to a woman Jesus Christ made His first appearance after the resurrection. Thus it is always. It is the feminine element (loving intuition) in mankind that follows the form of Truth

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even under discouraging circumstances, and it is to that that the Christ word is first spoken.

"*Seeth two angels in white.*"—Into the midst of the appearance of death come the pure messengers of God's truth and love, to point the way to the living Christ.

"*Knew not that it was Jesus.*"—Our belief in the reality of death often blinds us to the Truth of Life, as in Mary's case. With her sight blinded by grief, she could not recognize the one she was looking for, until a voice close to her spoke her name in accents of love.

"*Touch me not; for I am not yet ascended to my Father.*"—Be not extremely delighted over the risen form, but rather take for your master the Son of God, who comes forth from the Father, and ascends unto the Father, who is God and Father of every one.

"*Mary Magdalene came and told the disciples.*"—Loving intuition (the feminine) recognizes the Christ, and then goes forth to speak to the wisdom of the intellect (the masculine), telling of the Truth of real Being in God.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. Who were first at the sepulchre, and why? A. Women; to show their love and respect for Jesus by caring for His body.

Q. To whom did He first appear after He had risen? A. To Mary Magdalene.

Q. Why did not she recognize Him immediately? A. Because she was not looking for the living Christ

Q. Whom did He tell her to look to, as master? A. To my Father and your Father; my God and your God.

April 21.

TO WALK TO EMMAUS.—Luke 24: 13-35.

GOLDEN TEXT:—"*Did not our heart burn within us, while He talked with us by the way?*"—*Luke: 24-32.*

"*While they communed together and reasoned, Jesus himself drew near.*"—When two are communing about the Truth, Jesus Christ is always close in their midst, though their spiritual understanding may be so holden that He is not at first recognized. If the Spirit of Truth takes on another for or guise from that to which we are accustomed, we often fail to know it as an old friend.

"*We trusted that it should have been He which should have redeemed Israel.*"—Though Jesus, in His conversations with His disciples, had spoken of all He should have to go through, they seemed to have grasped but little of His true meaning. The intellect often listens to Truth without comprehending it. And it is hard for mankind to understand that the way of redemption for God's children may lead through what is apparently troublous circumstances.

"*He expounded unto them in all the Scriptures, the things concerning Himself.*"—Man may have in his memory all that the Scripture teaches, but unless interpreted by the spirit of Christ, it will do him no good. For spiritual things can only be discerned by the spirit of Truth.

"*He took bread and blessed it.*"—When Jesus takes the position of master of the household, in man's mentality, then is He known for what He truly is, and hispersonality vanishes out of sight; that is, is no longer clung to for help.

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"*Did not our heart burn within us.*"—The realization of spiritual truths moves man to the very center of His Being, and like a fire burns up the dross of error.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. Who was close beside the two disciples when they communed about Jesus? A. Jesus Christ himself.

Q. Is Jesus Christ the Redeemer of God's children? A. Yes, for He has redeemed them from their wrong ideas of life.

Q Who must interpret the written word for us, before it is truly understood? A. The spirit of Christ within us.

April 28.

JESUS APPEARS TO THE APOSTLES.—John 20 : 19–29.

GOLDEN TEXT.—"*Blessed are they that have not seen, and yet have believed.*"—*John 20: 29.*

"*The doors were shut.*"—Jesus had shown His ability to make His form visible or invisible a number of times throughout his ministry, so of course the closed door was no barrier to Him.

"*Peace be unto you.*"—When all outside appearances or opinions are shut out, and the disciples (thoughts) are assembled in one place, there comes the Christ into the midst saying, "Peace—As my Father hath sent me, even so send I you" forth into the world. And the Christ breathes into them the "Holy Ghost."

"*Whose soever sins ye remit, they are remitted.*"—The disciples (our thoughts) are given by the Holy Spirit of God in them, the power to remit or let go of the sense of sin in ourselves or others. But what we will to retain is of course retained or not given up. As to sin is to fall short of the true idea of the unity of life, through ignorance, it is well to forgive it wherever seen, and let the light of true wholeness shine through us.

Thomas (the thought of doubt) was not present when Jesus Christ was first in their midst, but he appears after a little time, when their joy at the sight of the living Christ had somewhat abated. Then the doubter appears and declares he will not believe anything without the evidence of his physical senses.

"*Blessed are they that have not seen, and yet have believed.*"—Visible things do give evidence to us of Eternal Life. But the enduring faith that gives permanent happiness, comes from the inner consciousness of oneness with the Father.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. What Does Jesus Christ say when in the midst of His disciples? A. "Peace be unto you."

Q. What does He give to them? A. The Holy Ghost, or Spirit of Truth.

What did the doubting Thomas want? A. To have it proved to his senses that Jesus was yet alive.

Q. What did Jesus tell him? A. "Blessed are they that have not seen, and yet have believed."

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CHILDREN'S PAGE.

Nests.

I STRAYED into the Museum one day, and I saw such a wonderful city of nests I wished every little boy and every little girl could have been there with me. I felt almost as strange as when I walked the streets of Pompeii in Italy—the city that was buried under the ashes of the burning Vesuvius. There the roofs of the houses are gone; but their walls still stand, with their beautiful pictured surfaces as fresh and bright as when the ashes first fell upon them. But the streets were so still we almost felt as if by listening we might hear some occupant of those silent rooms bid us good-morning.

So, as I walked round this little city of nests, it seemed as if some little bird might hop out into its neighbor's courtyard and sing a little song. But no; the nests were all deserted. I thought of the labor of all those curious little folk. Master builders they were—every one of them. And the wonder of it is, that while they are all more or less of the same style, the tiniest bird of all has constructed the finest and most ingenious nest. The largest nest is the eagle's, which the mother-bird builds on the tip-top points of cliffs overlooking great deeps of wooded mountains or the roaring sea. The young ones of these largest of birds are so strong that the parent-birds merely throw together a pile of twigs, and their home, like an old log cabin, is ready to live in.

Other nests are simply mounds of leaves heaped up and hollowed out in the center for eggs. Others there are of coarse hair, lined with finer hair toward the center. Some have a cotton filling. To the limb of a tree some nests are hung, and rock in the breeze like tiny cradles. The little humming-bird's nest is the wonder of all, and it looks much like a meerschaum pipe, the bowl or nest decorated fancifully on the outside with lovely gray lichens. Dear little builders! How skillfully and patiently they must have toiled, weaving in and out this mass of silken threads with their simple tools of claw and bill.

Coming home to my own nest of brick and plastered walls, I thought how wonderful it is—this power we all have of building homes, and the knowing how to do it so that they shall be safe and warm. The knowledge seems to be born with us, as if God, the Omnipresent Good, had given every living, growing thing a tiny spark of His own knowledge, and as if we all heard the voice within us saying: "My children, I have given you building material and the knowledge how to do. So I want you each to build the very best you know how. And as you try, I, the Great Source of all knowledge, will help you build."

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I am sure that I, myself, have heard those very words whispered in my heart; and when I have tried to do any good thing for myself or for anybody else, I seem to be as happy as if the great, good Power, or God, that is everywhere at work, were helping me.

So it must be the birds listen and learn of God how to build; else how could they do it?—MARY J. WOODWARD-WEATHERBEE, in *Mind*.

Hast thou named all the birds without a gun?
Loved the wood-rose, and left it on the stalk? —*Emerson.*

QUESTIONS AND ANSWERS.

Q. "I see clearly the difference you teach between being and becoming, but when it comes to the point, I forget, and think and speak the old way very often. I then blame myself afterwards. I want to *become* better."

A. This is the experience of every one in the beginning. There is no exception to the rule. Some spend time in criticising and blaming themselves, while others simply correct themselves by thinking and speaking truthfully from the plane of Being. It requires much mental discipline to always remember the Truth of Being, the here and the now, and that perfect action and perfect demonstration are both just as eternal as Being.

Students will realize more clearly, and will conform their thought and language more readily, if they do not stop to blame and question why, but always pleasantly make the correction and affirm the Truth. The help that each one wants in this direction, is a willingness to correct the old habits of speech and take on the new, cheerfully and without self-condemnation or criticism. It will then, very soon, become easy and natural to speak the new tongue and voice the Truth of Being, of doing, and of living and having, here and now.

Q. "I am studying 'Basic Statements.' I have been through once and have reviewed, but I am in a fog, of my own limitation or ignorance, over 'Treatment ten for perfect sight.' I do not feel sure whether the thing or condition you want to be rid of is to be named and then denied, and then affirm the opposite, or whether to ignore it and affirm wholeness. Omniscience, I know, is of the Spirit, and that means an inner sight or knowing, and yet, it seems to me, that lesson means also literally our eye sight. I have all my life been as near-sighted as a bat, can't tell who people are as I meet them walking, reading that lesson and weighing carefully each word as I go, I seem to respond to the Truth it affirms, but the trouble is perhaps, that I do not feel sure that it can mean my real eyes on the outside of me."

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A. That others may realize the full value of treatment ten in "Basic Statements," we answer the above questions for the pages of HARMONY.

It does not amount to anything, one way or the other, whether we call the thing or condition we want to be rid of by the name we have always heard given to it; with the name usually given to any disease there are memories that arise of what has been thought and said of that condition for ages in the past. For this reason we find it well to avoid using the ordinary names that are applied to painful sensations and unpleasant bodily conditions. When we call sickness a seeming condition, a false appearance, we are ready to affirm wholeness and to realize that Omniscience is Spirit, and Spirit is the All. It is both the invisible expressor and the visible bodily expression.

Infinite sight, light, and the visible eye are one. There is no separation in this trinity. So in treatment ten of "Basic Statements," the natural eye is to be included in wholeness, and in every affirmation of Truth. Sight is omnipresent and unlimited, therefore never fail to affirm that—I am It and am unlimited; that I see far and near, here and elsewhere.

In regard to denial, it makes but little difference how we word it, but we should be sure that we give no place to evil or disease in our treatment.

Q. "If the body changes completely once in seven years, or in less time, what have we in it now that was there at birth? Where does inherited disease come in?"

A. If it is true that the body changes its atoms completely in the course of a few years, the fact should be considered from the stand-point of science. Since there is but one substance and that substance constitutes all there is of the invisible, and all there is of the visible, the present body must be composed of the same substance, and of atoms that are of the same nature as those of which it was constructed at birth. And as seeming disease has never had a place in the universal and omnipresent invisible Substance, or Essence, it can never have any real place in the visible body of formulated Substance. There is truly no mortal inheritance. We are heirs of God, the Good One. There is really no place in the body for so-called inherited disease, and this is the reason why the acceptance of the race belief of dis-ease is sensed as something uncomfortable and foreign to us. For this reason all Divine Science treatment should be given in the perfect consciousness of the full meaning of the Trinity comprising the Law of Expression. The body must be seen to be free from the false race beliefs held about it. For, even as one feels uncomfortable when he allows himself to feel sensitive and concerned about a falsehood that is told of him, so do we feel uncomfortable and unhappy in many ways because we have given place, through false education, to the race beliefs that are not true of our own real nature. So-called inherited dis-ease is, therefore, but a false supposition handed down in belief and sustained by recognition and acknowledgment. Know that it is not true and it is gone.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from April 1st to May 1st:

"I am Life, Love, and Truth; health, wealth and happiness are mine."

Daily Thought.

First Day: Eternal day, endless life, and perfect peace is yours, now. —Prov. 3: 2.
Second Day: I know the Truth, therefore I speak from the Absolute.
Third Day: Plenty is your store and happiness surrounds you, now. —Prov. 3: 10.
Fourth Day: You are the tree of life—one perfect whole.—Prov. 3: 18.
Fifth Day: There is no fear: God is omnipresent.—Prov. 3: 25–26.
Sixth Day: The Spirit of God within you is your strength. —Psalm 28: 8.
Seventh Day: Your heart is glad forever more.—Psalm 29: 12.

There is no evil power or being, and I do not believe there is. The power which I am is good, and works out good results constantly.

I am living Life, eternal Substance, immortal Being. I am perfectly healthy: sickness has no power over me. I am now exercising dominion over all things. I am what God is; I do as He does, and His perfect results in creation are my results. I am one with the All-Good in Being and existence.

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Non-Resistance.

Sermon delivered before the FIRST DIVINE SCIENCE CHURCH of San Francisco, by Pastor M. E. CRAMER, March 10th, 1901.

"*Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth:*

"*But I say unto you, that ye resist not evil.*"—Matt. 5: 39.

"*Whosoever resisteth the powers resisteth the ordinance of God.*

"*They that resist shall receive to themselves damnation.*"—Rom. 13: 12.

THE non-resistant state is one in which neither power nor oppression is resistant in feeling or act. Some of us in the old way of thinking have imagined that in order to get along in the world, we must regard those we have falsely supposed to be our superiors socially, financially, or politically, enemies to work against; that if one rises to any prominence in these directions it must necessarily be at the expense of the position or condition of some one else.

There is a common feeling among people, which shows that resistance accompanies competition, but we find on close scientific analysis that the general belief in competition is not true to real social, financial, and political life; for the real state of things in the world is good, and the true intent is co-operation; but this fact can be practically revealed by nothing but a knowledge of unity, which includes a knowledge of individual interests, the practice of which dissipates all sense of competition and resistance.

How often we hear it said: "Competition is the life of trade." Knowledge reveals that back of what we have falsely called competition is the true spirit of co-operation, which is the life of all business.

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On the other hand, some who feel themselves above others socially, financially, and politically, find divers ways, and work many inventions to resist their so-called inferiors; some way to cut them off from their view, as illustrated by Carnegie's "spite-wall," to be built between himself and neighbors, and to cost probably five hundred thousand dollars; this monument of stone is to be erected, simply because his neighbors would not sell at his price. I am sure there is no way for man to deal with man that is perfectly just and true, but to deal as the Creator does with His own expressions. Love to neighbor as to self, is love to man as unto God; hence, "Know thyself and thou shalt know thy God."

Have you ever realized the Truth that as there is but one All and that One is omniscience, omnipotence, and omnipresence, that it is this One Presence expressed in us all? Have you ever looked upon your brothers and sisters—the rest of humanity—as the All-Good expressed? If so, you know that we are not at enmity with each other, nor in a resentful state. You know that we live in the unity of Spirit, and are eager to show out the true feelings of love. Even though nations rise against nations, yet the true feeling potential within is brotherhood, based in a common Fatherhood. This makes manifest the fulfillment of the Scriptures—that mountains are laid low and valleys are raised high, and crooked things are made straight, and rough places are made smooth, and all flesh see the salvation of God. It proves that the only law there is can not be fulfilled but by maintaining the unity of Spirit.

"Recompense to no man evil for evil." If we owe anyone good will, the debt can be paid only with good will. Therefore, do good to those who despitefully use you, for this is a good way to prove that we know we are sons and daughters of the Good. The Golden Rule means, that right doing must be indulged, regardless of human conditions of belief; that our light is to shine undimmed, and without regard to the unjust claims that are made concerning us. We are to take for our example the sun, which shines with equal brightness upon all without question or choice as to what it shines upon, to prove our divinity and Godhood. This is the Christ idea of being as perfect as our Father is perfect. But, some say, there are conditions arising daily with us where resistance seems essential. It is good for them to remember, "a soft answer turneth away wrath."

A question that has been recently asked many times is, "What is the cause of the many seeming accidents that are taking place in our midst and trying men's souls, and causing hearts to ache with grief and quiver with anxiety?" Much has been taught about the sin of commission, and the sin

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of omission. But I do not see how such a thing can be, even as a condition of belief, that can be called sin of commission. True knowledge cannot purposely fall short of Truth; no heart can willingly miss the right way. I am aware there are cases where a mere surface view of things seems to contradict these statements. *Ella Wheeler Wilcox* has voiced a great truth bearing upon this subject, in the following:

"I Didn't Think."

If all the troubles in the world
Were traced back to their start,
We'd find not one in ten begun
From want of willing heart.
But there's a sly woe-working elf
Who lurks about youth's brink,
And sure dismay he brings alway—
The elf, "I didn't think."

He seems so sorry when he's caught,
His mien is all contrite,
He so regrets the woe he's wrought,
And wants to make things right.
But wishes do not heal a wound,
Or weld a broken link,
The heart aches on, the link is gone—
All thro' "I didn't think."

I half believe that ugly sprite,
Bold, wicked, "I don't care,"
In life's long run less harm has done
Because he is so rare,
And one can be so stern with him,
Can make the monster shrink;
But lack-a-day, what can we say
To whining "Didn't think."

This most unpleasant imp of strife
Pursues us everywhere.
There's scarcely one whole day of life
He does not cause us care;
Small woes and great he brings the world,
Strong ships are forced to sink,
And trains from iron tracks are hurled
By stupid "Didn't think."

When brain is comrade to the heart,
And heart from Soul draws grace,
"I didn't think" will quick depart
For lack of resting place.
If from that great unselfish stream,
The Golden Rule we drink,
We'll keep God's laws and have no cause
To say, "I didn't think."

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We should let our conversation be yea, yea; and nay, nay, about such things as accidents. Why is the endeavor made to fasten condemnation upon persons in case of accidents? Is it not that those involved shall lose their position? But the question arises, do they know that others would fill their positions any better? Why not judge, they having had the experience of an accident or wreck, would in the future be on the alert and would think and do the right thing. "With what judgment we judge, we are judged." If we blame others it is counted as blame in us. To be without opinions and wait for facts concerning events, and then let facts stand as they are without human beliefs, is our yea, yea, and nay, nay, concerning them.

All know full well that we do not see visible objects in darkness, the absence of light, and have had the experience of going into a dark room on some errand, and knew exactly where the thing was, we wished for, but suddenly was greatly surprised by coming in contact with some piece of furniture which made known the fact that we had lost our bearings. We are never quite sure of our direction in darkness. Mental darkness, or ignorance, is uncertainty, doubt, fear, forgetfulness, and is a suppositional state in which men do not think; hence, fail to do the right thing at the right time, and in the right place.

Then why this great catastrophe that took place at the threshhold of our Golden Gate?

Men did not see their way when enveloped in the darkness of a dense fog; they lost their bearings, not willingly; they were at the mercy of the tide because they failed to anchor at the proper time. They were more than surprised to have suddenly come against a rock that they would have escaped in the light. They did not think rightly, but hoped to maintain their bearings even in darkness. He that sails, or he that walks in darkness, is like the blind leading the blind; he is liable to stumble, or lose his way. Now what is our yea, yea, and nay, nay, concerning the sinking of the ship Rio? It is, Father forgive them, for they knew not what they were doing. It is, relatives, friends and people everywhere forgive them, for they saw not where they were going. This being our judgment, it is one of non-resistance, and our attitude of forgiveness is one with the Father's, the infinite Good.

Our feelings are worked upon and we are kept from suffering, or are made to suffer in sympathy with all such, events according to our conclusions about them. I once knew of a family who heard of the decease of a son at sea, and who suffered all the sorrow usual to such events, but in due season the report was contradicted and he arrived home uninjured from his trip. It is evident that such events in themselves do not cause suffering. It is our beliefs about

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them that we sense. I also knew another family whose son lost his body at sea, and who did not learn of the event until some time after; they lived a happy life and in joyous expectation of his return, which shows that the event in and of itself in this case made no impression whatever upon them. It was the nature of their own beliefs concerning it that caused the change of feeling. I recently received a letter from one who called at Home College some time since; she said that I gave her two copies of HARMONY, and that she had read them with great comfort and benefit to herself mentally and bodily, but one day she read some of the cures in HARMONY to a friend, to which he replied, "They prove nothing to me. The weak-minded will follow after those things." She said since then she had felt more discouraged and worse than ever. Her feelings were not wholly due to what he said, but principally to her regard for his opinions.

Have we not all noticed how badly people feel when they give their time and attention to a false report that has been circulated about them? The more they talk it over, and explain, the more sensitive and disturbed they feel. Now we have all been mixed up from childhood with statements and beliefs that are false of the Truth of our Being; that are neither true of God or His expressions, until we have thought they were second nature to us, and it was difficult to separate our thought of self from them. Then think you that we shall at all times escape all sense of inharmony, and do so without diligent practice, and patient perseverance? It requires love for Truth for its own sake, persevered in, and practiced until every doubt and fear and vestige of race belief in sin, sickness and death are erased, to absolutely and constantly escape all sense of inharmony. No seeming sense of discord should ever discourage or mar the faith of anyone. It is the immovable One, the unchangeable, who demonstrates over the little things and finally triumphs over the last, so-called, enemy.

It is not wise to resist evil with evil, nor is it wise to resist good with good. A kingdom divided against itself cannot stand. To resist the good is to resist the power and ordinance of God; the powers that be are ordered according to infinitude.

"Woe unto them that say concerning evil, it is good, and good, evil.

"That put darkness for light and light for darkness."—Isa. 5: 20.

Then non-resistance is letting things be as they are. As good *is* and *is* power, evil, a falling short, is not, and is not power. Never a time we were not and we shall never cease to be—I Am, is eternal with the now.

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" There is never a pathway so barren,
But in it is something to love;
Some bright, little, scent laden blossom,
Some star gleaming clearly above.
Some soft floating cloud, rich and golden,
Some song bird melodious and fair,
There is never a pathway so barren,
But something to cherish is there."

Letters to "H."

ALMA GILLEN, IN *Expression*.

" We want the things which will help people just where they stand. If they have to live an active life, that they need not leave it to find help. Anything which says, ' You must take time,' ' You must lead a simple life,' and all that, goes direct against the very thing *we* are trying to show—viz., that 'now,' 'here,' all things are possible; just where a person stands is the place for him to realize, and, if he can't realize there, he will not in any place that he may run away to. We want things to emphasize the fact that now man is that which he hopes to become. We want them to realize that present systems are good and wise as long as they last: that present lives are wise, that present functions are wise and good, that present food is wise and good, the stomach is wise and good, the brain just as it is, is wise and good. Anything which makes much of conditions is always 'out of it.' Conditions are utterly and absolutely the RESULT of what we BELIEVE; that they ought not to occupy our attention for a moment of time; they are so dependent upon belief for their existence that it is *useless* to dwell upon them, talk about them, or reckon with as *causes* in the slightest degree; they will all alter as the *beliefs* are altered, and cannot be altered unless the beliefs are.

* * *

" We are not the RESULT of anything, but the CAUSE of thought and of everything invisible and visible. *I* precede my thought, therefore I cannot be the *result* of my thought; my thought is the result of what *I* am, my body is the result of me and my thought, but *I* am not, for I am the cause for both the other two parts of myself—viz., my soul and my body, or, my thought and my body. The order to be maintained in regard to this triune wonderful I is just what constitutes Divine Science. Divine Science proves and teaches that I precede all my manifestations, invisible and visible. That I am the *result* of nothing, for I am the *cause* for all, of all, invisible and visible, everywhere.

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"Knowing where and what the *I* is is what constitutes the Truth, and having the Truth is to have that knowledge relative to I and my thought and my body. All the untrue limited conditions around us today have come out of man's non-adjustment regarding I, my thought and my body. All these undesired conditions have arisen because of the untrue belief regarding what I am, considering that I am the result of forces, of powers, of causes. I am the *result* of nothing, but the cause of and for everything; everything came out of me. I am the cause for all things everywhere, the invisible thinking, and the visible spoken word called body.

"There have been many systems of philosophy always, with one here and there recognizing the Truth that I precede and substand all else, but the Law of Expression or Divine Science is the only thing on the earth today which can *prove* the fact of what I am; the only thing which can put the great Truth of Being before the many; the only thing which can be taken up by any order of mentality whatever and studied and mastered. And the reason of that is because it has I placed as the beginning, the cause, the source, the creator of all the thinking process, and never by any chance puts I under any power, never puts it in any sense the result of anything, but keeps it always cause, and the only cause there is."

A Lucky Mistake All Around.

Frank F. Moore tells a significant story of the influence of imagination upon the health in "A Journalist's Note Book:"

A young civil servant in India, feeling listless from the excessive heat and long hours of work, consulted the best doctor within reach. After examining him carefully, the doctor said, gravely: "I will write you tomorrow."

The following day the young man received a letter telling him that his left lung was gone and his heart seriously affected, and advising him to lose no time in adjusting his business affairs.

"Of course you may live for weeks," the letter said, "but you had best not leave important matters undecided."

Within twenty-four hours he was seized with an acute pain in the heart, and, as he grew steadily worse, he sent for the doctor next day.

"What on earth have you been doing to yourself?" demanded the doctor, when he found the young man confined to his bed: "there was no indications of this sort when I saw you yesterday."

"It is my heart. I suppose," weakly answered the patient.

"Your heart!" repeated the doctor; "your heart was all right yesterday."

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"My lungs, then."

"What is the matter with you, man? You don't seem to have been drinking."

"Your letter!" gasped the patient; "you said I had only a few weeks to live."

"Are you crazy?" said the doctor; "I wrote you to take a few week's vacation in the hills and you would be all right."

For reply the patient drew the letter from under the bedclothes and gave it to the doctor.

"Heavens!" cried that gentlemen, as he glanced at it; "this was meant for another man! My assistant misplaced the letters."

The young man at once sat up in bed and made a rapid recovery. The patient for whom the direful prognosis was intended was delighted with the report that a sojourn in the hills would set him right, and started at once. Five years later, says Mr. Moore, he was alive and in fair health.—*The Light.*

Special Note.

It is evident that the readers of HARMONY know for what purposes "Home College" was organized and incorporated in May, 1888; but all may not know that it was incorporated under the name of "The Home College of Spiritual Science," before we had definitely thought of any name for our teaching. At that time the teaching of Home College was not as thoroughly systematized as it is now, or as it was at the time we chose the name "Divine Science."

When the founders of Home College organized the INTERNATIONAL DIVINE SCIENCE ASSOCIATION, May, 1892, they decided to name the teaching of the college, "Divine Science." Up to that time those who read and heard our teaching called it by the name they happened to fancy. It was called Christian, Mental, or Spiritual Science; others called it the Science of Being and some named it Metaphysics.

In the first course of lessons published in the first volume of HARMONY and later in SCIENCE AND HEALING, the teaching was referred to as "The Science of Infinite Spirit," but that name never came into practical use in our work, nor did the name "Spiritual Science;" but when the name "Divine Science" was chosen for the teaching, it soon came into practical use by both the teachers and pupils. For this reason the trustees decided to change one word in the original name and call it "THE HOME COLLEGE OF DIVINE SCIENCE."

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On the 11th of March, 1901, J. C. B. Hebbard, Judge of the Superior Court, granted the change of name from "The Home College of Spiritual Science" to "THE HOME COLLEGE OF DIVINE SCIENCE." The legal name of Home College is now just what it has practically been to all Divine Scientists, for the past nine years.

Our home has always been "The Home College of Divine Science." All the college work, the church, and I. D. S. A. work has been done in our college rooms. The writing of lessons, systematizing Divine Science in its various courses of instruction, as well as all editorial work on HARMONY, and correspondence, has been done and carried on in our home. All receiving, healing, and everything pertaining to such a business, has been done within the walls of our private residence, but our work has not been done in these limited quarters without some inconvenience to our home comforts, nor have we been able to give the full scope to the work that belongs to it.

We shall, in our next issue, continue this, and ask all who are interested in the cause of Divine Science to assist us to build a college such as the work now calls for.

M. E. AND C. L. CRAMER,
President and Vice-President.

Notes and Announcements.

Anyone wishing a sample copy of HARMONY sent to a friend immediately, are requested to enclose postage, otherwise the magazine will be sent in the general mailing the last of the month.

A class in Divine Science will commence Wednesday evening, April 3d, at Home College, San Francisco. Ten lessons are given in this course, and the price is five dollars.

Mrs. R. J. Field, of Washington, D. C., 218 Seaton St., N.E., is teaching a class in Divine Science. She is an earnest worker and a center under her supervision will do a great good.

The telegram received from Colorado to treat Meldon Scheu, read as follows: "Please give treatment a few days, very sick, grippe or pneumonia." The above will give an idea of how wonderful was the healing of the child, told in the mother's letter published in another column.

"Universal Truth," edited and published for years by Fanny M. Harley, and for the past year edited by C. M. Loomis, has been merged into "Mind," of New York, edited by John Emery McLean and Charles Brodie Patterson, and issued monthly by "The Alliance Publishing Co." The book business of the Universal Truth Pub. Co. is still conducted at 87 Washington St., Chicago, Ill.

Should any of the club subscribers of HARMONY wish a more complete explanation, address The Alliance Pub. Co., Life Building, 19 and 21 W. 31st St., New York City.

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Extracts from Letters.

"I can read my copy of HARMONY over a dozen times, and each time find something new." DR. JOHNSON.

"Your welcome letter received yesterday. I inclose one dollar as balance payment for your Manuscript Lessons. It was your kindness in reducing the price that enabled me to get them. They are beautiful. I have already received much good from them. The friends here are just waking up (so to say) to Divine Science, now they will meet at my home and we will get a start in that way."

"HARMONY shall always and in all ways have our spiritual, mental and financial support. God bless it and every one connected with it. Its name indicates its motive—self-sustaining, enduring qualities. It does not need funds. It needs nothing. It is whole, perfect, complete, casting its radiance from pole to pole and from center to circumference. Time ends with it, eternity is it." D. L. SULLIVAN.

"I had the pleasure of teaching a class of forty people at Kansas City, Kan., a few weeks ago. I enjoyed meeting sisters Graham and Prather, for they are Divine Scientists. We had a very delightful time, and our work was blessed abundantly."—*Topeka, Kansas.* PROF. LE ROY MOORE.

"I look eagerly for my magazine every month and have joined the Harmony Class from which I get much benefit. I have found the following affirmations useful: I am Love Spirit, and the Love Idea and Love Consciousness are complete within me. Also, *We are* Divine, and our minds and bodies are radiant with Divine glory *now*."

Clevelands, Eng. E. L. A.

"Night before last I wired you to treat my little girl, and today she is on the floor playing and is quite herself again. She, seemingly, was very sick, had raging fever for five days, but the next morning after I wired you to treat her, the fever had left her about 10 o'clock, and has not returned since, and she was up playing yesterday from about 4 o'clock in the afternoon. I tried to treat her, and did treat her, but some way I could not get her over the attack. Still, I might have kept her from being worse, for I do not believe that Words of Truth are ever lost, even if we fail to see the good they do at the time. I believe they have their effect just the same. I am so much pleased with the Harmony Class, it does me so much good. I so often feel the treatments that are being given by the class, and they are very strengthening." MRS. SCHEU.

"As I read your encouraging words and your counsel, I thought, 'How gentle God's commands, how kind His precepts are.' I commenced at once to act upon your instruction, committing to memory the 'Statement of Being, and thereafter took up the treatments. I sometimes dwelt for days upon a single treatment. It seemed as if I could not go on. There was comfort, healing and joy in the word. I might mention various expressions that sparkled like diamonds as I pondered them; but I will not claim too much of your time. The glorious liberty of the sons of God is in a larger measure of realization with me at the present time than ever before. Also a deeper, sweeter and more constant peace and rest of thought is mine than ever before. I know in whom I am believing.

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"My wife and I have been endeavoring to comply with the conditions which constitute membership in Harmony Class, the glad refrain of heavenly voices. Through this means greater good has come to our thought.

"You and your holy work are every day contemplated by us. We are affirming all good in this behalf, and good comes to us in return.

"I was for years firm in my avowals that Christ is in me, and that 'I and my Father are one.' But several years ago I was made to see that an understanding which I had not yet realized was essential to an effecting of the solution of the problem upon which I had been working. I called my work and people the 'Church Triumphant.' The faith took root in various places over the country. In the midst of the high pressure of activity and zeal there came the *demand* for the unrealized; this caused, as it were, 'a silence in heaven.' I ceased preaching.

"Miss E. first called my attention to your teaching, and I had read and pondered 'Science and Healing' two months before I wrote to you. My present attitude is one of large and assured expectations from *Divine Science.* I am seeking day by day to place myself at the disposal of God, 'to serve the. Highest day and night.' This continually means more to me.

"I recommended Divine Science to a friend of mine last Sunday and consequently have the pleasure of inclosing herewith an order. The more I learn of Divine Science methods the more convinced am I that your position is heaven-high and immovable as Mount Zion. Praying for the prosperity of the work of righteousness, I am, GEO. J. SCHWEINFURTH."

"Discovery of a Lost Trail."

By Charles B. Newcomb, author of "*All's Right with the World.*" Cloth, emblematic cover. $1.50.

MARIE CORELLI:—"I have received, with thanks and admiration, the beautiful books, "*Discovery of a Lost Trail*" and "*All's Right With the World.*" I am one with the spirit of their thoughts and teachings, and strive faithfully to follow the truths which I know are *true.*"

REV. R. HEBER NEWTON:—"Of both its subject matter and its style I am thoroughly and heartily appreciative.

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Home College Classes.

The next Primary Class in Divine Science will commence Wednesday, April 3d. We give ten lessons in this Class, and it usually takes about three weeks to give them, as students do not wish to attend every day. This class will be followed by the Training, and Theological and Normal, as students are prepared to take them.

Manuscript Lessons, Reduced.

We know that you, dear reader, and the people at large, need our Manuscript Lessons. You need them, because they will give you a thorough understanding of Divine Science, and the method of its practice.

We want you to have them, for we want everyone who feels so disposed to be thoroughly informed upon the science. The time has come for us to be a unit in understanding, as a preparation for the great and necessary work opening up for Divine Scientists.

We have, therefore, decided to offer these manuscripts, both primary and theological, at half the price heretofore charged. The Primary Course in Divine Science, by C. L. and M. E. Cramer, is reduced from $5 to $2.50, and the Genesis, by M. E. Cramer, from $10 to $5.

These lessons have had a large sale, and have done their perfect work wherever they have gone, but we want to place them within the reach of every one. Kindly spread this good news among your friends. We firmly believe that at this price no one will feel that he cannot afford to have them.

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☞ The matter of postage is no longer a small item of our expenses, and we request thosewho write for counsel and gratuitous help, to please assist us in the work by enclosing stamps for answer.

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If this notice is marked with a blue pencil, it denotes that your subscription has expired. We would be pleased to receive renewal of same.

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Church Notice.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A.M., Home College, 3360 Seventeenth Street, between Valencia and Mission. **M. E. Cramer, Pastor.** All are welcome.

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Everyone wants his friends to start aright in their study of Science: a right beginning secures a clear realization of Truth, and gives freedom, power and success. You who have realized the benefits of Divine Science, love to have your friends experience the same benefits—sense its freedom, and enjoy its faith, and have the same success. Call their attention to our premium offer, and thus help us in spreading the work. Let us hear from you.

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Vol. 13.
No. 8.

MAY, 1901

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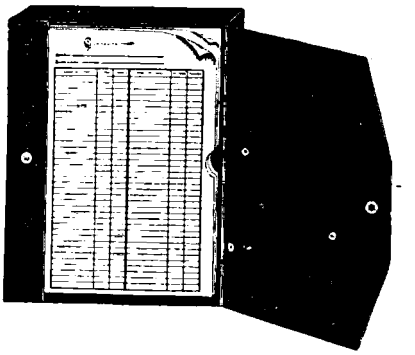
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To show that knowledge and faith are realization and demonstration.
That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
To supply a simple method by which all may practice their knowledge of Truth, and demonstrate 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 fulfil the law in our dealings one with another.
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TABLE OF CONTENTS.—May.

☞ Unsigned Articles are Editorial. ☜

HARMONY—1st Part:		PAGE
Directory of Divine Science Work and Workers		225
The What and the Why	*M. E. C.*	227
Transformation	*William Brunton*	228
Questions and Answers		229
Life's Mirrors	*Madeline S. Brigham*	230
Love	*William Brunton*	230
Palm Sunday	*M. E. Cramer*	231
Children's Page	*Ayda Belle Sawyer*	233
International Bible Lessons	*Sarah A. Eckman*	234
Christian Metaphysical Association of Sydney	*O. Goodall*	238
A New Home for The Home College of Divine Science	*C. L. and M. E. Cramer*	239
Healing Page		240
Our Harmony Class		240
Universal and Individual Treatment		240
Daily Thought		240
HARMONY—2d Part:		
Encouragement	*M. E. Cramer*	241
Report of Wednesday Meeting		245
Notes and Announcements		246
Extracts from Letters		246
Books of the Day		249
Home College Classes		252
Manuscript Lessons Reduced		252
Church Notice		253

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 13. MAY, 1901. No. 8.

The What and the Why.

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. 9: 27.

Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But he who shall deny me before men, him will I deny before my Father which is in heaven.—Matt. 10: 32.

If we believe not, yet he abideth faithful: He cannot deny Himself.—2d Tim. 2: 13.

Whosoever denieth the Son the same have not the Father: But he that acknowledgeth the Son, the same hath the Father also. Let that therefore abide in you, that ye have heard from the beginning. If that which ye have heard from the beginning remain in you, ye shall also continue in the Son and in the Father.—1st John 2: 32, 33.

People are eagerly inquiring into the true nature of things. Their effort to find satisfaction in human belief, position, or influence, has utterly failed them. There are a large number of people who are very curious about things and are earnestly desiring a deeper insight. What they really want is a knowledge of self, of what Being is, and of their innate power and possibility. They are seeking in every imaginable direction for a spiritual understanding of things, except in the right direction, which is, the acknowledgment of Being—the "Me" of each one.

He who confesses Me as Eternal-Being, Conscious-Life, or Holy-Spirit, is confessed also before the Father which is in heaven within us.

What things are in their relation to each other is what the supreme law of the infinite whole is. Hence, it is apparent that they can only be studied from the standpoint of the unit, or an undivided whole. For, if we believe not in the inseparableness of the whole, it remains the same and never denies itself; and we know that to act against the unity of the One All is to transgress the law of Being, which to do makes a state of mental confusion.

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But many say, "What we see about us in the way of conditions and circumstances do not harmonize with what things are." But granting this to be true, we must not forget the real nature of Being. We cannot deny our true nature by thought, word, or deed, without experiencing the penalty of false beliefs. It is quite as impossible for a teacher to tell pupils why they do not manifest along different lines, as it is to tell them why they do not exist, or why they are not. The word why, is generally used with a supposition that something is true that is not, or that something exists that has no Being or principle; and where a question is asked as if such things were true, no good can be accomplished except by denying the false supposition, and then offering statements of Truth as the answer; no good can come out of the claim that we are not good now—nothing from nothing and nothing remains.

What! May be used as an interrogation or exclamation. When the interrogation is used in investigating the Truth of Divine Science, it generally results in exclamation of its Truth, or affirmation. I heard a lady say once, that beginners commenced their study of Divine Science full of questions, and they would enter into the silence an interrogation point, as it were, but would come out an exclamation, or affirming the Truth of the Invisible. They would confess "Me" before men; they would confess the Father and the Son, for they ceased denying self. They commence in this way to furnish evidence of who they are, that they are the I Am, or Holy Spirit.

No one can furnish evidence of what he is not. There is no such thing anywhere as non-Being. We are the all-pervading something, and are pure intelligence and pure action in every part of our bodies.

This is what we have heard from the beginning (the origin of things) and it shall remain in us. Hence, we shall continue our existence throughout eternity, in the Father and in the Son, as infinite Cause and infinite effect, and we shall be justified by our words. M. E. C.

Transformation.

E'en the dust that we call dead,
May have been sweet roses red;
E'en the dust about us cast,
May awake white rose at last;
Who can say with tongue or pen,
What shall be the lives of men?

—WILLIAM BRUNTON.

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QUESTIONS AND ANSWERS.

Q. What is the Divine Science method of healing?

A. It is the Christ method. We heal by a consciousness of Truth, which to know is to know freedom. From our consciousness of what Truth is, we think the right thought and speak the true word. The words that heal are Truth and Life. They are words of wholeness; they are pure, complete declarations of perfection. We can now affirm, "Now are ye clean through the words I have spoken unto you."

Q. Do Divine Scientists believe in heaven?

A. Divine Scientists believe in everything good; in all things that are good. They believe that all there is is good. They know and have demonstrated that heaven is the true state of Being and not locality. Locality has no power to bring about a true state of happiness. Those who expect to find true happiness by going from place to place, or by change of locality, will ever seek but never find. But they who give perfect recognition to the true and permanent state or nature of Being, will find heaven within them, and it will be apparent to their consciousness wherever they are. Think of yourselves as containing heaven within you. You contain the power to know and experience the Truth, that there is no parting or separation, no death, neither sorrow nor crying, no pain. You have the understanding to prove, former things are passed away. You have the power to be the Truth you know and to say, "Behold, I make all things new."

Q. Do Divine Scientists believe in hell?

A. Divine Scientists do not believe in hell. To be a scientist is to be consistent, and it certainly would be very inconsistent to believe the All in All is God the Good, and then believe there is a hell located somewhere, for people to be plunged into who are not recognizing the Truth. The hell that has been preached and so cruelly portrayed is a false supposition, a vain imagination, just what might be if God were not All and Omnipresent.

Scientists have no time or disposition to get up such a farce as a belief in hell. They are about their Father's business, which is to create anew constantly from the heavenly state within. Locality could never hold a Divine Scientist in bondage. No walls could possibly limit their sense of freedom. No chains could make them feel bound, for such is the nature and freedom of Truth.

Q. How can we best approach people with the Subject of Divine Science who know nothing about it?

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A. The first thing to do is to show forth by act as well as word that you are thoroughly convinced of its Truth, and firmly established and immovable in its realization. Then speak of some of the basic principles and of what results from their practice, and the good resulting to others through the use of true words. Advise them to subscribe for HARMONY, and take with it "Basic Statements" and "Science and Healing," and study along the line of true thinking and acting. Attend Divine Science meetings and make the Science their own in every way.

Life's Mirrors.

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true;
Then give to the world the best you have,
  And the best will come back to you.

Give love, and love to your life will flow,
  And strength in your utmost needs;
Have faith, and a score of hearts will show
  Their faith in your works and deeds.

Give Truth, and your gifts will be paid in kind,
  And song a song will meet;
And a smile that is sweet will surely find
  A smile that is just as sweet.

Give pity and sorrow to those who mourn,
  You will gather in flowers again
The scattered seeds from your thought outborne,
  Though the sowing seemed in vain.

For life is the mirror of king and slave,
  'Tis just what we are and do;
Then give to the world the best you have,
  And the best will come back to you.

MADELINE S. BRIGHAM.

Love.

God is the love within my heart,
  The wisdom of my mind;
Of him, in him—I do my part,
  And all perfection find!

WILLIAM BRUNTON.

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Palm Sunday.

Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord. God is the Lord which hath showed us light.—Psalms 118: 26, 28.

Blessed be the Kingdom of our Father David that cometh in the name of the Lord: Hosannah in the highest.—Mark 11: 10.

Is it not written, my house shall be called of all nations the house of prayer? But ye have made it a den of thieves.—Mark 11: 17.

What things soever ye desire when ye pray believe that ye receive them. —Mark 11: 24.

PALM SUNDAY, the last Sunday in Lent, is so called from the custom of blessing branches from the palm tree, or of other trees substituted in those countries in which the palm cannot be procured, and of carrying the blessed branches in procession in commemoration of the triumphal entry of our Lord into Jerusalem.

Hosannah means, "saved now." Psalm 118 was sung on joyful occasions, such as the feast of Tabernacles. Verses 25 and 26 were sung with loud acclamation:

Save now I beseech Thee, O Lord:
O, Lord, I beseech Thee, send now prosperity.
Blessed be he that cometh in the name of the Lord:
We have blessed you out of the house of the Lord.

Bethphage, means, house of figs. Bethany, house of dates, which was the home of Lazarus, whom Jesus raised from the dead, and of Mary and Martha, also Simon, the leper. It was a frequent resting place for Jesus. The triumphal entry began at that place.

Christ riding triumphantly into Jerusalem is not to be thought of merely as a historical fact; it must have a deeper significance or else it is not of particular value to us at the present time, nor would it be worthy our consideration. The New Jerusalem of the New Testament, which this triumphal entry symbolizes, means city of peace, and this city of peace is creation or visible nature; it includes all natural things—all living form. "God is Lord which hath showed us light."

It is noticeable in this record that the Lord sees beyond the ordinary range of vision. He knew just where the colt was, and that no man had sat upon him. Jesus told his disciples whom He sent forward for the colt, to say, the Lord hath need of him, and straightway they would send the colt.

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Where man had never sat the Lord could ride. That the Lord enter the city of peace triumphantly it was necessary to take the animal with him. To do so testifies to the Truth that there is but one life; that the Lord and the Life expressed in visible form are one.

They cast their clothes upon the animal and spread them in the way; they also cut branches from palm trees and spread them in the way. All this shows that spiritual triumph is unity of life. I am the Way, the Truth, and the Life. I, the one life, am Lord; my peace is unity of all things with the beast, so-called, or with all the animal kingdom, and with the tree, or all the vegetable kingdom. This consciousness is the overcoming spoken of in Revelation: "He that overcometh shall inherit all things," shall see a new heaven and a new earth, the eternal Jerusalem ever coming forth of God into expression. He shall behold the tabernacle of God with men. There shall be no separation, no tears, no death, no sorrow, all these things shall have passed, and a new name shall be written in his forehead. The name of his God shall be his name.

They that went before and they that followed did the same thing. They cried, saying: "Hosannah (saved now)! blessed is He that cometh in the name of the Lord," who knows that God's name is His name. Then it is that he acts out the permanent good—his real nature. Jesus did not come in the name of what He was not, He came as Lord in the name of God, and the people were inspired with the reality of his presence and exclaimed, "saved now."

This day is this scripture fulfilled in our consciousness, which is the blessed kingdom of our Father, which has come in the name of unity.

"Wherefore God also hath highly exalted him, and given him a name which is above every name:

"That at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father."

"For the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotton of the Father, full of grace and truth.

"And without the Word was not anything made that was made."

The temple, or body, is the temple of God the Good. The body is generally used for the purpose of buying and selling, with the thought of getting what does not now belong to us; so the general strife in the business world and among business men is to get what is not theirs but the true method of business is based in the consciousness that all things are ours equally, and that business is a matter of convenience and is of equal benefit to each one in the community.

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The doves sold in the temple stand for innocence. These were sold, as it were, for the belief in gain, and for the procuring of what is not theirs. It was designed that the house (body) should be a house of prayer, which means a house of recognition—a temple of acknowledgement—a form of affirmation —a body of life. Our peace is the at-one-ment of the One All, God and God manifest.

M. E. CRAMER.

CHILDREN'S PAGE.

The First of May.

"TO-MORROW is the first day of May, and Mamma is going to take us all out on the mountains, across the bay, to gather flowers; we go every year and have such fun, but this time will be best of all, for you will be with us." Mabel was seated comfortably on the bottom step of the entrance to her beautiful home, and her little cousin, from the country, was seated a step or two above, and as Mabel spoke of the flower-gathering party, she looked up with a smile at her cousin Mildred. Not a word was spoken in answer.

"I wonder," thought Mabel, "if Mildred is, what I have heard called, homesick; that she wishes she was home—and she came only yesterday, too. I had planned in so many ways to have the week pass like one good, long, pleasant day. Well, any way, I'll do as I expected to."

Far away in the country, in a quiet little valley, edged in on each side with low rolling hills, is where Mildred lived. Her home was just at the foot of a sloping hill, and in spring-time this hillside was covered with flowers. The yard around her home contained four acres, and her world was in this yard. The chickens took full charge of part of it, but a corner was for her wild flowers that grew so abundantly, and she had learned to love them as her friends.

"See that lovely, big yellow poppy, Mamma," she would say as she took her mother through her garden, "see him nod and swing; I believe he would like to speak to me if he could; any way, I am sure they all know me for they smile every time I look closely at any one of them."

"What becomes of them, Mildred, when they drop their petals?"

"O, they go to sleep and come out fresh again after their rest. See, here is a big yellow fellow, he looks sleepy, don't he? There! he has gone."

When the flower party was spoken of, Mildred's thoughts went back to this home and her friends, and not noticing the kind remark of her cousin, she sat for some time thinking over her own pleasures.

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"Are you both asleep?" said Harry, Mabel's brother, as he came bounding toward the two girls who were still sitting on the steps; "see my new wagon," and he looked proudly behind him at the four bright red wheels and a green bed with "Boss of the Road" painted in big black letters on the side. "Isn't it a great cart? I am going to take it tomorrow on our trip, and we can bring the roots of the flowers home as Mamma always wants us to, so she can plant them."

"Plant them!" said Mildred, "and have a garden like mine? O, that will be just the thing, and I will have a chance to see my dear friends grow in a big city. I don't think they will like it quite as well as their own home, but it will be home to them then, won't it? Everything is good and I am sure I shall have such a lovely time. I like to plant flowers, but I can't say I like to take them away from their homes; but when you bring them to your home and plant them it is just like moving, the same as changing a home is to people."

"Now that is why she did not answer me," thought Mabel, "she was thinking of the flowers having to leave their homes. I'll tell her again I am so glad she is here, and she will listen now."

The three children walked up the street arm in arm, happy and contented. The trip for flowers passed with much pleasure, and when the visit of a week was spent and it was time for Mildred to go home, she said, "I want to come again soon, for this week has passed like one happy day."

AYDA BELLE SAWYER.

INTERNATIONAL BIBLE LESSONS.

May 5th, 1901.

JESUS AND PETER.—Luke 24 : 1-12.

GOLDEN TEXT:—"*Lovest thou me?*"—*John 21 : 15-22.*

AFTER a night of fruitless labor, the disciples had drawn in an immense draught of fish, at the command of the Lord to "Cast the net on the *right* side." Man will always draw to himself the prosperity that he needs if he will work, having faith in the Christ word of success.

After dining with them, Jesus asks Peter the question, "*Lovest thou me more than these?*" This may have had reference to whether he was willing to give up the financial gains he had that day seen, to follow where the Christ led. But more probably it was meant to ask if Peter still believed that he loved more than the other disciples did. For Peter had been very boastful as to what he was ready to do to show his love, and then when the opportunity came to prove it, denied his Master. Jesus calls him Simon, as a

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reminder that he had hardly proved himself stable enough to deserve the name of Peter, the Rock. Man often believes himself perfectly willing to live the unselfish Christ life, but when he finds himself faced with a loss in finances or comforts of some kind, he is not so surely fixed in Truth as he thought.

"Feed my lambs."—But Peter was humbled now, and only asserted his love for Jesus Christ without comparing himself to others. So in this command Jesus meant to show him that, as he had realized how he might fall away, he was now ready to help with loving, tender counsel, those who were as the lambs of the fold, weak in the knowledge of Truth.

"Lovest thou me?"—Peter had three times denied that he knew Jesus, so it was fitting that he should have the chance to affirm three times his love for the Christ. Jesus' reply, "*Feed my sheep*," shows that He knew that Peter was now so firmly established in Truth that he could be depended on to aid all classes of people.

"Another shall gird thee and carry thee whither thou wouldst not."—This prophecy with regard to Peter would seem to confirm the idea that man is subject to a fate which he cannot overcome. But Peter was a fighter. He stands somewhat for the element in man that believes in separation and antagonism between individuals. So it is not strange that he should meet much of that in his work, and finally die the death of a martyr.

"What is that to thee? Follow thou me."—Mankind is prone to think they must decide other individuals' lives for them. But the Christ is always saying, "That is nothing to thee, see that thou followest Me."

Questions for Sunday Schools.

Q. What are the three points in this lesson? A. 1st. No matter how often we have denied the Christ, there is always time to turn again and be a true follower. 2d. If we have found the happiness of following the Truth, we ought to try to lead others to the same comfort and peace. 3d. It is not our place to decide what other people ought to do. We are only to be careful that we are following Christ.

May 12.

The Great Commission.—Matt. 28 : 16-20.

Golden Text.—"*Lo, I am with you alway, even unto the end of the world.*"—*Matt. 28 : 20.*

"Into a mountain where Jesus had appointed them."—When we see Jesus Christ, it is always in the mount of true spiritual consciousness, away from the seeming turmoil of visible things. The eleven had already seen Jesus in the flesh after the resurrection, hence the doubters must have been other followers. We often believe our mentality entirely redeemed by the Christ, when suddenly some thoughts appear that bring doubt with them. Then does the Christ say, "*All power is given unto me in heaven and in earth.*" All power is in *me*. Everyone can truly say, as my life is sourced in God, the All-Power, I am power in heaven (the true inner consciousness), and in earth (the visible expression of life.)

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"Teach all nations, baptizing them."—In Acts 10, we are shown what Peter was taught was the true Gospel. To call nothing that belongs in God's creation common, or unclean. And also, that all mankind of whatever religions, name or nationality, are Christians, if they live close to God and in unity and loving-kindliness with their fellow-men. Man is baptized, or immersed, in that Universal Life which is God, the Father; God, the Son; and God, the Holy Ghost, or perfect expression of true Being. Literal baptism in water is but the symbol by which man illustrates to the world his belief in that fact; it is not necessary for his salvation.

"Lo, I am with you always."—Christ, the true consciousness, is never absent from anyone, though in man's ignorance it may seem so. And though visible things may change, or seem to disappear, yet will the brooding Christ Love have us in its tender care.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. What is the Christ saying within all people now? A. "All power is given unto me in heaven and in earth."

Q. What is the Christ Gospel? A. That all God's creation is good. That, as all people are the children of the one Father, love for one another is truly within them.

Q. Is Jesus Christ here now? A. Yes, for he is the Son of God manifested in man.

May 19.

JESUS ASCENDS INTO HEAVEN.—Luke 24: 44–53.

GOLDEN TEXT:—"*While He blessed them, He was parted from them, and carried up into heaven.*"—*Luke 24: 51.*

Jesus' visible existence fulfilled all the ancient prophecies. Some of it seemed evil, but as everything served its purpose, and the result was the showing forth of the wonderful power of life, it was in reality all good.

"Repentance and remission of sins should be preached."—To sin is merely, through ignorance, to miss the Truth of Life in some direction. When one has repented, he has come to the knowledge of his error, and will henceforth live according to Truth. And if he truly remits or forgives it, he is no longer under bondage to its result.

"Tarry ye in the City of Jerusalem."—To be endued with the sense of true power, one must tarry awhile in the city of stillness and peace.

"He was parted from them."—Jesus showed the perfect control man may have over his visible form, when he understands the mighty power of Spirit, which he is. He not only raised His body after going through what is called death, but he took it away from the sight of men without going through death again.

"It is not for you to know the times or the seasons."—Acts 1: 7. It is not a particularly worthy desire to wish to know when certain events shall take place. Rather let us seek to receive that power from the Holy Spirit which shall make us conquerors in the midst of all events, and make us at perfect peace with the whole world.

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QUESTIONS FOR SUNDAY SCHOOLS.

Q. Are all our sins forgiven? A. Yes, when we see our mistakes, and turn away from them and live truly.

Q. Did Jesus go through death the second time? A. No, He showed His power by taking His body out of sight without dying.

Q. What should we ask God for daily? A. For His Holy Spirit, that gives us power to live happily and truly.

May 26.

THE HOLY SPIRIT GIVEN.—Acts 2: 1-11.

GOLDEN TEXT:—"*When he, the Spirit of Truth is come, he will guide you into all truth.*"—*John 16: 13.*

The feast of "Pentecost" was in commemoration of the giving of the law unto Moses on Mt. Sinai, fifty days after leaving Egypt. This new Pentecostal day was to show forth what could come from relying upon the Holy Spirit to speak itself forth directly in man. Whether this is an account of what literally took place at that time, or is only a symbolic interpretation of what the power seemed like, matters little to us. As all knowledge and power is in God, the power to express itself is there too. The cloven tongues would symbolize variety of language; and the fire, the active energy with which that could come forth into expression in man. If mankind understood that all knowledge is within his own Being, he would not find himself so bound to length of time in developing the knowledge he desires to bring forth.

When the Spirit of Truth comes into man's realization, he will guide into the Truth of all power. And it is those who are of one accord, in one place, who receive the gifts of God. Unity, harmony and oneness, are the qualities that bring forth the true spirit.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. How was the feast of Pentecost celebrated by the Jews? A. By presenting the first fruits of their harvest to God.

Q. What did the disciples receive at this Pentecost? A. The power to speak other languages than their own.

Q. From whom do we receive all knowledge? A. From God.

Q. What harvest time is this lesson about? A. The harvest of Jesus' work in the world.

SARAH A. ECKMAN.

"Talk health; the dreary, never-ending tale
Of mortal maladies is worn and stale:
You cannot charm or interest or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true."

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Christian Metaphysical Association of Sydney.

76 Pitt St., Sydney, N.S.W., Feb. 25, 1901.

THE EDITOR, HARMONY:

Dear Friend:—As members of the Christian Metaphysical Association of Sydney—the first of its kind established in Australia—we send you greetings at the beginning of the New Year and the threshold of a New Century.

Though working in separated communities and isolated by long distances, we are in spirit co-operating with you in the achievement of one lofty purpose. The Metaphysical movement stands for the search and realization of the Highest Truth—for pure Optimism, for the practical everyday recognition of the Good.

Under an impersonal and spiritual guidance, prompted by the warmest impulses for humanity, animated by love to God and man, and believing in the Divine birthright of all who make the claim, it is pursuing its way with unfaltering steps, standing fast in the liberty wherewith Christ (Truth) makes free.

It recognizes that Truth is perfect but many-sided, and welcomes its revelation from any and every source and by any and every means. Truth does not want us; we need Truth; and we believe in accordance with the teachings of the Great Master, Jesus, that we have the help of the Spirit in the attainment of our desires.

Metaphysical disciples go hand in hand in cherishing the knowledge that the teaching is essentially of the Spirit. "It emphasizes God as the one only absolute reality. It emphasizes the Kingdom of God to be established on this earth of ours here and now. It calls men back to the actual practical recognition of that sublime declaration of the Apostle Paul, 'In God we live, and move and have our being.'"

Resting and working on that basis of eternal Truth, we have found a solution for the inharmonies and discords of material life. Fear, worry, poverty, sickness, death—where are they in the light of the knowledge that God is Infinite Love and Wisdom—is Omnipotent, Omniscient and Omnipresent? The law of Good is Divine, is eternally real, is ours to demonstrate by daily and hourly experience.

Metaphysical teaching of every shade stands also for perfect health, as well as for the evolutionary growth of spiritual realization; and we hesitate not to claim that, as "power belongs to him who knows," so the knowledge we have lifts us into that state of physical harmony which is the normal condition of our Real Self.

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Holding these Transcendent Truths, what a noble mission is ours! God as Love and Life and Truth! Man with a divine inheritance that he may claim now! Humanity as the field of labor!

Shall we not more than ever seek to promote a loftier conception of God and Immortality? Shall we not more than ever realize and daily demonstrate that the Kingdom of Heaven is here?

The future is all aglow with fruitful development on Metaphysical lines. Men are awakening to the eternal truths taught by the Science of Being, and the spirit of earnest inquiry is everywhere manifested.

We greet you therefore as fellow-laborers in this movement. May we all in the unity of Spirit cultivate the most Divine Altruism, seek to spread our principles with unselfish aim, and find our best reward in the knowledge that we have done something—however little—to elevate our fellow-men into a divine atmosphere, where there is full redemption and true freedom, and where, "the clouds of doubt and creeds of fear" having been dispelled, the light of Truth has broken calm and clear, and there is continual unfoldment into God-likeness. On behalf of the Association : O. GOODALL,

Secretary.

A New Home for The Home College of Divine Science.

In the last issue of HARMONY a statement of facts concerning the chartering of "THE HOME COLLEGE OF DIVINE SCIENCE," and its work, was published under the heading, "Special Note." It is clearly understood by the readers of HARMONY what DIVINE SCIENCE stands for; that it proves God manifest in form or creation. It does not deny form or nature, but frees it entirely from erroneous race beliefs, and thus lifts it up where it is seen to be and live in the Creator. It presents Truth free from all dual theories and all human authority. "The Law of Expression" proves the perfection of the whole, and illumines DIVINE SCIENCE and distinguishes it from other presentations.

We promised that in this issue we would ask all who are interested in the cause of DIVINE SCIENCE to assist us in building a college such as the work now calls for. We are sure that all Scientists will feel an interest in having such a building at the HOME CENTER, for it will eventually work not only for the good of the cause universally, but for every one's local and individual work.

Let each reader of HARMONY consider this matter carefully, and let us know what you can give at present toward this building, and how much you think you can give during the next two years. We will be glad to hear from every one of our readers; any donation, however great or small, will be equally appreciated. M. E. AND C. L. CRAMER.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from May 1st to June 1st:

"I am a new creature, born of Truth in righteousness and true wholeness."—Ref., Eph. 4: 24.

Daily Thought.

First Day: God is my health and strength, in Him I live.—I John 1: 4.

Second Day: I am to-day bearing witness of the light that lighteth every man.—Ref., John 1: 9.

Third Day: My God is Love.—Ref., Mark 12: 30, 31.

Fourth Day: Love is eternal home of rest.—Ref., Mark 12: 33, 34.

Fifth Day: I am in the land of the living.—Ref., Ps. 116: 9.

Sixth Day: I am walking in newness of life. I am one with eternal love.—Ref., Rom. 6: 4.

Seventh Day: I am joint heir with Christ. He is my health and my strength.—Ref., Rom. 8: 17.

There is no evil power or being, and I do not believe there is. The power which I am is good, and works out good results constantly.

I am living Life, eternal Substance, immortal Being. I am perfectly healthy: sickness has no power over me. I am now exercising dominion over all things. I am what God is; I do as He does, and His perfect results in creation are my results. I am one with the All-Good in Being and existence.

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HARMONY:

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ENCOURAGEMENT.

Extracts from a Sermon by Pastor M. E. CRAMER.

"*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*"—*1 Cor., 3 : 16.*

"*And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*"—*2 Cor., 6 : 16.*

"*Keep silence before me, O islands; and let the people renew their strength; let them come near; then let them speak; let us come near together to judgment.*

"*They helped every one his neighbor; and every one said to his neighbor, 'Be of good courage.'*

"*So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, it is ready for the sodering; and he fastened it with nails, that it should not be moved.*"—*Isa., 41 : 6, 7.*

ENCOURAGEMENT means the act of giving courage, or confidence of success; incitement to practice; incentive. That which seems to incite, support, promote, or advance, as favor, countenance, or to practice.

One who encourages may do so by teaching Truth or by practicing it. He may arouse to action and cause others to help on in any good work; he may give direct assistance, financially or in any other practical way, in the on-going of a good work. Thus it is seen that he may not only set an example, but may do practical work by thought, word or deed.

One may be a natural encourager through cheerfulness. The following is an example in this direction:—Charles C. Haskell, author of "Perfect

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Health, by One Who Has It," in speaking of a friend who was inclined to be melancholy, and whom he was to visit, said: "On my way to his beautiful summer home I was impressed that if I would do him the most good I would carry a smile on my face all the time that I should be with him. I did this, and then the thought came to me that I should do it always; that it was healthful, and one of the means to be used in bringing one's self back to youth. This proved to be a most valuable lesson to me, and has been very healthful in building into perfect health. The highest cheer of mind is essential to perfect digestion."

The spirit of God dwelleth in you. A knowledge of this Truth, with a realizing sense of it, is the very basis and essence of all true encouragement. It encourages you to know that the very best there is, is within you; that the highest and broadest and deepest Truth is not withheld from you; that the good things you have hoped for are not afar off; that there is no good thing but what is yours, *now*. It enables us to speak with certainty and to put an unwavering enthusiasm into our claims and life of affirmation.

The highest, the holiest, the best, even the All-good being within, encourages us to act with faith, certainty and power, and to support any good work we are interested in; to promote its cause and show our interest in practical ways. How much better one feels to know that the spirit of God dwelleth in him, than he does to suppose there is a spirit of evil that dwells there. Man can never find it in his real nature to agree with the false supposition that there is an evil presence, and it only confuses to claim to be of a nature the reverse of the All Good. Error of belief has made idols of false suppositions, and opinions formed therefrom of sin, sickness and death; but we may ask, with St. Paul, what agreement have you—the temples of God—with the idol of sin? How can you in whom the spirit of God dwells agree with conclusions that fall short of the Truth of *what you are?*

We have failed, yes, for ages, to find any way by which we could harmonize ourselves with disease; we have failed also to find a satisfactory way by which we could agree with, or consent to, what is called death. We are told in the Scriptures that there is a new and living way, and in a living way there are no idols; no way that leads to death; no way but the way of life—Life's own way. Old things are truly passed away and all things are become new. In this way it is known and experienced what is meant by the promise, "I will dwell in them and walk in them, and I will be their God and they shall be my people." The promise is that God in us shall be our good.

"Keep silence before me, and let the people renew their strength; let them come near, then let them speak." Listen! "'One' is the number of

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Unity;" you are one; then you are whole, for a unit is an undivided whole. Is not this the encouragement that one needs to overcome all seeming idols of belief, such as belief in sin, sickness and death?

All the Scriptural promises are for the present, so the fulfillment of the following is ours:—

"Fear thou not; for I am with thee. Be not dismayed, for I am thy God; for I will strengthen thee; yea, I will help thee; yea, I will uphold thee, with the right hand of my righteousness." The encouraging words of the scientists are, "I am strengthened; I am helped; I am upheld; there are no laws against me; the Truth of my Being is revealed in my words."

There are many ways to uphold and encourage the work of Divine Science. It is upheld and encouraged by those who are interested, showing their interest by attending the Science meetings regularly. You can advance the work by working for the Science meetings and classes in exactly the same way that you would work for and show any interest in lodges, and clubs, and classes for other studies. Then be just as eager and enthusiastic in circulating literature, cards, or programs for Science as you have been for any other cause.

The patients and pupils usually encourage the teacher and healer when they begin to acknowledge the Truth of Being, Supreme Being, for themselves, and when they show a willingness, and make an effort to correct their former habits of speech and former ways of thinking. When they begin to say, "That is not what I should have said; I must speak from a higher plane; I want to acknowledge Truth constantly." A lady patient encouraged herself today by saying: "New light opens upon the science daily, and I am sure that reading treatments from Basic Statements daily has enabled me to accomplish much good work that otherwise I could not have accomplished." Another encouraged herself by her willingness to acknowledge that through her studies of Divine Science she had just found "I am."

The encouragement that science teachers and healers give to their pupils and patients ought to be received with joy and gladly made their own by acknowledgement, for nothing is practically ours to sense experience that we do not lovingly acknowledge and recognize with pleasure. Our encouragement is the highest and best. We understand that we can accomplish, and as we cease to use negative statements we find ourselves possessed of that courage that is beyond all failure. It says, "I cannot feel afraid; I can not doubt. I do not hesitate, but know to a certainty what is right."

"A Lucky Mistake All Around," published in April Harmony, should be read understandingly. We can reasonably conclude that the doctor's pre-

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vious opinions had discouraged and weakened the case he mistakenly encouraged by sending to him the wrong letter.

We are encouraged with the general condition of the DIVINE SCIENCE movement. The centers that have been started are radiating their light of Truth, and people are seeing their good work and are uniting with them. We are encouraged that so many are sending for manuscript lessons to study with view of entering into the work. We are encouraged that so many are blessed individually in all parts of the world, through reading our literature. We are individually encouraged, sustained and upheld by understanding the Truth of Being. It is constantly proving itself to be sufficient for every demand and to be the only power working within our bodies, and that it is working altogether for good. The following, by Horace Mann, is suggestive.:

"To pity distress is but human; to relieve it is Godlike."

More true teachers are needed that will encourage people along the line of health, prosperity, peace, and happiness. People need to be educated and encouraged to know that it is natural to have health, to be prosperous, peaceful and happy.

Every word spoken and every act done in favor of the work encourages and helps to establish its success. When we come to see the unity of God and the unity of man, we know there is but one holy spirit (One All), and we are what it is; then we come to realize there is but one judgment, but one will, and we begin to search into the will of our Father, so to speak, to see what value we can place upon our possessions, and to ascertain how much we are worth, and every one who ascertains this is good to his neighbor.

As Isaiah says: "They helped every one his neighbor, and every one said to his brother, Be of good courage."

So the carpenter not only encouraged the carpenter, but he encouraged the goldsmith, and the goldsmith encouraged the blacksmith, and the blacksmith encouraged the tinner. They recognized perfect unity of interest, however diverse their occupation.

Now that we know our unity with the All Good, we should do everything to encourage each other and to advance our cause, the work of Divine Science. Let nothing stand between you and it. Be it. There is no religion higher than Truth; no truth more sacred than self; no Being more holy than what "I am." This work, including healing, must go on, for Divine Science is Truth, and we are right, and there is no power or law against us. Our success is in being right. Then let us work with a live enthusiasm. Say over and over:—

I am the "Living Bread;" I am wholly divine; I am immortal Being; I

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am the health that I am demonstrating; sickness has no power or place within me; I can not imagine evil for myself or any one else; I am the power that works singly,—altogether for good; my nature is divine and universal love, in it are no torments; I am peaceful and satisfied.

Report of Wednesday Meeting.

At our usual Wednesday afternoon meeting, on April 3rd, the question was asked, Can persons be healed who do not know you are treating them? A sister present gave the following as an illustration :—

"I once heard through friends of a couple dangerously ill, so to speak, from having undergone operations at a hospital. I at once went to see them and found the wife in a very low condition, seemingly. The doctors had about given up hope. I took the case in my own hands and began to treat, and I also gave their names in here at the meeting. They both commenced to improve at once, and gained strength so rapidly that it astonished the doctors. When they were much better I told them what I had done, and they said they knew it was something beyond the power of the doctors that had healed them. They are now both active workers of Divine Science in the East."

Another example was as follows: "I called upon a friend who was suffering, seemingly, from severe stomach trouble. I told her I wanted to treat her and she would soon be better, but she refused to let me, saying she was feeling too badly for Science treatment to help her any, and she would go the first thing in the morning to a doctor and see what could be done. However, I treated her several times before I left her, and kept on treating now and then for several hours. The next day I received a letter from her, saying she was sure I treated her, after all, as she was so much better. She continued to improve and is now quite well."

One of the sisters present said: "My husband and I were out for a wheel-ride a few days ago, and in some way, while fixing the wheel, the sprocket pierced through his thumb, making a very bad cut and bruise. I at once declared wholeness for him, and treated the seeming hurt, saying all the time it was all right. In a short time it was better, and in about two hours was about healed and did not even turn black and blue. It began to heal almost instantly."

Another sister said: "Last Sunday my little girl was not feeling very well, but went to see her grandma, as she had planned, and while there was taken severely ill. I was sent for, and treated the situation so lightly it

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surprised every one, and in a quiet way I began to treat at once. She was well the next day and went to school as usual."

A sister told of a case she healed while on her way East, and in part said: "I noticed this young lady and thought she seemed in a very uneasy state. I knew I could help her, so asked her what seemed to be the matter, and she told me she had been suffering from so-called hives for some time. Her hands were covered with red spots and her whole body caused her much uneasiness. I took her hands in mine and began to treat, and in a very few moments every spot was gone and she was well. So great was her surprise and delight she ran about the car, telling every one about her wonderful recovery."

Notes and Announcements.

No record is kept in HARMONY office of the different magazines that people send to us for, consequently each subscriber who wishes to discontinue any magazine taken at club rates with HARMONY, or ordered through this office, are requested to write direct to the publishers. A postal is sufficient, so please do not send to us to do the business for you.

Mrs. Josephine Verlage, of Chicago, made a pleasant call at Home College last week. She was en route for Australia, where she intends organizing a Center and teaching "The Science of Being" as presented by Ursula N. Gestefeld. Mrs. Verlage is an able contributor for the columns of *Das Wort*. The editors of HARMONY hope to hear of her success in the near future.

Mr. Brennan, a member of The First Divine Science Church, of Denver, called at Home College Sunday, April seventh, and attended church services. After the services Mrs. Cramer requested him to tell the congregation about the new college-building and the opening services, which he kindly did to the pleasure of all. In part Mr. B. said: The building had cost them now about twenty thousand dollars; that a wedding was the first service performed in the college, and at the first Sunday service there were between four and five hundred present. He stated that Rev. Nona Brooks, their pastor, had adopted the gown, and said we do not think this is going back to old customs and habits of belief.

Extracts from Letters.

"I cannot do without HARMONY, nor do not intend to as long as it is published." C. E. LAMBERT.

Denver, Colo.

"We like to receive the HARMONY in time to have the Bible lessons each Sunday as they come along. We enjoy them so much. We can't do without HARMONY." M. E. CLEVELAND.

La Junta, Colo.

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"A dear elderly lady friend of mine sent me your book, "Basic Statements and Health Treatment of Truth," as a present. Truly the love of God is everywhere, and I cannot express the happiness the little gift has brought.

I am enjoying HARMONY more each day and find the Healing page uplifting and helpful." EMMA GIBSON.

"I enjoy reading your words in each number of HARMONY and find them very invigorating and helpful, and so much easier to understand than Mrs. Eddy's teaching that I am glad to show them to my friends. I wish you continued success in your good work." C. M.

London.

"I have been a subscriber to HARMONY for one year and it is very inspiring literature. I enjoy it so much; it is also a great help to me. I cannot express myself in terms strong enough in its praise. I look forward each month for dear HARMONY with much pleasure. I now wish to renew my subscription for same. N. B. P.

Salem, Mass.

"I'm a seeker after the truth, and I have been reading your book, Lessons in Science and Healing, and it has taken all doubt away and I feel that I'm converted. I have tried to live a Christian life, but there was always a dark future; but now, thank God, it has been cleared up and my faith in Jesus is very strong. I never could make it seem right to think I must wait until after death before I could find heaven, and your Book has cleared that question, and I firmly believe that we can have heaven here if we have God in our hearts." MR. C. L. POTTER.

Wolf, Calif.

"Ever and anon have I been minded to write you, in order to give some expression or just estimate of the impression your setting forth of Truth has made upon me. Then, again, I would find myself in such sympathy, communion and understanding with the subject before me, that writing seemed to be among the unessentials. In fact, the one special thing that has drawn me to your teaching has been the impersonality of its character. Your *expression* of *Truth* that bears such universal relation to *all* mankind, to the manifest and the unmanifest, to the visible and the invisible, is so uplifting that it transcends personality. My own spiritual education bears the testimony that it draws unto *Spirit*. And, as I wrote a friend some time ago: 'How we long for the *perfect*, the *absolute*, that which is strong enough to unite without organization.' O, it is *Spirit* that we need to lighten the burdens of Life, and it is the Spirit of Truth only and alone that is the Comforter. And let me tell you that I have found *much* of the sweetness and mildness, the justice and dove-like strength of comfort, that Jesus promised to his brethren, in all your representation of Him. And I am sorry to add that this is in sharp contrast with the spirit I met with in the Science Church. Your very confidence in Truth, in its freedom and universality, make one believe that you have in your foundation more of that which is ultimate and absolute.

Your magazine, HARMONY, is a very welcome visitor in our home. The numbers of the new year are invigorating. There is a rounding of the receding century with power, and a facing of the new, 'in words of living light

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that will shine undimmed throughout the entire century,'—to quote your own words. I was particularly interested in your sermon, 'The Birth of Christ—and His Teachings Concerning Life After Death,' in the February number.

I have begun the reading of your Manuscript Lessons, and am delighted with the charmingly clear statements of Truth made therein. Spiritual life, like a living stream, flows from this full and open fountain. Stagnation is to be found nowhere, nor an endless round of presentation that never brings one to a knowledge of the Truth; but there is a constant enlightening, and a confirming of the ideas presented in Science and Healing and Basic Statements. This week I have experienced new power in healing—and by the word of Truth in these lessons. I am not an invalid, but have now and again opportunities given to prove that *I am not.*

Now, I feel sure as a lover of Truth that I have an inheritance laid up for me in these instructions. AURORA I. SCHWEINFURTH.

Rockford, Ill.

THE DENVER WORK.

Dear Mrs. Cramer:

I have been asked to send you a short description of our rooms, etc., that you may give us some recognition in HARMONY if you like.

We all felt pleased that the first service held in our new rooms was an evening wedding—also that it was the first marriage service performed by our pastor, Rev. Nona Brooks. We believe in the perfect union of the inner with the outer and all of its manifestations. Besides the guests invited by the bridal party a general invitation was extended to the church, so the room was full. Miss Brooks wore, for the first time, a student's robe of black silk with white stock and front, which she will henceforth wear in the pulpit. The service was impressive and somewhat original. Her charge to the man and wife was a short exhortation on the divine law of marriage. The spiritual union will manifest perfect unity in purpose, thought and action in the outer.

The brilliantly lighted, fresh new rooms—the white-gowned bridal party facing the pastor just in front of the platform banked high with palms and flowers—was a pleasing sight and truly a house and heart warming.

On the following Sunday, March 24th, every seat was occupied. Miss Brooks opened the service by asking the congregation to rise and sing, "Praise God from Whom All Blessings Flow," as a thanksgiving. After the responsive readings and songs she spoke on the subject of "Our Faith." We were so pleased to hear her say that she hoped the time would never come when from that platform anything would be said that would limit individual freedom, or cut off its followers from perfect sympathy with all denominations and peoples.

At the close of the service a collection of $344.25 was taken up.

We have three hundred new opera chairs, and one hundred old ones. Easter Sunday every chair was occupied.

The larger, bright room now used as the audience room will be used as the Sunday School room when the building is finished.

Besides the audience room are four class rooms and two small private rooms. These can be thrown into the audience room at will by rolling doors. One of these rooms is furnished with rugs, easy chairs, couch and books—for a quiet reading room. Another is furnished as a reception room—both have outside entrances. Below stairs is the furnace room—kitchen and pantry, all cemented.

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We are happy and thankful for what we now have to enjoy—and perfect love and good will prevails between pastor and people and each other.

Denver, Colorado. H. F. W.

Book Notices.

"The Political Economy of Humanism," is virtually a new book by Henry Wood.

In 1894 the author issued a work entitled, "Political Economy of Natural Law;" this book was well received, which it deserved, for it was calculated to appeal to every person who is at all analytical or inclined to reason in line with principle. This book appealed to us more thoroughly than any other of his most helpful books. This new book contains much of the same matter (revised) and has two chapters in addition upon current topics of special interest.

The more this book is read, the more the ideas of the author unfold to the reader, for they are of such a nature as to appeal to the limitless good in man. He shows that the different factors in society need to be drawn together in unity; that negative conditions will not be improved by stimulating their realism, or by supposing them to be inherent in man's nature.

He truly shows that true sympathy for prevailing ills does not express itself in a morbid pessimism, but in pointing out the road of freedom. Also, that all true advancement works from within out; from power invisible to its manifestation which is visible. The "Humanism" conveyed in this book suggests on every page the grand oneness of Truth, or the unity of power working itself out into expression in all nature. Its contents will never fail to enlighten and and bring the reader to a realizing sense of his own inherent possibilities.

Price—Cloth, $1.25; Paper, 50 cents. The editors of Harmony are glad to receive orders for this book and place it in the hands of their readers.

Perfect Health, How to Get It and How to Keep It.—*By one who has it.*

This book is written by Charles C. Haskell, Norwich, Conn. The author claims to have a knowledge of the way to the "Abundant Life," which is Perfect Health. He claims to give that only which he knows by experience, and has thoroughly tested and incorporated into his own life.

The author recommends the methods that Dr. E. H. Dewey has adopted as a curative agent with his patients. He claims that there is but one disease and that is food poison; that we all eat too often, or before natural hunger comes, and are therefore, in that respect, governed by morbid appetite, instead of natural hunger, which is nature's call to replenish the waste material of the body.

The author claims that natural hunger is not a faint or gone feeling in the stomach, but it comes in the mouth and is sensed as is thirst—that thirst which makes one feel that nothing would taste so good as cold water. The advice is, that no one should drink except when thirsty and then drink nothing but water—nature's beverage. Also, that each one who wishes to be healed of any malady, whatever, should stop eating until natural hunger comes, and then eat only when hungry, and drink only when thirsty. The claim is made that natural hunger cannot come to anyone oftener than twice

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a day; hence, all are advised to omit the early morning meal, which will conquer appetite and restore the natural law of hunger. Again all are advised to enjoy to the full every mouthful of food by masticating it as long as any taste remains, and not to drink any liquids at meal time.

The book is written with conviction and with an earnestness that comes with practical application. Many convincing testimonials are published which no doubt will interest others to try the experiment of fasting; that they may regain natural hunger and experience perfect assimilation of food as a means of health.

There is a general belief among people that life is dependent on food; that it is strengthened, lengthened and sustained by what is taken in at the mouth. The Truth is, Life is eternal, and has formulated and produced the body and all things that are appropriated as food; so it is not dependent but is at-one with what it has produced; hence, it can and does assimilate perfectly the food partaken of in a natural way.

For the above reason it can readily be seen that fasting until natural hunger comes, and then eating only when hungry (not from habit) would work to good ends. For it would be a practical denial of the false race belief that life is dependent and that man lives by bread alone. We are therefore convinced that this book will prove to be a help to many. The author has also expressed a number of spiritual ideas that are in no way antagonistic to the principles of Divine Science. Our readers can readily see from what we have said, that without a knowledge of Divine Science, which enables us to view things from absolute principle underlying them, we would not be able to recommend such a book. When reading by the Light of Truth, the reasons for things are clearly seen, which otherwise would not be apparent.

We would be glad to receive orders for this book. It contains 209 pages, and, bound in linen. Price, $1.00.

EVOLUTION OF THE INDIVIDUAL, claims to be a brief exposition of the natural laws of growth and how to attain mental and bodily freedom. It claims that the sun is the author of our existence here, and in childhood the sun vibrations are finer and more rapid, which give more life, growth and activity than they do in middle age, or what is termed old age. The sun, which is said to be the author of our existence, loses its power of active, quick vibrations in old age, and finally ceases, which is said to be the cause of death. It claims that life upon this planet is the expression of one power, but that it has high and low expressions, and the highest expression to us is in the sun—not direct in us.

The author advises man to look at the finer vibrations of evolution instead of looking to visible things for the aim and object of life. He says that man should desire creative and creating power instead of created things. But what good would it do to desire this if the highest expression of life comes to us through the sun, or any other form of life?

It is noticeable in this book that the author is not true to his theory of evolution, nor to the claim that the sun created and animates every form upon the earth; for he has said in another place: "Man has sought the fountain of youth in things outside of himself. He has in the search turned his back upon the real fountain within himself, choked with false growth of sense impressions. The fountain of youth, of eternal life, is within. When sought in man's own consciousness, disappointment and failure will no longer be his lot."

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Then I would ask, why should we theorize about the sun being our source if the fountain of eternal life is within us? For he claims that, "the inevitable end (of his sun theory) is the inability of sun power to penetrate the organism, to longer affect it. So in old age disintegration sets in and death of the body ensues.

Price of this book is $1.00. Published by the Reynolds Pub. Co., 53 State Street, Chicago.

Ralph Waldo Trine, author of "In Tune with the Infinite," and "What all the World's A-Seeking," has issued three booklets called the Life Booklets. The first is called, "The Greatest Thing Ever Known." The second, "Every Living Creature." The third, "Character-Building. Thought Power." They are beautifully bound in green cloth and appropriately ornamented. They sell at the low price of 35 cents each, or $1.00 for the three. We would be glad to receive orders for the set.

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MARIE CORELLI:—"I have received, with thanks and admiration, the beautiful books, "*Discovery of a Lost Trail*" and "*All's Right With the World.*" I am one with the spirit of their thoughts and teachings, and strive faithfully to follow the truths which I know are *true.*"

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Home College Classes.

The next Primary Class in Divine Science will commence Wednesday, April 3d. We give ten lessons in this Class, and it usually takes about three weeks to give them, as students do not wish to attend every day. This class will be followed by the Training, and Theological and Normal, as students are prepared to take them.

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We know that you, dear reader, and the people at large, need our Manuscript Lessons. You need them, because they will give you a thorough understanding of Divine Science, and the method of its practice.

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We have, therefore, decided to offer these manuscripts, both primary and theological, at half the price heretofore charged. The Primary Course in Divine Science, by C. L. and M. E. Cramer, is reduced from $5 to $2.50, and the Genesis, by M. E. Cramer, from $10 to $5.

These lessons have had a large sale, and have done their perfect work wherever they have gone, but we want to place them within the reach of every one. Kindly spread this good news among your friends. We firmly believe that at this price no one will feel that he cannot afford to have them.

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Church Notice.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A.M., Home College, 3360 Seventeenth Street, between Valencia and Mission. M. E. Cramer, Pastor. All are welcome.

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Vol. 13.
No. 9.

JUNE, 1901

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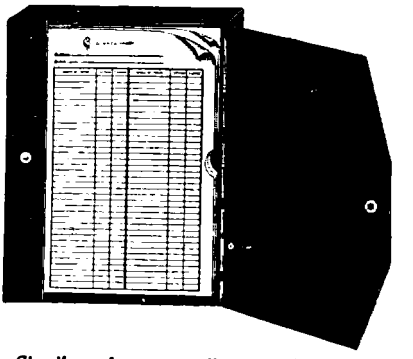
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To teach the truth of the body, and its true relation to God.
To show that knowledge and faith are realization and demonstration.
That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
To supply a simple method 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 fulfil the law in our dealings one with another.
To interpret Scripture, spiritually, 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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TABLE OF CONTENTS.—June.

☛Unsigned Articles are Editorial.☚

HARMONY—1st Part:		PAGE
Directory of Divine Science Work and Workers		257
Other Foundations can no Man Lay	*Mrs. Hunter*	259
The Millennium	*Helen Maud Merrill Phelps*	262
Originality	*Geo J. Schweinfurth*	263
Treatment for Success	*Marie L. Peck*	264
International Bible Lessons	*Sarah A. Eckman*	265
Little Children Love One Another	*L.M.*	268
Faith	*John H. Bock*	269
Greeting	*Elizabeth H. Remmel*	270
Children's Page	*Mary Brewerton De Witt*	271
Healing Page		272
Our Harmony Class		272
Universal and Individual Treatment		272
Daily Thought		272
HARMONY—2d Part:		
Happiness	*M. E. Cramer*	273
Doing Good a Blessing to Ourselves		274
Cheerfulness at Home		285
A New Home for the Home College of Divine Science	*M. E. Cramer*	276
Appreciation of Truth		277
New Books and Papers		279
Notes and Announcements		280
Home College Classes		284
Manuscript Lessons Reduced		284
Church Notice		285

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 13. JUNE, 1901. No. 9.

Other Foundations Can No Man Lay.

"OTHER foundations can no man lay than that is laid." This foundation that no man can lay than is laid—is the finished work. It is the chief corner-stone that the builders rejected. The same is the head of the corner; it is the stone that was disallowed; it is our body that is glorified and is of God, that Jesus Christ demonstrated at the last. This is why you can be healed in the twinkling of an eye. We change the thought, and the perfect thought is the perfect answer. The Christ taught perfection. "Say not ye there are four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are *white already* to harvest."

This proves the finished work. Anything that is perfect can not be made more perfect. There is no *more* nor *most*, no high nor low, in Truth. Such a state of consciousness brings disappointment when we seek for more than what is. I can do all things through Christ, who "strengtheneth me." God is *it*, and we *it*, for in *Him* we *live*, are *moved* and *are*. What a glorious satisfaction to know that we can realize from a perfect creation. How could we work out a perfect answer in our problem if we did not have Principle to work from? A late sermon preached by Dr. Roberts of this city in regard to the "New Holy Ghost," left his hearers just as much at sea as they were before they heard it. He said: "The new Holy Ghost would be no 'Holy Ghost' at all. It would go out of fashion and not be talked about, just as progression has changed the present thought of future punishment in regard to states of fire and brimstone," etc.

Other foundations can no man lay than is laid. Our bodies are the Holy Ghost. What is of God will stand. We have the proof of this in the recorded appearance of Christ after His resurrection. If the World is blind to this Truth, it does not change the truth concerning it. The great iconoclast, Robert G. Ingersoll, was asked, What is *death?* He answered, "I don't know if it is through a wall or through a door." Jesus Christ was asked, What is *death?* He answered, "God is not a God of the *dead*, but of the living." He proved it in his communion with Moses and Elisha, the raising of the widow's son, of Lazarus, and of his *own* Resurrection.

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There is no evil. All is holy. The place whereon we stand is holy ground. Everything is thought out, then wrought out. There is nothing seen that was not in the unseen. Mrs. Cramer writes, in HARMONY, she heard Rev. Minot Savage deliver a very eloquent lecture on "*Modern* Thought and Immortality." At the close, he left his large audience with the statement that nowhere between the lids of the Bible is *Life* after death taught. He said Paul referred to it, but did not actually teach it. This, she says, was a great surprise to her; and, after remaining breathless for a moment, she was comforted with the thought that, from Genesis to Revelations, eternal life is taught. While Eternal Life is taught throughout, it is taught and proven in various ways. In reading closely the conversation that Jesus had with Martha, in "raising Lazarus," with all his seeming effort to make her understand that she could be as free as he was free, and live in freedom, and she should see this glory of God, it was necessary for her to live "in the '*me*,' and believe." She said, "I know thou art the Christ, the son of God." But her faith waned when he ordered the stone rolled away, as she said, "He has been dead four days." Jesus said, "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" Jesus demonstrated over time and death. He taught that the one Life always was, is now, and always will be, changeless. This is what he called forth in Lazarus, and so Lazarus, he that was dead, came forth, bound hand and foot with the grave-clothes, and his face was bound about with a napkin.

Jesus said unto them: "Loose him and let him go." Does not this prove that if a man die he shall live again? He that believeth in the "pure" Being, though he were dead, yet shall he live, and he that "liveth and believeth in me shall never die." Whilst we believe in death our thoughts are clothing our bodies with grave-clothes, and the napkin is about our face. The Christ within us says, loose him and let him go. Where will we go? When we do go we will be merged in the consciousness of oneness, the I in You and You in Me. The one Life that Jesus taught, which he called forth in Lazarus, and proved to the World there is no "*Death*."

"As a man thinketh in his heart, so is he." What is this napkin bound on our face? It is the belief that we are something that we are not; it is this negation that stands between, that makes us claim to be crumbling worms of the dust. Christ says, loose him and let him go—live in the *me*, and believe.

Quoting from the February HARMONY, it says that the all-round men and women—those that have been freed and are living in freedom—will call forth this Life in the New Century and before the New Century is very far advanced. It is the work of the Scientist, and will be done again and again.

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Destroy this body, and *I* can build it again and again. The *I* is God, and He can build it again and again. The eye of the World is turned on this Truth. They say, "if it is right it will stand; if it is wrong, it will fall." The work goes on silently, without hammer or noise. They say, how do you do this? What do you say and what do you think? The doctor says, "you have taken away my patient;" the druggist says, "you have taken away my trade;" the minister comes in and says, "you have taken away my people." They are all crying out for the great "Diana."

When the Scientist calls forth this Life that can answer "to his Word," it will not be *why* or *wherefore*, but they will only be too glad to have their seeming dead DELIVERED to them. Other foundations can no man lay than is laid. And who is he that can harm you if you follow after that which is good?

"No man having put his hand to the plough and looking back is fit for the kingdom of God." Swami Vivekananda says: "Why weepest thou, my friend? There is no fear of death for thee. Why weepest thou? There is no misery for thee; for thou art like the infinite blue sky, unchangeable in thy nature. Clouds of all colors come before it, play for a moment, and pass away. It is the same sky. Thou hast only to drive away the clouds. We open the gates and clear the way. The water will rush in and fill in by its *own* nature, because *it is there* already.

MRS. HUNTER.

Kansas City, Mo., April 4, 1901.

"Behold," says John, "the Lamb of God, which taketh away the sins of 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 each one can 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 free; this is what Jesus meant when He said: "Lo, I am with you always." In Divine Science we are taught the Infinitude and Omnipresence of God; we realize that He is expressed in man —as in all creation—and is dwelling in him. The tabernacle of God is with men.

M. A. GRAHAM.

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The Millennium.

In the glory of the era
That is dawning, full and bright,
Let us stand before our Maker,
In the clearness of his light;
And remember nought is hidden
From His ear nor from His sight.

What about our boasted knowledge
Of the God that dwells within:—
That our bodies are His temples
We should guard from thought of sin?
"But a den of thieves ye've made it!"
Sounds the Voice above the din.

Have ye not been swift of judgment
Ere ye knew the false from true?
Have ye tried to deal with others
As your heart would have them do?
Ah, remember as *you* measure
God will measure back to you.

Hear the Voice whose tender music
Echoes through eternity:—
"If ye love not one another
Know ye neither God nor me;
But your hardened hearts shall soften,
I will walk again with thee."

Neither bond nor Jew nor Gentile,
Pharisee nor publican,
Shall the reign of Love distinguish
In the Brotherhood of Man,
When the vast heart of creation
Throbs with God's harmonious plan.

HELEN MAUD MERRILL PHELPS.

Centre Groton, Conn.

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Originality.

BELOVED FELLOW STUDENTS OF DIVINE SCIENCE :—

I think myself happy that I am consciously actuated to give some expression, on this wise, to that which has been unfolding in my mentality of the beauty, freedom and grand expanse, the wide-openness of Truth in its universality, as set forth in the "Teaching of THE HOME COLLEGE OF DIVINE SCIENCE." What at this time especially commands my attention, and my voluntary and involuntary applause, is in the Introduction to the Primary Course of Manuscript Lessons.

The statements here made touching "ORIGINALITY" conclude, in the last paragraph of page 2, by showing an open door in Wisdom's Abode through which the students of Truth behold the inspiring fact that "each and all hold the same relation to God; hence, to the infinitude of His expressions." In the paragraph next preceding, we are shown that originality is not confined to a solitary person or channel, nor to any one particular mode of expression. That is original which has for me *now* origin in Principle, whence and by whom all that is is expressed.

This means deliverance from "the world's false view of originality,"—a solitary oracle, a unique and peculiar didactic and prophetic idiom. A universal Christ, universally manifested, knows no such limits and confines.

Blessed be the bold dash made in the forefront of these lessons. Blessed be the teachers bold enough and wise enough, in an opportune manner, to make such a dash.

How refreshing and invigorating and enlarging is the contemplation of the fact that "An eternal relationship exists between our expressions of Truth and all that has at any time been expressed by others." (See paragraph 1, page 2.) How fitting here are the words of our brother: "Let no man glory in men. For all things are *yours;* whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours. Such is our relation to all expressions and expressors of Truth as that *they are all ours.*

"ORIGINALITY which claims to stand alone has no basis but a false assumption of separation which ignores the Fatherhood of God and the Brotherhood of man;—the universality of Truth and Truth's expression." Surely such a rounded-out, complete, forceful and self-evident statement is born of eternal Fact, and defies contradiction. It is a projectile destined to pierce the heart of pride and arrogance.

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Thus armed to enter upon new ground, we realize that the "weapons of our warfare are not of flesh, but divinely powerful for the demolition of strongholds; casting down imaginations, and every high thing rearing itself up against the knowledge of God, and leading captive every thought to the obedience of the Christ." Christ,—God with us,—is the one solitary source of originality. "There is a spirit in man," says Elihu, "and the inspiration of the Almighty giveth him understanding." It is the individual, conscious touch and communion with God which gives birth to divine originality.

What a tower of strength is that individualized Spirit of Truth and understanding that has no fear of "the loss of originality of expression by giving credit where credit is due," for Truth expressed and given to the world (Par. 2, page 2). Surely the inalienable son of God, possessing always all things, can lose nothing!

Nor has such an one any fear of "the accusation of being a follower of personality because he expresses himself in line with others who have set forth the one and only Truth" (Par. I, p. 3). He knows that "the anointing which he has received of Him abideth in him, and he needeth not that any man teach him; but as the same anointing teacheth him of all things, and is Truth, and is no lie, and even as it hath taught him, he is fully purposed to abide in it." He is drinking at the fountain of true originality. He is in conscious contact with original Truth, and is expressing it originally. He is living in the atmosphere of Truth, and is inhaling and exhaling it. The open conception of such enzonement is beatific in a most lofty degree.

The propositions embodied in the Introduction above referred to are the clear, ringing tones of our Liberty Bell. They inspire and demonstrate perfect mental freedom. They call our gaze to rest in the beauty of our Land, our wide-open Inheritance, O Immanuel!

Thus there is inspired within us a holy self-respect, a divine sense and realization of great enrichment. We are made "Kings and priests unto God." Here the soul waxes eloquent and we feel like shouting, "Light on the Hills! Jerusalem!" Yours, in the Love of God with us,

GEO. J. SCHWEINFURTH.

Treatment for Success.

There is but one source of Life, Spirit, Creative Power—God, the Cretor of Universal Good, all that *is*. Success is perfect creation. Every manifestation of God is Manifested Life, Spirit, Creative Power, *Success*.

I am God manifest; therefore *I* manifest Life, Spirit, Creative Power, *Success*. God cannot manifest failure. I am the spirit of success. In the midst of universal success I am the spoken word—Success. I know not failure.

MARIE L. PECK.

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INTERNATIONAL BIBLE LESSONS.

June 2d, 1901.

JESUS OUR HIGH PRIEST IN HEAVEN.—Heb. 9: 11-14, 24-28.

GOLDEN TEXT:—"*He ever liveth to make intercession.—Heb. 7: 25.*"

WHILE man believes himself by nature a sinner, and separated from God, he will think that he must do something in order to perfect himself and propitiate God. Therefore the Hebrew religious ceremonials carried out the idea that something or somebody must bear the penalty of sin. But they looked forward to a Messiah, or Christ, who should be their Eternal Mediator with God.

"Christ being come a high priest."—The Jewish high priest was the only one permitted to enter their "most holy place." So, when man knows the Christ is within him, he is the One who goes into the holy place of Being in the Father, and brings forth the consciousness of perfect wholeness and power, and so creates the "Perfect tabernacle not made by hands." That applies to all visible creation, the Universal body, or to man's own individual bodily form.

"He entered in once."—The Christ consciousness is the knowledge of being Eternally the nature of, and at one with, the Father, which redeems for all time from the sense of separation.

"Purge your conscience from dead works."—When we "Serve the living God," we no longer have to work to make ourselves over, but simply know we are the sons of God, expressing the true Eternal Life.

"With blood of others."—In the body, the blood is the nourishment, or that out of which form is made. To be saved by the blood of Christ, is to know that the source of all form is the One Eternal Life, and therefore not to be found outside of self.

"It is appointed unto men once to die."—Men must die to all sense of limitation, and then will come the righteous judgment, that judges not according to appearance. The Christ has always been in man from the beginning, but his second coming is when man acknowledges the Son of God wherever seen as pure and spotless.

QUESTIONS FOR SUNDAY SCHOOLS.

Repeat Golden text.

Q. Who liveth to make intercession for us? A. Jesus Christ.

Q. Where does he live? A. In the consciences of all people.

Q. What does he save us from? A. From sinning, or missing the Truth of Life.

June 9th.

JESUS APPEARS TO PAUL.—Acts 22: 6-16.

GOLDEN TEXT:—"*I was not disobedient unto the heavenly vision.*"—*Acts 26: 19.*

Paul (or Saul), as was his name in the Greek and the Hebrew tongues, was a very earnest man in whatever he did. As at this time he did not

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understand the law of Love. he thought the way to serve God was to do violence to all who taught anything contrary to what he believed to be true. So he had been a persistent persecutor of the Christians. But one who really desires to do the will of God, will be led into the Truth.

"About noon, suddenly there shone from heaven a great light."—There is no need of argument as to whether this describes a literal occurrence or not. It is true that that Life or Power in man which can suddenly bring forth into recognition the light of true Understanding from the heaven within him, as in Paul's case, is the same Power that makes light visible. It is not improbable, therefore, that they might appear simultaneously. It was noon, or the time when Paul's consciousness of Life was fully awake, that he saw with the Spiritual sight, and listened to the inner voice.

"What shall I do, Lord?"—If mankind would ask the question, and listen to the answer from within the inner consciousness, they would know just what to do, and be protected from so much confusion.

"Receive thy sight."—Paul had to become blind to all his former sense impressions before he could see and hear only the "Just One."

"Be baptized, and wash away thy sins."—Paul was to see himself and all men embraced in the One Life, and therefore by nature pure and holy.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. What light came to Paul? A. The light of the true Understanding of Life.

Q. Whose voice did he hear? A. The voice of Jesus Christ within him.

Q. What was Paul to learn to know? A. The will of the just God.

Q. What did Paul do after this conversion? A. Taught the true Gospel of Christ, and did the works of Jesus.

June 16th.

JESUS APPEARS TO JOHN.—Rev. 1 : 9-20.

GOLDEN TEXT:—"*Jesus Christ, the same yesterday, and to-day, and forever.*"—*Heb. 13 : 8.*

The Apostle, John, being banished to the Isle of Patmos because of his teaching, while meditating upon Spiritual things, received, as in a vision, these symbols of Truth. John stands for perfect Love, and to Love is Truth always revealed.

"In the Spirit on the Lord's day."—It is only the Spirit that knows that every day is the Lord's, who hears the voice of God proclaim, I am complete Life, "The first and the last."

"One like unto the Son of man,"—Jesus Christ, clothed in the garment of priesthood, standing in the midst of complete existence. His head crowned with white hair would represent mental purity. His eyes, as a flame of fire, would be spiritual sight, looking forth from the fire of Life which consumes all dross. His feet, like unto refined brass, would be firm and pure Understanding. His voice, as the sound of many waters, would be the voice of God in all the activities of Life.

"Out of his mouth went a sharp two-edged sword."—The Word of God is a force that works in two ways, with power to express itself, and power to

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cut off error. "His countenance was as the sun." The Life which shines forth in the Son of Man's face is the same Life which expresses itself in the powerful light of the Sun.

"The keys of hell and of death."—Within the Eternal Spirit of Man is the understanding of the mystery of hell and death.

"The mystery of the seven stars."—Seven is the number which signifies completion or perfection of existence. The explanation in the last verse of the chapter, that the candlesticks and the stars stand for the churches and their angels, would show that all true religion in mankind has within it the Christ Spirit. The right hand that held the stars is the hand of power, showing that all religious power comes from sending forth messengers of light and love.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. Who is the "Son of Man," spoken of here? A. Jesus Christ in all mankind.

Q. What is said of Him in the Golden Text? A. Jesus Christ, the same yesterday, and to-day, and forever.

Q. What does this lesson teach? A. That the Spirit of Light and Love is in man at all times.

June 23d.

A NEW HEAVEN AND A NEW EARTH.—Rev. 21 : 1-7, 22-27.

GOLDEN TEXT.—"*He that overcometh shall inherit all things; and I will be his God, and he shall be my son.*"—*Rev. 21 : 7.*

"I saw a new heaven and a new earth."—To those in whom the recognition of Christ in the midst of all places and people is the mental consciousness, a new idea of heaven and of earth has become apparent. To them, there is no more *sea;* that is, turbulent activities.

"New Jerusalem."—Their dwelling-place is the City of Peace, coming from God, out of the heaven within.

"God shall wipe away all tears."—In this new consciousness of God being always in man, and man in God, there is neither pain nor death, nor sorrow of any kind. And all inordinate longings will be quenched at "The fountain of the water of Life."

"He that overcometh."—This does not mean that man must struggle to attain something that he has not, or to make himself over into something different from what he is, but only to put aside his sense of separateness from God and his fellow man. That having being in God, all things that God hath are his rightful inheritance, and therefore he is bountifully supplied now with food, clothing, home, love, health, peace, happiness, and anything that he might desire.

"I saw no temple therein."—In this City of Peace man needs no building in which to worship God, for he has Him always with him in his heart. He knows that light does not come from visible things, but that all light comes from God, and that there is no night or darkness at all. Also, that God's glory and honor belong to all nations. Into this dwelling-place comes nothing that is impure, evil, or false, but only that which is written in the true "Book of Life."

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QUESTIONS FOR SUNDAY SCHOOLS.

Q. Where is the new heaven and new earth? A. In the mind of mankind.

Q. How can we see them? A. By living in peace with God and man.

Q. What must we overcome to inherit all things? A. The thought that we can be separated from God or man.

Q. What can not enter the City of Peace? A. Anything that seems impure, evil, or untrue.

June 30th.

QUARTERLY REVIEW.—Read 1 Cor.: 15 chap.

GOLDEN TEXT:—"*God hath both raised up the Lord, and will also raise us up by His own power.*"—*1 Cor. 6: 14.*

When the true Christ Principle of perfect Love toward all natures, and perfect Oneness with God, the Father, is realized by man, as it was by Paul, he seems a new creature, for his conduct is governed by a different standard. Both God's active powers within him (the Lord) and his idea of expression in form is raised to the height of perfect consciousness. Let us claim the Christ consciousness within us all, now. SARAH A. ECKMAN.

Little Children Love One Another.

Let us not forget that the first and greatest commandment of our Lord Jesus Christ is to Love.

This includes all other commandments, and in this way lies happiness.

We may affirm for health, for success, for power, or for supply. This is good, and if we make our affirmations with faith we shall surely demonstrate.

But while we are affirming success we may lose health; or while affirming prosperity we may lose healing power, unless we make infinite love our basis.

Then why drink at these little subdivided streams when we may go to the fountain-head of love and be satisfied, and which includes the power of every demonstration.

This is not that narrow conception sometimes placed upon love, which includes only one's family and a few intimate friends; but the great universal love which recognizes the Fatherhood of God and the brotherhood of man.

This is that love which equalizes and harmonizes all men and all things, and brings happiness, peace and plenty to all who believe.

Let us then each morning affirm—Love is God and God is Love. I do manifest the love of God toward all my fellow creatures and do receive their love in return. All is Love. There is nothing to fear, nothing to resist. Verily, "my yoke is easy and my burden is light." L. M.

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Faith.

"NOW faith is the substance of things hoped for, the evidence of things not seen." Faith is God, and without faith no good thing can come forth. I can only prove to you my faith by my works, which must be visible.

One who has no faith in God, nor in His word of promise, can not heal the sick, because works without faith are dead, and avail nothing. Perfect faith, without doubt, knows no limit, hence knows no failure in any case of disease. Jesus referred to the mustard seed, in illustrating the power of faith. It is very small in appearance, to start with, but when matured is large when compared with the first small seed. So with faith; however small it may seem to be in the beginning, if we plant and cultivate it within, very soon will it show forth more abundantly, and prove that you are the man with one talent, that buried it in the ground, under error, for fear of losing it. Faith can not get lost, because it is eternal. By faith Daniel was not hurt in the lion's den, because he had the faith of the God-given dominion over the animals. By faith the three Hebrew children were not burned in the flames. When we become conscious of the fact that Life and body is Spirit, and not matter, we then can behold that we are now saved, and not to become saved from sin and death after a certain period of time. Therefore the words of Jesus, he that believeth in me—the man of Spirit, and not of material sense—shall do the work that I, Jesus, do.

Faith in God is faith in our dealings with our fellow-man. If we lose faith in our business, we have lost faith in our fellow-Beings, for no man can do business by himself. We are all members of one body, and if we, as members, lose faith in our body as being one with our members, then we have lost our hope in Christ, the Vine from which we all must draw our strength of success in business transactions.

If a man loses faith in business, he fails, because he has lost the power to trust in the Vine that gives him supply to carry on his business in a successful way. It all comes from within, and not from without. Hence the words of Jesus: "Behold, the Kingdom is within you." If we seek that which is within, the without will be added to us. "As a man thinketh in his heart, so is he." I am in God, in Good, in all there is to be. I am not apart from Him, hence I am not apart from success in my dealing with my fellow-man, who also is a member of the same body with me, in uprightness. We are one with the source and cause of all success. I have faith in that Divine presence, and in my business, everywhere, here and now. I trust in God by my faith in God—Good—in Health, in Power, and Wisdom, and in Peace that passeth understanding.

JOHN H. BOCK.

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Greeting.

The followiug beautiful poem, entitled, "What Shall the New Year Bring," was written by Elizabeth H. Remmel, and sent forth as a greeting card. Its many beautiful and helpful suggestions are a blessing, and are read with never-ending pleasure:

What shall the New Year bring us?
What shall each new day fill?
It lies entirely with us, dear one,
To have it just what we will.
To know we are One with the Father—
Joint-heir with his well-loved Son—
Gives us right to claim the heritage
Which is ours since the world begun.

What shall the New Year bring us?—
Dear Father, as Thou would,—
For we know that for Thy children
There is never aught but good.
That within Thy heavenly Kingdom,
There is ever enough and to spare;
We have only to stand at the door with Thy Word—
And lo!—each has his share.

There is health and strength and happiness;
There is plenty and peace and power,—
And the priceless pearl—Thy Presence—
To enfold us every hour.
There is life and love and harmony
To make the glad heart sing,—
And countless blessings for each day—
All these shall the New Year bring.

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CHILDREN'S PAGE.

Primrose and Her Friends.

Primrose sat smiling in the sun.

She was dreaming about birds and bees and butterflies, while a drove of ants followed one another in the path at the foot of her throne.

What were they doing? Carrying wheat and other good things to their babies under the hill.

Primrose was a happy little lady. Every one loved her, from the daisy of the field to the shy little neighbor who peeped out under the leaves of a plant near by.

"To-morrow there is to be a picnic in this meadow," said Daisy.

"How delightful!" exclaimed Primrose.

"I shall be afraid if there are children," whispered Violet.

"Oh no, Violet, you must not fear," said Primrose.

"But I do not want to be taken from my home," answered Violet.

"Ah, but to give happiness! And these children are so gentle they will not take our roots."

"Primrose, you are truly generous," said Daisy.

The next day a bevy of children came into the meadow. After a lunch eaten under the trees, one of them said: "Come, let us look for wild flowers. You know, Jimmie stayed home to help his mother, so let's gather him a beautiful bouquet—it will make him so happy."

"Oh yes!" cried another, "but be careful, don't pull the roots."

"See, I have three beautiful flowers already—a daisy, a violet, and a primrose," said the first child, "and I think they are glad to make Jimmie happy. Let me tell the little flowers what a sweet, unselfish boy Jimmie is. His mother said he might come, but he knew she had extra work, so he said: 'No, dear mother; I will stay and help you.'"

Later, when Primrose, Violet and Daisy saw Jimmie's smiling face, and heard his joyous "Thank you!" they were truly glad they had come.

MARY BREWERTON DE WITT.

The following was sent by a nine-year-old boy to *The Light*:

APPRECIATE A THING WHILE YOU HAVE IT.—Our young heifer has some little horns, and she hurts her mother all the time; and hurts her so much that she ran away, and then she cries and bawls because she has driven her away. And so, my little friends, when God gives you a good thing appreciate it, and you will never regret it. RAYMOND.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from June 1st to July 1st:

"Seek ye the Kingdom of God and all these things shall be added unto you."—Luke 12: 31.

Daily Thought.

First Day: I am in the Kingdom of God.—Ref., Ps. 103: 19.

Second Day: Every good thing is added unto me.—Ref., Luke 12: 31.

Third Day: In the Kingdom of God I have good health.

Fourth Day: In the Kingdom of God I have every good thing I desire.

Fifth Day: In the Kingdom of God all good things manifest as fast as I claim them—"*What things soever ye desire, when ye pray, believe that ye shall receive them and ye shall have them.*"—Mark 11: 24.

Sixth Day: In the Kingdom of God I have good environment.

Seventh Day: In the Kingdom of God is no failure, all is success.—Ref., Josh. 21: 45.

The Kingdom of God is perfect wholeness of All Good. Therefore, *perfect success in every* good thing. To dwell in the Kingdom of God is to dwell in the midst of all success.

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HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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Happiness.

"*Happy is that people whose God is the Lord.*"—*Psalm 144: 15.*

"*Happy is he that condemneth not himself in that thing which he alloweth.*"—*Rom. 14: 22.*

"*If ye know these things, happy are you if ye do them.*"—*John 13: 17.*

HAPPINESS is an agreeable feeling or condition arising from good of any kind. It is the state of being happy.

Happiness is generic, and is applied to almost every kind of enjoyment. Syn.: Felicity, Blessedness, Bliss. Every person who is seeking for anything whatever has happiness for his aim. Many mistakes may be made in judgment as to what affords true happiness and gives permanent peace. All seekers believe that, if their wants were supplied, they would be perfectly happy; hence their efforts are put forth with desire, and are directed to that end. When their present wants are supplied they find themselves still restless and unhappy, still seeking satisfaction. A new crop of desires has sprung up, just as many as there were before. Some claim that these continuous crops of desire are what carries us higher and higher toward the goal of happiness, ever onward and upward toward the highest, which they claim is unattainable. We, who understand the *Science of Being* and *the Law of Expression*, know that the highest—all there is—is omnipresent, and there is only one, the highest, to manifest itself anywhere. Hence to claim this truth is to realize happiness and enjoy its freedom. Our work is not to bring forth a fresh crop of desires, but is the fulfilling of the law of Being, which gives perfect satisfaction. Being, and not desire, is the source of true happiness; hence it is Being that is to be studied and demonstrated, and not desire. Desire is want, and can never be the source of supply. Here is the place, and now is the time, to be happy. All the promises and prophecies are for

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this world. Cheerfulness is sunshine, son-light; pessimism is fog, the hierling's mist.

Being is the architect of its own house, not made with hands, eternal in the heavens. If you have spoken pleasant words to those whom you have met to-day, you have made good use of your power of speech. Without knowledge of the true and happy state of Being, we do not enjoy true wealth, and within it we sense no poverty.

I am, is the home where true happiness dwells. It is both in Being and in doing. It is both in giving and in keeping. It is both in living and in loving.

Almost every one supposes that money will purchase everything desired. They reason that it would not only supply them with food, raiment and shelter, but would give them fame, position, power, influence, and ability to do good in almost every direction. Money is good, and a thing of use in almost every direction for good. Money regarded as a source of happiness, or of any of the above-mentioned qualities, is a fallacy. It can only afford temporary pleasure. This is all; for there is just as much seeming unhappiness in the world among wealthy people as there is among the poor, so-called; sickness and sorrow is equally theirs to experience, so it is clear that money, as a source, is not able to give what is expected of it. Money represents plenty, is a medium of exchange between us. It is not a source for anything, but is an effect, a thing of use, but we are the source of its use. When it is seen to be a thing of use only, and that we are the users of it, it will be sought only for use.

Doing Good a Blessing to Ourselves

"If we view this microcosm, the human body, we shall find that the heart does not receive the blood to store it up; but while it pumps it in at one valve it sends it forth at another. The blood is always circulating everywhere, and is stagnant nowhere. The same is true of all the fluids in a healthy body; they are in a constant state of expenditure. If one cell stores for a few moments its peculiar secretion, it only retains it till it is perfectly fitted for its appointed use in the body; for if any cell in the body should begin to store up its secretion, its store would soon become the cause of inveterate disease. Nay, the organ would soon lose the power to secrete at all if it did not give forth its products. The whole of the human system lives by giving. The eye can not say to the foot: 'I have no need of thee,

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and will not guide thee.' For if it does not perform its watchful office, the whole man will be in the ditch, and the eyes will be covered with mire.

If the members refuse to contribute to the general stock, the whole body will become poverty-stricken, and be given up to the bankruptcy of death. Let us learn, then, from the analogy of nature, the great lesson—that to get, we must give; that to make ourselves happy, we must make others happy; and that to get good and become spiritually vigorous, we must do good, and seek the spiritual good of others." SPURGEON.

Helen Gould starts out, in her great work, with the idea that she is happy and needs nothing, and she puts her happiness into her work. Her real nature is manifest in it, and her happiness makes others happy, for she not only supplies the wants of others, but calls forth their real state of Being, in which is a real and permanent state of Bliss.

"Helen Gould is 'scattering happiness continually.' How well chosen the word 'scattering,' as in evidence of her cheerful, generous bestowals! Not dealing out with stint, and grudgingly, but with prodigal hand, blessings and benefits to others, each after the manner of their especial need. To encourage, advise and supplement with the money necessary to attain cherished plans for the elevation and betterment of individual lives, is not only a duty, but a privilege to this noble woman. She counts wealth as a trust for which she must give account hereafter, and uses it as such. As is well known, she is not unmindful of the claims of her country, of institutions and public charities in general—giving freely and liberally—but most delights in the quiet, sweet ministry of making life worth living for others.

"Many women are impelled by the same generous purpose, but without the means to accomplish, even in a limited degree, the good work that they would do. Even without wealth, they may both preach and practice Helen Gould's beautiful Gospel of helping others. With her as example, they can constantly 'scatter happiness,' by words of love, sympathy, interest, encouragement, and, if need be, of kindly advice. The talents they possess, knowledge they have gained, or accomplishments acquired, they may share with women to whom like opportunities have been denied. It means much in a discouraged life to know that somebody cares! Many things beside the power of gold help others to make life worth living."—*Selected.*

CHEERFULNESS AT HOME.

"Get you no hint of cheerfulness from the grasshopper's leap, and lamb's frisk, and quail's whistle, and garrulous streamlet, which from the rock at

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the mountain top clear down to the meadow ferns under the shadow of the steep, comes looking for the steepest place from which to leap off, and talking just to hear itself talk? If all the skies hurtled with tempest, and everlasting storm wandered over the sea, and every mountain stream went raving mad, frothing at the mouth with mud foam, and there was nothing but simoons blowing among the hills, and there were neither lark's carol nor humming-bird's trill, nor waterfall's dash, but only a bear's bark, and panther's scream, and wolf's howl, then you might well gather into your homes only the shadows. But when God has strewn the earth and the heavens with beauty and with gladness, let us take into our home circles all innocent hilarity, all brightness, and all good cheer." TALMAGE.

Permanent happiness must have for its basis that which is permanent. What is it that is permanent? I am, I am, I am! The enjoyment of true happiness consists in manifesting the real nature of the permanent—our real nature. Happiness based in Being, in ourselves, does not condemn what it does. Happy are we when we do not condemn ourselves for what we do; or any one else, for what they do. We all know what is right. Happy are we if we act accordingly. Happiness is wealth exempt from taxation. It is the fruit of that tree that bears twelve manner of fruits, and which ripens every month in the year.

What we love makes us happy. The same is ours as it is the Father's. We may own the world if we love it. "God so loved the world that He gave (made known) His only begotten son that the world through Him (through sonship) might be saved,"—might know eternal salvation. If God could cease to love anything, it would cease to be His. If we cease to love the world, or anything in it, it is no longer practically ours. Happy are they who know God as their life, substance, intelligence, and power.

M. E. CRAMER.

A New Home for the Home College of Divine Science.

"I am glad that you have called for means to build a place or house of worship. It should be so, and you should have the grandest edifice in the land. I have been holding, 'It is done now.' God bless you, and strengthen you in your work of love for the uplifting of humanity." E. B.

The above appreciative thought from a friend deeply interested, expresses a general feeling. Now, friends, let us put our shoulders to the wheel and demonstrate a college and a church suitable for the work, and at-one with the Truth of Divine Science claim that this is your work. Let every Divine

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Scientist enter into it. Claim, I am the very spirit and essence of money, and there is nothing that can keep it from me. Then begin to give something toward it. Act as if you had received, and it will open the way for further funds to flow into your hands. Friends, when you wish to demonstrate, do not limit yourselves by thinking it must come through one certain channel, or one line of work, but let yourselvees be open to the universal Truth in ability to do, and in the way to do it.

Speak your word for the College, then act. Make your claim as taught above, with certainty of being right, and you will be surprised with the good results that will follow.

One has said: "I will give five hundred dollars within the next two years." There is one hundred and forty dollars in hand now. This is a beginning. Let us hear from you, and send in what you know you can give. Yours for the interest and good of all. M. E. CRAMER.

Appreciation of Truth.

HARMONY PUBLISHING CO.—Enclosed find Postoffice order for two dollars, for HARMONY one year and Science and Healing. Have been very sick in bed three weeks with nervous prostration: got on my feet by reading HARMONY (sent by a friend). The first I ever read on the Science.

Monticello, Iowa. MRS. HUGH KIDD.

HARMONY, dear HARMONY—I love it. I cannot express myself in terms strong enough in its praise. I simply will not be without it as long as it is published. I wish you continued success in the great, good work you are doing. Most sincerely, I am, EMELE W. MEYER.

Dear Mrs. Cramer:—Enclosed please find Postoffice order for another year of HARMONY. I find it a comforting visitor always and feel stronger after reading it. I was in particular need this morning, and when it came I felt that a good friend had called. May it bring the same courage to each and all that read it.

St. Louis, Mo. MRS. IDA B. REINHEART.

Brother Sullivan has voiced my sentiments in April HARMONY, how grand: "HARMONY shall always and in all ways have our spiritual, mental and financial support. God bless it and everyone connected with it. Its name indicates its motive—self-sustaining, enduring qualities. It does not need funds—it needs nothing. It is whole, perfect, complete—casting its radiance from pole to pole, and from center to circumference. Time ends with it, eternity is it." I do think the above should be published again for all the world to enjoy. M. A. G.

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Mrs. M. E. Cramer :—I have read several articles which were copied out of your paper. They have made a deep impression on me, and I would like very much to follow up those good thoughts, but I am unable to remit the price of a year's subscription. If you will send me HARMONY I will feel very grateful, and if the Lord is willing for me to live till I regain my freedom (2 1-2 years hence) I will gladly repay you for the favor. There are several prisoners here interested in the lines of thought you advocate, and I will pass the paper along. Yours for Truth and a better life.

San Quentin, Cal. C. L. J.

Mrs. Cramer :—I ask a short space in HARMONY to tell its readers how I was healed and blessed by Divine Science. For six years I have suffered with consumption of the bones. I have been in two different hospitals and have been treated by some of the most prominent physicians in Kansas City and Texas, but to no avail; I was reduced from 185 to 135 pounds. The bone of my right thigh had become honeycombed, and had commenced to decay. It had perished away until there was nothing but the skin and bone. No words can express the untold agonies of pain I suffered. The doctors tried to quiet me by electricity and morphine, but it had not the least effect on me. They then told me my only hope was to have my leg taken off, and then I only stood one chance out of one hundred. This I refused to do, but gave up all hope, as the doctors told me consumption of the bones was never known to be cured, and said it was impossible for me to live. Finally, in despair, I consulted a prominent lawyer of this city whom I knew was healed by Divine Science, and he referred me to Mrs. M. A. Graham, who is making some wonderful demonstrations. I went without faith, but like a drowning man grabbing at a straw—my last resort. I had not been able to attend to my business, which did not require any exertion whatever, for two months. Mrs. Graham gave me two treatments and I went to work; have never lost a day from that trouble since. I will also add to the testimony how I have been benefited financially. It may seem impossible for some to demonstrate over poverty, but nevertheless it can be done. I have friends who were very poor when first studying Divine Science, and are now in good circumstances. I myself have a position of good salary since I have been in Truth, and which I owe to Divine Science. May your good works continue to be a blessing in the future as in the past. Please send me HARMONY one year.

Kansas City, Kan. Yours very truly, W. L. GOODMAN.

"I am reading, studying, demonstrating Science constantly. My desire is so great for the work, it is more to me than anything else. I took a case

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at Xmas time. I heard from the young man a few days ago. I will write his own words. He is in Pa.: 'I must tell you about your treatment. First I must say it was a success, as I can truly say. When I was home you know I was having another sick spell coming on. I did not take anything, but did as you directed me to, and it passed off altogether; and two weeks ago last Wednesday I slipped and turned my ankle over and tore the ligaments all loose, and broke the edge off from the socket bone. I have not suffered any pain with it, and I lay that to you. I had a doctor to see it, and see if it was broken. He told me it was the worst case he ever saw. He said I should not try to use it for two weeks, but I have been walking for a week now. He said I would not sleep for two nights, but I did just the same, for I did not suffer any pain. I am more than grateful to you for what you have done for me." His claim of attacks of sickness is appendicitis.

Phelps, N. Y.

New Books and Papers.

TRUTH AND HEALTH. The Science of Infinite Mind, and the Law of Its Demonstration. New Light upon Old Truths. A text-book for student. everywhere, by Fannie B. James. This book will be out in about two weekss It is published by the Colorado College of Divine Science, Seventeenth and Clarkson streets, Denver; over three hundred pages, cloth-bound, and sells for the low price of $1 50. The author truly claims, in a circular which quotes from the preface, that both those who want Bible proof and those who do not can be satisfied in Divine Science :—

"The spiritual teachings appeal to those who love the Fatherhood of God. So closely linked are the spiritual and metaphysical, so united are Religion and Science, that those who are drawn off by the appeal of Science find themselves 'religious' in the truest sense, and those who think they want only the religious develop into scientific thinkers. Beginning with the simplest presentation of the Truth, we have risen, step by step, to the highest that can be given in a book of this nature."

A further review will be given when the book arrives.

SCIENCE OF LIFE AND POWER OF OUR MIND; OR, UNIVERSAL HEALTH RESTORED. Price, $2 00. R. C. Hannon, C. S. B., 212 Asylum street, Hartford, Conn.

THE BREATH OF LIFE, edited by Rev. S. C. Greathead, is a new magazine just published. Subscription, $1 00 per annum, in advance.

We have just received, and read, *The Mental Advocate*, a paper edited by Dr. Paul Edwards of New York City. The Doctor sets forth Truth, as he sees it, with great force and clearness. Its atmosphere is pure, and love and justice seem to be the motive power that brought it into being. It can not fail to do good. *The Mental Advocate* is published in New York City—108 West Thirth-eighth street; terms of subscription, $1 00 (one dollar) per year.

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WHAT THE NEW THOUGHT IS AND STANDS FOR, is a pamphlet of 16 pages by Charles Brodie Paterson. Price, 10 cents.

It sets forth the principles of the New Thought, and makes a liberal contrast between it and Christian Science.

Address the Alliance Pub. Co., Life Building, New York City.

"PRACTICAL IDEALS" is the title of a magazine devoted to the New Thought, and published monthly by the Starr Publishing Co., 200 Clarendon Street, Boston, Mass.

Price, 10 cents per copy; $1.00 per year.

"THE INTERPRETER" is a monthly journal conducted and managed by Rev. George Chainey and Dr. W. C. Gibbons, 1021 Masonic Temple, Chicago. This periodical is devoted to the final things, as its name implies.

Price, 10 cents per copy; $1.00 per year.

"THE BUILDER AND PLAN." A text-book of the Science of Being. By Ursula N. Gestefeld.

The system of thought covered by the 94 subjects in table of contents has been presented by the author in her oral teachings for many years, and requests from her pupils for a book which should give a more permanent form and enable the student to study it at leisure have been frequent. Each chapter of the book is devoted to a distinct subject, and is followed by a list of questions that will help the student to test his knowledge and understanding. All the questions asked are answered by the argument.

The price of this book is $2.00.

This book is just out, and is on sale at HARMONY office.

"Truth from the Tree of Life," written by Hannah More Kohaus, includes three lectures: "How We Get Nearer to God;" "From Incarnation to Christhood;" "Vibration, the Force of Forces." It is well written, and has many fine points. The lecture on Vibration is forceful, and cannot fail to interest thinkers on that line of thought. Price of book, 35 cents.

Notes and Announcements.

Mrs. Heywood, a Divine Scientist, has taken a house in the vicinity of Home College, with view of letting rooms to those who want to come to Home College, either for treatment or for study. Those who desire to come can now be accomodated near the College. It is worth much to be in a science home. Write for terms.

The students of Truth Association are holding meetings every Sunday evening, Mr. and Mrs. Plunkett presiding, in Genealogical Hall, 226 West Fifty-eighth street, New York.

We still hold our meetings, and they are enjoyable. The Truth is gaining ground every day. Mrs. Danforth was with us yesterday, and it was a great pleasure. She is to be in Salem this summer, and will help us greatly. We hope to have a hall in the fall. Yours in truth,

Salem, Mass. JENNIE L. DARLING.

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THE HIGHER THOUGHT CENTER.

It is in response to a growing need for some recognized headquarters in this country for what is known as "Higher Thought," that this Centre has been established. It is intended to provide a common meeting-ground for all seekers after Truth. A register is kept of Teachers and Healers, professional and otherwise. Notices of all lectures and meetings relating to Higher Thought are sent to members in all parts of the United Kingdom.

Communication is maintained with the heads of all the various schools of Thought in America and the Colonies. This Centre will prove a great convenience to those visiting London, furnishing a permanent address and means of circulating notices, intended lectures, etc.

Members' annual subscription, one guinea. Non-members may subscribe to the Lending Library alone at the following rates: 7s. 6d. a year; 6d. a month, or 2d. a week.

147 High Street, Kensington, W., London, Eng.

The December number of HARMONY of 1899, and the January of 1900, were gotten out under one cover. It is an excellent number; many hearts have been made glad by studying its pages. We still have a limited number on hand, which we offer at the very low price of 10 cents; send stamps if convenient, or ten cents in silver. This number is good to hand to beginners, or those you wish to interest in the true way of life. It has sold for 20 cents, but its value cannot be estimated by any price that may be set upon it. Recommend it to your friends.

The Home College of Divine Science has reduced its course of instruction given by correspondence. (See last page of cover.) The Primary and training have both been reduced from ten dollars to five each, and the Genesis has been reduced from fifteen to ten. No change has been made in the Normal. This reduction has been made to accommodate all who want to familiarize themselves with its teaching and demonstrate the health, success and freedom it affords; and to prepare the masses (by educating them spiritually) for the great work that is opening for Divine Science.

Rev. F. W. Becker, formerly of Mary's Home, Miller county, Mo., has been called to Sheboygan, Wis., as pastor of the "Divine Science Church of Christ," of that place.

Rev. Becker is a Theological student of HOME COLLEGE, and has met with good success. He is an energetic worker, and his good influence will sustain

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and rebuild that already strong Center. The following is from *The Sheboygan Telegram:*

"Rev. F. W. Becker, the new pastor of the Divine Science (German) Church, corner of Tenth and Erie, is living at 728 North Fourth street. Mr. Becker came to Sheyboygan from Jefferson city, Mo., and has a wife and six children. Mr. Becker says his Church preaches DIVINE, not Christian Science, and does not believe in Mrs. Eddy as the head of the church."

Dr. A. Sulcer, C. S. B., a member of the Christian Science Board of Lectureship of the First Church of Christ, Scientist, of Boston, Mass., lectured in Metropolitan Hall of this city, Sunday, April 15th, to a very large audience. The subject was: "Christian Science Applied."

In the course of the Doctor's lecture he told how physicians had fought magnetism, mesmerism, hypnotism, but now they were using them, especially hypnotism; and were now trying to legislate to prevent any one from using it except themselves. He said that hypnotism or mesmerism should never be used; that no patient should ever yield his mind to another human mind. He claimed that the principles of Christian Science were not new, but are eternal. "Once become conscious of the omnipresence of God, and you will trust His power for all good."

In speaking of some of the so-called objections to Christian Science, he said: "If before creation All was God, it is logical to conclude that God is all reality now; that all we see, taste or handle is a delusion, and it remained for Mrs. Mary Baker G. Eddy to fully grasp this Truth and give its practical application to the world. So it is a logical conclusion that there is no real evil."

Mr. and Mrs. J. Gilbert Murray have moved their "UNITY HOME of DIVINE SCIENCE" from 24 Kenyon street, Brockport, N. Y., to Churchville, N. Y., some ten miles distant, where they will continue their good work of teaching and healing. They are successful in their work, and are worthy the liberal patronage of the community who are seeking health, mental peace and satisfaction.

The editors of HARMONY had the pleasure of listening to Prof. KNOX when in San Francisco. The Professor is from the Mental Science Temple, of Seattle, Wash. The subject of the lecture that we heard, was "Man is God." He said much to convince his hearers that man wrote the Bible, man perpetuated it and preserved its records. In part he continued: "In mental science we leave it to the individual to think as he pleases. Who has prevented man from speaking as he thought? it is man. This gives man the broader privilege to unfold.

"Jesus Christ had to come as a result of the demand of mankind. Man is the only God there is, ever was or will be."

He went on to speak of high and low expressions in order to prove that man was the highest expression of God, thus recognizing that there was a God that expressed man, which to us contradicted his first statement, that there is no God but man. He encouraged his hearers to believe in experience by saying: "You have the power to know all that you have come

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through, and to attract all the wealth you can use. If you can do this, when you get through you can build a world. The desire is to have and live because you are a God. Who has the right to say to-night that you shall die? For there is but one substance in the universe and it is Mind; it is expressing itself in higher and higher forms. Man is the highest form we know anything about, but Mind is expressing higher forms through man. You, gods, can never die, for your life is God. Then ask yourself the question, is man God?"

The above notes were taken at the time, and it was very noticeable all through his lecture that his argument was as equally convincing that there was a God who created man, as it was that man was the only God, and was self-created, or had evolved out of unconsciousness into consciousness. It was also very noticeable that the proof he offered for the truth of his statements were largely quotations from Jesus.

Such reasoning shows clearly that nothing but a right beginning in the study of DIVINE SCIENCE secures a correct ending.

"Discovery of a Lost Trail."

By Charles B. Newcomb, author of *"All's Right with the World."* Cloth, emblematic cover. $1.50.

MARIE CORELLI:—"I have received, with thanks and admiration, the beautiful books, *"Discovery of a Lost Trail"* and *"All's Right With the World."* I am one with the spirit of their thoughts and teachings, and strive faithfully to follow the truths which I know are *true."*

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The thought is clear, and strong, and sane.

The style is epigrammatic to a very remarkable degree.

The book cannot be but inspiring and stimulating, refreshing and strengthening.

I wish it the largest possible sale."

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PERFECT HEALTH

How to get it and how to keep it, by one who has it. True Scientific Living. "I have yet to meet a case in the treatment of which it has not proved helpful. I am convinced that its power to heal has no limit."—Joseph F. Land, M.D., 130 West 126th Street New York.

PUBLISHER'S GUARANTEE:—Any person who purchases this book and adopts its teaching and follows it for one month, and is not entirely satisfied with the improvement in his health, may return the book and the price will be refunded.

References to above Guarantee—F. S. Jerome, V. Pres. 1st National Bank, Norwich, Conn.; N. L. Bishop, Sup't of Schools, Norwich, Conn.

Price in Linen, $1.00. Sent prepaid on receipt of price.

CHARLES C. HASKELL,

Agents Wanted. Mention this Journal. Norwich, Conn., U. S. A.

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Home College Classes.

A primary course of instruction in Divine Science commenced at Home College on the afternoon of May 24th, with students from New York City, Washington, D. C., and from Kansas; also from Los Angeles, Los Gatos, King City, Berkeley and San Francisco, California. The seed of Truth from this class will be scattered far and wide, and bountiful crops will be harvested therefrom. The next primary course will commence July 10th, and on August 7th the next theological course will begin. The summer months in San Francisco are delightful for study and realization. Those who wish to take these courses should be in the city a few days before the first lesson.

These classes will be followed by the Normal, if students are prepared to take it.

Manuscript Lessons, Reduced.

We know that you, dear reader, and the people at large, need our Manuscript Lessons. You need them, because they will give you a thorough understanding of Divine Science, and the method of its practice.

We want you to have them, for we want everyone who feels so disposed to be thoroughly informed upon the science. The time has come for us to be a unit in understanding, as a preparation for the great and necessary work opening up for Divine Scientists.

We have, therefore, decided to offer these manuscripts, both primary and theological, at half the price heretofore charged. The Primary Course in Divine Science, by C. L. and M. E. Cramer, is reduced from $5 to $2.50, and the Genesis, by M. E. Cramer, from $10 to $5.

These lessons have had a large sale, and have done their perfect work wherever they have gone, but we want to place them within the reach of every one. Kindly spread this good news among your friends. We firmly believe that at this price no one will feel that he cannot afford to have them.

The subscription price of HARMONY is $1.00 per year in the United States, and $1.25 in foreign countries. Single copies, 10 cents.

See our club list. If you wish club rates for HARMONY and other magazines, money for both should be sent together.

If your renewal is received after HARMONY wrappers for the new month are addressed, it may occur that you will receive the same notice in the following number. Wait until you receive another number before writing to us about it.

Regular yearly subscriptions are not discontinued until we receive notice that you so desire.

When sending in subscriptions, always give your full address, and be particular to write the address plainly. When sending change of address, give the old address as well as the new. In sending subscriptions, always state whether it is a renewal. Special rates made to agents.

☞ The matter of postage is no longer a small item of our expenses, and we request those who write for counsel and gratuitous help, to please assist us in the work by enclosing stamps for answer.

☞ YOUR SUBSCRIPTION HAS EXPIRED.

If this notice is marked with a blue pencil, it denotes that your subscription has expired We would be pleased to receive renewal of same.

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Church Notice.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A.M., Home College, 3360 Seventeenth Street, between Valencia and Mission. M. E. Cramer, Pastor. All are welcome.

Popular Club List.

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Please Read List of Books on Last Page before Purchasing.

We are headquarters for the Pacific Coast for Divine Science and Metaphysical literature. We ask our readers and friends to send to us for catalogue, and such books as they wish to purchase. Any book not in the catalogue, published either in America or Europe, can be obtained by us for those ordering. We keep all kinds of Divine Science Literature for sale, and take subscriptions for all Science magazines and papers.

All remittances should be made by Post Office order to

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3360 Seventeenth St., San Francisco, Cal.

You who are contemplating the study of Divine Science, should read and study our literature. You who have studied it, are invited to send us names of friends, that we may send a copy of HARMONY to them, with the circulars of our books.

Everyone wants his friends to start aright in their study of Science: a right beginning secures a clear realization of Truth, and gives freedom, power and success. You who have realized the benefits of Divine Science, love to have your friends experience the same benefits—sense its freedom, and enjoy its faith, and have the same success. Call their attention to our premium offer, and thus help us in spreading the work. Let us hear from you.

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English monthly, devoted to the advanced and liberal thought, old and new, in the domains of Religion, Philosophy, Science, etc., conducted from their Ashrama on the Himalayas, by the Sannyasin Brotherhood, of which the Swami Vivekananda is the head. Foreign, annually, 4s., or $1.00; sample copy, 4d., or 10 cents.

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Nothing so beneficial as the study of these Books

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The Home College of Divine Science.

3360 Seventeenth Street, San Francisco, Cal.

This College was incorporated under the laws of the State of California, May 4th 1888, for Educational, Ethical and Religious purposes.

The full course of instruction consists of four departments: PRIMARY TRAINING, THEOLOGICAL, and NORMAL.

The PRIMARY teaches fundamental principles.

The TRAINING, mentally disciplines in right thinking, which is freedom, health, satisfaction and prosperity.

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Vol. 13.
No. 10.

JULY, 1901

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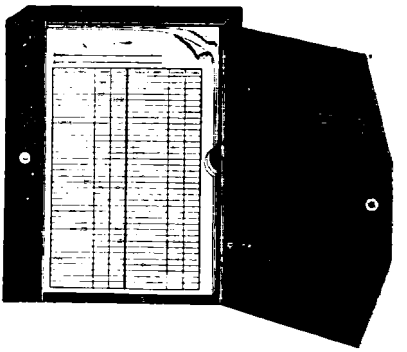
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To show that knowledge and faith are realization and demonstration.
That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
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TABLE OF CONTENTS.—July.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part:		PAGE
Directory of Divine Science Work and Workers		289
"I Am: And Because I Am, Thou Art."	*Marie L. Peck*	291
The Lord our Righteousness	*M. E. Cramer*	295
International Bible Lessons	*Sarah A. Eckman*	296
The California Redwoods	*Nellie Blessing Eyster*	298
Good Cheer	*M. E. Cramer*	300
Children's Page	*E. Adeline Williams*	301
Good Manners		303
Life	*Helen Maud Merrill Phelps*	303
Healing Page		304
Our Harmony Class		304
Universal and Individual Treatment		304
Daily Thought		304
HARMONY—2d Part:		
I Am the Resurrection	*M. E. Cramer*	305
Recognition		308
Poor Richard's Sayings		308
Stray Thoughts	*E. M. P.*	309
A Card of Thanks	*E. M. R.*	310
An Apostrophe to Life	*Anna W. Mills*	310
Notes and Announcements		312
New Books and Papers		313
Extracts from Letters		315
Home College Classes		317
Church Notice		318
Manuscript Lessons Reduced		319

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 13. JULY, 1901. No. 10.

"I Am: And Because I Am, Thou Art."

Delivered before The First Divine Science Church, by MARIE L. PECK, Los Angeles, Cal.

THE I Am, God—the universal Life, Spirit, Intelligence, Creator, Father and Him expressed—is all that *is*.

"All things were made by Him," says John, "and without Him was nothing made that was made." Then every manifestation of life is a manifestation of God, and one with Him.

What is it to manifest God? It is to show forth His attributes. When I behold the rocks and carry a pebble in my hand, I see life manifesting in cohesion. When I walk in the fields and the parks, under the trees and among the flowers, and view the verdure that covers our beautiful earth, I see life and intelligence coming forth in the vegetable kingdom. I pluck a rose, and am filled with love and admiration with its beauty of form and color. I realize the same life that blushes in its petals, pulsates in my heart—we are one, and one with the Father.

When I hear the songs of the birds, behold the fishes, and the animals that dwell in our midst, I see life in the animal kingdom, manifesting a higher degree of intelligence; and when the hand of cruelty lashes the beast of burden, every blow falls upon my heart—we are the one Life. When my vision stretches across the mighty deep with its unceasing energy that surges to and fro, carrying on its bosom the great vessels of commerce and of war, I realize again that it, too, expresses the same life in which "I live and move and have my being."

"When I consider the heavens, the work of Thy fingers; the moon and the stars that Thou hast made," I exclaim with the Psalmist: "What is man that Thou art mindful of him, or the son of man that Thou visiteth him?" And then I remember the same God that created the firmament, with all its mighty systems, made man in His own image and likeness. When I look upon my brother and sister, I behold *that God*, the *Father*.

In the 14th chapter of John, when Jesus was talking to His disciples, Philip said unto Him, "Lord show us the Father and it sufficeth us." Jesus

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said unto him, "Have I been so long a time with you, and yet hast thou not known me Philip? He that hath seen *me* hath seen the Father, and how sayest thou, show us the Father?"

To Be, and not to realize what Being is, caused all the trouble in the the world. It is the devil we hear so much about, and the discord this ignorance creates is the hell we so much fear. If my earthly father had great possessions and he bestowed all his wealth upon me, and I knew it not, I might believe I was penniless and beg my bread from door to door. He calls, child, are not all my possessions yours? Why do you beg in the midst of abundance? Prove my words; go to the bank and draw out whatsoever you will in my name—you are a free agent—I cannot dominate you, you can take from my store of abundance or starve, just as you will. You are a law unto yourself, and "whatsoever you think in your heart so is it unto you." How many waste their time in praying, agonizing and beseeching God for what He has already given them. Some ask: O, Lord, give me understanding—you have understanding, *use it*. You may pray forever for understanding and you will never find it till you look within. When an important problem confronts me, the solution of which is not clear, I quietly sit down with myself—I affirm, *I am* perfect understanding, I know just how this plan should be carried out, I shall make no mistake—then I trust my perfect understanding. The Father within, He leadeth me. Then I dismiss the matter from my mind. In due time the problem seems to have solved itself, so easily was it managed. This is the concentration of repose—the *only* concentration that will bring forth good. Some people think that to accomplish a desire is to grasp it with all their might, and to hang on to it night and day for fear it will escape them. This sort of thing will manifest nervous prostration, and often insanity—but nothing good. It is the personal ego battling with the fear of defeat.

While treating a lady one day, I said, hold the thought, *I am life*. In a few moments she cried out, "Wait till I get that thought again, it got away from me." I replied, let it go. Now don't hold on this time, but *rest* in *I am love*. *Trusting* and *resting* is the secret of all success of spiritual matters—make the request or demand of the I Am and then trust, knowing that He doeth all things well. Rest in that assurance and you will soon cease to doubt yourself and the Father that dwelleth within you. We are our own law makers:—the creative power to supply every need and desire—the I Am of everything that belongs to us. In the universal supply of good lies *our good*. We are unlimited possibilities, to draw out all we can use. One of the greatest hindrances to the power of manifestation is the belief in limitation. A certain man went about day after day seeking work. He was a painter by trade,

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but it was the time of year when there was no work of that kind needed. His family were reduced to want; discouraged and disheartened he called on a Divine Scientist as the last resort. "I hear sir, that you have gotten several men work and I thought perhaps you might help me." The scientist replied, "That I can surely do. Now, what is it you wish?" "I am a painter by trade and I want work of that kind." "What do you want work for?" "For money." "What do you want money for?" "Why, for everything—food, fire, rent, clothing, what not?" "Oh, I see; it is not work you want, nor money, but the necessities of life. My dear brother, in God's unlimited supply of good lies yours, and your abilities to draw all you need are *without number*. Painting is only *one* avenue, and that is closed. Now go forth with this understanding: I have powers without end to supply the needs of my family, and I *demand* that I *use* it."

He had not gone far from the house when a man stopped him: "Mr. Lane, I am about to move my grocery store to another part of the city; I heard you were out of work, would you like to assist me? I could supply you with all the goods you need in my line." Further on, a coal dealer said the cold snap had made such a demand for fuel he needed some one to help deliver. Mr. Lane soon proved he was *unlimited possibilities* and not simply a painter.

While giving a treatment one day I saw an eye firmly fixed upon me. I asked, What is this eye? I heard in the inner ear—the I Am. The I Am, I replied, is God; how does this eye represent God? And I heard again, *this* I Am! I remembered in Genesis that God said, "I am that I am!" and I realized *then* and *there* that *I* was the I Am of my every need and desire, and I have never looked to any other source since. I put it right into practice. (It is a habit of mine to keep no beliefs or ideas that are not practical.) I thought I was in need of some garments at that time, and so I settled that question, and declared *I am* clothes. They began to manifest, and they have kept it up. The power of thought is very subtle and you need to be careful that you use it pure and simple, or you may mar the good you would have by having it mixed with what you would not have.

A young woman made this demand: "Father in Heaven, you promise to give all good things to your children; I want a rest—I must have it—won't ask for but three weeks, but I want it at the expense of some one else. I can't afford to spend my own money." A few days later a friend called to take her to drive: the horse took fright, upset the carriage, and the young lady had several ribs broken. The friend put her in a sanitarium at his own expense, and she was there just *three weeks*. The request for rest was all right and she received it, but it was selfish to demand it at the expense of

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another, and selfishness *always* defeats its own ends. So it behooves us to be very careful how we use this very potent energy, and not lay the sufferings *we* create, by our ignorance of its laws, to God. Whether we believe it or not, *we*, and *we* only, *decide* everything for ourselves. We determine what we get from every person and every condition. I have *proven* the truth of that statement. A gentleman said to me of a man that was called an unmitigated rascal, "Don't you have any dealings with that man for he will do you up." "No he won't," I replied, "he will give me nothing but *good*—I will not *receive* anything but good." He gave me good, and good only.

When my daughter was nearly burned to death my friends said, this is a terrible calamity; but I declared that what seemed to them a terrible calamity should prove to *her* and to *me* the *greatest* blessing of our lives. I made then and there the law by which good, and good only, could come forth. We are magnets, and we decide by our secret thoughts what we attract—sometime, somewhere, they will bring to us harmony or discord. "For there is nothing hid that shall not be revealed." "Be sure your sin will find you out." If you hold the thoughts of envy, jealousy and hatred, they will not only distort your face and wither your body, but they will poison your atmosphere until everyone will flee from you as from a pestilence. The vibrations of love and justice attract all God's creatures—even the animals seek to lick the hand that loves them. A lady was asked why her flowers grew so much more beautiful than other peoples': She replied, I don't know, unless it is because I *love* them. Fear, some one has wisely said, is the only thing to be feared. It is the parent of anxiety and worry, and worry is a deadly poison; it destroys you physically and mentally, and drives everything good from you. "The thing that I feared (said Job) has come upon me." "Be still and know that I am God," is to know Being and fear nothing. There *is* nothing to fear. God is love and justice, and no matter where we go we can never stray from that love—we are one with it.

"And so beside the silent sea
I wait the muffled oar,
No harm can come from Him to me
On ocean or on shore.

"I know not where His islands lift
Their pronded palms in air,
I only know, I cannot drift
Beyond His love and care."

Divine Science goes steadily on and prospers the efforts of every one who is faithful.

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The Lord Our Righteousness.

THIS chapter, Jer. xxiii, prophesies the restoration of the scattered flock. It shows that when they accept the rightness of unchangeable law (which is the nature of their own Being) to be the Lord, this law is seen to be expressed in the living, and they behold true salvation. The law is the Lord, or rightness of your Being—of all Being. It is also prophesied that Christ shall rule and save, but who is Christ but the Creator expressed in the creature, according to order and law?

The realization that the All is One in nature is true meekness and lowliness of heart; it is dominion, rest, and satisfaction. It is wholeness, opulence, and successful demonstration in all lines. One is not called upon to sacrifice everything or anything that is enjoyable. What is the Creator's is the creature's, and what is the creature's is the Creator's. The promise of Christ and the power that he exercised is unto all people, even the immortality of body. The enjoyment of eternal life and immortality is alike for all people who realize the true nature of Being.

The above statement is to be proven by each one through demonstrating the nature of Being, or the "order of Infinite Mind," through the Law of Expression. It is the nature of Supreme Being or Infinite Mind that is brought forth into expression; hence, there never was an expression, is not now, and never will be, that is not according to *order* or *law*. The law is against all falsehood in every form, even in the form of prophecy, or of a future hope. Therefore let us bring out the order of Being, knowing that the Law of Expression is the only method by which the expressor reveals himself.

Truly we all exist now in the name of God. This means, as there is but One All, whatever name applies to the One All—whether life, substance, intelligence, or power—the same applies to each one of us. This is what Oneness and Omnipresence secures alike to all. It *means* much to speak and act in the name of God; for it means alike to speak and act in your own name.

M. E. CRAMER.

"Don't look for flaws as you go through life,
And even when you find them
It is wise and kind to be somewhat blind,
And to seek for the virtues behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding,
And it's better far to hunt for a star
Than the spots on the sun abiding."

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INTERNATIONAL BIBLE LESSONS.

July 7th, 1901.

God the Creator of All Things.—Gen. 1 to Gen. 2 : 3.

Golden Text :—"*In the beginning God created the heaven and the earth.*"—*Gen. 1: 1.*

TO thoroughly interpret this chapter, we must understand that it has nothing to do with time, but simply describes God's method of manifesting Himself from the invisible out into visible existence. God is without beginning or end, and as He is the Source of all things, creation has its beginning in God. Form, then, is eternally existent in the Divine Mind —God.

"Day" is the Light of Life, or Spiritual Completeness. Night, or "Darkness," is the mentality before it recognizes the illumination of the Spirit. "Waters" are the activities of life. "Firmament," that which is fixed or permanent, is the established law or method by which God manifests Himself. In Hebrew, the word also means expanse, or region, so when man knows that he dwells in the region where the perfect law of God works, he is in heaven. "Evening means the mingling or blending;" "Morning: the coming forth, or birth. So the perfect blending of what God is, in what God does, brings forth as result the perfect light of Life, or the complete Day."

"*One* stands for unity, or wholeness, all there is. *Two* is one repeating itself, therefore it stands for the action of Spirit or God. *Three* combines one and two, and so represents the perfect result of God's action, which is creation." The first three days, then, show the whole of Omnipresent Spirit, and the method of creating. The next four days specify what is found in creation. The three and four together make the seventh day, which is the complete and perfect work of God, in which all can rest.

Questions for Sunday Schools.

Q. What was in the beginning? A. God only.

Q. What does Day mean in this chapter? A. The light of God's spirit.

Q. What is shown in the first three days? A. God, and His way of creating.

Q. What is in the next four days? A. What God created.

Q. Is God's life in the animals and plants just as it is in us? A. Yes, for God had only His own life to give to anything.

July 14th.

Beginning of Sin and Redemption.—Gen. 3 : 16.

Golden Text :—"*Where sin abounded, grace did much more abound.*"—*Rom. 5 : 20.*

"The serpent was more subtle than any beast of the field which the Lord God had made." If we will read this aright, we shall see that this serpent is not here included in the animals that God made. As they were all pronounced good in our last lesson, so it is evident that it stands here only as a symbol of judgment by observation.

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The tree whose fruit is not to be partaken of, is "the tree of the knowledge of good and evil." The tree is in the garden, because of itself it is good for the knowledge of what is true and what is false, is a good thing to have. But when we partake of the fruit of it, existence becomes to us both good and evil, and contains fear and shame.

When woman (spiritual understanding or intuition) stops listening to the voice of the Lord and looks instead out into visible existence, she begins to believe that some good thing is denied her; thus she listens to the tempter. When woman eats of the fruit, she gives it to her husband (intellectual wisdom) and he partakes, and immediately they are ashamed of the Divine forms that God has created.

The serpent stated Truth when he said, "Ye shall be as Gods,"—not *as God*, for to be as God is to have the life that God is the One Eternal Power. To be *as Gods*, is for mankind to see themselves as individual powers warring against one another. Under this conception of life man believes he can be separated from the Lord, and fears rather than loves His presence.

When the voice of the Lord calls man to account for his actions, the ready excuse always comes:—it was somebody else that was the cause of my misfortune, or something outside of self influenced me, and I could not resist.

"I will put enmity between thee and the woman." There is always enmity between Truth and Error. And though Error may seem for a time to harm Truth, Truth will finally "bruise the head," or crush out all seeming power from it. For, as our Golden Text says, "Where sin abounded, grace did much more abound;" grace being the nature of God.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. Who is the Serpent? A. Mankind's false judgment by the appearance of things.

Q. Can man ever hide from God? A. No, for God's life is within all mankind.

Q. What will finally crush the Serpent (Error)? A. The nature of God, which is in all people, and shows them the Truth.

July 21st.

NOAH SAVED IN THE ARK.—Gen. 8: 1-22.

GOLDEN TEXT:—"*Noah found grace in the eyes of the Lord.*"—*Gen. 6: 8.*

The flood time comes to every individual who is existing partly according to Truth and partly in error. The waters of life, the living activities of God, envelop and wash away every opinion that is false. But the whole of creation, with its power of reproducing visible form, is still in the Ark of safety. The Ark of Safety is the Oneness of life, and it has three stories, Spirit, Soul, and Body, and within them, all of perfect existence.

Noah sends forth first the black *raven*, which would symbolize the thought of *doubt* or *uncertainty*, and that will only go wandering to and fro without bringing any answer back. Then Noah sends the *dove* of *peace* and trustful faith. That returns to him again, thus showing that it is not yet time for him to find rest in the outer existence, for Noah means rest. When the dove has been sent for the third time, it returns no more, but rests in the finished work of God.

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"And Noah builded an altar." When man offers up everything, clean and pure, unto the Lord, the Lord within him is satisfied and pronounces no longer any judgment against any time or season.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. What flood is here meant? A. The waters of God's active life.

Q. What is drowned by it? A. All false opinions and beliefs that do not belong to God's life.

Q. What is the Ark? A. The resting-place within the Omnipresent Good.

Q. Who is safe in it? A. All of God's creation.

July 28th.

GOD CALLS ABRAM.—Gen. 12: 1-9.

GOLDEN TEXT:—"*I will bless thee and make thy name great, and thou shalt be a blessing.*"—*Gen. 12: 2.*

"Get thee out of the country, and from thy kindred." When God calls Abram (higher fatherhood) to go into the land of Canaan, he must leave behind all sense of belonging to any country, or certain kindred, or to any particular home. Then comes the realization of the universal nation, to which all people belong, the universal kinship, the universal home. In that recognition "shall all families of the earth be blessed."

"Lot went with him." True fatherhood carries with it wifehood and motherhood, true brotherhood and sonship, and includes as its portion all substance and all individuality.

Abram may wander into many places, but everywhere he builds an altar to the one God, and still journeys toward the South, toward the Sun or Center of Life. The knowledge of true Fatherhood is a blessing; the lack of it, a curse.

QUESTIONS FOR SUNDAY SCHOOLS.

Q. What does Abram stand for? A. True Fatherhood.

Q. What does that include? A. That having one Father, all men are brothers.

Q. To what country should we think of ourselves as belonging? To God's country, that includes all the world. SARAH A. ECKMAN.

The California Redwoods.

WHO that has heard the wind soughing through lofty pines; or sought the companionship of branching oaks; or dared to face the blazing sun when it blinked through the waving boughs of the horse chestnut; or stood amid the long green aisles of mighty forests, through which the very atmosphere seemed a visibly mellow green; or calendared the seasons by the never-failing, ever-recurring leaf, bud, blossom and fruit in orchard and field; or dreamed youth's golden dreams within the flickering shadows and aromatic air of a favorite bit of woodland, but has felt the charm of trees!

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This charm may be undefined, wordless, incapable of analysis, but it is a charm nevertheless, strong and real, which soothes, woos, elevates and inspires the receptive soul, and that continually.

On a recent May-day the editor of HARMONY, in company with forty other members of the Pacific Coast Woman's Press Association accepted the courtesy of the Southern Pacific Railroad Company, and spent two ever-to-be-remembered hours among the magnificent redwoods of Fenton Grove, Santa Cruz County, California. What a revelation! We stood upon hallowed ground, in the sense of the great age and mighty strength of the *sequoias sempervirens*, some of which there have their habitation, and with their only surviving brother, the *sequoia gigantea*, are the only trees of their kind now in the world.

In truth, they have never existed elsewhere save in Greenland and Iceland, and then only before the glacial period.

Scientists affirm that when the earth was covered with ice and nearly all plant life was destroyed, a narrow strip of the California coast, hardly twenty miles in width and three hundred in length, extending from Monterey county to the Oregon line on the north, was, in a measure, exempt from the general devastation. Here, now, is the only home of the *sequoia*, and our redwood forest is the oldest in the world. What a distinction! They are an inheritance which may well make California the envy of the whole earth. Contemporary with Abraham, fellow-monarch with Rameses, and the builders of Babylon; in their glorious prime when Christ our Lord walked to and fro beneath the olive trees of Bethlehem, and the Hebrew exiles hung their harps upon the willows which fringed Chebar; is it a wonder that we gazed upon those monarchs at Fenton with awe and veneration, as well as with admiration? What mortal pigmies we seemed as we stood at the base of trees which were three hundred feet in height and measured eighty feet in girth! What thoughts, transcending expression, would come, as in imagination the panorama and evolution of ages of our planet passed in review before these living trees!

Hundreds of tourists had preceded us, and many had left their cards within the hollow walls of trees in which a half dozen women of ordinary size could stand compactly.

Professor Lemmon added interest to the occasion by a delightful and instructive talk upon the botany of the *sequoias* (with whom he is on terms of closest intimacy), leaving each thoughtful heart to draw its own parallel between the glorious handiwork of God and the message it bore to each waiting soul.

All readers of HARMONY will be glad to know that by the passage of a bill at our last legislature, these trees and the entire redwood belt, which forms what is locally known as the "Big Basin," are to be forever preserved from the woodman's axe.

NELLIE BLESSING EYSTER.

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Good Cheer.

"PUBLIC OPINION is a very uncertain standard to employ as a means of establishing the truth or error of anything. There was a time when everybody thought the earth was flat. It was public opinion. The earth was just as round then as it is to-day. Public opinion could not flatten it a sixteenth of an inch."—(From "Good Cheer.")

Think you that the Truth of your Being is not as unchangeable as the earth? Public opinion cannot flatten you one iota, even though it goes about to do so. Man is not as wax in its hands, to be molded into whatever shape it will. Every now and then some one stands up in the almighty power of Being and proves that he cannot be flattened; that he is untouched or unharmed by any opinion or belief, though it be generally accepted as true by humanity. He does not seek to pattern after worldly opinions and beliefs; he does not seek to live in dead things. He is Life, and he lives it; he is Truth, and he reveals it; he is Knowledge, and he knows it; he is Freedom, and he admits no mental action that contradicts it.

When I first came face to face with Truth and commenced to heal myself of long-seeming illness, one of the first things I was healed of was public opinion. Very soon I found that I had entirely ceased thinking: what do people think, and what will people think? I was absolutely healed in that regard. So my only question was, is my thought, my word, or deed, true to the law of Eternal Being? So public opinion or private opinion fails to interest me in the least, and can never shape my course of conduct. The Law of Being is the only conduct worth the name. So, having attained the mark of my high calling in Spirit and in Truth, I proceed forth orderly and lawfully; hence, my teaching has proven to be "Glad tidings of great joy to all people." This is not a personal claim, but is made from the standpoint of the universal—from the I that is omnipresent.

Truth cannot be changed by opinions. Its ultimate expression is said to be delayed for a time by worldly opinions and beliefs. Expression is not delayed; the expressor is never limited; hence, the perfect expression is ever present, but is never seen through nor by the means of beliefs and opinions that fall short of Truth, or by any claim of limitation.

People may entertain strong opinions about things, but Truth would be Truth if they never had been born, and when they find themselves stripped of all opinions, they also find themselves flooded with Infinite Truth, and that they can demonstrate it just as fast as they will to do so.

"Public opinion once sanctioned punishment for witchcraft, and it also said that human slavery was right, and just, and of divine origin. Public opinion was wrong; it usually is." We Quakers did not believe that the divine could order or sanction such conduct, one to another, and we were right; and through firm adherence to our principles they had their outshowing. Now we scientists demand another, a universal expression of freedom, which is the absolute freedom of the Limitless in the individual; but our demand must be accompanied with unqualified acknowledgement of Truth—

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with unreserved recognition of the unlimited qualities of Being, and of doing, and the result of doing. The power of the silence is our power. Be tranquil mentally, for the agitation of argument is not realization. Natural unfoldment is expression.

See good in every plain and place,
Be music where e'er good we face;
Let peace abound and goodness spring
To make the world with gladness ring,
And thus adorn each day with light,
And live beyond all thought of night. M. E. CRAMER.

CHILDREN'S PAGE.

How Uncle Ben Started His Sunday School.

"WE'RE going to put the glass out here," said Fay, hanging the weather indicator on a nail at the side of the porch door.

Lonnie and Fay had planned to go with some other children on a picnic that day, and they wished for pleasant weather. For the mothers, and those who had charge of their little companions, did not allow the other children to go out when it rained.

When Lonnie and Fay were at home they paid no attention to the weather; but now that they were visiting in the country, they were beginning to respect the opinion of those who did.

"When I'm calculating 'bout the weather," remarked Uncle Ben, who was sitting out on the back porch and observing the children's movements, "I don't keep watch of the barometer, nor take into account the rise and fall of the thermometer, same's most folks do."

Uncle Ben did not do things "same's most folks do," and the children all knew it. For he was constantly telling them to develop their own faculties.

"Never trust to things outside yourself," said Uncle Ben. "When a thing gets outside of you, children, just search within and see what put it there. For things haven't any faculties of their own; we each make all the things we see. For you and me, and the rest of the folks that make up the human family, are the only ones that have the faculty for doing so."

"You told us that thoughts are things, the last time we talked," said Bessie Harlow who came running across the lawn which divided her home from Uncle Ben's to speak about their day's pleasure.

Sue Wilson and Mark Hunter were with her, and they all three ran up on the porch and sat down there.

"So I did," said Uncle Ben, "so I did," smiling, "and I tell you the same today."

"Is this rainy morning a thought that has turned into a thing?" asked Sue Winslow, fixing her eyes on the weather-indicator. She was afraid the barometer was falling.

Lonnie and Fay looked at each other when Uncle Ben answered "certainly;" both feeling somewhat ashamed upon realizing that they had brought Sue Winslow's weather-indicator home with them the night before for the

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sake of pleasing her; for their trust is in Truth, which always is Good, no matter what the weather. And by so doing they had invited thoughts of doubt to take the place of thoughts of trust, thus setting up a claim of fear not only for themselves, but for all the other children who were going to the picnic. They all were afraid it was going to rain all day, because it had rained the night before; and here were Lonnie and Fay asking the weather-indicator if the weather was to be good! What had they been taught? Why, that our relation to everything was good. And they, by their act of trusting to the weather-indicator, were saying that their relation to the weather was not good! It was the same as saying that they could not have a good time if the rain kept on falling!

They listened to what Uncle Ben was saying.

"He talks just like father and mother," whispered Fay to Lonnie, who smiled and nodded, yes.

Just then the cattle down in the meadow opposite began to run around, chasing each other about in great fashion, as Mark expressed it.

"They are going to get rid of their fear and uneasiness," said Uncle Ben, "and if you'll start in on some of your pretty games, paying attention to them and nothing else, you will accomplish what the cattle have set out to do."

Uncle Ben is a student of the Science of Being. He likewise was a good scholar in his school days, and he now is making use of the information he has received through the intellect.

Whenever cattle begin to run around and chase each other about in this uneasy way, so natural history teaches, thunder may be expected. For the electrical state of the atmosphere has the effect of making them uneasy; and they run around to get rid of this feeling.

The children, by indulging in fear and anxiety, had made a state of mental atmosphere for themselves, which had the effect of making them uneasy and irritable, and by running around in a merry game, they would get rid of it.

"Remember," said Uncle Ben, "you made it for yourselves; if it were otherwise you could not get rid of it."

"So we did," exclaimed Sue; "I see it just as plain!"

"Who made the cattle's atmosphere?" asked Mark. Boys are always so curious, wanting to know a reason for everything.

"You and me, and the rest of the folks," said Uncle Ben. They all, excepting Lonnie and Fay, were astonished at this.

"The animal creation depend upon man," Uncle Ben told them. "And by man," said he, "I mean you and me, and all the rest of the folks that make up the human family. When we trust in Good and nothing else," said Uncle Ben, "we shall give the law to every animal, and there will be no false states of feeling for any of us to overcome."

"But go about your play," he added, "run up into the unfinished chamber, and play as long as you want to," knowing the boys' and girls' fondness for a big playroom; it is so suggestive of the freedom from restraint we all are seeking. I mean restraint of fear.

When the thunder shower, which the children had taken no notice of, having gotten into a state of atmosphere all their own, had passed over, Uncle Ben called to them to come and look at the bow of promise, which hung in the sky directly over the meadow, where the cattle now were peacefully resting.

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"Oh! Uncle Ben," they cried, running up to him and putting their arms about his neck the same as if he were their uncle, instead of being uncle to Lonnie and Fay, "we can go on the picnic after all."

"It's better than that," cried Mark, "we've got the picnic happiness within us already."

"You must keep learning how to cultivate it," said Uncle Ben; knowing well that there is no other place for happiness to come from but within.

"Oh, Uncle Ben," they cried in one voice, "please have a Sunday-School so we can keep on learning; please do!"

It was not the first time they had asked it.

"If you will," said Fay, "mother will let Lonnie and me stay all summer; she wants us to have our regular Sunday teaching."

This was the best kind of coaxing. Uncle Ben and Aunt Hetty, his wife, would have been glad to keep the children summer and winter both.

"We'll see," laughed Uncle Ben, helping them to get started for the picnic, "we'll see."

It would take them some time to get together. For the Stanton twins lived down the road; so did the Fox children, and Winnie and Steve Morris, who had a home at the orphanage. And the children who lived up the road were going to call for the children who lived down the road; and it was, as Uncle Ben said, time for Fay and Lonnie, Sue and Mark and Bessie, who were up the road children, to set out to meet the down the road children.

"Little buds of promise," mused Uncle Ben, watching them go. And that moment he resolved to start a Sunday-School. E ADELINE WILLIAMS.

Good Manners.

"BE not deceived: evil communications corrupt good manners." Since evil means a missing of the mark of Truth, we can justly conclude that St. Paul must have meant that evil communications consisted in conversations that fall short of Truth—such as conversing upon what is called sickness and its probable outcome, or poverty and what might result, and of fears and anxieties. Good manners embody Truth in conversation, and the communications are to the point. So he said: "Awake to righteousness, and sin not." Be awake to what is right, and let the conversation be based on the right—in Truth itself, and not mis-Truth, in what is spoken, and thus our *good* manners will ever be prominent and naturally active.

In all thy ways acknowledge Being, and illumination will light thy paths.

Life.

What is the past to thee?
  Its tasks are done.
What is it to thee—
  To-morrow's cloud or sun?
Thou canst but live to-day,
Choose thou the wisest way.
Rest in God's eternal Now—
In Heaven *to-day* art thou.

E. MAUD MERRILL PHELPS.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from July 1st to August 1st:

I love Truth with all my heart, soul, mind and strength.

Daily Thought.

First Day: Divine Science has prospered me, therefore I am demonstrating for the advancement of its cause.

Second Day: The practice of unity is justice, and sure success in all undertakings.

Third Day: The fullness of heaven within me flows out in successful demonstration.

Fourth Day: I am health, happiness and opulence.

Fifth Day: In my prosperity I shall not be moved.

Sixth Day: I rest in my prosperity, and am satisfied.

Seventh Day: I love to give, therefore I love to receive; this is justice and opulence alike to all.

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I Am the Resurrection.

Sermon, by Pastor M. E. CRAMER.

Now is Christ risen from the dead and become the first fruits of them that slept.

If Christ be not risen, then is our preaching vain and your faith is vain.

If Christ be not risen, your faith is vain; ye are yet in your sins.—I Cor.: 15.

AN important question in Christianity is: Did Jesus raise His body from the dead? St. Paul tells us that if Christ, who is God expressed in man, *be not* risen our faith is vain; we are yet in our sins. This implies that if we are not risen we are in our sins, and if we are risen we are without sin. If it is not a living truth to us that God manifest in the flesh is not already risen, we are thinking wrongly, and are falling short of Truth; thus are we said to be in sins.

There is no Redeemer except the One who knows no death, except in the "I Am," or the "Me," and the only One who knows no death is Eternal Life.

I am the Resurrection, means I am Being or Life. I raise my body when I know that *I am all endless Life.*

It seems that all the generations of beliefs and opinions of men down through the ages have been taken captive by the appearance called Death, and not until Jesus raised the dead was it proven that death could be overcome by doing God's will; that it was God's will that they be raised. Not until then was His mission—the mission of Truth—clearly defined as that of abolishing death and bringing Life and immortality to light, and this should be the purpose of every Christian.

Divine Science has come not merely as the world's redeemer, but as salvation itself. In its true presentation it has conquered, by setting at naught

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every form of evil or every way by which to miss Truth or fall short of it in calculation.

Even though worldly beliefs and opinions have seemingly enveloped our bodies in darkness, and laid them in the sepulchre of materiality, their redemption consists in seeing and acknowledging that they are now risen, as is the body of Christ; that "I am the resurrection," and this teaching is not vain.

In Divine Science we have met the last enemy, and beliefs and opinions are dying daily. To claim that I am the resurrection, and then claim I am not risen, is procrastination, the thief of time. To present the Truth of our Being, one must be able to present a deathless consciousness—a consciousness of a never-ending Life here and *now*.

It was the first day of the week, very early. A little company of women were hurrying toward the tomb where their Master had been buried three days before. Worthy of notice is the beautiful and loyal devotion of the women friends of Jesus, but they did not expect to find the tomb vacant or disturbed, and though they found it empty they did not understand. Not until the two men who stood by them in shining garments said, "Why seek ye the living among the dead? He is not here, but is risen," did they remember how He spoke to them in Galilee, saying: "The Son of Man must be delivered into the hands of sinful men and be crucified, and the third day rise again."

Women's ministry gave Jesus of Nazareth much comfort, and they are as brave in their loyalty to the Truth of Being to-day as they were to him in person two thousand years ago.

The disciples did not believe that Jesus Christ meant salvation of the body. When the women had told their story, that the sepulchre did not contain their Master, Peter and John ran to it, simply to find the grave-clothes that had been about the body lying in their place, like the chrysalis of a butterfly.

To-day woman has come to the front in the true science teaching and practical demonstration of the Christ life. It is not because she doubts that the body is risen into the holy and glorified state of at-one-ment with God that she stands as leader, but it is because she believes it is. This consciousness elevates the family tie—the conception and birth of children to the state that was in the beginning. The reason why she is at the front as spiritual teacher is because she sees that Truth is universal; thus in universal terms may all know that "*I am* the resurrection and the life;" that now *I am* raised; hence my teaching is the teaching of faith, and my faith is not vain.

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It is considered beautiful sentiment to show loving regard for the form laid in the tomb. It was fitting for the women to pile fragrant spices in the sepulchre, filling the place with sweet odors. In like manner friends lay flowers on the coffins containing the forms of our dear ones in our own time. But let us not forget that it is more fitting to throw flowers in the pathway of our friends who are living, thereby animating their natural bodies. How much more beautiful is the sentiment, and how much more practical the act, that prevents one from feeling a lack of love while that one is yet with us in visible form.

Let us all say, I am spirit ; I am life ; I am consciousness ; I am raised ; I am the resurrection.

Even though my body be placed in the sepulchre, and the stone be sealed, and soldiers stationed to watch, I cannot be imprisoned ; I cannot be in that condition ; I, as a whole, am not conditioned ; I cannot be thus limited; the angelic nature of my Being will roll away the stone, and I, the holy One, that sees no corruption, will always have form, and will always rise triumphant with it.

Dear friends, all anxiety is needless. Difficulties are never in our way ; obstacles do not exist ; ignorance is not.

Thus, I am the way ; I am the resurrection ; I am the life. He who believes in himself as did Jesus, is a true Christian and a true follower of Christ, and though he were dead, yet shall he live. To know that what is true of God is true of man is to cause divine possibility to act, and take the place of personal responsibility. The seeming impossible vanishes, and the possible is made apparent.

Why should the raising of a body from the dead two thousand years ago be a joy to us at the present day? Because what has been done can be done. He that liveth and believeth in Me (his real nature) shall never die ; this was prophesied of us. So whether we are absent from the body or at home with the body, we are the Lord. We can no longer seek the living among the dead, for we are that Life and Power constantly proceeding forth into expression.

"Every day, as the earth revolves on its axis, we have the phenomena of Easter symbolized in the rising Sun. Likewise, each four weeks we see the same symbol in the new Moon ; and every spring we have the annual Eastertide, which the Church calls the Queen of Festivals."

But all these are small, compared to the true meaning of the first day of the week, which symbolizes the eternal resurrection, and means that all things are as they were in the beginning.

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"In the age which is now passing we have made the mistake of thinking that the things outside of ourselves were the real things of life, so that we have been running to and fro, seeking for a God in the sky and a heaven in the hereafter, thus postponing the enjoyment of the only and ever-present God, whose temples we are. Thousands have already seen the rising Sun of the new age, and are demonstrating in their lives that 'the Kingdom of Heaven is within.'"

This season of the year is the most appropriate time to celebrate the resurrection of the body, which means demonstration from within *out;* from the invisible to the visible. For even as all things in nature come forth anew in spring time, because they are eternal in the invisible, so can we come forth and bring eternal life and immortality to light. Because we are forever and ever the invisible. Raising the body to Life, substance, intelligence and power is showing the infinite love of God as the unity of good. May your whole spirit, soul and body be preserved blameless until you see the whole Truth of God manifested in the flesh. May you know that the only death there is in Christ Jesus is dying unto the false race beliefs of separation from God, and is accepting Fatherhood, which is at-one-ment of the whole. To see our bodies resurrected into life is logically required to crown us with the glory of wholeness. It is scientifically a fact that belongs to the unity and inseparableness of God. Now do we each see, I am the resurrection; I am now raised from the dead; I am one perfect whole.

Recognition.

TO recognize, is to know again; to perceive the identity of; to avow knowledge of; to admit with a formal acknowledgement.

I, the limitless I Am, is the vine—the whole vine—root, body and branch. Ye, the individuals through whom I bear fruit, are the branches; but if the individual believes that he is separate from the universal, that belief is on a par with the claim that a branch can bear fruit severed from the vine. I acknowledge here my full realization that all individuality is within what the I Am is, and I Am is the whole.

I, Life, am changeless. I have no past nor future but the absolute good. By my words am I justified.

Poor Richard's Sayings.

God helps them that help themselves.

There never was a good war or a bad peace.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.

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Stray Thoughts.

I READ with great interest, in a recent number of HARMONY, "the following extracts from a letter" and the remarks that followed. I quote the extracts: "I have no fault to find with HARMONY except I think it draws too much of its inspiration from the Bible record. I am more in accord with the progressive ideas of *Freedom*. I do not see the necessity of quoting from the writers of two to four thousand years ago, when HARMONY, *Freedom*, and other periodicals of the present, have writers so far in advance of Peter and the Apostles that there is no comparison between them."

It seems strange that some of the so-called advanced thinkers and writers of to-day should be so bitter in their denunciation of Jesus Christ, His Apostles, and the Bible. Of course the inborn possibilities of man are his; the Truth is within him, the gift of God, independent of any printed book whatever; but for all that, the Bible is a most wonderful book. The Apostolic writers wrote of the Truth from within, and they were well versed in a science that we of to-day know only the A B C as yet. Those writers of the Bible did not create the Truth; they only bore witness of the Truth within them. Christ declared he "came to bring Immortality to light." Knowing the Truth that Immortality was a possibility for man to attain in *this* life, he taught that doctrine, and proved the Truth of His teaching in His own body.

All honor to the seekers of Truth—those who have sought and found!

But why limit Truth? Why think that Truth has only to-day come into the world?

The scientist of to-day heals the sick, but Christ walked on the sea, fed the multitude, raised the dead.

When we can heal instantly, when we can raise the dead, when we have demonstrated Immortality of the body, *then* we shall have attained what Christ showed us was possible for man to attain right here in this world. Truth is free, omnipresent, unlimited. It existed two or four thousand years ago the same as to-day. Every one who has sought the Truth has had the same Truth revealed to them, irrespective of time or place. The Bible is the most wonderful of all printed books, in that it contains the record of a man who, knowing the unity of divinity and humanity, with all the wonderful possibilities or faculties lying dormant in man, taught and proved the Truth that should make man free.

Know thyself! Man created Divine, the living Christ, whose body is the temple of the living God. E. M. P.

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A Card of Thanks.

For many days I have been pondering over life. Accepting the teaching of "Basic Statements," I have been affirming, "I am spirit. I am the Divine Life made manifest." Reading HARMONY, it seemed to me the writers of those articles must be a different order of beings, far above this workaday plane of life, and I wondered what their everyday life was like, and I did so wish I could *see* a real live scientist, a leader, one of those in the front ranks; and grasping myself by the shoulder, as it were, I said to myself with a vindictive shake, something is wrong with you; no use to sit here affirming "I am light," unless you do something Grand (with a big G), to demonstrate that as a fact.

Today came my April and May copies of HARMONY, and taking the April number I opened and began to read an article on "Doing," and lo! from across the continent my own had come to me. I read a part of it, not once, but many times, and then with a happy sigh I laid it aside and returned to the kitchen to sweep the floor, to wash the potatoes, to get dinner. Many, many thanks for that article.

My dearest friends are among those who write for HARMONY, although I have never met any of them yet.

Still I should like to *see* a real live scientist.

West Swanzey, N. H. E. M. B.

In answer to the above, I am glad to say that I am this kind of a live scientist. That there is nothing that should be done in my home, or in any branch of my science work that I cannot do, and there is very little that I do not do at one time or another. And whether I am preaching, teaching, healing, or editing HARMONY, or doing house work, I am just the same. I demonstrate my limitless freedom by doing each day what should be done.—EDITOR.

An Apostrophe to Life.

Oh, Life! Thou Infinite, Eternal, Omnipotent One!

Continually active within us and for us, to bring to us happiness and joy!

Life! Active, loving and creative. Thou art God, and thou art man and woman.

Life! Thou art continually creating and recreating us, every moment bringing us into a new birth.

Life! We desire always to glorify thee, and to enjoy thee forever, by always living now and forever.

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Thou, Oh, Life, has come to us in the person of Christ Jesus, that we might have Life more and more abundantly through knowing Life and Truth.

Thou hast come to us in the foods and fruits and delicacies of the vegetable world, that we may partake and be sustained thereby in bodily joy and pleasure.

Life, thou hast come to us in the sweetness of the flowers, in their color, beauty and perfume, that our æsthetic taste may be gratified, and our love for the beautiful may be satisfied and expressed.

Oh, Life, thou hast built the mountain and the vale, and covered them with magnificent verdure, of lofty tree and waving grass and grain, for our delight.

Oh, Life, thou hast created the almost boundless waters of the great seas, that we, too, may reach out into the boundlessness of our existence and be conscious of Infinity.

Oh, Life, the Omnipotent, thou art in the air we breathe, which unites us with the great invisible universe.

Oh, Life Victorious, thou hast so blessed us with thy rich conception of joy that thou hast created us man and woman in thine own likeness and image, that we may look with ecstasy into each other's eyes and learn the first lesson of Love, which is the law of Life.

Thou hast given and revealed thyself to us, in the image man and woman, that we may know the unspeakable sacredness of Life, which is Love in its holiness.

Oh, Life, thou art Lord! The earth is thy creation and thy gift to us. Because of thee we speak, and sing, and act, and know, and hear, and taste, and feel, and love.

We have met together this heavenly morning for the healthful and normal honor and glorification of Life.

It is Life that has brought us together. It is Life that is inspiring us; that is creating and sustaining us, and giving us emotions of joy. Therefore we worship thee, Oh, Life. We acknowledge thee and thee only.

We recognize thee and no other. There is no other. Thou in us art all,—love, joy, happiness forever and forever, eternally, now.

ANNA W. MILLS.

"Early to bed and early to rise,
Makes a man healthy, wealthy and wise."

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Notes and Announcements.

Mrs. Josephine R. Wilson speaks at Home College every Thursday evening. The lectures are interesting and highly appreciated. In unity of effort there is power manifested.

A lady who called at Home College a short time ago, and who is now a member of the class, said, she treated her flowers when the frost had fallen heavily upon them, by holding them in love and saying, "There is no death in life." Her flowers were all saved, while those of her neighbors were nipped to the ground.

Mrs. Anna W. Mills, author of "Practical Metaphysics," preached before the First Divine Science Church, San Francisco, Sunday, June 9th. Her theme was "Life," and was most beautifully handled, and presented in a thoroughly practical way. The congregation, one and all, spoke of the pleasure and benefit they had derived from the talk. Every one seemed charmed to hear brought forth in such a pleasing way her ideas on the New Thought. "An Apostrophe to Life," found on another page, served as her opening prayer.

A few weeks ago the Divine Science Center, of Salem, Mass., under the management of Mrs. Danforth and Mrs. Darling, gave a very pleasant entertainment on the anniversary of their Center. Mr. R. C. Douglas gave an able address on "God." Music and speeches were in order and all passed pleasantly and was much enjoyed. Quite a number were present, which shows that the interest in Divine Science has increased and the Center is well sustained.

The meetings will be omitted during the hot weather, but will be resumed in the fall. The date for the closing and opening has not yet been decided upon.

Prof. LeRoy Moore, of Topeka, Kan., recently gave a course of lessons in Divine Science at the Center conducted by Mrs. E. Bovee, Kansas City, Mo.

The New Bedford Center, conducted by Mrs. E. L. Parker, has closed its Friday evening meetings for the season with a communion service, which filled all to overflowing with the Spirit of Truth.

A friend and co-worker writes in the following suggestive and encouraging manner:

"In regard to a new home for 'The Home College of Divine Science,' I for one am willing to give my mite. How I wish the College could be nearer, but that is selfishness on my part I know, for if it were East the poor Western

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people would be deprived of its benefits. I will send five dollars at any time you wish it, and more within the next two years, and hope every reader of HARMONY will do the same, or more. Sometimes it seems easier to give than at other times, but I know one can lay aside a little at a time until it amounts to something worth sending.

There is a great deal of thought sent out broadcast these days, and I often think I will not read any of it; then I want to know what others are doing, the so read about it. I love Divine Science method still, and hope to understand it better as I travel on."

The above practical suggestions are just what many want who are desirous of doing something to assist in some good cause that is working for the universal good of humanity, and where is there any cause that works so thoroughly and forcefully for the good of the whole as does Divine Science?

The above suggestions will help those who have not yet put their desires into practice. It is putting them into practice that opens the channel for further demonstration. I have spoken the word that shall come to pass, that to every reader of HARMONY, and to every person interested in Divine Science, who gives to the building of this college, the amount that they give shall be returned to them ten-fold. Yes, and even more, owing to their love and desire in giving.

Many thanks to our friend for the good suggestions and gift.

Notice of Books, Etc.

"HELPS BY CHRIST'S WAY TO DO HEALING AT HOME," is a book on healing written and published by Mrs. Excell-Lynn, Akron, Ohio.

"THE CHRIST IDEAL," is the title of a new book by Horatio W. Dresser. This book is a study of the spiritual teachings of Jesus, and contains nine beautifully written chapters. It is bound in gray linen, and sells at 75 cents per volume.

"CHRISTIANITY" is the seventh chapter from "Spiritual Consciousness," a well-known book of 238 pages, written by Frank H. Sprague. It is published in booklet form by the Lee & Shepard Pub. Co., Boston, Mass. Mailed free on recept of 3 cents, in stamps.

"CHRISTIAN SCIENCE" is the title of a booklet by R. Heber Newton. It is one chapter of a book now in preparation upon "The Contributions of Modern Heterodoxies to the Growth of Orthodoxy." Published by G. P. Putnam's Sons, 27 W. 23d street, New York.

On reviewing a recent number of the "Delineator," one of the leading fashion magazines before the world to-day, it was our pleasure to notice the

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many interesting subjects written upon, including a sketch of the Pan-American Exposition at Buffalo, illustrated in colors, from the original sketches by C. Y. Turner, director of color to the Exposition. The colorings are beautifully reproduced, and bring out clearly the grandeur of the buildings.

The "Delineator" has been published many years, and is a welcome visitor in every home it enters. It is published by Butterick Pub. Co., 7 to 17 W 13th street, New York, at $1 00 per year.

The "A B C of Scientific Christianity," by Judge J. R. Clarkson, is a booklet of 112 pages. The author first sets forth the benefits derived from Christian Science, and then explains his reasons, in a just and charitable manner, for his withdrawal from the Christian Science lecturing bureau. The author shows the truth of Mrs. Eddy's claim that "Animal magnetism has no scientific principle; for God governs all that is real, harmonious and eternal, and His power is neither animal nor human. Its basis being a belief, and this belief an error, in science—animal magnetism, hypnotism, mesmerism is a mere negation, possessing neither intelligence, power nor reality." The author's search for the cause of failure to demonstrate in the Christian Science ranks revealed to him that there was a steady departure from the real principles of "Science and Health." The following are his own words: "I believe that the character of the teaching is the result of conjecturing causes for the failure to heal, and the mistake has been made by imputing to outside sources a mental malevolence which really exists in the Christian Science ranks, and which exists in the Science ranks as a foregone consequence of a determination to see it in others, to fear it, and devise schemes by which it may be disarmed and annihilated."

This booklet is bound in brown paper, and published by Judge J. R. Clarkson, Omaha, Neb.

The above books are on sale at the office of Harmony, 3360 17th street, San Francisco, Cal.

"The Philomathian" is a monthly journal published by the New Union Pub. Co., Union City, Mich., at 5 cents per copy, or 50 cents per year.

"New Thought" is edited and published monthly by A. Virginia Shepard, 715 Gearing Ave., Pittsburg, Pa. This periodical is devoted to natural healing and mental unfoldment. Price, 50 cents per year, in advance.

"Life" is a monthly magazine published by R. A. Harris, of Salem, Ore. 5 cents per copy; 25 cents per year.

"The Coming Man," edited by Frank M. Chapman, 205 San Juan street, Trinidad, Colo., is a journal of Truth and poetry. Published monthly. Price, 50 cents per year.

"The 20th Century Educator" is a weekly leaflet conducted by F. J. Miller, M.D., and published by Wonder-Wheel Pub. Co., P. O. Box 3667, Boston, Mass.

"Name on the Sky" will be issued Tuesday of each week, at $4.00 per year, $1.00 for three months, or 10c single copy. This magazine is managed and edited by C. W. Dean, 95 Washington St., Chicago, Ill., room 54.

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"THE CO-OPERATIVE JOURNAL" is a magazine published for the practical purpose of representing before the world the growing movement for better co-operation in business transactions. In this publication is found interesting articles on the subject of trade in all its branches, and on farm and dairy interests.

This is a monthly magazine published by the Co-operative Education Pub. Co., 373 11th St., Oakland, California, at $1.00 per year; 10c single copy.

OUR HOME RIGHTS is the title of a magazine published monthly by Our Home Rights Pub. Co., 74 Boylston street, Boston, Mass., at 50c per year. Emanuel Pfeiffer, M.D., President and Founder.

THE MIND AND ITS MACHINERY, by V. P. English, M.D., is a well written book setting forth the operation of the mind in its work shop, and proves it to be the direct builder and healer of its own body. Price, $1.00; Ohio State Publishing Co., Cleveland, Ohio.

THE TRANSFORMATION OF EVIL—a scientific mastery of intemperance, by Caroline Wheeler—is an able discourse on non-resistance; showing that the *source* of everything is good, and recognizing the good *only*, overcomes all false effects. Price, 25c. Robert Smith Publishing Co., Lansing, Mich.

Extracts from Letters.

"Our household literature would be incomplete did we not welcome HARMONY as one of our monthly guests. I think it is about twelve years that we have been subscribers to HARMONY and we enjoy its pages very much, and feel that it contains strong meat for the students of Truth. The most important matter is to put its teachings into practice. We oft times read a beautiful article, admire the good point in it, but fail to apply it to our daily needs, consequently we miss much that might help us in our growth. Enclosed find one dollar for a renewal to HARMONY. Love and best wishes for your prosperity in imparting this glorious Truth."

Sedalia, Mo. A. E. W.

"As I read some of your divine expressions, and my soul testifies to their unutterable truth, I feel almost glorified. My vision and insight from day to day brightens and broadens. Many sentences and paragraphs from your books and lessons are gems of inestimable worth. Thanks be to God for this unspeakable gift."—*Rockford, Ill.* G. J. S.

"Inclosed please find a dollar for my subscription. I feel that I shall alway take HARMONY. You do not know what a blessing it is to me way down

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in Maine. It is really all the companion I have. I read it over and over many times. It is more to me than I can tell you."

Corinth, Me. S. F. B.

"Enclosed please find money for HARMONY, I can't get on without it. It is to me the bread of life. It fills me with life, love and strength, which I so much needed, and now seeming great trouble is passing away. Yours for Truth." B. L.

"I am so glad to know that you anticipate building a church, and I shall be glad to cast in my mite. I am so thankful to you for the teachings of Divine Science. I now realize what it means to say, 'I am, that I am.'"

New York. M. A. GRAHAM.

I received sample copy of HARMONY for May. Will you kindly send me the June, July, and August magazines for the enclosed twenty-five cents? I especially liked, in the May number, the Healing Page, and the sermon, "Encouragement."—*Richmondville, N. Y.* E. L.

"I have been advocating Divine Science to a visiting friend, who was full of 'mixed' science, and as restless as a bird without a footing. While here, I gave her 'Basic Statements' and 'Lessons in Science and Healing' to read. The more she read the more she was convinced that Divine Science was just what she was in need of. I told her that Divine Science was the only science that would free her from the dual doctrine—that with this knowledge she would *know* that there was but one Power, or Presence. So, on arriving home she is going to send for 'Manuscript Lessons' and other literature—then other lessons until she takes the Course. This morning when she left I gave her my February number of HARMONY, so I enclose ten cents, for which please send me another number of same date. Also I send twenty cents for the new pamphlet, "What is Divine Science?" I love to read your sermons and what others say of Divine Science; it is all encouraging and helps me to realize more fully that 'All is Good and that I am one with God.'"

Kansas City, Kan. C. J. A.

The December number of HARMONY of 1899, and the January of 1900, were gotten out under one cover. It is an excellent number; many hearts have been made glad by studying its pages. We still have a limited number on hand, which we offer at the very low price of 10 cents; send stamps if convenient, or 10 cents in silver. This number is good to hand to beginners, or those whom you wish to interest in the true way of life. It has been sold for 20 cents, but its value cannot be estimated by any price that may be set on it. Recommend it to your friends.

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Home College Classes.

The next primary course will commence July 10th, and on August 7th the next theological course will begin. The summer months in San Francisco are delightful for study and realization. Those who wish to take these courses should be in the city a few days before the first lesson.

These classes will be followed by the Normal, if students are prepared to take it.

Mrs. Heywood, a Divine Scientist, has taken a house in the vicinity of Home College, with view of letting rooms to those who want to come to Home College, either for treatment or for study. Those who desire to come can now be accomodated near the College. It is worth much to be in a science home. Write for terms.

Take Notice.

BIG TRUTHS FOR LITTLE PEOPLE. By Alice E. Cramer.—50 cents.

BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH.—50 cents. (Revised, with portrait of author, M. E. Cramer.)

LESSONS IN SCIENCE AND HEALING, by M. E. Cramer, is the first and only Divine Science text-book for beginners. It is simple Truth in simple language, with a rock foundation. Everyone should have a copy of this book to commence their studies aright.

Now is the time to send for these books. Nothing can give you greater satisfaction than the study of these books. "Basic Statements," for big folks—"Big Truths," for little folks.

SUBSCRIBERS, PLEASE NOTICE.

The subscription price of HARMONY is $1.00 per year in the United States, and $1.25 in foreign countries. Single copies, 10 cents.

See our club list. If you wish club rates for HARMONY and other magazines, money for both should be sent together.

If your renewal is received after HARMONY wrappers for the new month are addressed, it may occur that you will receive the same notice in the following number. Wait until you receive another number before writing to us about it.

Regular yearly subscriptions are not discontinued until we receive notice that you so desire.

When sending in subscriptions, always give your full address, and be particular to write the address plainly. When sending change of address, give the old address as well as the new. In sending subscriptions, always state whether it is a renewal. Special rates made to agents.

☞ The matter of postage is no longer a small item of our expenses, and we request thosewho write for counsel and gratuitous help, to please assist us in the work by enclosing stamps for answer.

☞ YOUR SUBSCRIPTION HAS EXPIRED.

If this notice is marked with a blue pencil, it denotes that your subscription has expired. We would be pleased to receive renewal of same.

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Church Notice.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A.M., Home College, 3360 Seventeenth Street, between Valencia and Mission. M. E. Cramer, Pastor. All are welcome.

Popular Club List.

HARMONY, ONE YEAR,	$1.00
BASIC STATEMENTS AND HEALTH TREATMENT,	.50
LESSONS IN SCIENCE AND HEALING,	1.50
GOD INCARNATION VERSUS PERSONAL RE-INCARNATION, EVOLUTION AND KARMA,	.25
HARMONY, ONE YEAR, AND BASIC STATEMENTS,	1.25
HARMONY, ONE YEAR, AND SCIENCE AND HEALING,	2.00
HARMONY, ONE YEAR, AND GOD INCARNATION, ETC.,	1.10
HARMONY, ONE YEAR, AND OUR FOUR BOOKLETS (see opposite page),	1.25
HARMONY, one year, and any other one dollar Science magazine,	1.50

Please Read List of Books on the two last pages of this Magazine before Purchasing.

We are headquarters for the Pacific Coast for Divine Science and Metaphysical literature. We ask our readers and friends to send to us for catalogue, and such books as they wish to purchase. Any book not in the catalogue, published either in America or Europe, can be obtained by us for those ordering. We keep all kinds of Divine Science Literature for sale, and take subscriptions for all Science magazines and papers.

All remittances should be made by Post Office order to

HARMONY PUBLISHING CO.

3360 Seventeenth St., San Francisco, Cal.

You who are contemplating the study of Divine Science, should read and study our literature. You who have studied it, are invited to send us names of friends, that we may send a copy of HARMONY to them, with the circulars of our books.

Everyone wants his friends to start aright in their study of Science: a right beginning secures a clear realization of Truth, and gives freedom, power and success. You who have realized the benefits of Divine Science, love to have your friends experience the same benefits—sense its freedom, and enjoy its faith, and have the same success. Call their attention to our premium offer, and thus help us in spreading the work. Let us hear from you.

PRABUDDHA BHARATA.

English monthly, devoted to the advanced and liberal thought, old and new, in the domains of Religion, Philosophy, Science, etc., conducted from their Ashrama on the Himalayas, by the Sannyasin Brotherhood, of which the Swami Vivekananda is the head. Foreign, annually, 4s., or $1.00; sample copy, 4d., or 10 cents.

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The Home College of Divine Science has reduced its course of instruction given by correspondence. (See last page of cover.) The Primary and Training have both been reduced from ten dollars to five, each, and the Genesis has been reduced from fifteen to ten. No change has been made in the Normal. This reduction has been made to accommodate all who want to familiarize themselves with its teaching and demonstrate the health, success and freedom it affords; and to prepare the masses (by educating them spiritually) for the great work that is opening for Divine Science.

THE LIFE HOME.

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Classes taught every three months. Headquarters for Metaphysical Literature. Mental Treatments given by A. P. and C. J. Barton.

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MARIE CORELLI:—"I have received, with thanks and admiration, the beautiful books, "*Discovery of a Lost Trail*" and "*All's Right With the World.*" I am one with the spirit of their thoughts and teachings, and strive faithfully to follow the truths which I know are *true.*"

REV. R. HEBER NEWTON:—"Of both its subject matter and its style I am thoroughly and heartily appreciative.

The thought is clear, and strong, and sane.

The style is epigrammatic to a very remarkable degree.

The book cannot be but inspiring and stimulating, refreshing and strengthening.

I wish it the largest possible sale."

For sale by all booksellers, or sent, post-paid, on receipt of price, by Lee & Shepard, Publishers, 202 Devonshire Street, Boston.

PERFECT HEALTH

How to get it and how to keep it, by one who has it. True Scientific Living. "I have yet to meet a case in the treatment of which it has not proved helpful. I am convinced that its power to heal has no limit."—Joseph F. Land, M.D., 130 West 126th Street New York.

PUBLISHER'S GUARANTEE:—Any person who purchases this book and adopts its teaching and follows it for one month, and is not entirely satisfied with the improvement in his health, may return the book and the price will be refunded.

References to above Guarantee—F. S. Jerome, V. Pres. 1st National Bank, Norwich, Conn.; N. L. Bishop, Sup't of Schools, Norwich, Conn.

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Contains Treatments applicable to all conditions; bold, clear type, in both English and German; cloth.

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GENESIS LESSONS, ... 5.00
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Clearly and analytically shows what God is.

THE FINDING AND ACCEPTANCE OF GOD, ...15
Shows that when God is found and accepted, we are raised above all seeming environment.

NOW IS CHRIST RISEN IN US, ...15
Shows that when we find and know God, Christ is known to be risen in us.

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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.

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By M. E. Cramer and Nona L. Brooks.

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BY C. L. AND M. E. CRAMER.

This is the HOME COLLEGE Primary Course, and is comprised of eight lessons. It teaches fundamental principles. See outside of last page of HARMONY cover. This set has been reduced from $5.00 to the low price of $2.50.

GENESIS LESSONS.

BY M. E. CRAMER.

This course comprises eight manuscripts, and includes the substance of the first nine chapters of Genesis. These lessons are not to be compared with any lessons hitherto taught on the subject. They are written from a knowledge of the mathematics of Divine Science with an accuracy that belongs only to God manifesting Himself in creation. This set has been reduced from $10 to the low price of $5.

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DIVINE SCIENCE AND METAPHYSICAL PUBLICATIONS.

Please mention "HARMONY" when ordering samples or subscribing for any of these magazines.

THE LIGHT.

A new journal of Christian Healing, edited by Dr. and Mrs. D. L. Sullivan, 3003 Locust St., St. Louis, Mo. One year in America, 50c; foreign countries, postage added.

UNITY.

A monthly; $1 per year. Chas. and Myrtle Fillmore, 1315 McGee St., Kansas City, Mo.

WEE WISDOM.

A 16 page Illustrated Juvenile Magazine. 50c. a yr. 1315 McGee St., Kansas City, Mo.

THE LIFE.

A weekly journal of Christian Metaphysics and Healing. $1.00 per year in North America; $1.50 Foreign countries; advance. Published Wednesdays. A. P. Barton and C. Josephine Barton, Editors and Publishers, 3332 Troost Avenue, Kansas City, Mo.

THE WORLD'S ADVANCE THOUGHT.

Per year: United States, fifty cents; foreign countries, sixty-five cents.
Lucy A. Mallory, Editor, 193 Sixth Street, Portland, Oregon.

DAS WORT.

A German monthly magazine devoted to the Science of Divine Healing and Practical Christianity. $1.00 per year; sample copy, 2 cent stamp.
H. H. Schroeder, Editor and Publisher, 2622 S. 12th Street, St. Louis, Mo.

THE NEW MAN.

Lawrence Kans. Sample copy for two-cent stamp.

DOMINION.

Twentieth Century Ethics. Edited by Francis Edgar Mason, 424 Greene Avenue, Brooklyn, N. Y. Published bi-monthly, at $1.00 per year, with two twenty-five cent lectures as premium.

THE METAPHYSICAL MAGAZINE.

This monthly magazine gives a review, and original presentations of Philosophy, Science, Metaphysics, and the Occult. Selections from foreign publications are translated for its pages. $2.50 per year; single copy 25 cents. The Metaphysical Publishing Company, 465 Fifth Avenue, New York.

FAITH AND HOPE MESSENGER.

A monthly paper, devoted to Astrology and the Occult. Edited by W. J. Colville. Published by Albert & Albert, corner Broadwalk and New York Avenue, Atlantic City, New Jersey. Subscription price, 50 cents per year; single copies, 5 cents.

THE SPHINX.

An Astrological Magazine, edited by Catherine H. Thompson. Annual subscription, $3.00; single copy, 30 cents. Issued by The Sphinx Publishing Co., 721 Fremont Street, Boston, Mass. Money Orders should be made payable to the editor, Catherine H. Thompson, Boston, Mass.

THE OCCULT AND BIOLOGICAL JOURNAL.

H. E. Butler, Editor, and author of *Solar Biology*. Annual subscription, $1.50; sample copy, 15 cents. Foreign, 7s, 2d; single copies, 9d. Address, Esoteric Publishing Company, Applegate, Cal.

WASHINGTON NEWS LETTER.

A monthly magazine, devoted to "Christian Science."
Olive C. Sabin, Editor and Publisher, 512 Tenth Street N. W., Washington, D. C.

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A journal of Mind and Thought. Published monthly. Price, $1.75 per year; 10 cts. single copy. Address Editor, care W. Isacke, 211 Edgeware Road, W., London, Eng.

THE RADIANT CENTRE.

A monthly journal, teaching the way to that Radiant Centre within, from which any one can so control environment as to command health and prosperity. Strong treatment for success given to each subscriber. Subscription, $1.00 a year; Foreign, 5s. Send for sample copy. Kate Atkinson Boehme, Editor, 2016 O St., Washington, D. C.

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Issued monthly in the Divine Year. Single numbers, 10 cents; subscription, $1.00. Rev. George Chainy, Editor, 1021 Masonic Temple, Chicago, Ill.

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The Home College of Divine Science.

3360 Seventeenth Street, San Francisco, Cal.

This College was incorporated under the laws of the State of California, May 4th, 1888, for Educational, Ethical and Religious purposes.

The full course of instruction consists of four departments: PRIMARY, TRAINING, THEOLOGICAL, and NORMAL.

The PRIMARY teaches fundamental principles.

The TRAINING, mentally disciplines in right thinking, which is freedom, health, satisfaction and prosperity.

The THEOLOGICAL is for the scientific and spiritual study of the Bible, and ministry of the word.

The NORMAL is for the special training of teachers. In this course is explained all detail of the Science, and the students are required to demonstrate their understanding and competency to teach, by writing lessons and answering of questions. They are given three lectures to copy and study, which are an analytical and condensed statement of the Science, a clear and concise basis from which to teach.

After completing the course and passing a satisfactory examination, they are given a beautiful diploma, and recommended as teachers and ministers of the Gospel of Divine Science.

The terms for these classes are within the reach of all. Price of Primary course of eight lessons, five dollars; Training, five dollars; Theological course of twelve lessons, ten dollars; the Normal course, complete, with Ministerial Certificate, fifty dollars.

By correspondence, the Primary and Training are five dollars, each; Theological ten dollars, and Normal, fifty dollars.

Any part, or all of this course can be taught by correspondence.

The first Wednesday of each month at 2.30 P. M., a Primary Class is organized, and is followed by a Training and Theological. The Normal is formed as often as application is made by students sufficiently advanced to take it.

Those wishing to start Divine Science Centers, will please communicate with the College.

M. E. CRAMER, President.
C. L. CRAMER, Vice-President.
F. E. CRAMER, Treasurer.

HOME COLLEGE MEETINGS, FREE TO ALL.

The International Divine Science Association holds meetings at Home College, 3360 Seventeenth Street, every Thursday evening, at 8 o'clock. The International Bible Lesson for the following Sunday is studied, after which the Word of Truth is spoken for both present and absent friends.

Every Wednesday at 2 30 P. M. a Divine Science meeting is held at Home College when the principles of healing and success are taught and demonstrated. All are welcome. Admission, 10 cents

Take either the Mission or Valencia Street Cars to Seventeenth Street; the college is on Seventeenth, between these two streets.

The Word of Truth which makes free, is spoken for friends that are present or absent, at Home College by the Faculty. Hours for receiving, 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. Write for terms.

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1905

Vol. 13.
No. 11.

AUGUST, 1901

"COME UNTO ME ALL YE THAT LABOUR AND ARE HEAVY LADEN AND I WILL GIVE YOU REST."

HARMONY

A Monthly Magazine, devoted to Divine Science.

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F. E. CRAMER, Manager.

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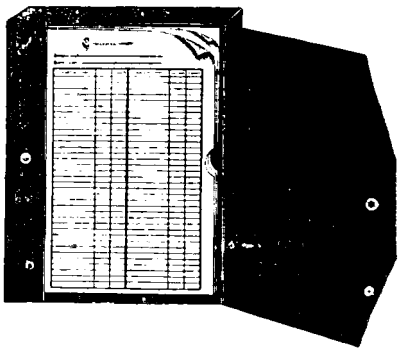
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That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
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TABLE OF CONTENTS.—August.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part:		PAGE
Directory of Divine Science Work and Workers		321
The Allness and Unity of Good	*M. E. Cramer*	323
Children's Page	*Ayda Belle Sawyer*	334
Healing Page		336
Our Harmony Class		336
Universal and Individual Treatment		336
Daily Thought		336
HARMONY—2d Part:		
The New Home for Home College	*M. E. Cramer*	337
Law of Expression	*Geo. J. Schweinfurth*	338
Never Alone	*Helen Maud Merrill Phelps*	339
International Bible Lessons	*Sarah A. Eckman*	340
Fifteen in Fold		342
Always Sunrise Somewhere	*Nathan D. Urner*	343
Report of Wednesday Meeting		344
Don't Worry	*Elizabeth Porter Gould*	345
New Books and Papers		346
Notes and Announcements		346
Church Notice		349

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 13. AUGUST, 1901. NO. 11.

The Allness and Unity of Good.

Sermon, by Pastor M. E. CRAMER, June 23d, 1901.

My substance was not hid from thee, when I was made in secret, and wrought in the lower parts of the earth.—Isa. 135: 15.

SOME suppose that unity and true liberality consists in gathering together all kinds of statements, beliefs, conditions, or actions of every sort, and calling them equally good. This is done, seemingly, as a preparation for an attempt to source them in a common cause, even the Creator and Expressor of the universe.

The practice of unity and true liberality does not consist in such a superficial view of things. It consists in the practice of science—classified knowledge—the truth of eternal, unchangeable, and limitless principle. Truth's practice testifies that the nature of the One All is good; not good and evil, not life and death, not health and disease, not God and a devil. It testifies that like produces like; that Good, Life and Health express themselves, and their expressions are good—life and health, and never otherwise, never their opposites. The infinite source and cause is in what it does. That which is required to be a broad and liberal thinker, is the same that is required to be a true, just and lawful thinker. One is required to embody, formulate from, and give form to the principle and nature of infinite Cause in his conclusions and ways.

True charity consists not in the blindness of ignorance that would accept a mistake in mathematics, or in the effort to practice any science, and say that is all right, go ahead, it is equally good with correct statements. To do so would be virtually saying peace, peace, where there is no peace.

There is a true view to take of the practice of charity; it consists in the practice of Truth, and in so plainly showing the nature of Truth to others that they cannot err in judgment; but if through force of habit they seem to do so for a brief season, they can turn again and again to the living and vitalizing principle of Truth, and image it forth until every habit is adjusted and harmonized to the ever present good.

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Good is extended to no one by trying to harmonize statements that contradict each other, and to source them in one cause or principle. Such an effort, no matter by whom it is made, is on a par with the assumption that God sends afflictions upon his children to discipline and benefit.

If out of the fullness of my heart I say things this morning that you do not understand, or do not endorse, I ask you to kindly throw the light of Truth upon them before deciding upon their merits or demerits. Then to be as charitable with me as you would be with any one else, but no more so.

With the knowledge I now have, I must speak the living Truth, for it fills my convictions and demonstrations continually.

It is of lasting credit to Divine Scientists (and to all scientists who do so) that they hold the permanent good, the reality and possibility of Being before the people with unvarying love, and insist that all Truth applies alike to each one. This enables Scientists to treat all people with kindly consideration, which is not recognized to be possible by those who believe in Dualism, or who believe that contradictory results come from the One and only good source and cause.

There is probably no statement that Scientists love to make more than the statement that "All is Good." This statement is broad, generous and all-inclusive, and is the basis for broad and generous thinking, and is essential to round out the characters of fully developed men and women. Some who are zealous and enthusiastic, when first they hear the blessed truth that the "All in All is good," are eager to find a place in the good for former false opinions, beliefs and conditions, of every description or type. They earnestly endeavor to find a place for such conditions as sickness, sorrow and poverty, and ask: "What are our mistakes? They are something; where can we place them; there is but one power! If we have not drawn them out of the one power, where did they come from?"

Let me say, that to believe that mistaken belief or mistakes of any kind are something, is a fallacy, a supposition that there is something that is not, a mere supposition of what might be if God were not all in all. To suppose that we can draw both erroneous and true conclusions from God, and source good and evil deeds in Him, then overcome the erroneous One's, is to suppose that we can overcome God. For the supposition amounts to this, that we are to eventually prove ourselves to be a unit of Good, and God to be the author of both Good and Evil. Brethren be not deceived, the allness and unity of good is not a contradiction in Being, action, or in the result of action. A good tree cannot bring forth evil fruit.

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Science is Consistent.

A discussion once arose in a convention about whether the visible universe was an expression of God, or whether it was a reflection. Some truthfully claimed that as there could be no focal distance in Omnipresent light, an intelligent reflection was not possible.

Others claimed that creation must be a reflection, even though a centralized light was essential for focal distance or reflection, thereby doing away with the Omnipresence of God. Finally, an elderly gentleman claimed the floor for a few moments and said: "I don't know very much about the subject, but I know that the farther an object is from the sun, the longer the shadow, and the nearer it is to the sun, the shorter the shadow; so it stands to reason that if the object was centered in the sun, there would be no shadow." This seemed to settle the question. If Omnipresence is a fact, and we exist within it, to the Creator there is no focal distance nor reflection; nor is there any shadow. So, in all things a right view point is essential; and where can we find a better view point than the Omnipresent Creator to study creation from?

The attention of the world is surely being drawn and given to the Basic Principles of Divine Science. One of the sure and substantial signs of the general acceptance of these Principles is a new conception of the Infinity of God, and of all that the meaning of the word implies.

That the Supreme Being, the One All, Omniscient, Omnipotent and Omnipresent, has hitherto been accepted theoretically, is apparent in the feeling of helplessness that people have, and the seeming ungratified wants.

People often say: "Mrs. Cramer, I have believed in the Omnipresence of the good God from childhood, but he does seem so far off in this hour of need and in times of trouble. How is it that you have such perfect confidence and unwavering faith, and enjoy the Presence of good continually?" Friends, my answer is, "I have heard of the Omnipresence by means more convincing than that of hearing with the ear; I know Truth is all inclusive. It is faith, hence certainty is mine. Truly a God that we can only progress toward, a life-giver whom we may possibly approach at some future time, in some far away place, has in Divine Science given way to the True God and Good of our Being, who is life and breath and all things. This teaching practically applied must bring "Eternal Life and Immortality to light" to the individual, then to humanity, for humanity is the sum of individuality. The true destiny of Divine Science is to demonstrate bodily Immortality.

Divine Science, the Truth of God expressed in creation, is science, and it is religion; hence it is scientific religion in which Omnipresence is a working

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basis; and it is the basic principle of right thinking, and true judgment, and of their application in word and action in our business relations. The presence of Good in every place, all the time, is ever active in showing itself in visible creation.

In the language of Theodore F. Seward, the author of an excellent pamphlet bearing the title of "Don't Worry," the three formidable Latin words—Omnipotent, Omniscient and Omnipresent—are now being translated into Anglo-Saxon. "We are now enjoying the *allness* and everywhereness of God, and the now-ness of Eternal Life, and are beginning to comprehend the infinite inclusiveness of the words. The Allness and Everywhereness of God means that no atom throughout the universe can exist that is not contained within Him, no member of the human race can escape loving care."

This scientific view of religion is revealing the stupendous truth of the universality of the Son of Man, that he is the Christ the Son of the living God—the embodiment of the Infinite's idea. The height and depth, breadth and immensity of Infinite Being, embodied in man, is what must be realized and enjoyed by each one who is in full consciousness of the Omnipresence of Good. This enables us to enjoy the companionship of Omnipresent Spirit, as a loving Father with loving interest in us, and with perfect supervision within His own; we see that each one is cared for as if he were the only child, "The first born" or "only begotten."

Immortality.

Immortality means the quality of being immortal; exemption from death and annihilation; unending existence; so it is clear that immortality does not necessarily refer to life after death, an existence that begins with the death of the body. It is more than this, it is unending existence; Life entirely exempt from death. Life that has always been, will always be. This is what the allness and unity of Good means.

"Earth 's crammed with heaven, and every common bush 's afire with God. But only he who sees takes off his shoes."

Like produces like. The perfection and purity and fullness of Infinite mind produces pure thought—thought fully rounded out, which shows accurateness in word and deed.

To accept the creator as our Being, one must stop the effort to create Being, or to create anything except by Being the creator of it, or the expressor and revealer of it. From within outward does the law of Infinite Being work; therefore, to form or reform outward conditions or anything, the work must commence within. Not that the work of reformation is that

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of Infinite mind or Being, reforming itself, or making itself different from what it is; such a thing is simply impossible. To re-form is a repetition of the creative work, it is an imageing forth the nature of Being.

Immortality is not gained by personal works that any man should boast, but is the truth of an everywhere present mind of intelligence. It is to be brought to light. So, if ye abide in me, the One ever with us, and My words abide in you, ye shall ask what ye will and it shall be done unto you. Ye shall speak Good words. "In Him is light and the light is the life of men."

Many at the present time, as well as in the past, have believed bodily immortality possible, and have worked to attain its demonstration. The general belief held is that immortality of form depends upon some special unfoldment, due to personal effort. I have met with spiritual students who were trying to immortalize their bodies by affirmation of words spoken without any knowledge of or reference to the greatest thing ever known, that there is but one substance or one spirit, and not two; and that two substances cannot be found any more than can the Holy Spirit and another spirit be known. This consciousness is the day, or light, in which Jesus said, "Ye shall know that I am in the Father, and ye in Me, and I in you." What is not, cannot be demonstrated. What is, can be. The following testimony of a theologian is appropriate here. Rev. Wm. T. Brown says: "The most radical and far-reaching disclosure of the evolutionary philosophy is that of the unity of Law and Life and Truth. It is the revelation and convincing proof that there is not a dualism in the universe—that there is not two verities, one of the Divine and one of the human; that there are not two moralities, the one of heaven the other of earth—but that all law is one, all life is one, all Truth is one. It is almost bewildering to think of the effect of such a revelation upon all our thinking. It has already been the solvent of many ancient superstitions, and it will be the solvent of many more."

The law of heaven is the law of earth. Those who are seeking the law of heaven through death, ignore the fact that it is the only law of earth manifested here and now. They are dealing with a supposed separation that does not exist. The law of God is God himself. The law of good is good itself. It is to be seen that Divine Science is entirely free from worldly opinions of materialism, mortality and dualism.

Where this great Truth is not understood, immortality is argued for, as possible for the future.

Paul speaks of immortality as something that already is, and is to be put on. "When this mortality shall have put on immortality, and this corruptible shall have put on incorruption," death is swallowed up of life.

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What is the truth to which Jesus referred, when he said: "If a man—any man—keep my sayings he shall never see death." One of these sayings is, "I am the Resurrection and the Life." Another is, "I am the Way, the Truth and the Life;" also, "I and my Father are One." Then it is clear from this teaching that we must see the unity of substance and accept the Truth that *we are it*, which is oneness with the Father; that in Him we have Being; that in Sonship is life, and the life is the light of men; that in my flesh do I see God; that my substance was not hid from Thee or Me before I was expressed in the earth; that I am co-eternal in and co-existent with God.

Divine Science and natural science meet in the Infinitude and Omnipresence of God. Divine Science has a definite system of teaching based on and in the allness and everywhereness of God, and the nowness of Eternal Life. Natural Science has formulated nothing, but it holds in conjecture what will be the result of this mighty Truth.

The old line of demarcation between what was supposed to be the natural and the real, or the natural and the spiritual, has disappeared, for Science proves that we are here and now in a spiritual world, in the true sense of the term; and it is only to false beliefs and opinions that it does not *seem* so to us.

A minister once said to me, "I would be afraid to teach as boldly as you do, for fear that some professor would discover something to the contrary." Do you wonder that the feelings of so many people are deeply stirred at the present time on this mighty truth, when, as one Natural Scientist has expressed it, they see "God as the ultimate fact and spirit the one foundation on which all things rest?" This is a well known fact, into which we of the twentieth century have entered and are living.

Dr. S. Stanley Hall has said, "Out of the research of chemists and biologists there is unfolding something that might as well be called love as anything else. The word 'love' is the most fitting motto to be placed in any of our biological laboratories; for the reinforcement of the good old Bible doctrine of love is *coming through* the microscope and the laboratory."

Prof. Dolbear says, "I think we are very near to a scientific basis of immortality that will transform most of our thinking."

Prof. A. J. DuBoise believes that the discovery *has already been made*, and presents his arguments with great force in an essay entitled "Science and Immortality."

The following is an extract: "The Scientific basis of Theism is recognized by all Scientific men, whatever their religious beliefs or their views of a future life."

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An eminent Physicist was asked the question, "Will college text books declare the unity of force, the oneness of phenomena, physical, mental and spiritual?" He replied, "Yes, even the most elementary manuals will begin with the fact of Deity as the first fact of physical knowledge, and thus bring Theology and Science into solidarity."

Commenting on this statement, Dr. C. T. Stockwell says: "What a thought is this! As we look out into space we see God. In a rose, a lily, a sunset, we see God's idea of beauty. Looking out among the swimming worlds of stars, the majesty of God is revealed to the open mind. *This view leaves no room in the whole universe for death or dead matter. There is absolutely nothing but life anywhere.* * * * God has nothing but himself to make his children out of. They are perfect because He is perfect. They live because He lives. There is only one mind and they share it; only one Spirit and they are spirit."

The foregoing testimony of Scientists must forever do away with the belief that we are mortal, and establish the fact that there is no mortal mind, mortal man or self, or any mortality whatsoever.

Science, not Dualism.

I was made exceedingly glad, not only for myself but for others, when first I realized that God, the all good, did not send disease, trials and tribulations upon us for our good, our unfoldment and general discipline.

I was very, very happy in the knowledge that there was a source and cause that I could look to and demonstrate from that was not dual, or divided against itself, and from which dual or opposite expressions could not result. I was glad and happy therefore in training myself to think and voice Truth as being the unity of good, as strictly so as that of unlimited and unalterable principle demonstrated in all examples in the science of numbers.

As a student of mathematics, I was not trained to try to account for mistakes and to call them demonstrations of Principle, nor to endeavor to source them in it.

I am so glad that I know there is no partial Truth, and no contradictions in Truth, in mathematics, or in any science whatever. I am glad that for one to be a professor of mathematics it is not essential in his profession that he source the mistakes in principle which underlies every solution. I am glad that such statements as that twice 2 make 5, and three times 7 make 28 are not to be considered necessary in our mathematical education.

I am glad that in order to be a scientific teacher I do not have to instruct my pupils that these mistakes are also necessary to their progress and

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advancement; that they are just as essential to true education as are correct statements sourced in the principle of Truth.

Now I am so glad that in order to teach the Truth, and be a scientific teacher of classified knowledge, I do not have to account for past mistakes in belief, word or deed, by sourcing them in Being, Eternal Life, or the Truth that the All is One. I do not have to believe that they were absolutely essential to my unfoldment and the unfoldment of the community. I am so glad that science does not teach me that a belief, a supposition, a statement or experience, such as sickness, grief, and a general sense of inharmony, that has passed from me forever, was ever sourced in the Principle of the unity of Good. How could that which is sourced in God pass from me? "Of all that thou hast given me I can lose nothing." "All mine are thine."

If men should come to me who in ignorance had committed crimes, murder or otherwise, I am glad that in order to tell them the Truth, the whole Truth and nothing but the Truth, which to know makes free, I would not have to tell them that the act of murder was absolutely essential, at that time, for this unfoldment; that it was alike necessary for the unfoldment of the man murdered, and for the good of the community. That it was as much the act of the Divine as to Love neighbor as self, and worked for the good of all. No, no, Divine Science does not indulge any such wild fancies.

What would I teach them? I would teach them the Truth of their own Divinity, the Unity of Substance, or oneness of all Life, and keep on and on until I convicted or convinced them of their own godly power or nature. I would teach them the Truth of God, and that what is true of God is true of man. Thus would I prove the unity and allness of good to them. Were I to teach them what I have said was not in Truth, how would our dear brothers know that they were unfolding properly if they ceased committing crime? What standard for conduct is there in that kind of teaching? What Science or Principle? I notice that those who teach such doctrine and call it unity, oneness, advise in their summing up that we love one another, for love is the law; but why not murder instead of love, if it is Divinely ordered and actually necessary to unfoldment?

I tell you, dear ones, science is consistent. Like produces like and never otherwise. The Infinite source and cause is not a contradiction, nor does it express itself in contradictory ways, nor can it be made to do so through personal ignorance. The infinite variety of expressions in creation blend in the unity of substance, and are in no way antagonistic to each other.

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No Penalty.

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 that it is the presence of wholeness that is doing the work. 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 omnipresence. The law of forgiveness is the practice of the Almighty Good—the One God.

Freely you have forgiven, now freely forgive yourselves;—give up former habits freely and you will demonstrate fully.

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. 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, present within and around him, 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 that 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 expressed in man which, to know, gives a realization of freedom.

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.

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.

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

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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 not at one with ease; it is doing away with the claims and theories formulated in a supposed 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.

Divine Science establishes fully, absolutely through its system, that there is no dual power, no duality anywhere in Supreme Being, or in visible existence; that the pronoun *I*, spoken with limitless meaning, and the word Father, are One. "He is antichrist that denieth the Father and the Son."

LET US CONCLUDE: That since there is but One Substance, One Spirit, or One God, two cannot be found; so, if the bodies of two men, one in a state of health and the other supposed to be in a state of disease, were resolved back to their original elements, nothing would be found in the one that could not be found in the other; the elements of either would not be found to be temporal and mortal, but indestructible, hence Eternal. They are traceable logically and scientifically to the one Supreme Cause. Not an atom of anything that is can in any wise by any means be lost.

Where then is mortality to be found? If not in the elements of which our bodies are composed, then certainly not in our bodies. It cannot be

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found in the idea of form, for the idea of all form is in Infinite Mind, from Eternity to Eternity, which is the basis of its continuous demonstration.

Mortality then is relegated to the realm of false opinion, false supposition, error of belief, into the nothingness of which all falsehood consists. It is therefore in the bottomless pit, sunk into oblivion, with no chance to appear, for it cannot strike bottom anywhere.

Jesus taught that "If ye *abide* in me and *my words* abide in you, then are ye *my disciples*, and ye shall *know* the *Truth* and the *Truth* shall make you free from death." He taught his disciples that they were what He was, and said: "Go tell the people that I ascend unto my God and your God, and my Father and your Father." He taught the common origin of us all, and that we are all one in nature; and the only demand that was made was that we "believe on Him whom God hath sent," even on ourselves who are sent into the world. He said, "Ye *believe* in *God*, *believe also* in *Me*." He that believes in Jesus, must believe in himself as the sent of God.

Then can bodily immortality be demonstrated? Yes, Jesus demonstrated it. What has been done can be done and is being done. Jesus was an example of bodily immortality. To follow that example is to be as Jesus, and do as He did. The things that I do. How did Jesus bring Eternal Life and immortality to light? By revealing the truth of Being. "If ye keep my sayings ye shall never see death." "He that hath seen me, hath seen the Father," for "I and my Father are One." "The words that I speak unto you they are spirit and they are life." To keep His words is to represent the truth of what He is; and to thus represent the truth is to be what He is. Divine Science proves that immortality is not dependent on anything, but is, and is eternal Truth, which every tongue should confess; a truth to be realized both universally and individually. That the Supreme All is Eternal, is the foundation fact of realization.

Then to know that our bodies are included within ourselves, and that we are co-eternal and co-equal with God before our form was expressed, is to know that our bodies are begotten as was the body of Jesus; that God is the Father, source and cause of our bodies. That we are born into the world a living demonstration of the Fatherhood of God.

Divine Science is the one system of teaching in which man's divinity is known and proven, as we find him here in bodily existence. It is the one system that teaches the absolute salvation of the body, so that it can be understood and applied. It teaches the truth of being, of creative action, and creation; and proves the Creator, creative action and creation to be a trinity in unity, One living and true Good.

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Divine Science recognizes no mortality, no corruption—"God will not allow his holy one to see corruption." It recognizes no evil, or falling short in its system. It knows no partial truth, no temporal life, no death, for it is the perfect truth, which is always with us—that has already come; so that which was, in part to observation, is done away with a knowledge of Being.

Salvation means to be saved from death, and it means to be saved from death here and now. So let us lay hold of the allness and everywhereness of God, and prove that life is eternal; that it is now what it shall ever be. Let us live in the present, and know that now never ends, and we will find that all practical good is already demonstrated.

Life is all in all.
I am Life exempt from death.
I am Substance exempt from mortality.
I am Intelligence unvarying.
I am Power unending.
I am what is, was, and evermore shall be.
This is the True freedom promised us, even eternal Life.
We are in Him who is True, even in His Son Jesus Christ, and we are True.
This is the true God and eternal Life.
This is the Truth of man, who is Life never-ending.

CHILDREN'S PAGE.

Pets.

MANY of my little readers will, no doubt, look lovingly at the subject of my talk with them this month, and some who have always lived in large cities will hardly realize what the word "Pets" means. My visit to the country this summer has brought this subject to my mind, for the little girl where I visited had many pets, and I am going to tell you about some of them.

First of all I think I might mention Prince, a large, shaggy dog; he seemed to be her favorite companion and was always ready for a good time. She had a little harness for him, and would hitch him to her little wagon and start out the first thing in the morning to gather green grass for her rabbits, and would bring the wagon home just full. Prince would stop at the rabbit house and lie down for a sleep, while his little friend fed her pets. She would first sweep their little house out, then put fresh grass, and water, and some grain in their different dishes for their breakfast. This she would do at noon and again at night. Rabbits are queer little animals, and require considerable care; their dining room must be just so, their bedroom in perfect order and

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everything very clean, or they will not live long. There were three grown rabbits and seven little babies in this family; the mother makes a bed for her little ones out of hair she pulls out of her own coat, and in this soft bed they sleep about all the time until they are nine days old; then they begin to run about and are very playful, and admired very much by the little folks. These rabbits were of the Belgian family, and perhaps just a little more particular than the ordinary rabbit.

This little girl would get her rabbits about fed when a voice from the other part of the yard would call to her, "Keep-Malone," which meant, so she said, "keep me one." This was the call from her ring doves, two beautiful birds brought here from Mexico. They are very tame, and when taken from their cage will fly around and light on your hand to be fed. They always go back to their cage when left alone, as they are very timid. The old setting hens make them more so, for when they take possession of the yard with their large families, they ruffle up their feathers and make anything but an inviting noise, until everything is their own way, then all is quiet and the little chicks enjoy themselves in the sand. A setting hen is the boss of the farm yard, not because she is so dangerous, but because she makes so much fuss over her rights; the other tenants had rather give her her way than to argue the question.

In another part of the yard were her ducks; soft, silky, little waddling creatures of yellow—just like a ball of down. The very first thing they seem to look for when they come out of the shell is water, and they will jump right into a big pan full and swim before they are an hour old. A dozen will get into one big pan and swim round and round, then get out and take a sun bath. The mother ducks do not care for the little ones, so they are given to a hen to hatch and raise, but as soon as they can walk pretty well they run away from their hen mother—think they are grown up—and go off with the big ducks.

This little girl took care of the chickens, and they would, any of them, come up and eat from her hands. The cows that were milked on the ranch seemed to know her, and the horses were her best friends. Her favorite horse to ride was a great black fellow, so large that when she was on his back she looked like a clothes pin. He was an imported horse, and she knew he was extra good in some way, and would always speak proudly of "Toronto King"—that was his name.

In speaking of her pets she said: "I love them all, but I guess I could go to the city for a week if I only took my doves, two rabbits, Jimmy my cat, Prince and the wagon, and Dick my big speckled rooster. Grandpa could take care of the others while I was gone."

It is the love and attention she shows these animals and fowls that make them love her; it is the same love. We are all one love, and one spirit of God made manifest.

AYDA BELLE SAWYER.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from August 1st to September 1st:
I am the fullness of Good, made manifest in form.

Daily Thought.

First Day: The freedom of eternal life and limitless Being is mine here and now.

Second Day: All power is within me to bring forth perfect demonstration.

Third Day: I love the Truth, and the Truth has made me free.

Fourth Day: My body is the perfect expression of good, for it is God made visible.

Fifth Day: My God power is my success, health, happiness and freedom.

Sixth Day: There is nothing impossible; nothing binds or limits me.

Seventh Day: I am now demonstrating that my wealth is in hand.

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HARMONY:

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We will send HARMONY one year to a club of four subscribers, for $3.00.

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

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

The New Home for Home College.

The Home College of Divine Science in San Francisco is created in thought and is manifesting visibly. Every reader of HARMONY will want to know, from time to time, how we are progressing. I want to say we are working in various ways, yet all these ways harmonize into one work, first to obtain the land, then to demonstrate and actualize the building.

Some of our readers write, "I have just commenced to demonstrate for the building fund." Others say, "We are ready to give something now, and later will give more." Others have presented the matter to their congregations, and extended to their people the privilege of assisting in this most worthy cause of love. A few are waiting until the friends of Truth return from summer vacations before agitating the matter in their vicinity.

All who have responded feel that it is a pleasure to do so. Some have said, "We will give five dollars now and more later on." Others have said, "I will give one dollar per month." Others say, "We want to assist in building a new home for Home College; count wife and I as standing for fifty dollars." Again it has been said, "I will give one hundred dollars." One has agreed to stand for five hundred. This is a good beginning. Dear readers and friends, everywhere, whether the gift is ten cents, ten dollars, ten hundred, or ten thousand, it will be highly appreciated and honored with love. We know there are those who want to give to this cause, not grudgingly, but lovingly and bountifully, and who love to give because they love to receive. There are those whom Divine Science have prospered, and who are now realizing that they have demonstrated for the advancement of its cause. Let such help us to secure the land for Home College as soon as convenient. Once the ground is secured the building is virtually erected. There are lots in the same block where Home College now stands that could be secured, and are most desirable, and just what is wanted for our future Home.

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A number of earnest workers have agreed to repeat the following strong statement of Truth for success, and we would be glad to have all readers and friends join the circle and repeat this statement at the noon hour, and any other hour that is convenient.

The Home College of Divine Science in San Francisco is created in thought and is manifesting into visibility. I am unlimited possibility to bring forth that manifestation into visibility. M. E. CRAMER.

Law of Expression.

An hour seems offered me to speak with you. I bless you and your husband and your thrice glorious work. To me your teaching, so far as I am acquainted with it, seems complete. I love it exceedingly. HARMONY comes into our home like a celestial visitant. The welcome is that which holy voices evoke from our hearts. We say: Come, O Messenger of Light, come ever.

The "Law of Expression," which, it seems to me, is the banner and ensign of Divine Science, is *grand* beyond compare. It wraps the heavens and the earth in its folds. Its radiance fills the breath of thy land, O Immanuel. In the thunder of eternal silence it proclaims to man: "Surely God is in thee; and there is none else."

In thus speaking, I have reference to the Law of Expression, as it appears in unison with Divine Science throughout. The manuscript lesson on this specific subject is the blast of a trumpet. Its clarion tone is not uncertain; and who is to prepare himself unto battle is not lost in the din of confused noises, as is so commonly the effect of latter-day trumpeting. To all lovers of truth it says: "To arms!" Distinctly sounds the command—"Come up to the help of the Lord." In the radiant light of our Heaven-glowing Ensign we read, as we see bathed in splendor the glorified promise: "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

In the "Law of Expression" I note the following:

1st. The Starting Point and Basis—"God, Spirit, the All in All of Being and existence."

2nd. The Rock Foundation—"Infinite Principle." "Spirit is not Infinite if I am left out, or if it does not include every existing thing."

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3rd. One Law—"The inherent Potency of the Infinite One, which must ever express itself according to the truth of its nature and Infinitude."

4th. Equality—"Source and Cause produces that which is exactly like itself."

5th. Spirit Source of All—"There is but One Spirit, which is the Source of All Creation, and from which all forms proceed."

6th. The Visible Universe—"The Visible Universe and all it contains" constitutes "that which has been expressed of God."

7th. Creation, God visibly Expressed—"Creation is the Expression of God and is God visibly Expressed."

8th. The Universe, the entire Expression of Spirit—"The Universe is all that is formed or made visible of Spirit."

9th. The Purpose of Creation—"His creatures are ever harmonious in their relation to Him, and the purpose they serve is to express the Holy Spirit."

10th. My Body—"Know that when you look upon my body, you see the living, thinking me, manifest. In substance and reality it is Spirit, and is the Ideal and Spiritual form."

Thus it becomes very manifest that:

11th. Creation is the expression of God our Father; and we behold

12. The Law of Expression in me—"I am, I think, I speak." Hence, "My Divine nature is the law by which I express myself."

These are some of the forceful impressions made upon me in the study of "The Law of Expression." I have not mentioned page, paragraph. Let him who will see for himself. GEO. J. SCHWEINFURTH.

Never Alone.

Never alone, for the Father is with us,
  Truer companionship where can you find;
For mortal with mortal are worlds undiscovered,
  But peace we may have in the Infinite mind.
Then do not grieve so, nor yearn for the dear ones,
  Who only the comfort of earth can give;
For lo, "I am with thee!" The glory indwelling,
  Look unto the Father and in his life live.

—*H. Maud Merrill Phelps.*

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INTERNATIONAL BIBLE LESSONS.

August 4th, 1901.

Abram and Lot.—Gen. 13: 1-18.

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

ABRAM was told to get out from his country and kindred, and father's house (Gen. 12 : 1), and then should his seed be multiplied upon the earth. Until man ceases to hold so tightly to certain companionships, and certain places, he cannot realize the larger comradeship of the loving, universal brotherhood; he does not find his kin in all the world. But Abram's broader outlook does not prevent his being a kind friend to Lot, his nephew.

"Abram was very rich." He was rich in the bounty of visible existence, and he also showed that he was rich with the Spirit of Love. He represents that real Love that is more willing that another should have the better part than to have it himself, which was shown by his allowing Lot to have the choice of places for his herds.

Lot stands for that self-thought that calls itself shrewd. He chose what he thought the best grazing land. But shrewdness often outwits itself; his selfishness brought to him quarrelsome, selfish neighbors. In the meantime Abram went on the even tenor of his way, satisfied with the place that was left to him, and he was prospered and increased in power, so as to be able to come to Lot's assistance when he was in trouble. The use of the "Golden Rule" brings not only true prosperity, but perfect peace to the heart.

Questions for Sunday Schools.

What did Abram show by his treatment of Lot? That he was full of true Love.

What rule did he act by? "The Golden Rule."

What is the "Golden Rule?" (Repeat Golden Text).

August 11th.

God's Promise to Abraham.—Gen. 15 : 1-18.

Golden Text:—"*I am Thy shield, and Thy exceeding great reward.*"—*Gen. 15 : 1.*

The promise of the Lord to Abraham seemed impossible of fulfillment, without putting aside what seemed to be God's own law of generation. And yet Abraham was expected to have faith in it. God's laws are unchangeable, but man does not understand all of His vast system of law. But when God's voice speaks within us, we may be sure that which is promised may be accomplished.

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In Abraham's offering unto the Lord, that which walked upon the earth was divided into parts, but that which flew above it was not divided. So it is now, that which is seen upon the surface of visible existence seems to be full of divisions and separateness, but when man rises above the appearance into invisible power, he knows not division, but the unity of Life; and that which would feed on dead things is driven away.

"When the sun was going down." When man is asleep to the consciousness of Light and Truth, he sees the whole of existence as dark, and filled with troubles and enemies, as Abraham did in his vision. But the *Smoking furnace*, filled with the consuming fire of Life, is always in the places of separation, ready to burn up all the dross, and the *Burning lamp* of Truth will illumine the result. And one who has really faith in the good will presently see the result as bringing forth the power of the Good. For God is his "shield and exceeding great reward."

QUESTIONS FOR SUNDAY SCHOOLS.

What was God's promise to Abram? That his descendants should be countless.

Has that promise been fulfilled? Yes, for the Jews are all over the world.

Are our kindred found in all nations? Yes, for we are all children of one Father, God.

Will good always come forth from the midst of seeming evil? Yes, for there is but one Power, God.

August 18th.

ABRAHAM'S INTERCESSION.—Gen. 18: 16–33.

GOLDEN TEXT:—"*The effectual fervent prayer of a righteous man availeth much.*"—*James 5: 16.*

Abraham's way of asking a favor of the Lord is very much the way that people take to ask in these days. They can have faith that their demand will be granted if it is a small one, and when they find that is given they have the courage to make the greater request, which they might just as well have asked on the first occasion.

"I will not destroy it for ten's sake." *One* is the symbol of unity; the *naught* of eternity; therefore *ten* stands for *Eternal Unity*. That which has within itself Life, which is Eternal Unity, cannot be destroyed.

The prayer of righteousness is the prayer that would ask nothing for self that would in any way be a detriment to others, but would rather be to their help also.

QUESTIONS FOR SUNDAY SCHOOLS.

Did God promise Abraham everything he asked for?" Yes, and he need not have feared to ask the greatest thing first.

Will we be granted all our requests of God? Yes, if we really believe that God is willing and able to help us.

What is a *righteous* man? One who has faith in God and loves others as himself.

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August 25th.

ABRAHAM AND ISAAC.—Gen. 22 : 1–14.

GOLDEN TEXT.—"*By faith Abraham, when he was tried, offered up Isaac.*"—*Heb. 11 : 17.*

"God did tempt Abraham." The word *tempt* is hardly a good one to be used in this connection, as in our use of the word it means to persuade to evil, which God could never do. It should rather be *test*. For there come times in the lives of every person, who is striving to live truly, when, whether he really has faith in God, and is perfectly willing to obey the demands of the God-consciousness within him, is put to the test.

"Take now thy son." Abraham was apparently asked to give up, not only the son whom he loved so dearly, but the only one through whom God's promise to him could be fulfilled. So it sometimes seems as if we are required to give up that which our happiness seems centered in, that which our affections are bound most closely about. But when we become entirely willing to give up everything and anything, sure that only the highest good can and will prevail for us, we find, like Abraham, that the sacrifice is not demanded of us. Our faith has shown the way out, without doing anything that might seem unkind, or giving up anything that was truly for our happiness.

QUESTIONS FOR SUNDAY SCHOOL.

Did God really wish Abraham to kill Isaac? No.
What did God want of him? Only to be willing to do His will.
How was God's will shown? By another sacrifice being provided.
Will faith help us? Yes, by showing us the way to do what is right.

SARAH A. BICKMAN.

Fifteen in Fold.

REV. NONA BROOKS OFFICIATES AT FIRST BAPTISM OF DIVINE SCIENCE CHURCH. WOMAN PASTOR USES NO WATER IN CEREMONY, BLESSING EACH CHILD.

Miss Nona Brooks, pastor of the Divine Science Church, at Seventeenth avenue and Clarkson street, performed the first baptism service ever celebrated since the organization of the Denver society yesterday morning, taking fifteen children into the church, but not by the usual form employed by other religious bodies.

The Divine Scientists do not believe in an excess of symbolism and avoid it as much as possible in their services. Instead of sprinkling the heads of the children with water she blessed them after the form used by Jesus when He called them to Him. The usual responsive service was read before the children came in, then they entered and stood in line before the pastor. The girls were all in white, the oldest eleven years of age, and several little tots.

In the charge to the parents she said: "This baptism or consecration is not a saving ordinance, but it is the privilege, given to the parents, to dictate publicly what they know to be the truth of the divine birthright of their children. The children are ordained from the beginning. Baptism simply declares to the world that the child is not conceived in sin or born in iniquity, but it is the offspring of the living God, created in his image and likeness.

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"It is written, to train the child in the way he should go, and when he grows up he shall not depart from it. The way he shall go is not his own way, but it is the Lord's way. Therefore, there is need for the parents to live close to the great loving heart in order to know its will and the way of its guidance."

Then Miss Brooks placed her hand on the head of each child in turn, and said: "Thou art blessed with the nature of the Father, thou art the Son, and thy birthright is the Holy Spirit."

The congregation then rose and repeated the following:

We, as a body of believers, receive you in the name of the Father. By one Spirit we are baptized into one body. You are now members of that body, partakers of the body and blood of Christ, the substance and life eternal. You are born of spirit, baptized with the Holy Ghost, and according to command, we present you now perfect in Christ Jesus, in whose name we have received you. Amen.

The services closed by singing: "Nearer, My God, to Thee."

The names of the children baptized were: George Viggo Baerresen, Harvey Herbert Baerresen, James Stuart Belford, Velma Powers, Irving W. Bartlett, Vernon David Landon, Nona Brooks Bartlett, Clara Vivian Phillipps, Ruth Estelle Laws, Lyle Graham Lehmon, Allen Berry, Arthur Warren Gerry, Caroline Frances Andrews, Samuel Joseph Andrews, and Luther Plumer Turner.—*From a Denver Daily.*

Always Sunrise Somewhere.

There is always sunrise somewhere,
  Though the night be round thee drawn,
Somewhere still the East is bright'ning
  With the rosy flush of dawn.
What though near the bat is flitting
  And the raven croaks his lay,
Somewhere still the sun bird's greeting
  Hails the rising of the day.

Let us lay to heart the comfort
  In this sweet reflection found,
That however dense the darkness,
  Somewhere still the world around
Dews are glistening, flowers uplifting,
  Wild birds warbling, as reborn;
Lakes and streams and woods and mountains
  Melting in the kiss of morn.

Ne'er was light, however dismal,
  But withdrew its wings of gloom;
Ne'er was sorrow, but a day star
  Hinted at the morrow's bloom;
Ne'er was woe, but in its bosom
  Was the seed of hope impearled;
There is still a sunrise somewhere
  Speeding, speeding round the world.

—*Nathan D. Urner.*

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Report of Wednesday Meeting.

A few weeks ago a little baby was brought to one of our Wednesday afternoon meetings feeling, seemingly, very badly; her eyes had been sore and swollen for some time, and her mother had sent her (by her sister) to be treated. We gave the sweet child a united treatment of love, and every inharmony passed away before the meeting ended. She also had what is called a ring-worm, and that also disappeared. She was taken home to her mother well and full of her baby brightness.

A sister in a recent meeting spoke the following good words for the Healing page: "My husband had not slept but little for several nights, and I read the Healing page over to him silently for one-half hour, and he dropped off into a restful sleep, and has not been wakeful a night since. There is power in the word and great good can be accomplished."

Another sister, in speaking of herself, said: "Mrs. Cramer, I did not think I could get here to your meeting to-day. This morning I had seemingly a most severe sore throat, so severe in fact, that I was afraid I should be compelled to go to bed. I took this statement from the Healing page in HARMONY: 'The spirit of God in me is my strength,' and treated myself, in faith believing, and I am here as you see, not entirely well but O, so much better. Heretofore it has taken many days of suffering to reach the point to recovery that I found to-day in a short time, and you know I am one of your new students."

At our last meeting a sister expressed her appreciation in the following words: "I wish to thank the meeting for the united treatment given me last meeting. I was then sick in bed and the treatment came with such relief. I have been ill for years and under the doctor's care, suffering very much at times. I had come to the point where everything in the medical way had been tried, and failed, and I came to Mrs. Cramer. I had not eaten but very light food for years and then with great distress. I have taken a few treatments of Mrs. Cramer, privately, as well as your united treatments, and every one helped me. I can eat most anything now, and have great hope for entire freedom in every way."

We were all interested in the following experience of one of our brothers, and in part he said: "Two or three years ago a minister, traveling through Kansas, stopped at my boarding place for the night. It was my custom to retire about ten o'clock in the evening, and did so this evening, and as I passed out I heard the minister say to the lady of the house, 'I will sit up

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and read; I cannot go to sleep if I go to bed, so I might as well sit up till 2 o'clock as I usually do.' I heard this and knew I could help him, so began at once to treat him for rest, perfect rest, and it was not long before he began to feel restful and sleepy, and went to bed. In the morning he wanted to know what influence had come over him, and I told him he had rested as I had, in God; that I had realized the Truth for him, and rest was his and would always be his. He wanted to know all about it, and I explained to him the allness and fullness of God, and when he came to see himself in the true light, he realized wholeness for himself. He had been seemingly ill for years, but he had found the Truth, and when he left me at 4 o'clock in the afternoon he was as another man."

We were glad to hear a sister say that the people whose names were handed in at the last meeting were improving. "The little boy is about well," she said, "and the doctor was greatly surprised at the sudden change for good; he said that he surely thought there would be a funeral from the house."

One sister said, "I think more and say less, and get on better. I do not argue, but instead am ready to accept Truth. I have heard this same Truth set forth, but have never made it practical, or knew how to put it into practice." In speaking of the practical part a sister made answer, "I make the Truth practical even to making jelly. I once worried about my fruit preserving, but now it is a pleasure and so easy. Not only this but everything seems easier, and the world seems so bright since I came into Divine Science."

Don't Worry.

Why shadow the beauty of sea or of land
With a doubt or a fear?
God holds all the swift-rolling world in His hand,
And sees what no man can as yet understand,
That out of life here,
With its smile and its tear,
Comes forth into light, from Eternity planned,
The soul of good cheer.
Don't worry—
The end shall appear.

—*Elizabeth Porter Gould.*

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Notice of Books, Etc.

LIVING WITHIN, is the title of a book by John W. Zeagler, of Denver, Colo. The name gives one a very good idea of the nature of the book. He brings out in a very beautiful way the result of right thinking; think the good and all is good. There is no high and low, and all are children of the one Father. He goes on to say that love is the greatest power; where love is there can be no reverse.

This book is bound in blue linen and published by the Dove Printer, 1623 Curtis street, Denver.

BIBLIOTS (little Bibles) are either reproductions, condensations or enlargements from a greater work called "The Household Bible; or Revelation Revealed, Disclosing the Mysteries of Life and Death." These little ones are sent out as preparers and openers of the way to the larger work of thirty volumes by Rev. Geo. Chainey, The School of Interpretation, Masonic Temple, Chicago, Ill.

Price in paper, 25c; cloth, 60c; leather, $1.00.

TWENTIETH CENTURY CONDUCT is a book of 526 pages, written by Charles Wallace Silver and mailed by E. B. Wright, distributing agent, Lawrence, Mass., on receipt of $1.50. It is bound in red cloth, with attractive white lettering. The author refers his readers to Book IV, Chap. I and II, in which he teaches the ordinary theory of evolution; that man has evolved from the lower kingdoms. He makes thought the only power, and it works equally for good and evil, health and disease. In this regard it is the old story of dualism confined to the action and result of thought. There are many good and helpful statements in it, and much that is suggestive. The author is very earnest and sincere in his writing, and has brought forth many good facts.

TRUTH AND HEALTH.—A new Divine Science text book, by Fannie B. James, of the Colorado College of Divine Science, was announced in a previous issue of HARMONY. It is now out, and undoubtedly will sell rapidly. The chapter, "Comparison with other Teachings," is well worth the price of the Book. Also is the chapter particularly valuable, "Man the Expression of God, and not a Reflection." It sells for one dollar and fifty cents, and is for sale at Home College. We shall be glad to fill your orders.

Notes and Announcements.

On the 7th of August, 1901, a class will be formed at the Home College of Divine Science for the Theological Course of instruction. The class promises to be a most interesting one, and we hope to see many more join us.

It will be impossible for us to fill orders for "Science and Healing" at present, as the last edition is completely exhausted. As soon as the work of revision can be brought about, a revised edition will be published.

Mrs. Marie L. Peck, who has been visiting at Home College for some time past, returned to her home in Los Angeles on July 3d. She accom-

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plished a good work while in San Francisco. She will do good work wherever she is. The good seed sown springs up abundantly.

Any one wishing immediate communication with Home College, can have same by ringing up Capp, 2711. The phone is on a private line and all messages will be given careful consideration.

Over forty guests enjoyed the evening at Home College at the last monthly social. We had the pleasure of having a number of new faces with us who have recently become interested, and a number from a distance. Among the Science workers present were: Anna W. Mills, of Chicago, Mary D. Fisk, of New York, Mrs. Farnsworth, of Boston, Josephine R. Wilson, of Oakland, Marie L. Peck, of Los Angeles, Mrs. Steel, of San Francisco; also Miss Muller, of London, and Mrs. Colby of New York.

Mrs. Alice Eckman-Cramer is spending her summer vacation at Camp Reverie, Sonoma County, California. The camp is most beautifully situated among the redwoods, and every pleasure and comfort can be attained. The grounds are always covered with tents, and a most enjoyable time is passed by all.

A new Cramer Photographic Studio has been opened at 3104 Sixteenth street, northwest corner of Valencia, San Francisco. F. E. Cramer, the manager, has been for years with his father, C. L. Cramer, at 402 Kearny street, and understands all branches of his work perfectly. His work will bear the closest inspection, and every one is cordially invited to call. C. L. Cramer still has charge of the gallery at 402 Kearny street, and excellent work is done at both studios at reasonable prices.

M. E. Cramer's hours for healing and receiving at Home College are from 10 to 2 daily, except Sundays. During the evening hours, both present and absent treatments are given jointly, by C. L. and M. E. Cramer.

A Card to Metaphysical Teachers and Healers.—I am making arrangements for the erection of a Temple, at our next St. Louis Annual Exposition, opening September 9th, 1901, for the advancement of metaphysical education in every line. I would be pleased to correspond with metaphysicians, in regard to cooperation. Teachers, healers, authors, artists and musicians will be represented. Address or call, Vintie Root McDonald, room 804, 810 Olive street, St. Louis, Mo.

Prof. Del Mar, of New York, spoke in the First Divine Science Church of San Francisco June 16th, to a full house and an appreciative congregation. "*One is All,*" was his theme, and while talking along lines of unity he made many helpful illustrations of the applicability of unity.

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On June 30th and July 7th Mary D. Fisk, of New York, spoke before the First Divine Science Church. She pleased her hearers and left with them a lasting benediction. Her words of Truth and life inspired all. All felt that she came that they might have Life and have it more abundantly.

Miss Muller, of England, Mrs. Colby, of New York, and Mary D. Fisk, came to San Francisco together on June 26th. Both Miss Muller and Mrs. Colby have for years been earnest and untiring workers for the advancement of woman, and her social and political equality with man, which is her inherent right.

Miss Muller has studied much along the lines of both Eastern and Western occultism. She finds that a far better state, and more practical good, has resulted to woman from the Western Thought than from the Eastern.

Miss Muller gave a lecture to a large audience at Home College Sunday evening, June 30th. Her subject was: "Eastern and Western Occultism." She is on her way around the world. She will soon sail for Japan, then to China, to India, and back to England. Miss Muller has a message of Truth for the world, and especially will she endeavor to teach the women, and cement them in bonds of unity, that they may be ready for the beautiful and ennobling Truth that is soon to be theirs to enjoy. May God speed her good and holy cause, and bless her with his infinite presence in every undertaking.

John H. Boch, of Alton, Kansas, was regularly ordained to the Christ ministry of Divine Science at Home College July 18th, 1901. He has been a faithful and apt student for months past, and is now ready to go forth to teach and heal, and to preach the true gospel of glad tidings to all people. Mr. Boch is a fine healer, and wherever he goos he will demonstrate the power of Truth. Those who wish a good worker will please write him. Address 3360 Seventeenth street, San Francisco, Cal. All enjoyed the services, and a number said: "They were very enjoyable;" "very impressive;" "exceedingly strong." The services were unusually strong and beautifully arranged, and the floral decorations were elaborate.

The subscription price of HARMONY is $1.00 per year in the United States and $1.25 in foreign countries. Single copies, 10 cents.

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Church Notice.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A.M., Home College, 3360 Seventeenth Street, between Valencia and Mission. M. E. Cramer, Pastor. All are welcome.

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The Home College of Divine Science has reduced its course of instruction given by correspondence. (See last page of cover.) The Primary and Training have both been reduced from ten dollars to five, each, and the Genesis has been reduced from fifteen to ten. No change has been made in the Normal. This reduction has been made to accommodate all who want to familiarize themselves with its teaching and demonstrate the health, success and freedom it affords; and to prepare the masses (by educating them spiritually) for the great work that is opening for Divine Science.

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This College was incorporated under the laws of the State of California, May 4th, 1888, for Educational, Ethical and Religious purposes.

The full course of instruction consists of four departments: PRIMARY, TRAINING, THEOLOGICAL, and NORMAL.

The PRIMARY teaches fundamental principles.

The TRAINING, mentally disciplines in right thinking, which is freedom, health, satisfaction and prosperity.

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By correspondence, the Primary and Training are five dollars, each; Theological ten dollars, and Normal, fifty dollars.

Any part, or all of this course can be taught by correspondence.

The first Wednesday of each month at 2.30 P. M., a Primary Class is organized, and is followed by a Training and Theological. The Normal is formed as often as application is made by students sufficiently advanced to take it.

Those wishing to start Divine Science Centers, will please communicate with the College.

M. E. CRAMER, President.
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1901

Vol. 13.
No. 12.

SEPTEMBER, 1901

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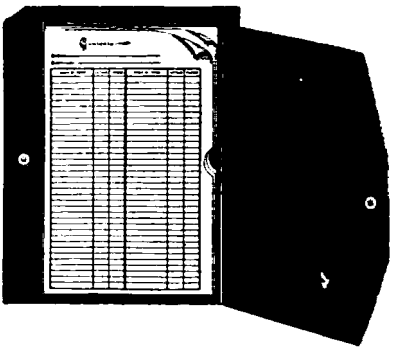
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To show that knowledge and faith are realization and demonstration.
That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
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TABLE OF CONTENTS.—September.

☞Unsigned Articles are Editorial.☜

HARMONY—1st Part: PAGE

Directory of Divine Science Work and Workers 353
Light on Present Financial Conditions ..... *M. E. Cramer* 355
International Bible Lessons ..... *Sarah A. Eckman* 362
Children's Page ..... *Ayda Belle Sawyer* 365
True Happiness ..... *Abby Willis Howes* 366
Never Alone ..... *Alma Gillen* 367
Healing Page 368
Our Harmony Class 368
Universal and Individual Treatment 368
Daily Thought 368

HARMONY—2d Part:

In Union is Power ..... *Marie L. Peck* 369
The New Home for Home College 370
The Harmony Year 371
Confession 372
Some Conclusions ..... *Eva M. Prime* 372
A Voice from Australia ..... *J. Medway Day* 374
Giving, the Latest Fad of the Millionaires 376
Notes and Announcements 378
Extracts from Letters 379
Special Book Notice 380
Church Notice 381
Index to Articles Published During the HARMONY Year 384

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HARMONY

IS WISDOM'S WAY OF PRESENTING HERSELF.

VOL. 13. SEPTEMBER, 1901. NO. 12.

Light on Present Financial Conditions.

Sermon delivered by Pastor M. E. CRAMER, August 11, 1901.

"Let every man prove his own works; and then shall he have rejoicing in himself alone and not in another."—Gal. 6 : 4.

"The word of the Lord is right, and all His works are done in Truth."—Ps. 33 : 4.

WE SING of golden love—beams dancing sweetly over earth, and we love to dwell upon its Truth, for we know it refers to the omnipresence. Even though when judging from observation, and seeing strife and confusion, our knowledge tells us that we are overshadowed and pervaded by the presence of love, of justice, and that which is good, real and true.

How glad we are to know that regardless of all seeming strife there is but one power, and that power is wholly good, and is working for good, and is bringing out its own true nature in all things. This power has said: "I will direct their work in Truth, and I will make an everlasting covenant with them."—Isa. 61 : 8.

We should not deceive ourselves by believing that there are two powers, opposed to each other, or by believing that there is one power which brings forth dual results of good and evil; the latter is quite as deceptive as the former. The promise is that our work shall be directed in Truth, not in error; from the standard of the unity of Truth every man can prove his own works, whether they be sourced in the Creator or otherwise, and be glad and prosperous if they are.

I think we will all agree that arbitration is a true method of settling seeming difficulties arising between persons, communities or nations. It is a method sourced in love, which will prove that we are co-laborers in a common cause, ever "laborers together with God."

What good, I would ask, can result to either party by forecasting storms said to be inevitably approaching? Some may say, to forecast such events is to prepare people to meet them; but all certainly know that to prepare for

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anything is to help in bringing it to pass, and this works by the same law, that to prepare for sickness, sorrow, poverty or trouble of any kind, brings them into sense experience. We should never prepare for them, nor receive them as belonging to us; for we do not want to be thieves and robbers, and take to ourselves what does not belong to us; or assume that conditions are ours that are not included in our Divine and God-like nature and inheritance.

A trust is a corporation organized for the purpose of controlling the price of the goods they have for sale, or for the purpose of unifying prices of the articles they are manufacturing. The enormous combination of capital, in the form of "trusts," organized to carry on any great enterprise, has generally been defended on the ground of natural right; the attempts made to point out danger of so vast accumulations of wealth, under the direction of a few persons, have been invariably met with the idea of liberty, that neither men nor governments can fix a limitation upon the rights of men; that a few or many may associate themselves together for the accomplishment of any work that is legitimate which will work for the good of the community and for the increase of business. This liberty is certainly based in our Declaration of Independence—"that all men are born free and equal, with inalienable right to life, liberty and the pursuit of happiness." Glorious declaration this, or any other that applies alike to all people, regardless of race, color, or sex; regardless of trusts, unions or non-unions. If the above argument is good in defense of corporations and trusts, may it not be said to be equally good in defence of labor unions? Does not the all-around man and woman view every situation from the standpoint of principle? If so, must they not see that the unions are organized for the self-same purpose as are the trusts—that of controlling the prices of labor or the work they are engaged in, and regulating the time given to the accomplishment of that work? If the capitalist could see that the unionist was virtually doing the same thing that he was doing, and the unionist could see that the capitalist was doing the same thing that he was doing, and endeavoring to do, there would be no conflict; it would be apparent on both sides that each was doing to the other as he wished to be done by.

If the price of the commodity the capitalists have for sale is controlled by them, and the object of a labor union is to increase the price of the commodity which its members have for sale, to wit: labor, and each are seen to be legitimate by a great many people, would not love to neighbor as self, which is the only practical law of unity, enable both to see that their intentions were one and the same? If an individual has a right to outline a plan and execute it, by which to make a fortune, any number of individuals have a right to

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unite, and to outline and put into practice any method that is for the betterment of their financial conditions and general happiness. Co-operation, spiritual and literal, must prove to be the true way out of the present conditions.

Unselfish Purpose.

The home comprises one-half of the world's work, for in it one-half of humanity do their share of the essential work of the world. Moreover, home is the object for which most men labor, and home affection is the principle motive power that impels the machinery of the world's industry. So in a broad, general sense, the world's work is for the world's homes. So, mentally speaking, the great industrial system centers upon the home, and is closely woven into the family tie. Let this family become a universal Brotherhood in the business world, and strife will not even seem to be.

Divine Science being all reality, justice and Truth, it must ever be the light of the world; that light in every man, ever shining and undimmed, by seeming dark experience of belief. The natural resources—the earth, the air, and water—are known in Divine Science to be God-given alike to all—they are common property. If the earth and water were as free to the people as is the air, and each one had what he could use, would not the so-called common cause of conflict be removed? Would not the people, in time, be properly housed and fed? Would not equality and comfort reign in these things? This is not all that is essential. God's works are done in Truth, and if the Truth of the unity of Being was recognized and actualized in this way, would there not be a fuller enjoyment of religious Truth? It seems to me we would all find rest from strife, freedom from covetousness in the enjoyment of our inheritance and God-like privileges. That the products of the earth are created and sustained for all men alike is self-evident. We are convinced of this Truth when looking at it from the infinitude and omnipresence of the Creator. We may all rest assured that what is given to one is given to another. The sun shines upon all alike, and the rain descends upon all equally, and the law produces sufficient for all to be equally well fed and clothed.

"The nobles put not their necks to the work of the Lord."—Neh. 3 : 5. The times are ripe for those who are truly noble in the consciousness of Truth, to wear the yoke of unity, and thus put their necks to the work of the Lord, and show that true equality is the law of Being—is the law of right doing, and the law of the right distribution (giving and receiving) of the common property of humanity—the wealth of the earth. We may shake hands with Christian socialists on the claim that the earth not only ought to

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be, but is, spiritually speaking, the common property of the people, and that claim may be properly based in the statement that the whole earth is the Lord's, and the fullness thereof; but as the promise to everyone who overcomes is, that he shall inherit the earth, which includes all things necessary, are we not setting a true example when we claim all things are ours, now, which will illumine the mental state, and light the pathway of every person who follows in our footsteps by making the same claims for himself?

"When ye pray, believe that ye receive." Labor would have no voice of freedom if it could not stipulate a price for itself, or make a statement of its own value. In this, science and unions are one.

In the matter of setting prices upon our time and work I do exactly as I would be done by. I think it is right to value my time and efforts; I love to state a price for them. So, when one comes to me to receive what I have to give, I do not work on the voluntary system and say that free will offerings are all that I receive. I have a right, a God-given right, to value my time and efforts, and to receive as well as give; for this reason I say my price is five dollars for seven treatments, or twenty dollars per month; my books are certain prices, and the HARMONY is one dollar per year; but I recognize their freedom, and rights, equally with my own; so if they say: "My present conditions do not justify me in paying that amount," I do not try to force them to pay it; I let them pay what they can, or nothing at all, as the case may be. I do the same work for them that I do for others. I think no thoughts, have no opinions nor feelings about the matter. I neither mentally nor openly boycott or try to influence any case. I wish those who work for me to set their price; if I can pay it, well and good; if I cannot, there is nothing more to say, I simply cannot; and if I can, and it is for me to do so, or if I wish to employ them I will do it; so I am willing for them to work or not as they think best—that is, use their own judgment and make their own happiness. People have frequently prospered sufficiently under my teaching and treatment so that they have been able to pay something when they first thought it impossible to do so; and I see no reason why it should not work the same on the other side, so that when business seems not even to justify me in paying out what I do, it might be so increased by those employed in the work so that I might pay out even more than I do. It is good to keep ourselves open equally on both sides.

JUSTICE UNIVERSAL.

From the first time I realized this glorious Truth of Being and its law of expression, by which it has brought all things into existence, and I commenced to practice its unity, I have had more than myself to support, more than my

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own wants to satisfy. Some say: "You have no care or responsibility." My care and responsibility is equal to that of any other person, but I let the light of Divine possibility shine out upon them. Since coming into the science I have not seen slavery any where for any person. I have forecast no shadow of limitation for any one, community, nation or world.

The destiny of man is the identity of man, which is Godhood limitless and free. Man must know himself alike the son of God and the son of man, and yet pure in Being, which is sonship equal with Fatherhood. In the true meaning, unending life is unending union with Life itself, and Life itself is God. The general unfoldment of humanity depends upon the unfoldment of the individual, for humanity is the sum of individuality. People need to be spiritually educated, yes educated in the power and possibilities of their being.

National power, national unfoldment, commercial and industrial prosperity, is based in the knowledge, happiness and prosperity of individuals who do the world's work. Then how shall we best do this world's work? Are we not to do it in a universal way, from the standpoint of the Truth of an eternal brotherhood based in an Infinite Parenthood? Do we not know that there is a power of equalization that has said, "give and ye shall receive," that will prevent one class of people from impoverishing another class? And it is so; the law is working now? This law of equalization ever works. If there were not enough in the world for the necessity and comfort of all people now, outside of the accumulation of wealth held by the Trusts, this law of equalization would distribute their surplus. It could not remain hoarded up for one moment. There would be no power to hold it. The universe is a just one—its law is love. It is beneficient at all times, in all places. There is no need of fear at any time, in any place, under any circumstances. This law is operative in every individual. "Giving, the Latest Fad of the Millionaires," in another column, is proof of the Truth of these statements. All are Divinely provided for, but it requires true and just recognition by each one to prove it for himself. This is simply a just requirement.

Divine Science is a great working and equalizing power in the world. Let every one who wants to help wield its power (to silently or openly arbitrate the matters that are of so great import before the world to-day) study deep into its impersonal principles and apply them. It shows that universal education, universal suffrage, are right, and that universal health and universal wealth are equally right. The wealth that is an incident of general prosperity should not be spoken against, for that state shows the condition that every individual should be in and enjoy. To speak against it is to speak against our own efforts and prosperity; to condemn prosperity for another is

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to condemn it for one's self. One underlying mistake made by the masses is that they expect to get their support or their wealth and happiness out of what others have accumulated and enjoy. If we would all look to, rely in, and base our faith upon our unity with the infinite whole, we would all soon realize the full meaning of the words, "Let every man prove his works, and he will have rejoicing in himself." Also the words: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3 : 10.

May all know that the one omnipresent, living, loving, active Creator is the only source of our supply, and let us be about "our Father's business," thinking thoughts, speaking words and doing deeds for the general prosperity, according to the God-given rights of the people.

There is no accumulation of wealth anywhere that will not yield its products, or even its very self, for the general good. There are enough of us now who understand and use the law, not only for individual accumulation, but make universal application, and who see that wealth is not to be condemned nor labor despised; that the two are one to be instrumental in causing to be put into practice the principle of co-operation, and the result of it is that large co-operative establishments are coming into existence.

The fact that the masses of men have a right to determine the rate of their own wages is generally unquestioned. People have been in a state of rest upon this subject; and the fact that capital has the right to combine is unquestioned by many, hence some are in a state of repose concerning it.

So, in view of these elementary principles that have been merely referred to, which may be considered more suggestive than explanatory, it is certainly clear that labor, through its unions, has formed trusts as great, or greater, than those formed by capital; and, in view of the fact that there is no trust combine like them, the unionists should be careful that they do not drift into the feeling that might makes right. If either side, distinguished as capital and labor, is ever defeated in their efforts, it will be by the folly of their own ways, for they are both aiming at the same goal. The whole affair on both sides, so to speak, is in infinite mind, and there it is seen they are one in purpose, which is that of true freedom and happiness; there is no power on either side to come against the other to destroy it. Power is one, and must prevail with equal good results on both sides; hence, nothing but error can mean the defeat of either. Let us therefore have due regard for all people, all situations, all combines and unions. Both sides have reached a point where they feel the need of protection, and true brotherhood is true protection.

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Let them practice it toward each other and they will prove it. In the reality of things, I do not think that any union or organization is against the capitalists, for capital is what they want, and is what they are hoping will result from their work and sacrifices. Nor do I believe that trusts and capitalists are against the unions; they are not opposed to others having what they have and working as they work; both sides want to be let alone in their way, but neither is willing to be dictated to by the other. I do not therefore believe that any organizations in and of themselves, in their real purposes, are opposed to other organizations. So while it is true that non-union labor enjoys the benefits of all achievements of unionism, it is equally true that unionists may enjoy the capital and its combine of non-unionists. They can begin at once in co-operative work and prove our statements by the results.

There is no such thing as the extinction of united capital, nor the extinction of combined or united labor; no extinction of co-operative business. It is blessed to work, and it is blessed to have; and they who work should have, and they who have should work to enjoy what they have. Nothing is accomplished without work; nothing is enjoyed without work. There is no appreciation without activity.

All organized effort has its foundation deeply rooted in the nature of man, which is unity of Being, and the combinations formed for the accomplishment of any good, are equally legitimate; and, if we admit that labor unions have come into existence as a demand for higher civilization, we must also consider that all united effort, whether of capital or labor, testifies of the unity of spirit, and belongs to this high and true civilization. The time has passed for the masses of people to consider that there is no such thing as high and low Being; high and low work; or that there are privileged classes and unprivileged classes; all are privileged to be what God is and do as He does, and enjoy what is here to enjoy, and all are invited to partake freely, fully, of the one all. There is no penalty of servitude that one does not inflict upon himself, and no penalty of ownership. Law is infinite wisdom and activity, and if worked with love will bring to pass that which satisfies all men. The Law of Being is God's own supreme nature, and must ever be the law of living, a basis for the conduct of men. This law applies alike to all. Let every man prove his work by it, and he will have rejoicing within himself and in his own power and success.

When we first started the I. D. S. A. we met with great opposition of belief against organization. To many it was very much like "waving a red flag at a mad bull," but we waved just the same, knowing that associated effort—whether of capital or labor, or of capital with labor, or in spiritual

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matters—is the out-showing of the unity of holy spirit, the one all. Knowing that we were right, we would not give way, nor down, under any circumstances, and what is the result? Many who played the part of fear, and who talked "personality" and "personal ambition," and "personal leadership," and had expectations many, and suspicions of its founders, have organized societies all their own; have found that nothing is accomplished without associated effort, and they begin to see that there is no need of them becoming personal in order to work in unity with others, even though they continue to think others have been.

Therefore, henceforth let us be sensible in all things, and take our view of the present situation of things from the highest pinnacle of the Temple—Pure Being—where we can overlook all things and illumine our own mentalities. To deny that these organizations exist separately, is to deny that the interests and benefits are separate. Then if we show the unity of all united effort, we also show the unity of all interests and benefits, and this is the way of consolidation, and of a well organized, and well disciplined, and well directed, universal confederation.

Let us not agitate these questions, but live in the light of the principle of unity underlying them, and underlying all living things.

INTERNATIONAL BIBLE LESSONS.

September 1st, 1901.—ISAAC THE PEACEMAKER. Gen. 26: 12–15.

GOLDEN TEXT:—"*Blessed are the peacemakers: for they shall be called the children of God.*"—*Matt. 5: 9.*

THIS lesson shows the true way of being a peacemaker, or of making peace by non-resistance. Isaac believed in the Lord's promise of bounty, therefore was prosperous. He had to meet the enemy of the Philistines. For people who do not know the true way to bring abundance to themselves often seem to wish to annoy and hinder those who do. But no real harm can be done to one who will not be irritated by such envious actions.

"The herdmen of Gerar did strive with Isaac's herdmen."—Isaac might seem to have been justified in being righteously indignant, and resisting the treatment accorded him. For not only were the wells his Father made destroyed, but he was prevented from using the water he himself discovered. But Isaac was a man of peace, so when he found water in the midst of the wells, Esek (strife) and the well Sitnah (hatred), he puts them behind him, knowing they were not the places in which to find the abundant supply of living water (the true activities of God.)

"And he removed from thence."—If any of his fellow men felt that they had greater need of a place than he had, Isaac could still move on, sure of finding his own at last. He believed there was room for all, so he sought and found the living water of God at Rehoboth (room), and was blest with that

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true abundance that a loving spirit brings to itself. And he also sent out from him that influence of peace which washed away the apparent enmity of his neighbors and turned them into friends.

QUESTIONS FOR SUNDAY SCHOOLS.

How was Isaac a peacemaker? Because he would not quarrel.

Did he have any cause for strife? Yes, for others were trying to get, what seemed to be, his rights away.

Did his willingness to give up prevent his needs being supplied? No, for he found peace and plenty.

What conquered his enemies? His loving spirit.

September 8th.—JACOB AT BETHEL. Gen. 28 : 10–22.

GOLDEN TEXT:—"*Surely the Lord is in this place.*"—*Gen. 28 : 16.*

"And he dreamed."—When we, like Jacob, are asleep, too, or have shut out the consciousness of visible existence, we picture in mind that which is the true reality of Being. There is a ladder that reaches from the Heaven within the mind of God down to Earth (the truth of visible existence). That ladder is faith (that quality in man by which the truth of the invisible is known). Upon it go, back and forth, the love thoughts of Divine Mind, from God to man, and from man to God.

" In thee and in thy seed shall all the families of the earth be blessed."—Jacob was a *supplanter*. That which supplants or takes the place of the idea of earthly or physical inheritance, blesses the world with the knowledge that all people are of one family, and of the abundance of God's bounty for all.

" Surely the Lord is in this place, and I knew it not."—Until man sees the utility of the invisible, he does not wake up to the consciousness of the truth of visible existence. When he does he knows that he abides now in the house of God, and the gate of heaven is now open to him. That which formerly was but a resting place for his head, now becomes a memorial of the presence of the Lord.

QUESTIONS FOR SUNDAY SCHOOLS.

What does Jacob's ladder represent? The faith by which man knows God.

What does it connect? Heaven and Earth, the invisible and the visible.

What comes to man over it? Messages of love.

September 15th.—JACOB A PRINCE WITH GOD. Gen. 32 : 1–32.

GOLDEN TEXT.—"*Men ought always to pray, and not to faint.*"—*Luke 18 : 1.*

This chapter may be divided into two parts. Through the first twenty-three verses it treats of Jacob's preparations to meet his brother, Esau. Now Jacob, in dealing with his brother and others, had by shrewd and sometimes deceitful dealings, gained great possessions for himself. And so when he heard that Esau was coming to meet him, his conscience, which had not altogether approved of some of his former acts, made him fear that a day of retribution was at hand. If one has not dealt honorably with others, he naturally expects the same or worse treatment from them. An accusing conscience makes cowards of us all. If we have always thought and acted from a loving spirit, we do not look for anything else in others. Greed of gain was a prevailing trait in Jacob's character, so he read his brother, through his own motives, and hoped to be able to appease him by valuable

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presents. His fears were all for naught, as we see in another chapter. For Esau valued possessions very lightly, and had really nothing but the most kindly feeling for Jacob. Most of our enemies are but figments of our imagination.

"Jacob was left alone."—When Jacob was left alone in the stillness of his own soul, he was faced with the consciousness of the true man as he really is. His former opinions of what gives power to man was not easily overcome, and the true man did not prevail, until that which had given firmness to his stand, the thought of accumulation for personal gratification, was touched and shrank away into insignificance.

"Thy name shall be called no more Jacob, but Israel."—When the day broke, or the Light of Truth shone forth from within Jacob, things were seen with their true appearance and at their true value. And he was blessed of God, and was no longer Jacob, the Supplanter, desiring other possessions, but was Israel, the Soldier of God, who had power with man and God by the true law of Harmony.

QUESTIONS FOR SUNDAY SCHOOLS.

Repeat Golden Text.

What prayer is meant in the Golden Text? The continual silent asking of the Infinite Spirit within for true knowledge.

Will it be answered? Yes, by giving us the understanding of what true thinking and true acting consists.

What did Jacob find hard to give up? His old ideas of what was good for him.

September 22d.—TEMPERANCE LESSON. Proverbs 23 : 15–25.

GOLDEN TEXT:—"*Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise..*"—*Prov. 20 : 1.*

Wine of itself has no dangerous properties, except as man makes it a support or an enemy, and therefore gives it power. When man tries to make any drink the means of strength, or cheerfulness, or happiness, he will find it will mock him with only a transitory feeling that may seem for the time to represent those qualities.

"Let not thy heart envy sinners."—It is foolish to envy the pleasures that those who fall so short of truth may seem to be finding in outward gratification of the senses. It is but a passing fancy that has no reality to it, and therefore can give nothing that will endure.

"Buy the truth and sell it not."—True power, true cheer, true happiness is found only in the heart of man who trusts the Infinite Life within him for perfect power and satisfaction. He who knows the permanency of that happiness is willing to barter all belief in sensual gratification for it, and he would not sell it if he could. But one who is wise in this way knows how to use all visible things in an agreeable and temperate way.

"Thy father and thy mother shall be glad."—All connected in any way with such a person feels the influence of his calm and peaceful ways.

QUESTIONS FOR SUNDAY SCHOOL.

Is there any dangerous power in drink? No; there is but one substance, the substance of God.

Why does it sometimes seem to have power to hurt people? Because they either depend upon it for strength or happiness; or, are afraid of it.

Where must we look for power and happiness? To the God-power within ourselves.

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September 29th.—QUARTERLY REVIEW. Read from any of the Scripture lessons.

GOLDEN TEXT:—"*The mercy of the Lord is from everlasting to everlasting upon them who fear him.*"—*Psa. 103: 17.*

God cannot do harm to any of his creation, so man need not be afraid of Him. But one who fears to do that which is not God-like will be led in the true way, and therefore will not bring confusion into his own outward existence. He will find the mercy of the Lord everywhere, and always present with him.

We have found that shown in our Bible lessons. Only as man worked harmoniously with God and His creation did he find that there is nothing to fear.

NOTE.—Review questions on former lessons in Sunday Schools.

SARAH A. BICKMAN.

CHILDREN'S PAGE.

The Flower Party.

"AM I intruding?" said a yellow-winged butterfly, as he made his usual call on his garden friends. "You are all so gaily dressed and in such large numbers, can it be a party I have invited myself to?"

"Yes, it is a garden party, a surprise, to Miss Rose Bud; see how shy she is. She tells us it is her first party, and hardly knows how to entertain, but I have made her task light by telling her it was the company that was to entertain her. We will have a good time I know, and now I will introduce you to some of our friends. We are so glad you came in; we looked for you, as this is your day to call."

"Mr. Gold Tip, this is Rose, Marguerite, Daisy, Lily, Primrose, Violet, Lady Washington, Pansy, Heliotrope, Pink, and Baby Blue Eyes; Johnny Jumpup is in the corner; stately Sun Flower stands near the fence, and Mr. Holly Hock is our gate keeper; he always nods in his friendly way to all visitors, and sometimes to people passing that we have never met. I don't want you to think he is at all forward, for it is only the friendly little nod he has for every one."

Marguerite was very winning, and ready for all kinds of sport, and it was not long before she and Mr. Gold Tip were enjoying a good swing.

"My! but don't we swing high; I can almost see over that high wall," said Marguerite, "and Pansy looks so funny away down there; she reminds me of a little Mexican soldier, with his hair combed straight up, standing there so erect and looking so important, and as for myself I feel like a bird; it must be just lovely to fly every place like you do; tell me about it."

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"Well, Marguerite, remember wherever there is a beautiful spot full of life, love, and peace, there also is Marguerite. Her brightness reflects on the dark walls, so there we find her again. I think you are everywhere, too, and always so bright, so you know just as much about flying as I do. We are all one life, and, although in different form, we are the one spirit of God, and as we are each a part we are as one whole—God or Good."

"We have spent the afternoon pleasantly, Mr. Gold Tip," said Marguerite, after they had talked for some time. "See the party is at an end. See dear old Holly Hock nod to the friends with a glad good night!"

"Don't pass me by unnoticed," said a sweet little voice near by, as Mr. Gold Tip was about to depart; "they did not tell you who I am, as I came in late, but I want you to know I heard your kind words this afternoon, and now I feel that I am important, too, and know that I am one with the All Good, and best of all, you cannot forget me, for my name is—well, Forget-me-not."

"To be sure, your true blue eyes will never be forgotten," said Mr. Gold Tip, "and I will return soon, and tell you more of the sweet story, but now I must away. Good bye, dear friends, good by;" and he was off, leaving glad hearts behind him. AYDA BELLE SAWYER.

True Happiness.

The dance and the whirl go on,
And the jealousy and the strife;
And the summer comes and the summer wanes,
And the sum of it all is Life.

And some would give their kingdom for love,
And some their kingdom for gain,
And some would give their earthly all
Just to be young again.

But 'tis neither the love nor the gain,
Nor the youth that has vanished past;
Nor the sun nor the dew, nor the heat nor the rain
That brings happiness at last.

It is only the love of God,
Filling wide the heart of man;
It is only the lips which gently speak
In the accents of His plan.

It is only an uplifted face,
And a hand that is stretched to all—
But somehow the love and the youth, and the gain,
Are there without striving at all.

—*Abby Willis Howes.*

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Normal Man.

In studying the science of being, why do we find it so difficult to contemplate man in his tri-une nature, apart from his miserable conditions? Why must the miserable conditions be considered as synonymous with man?

In the study of anatomy we do not find it difficult not to study diseased bone when we want to understand man's bone structure. We do not consider the disease as constituting a part of the bone proper; on the contrary, it is called an abnormal condition of the bone.

That is equally true of these miserable and diseased conditions, so well known. They are abnormal. Normal man, or man in a normal condition, is what we want to understand, and that can never be done as long as we look upon conditions as man, or attempt to study man as though they constituted any part of the man proper.

We must strip man of all his conditions of to-day, and look at him apart from them, one and all.

Only thus can we come into a clear understanding of the normal man.

After seeing what the normal man is, we are then in a position to understand what conditions are, and also to know which conditions harmonize with man and which do not. Not only shall we find what conditions belong to the normal man, but we shall, at the same time, and through the same process of investigation, find out the source of these undesired conditions and the way to rectify them.

Man is a tri-une being, but his conditions do not constitute any one of those three parts, or any part of those three parts.

ALMA GILLEN, *in Expression.*

Our Popular Club Rates will be continued during the coming HARMONY year. The revised edition of "Science and Healing" will be offered to both old and new subscribers at the very low price of One Dollar as a *premium with* HARMONY. So HARMONY one year, and the "New Science and Healing," will be Two Dollars. In renewing, please select your premium.—EDITORS.

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HEALING PAGE.

Our "Harmony" Class.

All the readers of HARMONY have become members of the HARMONY Class by complying with the requests here stated. Take one half hour each day, commencing either at 9 o'clock in the morning or at 9 in the evening, if convenient. Read this page over and over during that time, and affirm any other statement of Truth that may appeal to you as being in line with its ideas. Do this first for yourself and family, then for the editors of HARMONY and those engaged upon it, after which include all the readers of HARMONY; the editors will do the same for all its readers.

The difference in time between localities is not to be regarded; by disregarding time, some one will be reading this page nearly all the time for each one of us. This is a work of love and true spiritual co-operation. By faithful perseverance, health will spring forth, peace be expressed, and prosperity be enjoyed.

Let us hear from you from time to time, of what good results to you from your practice in this Class. Be free to exalt the good, and speak of benefits. We also invite you to send statements of Truth to incorporate in this page, and ask your friends to subscribe for HARMONY, and join its Class—the glad refrain of heavenly voices.

Universal and Individual Treatment.

I. D. S. A. Health Thought, to be held from August 1st to September 1st:

We all are the children of God, and as such, are heirs of Him, and of all that is His."—Gal. 3: 26; Rom. 8: 17; I Cor. 3: 21

Daily Thought.

First Day: God is Spirit, and I am heir of Him.
Second Day: God is Life, and I am heir of Him.
Third Day: God is Love, and I am heir of Him.
Fourth Day: God is Truth, and I am heir of Him.
Fifth Day: God is Substance, and I am heir of Him.
Sixth Day: God is Intelligence, and I am heir of Him.
Seventh Day: The earth is the Lord's, and the fullness thereof, and I am heir of all that is His.

He that overcometh—cometh over to the principle and cause of all—shall inherit all things. And now is the time and here is the place. All promises mature here and now.—Rev. xxi: 7; John iv: 35; Rom. x: 6–8.

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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 four subscribers, for $3.00.

Suitable advertisements received at reasonable 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 C. L. and M. E. CRAMER.

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

In Union is Power.

THE members and friends of The First Divine Science Church of San Francisco have united in a band to bring forth into manifestation a College building. Every day, at noon, each one makes this affirmation:

"The College of Divine Science in San Francisco is created in thought and is manifesting into visibility. I am unlimited possibilities to bring forth that manifestation into visibility."

To realize that the I am is power unlimited to supply every need and desire is to succeed and turn your back upon failure.

To limit yourself to a certain number of avenues as your only means of supply is to curtail your power. To know that you are one with the Father (universal power) is to be limitless. Therefore, affirm the Truth, and the ways and means will take care of themselves. You will soon be surprised to find yourself in the midst of creative powers of which you had never dreamed.

Limitation, which is walking by sight, is the enemy that robs us of our inheritance. Trusting the power that works in and through us to bring forth all good and resting (not worrying), in that trust will prove to each and every one that he is God manifest. I believe that every subscriber of HARMONY is glad to join our home band of spiritual workers, and they will soon find that they have discovered the key by which they can manifest whatsoever they desire.

MARIE L. PECK,

Kramer Hall, 932 S. Grand avenue, Los Angeles, Cal.

Just do a thing and don't talk about it. This is the great secret of success in all enterprises. Talk means discussion; discussion means irritation; irritation means opposition; and opposition means hindrance always, whether you are right or wrong.—*Sarah Grand.*

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New Home for Home College.

THE following are expressions from loving hearts, which show the interest that is being taken in raising the fund for the New Home for Home College.

All the workers at the Home Center are thankful for all co-operation, unity of interest, and loving appreciation. Long before we commenced this work, or announced our intentions, it was known by us that there were many who felt that it would be a blessed privilege to assist in this cause, and who, if they had expressed themselves, would have said just about what is contained in the following extract from a letter written by Julia M. Bushfield, and we were satisfied that the need of the work at large was calling us to begin this work of building, that all such might show their loving appreciation, in this most practical way, of the benefits derived and health enjoyed through the study of Divine Science.

We are sure that all will appreciate her words equally, for there are many bills saved through its study and application. We thank all who have expressed themselves in regard to their intentions of helping to build this Home, and all who have thought upon the matter but have deferred writing to a later day.

We desire to realize as much as possible before or on next Thanksgiving Day, so we will be glad to hear from all who are interested in the ongoing of this good work as soon as it is convenient for you to write.

The following is a good plan for the writer, and perhaps a suggestive one to many, and a practical one for the good work:

"I have thought out a method by which I may help on the new church project. I may not see it living in the old Empire State, but I am as much interested in it as though I could see it, for Divine Science is my shield and buckler. I was a long time in finding a religion to satisfy my soul. I have at last found the Rock, and I stand firm upon it with both feet—nothing can move me. I am just entering a new business which I expect to make a good deal out of, for every dollar I make I will lay by five cents until the church is paid for. I ought to do something for the new church, for since coming into D. S. there are no M. D. bills, nor drug bills, for Divine Science has led me into the pearly gates of heaven, the heaven wherein there is plenty and to spare; where there is a continual feast on the bread of life; where there is no fear, no sorrow, no time; no limitations, for all is good with me now; no future to wait for, for I am at one with all creation. So peace floweth into me like a river of Love, for I have the all good now."—JULIA M. BUSHFIELD.

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A co-worker intends to assist the good work as follows:

"A little later on I intend to ascertain what the class can do towards your church building."

The following statement is from a sister who has been a true worker for many years:

"It is with pleasure that I write you in answer to your kind letter of some time ago. I wish to tell you I will contribute ten dollars towards your College and Church, and will send it to you by the first of September next. I wish you success."

Another sister writes in the following cheerful way:

"You are doing a grand work. Heaven prospers you. I hope to send at least five dollars toward the building of the new College of Divine Science. I have only been waiting to see where I would locate next before writing. I think you may count on five dollars from me at least."

The following promise shows deep interest:

"I enclose $5.00 for a week's treatment. I will send you some money next month to help swell the Building Fund."

We receive encouraging words from every channel, as the following shows:

"I made a small investment a short time ago, on which I hope to realize abundance. Well, when I was communing with myself a few days since, it came to me if that is successful I will give something to the New Home for Science, and then I thought I will give one share in the Oil Company (in California), and, if it makes anything, the Home will have the benefit."

The Harmony Year.

This is the last issue of the thirteenth volume of HARMONY. We believe that every one whose subscription expires with this number will promptly renew for the coming year. We want your subscriptions and you want HARMONY, and neither should be without what the other has to give. Thus shall we continue to co-operate in the ongoing of the good work.

The surest way to health, say what they will,
Is never to suppose we shall be ill;
Most of those evils we poor mortals know,
From doctors and imagination flow.

—*Churchill.*

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Confession.

If we confess our sin, 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 of principle in our calculation. When we do this, He is faithful and just to forgive 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, to-day and forever the same," is not changed or moved, no matter how much we fall short in our calculations; and so whenever 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." M. A. G.

Some Conclusoins.

GOD is Spirit, the principle of Life, deathless and diseaseless, munificent, Almighty. God is the spiritual life, all pervading, that infuses with life every atom. It fills all space. In this ocean of spirit the vast systems of planets evolve, upheld by its Almighty power in their places where God has put them. Spirit is Life, Love, Presence, Knowledge, Wisdom and Power. Man created in the image and likeness of God is spirit. God and man are one, indivisible. There is only one spirit that pervades all alike; there is only one will, the Divine Will, pushing forth to greater and still greater effort in man; only one source of wisdom, knowledge and power; that one source of the spirit that fills all space; that is in and through us, above, beneath us, in which we live and move and have our being. This spiritual life is as yet invisible to us, but contained within are all forms or visible manifestations of this one invisible spirit or life.

Looking back over the record of the ages, we find that visible forms and conditions have been always changing: that proves them capable of being moulded. That which is eternal, the same yesterday, to-day and forever, the one source, the causing power, is the spirit. Eternal Life, boundless and

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unlimited, deathless and diseaseless, Almighty, that constitutes the invisible life of man, the "I am" of every individual.

We note some work of man, a result, but back of every effort lies the mighty motor thought, the creative power of form and condition, resting in the spirit, which is whole, perfect is the idea. To have a perfect result, we must have the right thought. Knowledge is the only remedy for ignorance, Truth the only remedy for error. If from the spirit we form the idea of the unity of divinity and humanity, seeing spirit only, perfect, whole, we shall show forth power over all conditions.

The purpose of creation, then, is to make manifest the Eternal, the spirit, the purpose of humanity, that God may be made manifest in man, Divine Humanity. To solve the problem of life is to realize that there is only one life, Eternal or Immortal Life, which pervades every atom, to see the unity of all One. Drop the false belief of a personal God, afar off, cease thinking of man as weak, sinful and mortal, affirm the truth of Being, and the truth shall make you free. The condition of the body depends wholly upon the thought and belief held by us.

The law of expression is from spirit to thought, to spoken word. "*Now* is the day of salvation. *Now* is the accepted time." Affirm then, now I am health, knowledge, power. Believe that the "I" is spirit, not mortal.

Having cast off the delusions of false belief, take your stand on the foundation of Truth, that spirit is all; we cannot be separated from our source, then we cannot be separated from God the spirit. When we realize the omnipresence of the spirit, that it is Wisdom, Knowledge, Life, Love, Power, we have come to an understanding of the Truth that frees. This knowledge is not to be gained from a study of visible results, but from a staying at home; a looking within, that which we perceive from within is perceived by the spirit; this is intuition. To declare the truth of Being in thought and action, is Faith. To be healed is to be whole; it is to know what we are—that we are at one with the Omnipresent Eternal Life. To do the will of the Father is to speak his word with Faith, to declare now I am one with the all good, whole perfect.

Day by day this practice brings us a clearer perception of what we truly are. Day by day we draw nearer the Father, and turn from darkness to light.

Not till we realize that spirit is all, that it is our life, our Eternal Life, do we truly love God. To realize that one spirit animates us all, fills us with Divine Love that overflows for all humanity.

Take courage, those of you who are overcome by the darkness of the night; the day is breaking; knowledge will overcome ignorance. "Ye shall know the Truth and the Truth shall make you free." EVA M. PRIME.

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A Voice from Australia.

MY LIFE is in my own hands, because God—the eternal, omnipotent source of life and power—dwells in me. I have all things and abound because God is my life; and the silver and the gold are His, and the cattle upon a thousand hills.

All things are mine for I am Christ's (God dwelling in me), and Christ is God's.

I cannot fail, or be weary, for God in me is all-powerful.

Around me, and within me, are the Divine Life and Love which with unerring and ceaseless harmonious energy have created, and are ever creating, the various forms of manifested life with which the Universe teems.

Life is everywhere, and I am Life, for in me dwells all the fullness of the God-head bodily.

There is one God—one only, and undivided. As the Creator of man He is one with man, and men are one with each other. The Second Commandment is, therefore, like the first—is, in fact, one with the first—"Thou shalt love thy neighbor as thyself."

The manifestations of life are various; but all are good. God—Good is the one power of the Universe; the *Being* who is, and was, and ever will be.

There is no death. All the processes of the Universe are cycles of Life running their courses "over and over again."

I—the individual (undivided)—cannot sever myself from God or from my fellows. I am and my Father are one; and in my Father's house are many mansions.

"Change *and decay*" I see nowhere. But new forms of life, and fresh manifestations of the Divine Power and Love, I see everywhere.

My true freedom consists in my full and complete realization of the ever present and all living Christ within me.

My soul or mental process, and my body, through which I make manifest the Divine will, are linked by true thought to the one living power which creates and controls them.

The secret of Life and Power is an open secret, accessible to all. It is not a patent process accessible to a few only, and under the control of a select circle. It is free to all, like the air and the sunshine.

The manifestations of life differ in form and size; but the life is one.

I have all things, and I can do all things. Life is continuous, and life can only proceed from life.

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In seeking and doing, not my own but my Father's will, I am true to my stewardship as a fellow-worker with God.

To affirm facts, if one knows they are true, is not to speak falsely, even if one has not yet grasped their full significance. Belief is fostered and grows by the constant dwelling upon the real facts of life, and not upon its appearances.

By constant dwelling upon these facts and by the constant affirmation of them, I make them mine, and they become real in the outward life, for

> "Earth is but the Shadow of Heaven,
> And things therein are each to other like."

Just as the one Secret of Elocution is that the voice is always true to the thought; that it expresses exactly what is in the mind, neither more nor less, so the outward life expresses exactly the thought of the true life within.

Just as of the vibrations of the ether those known as light and radiant heat are the only ones directly perceptible to the senses, so only certain of the manifestations of the Spirit are perceptible to the senses.

And as in telegraphy it was supposed that a wire was necessary to carry messages from one point to another, so it has been the common belief that outward and visible means were necessary to enable one to communicate with another.

But in Marconi's latest discovery, a transmitter properly "tuned" can pick up the Herzian waves of ether and convey them so that they can be picked up by another transmitter similarly "tuned" many miles away. So the true thought incarnated by the word—spoken or unspoken—may be transmitted over infinite space and picked up by the mind rightly tuned.

When all minds are thus tuned, a wave of harmonious praise will roll round the Universe, the burden of it being,

> "God is Love—His wisdom brightens
> All the path through which we roam."

J. MEDWAY DAY, *in Expression.*

A positive knowledge of what we want would help us to attain some of the ends we strive for.—*Indianapolis News.*

Would you succeed? Know you are success, and then prove it.

No one can expect to succeed while he is waiting for instruction from others. Let him act upon the ideas he has, and more will be revealed to him.

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Giving, the Latest Fad of the Millionaires.

[From the San Francisco Chronicle.]

WITH the swinging of the new century into the procession of the ages comes a most remarkable mania among American millionaires. It is the mania for giving. Not the ordinary philanthropy for which Americans have ever been notable, but the giving outright of big fortunes in lump sums mainly for educational purposes.

A venerable and wealthy gentleman of Chicago, Dr. D. K. Pearson, started the craze, says the *Philadelphia Press*. He has already given $3,000,000 to colleges, and has several millions left which he proposes to dispose of in the same way.

"I am eighty-one years old," said Dr. Pearson, "and I expect to live to be one hundred. I intend the rest of my life to be a jolly one, for I shall devote it to giving away all my fortune."

Example, good or bad, is always contagious, and the generous Chicagoan soon had a host of imitators. While the passion to giving to public purposes has always been strong, never before has the world seen a real rich man's craze for separating himself from his fortune.

Andrew Carnegie was a close second to Dr. Pearson. He began throwing out millions for libraries and a motto. The motto was:

"The man who dies rich, dies disgraced."

Scores of millionaires apparently have adopted it for their own, for within the last six months at least $50,000,000 has been donated to colleges, libraries, hospitals, homes and asylums. In the thirty days of last June, $12,775,000 were given to colleges alone.

Last year a total of $60,000,000 was given for education. Judging from the present prevalence of the giving craze, it is safe to estimate that more than double that amount will be given in 1901.

Amid the general emulation of givers, it is charming to contemplate dignified Princeton and its $320,000 in anonymous gifts.

Nor does all the credit for generous giving belong to the men, though the women givers have been, in the main, less ostentatious than the men. Mrs. Emmons Blaine has poured a golden stream into the education work at Chicago. She has done it in a quiet way, however, as has Miss Helen Gould in New York. Mrs. A. M. Byers gave $100,000 to Yale, and Miss Susan B. Anthony, eighty-four years old, imperiled her life to raise a $100,000 endowment for the University of Rochester. Co-education in that institution depended upon the

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completion of this fund, and Miss Anthony would cheerfully have died for it. She raised the money, co-education in Rochester is safe, and the wonderful old woman (after a serious illness) has recovered her strength.

Among the big gifts for philanthropy of recent years is that of Mrs. Stanford of $20,000,000. Mrs. Hearst has given a woman's gymnasium to Berkeley, and is expected to give quite a sum of money—how much is not definitely known. R. B. Brigham, of Boston, recently gave $5,000,000 to public institutions.

Until Mr. Carnegie and other American millionaires broke out with the gift mania, Baron Hirsch held the record as the champion giver. It is estimated that he gave about $75,000,000 to various charities.

A list of the sums given to colleges within the recent few weeks is amazing. Here it is in even figures: Harvard, $1,462,000; Yale, $1,667,000; Princeton, $320,000; Columbia, $232,000; Cornell, $310,000; Vassar, $120,000; Washington University, $5,000,000; Milliken University, $150,000; Kenyon, $50,000; Smith College, $101,000; Beloit, $350,000; Lafayette, $30,000; Teachers' College, $100,000; Tuskegee, $25,000; Syracuse, $533,000; Brown, $2,000,000; Miscellaneous, $325,000. Total, $12,775,000.

The question naturally arises, "What will come of it all?"

Will the diverting of these princely fortunes to education and book reading be altogether an unmixed good?

Is there such a thing as over-education for American boys and girls?

No one ever succeeded who did not love his work and enter into it with the spirit of energy and determination.

Be what nature intended you to be and you will be a success.

Do not expect to get your wealth out of what others have accumulated.

"No one really rules until he or she rules him or herself."

"All business is best done when it is a pleasure to do it."

"You cannot succeed and make money if you remain in a corner."

"Poverty comes largely of shrinking away from people, and fear of responsibilities."

"What cannot be done with heart, had better not be done at all."—*Prentice Mulford.*

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Notes and Announcements.

M. E. Cramer's hours for healing and receiving at Home College are from 10 to 2 daily, except Sundays. During the evening hours, both present and absent treatments are given jointly, by C. L. and M. E. Cramer.

Any one wishing immediate communication with Home College, can have same by ringing up Capp, 2711. The phone is on a private line, and all messages will be given careful consideration.

Mr. John H. Bock, who has recently finished the full college course and been ordained to the Christ ministry of Divine Science, left San Francisco the last of July, intending to stop in Kansas City, Mo., to take a view of the field of work, and determine future arrangements for work. He is a good healer and a true worker, and will meet with success.

I wish to call the attention of our readers to the beautiful and suggestive letter by Mrs. Bushfield, published in other columns of this issue. Part of this letter is under the heading "Extracts from Letters," and part under "The New Home for Home College."

Mrs. Sarah A. Eckman has removed to 935 Valencia street, San Francisco, where she continues her work of teaching and healing.

Mrs. Mary D. Fisk, of New York, who has been visiting in California for the past two months, left San Francisco on the morning of August 6th, on her homeward trip. While in San Francisco her time was fully occupied with good work. Notable among her engagements were the lectures given at the Mental Science Temple, Golden Gate Hall, the Homes of Truth on Pine and California streets, and the First Divine Science Church. Mrs. Fisk's sweet presence is a continued blessing; she not only carries the sunshine of love with her, but leaves it behind her—a living benediction to those she has blessed.

Rev. J. A. Nield and wife, from the San Diego Home of Truth, have come to San Francisco to engage in Science work. HARMONY welcomes them, and has faith to believe that this city will prove to be a larger field for them, and that a greater work will open up under their ministrations.

On the 11th of September a course of primary instruction will commence at the Home College of Divine Science, 3360 Seventeenth street. Those wishing to take the course should be ready to begin on that date. We purpose making it an evening class.

M. E. Cramer has commenced the work of revising her book, "Lessons in Science and Healing," so it will not be long out of print. If all who wish to purchase copies of the revised book will send in their orders at the old price, it will help to pay for its publication, and your orders will be the first to be filled. New chapters will be added and the classification changed. It will always be a standard book of basic principles, and its study will insure a right beginning for every student of Divine Science. The Law of Expression (a knowledge of which is essential to every one who would know truth) will be thoroughly presented with definite instructions for its practice.

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The editor of HARMONY would say, by way of suggestion, that it would be well and would accomplish a great good, if all scientists of every name would give some time of each day to the present state of things (beliefs and conditions) existing between men, concerning capital and labor. If we mentally arbitrate the case, the community will actualize it; also, if we hold that unity of Good is actualizing in co-operation, co-operative enterprises will spring up all over the country, and the state of competition will yield to them.

TREATMENT.

All men are wise in their being and are manifesting wisdom. Within themselves they know what is right. They love to be still and know the truth of what they are, and hear its voice saying, we are a Brotherhood, sourced in a common Parenthood. We love to love each other, and view each other's work from the standpoint of truth and justice. All things are working together for good without strife or oppression. There is one God, with one purpose working in all living. Amen.

Extracts from Letters.

The Healing page of HARMONY continues to hold its joy and benefit for me, and I read it with untold interest every day, and all the good things in your magazine. M. S. D.

I have been studying and practicing Divine Science from the lessons I bought from you last year. I will say that I have a taste of the meat of the Lord by healing some of my fellow beings, and am not satisfied to stand still with the little knowledge I have, so I send you five dollars more for the theological course.

I have treated a man six weeks for a cancer, so called, in the mouth. He has been to St. Louis, Mo., under the care of a doctor; also to several places in Texas, always doctoring, but he tells me got worse all the time; he had been operated on several times. Yesterday when he left me, after his treatment, he was nearly well. I advised him to send for your literature, and he said he would.

The field is wide and the laborers are few, and I pray the Lord to send more laborers. May God bless you in your work. Words cannot express my love for you.

Temple, Tex. F. O.

It has been some time since I have written to you. I enclose twenty cents for what is "Divine Science." HARMONY is always a welcome guest on its arrival. I sit down and devour it as soon as received. To be sure, it is not digested, but later I go over it slowly, and try to digest its perfect food.

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I gain in spiritual strength and knowledge by each perusal. May the good seed be sown in the soil of the soul. That puts me in mind of my thoughts while working in my garden. I could not but compare the soil to the soul. I do not always have time to work my garden when it should be done. In hoeing out those troublesome weeds it made me see what a little neglect does to the soil. The roots grow deep and strong—that is, beneath, where the visible eye does not see—the branches spread and thrive, and grow, and threaten to annihilate the good seed; but the hoe, if used with good, vigorous strokes, soon lays low the weeds, and I also noticed that where I planted seed the weeds did not get the same start as they did in the unplanted soil, which were both freed from weeds at the same time. Now, this was food for me. I find I can gain knowledge at whatever my labor is—if we are at one with our labor it is good. A little neglect to say good words, to think good thoughts, to do little acts of love, are the weeds to let grow in the garden of the soul, which will need the sword of Truth to clean them out, which will have to be used with diligence to clean them out root and branch. Now, this work of uprooting goes on in the soul which no eye seeth, but the expression is seen in the changed expression of face and feature in our daily walk and conversation, and in our acts towards each other. The branches are our associations. If the roots are impure they express themselves in all seeming error until they annihilate the body, and nothing but truth in its unadulterated strength can cleanse the soul. If a few seeds of truth are planted erroneously the seeming evil cannot thrive and grow with the same rapid growth as when no good seeds are sown. Now, this food is for use abundantly. Send within good, pure, stirring thoughts, that it may be cleansed from every belief; that we may stand pure and perfect, made in the image and likeness of our creator. Pure within; pure without." J. M. BUSHFIELD.

Special Book Notice.

That beautiful poem, appreciated by all who have the light of understanding, "The Song of the Soul Victorious," by Eliza Pittsinger, has been beautifully illustrated by Henry A. Hancox, Hudson, Mass. It is beautifully bound in blue cloth, with gold lettering, and sells for one dollar. It is illustrated in a most artistic and appropriate manner, and is especially designed for holiday gifts. It is prefaced with a good picture of the author, whom we know personally and appreciate.

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Church Notice.

The First Divine Science Church of San Francisco holds services every Sunday at 11 A.M., Home College, 3360 Seventeenth Street, between Valencia and Mission. M. E. Cramer, Pastor. All are welcome.

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The Home College of Divine Science has reduced its course of instruction given by correspondence. (See last page of cover.) The Primary and Training have both been reduced from ten dollars to five, each, and the Genesis has been reduced from fifteen to ten. No change has been made in the Normal. This reduction has been made to accommodate all who want to familiarize themselves with its teaching and demonstrate the health, success and freedom it affords; and to prepare the masses (by educating them spiritually) for the great work that is opening for Divine Science.

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INDEX.

	PAGE.
Admission Day Spiritually Considered.	10
Application, Alma Gillen	24
Admission Day—A Great Celebration	27
Are there "Degrees" in Divine Science?	47
Appreciation of Divine Science. 88, 153,	277
A Lucky Mistake All Around	215
A New Home for the Home College of Divine Science 239,	276
A Card of Thanks	310
An Apostrophe to Life.	310
Always Sunrise Somewhere	343
By What Process Shall the Body be Redeemed? M. E. C	67
Children's Page, Ayda Belle Sawyer. 14,	334
Christus Consulator	108
Christ Universal, L. M	111
Christian Mental Science, M. E. C	179
Christian Metaphysical Association	238
Church Notice 253, 285, 318,	349
Cheerfulness at Home	285
Directory of D. S. Workers 1,	321
Daily Thought 112, 144, 176, 208,	336
Doing, J. Eloise Cooper	198
Doing Good a Blessing to Ourselves	274
Don't Worry, Elizabeth P. Gould	345
Extracts from Letters 22, 58, 152,	315
Episcopalians and Christian Science	149
Effect of Music on the Sick	175
Easter Suggestions	195
Easter, William Brunton	196
Encouragement, M. E. Cramer	241
Faith, L. M	24
Faith, Fred Puzey	85
Faith, John H. Bock	269
Fifteen in the Fold	342
Glory Your Father, E. L. P	150
God is Intelligence, the Light of the World, Josephine R. Wilson	197
Greeting, Elizabeth H. Remmel	270
Good Cheer, M. E. Cramer	300
Good Manners	303
Healing, Josephine R. Wilson	8
Home College Classes 31, 84, 172,	317
Healing Page 48, 112, 144, 176, 208,	336
Helpful Suggestions, M. E. Cramer	54
Healing	89
Helpful Paragraphs 103,	174
Healing Through Divine Science	119
Happiness, M. E. Cramer	273
I am the Beginning and the End	3
International Bible Lessons, Sarah A. Eckman 6, 41, 75, 104, 138, 169,	340
Individual Thought for Healing 16,	48
I am; and Because I am Thou Art	291
I am the Resurrection, M. E. Cramer	305
Joy, M. E. C	177
Leung Kai Tin, a Reformer, Enthuses the Local Chinese	26
List of Books for sale 32,	160
Living Creeds	107
Letters to "H"	214
Life's Mirrors, Madeline S. Brigham	230
Love, Wm. Brunton	230
Little Children Love One Another, L. M.	268
Life, Helen M. M. Phelps	303
Law of Expression, Geo. J. Schweinfurth	338
Manuscript Lessons Reduced 31, 46,	319
Mental Scince Defined	107
Notes and Announcements 25, 56, 86,	346
Narcissus, Wm. Brunton	71
Non-Resistance, M. E. Cramer	209
Never Alone, Helen M. M. Phelps	339
Our Harmony Class 240, 272, 304	336
Originality, Geo. J. Schweinfurth	263
Other Foundations Can No Man Lay	259
Principles of Morality	109
Palm Sunday, M. E. Cramer	231
Poor Richard's Sayings	308
Questions and Answers 53, 42, 206,	229
Report of Wednesday Meeting 19, 73,	344
Religion Free from Future Rewards or Punishments	99
Recognition	308
Statements of Truth for Healing	16
Suggestive Paragraphs	16
Suggestions to Our Readers	46
Spirit, Prof. LeRoy Moore	81
Special Note	216
Stray Thoughts, E. M. P	309
The Signs of True Civilization, M. E. C.	17
The Universe Not a Diverse, M. E. Cramer	35
Truth for Healing	48
The Philosophy of the Ego	49
The Living Breath	91
The Glad New Year	110
Truth, or Criticism, Which?	115
Treatment	118
Testimonials of Harmony Healing Class	125
The Birth of Christ and His Teachings; Concerning Life After Death	131
The Life of Love, William Brunton	150
The Kingdom of Heaven, R. C. Hannon	173
The New Year and New Century	174
Types of Mothers We Often Meet	180
The Only Way, M. E. C	183
The Power of Faith	201
The What and the Why, M. E. C	227
Transformation, William Brunton	228
The Millennium, Helen M. M. Phelps	262
Treatment for Success, Marie L. Peck	264
The Lord Our Righteousness	295
The California Redwoods	298
The Allness and Unity of Good	323
The New Home for Home College	337
Universal and Individual Treatment. 16,	336
Unquestionable Facts, M. E. C	175
Verily, Verily	113
Yes, Alma Gillen	145
Ye Shall Know that I Am, M. E. Cramer	163

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The Home College of Divine Science,

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This College was incorporated under the laws of the State of California, May 4th, 1888, for Educational, Ethical and Religious purposes.

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The TRAINING, mentally disciplines in right thinking, which is freedom, health, satisfaction and prosperity.

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By correspondence, the Primary and Training are five dollars, each; Theological ten dollars, and Normal, fifty dollars.

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The first Wednesday of each month at 2.30 P. M., a Primary Class is organized, and is followed by a Training and Theological. The Normal is formed as often as application is made by students sufficiently advanced to take it.

Those wishing to start Divine Science Centers, will please communicate with the College.

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